

# theological wordbook of the old testament

Theological Wordbook of the Old Testament: Unlocking Biblical Language and Meaning

**theological wordbook of the old testament** serves as an indispensable resource for anyone aiming to delve deeper into the language, culture, and spiritual richness of the Hebrew Scriptures. Whether you are a seminary student, a pastor, a scholar, or simply a curious reader of the Bible, understanding the original words behind the English translations opens a world of insight that can transform your study and interpretation. This comprehensive guide explores the significance of the theological wordbook of the Old Testament, how it works, and why it remains a cornerstone in biblical studies.

## What Is the Theological Wordbook of the Old Testament?

At its core, the theological wordbook of the Old Testament (TWOT) is a lexicon that provides detailed explanations of Hebrew words found in the Old Testament. Unlike standard dictionaries, which often provide simple definitions, TWOT offers theological significance, contextual usage, and nuanced meanings. It bridges the gap between ancient Hebrew language and contemporary understanding, helping readers grasp the spiritual and cultural dimensions behind biblical texts.

## Origins and Development

The theological wordbook of the Old Testament was developed as a scholarly tool to assist in accurate biblical interpretation. Hebrew, like many ancient languages, contains words with multiple layers of meaning and cultural connotations. TWOT was created to address the need for a more in-depth resource that not only defined words but also explored their theological implications. Over time, it has become a trusted companion for those studying Old Testament theology, exegesis, and biblical languages.

## How It Differs from Other Lexicons

Unlike general Hebrew lexicons or concordances, the theological wordbook of the Old Testament places emphasis on the theological and doctrinal significance of terms. While lexicons focus primarily on linguistic translation, TWOT incorporates historical context and theological insights that illuminate how words function within the grand narrative of Scripture. For example, the Hebrew word "chesed," often translated as "lovingkindness" or "steadfast love," is unpacked extensively in TWOT to reveal its covenantal and relational dimensions.

# **Why Use the Theological Wordbook of the Old Testament?**

Using the theological wordbook of the Old Testament enriches your Bible study experience in several important ways. It moves beyond superficial reading and fosters a deeper connection with the text's original meaning.

## **Enhancing Biblical Interpretation**

One of the greatest challenges in biblical studies is understanding the original meaning behind ancient words. Without grasping the original Hebrew, nuances and theological depth can be lost. TWOT helps uncover these layers, providing clarity and precision in interpretation. For example, words related to covenant, sacrifice, or prophecy carry specific cultural and spiritual weight that TWOT highlights.

## **Supporting Sermon Preparation and Teaching**

Pastors and teachers find the theological wordbook invaluable when preparing sermons or lessons. By understanding the Hebrew terms and their theological contexts, they can communicate biblical truths more accurately and compellingly. This deeper insight often results in sermons that resonate more profoundly with congregations, grounding teachings in the richness of the original text.

## **Facilitating Academic Research**

For scholars engaged in theological research or biblical exegesis, the theological wordbook of the Old Testament offers authoritative explanations and scholarly consensus on key terms. It serves as a foundational reference for writing articles, dissertations, or commentaries, ensuring that interpretations are well-informed and credible.

# **Key Features of the Theological Wordbook of the Old Testament**

Understanding what makes TWOT stand out can help readers appreciate how to best utilize this resource.

## **Detailed Word Studies**

Each entry in the theological wordbook includes a thorough analysis of the Hebrew root word, its derivatives, and variations. This detailed approach allows readers to see how a single root word can

develop multiple meanings in different contexts, enriching one's understanding of biblical themes.

## **Theological Emphasis**

TWOT goes beyond language by focusing on the spiritual and doctrinal significance of words. It explores how terms relate to God's character, His covenant with Israel, and broader biblical theology. This emphasis is crucial for theological reflection and application.

## **Cross-Referencing Scripture**

The wordbook often provides references to various Old Testament passages where the word appears, illustrating its use in different contexts. This cross-referencing enables readers to see patterns, contrasts, and the development of concepts throughout the Scriptures.

## **Accessible for Various Levels**

While TWOT is scholarly, it is designed to be accessible for a range of users—from advanced students to lay readers with a keen interest in biblical languages. Its clear explanations and structured format make it a versatile tool.

## **How to Make the Most of the Theological Wordbook of the Old Testament**

To truly benefit from the theological wordbook of the Old Testament, it helps to approach it strategically.

### **Start with Specific Words or Themes**

Focus your study by looking up specific Hebrew words that appear in your daily reading or sermon preparation. Alternatively, explore thematic words related to major topics such as "holiness," "covenant," "justice," or "mercy" to gain a broader theological perspective.

### **Combine with Other Study Tools**

TWOT is most effective when used alongside a good Hebrew-English lexicon, a concordance, and commentaries. This combination provides a well-rounded understanding, balancing linguistic, historical, and theological insights.

## Practice Contextual Reading

Remember that understanding a word's theology involves seeing how it functions within the narrative and historical context of the Old Testament. Use TWOT's scriptural references to read passages around the word and notice its impact on the passage's meaning.

## Keep Notes and Reflect

As you study entries in the theological wordbook, jot down key insights and how they influence your understanding of God's word. Reflection helps internalize theological truths and apply them more effectively in teaching, preaching, or personal study.

## Popular Entries in the Theological Wordbook of the Old Testament

Some Hebrew words stand out due to their theological weight and frequency in the Old Testament. Here are a few examples often explored in TWOT:

- **YHWH (The Tetragrammaton):** The personal name of God, emphasizing His eternal, covenantal presence.
- **Chesed:** Often translated as lovingkindness or steadfast love, highlighting God's covenant loyalty.
- **Qadosh:** Meaning holy or set apart, reflecting God's purity and separateness from sin.
- **Shalom:** More than peace, it conveys wholeness, completeness, and well-being.
- **Emunah:** Faithfulness and trust, crucial for understanding the believer's relationship with God.

Each of these words carries rich theological implications that TWOT unpacks in detail, enriching biblical comprehension.

## The Impact of the Theological Wordbook of the Old Testament on Modern Biblical Studies

Theological lexicons like TWOT have revolutionized biblical scholarship by encouraging a more nuanced approach to Scripture. They have helped move beyond simplistic interpretations, fostering a deeper appreciation of the Old Testament's literary artistry and theological depth. This resource

has also empowered non-specialists to engage with the text meaningfully, democratizing access to biblical scholarship.

Moreover, TWOT has influenced Bible translations and commentaries by providing translators and writers with a clearer understanding of Hebrew terms. This has led to more accurate and theologically sensitive renderings of Scripture in many modern languages.

Exploring the theological wordbook of the Old Testament can be a transformative experience. It invites readers to encounter the Bible not just as a historical document but as a living text filled with divine revelation and profound spiritual truths. The richness of the Hebrew language, revealed through such study, continually challenges and inspires readers to deepen their faith and knowledge.

## **Frequently Asked Questions**

### **What is the Theological Wordbook of the Old Testament (TWOT)?**

The Theological Wordbook of the Old Testament (TWOT) is a comprehensive reference work that provides detailed definitions and theological insights into Hebrew words found in the Old Testament.

### **Who authored the Theological Wordbook of the Old Testament?**

The Theological Wordbook of the Old Testament was compiled and edited by R. Laird Harris, Gleason L. Archer Jr., and Bruce K. Waltke.

### **How is the Theological Wordbook of the Old Testament organized?**

TWOT is organized alphabetically by Hebrew root words, providing definitions, usage examples, and theological significance for each entry.

### **What makes the Theological Wordbook of the Old Testament different from a regular Hebrew lexicon?**

Unlike a standard lexicon, TWOT focuses on the theological meaning and significance of Hebrew words in their biblical context, not just their linguistic definitions.

### **Is the Theological Wordbook of the Old Testament useful for biblical exegesis?**

Yes, TWOT is widely used by scholars, pastors, and students for biblical exegesis because it offers deep insights into the meaning and theological implications of Old Testament words.

## **Can the Theological Wordbook of the Old Testament be used for learning biblical Hebrew?**

While TWOT is primarily a theological reference, it can complement biblical Hebrew studies by providing contextual and theological meanings of Hebrew words.

## **Does the Theological Wordbook of the Old Testament cover all Old Testament Hebrew vocabulary?**

TWOT covers a broad range of significant Hebrew root words but does not include every single Hebrew word found in the Old Testament.

## **Is the Theological Wordbook of the Old Testament available in digital formats?**

Yes, TWOT is available in various digital Bible study software platforms, making it accessible for modern Bible study and research.

## **How can the Theological Wordbook of the Old Testament enhance sermon preparation?**

By providing rich theological meanings and contexts for Hebrew words, TWOT helps preachers develop more accurate and profound sermons based on the original language.

## **Are there any limitations to using the Theological Wordbook of the Old Testament?**

TWOT focuses on theological meanings and may not provide exhaustive linguistic or secular historical details, so it is best used alongside other lexicons and scholarly tools.

## **Additional Resources**

Theological Wordbook of the Old Testament: An In-Depth Review and Analysis

**theological wordbook of the old testament** stands as a pivotal resource for scholars, theologians, and students engaged in the study of biblical texts, particularly those rooted in the Hebrew Scriptures. This lexicon serves not only as a dictionary of Hebrew terms but also as a bridge connecting linguistic nuances with theological concepts, allowing readers to explore the multifaceted meanings embedded within the Old Testament. Its significance extends beyond mere definitions, offering interpretive insights that enrich understanding of ancient texts and their enduring spiritual messages.

# The Role and Importance of the Theological Wordbook of the Old Testament

In biblical studies, the precision of language is crucial. The Old Testament, originally written primarily in Hebrew with some Aramaic portions, contains words with layered meanings that can shift depending on context, culture, and historical setting. A straightforward translation often fails to capture these subtleties. Here, the theological wordbook of the Old Testament fills a critical gap by combining linguistic analysis with theological interpretation.

Unlike a simple lexicon or dictionary, this type of wordbook explores the semantic range of key Hebrew terms, tracing how words are used across different books and authors within the Old Testament corpus. It contextualizes words within ancient Near Eastern cultures and theological traditions, thereby enhancing exegetical accuracy. This resource is especially valuable for pastors, seminary students, and biblical scholars who aim to teach or preach with depth and authenticity.

## Historical Context and Development

Theological wordbooks focused on the Old Testament have evolved over the last century, paralleling advancements in biblical archaeology, linguistic studies, and hermeneutics. Early attempts at Hebrew lexicons were often simplistic, focusing on root meanings without extensive theological reflection. Over time, scholars recognized the need for resources that integrate philology with theology to reflect the complex interplay between language and faith.

One landmark contribution in this field is the "Theological Wordbook of the Old Testament" (TWOT), edited by R. Laird Harris, Gleason L. Archer Jr., and Bruce K. Waltke. First published in the 1980s, TWOT is widely respected for its comprehensive treatment of Hebrew words and its attempt to provide readers with both linguistic and theological perspectives. It organizes entries by Hebrew roots rather than alphabetically by English words, which better reflects the structure of the Hebrew language.

## Key Features and Unique Attributes

The theological wordbook of the Old Testament is distinguished by several key features that set it apart from conventional dictionaries or lexicons:

- **Root-Based Organization:** Hebrew words are often derived from three-letter roots that carry a core semantic idea. TWOT uses this root system to cluster related words, allowing readers to see connections and variations in meaning.
- **Theological Commentary:** Each entry includes not just definitions but also theological reflections on how the word contributes to biblical themes such as covenant, redemption, holiness, and divine justice.
- **Contextual Usage:** The wordbook provides citations and analyses of how words function in

different Old Testament books, noting shifts in meaning or emphasis.

- **Comparative Linguistics:** Many entries cross-reference cognates in other Semitic languages like Aramaic, Ugaritic, and Akkadian, offering deeper insight into ancient meanings.
- **Exegetical Applications:** The resource often highlights how understanding a word's full semantic range can affect interpretation of key biblical passages.

These features collectively empower readers to engage with the Old Testament text on a more sophisticated level, enhancing both academic research and faith-based study.

## Advantages and Limitations

While the theological wordbook of the Old Testament is invaluable, it is not without limitations. Its strengths include:

- **Depth of Analysis:** Provides nuanced insights unavailable in general dictionaries.
- **Scholarly Credibility:** Authored and edited by respected experts in Hebrew and theology.
- **Cross-Referencing:** Connects linguistic data with theological concepts across the Old Testament.

However, some limitations deserve mention:

- **Complexity:** The root-based organization may be challenging for beginners unfamiliar with Hebrew morphology.
- **Limited to Old Testament:** It does not cover New Testament Greek or broader biblical terms.
- **Interpretive Bias:** As with any theological resource, some entries reflect particular doctrinal perspectives that may not align with all readers.

Users should therefore approach it as a scholarly tool to be used alongside other resources, including concordances, commentaries, and biblical dictionaries.

## Comparisons with Other Lexical Resources

In the broader landscape of biblical language study, the theological wordbook of the Old Testament



occupies a distinct niche. Comparing it to other popular resources illustrates its unique contributions.

## Compared to Strong's Concordance

Strong's Concordance is widely known for linking English words to Hebrew and Greek numbers, enabling Bible readers to locate original language terms easily. However, Strong's definitions are often brief and lack theological depth. The theological wordbook of the Old Testament supplements this by offering more extensive semantic and theological explanations.

## Compared to Brown-Driver-Briggs (BDB) Lexicon

The BDB is a comprehensive Hebrew-English lexicon prized for its philological rigor. While BDB excels in linguistic detail, it is less focused on theological interpretation. The theological wordbook complements BDB by integrating meaning with doctrinal significance, thus providing a more holistic study approach.

## Compared to Modern Digital Tools

With the rise of digital Bible study platforms, many users access lexical data online, including integrated theological notes. Nevertheless, the theological wordbook's curated scholarship and editorial integrity remain invaluable, especially in academic settings where depth and accuracy are paramount.

## Practical Applications in Scholarship and Ministry

The theological wordbook of the Old Testament is a versatile tool with broad applicability:

- Exegesis and Hermeneutics:** Scholars use it to interpret difficult passages by clarifying word meanings and theological nuances.
- Sermon Preparation:** Pastors draw on its insights to convey richer biblical messages grounded in original language understanding.
- Academic Research:** Seminars and theological dissertations benefit from its authoritative lexical and theological data.
- Language Learning:** Students of Biblical Hebrew use it to deepen vocabulary knowledge within theological frameworks.
- Interfaith Dialogue:** The resource aids comparative studies by explaining Hebrew terms that influence Judeo-Christian traditions.

In all these contexts, the theological wordbook reinforces the importance of language precision in theological reflection.

## Emerging Trends and Future Prospects

As biblical studies continue to evolve with advances in technology and archaeology, the theological wordbook of the Old Testament may see enhancements such as:

- Digital versions with interactive root analysis and cross-referencing features.
- Inclusion of recent archaeological discoveries that shed light on word usage.
- Integration with multimedia resources to support language learning.
- Broader ecumenical perspectives to accommodate diverse theological viewpoints.

Such developments will likely increase accessibility and enrich the study experience for future generations.

The theological wordbook of the Old Testament remains an indispensable asset for anyone serious about engaging deeply with the Hebrew Scriptures. By marrying linguistic precision with theological insight, it fosters a more informed and meaningful encounter with one of the world's foundational religious texts.

## Theological Wordbook Of The Old Testament

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**theological wordbook of the old testament:** Theological Dictionary of the Old Testament G. Johannes Botterweck, Helmer Ringgren, Heinz-Josef Fabry, 1974 Analyzes the meaning of Hebrew terms used in the Old Testament, considering their occurrences in ancient Near Eastern texts.

**theological wordbook of the old testament:** Theological Wordbook of the Old Testament Robert Laird Harris, 1980

**theological wordbook of the old testament:** Theological Dictionary of the Old Testament G. Johannes Botterweck, Helmer Ringgren, Heinz-Josef Fabry, 1974 This multivolume work is still proving to be as fundamental to Old Testament studies as its companion set, the Kittel-Friedrich Theological Dictionary of the New Testament, has been to New Testament studies. Beginning with father, and continuing through the alphabet, the TDOT volumes present in-depth discussions of the

key Hebrew and Aramaic words in the Old Testament. Leading scholars of various religious traditions (including Roman Catholic, Lutheran, Reformed, Anglican, Greek Orthodox, and Jewish) and from many parts of the world (Denmark, France, Germany, Great Britain, Greece, Israel, Italy, the Netherlands, Norway, Sweden, Switzerland, and the United States) have been carefully selected for each article by editors Botterweck, Ringgren, and Fabry and their consultants, George W. Anderson, Henri Cazelles, David Noel Freedman, Shemaryahu Talmon, and Gerhard Wallis. The intention of the writers is to concentrate on meaning, starting from the more general, everyday senses and building to an understanding of theologically significant concepts. To avoid artificially restricting the focus of the articles, TDOT considers under each keyword the larger groups of words that are related linguistically or semantically. The lexical work includes detailed surveys of a word's occurrences, not only in biblical material but also in other ancient Near Eastern writings. Sumerian, Akkadian, Egyptian, Ethiopic, Ugaritic, and Northwest Semitic sources are surveyed, among others, as well as the Qumran texts and the Septuagint; and in cultures where no cognate word exists, the authors often consider cognate ideas. TDOT's emphasis, though, is on Hebrew terminology and on biblical usage. The contributors employ philology as well as form-critical and tradition-historical methods, with the aim of understanding the religious statements in the Old Testament. Extensive bibliographical information adds to the value of this reference work. This English edition attempts to serve the needs of Old Testament students without the linguistic background of more advanced scholars; it does so, however, without sacrificing the needs of the latter. Ancient scripts (Hebrew, Greek, etc.) are regularly transliterated in a readable way, and meanings of foreign words are given in many cases where the meanings might be obvious to advanced scholars. Where the Hebrew text versification differs from that of English Bibles, the English verse appears in parentheses. Such features will help all earnest students of the Bible to avail themselves of the manifold theological insights contained in this monumental work.

**theological wordbook of the old testament: Theological Wordbook of the Old Testament**, 1981

**theological wordbook of the old testament: Theological Dictionary of the Old Testament** G. Johannes Botterweck, Helmer Ringgren, Heinz-Josef Fabry, 1974 Doing for the Old Testament what Kittel-Friedrich does for the New, this major, multivolume reference work discusses all the key Hebrew and Aramaic words of the Old Testament, beginning with A and proceeding through the alphabet. Stressing meaning, each word study begins with narrow, everyday usages and proceeds toward more theologically significant concepts.

**theological wordbook of the old testament: THEOLOGICAL WORDBOOK OF THE OLD TESTAMENT.** R. LAIRD. HARRIS, 1999

**theological wordbook of the old testament: Theological Dictionary of the Old Testament** G. Johannes Botterweck, Helmer Ringgren, Heinz-Josef Fabry, 1974 Volume XII of the highly respected Theological Dictionary of the Old Testament expands the scope of this fundamental reference tool for biblical studies. Ranging from pāsah, pesah (Passover) to qûm (stand, rise), these eighty-six articles include thorough etymological analysis of the Hebrew roots and their derivatives within the context of Semitic and cognate languages, diachronically considered, as well as Septuagint, New Testament, and extracanonical usages. Among the articles of primary theological importance included in Volume XII are these: par'ôh (Pharaoh), pāsa, pesa; (sin, offense, crime), sebâôt (Sabaoth), sâdaq, sedeq, sedāqâ ([be] righteous, righteousness), qds, aôdes (holy), and qāhāl (congregation). Each article is fully annotated and contains an extensive bibliography with cross-references to the entire series.

**theological wordbook of the old testament: Theological Dictionary of the Old Testament** G. Johannes Botterweck, Helmer Ringgren, Heinz-Josef Fabry, 1974 This multivolume work is still proving to be as fundamental to Old Testament studies as its companion set, the Kittel-Friedrich Theological Dictionary of the New Testament, has been to New Testament studies. Beginning with father, and continuing through the alphabet, the TDOT volumes present in-depth discussions of the key Hebrew and Aramaic words in the Old Testament. Leading scholars of various religious

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**theological wordbook of the old testament: The Westminster Theological Wordbook of the Bible** Donald E. Gowan, 2003-01-01 In The Westminster Theological Wordbook of the Bible an outstanding group of biblical scholars explain key theological and ethical words of the Bible (New Revised Standard Version). In its exploring groups of related words and drawing the reader into the meanings of the original Hebrew, Aramaic, and Greek, Gowan's Wordbook will prove immensely helpful in understanding important terms such as Just, Kingdom of God, Resurrection, and Son of Man.

**theological wordbook of the old testament: Theological Dictionary of the Old Testament** G. Johannes Botterweck, Helmer Ringgren, Heinz-Josef Fabry, 1974 This multivolume work is still proving to be as fundamental to Old Testament studies as its companion set, the Kittel-Friedrich Theological Dictionary of the New Testament, has been to New Testament studies. Beginning with 'ābh ('āb), father, and continuing through the alphabet, the TDOT volumes present in-depth discussions of the key Hebrew and Aramaic words in the Old Testament. Leading scholars of various religious traditions (including Roman Catholic, Lutheran, Reformed, Anglican, Greek Orthodox, and Jewish) and from many parts of the world (Denmark, France, Germany, Great Britain, Greece, Israel, Italy, the Netherlands, Norway, Sweden, Switzerland, and the United States) have been carefully selected for each article by editors Botterweck, Ringgren, and Fabry and their consultants, George W. Anderson, Henri Cazelles, David Noel Freedman, Shemaryahu Talmon, and Gerhard Wallis. The intention of the writers is to concentrate on meaning, starting from the more general, everyday senses and building to an understanding of theologically significant concepts. To avoid artificially restricting the focus of the articles, TDOT considers under each keyword the larger groups of words that are related linguistically or semantically. The lexical work includes detailed surveys of a word's occurrences, not only in biblical material but also in other ancient Near Eastern writings. Sumerian, Akkadian, Egyptian, Ethiopic, Ugaritic, and Northwest Semitic sources are surveyed, among others, as well as the Qumran texts and the Septuagint; and in cultures where no cognate word exists, the authors often consider cognate ideas. TDOT's emphasis, though, is on Hebrew terminology and on biblical usage. The contributors employ philology as well as form-critical and traditio-historical methods, with the aim of understanding the religious statements in the Old Testament. Extensive

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**theological wordbook of the old testament:** *Theological Wordbook of the Old Testament* , 1981

**theological wordbook of the old testament:** *Theological Wordbook of the Old Testament* Robert Laird Harris, Gleason Leonard Archer, Bruce K. Waltke, 1980 This book follows the theological word study of the Old Testament, but approaches the matter from a practical and less exhaustive viewpoint than the major studies.

**theological wordbook of the old testament:** *Theological Dictionary of the Old Testament* G. Johannes Botterweck, Helmer Ringgren, Heinz-Josef Fabry, 1974 This multivolume work is still proving to be as fundamental to Old Testament studies as its companion set, the Kittel-Friedrich *Theological Dictionary of the New Testament*, has been to New Testament studies. Beginning with *aleph*, and continuing through the alphabet, the TDOT volumes present in-depth discussions of the key Hebrew and Aramaic words in the Old Testament. Leading scholars of various religious traditions (including Roman Catholic, Lutheran, Reformed, Anglican, Greek Orthodox, and Jewish) and from many parts of the world (Denmark, France, Germany, Great Britain, Greece, Israel, Italy, the Netherlands, Norway, Sweden, Switzerland, and the United States) have been carefully selected for each article by editors Botterweck, Ringgren, and Fabry and their consultants, George W. Anderson, Henri Cazelles, David Noel Freedman, Shemaryahu Talmon, and Gerhard Wallis. The intention of the writers is to concentrate on meaning, starting from the more general, everyday senses and building to an understanding of theologically significant concepts. To avoid artificially restricting the focus of the articles, TDOT considers under each keyword the larger groups of words that are related linguistically or semantically. The lexical work includes detailed surveys of a word's occurrences, not only in biblical material but also in other ancient Near Eastern writings. Sumerian, Akkadian, Egyptian, Ethiopic, Ugaritic, and Northwest Semitic sources are surveyed, among others, as well as the Qumran texts and the Septuagint; and in cultures where no cognate word exists, the authors often consider cognate ideas. TDOT's emphasis, though, is on Hebrew terminology and on biblical usage. The contributors employ philology as well as form-critical and tradition-historical methods, with the aim of understanding the religious statements in the Old Testament. Extensive bibliographical information adds to the value of this reference work. This English edition attempts to serve the needs of Old Testament students without the linguistic background of more advanced scholars; it does so, however, without sacrificing the needs of the latter. Ancient scripts (Hebrew, Greek, etc.) are regularly transliterated in a readable way, and meanings of foreign words are given in many cases where the meanings might be obvious to advanced scholars. Where the Hebrew text versification differs from that of English Bibles, the English verse appears in parentheses. Such features will help all earnest students of the Bible to avail themselves of the manifold theological insights contained in this monumental work.

**theological wordbook of the old testament:** *The Decalogue in the Sermon on the Mount* Dan Liroy, 2004 In this work, Dan Liroy first investigates the biblical concept of the law. He then conducts a thoroughgoing analysis of the Decalogue and the Sermon on the Mount. He gives

particular attention to the connection between these two great bodies of biblical literature. The result is a comprehensive study that argues for the enduring relevance of the moral law. This volume is appropriate for personal study and is also suitable as a college and seminary text.

**theological wordbook of the old testament: Spanning the Abyss** Angel M. Rodriguez, 2008

**theological wordbook of the old testament: De-demonising the Old Testament** Judit M. Blair, 2009 Judit M. Blair challenges the common view that azazel, lilith, deber, qeteb and reshef are names of 'demons' in the Hebrew Bible, claiming that major works on the subject proceed from the assumption that these terms were demons in the ancient Near East and /or later, or that they were deities who became 'demonised' by the authors of the Hebrew Bible. Without questioning the validity of traditional methods she supplements the existing works by making an exegesis based on a close reading of all the relevant texts of the Hebrew Bible in which these five terms occur. Close attention is paid to the linguistic, semantic, and structural levels of the texts. The emphasis is on a close examination of the immediate context in order to determine the function of each term. The author notes different signals within the texts, especially the use of the various poetical/rhetorical devices: personification, parallelism, similes, irony, and mythological elements.

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**theological wordbook of the old testament: Putting God on Trial** Robert Sutherland, 2004

Many scholars find the legal metaphor of an Oath of Innocence inappropriate, though for different reasons. Some liberal scholars opt for an aesthetic, not a moral, resolution of the question of evil in the world. They find a sublime beauty in God's review of the animal and physical worlds, Behemoth and Leviathan. But that is all they find. They find no suggestions of moral purpose in God's creation and control of evil. Indeed, they feel none could be forthcoming. God is beyond good and evil so no moral resolution is possible. Since no moral resolution is possible, a legal metaphor such as a lawsuit

dramatizing the moral question is inappropriate. They interpret Job to understand that position. And they interpret him to retract the lawsuit in its entirety. This author feels such liberal scholars miss a moral resolution for five reasons. (a) First, they fail to give adequate weight to Satan's first speech in heaven setting out the moral solution. (b) Second, they misinterpret Job's struggle with God to be a request for a restoration of his former position, rather than a request to know the reason behind evil in the world. (c) Third, they fail to appreciate the moral restrictions under which God has to operate. God cannot reveal any moral answers directly without defeating his very purpose in the creation and control of evil. As a result, they miss the suggestions of moral purpose in God's two speeches and the inferences God would have Job draw. (d) Fourth, they fail to fully appreciate the legal dynamics of the enforcement mechanism of Job's Oath of Innocence. In particular, they fail to appreciate the distinction between causal responsibility and moral blameworthiness. Thus, they do not understand God's comments concerning vindication and condemnation in his first speech to Job. And they do not understand Job's hesitation to proceed beyond his own vindication to a condemnation of God in Job's first speech to God. Ultimately, they fail to see Job's adjournment and continuation of his Oath of Innocence implied by the allusion to the story of Abraham and Sodom and Gomorrah in Job's final speech. (e) Finally, they fail to give full expression to God's ultimate judgement on Job. Job and only Job spoke rightly about God. In the face of such a judgement, there is no room to deny the ultimate propriety of the moral and legal question as a way of framing man's encounter with God. Some conservative scholars opt for a moral resolution of the question of evil in the world, but their resolution is equally unsatisfying. They interpret Job's so-called excessive words and his Oath of Innocence to be sins of presumption. Thus they would have Job retract his lawsuit in its entirety and repent morally for either his so-called excessive words, his raising of the lawsuit or both. This author feels such conservative scholars miss a satisfactory moral resolution for three reasons. (a) First, they fail to understand the depth of Satan's challenge to God. It is not merely that Job will curse God. It is that God is wrong in his judgement on Job's goodness. God missed sin in Job's life. Such scholars think their moral resolution is possible, because although Job sins, Job does not actually curse God. Their resolution actually makes Satan right in his challenge of God so that God should step down from his throne and destroy mankind. (b) Second, they fail to give proper weight to Job's blamelessness and integrity. The raising of the Oath of Innocence is an expression of that blamelessness and integrity. It is what God expects of Job, though he cannot tell him that directly. (c) Finally, they fail to give full expression of God's ultimate judgement on Job. Job and only Job spoke rightly about God. In the face of such a judgement, there is no room to attribute sin or wrongdoing to Job for either his so-called excessive words or for his Oath of Innocence. My personal interpretation charts a new middle course between these two-fold horrors

### **theological wordbook of the old testament: A Critical Realist's Theological Method**

Douglas W. Kennard, 2013-02-21 A Critical Realist's Theological Method explores a systematic theology method grounded in critical realism in the wake of Alister McGrath, Imre Lakatos, Nancey Murphy, N. T. Wright, and Dale Allison. Kennard surveys philosophical and traditional theological approaches for contributions and limitations in order to set out a method for theology and science. Kennard extends this method to a Thiselton-Ricoeur hermeneutic that can fund insightful exegesis and Biblical theology in the wake of Ladd, Dunn, Vos, and Goldingay. This Biblical theology method is illustrated by wisdom literature, the traditional reef of the discipline and then developed for the contributions toward systematic theology as Gabler had originally envisioned. With contextualized Scripture sourcing most of the content for systematic theology the trajectory is shown in the subtitle Returning the Bible and Biblical Theology to be the Framer for Theology and Science. The method is exemplified in exegesis of creation texts which frame possibilities for science. Likewise, Biblical theology frames a bio-ethics integration of psychology and theology setting out a transactional model for psychological recovery with University of Chicago professor Paul Holmes. A theology for peer review and work is also framed.

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