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Mounce's Complete Expository Dictionary of Old and New Testament Words
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Zondervan, Grand Rapids, Michigan 49530

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ABANDON**Old Testament**

Verb: אָזַב (*ʿāzab*), GK 6440 (S 5800), 214x. *ʿāzab* is used most often for the action of “abandonment” and can refer to the abandonment of land because of exile (Lev. 26:43; Isa. 18:6; 32:14; cf. Isa. 60:15; Jer. 49:25; Ezek. 36:4). It can also mean setting a person, particularly a prisoner, free from captivity (2 Chr. 28:14; Ps. 10:14; 16:10). Sometimes it refers simply to a person leaving behind his cloak (Gen. 39:15), his family, flocks, or herds (Gen. 50:8).

God as the subject of this verb abandons the apostate nation (Jer. 12:7), the king (2 Chr. 32:31), Zion (Isa. 60:15), or (allegedly) the psalmist (Ps. 71:11). But more common is the negation of the verb with respect to God, indicating that he *will not forsake* or abandon his people (Gen. 28:15; Deut. 31:6, 8), despite the fact that his people have frequently abandoned the Lord (Jdg. 2:12–13; 1 Ki. 19:10; 2 Ki. 21:22), his covenant (Jer. 22:9), the law (2 Chr. 12:1), and statutes (1 Ki. 18:18).

This verb is used over 100x in the OT to denote an act of breaking a covenant with God (Deut. 29:25; Jer. 2:13, 17, 19; 22:9; Dan. 11:30). When covenant curses are unleashed by God, he abandons his people (Isa. 54:7–8), yet his abandonment is temporary.

New Testament

Verb: ἀφίστημι (*aphistēmi*), GK 923 (S 868), 14x. *aphistēmi* generally means to “leave, depart” in a physical sense. It can also express various forms of apostasy, such as Paul’s teaching that in later times “some will *abandon* the faith” (1 Tim. 4:1; cf. Heb. 3:12). See *leave*.

Verb: ἐγκαταλείπω (*enkataleipō*), GK 1593 (S 1459), 10x. This verb means to separate connection with someone or something by leaving, to “forsake, abandon, desert.” See *forsake*.

ABASE

See *humble*.

ABBA**New Testament**

Noun: ἄββᾶ (*abba*), GK 5 (S 5), 3x. *abba* is an Aramaic word that means “father”; it is a term of endearment used within the family circle (not unlike our word “dad”); its degree of familiarity toward God was unknown in Judaism. Jesus uses this term in reference to his heavenly Father in his prayer in Gethsemane (Mk. 14:36). Paul uses this term twice in his letters, both times with reference to what the Spirit inspires us do when we become believers in Jesus and so become children of God: we begin to cry out to God as “Abba, Father” (Rom. 8:15; Gal. 4:6).*

ABDOMEN**Old Testament**

Noun: בֶּטֶן (*beten*), GK 1061 (S 990), 72x. The basic sense of *beten* seems to be the hollow or inside of something. It is used in several ways in the OT, referring to the belly or abdomen, the reproductive organs (of men or women), and the womb. See *womb*.

ABHOR**Old Testament**

Verb: שָׂנֵא (*śānēʿ*), GK 8533 (S 8130), 148x. Usually translated “to hate,” *śānēʿ* refers to varying levels of dislike toward someone or something. See *hate*. This abhorrence can be toward another man or woman. For example, Jacob has an aversion for his wife Leah (Gen. 29:31).

ABIDE**New Testament**

Verb: μένω (*menō*), GK 3531 (S 3306), 118x. The basic sense of *menō* is “to remain, stay, abide.” See *remain*.

ABILITY**Old Testament**

Noun: דַּעַת (*daʿat*), GK 1981 (S 1847), 88x. Derived from the verb *yādaʿ* (GK 3359, “to know”), *daʿat* means “knowledge” in all spheres of life. It can also denote any special ability one has. See *knowledge*.

Noun: חַיִּיל (*hayil*), GK 2657 (S 2428),

246x. The basic sense of *hayil* is “power, strength, or capability.” It is also used to describe persons who have a special skill or ability. In Gen. 47:6, Pharaoh asks Joseph to put in charge of his livestock men of *hayil* (“men of special ability”) from among the Israelites. See *strength*.

New Testament

Verb: δύναμαι (*dynamai*), GK 1538 (S 1410), 210x. *dynamai* communicates ability or capability of doing something. See *can*.

Noun: δύναμις (*dynamis*), GK 1539 (S 1411), 119x. *dynamis* essentially means “power,” but it can also denote acts of power (“miracles”) or a person’s “ability.” See *power*.

Adjective: δυνατός (*dynatos*), GK 1543 (S 1415), 32x. *dynatos* denotes what is possible or what one has the power to do. See *possible*.

(BE) ABLE

New Testament

Verb: δύναμαι (*dynamai*), GK 1538 (S 1410), 210x. *dynamai* communicates ability or capability of doing something. See *can*.

Verb: ἰσχύω (*ischyō*), GK 2710 (S 2480), 28x. In the NT, *ischyō* primarily means “to be strong, powerful, mighty.” Sometimes it simply means “to be able.” See *be strong*.

ABOLISH

New Testament

Verb: ἀναίρω (*anaireō*), GK 359 (S 337), 24x. *anaireō* means “to take away, abolish.” See *take away*.

Verb: καταργέω (*katargeō*), GK 2934 (S 2673), 27x. *katargeō* means “to release, destroy, nullify, cause something to be useless.” See *destroy*.

ABOMINATION

Old Testament

Noun: תּוֹעֵבָה (*tō'ēbā*), GK 9359 (S 8441), 118x. Regularly translated “detestable thing, repulsive thing, abomination,” *tō'ēbā* generally denotes persons or actions that are morally or religiously offensive, especially to God. Idolatry, for example, is

an abomination to the Lord (Deut. 7:25; 32:6; Jer. 16:18; Mal. 2:11). See *detestable*.

New Testament

Noun: βδέλυγμα (*bdelygma*), GK 1007 (S 946), 6x. *bdelygma* describes that which is reprehensible or detestable to God, an “abomination.” In the NT it usually refers to some sort of idolatry. Specifically, “the *abomination* that causes desolation,” a term that derives from Dan. 12:11 (LXX), refers to that which desecrates God’s temple and Jerusalem and leads to their destruction (Mt. 24:15; Mk. 13:14).

Jesus explains to the Pharisees that the sin of self-justification, which is highly valued among humans, is an abomination to God (Lk. 16:15). The whore of Babylon, who is associated with blasphemy and filth, is the source of such abomination (Rev. 17:4–5). The names of those exhibiting this characteristic will not be found in the book of life (21:27). See *NIDNTT-A*, 91-92.*

ABOUND

New Testament

Verb: περισσεύω (*perisseuō*), GK 4355 (S 4052), 39x. *perisseuō* means “to abound, be in abundance, overflow.” Jesus announces that unless one’s righteousness “abounds” more than that of the Pharisees, the kingdom of heaven cannot be entered (Mt. 5:20). It is a radical statement, and only a heart changed by the grace of God can bring about a righteous life. Mark records the woman who gave all she had versus those that gave out of their “abundance” (cf. Lk. 12:15). In Acts 16:5, the church “grew” in numbers (cf. also Phil. 1:9).

Paul writes that the truth of God “abounds” (Rom. 3:7), as does God’s grace (Rom. 5:15). The Colossians “abound” in gratitude (Col. 2:7). The spread of God’s grace results in thanksgiving that “*overflows* to the glory of God” (2 Cor. 4:15; cf. Eph. 1:8). Hope “*overflows* by the power of the Holy Spirit” (Rom. 15:13), as should the work that is done for the Lord (1 Cor. 15:58). The Thessalonians are urged to

“abound” in love (1 Thess. 3:2; 4:1, 10). Both the sufferings of Christ as well as the comfort and help through Christ are “abundant” (2 Cor. 1:5). Likewise, the “ministry of righteousness *“overflows with glory”* in contrast to the ministry of condemnation (2 Cor. 3:9). In 2 Cor. 8–9, on Paul’s collection for the impoverished Christians in Jerusalem, believers ought “to *abound* in this gracious work” (2 Cor. 8:7; 9:8b; cf. 9:12–13).

ABOUT TO

New Testament

Verb: μέλλω (*mellō*), GK 3516 (S 3195), 109x. *mellō* is generally translated “about to, going to, intend to,” as in Mt. 20:17, “As Jesus *was about to* go up to Jerusalem, he took the twelve disciples aside by themselves” (NASB). In Jn. 6:15, the Jewish people “were intending to” make Jesus their king. It is important to note, however, that for the most part, *mellō* speaks of events that are inevitable. Whenever the term is used, there is a notion of certainty accompanying it; for example, both Paul and Peter use *mellō* when speaking of “the glory that is *about to be* revealed” (Rom. 8:18; 1 Pet. 5:1). John writes in Rev. 17:8, “The beast, which you saw, once was, now is not, and *will* come up out of the Abyss and go to his destruction.” Paul says in 1 Thess. 3:4, “In fact, when we were with you, we kept telling you that we *would be* persecuted.”

The above examples demonstrate that *mellō* communicates true intention or inevitability rather than wishful thinking. This is especially true concerning the fulfillment of prophecy in the gospels and Acts. When the disciples ask Jesus about future events that are to be fulfilled, there is no doubt that they will occur (Mk. 13:4, “Tell us, when will these things happen? And what will be the sign that they *are about to be* fulfilled?”). Matthew quotes Jesus as saying, “In the same way the Son of Man *is going to* suffer at their hands” (Mt. 17:12; see also 17:22; Lk. 9:44). The suffering of the Messiah was prophesied in the OT; therefore, Jesus and the disciples

use *mellō* when speaking of the certainty of his suffering, as in Acts 26:22–23, “I am saying nothing beyond what the prophets and Moses said *would* happen—that the Christ would suffer and, as the first to rise from the dead, *would* proclaim light to his own people and to the Gentiles.”

ABSTAIN FROM

New Testament

Verb: ἀπέχω (*apechō*), GK 600 (S 566, 567, 568), 19x. *apechō* means “to abstain from.” Paul encourages the Thessalonians to “abstain from sexual immorality” (1 Thess. 4:3) and “every kind of evil” (5:22), and Peter instructs Christians to “abstain from worldly desires” (1 Pet. 2:11). The Jerusalem Council decides that Gentile believers should “abstain from” things polluted by or sacrificed to idols (Acts 15:20, 29). Legalists in Ephesus were requiring that people “abstain from” certain foods (1 Tim. 4:3). *apechō* can also mean “to be far” (see [*be*] *far*) or “to receive in full” (see *receive in full*).

ABUNDANCE

Old Testament

Noun: רֹב (*rōb*), GK 8044 (S 7230) 150x. *rōb* denotes a multitude or an abundance. It is probably derived from the verb *rābâ*, which means to become numerous, much, or great. In about one-third of the word’s occurrences, it is used (adverbially) with a preposition and means “in abundance” or “abundantly/greatly. See *many*.”

ACCEPT

Old Testament

Verb: לָקַח (*lāqah*), GK 4374 (S 3947), 967x. The basic meaning of *lāqah* is “to take, grasp.” The meaning is often simply to “take into/by the hand.” See *take*.

Verb: רָצָה (*rāsâ*), GK 8354 (S 7521), 52x. *rāsâ* means “to be pleased, accept, delight in.” See (*be*) *pleased*.

New Testament

Verb: παραλαμβάνω (*paralambanō*), GK 4161 (S 3880), 49x. *paralambanō* means “to take, receive, accept.” See *take*.

Verb: προσλαμβάνω (*proslambanō*), GK 4689 (S 4355), 12x. *proslambanō* means

“to accept, take aside, welcome.” In Thessalonica, Paul’s enemies round up or take aside some scoundrels from the marketplace to create a scene (Acts 17:5). Peter takes Jesus aside so as to rebuke him for speaking of his coming death (Mt. 16:22; Mk. 8:32). This verb can also denote welcoming a person into one’s home (Acts 18:26; Phlm. 17) as well as welcoming strangers (Acts 28:2). An important use is the notion of accepting all believers, whether they are considered weak or strong, into Christian fellowship, for Christ himself has accepted all of us (Rom. 14:1, 3; 15:5). See *NIDNTT-A*, 327-28.

Verb: χωρέω (*chōreō*), GK 6003 (S 5562), 10x. *chōreō* means “to accept, hold, have room for.” This verb occurs in a variety of contexts. (1) Of objects, food is “accepted” into the stomach before being expelled (Mt. 15:17), and the house in which Jesus is teaching can no longer “accept, hold” more people (Mk. 2:2). The ritual water jugs “hold” twenty to thirty gallons of water, which Jesus turns into wine (2:6). The entire world, by John’s estimation, cannot “hold” all the books if every miracle of Jesus were recorded (21:25).

(2) Of people, Jesus admonishes his hearers to “accept” his teaching about marriage and divorce (Mt. 19:11–12). Jesus tells his Jewish listeners that though they claim to be children of Abraham, they are ready to kill him since his word “finds no acceptance” in them (Jn. 8:37). Paul admonishes the Corinthians to “make room” for him in their hearts (2 Cor. 7:2a), for he has not taken advantage of anyone. Peter explains that the reason Jesus is delaying his return is because he is patiently giving sinners a longer chance to “accept” repentance so as to not perish (2 Pet. 3:9). See *NIDNTT-A*, 616.*

ACCEPTABLE, ACCEPTED

Old Testament

Noun: רָצוֹן (*rāṣōn*), GK 8356 (S 7522), 56x. *rāṣōn* denotes three different ideas in the OT: favor (see *favor*), acceptance, or will (see *please*). It is attributed

most often to God (39x) and occurs most frequently in Proverbs (14x), Psalms (13x), and Leviticus (7x).

rāṣōn is used frequently with reference to an acceptable sacrifice to God, particularly in worship. It is the only sense of *rāṣōn* used in Leviticus (7x). Sacrifices may or may not be “acceptable” or “accepted” (Lev. 1:3; 19:5; 22:19, 20, 21, 29; 23:11; Isa. 56:7; 60:7), and so may the sacrificer (Lev. 22:19; 23:11), gifts (Exod. 28:38), and days (Isa. 58:5). The prayer of the psalmist is that his words and meditation may “be pleasing” in God’s sight (Ps. 19:14). In Proverbs, God “delights” in accurate weights (Prov. 11:1), the blameless (11:20), truthful men (12:22), and the prayer of the upright (15:8), and a king “delights” in a wise servant (14:35).

New Testament

Adjective: εὐάρεστος (*euarestos*), GK 2298 (S 2101), 9x. *euarestos* means “pleasing, acceptable.” See *pleasing*.

ACCESS

New Testament

Noun: προσαγωγή (*prosaōgē*), GK 4643 (S 4318), 3x. *prosaōgē* means “access.” All three uses occur in Paul’s letters and refer to Jesus. Through Jesus we gain “access” into God’s forgiving grace (Rom. 5:2). Furthermore, through Jesus all human beings, whether Jew or Gentile, can gain “access to the Father by one Spirit” (Eph. 2:18), “approaching God with freedom and confidence” (3:12).*

ACCOMPANY

New Testament

Verb: ἀκολουθέω (*akoloutheō*), GK 199 (S 190), 90x. *akoloutheō* occurs mostly in the gospels and Acts. Its basic meaning is “to follow” (Mt. 4:25) or “to accompany” (8:10). See *follow*.

ACCOMPLISH

New Testament

Verb: ποιέω (*poieō*), GK 4472 (S 4160), 568x. This verb, generically translated as “to do,” has a wide range of meanings, such as “to make, cause to happen, accomplish.” See *do*.