

Introducing BDB
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BDB remains useful.¹ While *HALOT* is more up to date, and should be consulted for publishing or anything serious, BDB works well for week to week preaching and teaching. The newer *CDCH* is good, but provides less scriptural references. Theological dictionaries (*NIDOTTE*, *TDOT*, *TWOT*) do not replace standard dictionaries, but with caution supplement them.² Since BDB is available inexpensively and online there is no need to use substandard dictionaries.³

(1) Look up the root.

One challenge and benefit of BDB is that it is arranged alphabetically by roots not words. The challenge is that if the word is spelled differently than its root it could be hard to locate. The student should secure an index for such moments and avoid wasting time.⁴

(2) Compare other terms based on the same root, located before and/or after the entry of the word being studied (verbs of root listed before nouns). This is a great benefit of arrangement by root, so long as students avoid making clever false connections.

(3) Use abbreviation glossary in front of BDB to interpret entries.⁵

(4) Remember “meanings” are not “in” words, but are functions of terms within given contexts.

- The categorizations of glosses in BDB entries are descriptive of how the editors think terms function within certain kinds of contexts. The categories are not perfect. They are a good place to start to see how the use of the term in question works this way in one context versus that way in another.
- Evaluate both the category in which the use of the term in question fits as well as the criteria for distinguishing sub-categories.
- Interpreters should not pick the gloss they want (from the entry’s glossary—set of suggested potential glosses). Interpreters use BDB’s glosses as a starting point for evaluating the semantic function of the term in a given context. In that sense, the set of glosses within an entry operates something like a suggested semantic range of a term.

Here’s an artificial example of the kinds of mistakes preachers and teachers can make by being too clever. The term “hard” in English can refer to things that are challenging to comprehend. Thus, hardback books refer to books that are complicated. Thus, when we read Dr. Seuss in hardback we are advanced. When preachers or teachers say that a given term can mean this or that, and then say it means that and this even when it is in this context they obscure meaning.

(5) Use the list of passages collated into the subcategory with the use of the term in question to examine how the term is functioning in this passage. Looking these passages up and studying parallel uses is one of the most valuable outcomes of using a dictionary. Comparing targeted analogous functions of the term potentially offers significant interpretive gains.

(6) Think connectedly. Consider other examples with similar and different subjects, forms, and with the same and different prepositions, and so on. BDB entries include examples of all this.

¹ *Hebrew and English Lexicon of the Old Testament*, eds. Francis Brown, et al, trans. Edward Robinson (Oxford: Clarendon Press, 1906)

² For full references, see http://www.scriptureworkshop.com/bibliography/biblio_bh.pdf

³ For online versions of BDB see <http://scriptureworkshop.com/bh/x/library/>

⁴ The 1979 Hendrickson reprint contains an index in the back, see *The New Brown-Driver-Briggs-Gesenius Hebrew and English Lexicon* (ed. Francis Brown, et al; trans. Edward Robinson; Hendrickson, 1979).

⁵ See http://scriptureworkshop.com/bh/x/library/bdb_abbreviations.pdf

running head includes first and last entry on page

verb entry

גָּזַן

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גָּר

pass by, over; Aram. גָּזַן cross, 1' pass away, fail) — Qal Pf. גָּזַן ψ 90¹⁰; Impf. וַיִּגָּזַן Nu 11²¹; — pass away, of the life of the aged, ψ 90¹⁰ fr. sea, Nu 11²¹ (rd. perh. Hiph. וַיִּגָּזַן cf. Kö¹⁴⁴² Di).

† גָּזַן n.pr.loc. (As. *Guzana* COT 2 K 17⁶ DI¹⁸⁴) city and district of Mesopotamia, on or near the middle course of the Euphrates, through which the river *Chabur* (חַבּוּר) flowed; thither some of the exiled Israelites were brought [by Sargon, B.C. 722–21]: גָּזַן 2 K 19¹² = Is 37¹²; חַבּוּר נְהַר גָּזַן 2 K 17⁶ 18¹¹; חַבּוּר וְהָרָא = Is 37¹²; גָּזַן Ch 5²⁸ where *Chabur* is separated entirely from the river of *Gozan* (v. חַבּוּר).

גָּזַן v. גִּזַּח.

גָּזַן v. sub גִּזַּח.

גָּזַן v. sub גִּזַּח.

† גָּוִים n.pr.gent. Gn 14¹³, in phr. תִּדְעַל מֶלֶךְ גָּוִים *Tid'al king of Goim*; prob. a Babylonian (Elamitic, etc.) name corrupted; H. Rawlinson prop. *Gutl*, a people NE. of Babylonia, COT on Gn 14¹³; also KGF²⁰⁸ al.; cf. also DI²³³ I.

גָּוִל v. גִּוַל.

† גָּוִל n.pr.loc. (connected with √ גִּוַל, Ar.

גָּוִל go about, around; جَوْلٌ circuit; cf. Ph. גָּוִל n.pr.insul.; also גָּוִל, גָּוִל) city of Manasseh in Bashan, named as a city of refuge Dt 4⁴³ cf. Jos 20²¹ 21²² both Qr (Kt נֶלֶן); given to sons of Gershom son of Levi acc. to 1 Ch 6⁵⁶; Euseb.

very large village Γαυλῶν ἢ Γωλάν, district of same name ib., 2, 3 etc. Gaulanitis, mod. Jaulán Schumacher, ZPV 1886 = Jaulán 1888, name applied first to city, thence perh. otherwise if above deriv.

dub., cf. perh. Aram. גָּוִל tinge, reddish black, cf. Hommel (Sängthiere 64).

† גָּרִיזִי n.pr.m. 1. a Naphtalite Gn 46²⁴ Nu 26⁴⁸ 1 Ch 7¹³. 2. 1 Ch 5¹⁵ a Gadite.

† גָּרִיזִי adj.gent. of foregoing 1; c. art. as n. coll. הַגָּרִיזִי Nu 26⁴⁸; also of individ. 2 S 23²² acc. to GL (Ιεσσαί δ Γουρι) Klo Dr; rd. הַגָּרִיזִי; also 1 Ch 11²⁴ where rd. id. for הַגָּרִיזִי (GL Ιεσσαί δ Γουρι).

† גָּרָע vb. expire, perish, die (cf. Ar. جَاعَ

be empty, hungry) — Qal Pf. גָּרָע Nu 20²⁹ Jos 22²⁹, גָּרָע La 1¹⁹, גָּרָע Nu 17²⁷ 20³; Impf. יִגָּרָע Jb 34¹⁵, יִגָּרָע Gn 6¹⁷, יִגָּרָע Jb 36¹³, יִגָּרָע Zc 13⁸, יִגָּרָע ψ 104²⁵ etc.; Inf. cstr. גָּרָע Nu 20³, גָּרָע Nu 17²⁷; Pt. גָּרָע ψ 88¹⁶; — expire and die, only P & poet.; גָּרָע Gn 25^{8,17} 35²³ (all P); || מוֹת Jb 3¹¹ 14¹⁰ cf. Nu 17²⁸ (P); || אָבַד Nu 17²⁷ we expire, we perish (P); || עָנִי ψ 88¹⁶ (progressive parall.) distressed and about to die; || יִסָּפֵא אֶל אֲבוֹתָיו Gn 49²⁶; || עָלֶעָפֶר Jb 34¹⁵ cf. ψ 104²⁵; || יִגָּרָע Zc 13⁸; abs., both prose and (esp.) poetry Nu 20^{3,29} Jos 22²⁹ Gn 6¹⁷ 7²¹ (all P) Jb 10¹⁸ 13¹⁰ 27⁵ 36¹³ La 1¹⁹; Jb 29¹⁸ אֲנֹכִי עִם־קִנְיִי אָמֹת with my nest shall I die, i.e. in full possession of what is mine, cf. Di.

† גָּרָע vb. shut, close (NH id., v. NHWB 1, 214, 322) — Hiph. Impf. juss. יִגָּרָע Ne 7³ close (doors, רִלְחוּת).

† גָּרְסָהוּ a.f. body, corpse (late; NH גָּרָע, Aram. גָּרְסָהוּ; Ar. جَرَسَا) — cstr. sg. גָּרְסָהוּ 1 Ch 10¹²; cstr. pl. גָּרְסָהוּ 1 Ch 10¹², cf. Be (|| 1 S 31¹² has גָּרְסָהוּ).

† גָּרָע vb. sojourn (cf. Ar. جَارَعَ turn aside, tarry, v. جَارَعَ NH. IV. جَارَعَ X; Aram. جَارَعَ Eth. in der.) — Qal Pf. גָּרָע Gn 35²⁷ + 3 t., וַיִּגָּרַע Is 11⁶; גָּרָע Gn 21²²; גָּרָע Gn 32⁵ ψ 120⁵; גָּרָע Ex 6⁴; Impf. יִגָּרַע Ex 12⁴⁸ + 12 t., וַיִּגָּרַע Gn 20¹ + 2 t.; sf. יִגָּרַע ψ 5⁵; 3 fs. וַיִּגָּרַע 2 K 8²; 2 fs. וַיִּגָּרַע 2 K 8¹; cohort. וַיִּגָּרַע ψ 61⁵, וַיִּגָּרַע Is 16⁴; Inv. וַיִּגָּרַע Gn 26³, וַיִּגָּרַע 2 K 8¹; Inf. cstr. וַיִּגָּרַע Gn 12¹⁰ + 17 t.; Pt. וַיִּגָּרַע Dt 18⁶ Ju 17⁷ + 17 t.; f. cstr. וַיִּגָּרַע Ex 3²²; pl. וַיִּגָּרַע Lv 25⁶ + 8 t.; cstr. וַיִּגָּרַע Jb 19¹⁵; — 1. sojourn, dwell for a (definite or indef.) time, dwell as a new-comer (cf. גָּר) without original rights, v. esp. Gn 19⁹ (J) Dt 18⁶ & cf. Ju 17^{7,8,9} 19¹; also Gn 12¹⁰ 20¹ 21^{22,34} 32⁵ 47⁴ (all JE); of patriarchs in Canaan Gn 26³ (J) 35²⁷ Ex 6⁴ (both P) cf. ψ 105¹² = 1 Ch 16¹⁹, Ju 19¹⁸ 2 S 4³ 2 K 8^{1,12} (seven years) Is 16⁴ Ru 1¹ Ezr 1⁴ (in exile); cf. further Ex 3²⁷ (E) גָּרָע of a woman in another's house as lodger or guest (v. Di), גָּרָע Jb 19¹⁵; so (poet.) of worshipper in Yahweh's house ψ 15¹ 61⁵ cf. Is 33^{14,14}; fig. of evil גָּרָע ψ 5⁵ evil cannot be a guest of thine (Che; sq. acc., as in Ar. جَارَعَ); particularly of the גָּר (q.v.) in Israel Ex 12^{48,49} Lv 16²⁸ (all P) 17^{8,10,12,13} 18²⁸ 19^{33,34} 20² 25^{6,46} (all H) Nu 9¹⁴ 15^{14,16,18,20,29} 19¹⁰ Jos 20⁹ (all P) Ez 14⁷ 47^{22,23}; of Ephraim and Manasseh sojourning with Judah and Benjamin 2 Ch 15⁹; of Rechabites sojourning in Judah Je 35⁷; of Israelites sojourning in Egypt Dt 26⁵ Is 52⁴ ψ 105²²; so of Judah, to escape from

all biblical uses of term are included in entry

brackets for unattested hypothetical word

verb entries in Perfect 3ms except hollow roots in infinitive as here

binyanim/stems arranged Qal, Nif, Piel, Pual, Hith, Hif, Hof, including all stems represented in OT

list of conjugated forms (pf, wci, impf, coh, etc.) including all forms represented in OT

first function (gloss) in Qal following by descriptions and examples

most common functions (glosses) in bold

bold parentheses near beginning of entry enclose etymological detail and comparison of root to other Semitic languages

under Babylonian power Je 42^{16,17,22} 43² 44^{8,12,14,26}. 2. abide, nearly or quite = dwell Je 43⁵ cf. La 4¹⁵, Je 49^{16,33} 50⁴⁰, also Jb 28⁴; of wolf dwelling with lamb Is 11⁶; stay (inactive) Ju 5¹⁷;—in Is 5¹⁷ rd. perh., for גָּרִים, גָּרִים or גָּרִים cf. ① Lo Ew Di & Che crit. n. (> Stu גָּרִים). Hithpol. Pt. מְתַוָּרֵר 1 K 17²⁰ seek hospitality with, sq. עָם (cf. Ar. x); יתְוָרְרוּ Ho 7¹⁴ is dub. (cf. II. גור); AE Ki Thes Wü AV RV they assemble themselves, but txt. prob. err., v. גור.

†I. גור n.pr.loc. (sojourning, dwelling) 2 K 9²⁷ מְתַוָּרְרֵי אִשְׂרָאֵל אֲחֵי־יִבְלָעִים, otherwise unknown.

†II. גור n.pr.loc. (dwelling or Gûr of Baal) 2 Ch 26⁷ הַעֲרִיִּים הַיִּשְׁכִּיִּים בְּגֹר־בְּעֵל.

גור n.m. Ex 10⁴⁶ sojourner (Ar. جَار, Eth. גָּר; 7C: 7C: Aram. גָּר, proselyte, גָּר proselytize, Ph. גור n.pr., & pl. גָּרִים) Gn 15¹⁰ + 74 t.; sf. גָּרֵךְ Ex 20¹⁰ + 4 t., Dt 1¹⁶; pl. גָּרִים Ex 22²⁹ + 9 t., 2 Ch 2¹⁶;—1. sojourner, temporary dweller, new-comer (no inherited rights), cf. Ex 12¹⁹ Lv 24¹⁶ Nu 15³⁰ Jos 8³³ (opp. homeborn); of Abraham at Hebron Gn 23⁴ (P; (תְּשֻׁבָה); Moses in desert Ex 2²²(J) 18³ (E; here explan. of name Gershom, Moses' son); as claiming hospitality Jb 31³²; perh. in above cases, and certainly in general, with technical sense; fig. of Yahweh Je 14⁸; of Israel in Egypt Gn 15¹⁰ Ex 22²⁹ 23⁹ (all JE) Lv 19³⁴ (H) Dt 10¹⁹ 23⁸; גָּרִים with Yahweh Lv 25²³ (H) 1 Ch 29¹⁵ ψ 39¹⁸ (in all (תְּשֻׁבָה) cf. 119¹⁹). 2. usually of גָּרִים in Israel 2 S 1¹³ (Amalekite) cf. Jos 8^{33,35} (E) 20⁹ (P) Is 14¹; dwellers in Israel with certain conceded, not inherited rights (cf. RS OTJ 434; 2nd ed. 342. n.; K 42; Sem 75 t. Sta Gesch. I. 400). The גָּר is to share in Sabbath rest Ex 20¹⁰ 23¹² (both JE) Dt 5¹⁴; otherwise he is to have like obligations with Israel Ex 12^{19,48,49} Lv 16²⁹ (all P) Lv 17^{8,10,12,13,15} 18²⁹ 20² 22¹⁸ 24^{16,22} (all H) Nu 9^{14,14} 15^{14,15,16,29,30,30} 19¹⁸ 35¹⁵ (all P) Ez 14⁷; similar rights Dt 1¹⁶ Ez 47^{22,23}; and like privileges Dt 16^{11,14} 26¹¹ 29¹⁸ 31¹² cf. 2 Ch 30²³; very rarely any distinction made, in obligation Lv 25^{47,47,47} (H), in permissible food Dt 14²¹; in future success Dt 28⁴³; kindness to גָּר frequently enjoined: Lv 19¹² (|| עֲנִי), 23²² (|| id.) 19³⁴ (all H); Dt 10^{18,19} 14²⁹ 24^{16,30,21} 26^{12,13} (all || יתום וְאִלְמָנָה); oppression prohibited Lv 19³³ (H) Dt 24¹⁴; Ex 22²⁰ 23^{9,9} (JE) Dt 24¹⁷ 27¹⁹ Je 7²² Zc 7¹⁰ (these eight || יתום וְאִלְמָנָה); obj. of care to י' ψ 146⁹ (|| id.); charge that גָּר has been oppressed Ez 22⁷ Mal 3⁵ (both || id.); also Ez 22²⁹ (|| עֲנִי וְאִלְמָנָה), ψ 94⁶; cf. also command that a poor brother be

treated like גָּר, i.e. kindly, Lv 25³⁵ (H). Latest conception somewhat different: גָּר 1 Ch 22² 2 Ch 2¹⁶ (תְּפִירִים) gathered for hard service; yet cf. 2 Ch 30²⁶. (Oft. c. verb. cogn. Ex 12^{48,49} Lv 16²⁹ 17^{8,10,12,13} 18²⁹ 19³³ 20² Nu 9¹⁴ 15^{14,15,16,29,30} 19¹⁰ Jos 20⁹ Ez 47^{22,23}; oft. || תְּפִירָה Gn 23⁴ Lv 25^{33,35,47} 1 Ch 29¹⁵ ψ 39¹⁸).

†III. גור n.f. lodging(-place) וישבו בגרות וישבו גרות n.f. Je 41¹⁷, inn, khan? so Ew Gf; Hi al. גְּרוּת folds, after Joseph. Aq.

†IV. גור n.pr.loc. a southern city of Judah, toward Edom Jos 15²¹.

†V. [גור] n.[m.] sojourning-place, dwelling-place, sojourning—sf. מְגוּרָה ψ 55¹⁶; pl. cstr. מְגוּרֵי Gn 37¹; sf. מְגוּרָה Gn 47⁹, מְגוּרֵי ψ 119⁶⁴, מְגוּרֵי Gn 17⁸ 28⁴, מְגוּרֵי Jb 18¹⁹, מְגוּרֵיהֶם Gn 36⁷ + 2 t., מְגוּרָה Ex 6⁴;—dwelling-place ψ 55¹⁶ Jb 18¹⁹;—sojourning(-place), always pl., מְגוּרֵי Gn 17⁸ 28⁴ 36⁷ 37¹ Ex 6⁴ (Hex always P) Ez 20³⁸; sojourning (pl.)=life-time, מְגוּרֵי Gn 47⁹ יָמֵי מ' Gn 47⁹; cf. מְגוּרֵי ψ 119⁶⁴.

†VI. מְגוּרָה n.f. store-house, granary Hg 2¹⁹.

†VII. מְגוּרֹת n.f.pl. id., Jo 1¹⁷ (|| אֶצְרוֹת); but ① ἀγορά, Me נתוח).

†II. [גור] vb. stir up strife, quarrel (cf. גרה)—so Ew Che Di RVm (Is 54¹⁵); gather together Ges De Br cf. 2 B, so AV RV;—Qal. Pf. גָּר Is 54¹⁵; Impf. יִגְרֵר v 15, יִגְרֵר ψ 56⁷ 59⁴ 140³ (on all cf. infr.); Inf. abs. גָּר Is 54¹⁵;—1. stir up strife, abs. גָּר יִגְרֵר Is 54¹⁵; cf. ψ 56⁷ (but AE Che rd. יִגְרֵר attack, v. גור); sq. עָל־ψ 59⁴ (but Che id.; cf. ψ 94²¹, wh. however Ol would emend by 56⁷ 59⁴); sq. acc. מִלְחָמוֹת ψ 140³ (Hup Che rd. יִגְרֵר Pi. Impf. of גרה). 2. quarrel, sq. אֶת־ with Is 54¹⁵. Here also Hithpol. Impf. Ho 7¹⁴ יתְוָרְרוּ (cf. I. גור), acc. to Ew, they excite themselves, but unlikely; v. גור.

†III. [גור] n.[m.] whelp (as quarrelsome? or onomatop.? perhaps = As. giru Zehnpfund BAB I. 504) of lion—גָּרִי אֲרִיֹת Je 51³⁸ (|| כְּפָרִים) sim. of Babylonians; cf. גָּרִי נָא 2¹⁵ (|| id. v¹⁴) fig. of Assyrians.

†IV. גור n.m. Ez 19, 5. 6 whelp, young—cstr. (גור) גָּרֵךְ Gn 49⁹ + 2 t.; sf. גָּרֵךְ Ez 19², גָּרֵךְ Ez 19^{2,6}, גָּרֵךְ La 4³;—1. lion's whelps, fig. of Judah Gn 49⁹; of Dan Dt 33²²; of Assyrian (prince?) Na 2¹²; fig. of Israelites Ez 19^{2,3,5} (|| כְּפָרִי). 2. young of jackals (תְּפִירֵי) La 4³.

†III. [גור] vb. dread (cf. יָרָא)—Qal Impf. יִיָּרָא Nu 22³ 1 S 18¹⁵; 2 ms. יִיָּרָא Dt 18²²; אָנָּה

- femine noun
- ' = abbreviation; so
- 'ג is abbreviation of
- גור, the term which the entry is about
- lacking † symbol, so examples of uses are representative; if use in question not included find subcategory where it would fit
- masculine noun
- denoting different classes of persons
- presenting shared and distinct rights and responsibilities
- Here's a paraphrase of this note:
 - גָּר is object of Lord's care in Psalm 146:9 in a manner parallel to preceding subcategory, namely the 8 examples of care of orphans and widows