

Mk. 8:35; Lk. 9:24; 17:33; Jn. 12:25). See *NIDNTT-A*, 68.

## LOST

### Old Testament

**Verb:** אָבַד (*ʾabad*), GK 6 (S 6), 185x. *ʾabad* means “to perish, destroy, demolish, become lost.” It has a variety of uses in the OT. See *perish*.

## LOT

### Old Testament

**Noun:** גֹּרָל (*gōrāl*), GK 1598 (S 1486), 77x. *gōrāl* is usually translated “lot.” It refers to an item that was thrown or dropped for the purpose of decision-making.

It is not known how the casting of lots was accomplished, but possibly different techniques were employed in various places and situations. Lots were cast to determine who would serve as fighting men (Jdg. 20:9) and as priests in the temple (1 Chr. 24:5), to discover a guilty person (Jon. 1:7), to settle disputes (Prov. 18:18), and to divide the spoils of a military victory (Obad. 11; Nah. 3:10). David writes, “They divide my garments among them and cast *lots* for my clothing” (Ps. 22:18), a prophecy later fulfilled at the time of Jesus’ crucifixion (Jn. 19:24).

Although the practice of casting lots may appear to be a reliance on chance, the OT makes it clear that God is sovereign over the lots. “The *lot* is cast into the lap, but its every decision is from the LORD” (Prov. 16:33). Therefore, God’s will was often discovered through the casting of lots (Lev. 16:8–10), and the elders of Israel depended on this practice when they divided the land of Palestine among the tribes (Jos. 14–19).

The last time lots are cast in the Bible is in finding a replacement apostle for Judas; that lot chooses between Joseph called Barsabbas and Matthias, and God picks Matthias (Acts 1:26). Some argue that with the coming of the Holy Spirit in Acts 2, his guidance replaced the lot as the means of determining God’s will.

**Noun:** חֵלֶק (*hēleq*), GK 2750 (S 2506),

66x. *hēleq* means “share, portion,” but also “lot, inheritance.” See *share*.

### New Testament

**Noun:** κλήρος (*klēros*), GK 3102 (S 2819), 11x. In the NT *klēros* usually designates the casting of lots, but in a more general sense it can also mean the “allotment” or “inheritance” that one receives (Col. 1:12). God promises Paul a “place” among those who are sanctified when he called him on the road to Damascus (see Acts 26:18).

Casting lots was common in the ancient world, and in a general sense it is analogous to our “drawing straws” for decision-making. Such casting of lots was often associated with seeking the will of the gods. Roman soldiers divided up Jesus clothes by casting lots (Mt. 27:35; Mk. 15:24; Lk. 23:34; Jn. 19:24; cf. Ps. 22:18). Among the Jewish people, however, casting lots was a biblical method of seeking God’s preordained plan. In the OT the high priest prayerfully used Urim and Thummim to determine God’s will (e.g., Exod. 28:30; Lev. 8:8; Deut. 33:8). At the beginning of Acts, the eleven apostles cast lots between Joseph Barsabbas and Matthias to find a replacement for Judas Iscariot (Acts 1:26). The lots were cast in the context of prayer: “You, Lord, who know the hearts of all, show which one of these two you have chosen to take the place in this ministry and apostleship” (Acts 1:24–25a). The lot fell on Matthias. See *NIDNTT-A*, 309–310.

## LOUD

### New Testament

**Adjective:** μέγας (*megas*), GK 3489 (S 3173), 243x. *megas* means “great, loud, large” and is found throughout the NT. See *great*.

## LOVE

### Old Testament

**Verb:** אָהַב (*ʾahab*), GK 170 (S 157), 217x. *ʾahab* is defined as “to love” or “to like.” This verb is used to describe a variety of relationships in the OT.

(1) *ʾahab* can be used to describe the

marital relationship between a man and a woman. Moses writes of the love of Isaac and Rebekah: "Isaac brought her into the tent of his mother Sarah, and he married Rebekah. So she became his wife, and he loved her" (Gen. 24:67). The culture of the OT was such that women were, at times, given to men in marriage. Love was not a prerequisite for such an event to take place (29:30). But true love could develop. The majority of uses of love in the Song of Songs have the female as subject, expressing love for a male.

Occasionally the word may be used to describe the act of making love, both within the law and outside of the law. The case of Isaac and Rebekah mentioned above probably involves intimate relations. The writer of 1 Kings, however, describes Solomon's love, many of whom were concubines: "But King Solomon loved many foreign women" (1 Ki. 11:1). These relationships were essentially political in nature, not emotional, and they certainly violated the spirit of Gen. 2:24.

(2) *'ahab* can also describe the special love that exists between parents and their children. God recognizes the great love Abraham has for Isaac: "Take your son, your only son, Isaac, whom you love, and go to the region of Moriah" (Gen. 22:2). In the context of parental love, however, love can also be divided. Isaac and Rebekah have sons, Esau and Jacob: "Isaac . . . loved Esau, but Rebekah loved Jacob" (25:28). Similarly regarding Jacob, when his ten sons come to Egypt and unwittingly stand before Joseph, he questions them about their father and brother. They tell him of their aged father and describe their brother as "the only one of his mother's sons left, and his father loves him" (Gen. 44:20). Note too that extended families can also experience such love, for in Ruth 4:15 we read about the love that a daughter-in-law expresses to her mother-in-law.

(3) *'ahab* likewise describes the deep love that friends can have for each other. This is not sexual in nature, but attests to the deep abiding love that only God can

provide. This is the love that Saul has for David (1 Sam. 16:21) and that David shares with Jonathan (18:1, 3). This can be called a familial or brotherly love.

(4) *'ahab* is also used with nonpersonal objects, such as love for: Jerusalem (Ps. 122:6; Isa. 66:10), special food items (Gen. 27:4, 9, 14), discipline and knowledge (Prov. 12:1), a long life (Ps. 34:12), sleep (Prov. 20:13), sin (17:19), pleasure (21:17), wine and oil (21:17), money (Eccl. 5:10), and even (indirectly) death (Prov. 8:36). Prominent in Proverbs is the love of wisdom, personified as a woman (Prov. 4:6; 8:17, 21).

(5) The most important uses of *'ahab*, however, are in the religious sphere, being used 32x of God's love. Of these, two are of God's love for Jerusalem (Ps. 78:68; 87:2). It is used 7x of God's loving righteousness, judgment, etc., and 23x of his loving Israel or particular individuals. On the other hand, *'ahab* is used 19x of human love for God, including loving his name, law, precepts, etc. Many of these occur in Deut. (e.g., 5:10; 6:5; 7:9; 10:12) or in contexts that appear to depend on this OT book (e.g., Jos. 22:5; 23:11; 1 Ki. 3:3; Neh. 1:5).

Chief among these human uses is, of course, what is called the Shema (Deut. 6:4-5), which is equivalent to Israel's confession of faith: "Hear, O Israel: The Lord our God, the Lord is one. Love the Lord your God with all your heart and with all your soul and with all your strength." Even today this is cited regularly in Jewish synagogues. Jesus picks up this text as "the first and greatest commandment" of the law of Moses, and he adds to it a second commandment like the first, which contains another use of *'ahab* (Lev. 19:18), "Love your neighbor as yourself" (see Mt. 22:37-40). These two commands summarize the entire law of God.

Why should Israel love the Lord their God? First and foremost is the fact that God is the only God there is, so any religious feelings must be directed to him alone. Moreover, this God has been active

in the lives of his people, rescuing them from slavery in Egypt. Hence, love for God is a grateful response to his actions on their behalf (see especially Deut. 11:1–12). Such love is expressed in obedience to his law (10:12–13; cf. Exod. 20:6). Even that obedience requires the involvement of God in their lives (30:6); we cannot obey him in our own strength. It is for this reason that God's people actually love his law (e.g., Ps. 119:113, 119, 127).

As far as God's own love itself is concerned, *'ahab* and the figure of marriage point behind the covenant to its motive and origin in the innermost personal being of God. His love for a special people is astounding—something unique in the ancient world, where the notion of God's love refers only to love of the gods for the king, not for the common people. In Hos. 11:1 the OT comes close to saying that God is love. Note too that God's love for Israel is not based on any attractive feature of the nation, for they were often rebellious; rather, that love lies deep within his own being. Nevertheless, Israel can lay claim to that love because of God's faithfulness expressed by his oath (Deut. 7:6–11).

In response to Israel's sin, God's love is expressed in judgment and forgiveness. Yet God's punishment of sin does not contradict his love; rather, it was because he loves so much that he takes Israel's sin seriously (cf., e.g., the "therefore" in Amos 3:2). As Prov. 3:12 states, "the Lord disciplines those he loves, as a father the son he delights in," and note that God is Israel's Father (see Isa. 63:16; Jer. 31:9). But God's severe discipline is never separated from tenderness (cf. Hos. 11:9). That God continues to love his stiff-necked people is almost beyond human comprehension. See *NIDOTTE*, 1:277–99.

**Noun:** חֶסֶד (*hesed*) GK 2876 (S 2617), 249x. *hesed* is one of the richest, most theologically insightful terms in the OT. It denotes "kindness, love, loyalty, mercy," most poignantly employed in the context of relationship between God and humans

as well as between one human and another—the former relationship using the word three times as often as the latter.

*hesed* describes the special relationship God has with his covenantal people, and as such can be a difficult word to translate because it is so specific: "steadfast love" (ESV, RSV); "loyal love" or "covenant faithfulness" (NET); "unfailing love" (NLT); "loving-kindness" (KJV). In the context of human relationships, "kindness" characterizes familial relationships (Gen. 20:13), friendships, and the relationship of a king to his subjects (1 Ki. 2:7). David and Jonathan's covenant binds them together with the expectation of showing mutual kindness to one another, even at the expense of other relationships (1 Sam. 20:8).

The Lord rebukes Israel because they have not shown faithfulness or "loyalty," and there is no knowledge of God in the land (Hos. 4:1). Micah recounts the requirements of the Lord, "He has told you, O mortal, what is good; and what does the Lord require of you but to do justice, and to love *kindness*, and to walk humbly with your God?" (Mic. 6:8). God requires such fidelity and kindness because he himself is kind and has shown kindness to his people.

Lot acknowledges the *hesed* shown to him by the two angelic beings who spared his life from the destruction of Sodom and Gomorrah (Gen. 19:19). The Psalms effusively proclaim the steadfast love of God (e.g., Ps. 31:7, 32:10; 57:3; 59:10; 94:18; 143:12). God's abiding love stabilizes (Ps. 94:18, "When I thought, 'my foot is slipping,' your *steadfast love*, O LORD, held me up") and sustains life (119:88, "In your *steadfast love* spare my life, so that I may keep the decrees of your mouth").

God's great self-disclosure, when allowing his glory to pass before Moses, includes *hesed*. "The LORD, the LORD, a God merciful and gracious, slow to anger, and abounding in *steadfast love* and faithfulness, keeping *steadfast love* for the thousandth generation, forgiving iniquity

and transgression and sin, yet by no means clearing the guilty” (Exod. 34:6–8). The defining characteristic of God in covenantal relationship with his people is that he shows “kindness” to them. His wrath is short in contrast to his love: “For a brief moment I abandoned you, but with great compassion I will gather you. In overflowing wrath for a moment I hid my face from you, but with everlasting *love* I will have compassion on you, says the LORD, your Redeemer” (Isa. 54:7–8).

*hesed* defines God’s rule: “Righteousness and justice are the foundation of your throne; *steadfast love* and faithfulness go before you” (Ps. 89:14). In light of all that Micah prophesies in judgment of Israel’s sin, he concludes in worshipful wonder, “Who is a God like you, pardoning iniquity and passing over the transgression of the remnant of your possession.... You will cast all our sins into the depths of the sea. You will show faithfulness to Jacob and unswerving *loyalty* to Abraham, as you have sworn to our ancestors from the days of old” (Mic. 7:19–20). See *NIDOTTE*, 2:211–18.

#### New Testament

**Verb:** ἀγαπάω (*agapaō*), GK 26 (S 25), 143x. *agapaō* is one of four Gk. verbs meaning “to love.” In secular Greek especially before the time of Christ, it was a colorless word without any great depth of meaning, used frequently as a synonym of *erōs* (sexual love) and *phileō* (the general term for love). If it had any nuance, it was the idea of love for the sake of its object. Perhaps because of its neutrality of meaning and perhaps because of this slight nuance of meaning, the biblical writers picked *agapaō* to describe many forms of human love (e.g., husband and wife, Eph. 5:25, 28, 33) and, most importantly, God’s undeserved love for the unlovely. In other words, its meaning comes not from the Greek but from the biblical understanding of God’s love.

A biblical definition of love starts with God, never with us (1 Jn. 4:9–10). God is love itself; it is his character that defines

love. Because he is love (4:8, using the related noun *agapē*), he acts with love toward an undeserving world (Jn. 3:16; 1 Jn. 3:1, 16), to save them from their sins and reconcile them to himself (Rom. 5:8). The pure and perfect love of God is typified in the love relationship between God the Father and God the Son, which Jesus shows to his disciples (Jn. 17:26).

In response, people are to love God. “Dear friends, let us love one another, for love comes from God. Everyone who loves has been born of God and knows God. Whoever does not love does not know God, because God is love” (1 Jn. 4:7–8). They are in fact to love God above everything else, which is the greatest commandment (Mk. 12:30, 33), and then to love one another (Mt. 19:19; 22:39; Mk. 12:31; Rom. 13:8; 1 Jn. 3:11, 23), especially their spiritual family (Gal. 6:10; 1 Jn. 2:10).

If a person loves God, he or she will also love other people (Gal. 5:6; 1 Thess. 3:6; 1 Jn. 4:20). Loving the other person is an outflow of God’s love for you (“A new command I give you: Love one another. As I have loved you, so you must love one another,” Jn. 13:34; cf. 15:12; 1 Jn. 4:11) and sums up the entire law (Rom. 13:7; Gal. 5:14) and is the “royal law” (Jas. 2:8). “Anyone who does not do what is right is not a child of God; nor is anyone who does not love his brother” (1 Jn. 3:10). Our love toward Christ is demonstrated by our obedience to his teachings (Jn. 14:21, 15, 21, 23; 15:10; 1 Jn. 2:5; 5:3; 2 Jn. 6). In return, this obedience invokes the blessing, of God’s love for us (Jn. 14:21). No wonder that love stands at the head of the list of the fruits of the Spirit (Gal. 5:22) and is the greatest of all that will last for eternity (1 Cor. 13:13, both using the noun *agapē*).

But disciples are not only to love God and fellow believers; they are to love all people (1 Cor. 16:14; 1 Thess. 3:12; 2 Pet. 1:7) as especially their enemies. “But I tell you: Love your enemies and pray for those who persecute you” (Mt. 5:44; cf. Lk. 6:35).

The very foundation of salvation is grounded in the realization that God's unmerited love toward us is greater than any other power—including death (Rom. 8:37–39; 1 Cor. 15:55–57). See *NIDNTT-A*, 5-7.

**Verb:** φιλέω (*phileō*), GK 5797 (S 5368), 25x. *phileō* is the common word in classical Gk. for showing love, affection, hospitality, etc. It comes into English in many words such as “*Philadelphia*” (the “city of brotherly love”). To make firm distinctions between *phileō* love and *agapaō* love is incorrect, for the meanings of the two words overlap. The word can also mean “kiss.”

*phileō* is used in the Bible to describe the tender affection that God the Father has toward his Son, Jesus Christ: “For the Father *loves* the Son and shows him all he does” (Jn. 5:20). But it is also used for our love for God. Jesus uses *phileō* to warn those who have more affection for family than for him: “Anyone who *loves* his father or mother more than me is not worthy of me; anyone who *loves* his son or daughter more than me is not worthy of me” (Mt. 10:37). Paul warns the Corinthians, “If anyone does not *love* the Lord—a curse be on him” (1 Cor. 6:22).

*phileō* can also be used for relationships among human beings, whether in a positive or negative framework. Of Lazarus, Jesus was told, “Lord, the one *you love* is sick” (Jn. 11:3; cf. v 36). Judas “kisses” as the sign of betrayal (Mt. 26:48; Mk. 14:44; Lk. 22:47). Paul uses *phileō* to speak of the love that God's people have toward one another: “Greet those who *love* us in the faith” (Tit. 3:15). John uses the word to describe the framework in which God chastens his children: “Those whom I *love* I rebuke and discipline” (Rev. 3:19).

*phileō* can even be used of love for non-human things. John uses *phileō* to describe ungodly people who “*love* and practice falsehood” (Rev. 22:15) Hypocrites “*love* to pray standing in the synagogues and on the street corners to be seen by men” (Mt. 6:5).

Love is one of the characteristics that separate disciples from the world. If a disciple loves his life in the sense of desperately hanging on to it, he will ironically lose that which he loves; but if a disciple hates his life (i.e., gives it up for Christ), then he will keep his life for all eternity (Jn. 12:25). If disciples were still of this world, the world “would love” them; but because Jesus chose them out of the world, they are hated (15:19). But the wonderful news is that God the Father himself loves those who love Jesus and believe that he came from God (16:27).

In Jn. 21:15–27, some people make a distinction between the two words for love, *agapaō* and *phileō*. But these words do not have distinctly separate meanings, and John is famous for using virtual synonyms without any difference in meaning; he often switches between words merely for the sake of variety. Also, it makes no sense for Jesus to switch meanings from *agapaō* to *phileō* in the third question since Peter has been answering with *phileō*. Jesus' threefold question is meant to balance Peter's threefold denial at the time of Jesus' trial. The fluctuation of synonyms is also seen in the words for “feed”/“tend” and “lambs”/“sheep.” See *NIDNTT-A*, 590-91.

**Noun:** ἀγάπη (*agapē*), GK 27 (S 26), 116x. *agapē* signifies the true and pure love of God to his dear Son (Jn. 17:26), to his people (Gal. 6:10), and to a depraved humanity that is in rebellion against him (Jn. 3:16; Rom. 5:8). In fact, the Bible declares that the very nature of God can be defined as love (1 Jn. 4:8, 16). We can see that God is love, regardless of our situation in life; Heb. 12:6 explains that even though we may be under the correction of God, the correction is always guided by love. It is the love of God that prompts our obedience to him. Jesus told his disciples, “Whoever has my commandments and obeys them, he is the one who loves me. He who loves me will be loved by my Father, and I too will love him and show myself to him” (Jn. 14:21, using the related verb *agapaō*).



*agapē* encompasses the mind, emotions, and will of the individual because it comes from God. As such, we are to live the life of love as demonstrated by the Lord Jesus Christ himself (Eph. 5:2). Paul tells us, “The fruit of the Spirit is love” (Gal. 5:22); it is only by the indwelling of the Holy Spirit of God that we can internalize and realize the love that God has for us. This type of godly love compels us to look for unmet needs among our fellow human beings. It is godly compulsion (2 Cor. 5:14), which brings us to a point where the world no longer sees us, but rather Christ in us. This idea prompted the translators of the KJV to translate *agapē* as “charity” (see, e.g., 1 Cor. 13). Derived from the Latin word *caritas*, charity is characterized in the KJV as an out-showing of God’s love and benevolence toward humanity. Further examination of 1 Cor. 13 reveals an inseparable relationship between faith, hope, and love (1 Cor. 13:13), yet the apostle affirms the supremacy of love. John explains that as the love of the church increases, God will strengthen the hearts of those in the church so that they “will be blameless and holy in the presence of our God and Father when our Lord Jesus comes with all his holy ones” (1 Thess. 3:13).

God’s people are exhorted to be cautious where they place their love. “Do not love the world or anything in the world. If anyone loves the world, the love of the Father is not in him. For everything in the world—the cravings of sinful man, the lust of his eyes and the boasting of what he has and does—comes not from the Father but from the world” (1 Jn. 2:15). Paul warns young Timothy that “the love of money is a root of all kinds of evils,” and as a result “some have wandered away from the faith and pierced themselves with many pangs” (1 Tim. 6:10).

*agapē* is also used to describe an early Christian “love feast” or fellowship meal. Paul links this meal with the Lord’s Supper (1 Cor. 11), but eventually it become a celebration all its own (Jude 12; 2 Pet.

2:13). The meal was significant to the life of the church insofar as it typified what the church represented. It was the church’s direct response to the command of the Lord Jesus Christ to love one another. This *agapē* served to undergird the *koinōnia* (see *fellowship*) that the church experienced.

Lastly, *agapē* is a beautiful word picture of sacrificial love. It is expressed in the fact that “while we were still sinners, Christ died for us” (Rom. 5:8). As such, *agapē* can be defined as unmerited and unwavering love. God is the originator of this love, and it can only be experienced by one who truly knows God and has received his Son as Lord and Savior. The ultimate expression of God’s unmitigated love is the Lord Jesus Christ on Calvary’s cross. See *NIDNTT-A*, 5-7.

## LOYALTY

### Old Testament

**Noun:** חֶסֶד (*hesed*) GK 2876 (S 2617), 249x. *hesed* is one of the richest, most theologically insightful terms in the OT. It denotes “kindness, love, loyalty, mercy.” See *love*.

## LUST

### New Testament

**Verb:** ἐπιθυμέω (*epithymeō*), GK 2121 (S 1937), 16x. *epithymeō* means “to desire earnestly, long for something, lust, covet.” It has both negative and positive connotations, but it always describes the inner motivation. See *desire*.

**Noun:** ἐπιθυμία (*epithymia*), GK 2123 (S 1939), 38x. *epithymia* denotes “impulsive, sensual desire,” contrary to the will and pleasure of God. See *desire*.

## MAD

See *angry*.

## MAGISTRATE

### New Testament

**Noun:** στρατηγός (*stratēgos*), GK 5130 (S 4755), 10x. *stratēgos* denotes one who has military authority or influence. It is derived from two Greek words: *stratos* (“army”) and *agō* (“to lead”). Hence, the word literally means “to lead an army.”