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EDITED BY STEPHEN D. RENN

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DICTIONARY
OF BIBLE WORDS

Coded to the Revised Strong's Numbering System

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 HENDRICKSON
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Expository Dictionary of Bible Words

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INTRODUCTION

The Nature and Purpose of the Dictionary

This dictionary is designed as a non-technical reference book for pastors, teachers, and lay students of Scripture. It offers a comprehensive (though not exhaustive) analysis and discussion of both Old Testament Hebrew (and Aramaic) and New Testament Greek terms.

While there are a number of excellent Old and New Testament dictionaries on the market, this volume offers unique features that will enhance the reader's understanding of the whole of Scripture—in particular, the relationship between the Testaments. The dictionary is organized into entries by English word, with each main entry divided into Old Testament and New Testament words. However, the “Additional Notes” sections set this dictionary apart from others. These notes explain how the theme, concept, or doctrine shaped by the Hebrew terminology is fulfilled in the Greek vocabulary of the New Testament, especially in relation to the consummation of God's plan of salvation through the person of Christ. In short, the reader has not so much a “word study” as an analysis of a redemptive-historical theme—a “motif study”—that has its origins in the Old Testament and finds its completion in the New Testament.

The question of what constitutes accurate translation is of prime significance for a dictionary of this nature. It is important to note that there is rarely (if ever) a full, or exclusive “one-for-one” semantic equivalent in English for corresponding terms in Hebrew and Greek. Most often, two or more English words are required to accurately convey the meaning of one Hebrew or Greek term. There is thus frequent cross-referencing between the different entries throughout the dictionary. While the expression “dynamic equivalent” refers to an area of meaning common to both Hebrew and Greek terms, such “dynamic equivalence” does not suggest a *precise* identification between the semantic fields of each term. But the concept of dynamic equivalence *does* affirm that Hebrew terminology in the Old Testament may correlate in a significant way to New Testament Greek vocabulary, anticipating a parallel area of meaning in the New Testament. Consequently, one is able to argue that there are many themes, concepts, and motifs that span both Testaments of Holy Scripture. The analyses of these concepts serve to make the reader significantly more aware of the unity of the Old and New Testaments.

Furthermore, the precise meaning of any particular term is never determined just by its lexical definition or its etymology (i.e., by tracing the evolution of meaning throughout the linguistic history of a particular word). Rather, it is literary usage and context that determine the precise sense of any given term—a significant principle that underlies the compilation of this work.

Hebrew and Greek Transliteration

In common with normal practice in “non-technical” works, all Hebrew, Aramaic, and Greek terms have been transliterated, using essentially a simplified phonetic transliteration scheme.

Hebrew

Consonants

א	alef	’
ב, בּ	bet	b
ג, גּ	gimel	g
ד, דּ	dalet	d
ה	he	h
ו	vav	w
ז	zayin	z
ח	khet	h̄
ט	tet	t
י	yod	y
כ, כּ, ך	kaf	k
ל	lamed	l
מ, ם	mem	m
נ, ן	nun	n
ס	samek	s
ע	ayin	’
פ	pe (hard)	p
פּ, ף	pe (soft)	ph
צ, ץ	tsade	ṣ
ק	qof	q
ר	resh	r
ש	sin	s
שׁ	shin	sh
ת, תּ	tav	t

Vowels

ֶ	patakh	a
ָ	qamets	ā
ֹ	qamets khatuf (in a closed and unaccented syllable)	o
ֵ	segol	e
ִ	tsere	ē
ִׇ	tsere yod	ê
ִׇ	hireq	i
ִׇ	hireq yod	î
ׁ	holem	ō
ׂ	full holem	ô
׃	qibbutz	u
ׄ	shureq	û
ׅ	khatef qamets	o
׆	khatef patakh	a
ׇ	khatef segol	e
׈	vocal shewa	e

The Hebrew script, unlike English, is written from right to left. Although Hebrew makes no distinction between uppercase and lowercase letters, there are five letters which have a different form when they are the last letter of a word: kaf (כ becomes ך), mem (ם becomes ם), nun (ן becomes ן), pe (פ becomes ף), and tsade (צ becomes ץ).

In addition, the letters bet (ב), gimel (ג), dalet (ד), kaf (כ), pe (פ), and tav (ת) each have both a “hard” (voiced) and a “soft” (unvoiced or spirant) form. The hard form is distinguished by a dot, called a *dagesh*, placed in the center of the letter, as shown in the list above. For this work, the same English letter is used to transliterate both forms [with the exception of pe (פ)]. The dagesh can also appear in these or other letters in the middle of a word to indicate that the letter is doubled. This is indicated in the transliteration (i.e., תּוּבּ becomes **gannāh**).

The Hebrew consonants alef (א) and ayin (ע) have no counterpart in English or other western alphabets, and so are represented in English by an apostrophe (’). The Hebrew letter khet (ח) is pronounced as a rough “ch” as in the German word “Achtung.”

Most Hebrew vowels do not have a letter form. Instead they are indicated by “pointing”—small markings placed underneath or after a consonant. There are, however, a few Hebrew letters, he (ה), vav (ו), and yod (י), which can function as either consonants or as vowels, similar to the English use of the letter y. The shewa (ְ) is not a vowel, and thus is often silent. However, in some cases, it is vocalized (i.e., pronounced). When it is vocalized, it is transliterated as “e”, as shown in the list of vowels above.

Aramaic

Aramaic is a Semitic language closely related to Hebrew. (*Strong’s Concordance* refers to it as Chaldee.) Parts of the books Daniel and Ezra, as well as a few phrases in Genesis and Jeremiah, were written in Aramaic, and individual Aramaic terms can be found in both the Old and New Testament. Aramaic uses the same alphabet script as Hebrew, and for the purposes of this work can be transliterated the same as Hebrew.

Greek

α	<i>alpha</i>	a	ρ	<i>rho</i>	r
β	<i>bēta</i>	b	ρ̣	initial <i>rho</i>	rh
γ	<i>gamma</i>	g	σ, ς	<i>sigma</i>	s
γ	<i>gamma nasal</i> (before γ, κ, ξ, χ)	n	τ	<i>tau</i>	t
δ	<i>delta</i>	d	υ	<i>upsilon</i> (not in diphthong)	y
ε	<i>epsilon</i>	e	υ	<i>upsilon</i> (in diphthongs: <i>au, eu, ēu, ou, ui</i>)	u
ζ	<i>zēta</i>	z	φ	<i>phi</i>	ph
θ	<i>thēta</i>	th	χ	<i>chi</i>	ch
ι	<i>iōta</i>	i	ψ	<i>psi</i>	ps
κ	<i>kappa</i>	k	ω	<i>ōmega</i>	ō
λ	<i>lambda</i>	l	ʹ	rough breathing (precedes initial vowel or diphthong)	h
μ	<i>mu</i>	m			
ν	<i>nu</i>	n			
ξ	<i>xi</i>	x			
ο	<i>omicron</i>	o			
π	<i>pi</i>	p			

As far as the Greek alphabet is concerned, little needs to be provided by way of special explanation. Since the reading orientation is the same as English, the similarities to the English alphabet are much closer and, unlike Hebrew, all vowels are indicated by letters. Hence, the reader should be able to correlate the Greek terms and their transliteration with relative ease.

SAMPLE ENTRY

English Entry

A word or words used in English translations of Scripture.

ANGER, ANGRY

OT WORDS

'aph [אָפּ, 639]

This noun occurs approximately 270 times and usually means “anger” or “wrath” (both human and divine).

Transliteration. A phonetic spelling of Hebrew or Greek word under discussion. See Introduction for details on transliteration.

Language Article

A separate entry is given for each Hebrew or Greek word that can be translated with the English word(s) listed in the Main Entry.

hēmāh [חֵמָה, 2534]

This noun is synonymous with **'aph** (see above); it is derived, however, from the verb **yāham** (⇒ CONCEIVE), whose root meaning is “to be hot.” Thus the primary meaning for **hēmāh** is “anger” or “fury” — even though the literal meaning of “heat” (or more accurately “fever”) is found only in Hosea 7:5. It can also mean “venom” or “poison.” (⇒ VENOM) . . .

Hebrew or Greek. See Introduction for details on Hebrew and Greek alphabets.

Additional Notes

A unique feature of this dictionary, the Additional Notes explain how the theme, concept, or doctrine shaped by the Hebrew terminology is fulfilled in the Greek vocabulary of the New Testament, especially in relation to the consummation of God’s plan of salvation through the person of Christ.

qāṣaph [קָצַף, 7107]; **qeṣeph** [קִצֵּף, 7110]

Once again these terms refer to both human and divine anger. **qāṣaph** indicates the former on ten . . .

Cross Reference (in text). Indicated by arrow. Directs the reader to related entries.

Strong’s Number. All entries are coded to Strong’s Concordance to simplify finding the word in other reference works.

The Strong’s number for Greek words is italicized.

NT WORDS

orgē [ὀργή, 3709]

The noun **orgē** occurs around forty times in a variety of contexts, meaning “anger,” “wrath” throughout.

orgizō [ὀργίζω, 3710]

The verb **orgizō** is found eight times with the . . .

Additional Notes

Given the number of synonyms for “anger” in the New Testament, it is impossible to precisely identify any one of them as a dynamic equivalent for any of the corresponding Old Testament terms. There is, however, a significant overlap between the two groups of words. For example, the major New Testament terms for “anger” also preserve the distinction between God’s anger and human anger. With regard to the latter, see particularly the discussions of **orgē** and **thymos**, as well as their related verbs. The verb from which **'aph** is derived (**'ānaph**) means . . .

As in the Old Testament, the New Testament addresses the matter of God’s wrath with an emphasis . . .

→ WRATH

.

See Also

Directs the reader to related entries for further study.

Cross Reference

Directs the reader to the entry which discusses the term.

Boldface, italicized word. Indicates a word which has a language entry in this dictionary.

If a Hebrew or Greek word does not appear in a language entry, it is indicated by italics only.

INDIGNATION → ANGER

A

ABASE → HUMBLE

ABHOR

OT WORDS

gā'al [גָּאֵל, 1602]

This word carries with it the primary sense of “abhorrence,” “despising,” or “loathing” in the face of something or someone detestable. In Lev. 26, for example, ***gā'al*** signifies first of all God’s solemn declaration not to abhor his people, provided they follow his decrees in terms of the Mosaic covenant (Lev. 26:11). If they despise and disobey his laws (Lev. 26:15, 43), the result will be divine abhorrence (Lev. 26:30). Finally, Lev. 26:44 indicates Yahweh’s promise not to so loathe his people as to violate his covenant agreement with them.

gā'al conveys similar meanings in Jer. 14:19 and Ezek. 16:45. Jeremiah asks his God, “Do you abhor Zion?” The context makes plain that he is fully conscious that his countrymen are guilty of violating the sacred articles of the covenant law. In Ezekiel the reference is an allegorical one, indicting Israel and Judah as immoral women who have abhorred or despised their husband (i.e., Yahweh) and family (i.e., fellow Israelites). The fundamental charge against the people of God is one of adultery. In each use of the term, the context is clearly covenantal.

tā'ab [טָאָב, 8581]

The root meaning here again suggests abhorrence or repulsion; and the term is used in a variety of scriptural contexts. As with ***gā'al***, above, ***tā'ab*** refers to God’s abhorrent disdain of both the wickedness of his people (cf. Ps. 106:40; Ezek. 16:25, 52; Mic. 3:9; Amos 5:10) and of corrupt humankind in general (cf. Pss. 5:6; 14:1; 53:1; Isa. 14:19). There are also similar commands for the people of Israel to keep away from any object or practice that will provoke a divine response of abhorrence and loathing (cf. Deut. 7:26). See also Deut. 23:7 for a slightly different perspective.

On another level, there are general expressions of abhorrence towards Job, for example, in Job 9:31; 15:16; 19:19; 30:10; as well as such general usage by the psalmist, as in Ps. 107:18.

There is an intriguing use of ***tā'ab*** in 1 Chr. 21:6, where Joab expresses abhorrence at David’s command

to take a census of the people in violation of the Mosaic law. Because of his abhorrence, Joab refuses to include Levi and Benjamin in the count. Similarly, Ps. 119:163 expresses the godly person’s abhorrence of sin.

Finally, in Isa. 49:7, the redemptive purposes of God negate and overcome the hatred and abhorrence of the godly servant king. For God will cause the once despised ruler to be glorified in the eyes of all people.

shiqqēs [שִׁקְּוֹשׁ, 8262]

This verb and its derivative noun are not extensively used in the Old Testament, but the meaning is predominantly a ritual one. ***shiqqēs*** refers to the ceremonial uncleanness of certain animals and foods which are deemed abhorrent and detestable to both God and Israel (cf. Lev. 11:11, 13, 43; 20:25; Deut. 7:26).

In Ps. 22:24, the psalmist refers to Yahweh’s refusal to disdain or abhor his suffering servant. It is clear from the context that the object of God’s concern is none other than the Messianic King. Ps. 22 is generally recognized as a messianic psalm.

NT WORDS

apostygeō [ἀποστύγῶ, 655]

apostygeō is a rare verb, found only in Rom. 12:19, constituting an injunction to “abhor” or “hate” what is evil.

bdelyssō [βδελύσσω, 948]

bdelyssō is another rare verb referring to the “abhorring” or “despising” of idols in Rom. 2:22. In Rev. 21:8 it is used participially to refer to those who are “abhorrent” (i.e., vile, abominable) to God.

Additional Notes

With ***apostygeō*** in Rom. 12:9, the admonition to hate or abhor what is evil reflects the Levitical and Deuteronomic usage of both ***tā'ab*** and ***shiqqēs***.

In regard to ***bdelyssō***, again the idea about abhorring idols carries a ritual association. And it is this preoccupation with the Jews’ relationship to the law that forms the context of Romans 2.

Also, in Rev. 21:8, it is significant that those who are designated as “vile” or “abhorrent” constitute part of the apostate company of unbelievers who will suffer the ultimate divine penalty.

Although these terms for “abhor” do not occur frequently in the New Testament, the meaning is consistent throughout the whole Bible. Those who are abhorred by God in either a relative or absolute sense find themselves beyond the sphere of covenant blessing.

See Also: → ABOMINABLE → DESPISE

ABIDE, ABODE

OT WORDS

yāshab [יָשַׁב, 3427]

The primary meanings of this very common verb are: “sit”; “remain”; “dwell”; “inhabit.” *yāshab* occurs in its various forms about 1,200 times, a significant number of which refer specifically to Israel living in the land of Canaan (concentrated in the historical and prophetic books of the Old Testament canon). These references do not indicate merely the preexilic occupation of Canaan, but also the postexilic restoration and return to the land. This aspect of the meaning of *yāshab* is theologically significant, for dwelling in the land of Canaan is one of the key provisions of the old covenant promises relating to God’s plan of salvation for his people.

NT WORDS

menō [μένω, 3306]

menō is a common verb found in 120 different places with the primary senses of “abide,” “remain,” or “stay,” both literal and metaphorical.

Literal references to “staying” include “lodging as a guest” in someone’s home, cf. Matt. 10:11; Luke 1:56; John 4:40; Acts 9:43; 21:7ff.; “remaining” in someone’s company, cf. Matt. 26:38; John 14:25; Luke 24:29; “remaining” in the same geographic location, cf. John 7:9; 10:40; Acts 27:31; 2 Tim. 4:20; “remaining” in the same physical position, in particular with reference to the Spirit of God on the person of Christ in John 1:32ff. (see also John 19:31). In John 1:38ff. *menō* means “reside” or “live.”

The verb also means to “remain” in the sense of “endure,” “continue,” or “last” in a number of places. It is used hypothetically, for example, of the city of Sodom in Matt. 11:23 and Mark 14:34. Jesus declares that “heavenly food,” figuratively speaking, “lasts forever” in John 6:27. Paul encourages those who are unmarried to “remain” in their single state in 1 Cor. 7:8ff. 1 Cor. 13:13 and Heb. 13:1 speak of the “enduring” qualities of faith, hope, and love. The “veil” of unbelief is said to “remain” over the minds of unbelievers in 2 Cor. 3:14 (see also John 9:41; 12:46 for related nu-

ances). The “lasting” nature of a person’s life and ministry will be assessed on the day of judgment, cf. 1 Cor. 3:14. Rom. 9:11 notes the eternal qualities of God’s purposes in election. John 8:35 and 12:34 mention Christ, the Son, who “continues” or “lives” forever. Then the priest-king Melchizedek is said to be a priest who “remains” forever in that position in Heb. 7:23; as is Christ who fulfills that role, cf. Heb. 7:24. The word of God is said to “remain” forever in 1 Pet. 1:23ff.; and God himself is described thus in 2 Tim. 2:13 (cf. also Heb. 12:27). For this meaning see also Acts 5:4; 1 Cor. 5:6.

There are a number of places where the meaning “abide” or “remain” expresses a significant theological nuance. When the word of God “remains” in the life of the believer, it has a significant sanctifying effect on that person’s life, cf. John 5:38 (cf. also 1 John 2:27). The phenomenon of “abiding (or remaining) in Christ” indicates an intimate spiritual relationship with Christ on the part of the believer, cf. John 6:56; 1 John 2:6ff. The same phenomenon is evident in John 15:4ff., which describes the believer’s intimate relationship with Christ via the metaphor of “branches” and “the vine.” The love of God is said “to remain” in the life of the believer in 1 John 3:17. John 8:31 refers to the state of continuing to live by the word of God. See also 1 John 2:6ff.

John 3:36 expresses the metaphorical sense of “rest upon,” where the anger of God is said to “rest upon” unbelievers.

Other metaphorical uses of *menō* are found in connection with the person of God, who “dwells” in Christ, cf. John 14:10; 1 John 4:15, and also in the believer, cf. 1 John 3:24; 4:12ff. The Holy Spirit is also promised to the believer, guaranteeing to “remain” with him or her forever, cf. John 14:16ff. See also John 1:2; 1 John 4:16; 2 John 9.

epimenō [ἐπιμένω, 1961]

epimenō is a related form of *menō*, above, occurring nineteen times with the meanings “abide,” “stay,” “remain,” and “continue.”

The sense of “remain” or “abide” is found in Acts 10:48; 21:4, 10; 28:12ff.; 1 Cor. 16:7ff.; Gal. 1:18. In each case the intended meaning is that of “staying over” as a guest.

paramenō [παραμένω, 3887]

paramenō is a rare synonym for *menō*, found in only three places and meaning “abide” or “stay,” in the sense of “spending time” as a guest in 1 Cor. 16:6.

hypomenō [ὑπομένω, 5278]

hypomenō is another variant of **menō** with the primary sense of “endure” evident in the majority of the eighteen occurrences of the term. In Luke 2:43 and Acts 17:14, however, the term expresses the meaning “stay behind” or “remain.”

diatribō [διατρίβω, 1304]

diatribō is a verb found in ten contexts with the consistent meaning “remain,” “spend time” in a particular location, cf. John 3:22; 11:54; Acts 12:19; 14:3, 28; 15:35; 16:12; 20:6; 25:6, 14.

aulizomai [αὐλιζομαι, 835]

aulizomai is a rare verb found only twice, in both places referring to “lodging” or “spending the night,” cf. Matt. 21:17; Luke 21:37.

————— *Additional Notes* —————

Of all the New Testament terms for “abide” listed above, **menō** is the most theologically significant in relation to its dynamic equivalent **yāshab** in the Old Testament. As noted above, **yāshab** pointed to the phenomenon of dwelling or living in the promised land. The usage of **yāshab** in this respect has a primarily literal or physical sense: that is, under the old covenant the promises of God related fundamentally to his people’s occupation of a specific geographic location. In the New Testament, **menō** likewise carries a literal sense of “dwell,” but it also indicates the very significant theological and spiritual nuance of “remaining” or “abiding,” viz. in intimate relationship with God through the person of Jesus Christ his Son. Just as **yāshab** in the Old Testament pointed to the physical reality of God’s people dwelling in his chosen land, so **menō** indicates the spiritual reality of believers maintaining and being maintained in close spiritual bonds with their Lord and God.

To illustrate this perspective: **menō** describes the relationships of God to Christ (cf. John 14:10), of Christians to Christ (cf. John 6:56; 15:4ff.; 1 John 2:6, 24), of Christ to believers (cf. John 15:4, 5), of believers to God (cf. 1 John 2:24ff.; 3:6, 24; 4:12ff.). The physical reality of dwelling in Canaan in the old covenant relationship with Israel, therefore, anticipates the consummation of that union with God in Christ and with his people in the new covenant.

See Also: ➔ CONTINUE ➔ ENDURE
➔ REMAIN ➔ RISE ➔ STAND

ABILITY, ABLE

————— OT WORDS —————

yākōl [יָכֹל, 3201]

This verb is the usual term employed for the concept of ability or inability in the broad sense. The word occurs approximately 140 times throughout the Old Testament.

Secondly, **yākōl** carries the idea of both ability and inability in the moral sense, usually translated “may” or “might,” “can” or “could,” with the negative sense as well. This sense is most commonly found in the Pentateuch: Gen. 43:32, for example, refers to the Egyptian custom of refusing to eat with Hebrews. The remaining uses of **yākōl** with this meaning are found in the legislative sections associated with the giving of the covenant law at Mt. Sinai (cf. Exod. 19:23; Deut. 7:22; 12:17; 14:24; 16:5; 17:15; 21:16ff.; 24:4). Other examples of **yākōl** expressing moral inability in a non-ritual setting are found in Num. 22:38; 24:13; 1 Kgs. 13:16; 20:9.

yākōl can also mean “prevailing,” “overcoming,” or “overpowering” in both a literal and metaphorical sense (cf., e.g., Gen. 30:8; Num. 22:6; Judg. 16:5; 1 Sam. 17:9; Esth. 6:13; Hos. 12:5; Jer. 20:7, 9, 10, 11; Isa. 16:12).

Finally, **yākōl** can convey an interesting connotation of “endurance.” All instances of this are negative, indicating an inability or refusal to tolerate that which is objectionable. This applies to both God and human beings (cf. Job 31:23; Ps. 101:5; Isa. 1:13).

ḥayil [חַיִל, 2428]

In relation to the idea of ability, **ḥayil** has two relevant meanings. In the first place it signifies “strength,” “valor,” or “power,” and has this meaning in about ninety different places. It is primarily found in military contexts, concerned with the strength of armies, soldiers, etc. Occasionally, **ḥayil** refers to national powers such as Media and Persia (cf. Esth. 1:3; 8:11). The psalmist also frequently uses **ḥayil** to refer to the power of God (cf. Pss. 33:17; 59:11; 108:13; 110:3; 118:15, 16), as does the prophet Zechariah (Zech. 4:6).

The second meaning of **ḥayil** relates specifically to the idea of general ability, but with special emphasis on moral worth, or virtue. For example, Exod. 18 refers to the elders Moses chose as able men (Exod. 18:15, 21). Ruth (3:11) is described as a virtuous lady, a woman of noble character. There is a similar usage of the word in 1 Kgs. 1:52. The writer of Proverbs also refers to women of virtue in Prov. 12:4; 31:10.

kōah [כֹּחַ, 3581]

Here is another word that links power and strength to the idea of ability, both divine and human. See, for example, Deut. 8:18; 1 Sam. 30:4; 1 Chr. 29:24; Ezra 2:69.

kōah can also simply refer to human strength. Samson, whose legendary physical prowess is recorded in Judg. 16, is a notable example of this.

Finally, this term can also indicate divine power, as in God's creative power (cf. Job 26:12; Jer. 10:12; 27:5; 32:17; 51:15), his power in accomplishing of salvation for his people (cf. Deut. 4:37; 9:29; 2 Chr. 25:8; Ps. 147:5; Isa. 50:2; 63:1; Nah. 1:3; Zech. 4:6), his equipping the prophets through the power of his Spirit (cf. Mic. 3:8), or his divine power in general (cf. Job 36:22; 39:11, 21; Ps. 29:4).

'āzaz [אָזַז, 5810]; **'ōz** [ֹז, 5797]; **'az** [אָז, 5794]

The root **'āzaz** and its derivative forms are synonymous with **kōah** (see above). It describes both human and divine strength, including Yahweh in his creative and redemptive capacities. The three terms occur approximately 180 times: for **'āzaz**, cf. Pss. 68:28; 89:13; Eccl. 7:19; for **'az**, cf. Gen. 49:3; Num. 13:28; 2 Sam. 22:18; Isa. 25:3; for **'ōz**, cf. Exod. 15:2, 13; Lev. 26:19; 1 Chr. 16:27; Pss. 28:8; 59:16ff.; 68:28ff.

gābar [גָּבַר, 1396]

Like **yākōl**, above, this verb means indicates prevailing or overcoming, on the part of both God and human beings. **gābar** occurs twenty-three times. One of the most theologically significant of these occurrences is found in Dan. 9:27, where the messianic ruler is said to "confirm a covenant with the many for one 'seven.'" The meaning here is that this covenant agreement will ultimately succeed, and it will run no risk of being cast aside. This term would seem to imply, therefore, the absolute effectiveness of God's ability to carry out his plan of salvation on behalf of his people.

NT WORDS

dynamis [δύναμις, 1411]

dynamis is a noun with the primary meaning of "power," emphasizing "strength" and "ability" in most of its 120 occurrences (⇒ STRENGTH). **dynamis** can also suggest the sense of "miracle." In addition, **dynamis** also signifies "mighty works" or "deeds."

References to "power" or "strength" are varied. The power of God is indicated in a number of general

contexts, cf. Matt. 22:29; Mark 12:24; Luke 1:35; Acts 8:10; 1 Cor. 2:5; 2 Cor. 6:7; Rev. 4:11; 19:1. In a related context, **dynamis** signifies a "word of power" in Heb. 1:3, denoting a divine catalyst for creation. The term also refers to the "power" of the Son of Man in Matt. 24:30; Mark 13:26; Luke 21:27; and to the person of Christ in Mark 5:30; Luke 4:36; 1 Cor. 5:4; 2 Cor. 12:9. Specifically, Christ's power is manifested in his resurrection as noted in Phil. 3:10 (cf. also Rev. 5:12). There is a general reference to the power of the Spirit in Luke 4:14. 1 Cor. 4:20 and Rev. 12:10 speak of the power of the kingdom of God. In negative contexts, **dynamis** denotes the "power" of sin in 1 Cor. 15:56 and refers to the power of the dragon in Rev. 13:2 (cf. also Rev. 17:13). References to the "powers" of natural, cosmic forces include Matt. 24:29; Mark 13:25; Luke 21:26. Other general references to "power" include those in Acts 3:12; 2 Tim. 3:5; Heb. 11:11; Rev. 1:16; 3:8; 15:8.

Elsewhere, **dynamis** has particular reference to the "power of God" in significant theological contexts. This power is declared effective for salvation in Rom. 1:16; 1 Cor. 1:18, 24; 1 Pet. 1:5; for the reality of resurrection in 1 Cor. 6:14; 15:43; and for godly living in 2 Cor. 13:4; Eph. 1:19; 2 Pet. 1:13. This divine power is given to the disciples for exorcising demons in Luke 9:1; for gospel ministry in Acts 4:33; 2 Tim. 1:8; and for performing miraculous signs in Acts 6:8.

God equips the disciples for ministry with the "power" of the Spirit in 1 Thess. 1:5; 2 Thess. 1:11. Christ also receives the Spirit's power, as noted in Acts 10:38; Rom. 1:4, as do the believers (Rom. 15:13; 2 Tim. 1:7). Such a power is promised to the disciples in Luke 24:49; Acts 1:8. God also provides the Spirit's power for effective gospel ministry in 1 Cor. 2:4; Eph. 3:7, 20.

dynamis also denotes "powers" with reference to "spiritual forces" of darkness in Rom. 8:38; 1 Cor. 15:24; Eph. 1:21; 2 Thess. 2:9; and to the heavenly "powers" in Heb. 6:5; 1 Pet. 3:22.

dynamis indicates a sense of "ability," with reference to natural talent, in Matt. 25:15. Conversely, **dynamis** is also used to describe the "inability" to cope with overwhelming persecution in 2 Cor. 1:8.

Elsewhere, **dynamis** refers to "miracles" (i.e., signs of power from God) in Gal. 3:5; Acts 2:4, 22; 8:13; 19:11; 1 Cor. 12:10, 28ff.

ischys [ἰσχύς, 2479]

ischys is a noun found in eleven different places, meaning "strength," "power," "ability."

The meaning “strength” is indicated in Mark 12:30ff.; Luke 10:27 with reference to the “force of one’s entire being” in the context of being devoted to loving and serving God.

The “power” of God is indicated in the use of *ischys* in general terms in Eph. 1:19; 6:10; 2 Thess. 1:9. Divine power is given to the people of God for godly living, as noted in 1 Pet. 4:11; and also to “the Lamb” (i.e., the heavenly Christ on the throne of God) in Rev. 5:12. In Rev. 7:12, the heavenly saints ascribe power to God. The power of angels is attested in 2 Pet. 2:11.

ischyō [ἰσχύω, 2480]

ischyō is a less common synonym for *dynamai* (see below) found in approximately thirty places with the meanings “to be able” or “to exercise power (or strength) over.”

With regard to human ability, Phil. 4:13 declares that all things “are possible” for the believer through the indwelling strength of Christ. More frequently, *ischyō* is used in the negative, to indicate humankind’s inability in certain areas, cf. Mark 5:4; 9:18; 14:37; Luke 6:48; 14:29ff.; John 21:6; Acts 15:10. Jas. 5:16, however, affirms that the prayer of a righteous person “is powerful” in its effects. The physical sense of “overpower” is evident in Acts 19:16.

In Acts 19:20, the word of God is said to have a powerful impact on those who hear it.

dynamai [δύναμαι, 1410]

dynamai is a common verb found over two hundred times with the primary meanings “can” and “be able,” used both positively and negatively.

The “ability” of God is indicated in several contexts. For example, God is able to keep believers from falling away in Jude 24; and has a supreme ability to forgive sin, cf. Mark 2:7; Luke 5:21. See also Matt. 3:9; Luke 3:8; Eph. 3:20. Then, 2 Tim. 2:13 affirms that God is “unable” to deny himself.

Where the person of Christ is concerned, several contexts refer to his ability to effect miracle cures, cf. Matt. 8:2; 9:28; Mark 1:40ff.; Luke 5:12. In his role as eternal high priest, he is able to help those of his people who are tempted, cf. Heb. 2:18, and is always able to intercede on their behalf before the throne of God, cf. Heb. 7:25. There is also the false accusation that he is unable to save himself from death by crucifixion (cf. Matt. 27:42). In addition, John 5:19 declares that Christ is incapable of doing anything independently of his Father.

In the human sphere, *dynamai* refers positively to humankind’s ability (or capacity) to receive spiritual insight, as noted in Matt. 19:12. Elsewhere, God is said to give human beings the ability to overcome temptation and satanic attack, cf. 1 Cor. 10:13; Eph. 6:11ff. Examples of negative contexts include the innate inability of human beings to please God by their own merit (cf. Rom. 8:8); to see the kingdom of God without the new birth (cf. John 3:3ff.; 6:44, 65; Acts 15:1; 1 Cor. 15:56). Elsewhere, specific inability is indicated with respect to speaking (cf. Luke 1:20); to hearing and understanding the word of God (cf. John 8:43; 1 Cor. 2:14); to casting out demons (cf. Mark 9:28; Luke 9:40). See also Matt. 6:24ff.; 16:3; Luke 16:13; John 10:29; Acts 5:39; Heb. 3:19; Rev. 5:3.

dynamai also speaks of ability and inability with reference to inanimate, though highly significant, phenomena. For example, Jesus declares in Mark 3:24ff. that any kingdom divided against itself is unable to stand, and that the word of God is incapable of being broken (John 10:35). Paul affirms in Rom. 8:39 that nothing is able to separate God’s people from his love. Positively, the word of God is able to build up one’s spiritual vitality (cf. Acts 20:32), and to save one’s soul (cf. Jas. 1:21; 2:14).

————— Additional Notes —————

As with the corresponding Old Testament terms, *dynamai* combines the concept of ability with the meanings of “power” and “strength.” Of prime significance is the way in which *dynamai* is used to indicate the absolute effectiveness of God’s power in accomplishing his purposes through the person of Jesus Christ, his son. This is particularly evident in the gospels (cf. Matt. 3:9; 8:2; 9:28; 12:29; 26:61; John 5:19, 30, plus synoptic parallels), but is also to be found in Acts 5:39; 20:32; Rom. 8:39; 16:25; Heb. 2:18; 4:15; 5:2; 7:25. In other contexts, it is the power of God that enables believers to serve him obediently and faithfully (e.g., Eph. 6:11, 13, 16), and that preserves them for salvation.

dynamis is the principal nominal form derived from *dynamai*, and likewise reflects the same range of meaning. The power referred to here is that generated by the redemptive plan and purpose of God in the gospel, in the person of Christ, and in the indwelling Holy Spirit. In both Testaments there is a consistency of usage with regard to God-given ability and strength for the accomplishment of his purpose.

See Also: ➔ ARMY ➔ RICH ➔ STRENGTH

ABOLISH

NT WORDS

katargeō [καταργέω, 2673]

katargeō is a verb occurring around thirty times with a variety of meanings centered around the idea of depriving a person or thing of influence, force, or existence. Primary meanings include “abolish,” “nullify,” “destroy,” “make void.”

The sense of “nullify,” “make void” is hypothetically applied to the faithfulness of God in Rom. 3:3. Rom. 7:2 affirms that death “nullifies” the marriage bond. This same metaphorical sense is applied to one’s obligation to the law after one’s conversion, cf. Rom. 7:16.

The meaning “abolish” or “nullify” occurs with reference to the law of God, which may never be “nullified” or “abolished” by faith, cf. Rom. 3:31. Conversely, the bondage of the law is declared to be “abolished” by the death of Christ, cf. Eph. 2:15. The promises of God are deemed to be “nullified” or “abolished” only if salvation were ever to come via the law, i.e., an impossible scenario. Therefore the promises of God are certain to stand. There is also, in Gal. 3:17, the outright claim that the promises of God may never be abolished. Sin is depicted as “abolished” in Rom. 6:6; Gal. 5:11.

katargeō can also suggest the closely related nuance of “destroy.” The abolition or destruction of our human bodies at the hand of God is in view in 1 Cor. 6:13. 1 Cor. 15:24 affirms that all human rule and authority will be destroyed by God; as is death itself in 1 Cor. 15:26; 2 Tim. 1:10. The “veil of unbelief” is abolished (i.e., removed, destroyed) only through Christ (cf. 2 Cor. 3:14). Likewise, the “lawless one” in 2 Thess. 2:8, and the devil in Heb. 2:14, are both destroyed solely through the work of Christ.

katargeō also expresses the sense of “put away,” “discard” in 1 Cor. 13:11 with reference to “childish things.”

See Also: → WIPE

ABOMINABLE, ABOMINATION

OT WORDS

tō’ēbāh [תועבה, 8441]

tō’ēbāh derives from the verbal root *tā’ab* (→ ABHOR), and means “abomination,” or “that which is abhorrent or repugnant.” It has two distinct senses: one ethical, the other religio-cultural. One example of this is in Gen. 43:32, where reference is made to the Egyptian custom of refusing to associate with Hebrews. Such association was regarded as an abomination to

the Egyptians — a social and cultural anathema (cf. also Gen. 46:34).

The ethical meaning is far more common, referring in general to God’s response of extreme loathing of Israel’s covenant disobedience and also of the abhorrent practices of the Canaanite peoples. Such abominations in the sight of God include: unlawful sexual practices (Lev. 18:22ff.); intermarriage with pagans (Ezra 9:1, 11, 14); shrine prostitution (Deut. 23:18); dishonesty, wickedness, and lying in various contexts (Prov. 6:16; 8:7; 11:1; 12:22; 15:8; 20:23; 29:27, etc.).

By far the most common use of *tō’ēbāh*, however, is in reference to God’s abhorrence of idolatry in all its forms. Idolatry is a mixture of ethical and religious malpractice on the part of both Israel and the Gentile nations. The term is used in this way in about fifty different places.

NT WORDS

athemitos [ἀθέμιτος, 111]

athemitos is a rare adjective found only twice. It designates as “unlawful” any association between Jew and Gentile, as noted in Acts 10:28. In 1 Pet. 4:3 the term refers to idolatries as “abominable.”

bdelyktos [βδελυκτός, 947]

bdelyktos is a rare adjective describing the deeds of false teachers as “abominable” or “detestable.”

bdelygma [βδέλυγμα, 946]

bdelygma is a noun found in six different contexts with the consistent meaning “abomination.”

The idolatrous altar placed in the Jerusalem temple, known as “the abomination of desolation,” is referred to in Matt. 24:15; Mark 13:14. Human wickedness, designated as “abomination(s)” is indicated in Luke 16:15; Rev. 17:4ff.; 21:27.

Additional Notes

There is a consistent pattern of meaning among the Old and New Testament usage of *tō’ēbāh* and *bdelygma*. Both words emphasize idolatry and blasphemy as the fundamental catalysts for the outpouring of divine wrath. With *bdelygma* in the New Testament, this is true whether one is speaking of the offensive altar of the antichrist or the metaphorical representation of Babylon the Great. And it is *tō’ēbāh* in the Old Testament that anticipates this perspective in the New by making clear that this behavior is offensive to God.

See Also: → ABHOR

ABOUND → ABUNDANCE

ABSENCE, ABSENT

————— NT WORDS —————

apousia [ἀπουσία, 666]

apousia is a rare noun denoting personal, physical “absence” only in Phil. 2:12.

apeimi [ἄπειμι, 548]

apeimi is a verb with the consistent meaning “to be absent, away” in each of the seven occurrences of the term. The sense is that of physical, personal absence (cf. 1 Cor. 5:3; 2 Cor. 10:1, 11; 13:2, 10; Phil. 1:27; Col. 2:5).

ekdēmēō [ἐκδημέω, 1553]

ekdēmēō is a verb found in three places, all expressing the metaphorical sense of “being absent” from the Lord, in that one is still “home” (i.e., alive) in one’s body, cf. 1 Cor. 5:6ff.

ABSTAIN, ABSTINENCE

————— NT WORDS —————

apechomai [ἀπέχομαι, 567]

apechomai is a verb found in six contexts with the consistent sense of “abstain (i.e., refrain) from” idol worship and immorality (cf. Acts 15:20, 29; 1 Thess. 4:3; 5:22; 1 Tim. 4:3; 1 Pet. 2:11).

asitia [ἀστία, 776]

asitia is a rare noun found only in Acts 27:21, referring to “abstinence” from food.

ABUNDANCE, ABUNDANT

————— OT WORDS —————

yātar [יָתַר, 3498]

yātar is a verbal root with the primary meaning “remain,” “left over.” There are, however, several references that indicate the meaning “abundance,” “plenty,” or “excess.” In two instances, the meaning “abundance” is not directly related to the primary idea of “that which remains” (cf. Deut. 28:11; 30:9). The remaining references do, however, indicate a connection with the idea of “remainder.” In both cases, what remains is declared to be “abundant” (cf. Exod. 36:7; 2 Chr. 31:10).

rōb [רֹב, 7230]; *rab* [רַב, 7227];

me’ōd [מְעֹד, 3966]

The noun *rōb* is a commonly used term for the idea of “abundance.” It is also translated “many” or “much.” The term occurs approximately 160 times — the majority of which refer to impersonal phenomena such as animals and wealth (approximately one hundred references). The remaining occurrences refer to people (approximately twenty) and quality (approximately forty), both positive and negative. In the latter category, for example, there is reference to the greatness of God’s compassion in Ps. 51:1. This mention of the quality of God’s attributes is the most theologically significant aspect of the word’s usage. The psalmist, for example, frequently refers to the greatness of God’s character, in particular to his grace, mercy, and compassion (cf. Pss. 5:7; 51:1; 69:13, 16; 106:7, 45; 150:2). Jeremiah also provides an example of this perspective in Lam. 3:32. Reference is also made to the greatness of God’s power and might (cf. Isa. 40:26; 63:1). Greatness is expressed not only in the positive terms of God’s essential attributes, but also in negative terms of human wickedness (cf. Jer. 13:22; 30:14, 15; Lam. 1:5; Ezek. 28:18; Hos. 9:7; Nah. 3:4). The adjective *rab* is synonymous with *rōb*, and it is used with essentially the same force (approximately five hundred times). The term *me’ōd* also conveys a similar meaning, though it is primarily adverbial. It commonly translates as “very,” “much,” “exceedingly,” or “greatly.” *me’ōd* occurs about 350 times.

One specific use of *rōb* centers on the idea of “multitude” or “greatness,” with several nuances. “Numerical greatness” (i.e., large numbers) is indicated with reference to God’s people in Gen. 16:10; 30:30; Deut. 1:10; 7:7; 28:62; to armies in Judg. 7:12; Ps. 33:16; and to years in Lev. 25:16.

Elsewhere, *rōb* expresses the sense of “abundant quality” with reference to grain in Gen. 27:28; to animals in 1 Kgs. 1:19; to materials for the construction of the temple in 1 Chr. 22:3ff.; to sacrifices in Isa. 1:11; to sin in Ezek. 28:18; Hos. 9:7; Nah. 3:4; and to wealth in 2 Chr. 9:1ff.; 17:5; Ps. 49:6; Prov. 20:15; Ezek. 27:12.

The general meaning “greatness” or “abundance” is also indicated in relation to God’s majesty in Exod. 15:17; to divine power in Ps. 66:3; Isa. 40:26; 63:1; to divine mercy in Neh. 13:22; Pss. 5:7; 69:13; 106:45; Lam. 3:32; to wisdom in Eccl. 1:18; Ezek. 28:5; and to strength in Ps. 33:17.

rābāh [רָבָה, 7235]

rābāh is the verbal root from which **rōb** and **rab** (see above) are derived. **rābāh** primarily means “increase,” either in numerical strength or in quality. It is most commonly translated with the word “increase” or a synonymous term. **rābāh** occurs approximately three hundred times. As with the related words **rōb** and **rab**, this verb denotes people, animals, objects and spiritual qualities, both good and bad. Of considerable importance is the notion that it is the greatness of God’s power and authority that lies behind the redemptive process evident in human history, whether it is his power in blessing or in judgment.

To illustrate this observation we note first of all God’s promise to Abraham to multiply or increase his progeny to incalculable proportions so that God’s own chosen people will flourish. Ultimately, such promises will provide the context for the arrival of the Messiah (cf. Gen. 16:10; 17:2; 22:17). Such promises are also given to the other patriarchs, and to David as well (cf. Jer. 33:22). There is also the declaration to the Egyptians that God will multiply signs and wonders against them so that they will confess him as the one true and living God (cf. Exod. 7:3ff.). Ezekiel 36 also refers to the restoration of Israel, when God promises to replenish the numbers of his people and return them to the land of Israel (cf. Ezek. 36:10, 11). Such promises indicate not only material restoration, but forgiveness as well (cf. e.g., Isa. 55:7).

hāmōn [חַמּוֹן, 1995]

hāmōn is a noun found about eighty times, usually with the sense of “multitude,” “abundance.” It is occasionally used adjectivally.

The adjectival sense of “many” (lit., “a multitude of”) refers to nations in Gen. 17:4ff.; and to wives in 2 Chr. 11:13.

The nominal sense of “multitude” indicates a “horde” or “crowd of people.” Such general references are found in 1 Sam. 14:16; 1 Kgs. 20:13; Job 31:34; Isa. 17:12; Ezek. 7:12ff.; Dan. 10:6. References to the “multitude” of Israelites are found in 2 Sam. 6:19; 2 Kgs. 7:13; Isa. 5:14. **hāmōn** also denotes the size of an army in 2 Chr. 20:12ff.; Isa. 16:14; Dan. 11:10ff.; Joel 3:14. The “hordes” of the nations are indicated in Isa. 29:7ff.; Ezek. 30:15. Specific reference to the “hordes” of Gog and Magog is found in Ezek. 39:11; and to those of Egypt in Ezek. 32:12ff.

hāmōn also expresses the meaning “abundance” in the sense of quantity. It refers to wealth (Ps. 37:16; Eccl. 5:10; Ezek. 30:10); and to property (Ezek. 7:11).

NT WORDS

perisseuō [περισσεύω, 4052]

perisseuō is a verb found in approximately forty places with the primary meaning “abound,” as well as several related nuances.

“Abound,” with the underlying sense of “increase in magnitude,” is indicated with respect to God’s glory in Rom. 3:7; to God’s grace in Rom. 5:15; to thanksgiving to God in 2 Cor. 4:15; Col. 2:7; to the hope of salvation in Rom. 15:13 and love in Phil. 1:9; 1 Thess. 3:12. The meaning “increase in number” is evident in Acts 16:5.

The meaning “exceed” with the sense of “going beyond a fixed measure” is found in relation to Pharisaic righteousness in Matt. 5:20. See also 2 Cor. 3:9.

perisseuō also expresses the meaning “have abundance” (i.e., have a great deal). It occurs in Matt. 13:12; 25:29 in relation to spiritual knowledge, and also in regard to material wealth in Matt. 12:44; Luke 12:15; 21:4.

The meaning “excel,” “achieve a high standard” is indicated in relation to the work of the Lord in 1 Cor. 15:58, and to faith and love in 2 Cor. 8:7.

perisseia [περισεΐα, 4050]

perisseia is a noun derived from **perisseuō** (see above) found in four places indicating an “abundance” of grace (Rom. 5:17); joy (2 Cor. 8:2); and wickedness (Jas. 1:21). **perisseia** is used adverbially in 2 Cor. 10:15 with the sense of “greatly.”

perisseuma [περίσσευμα, 4051]

perisseuma is a synonym for **perisseia**, above. It is found in five places, indicating the “abundance” of the heart in Matt. 12:34; Luke 6:45. In 2 Cor. 8:14 the term refers to “abundance,” denoting material wealth. Mark 8:8 refers to bread that is “left over.”

hyperperisseuō [ὑπερπερισσεύω, 5248]

hyperperisseuō is a rare variant form of **perisseuō**, above, with the meaning “to abound, exceed beyond all measure.” The word expresses this sense in Rom. 5:20 in relation to the grace of God. In 2 Cor. 7:4 the term denotes “being filled (i.e., to overflowing)” with comfort.

perissos [περισσός, 4053]

perissos is an adjectival form with the underlying adverbial sense of “more abundantly” (i.e., to a high degree, to the greatest extent). It is translated variously throughout the ten contexts in which it is found.

The meaning “more abundantly” is applied to the gaining of life through the person and work of Christ in John 10:10. In Eph. 3:20 *perissos* refers to God’s infinite capacity to act in ways that far exceed the limits of our imaginations.

Elsewhere *perissos* is translated “utterly,” with reference to people’s astonishment in Mark 6:51; “vehemently,” in relation to the expression of anger in Mark 14:31; “very earnestly,” in connection with prayer in 1 Thess. 3:10; “very highly,” with regard to the expression of esteem in 1 Thess. 5:13. See also Matt. 5:37, 47; Rom. 3:1; 2 Cor. 9:1.

perissoteron [περισσότερον, 4054, 4056]

perissoteron is an adverbial comparative form with the sense of “more abundantly,” “all the more,” “far more,” which is found in nearly twenty contexts, with related nuances (cf. Mark 7:36; 15:14; 1 Cor. 15:10; 2 Cor. 2:4; 7:13ff.; 11:23; 12:15; Gal. 1:14; 1 Thess. 2:17; Heb. 7:15; 13:19).

perissōs [περισσῶς, 4057]

perissōs is an adverbial form derived from *perissos* (see above) with the meaning “greatly,” “exceedingly,” “all the more” in all three occurrences of the term (cf. Matt. 27:23; Mark 10:26; Acts 26:11).

hyperperissōs [ὑπερπερισσῶς, 5249]

hyperperissōs is a rare adverbial variant of *perissōs*, above, with the meaning “exceedingly” or “beyond measure.” It is found only in Mark 7:37, where it refers to people’s astonishment at the miracle cures Christ performed.

pleonazō [πλεονάζω, 4121]

pleonazō is a verb synonymous with *perisseuō* (see above) with the meanings “abound,” “increase” evident throughout the ten occurrences of the term.

The phenomenon of “increasing” or “abounding” grace is indicated in Rom. 5:20; 6:1; 2 Cor. 4:15; as is the proliferation of sin in Rom. 5:20. Reference to Christian virtues (i.e., “fruit”) “increasing” in the life of the believer is made in Phil. 4:17; 2 Pet. 1:8, and to love in particular, in 1 Thess. 3:12; 2 Thess. 1:3. See also 2 Cor. 8:15.

hyperpleonazō [ὑπερπλεονάζω, 5250]

hyperpleonazō is a rare variant form of *pleonazō*, above, found only in 1 Tim. 1:14 with the meaning “overflow” (i.e., be exceedingly abundant).

plēthynō [πληθύνω, 4129]

plēthynō is another synonym for the entries above. It is found in twelve places, with the consistent meanings of “multiply,” “abound,” or “increase.”

The “increase” or “proliferation” of wickedness is indicated in Matt. 24:12.

References to the growth or increase of the early church due to new converts are found in Acts 6:1, 7; 7:17; 9:31. Acts 12:24 refers to the “growth” or “spread” of God’s word.

Heb. 6:14 mentions the Abrahamic covenant promise in which God pledges to “multiply” the descendants of the patriarch.

The invoking of God’s grace and peace, “multiplied” in the life of the believer, is noted in 1 Pet. 1:2; 2 Pet. 1:2; Jude 2. See also 2 Cor. 9:10.

hyperbolē [ὑπερβολή, 5236]

hyperbolē is a noun found in eight places variously translated as “abundance” or “exceeding(ly).”

The adverbial meaning “exceedingly” refers to the phenomenon of increased sin in Rom. 7:13; to the experience of persecution in 2 Cor. 1:8; Gal. 1:13; to the anticipation of eternal glory in 2 Cor. 4:17.

hyperbolē is also translated “more excellent” when it describes the way of salvation in 1 Cor. 12:31. See also 2 Cor. 4:7.

2 Cor. 12:7 makes reference to the “abundance” of revelations given to the apostle Paul.

plousiōs [πλουσιῶς, 4146]

plousiōs is an adverbial form with the meaning “richly,” “abundantly” evident in all four occurrences of the term. Each reference indicates the granting of salvation by God as something rich and abundant (cf. 1 Tim. 6:17; Titus 3:6; 2 Pet. 1:11). In particular, Col. 3:16 makes reference to the word of God dwelling “richly” in the life of the believer.

————— *Additional Notes* —————

Of all the New Testament terms that signify “abundance” and related meanings, the verb *perisseuō* is probably the closest dynamic equivalent of the Hebrew term *yātar*. This Greek verb likewise refers to natural phenomena as well as spiritual qualities. The point of interest to note here, in a theological sense, is the identical emphasis on the abundant, outpouring of God’s love and grace to his people in the new covenant (cf. 2 Cor. 9:8; Eph. 1:8; Phil. 1:9). The significant difference is that, in distinction from the old covenant,

divine grace is made possible in the new covenant solely through the person and work of Christ.

pleonazō is a dynamic equivalent of the Hebrew verb *rābāh*. Although *pleonazō* does not occur very frequently, there are similarities of emphasis between the two words. All the occurrences of *pleonazō* are in theological contexts that refer primarily to the overflowing of divine love and grace for the building up of the new covenant people of God.

See Also: → REMNANT

ACCEPT, ACCEPTABLE

OT WORDS

qābal [קָבַל, 6901]

qābal is a verb occurring thirteen times with the primary meaning of “receive,” “take.” Several places, however, express the allied sense of “accept” that overlaps with “receiving” or “taking.” Esth. 4:4 records Mordecai’s refusal to “accept” fresh clothing from the queen. Job 2:10 speaks of submission to God by one’s preparedness to “accept” both good and bad from him. Prov. 19:20 contains the exhortation to “accept” instruction from God.

NT WORDS

prosdēchomai [προσδέχομαι, 4327]

prosdēchomai is a verb found in fourteen places with the primary meanings “wait for,” “receive.” A couple of occurrences, however, express the meaning “accept.” Heb. 10:34 refers to believers who willingly “accepted” the trauma of persecution; and Heb. 11:35 specifically mentions martyrs who refused to “accept” a release from death so that they could rise again to a better life.

dektos [δεκτός, 1184]

dektos is an adjective meaning “accepted,” “acceptable,” and is found in five contexts. Luke 4:19 refers to the “acceptable” year of the Lord (i.e., the divinely ordained time for the coming of the Messiah and the kingdom of God). Acts 10:35 and Phil. 4:18 describe the condition of being “acceptable” to God. See also Luke 4:24; 2 Cor. 6:2.

apodektos [ἀπόδεκτος, 587]

apodektos is synonymous with *dektos*, above, and is found twice only, indicating “that which is acceptable” to God in 1 Tim. 2:3; 5:4.

euprosdektos [εὐπρόσδεκτος, 2144]

euprosdektos is another synonym for *dektos* and *apodektos*, above, and is found in five contexts. Rom. 15:16; 1 Pet. 2:5 refer to the state of being “acceptable” to God. Rom. 15:31 refers to Christian service deemed “acceptable” to the saints in Jerusalem. See also 2 Cor. 6:2; 8:12.

euarestos [εὐάρεστος, 2101]

euarestos is an adjective used to describe “that which is well-pleasing or acceptable.” It occurs nine times.

Devoted service, or commitment, to God is “well pleasing” to him in Rom. 12:1ff.; 14:18; 2 Cor. 5:9; Eph. 5:10; Phil. 4:18; Heb. 13:21. In particular, children’s obedience to their parents and a slave’s submission to his master are “pleasing” to God, cf. Col. 3:20; Titus 2:9.

apodochē [ἀποδοχή, 594]

apodochē is a rare noun denoting that which is worthy of full “acceptance” in the eyes of God (cf. 1 Tim. 1:15; 4:9).

See Also: → RECEIVE → TAKE

ACCESS

OT WORDS

nāgash [נָגַשׁ, 5066]

This verb conveys the principal idea of “draw near” or “approach.” It occurs 125 times in a number of different contexts, including those having to do with drawing near to Yahweh for the purposes of sacrifice and general worship. It was only through the Levitical ritual system that Israelites under the old covenant could gain access to God. References to this phenomenon include the following: priests drawing near to God (cf. Exod. 19:22; Jer. 30:21; Ezek. 44:13); priests approaching the altar (cf. Exod. 28:43; Lev. 21:21ff.); Moses approaching the holy presence of God (Exod. 20:21; 24:2); and Israel drawing near (hypocritically) to God in worship (cf. Isa. 29:13).

qārab [קָרַב, 7126]

Synonymous with *nāgash*, this word also emphasizes drawing near to God for worship. *qārab* is distinct in that it assumes the status of a virtual technical term in the books of Exodus, Leviticus, and Numbers as it refers to the bringing of sacrifices to Yahweh. It is used in this sense approximately 160 times (e.g., Exod.

29:3ff.; Lev. 1:2ff.; 2:1ff.; 3:1ff.; 9:2ff.; 16:1ff.; 22:18ff.; Num. 7:2ff.; 15:4ff.; 28:3ff).

————— NT WORDS —————

prosagōgē [προσαγωγή, 4318]

prosagōgē is a noun found three times, denoting “access” to God made possible through the saving work of Christ through faith (cf. Rom. 5:2; Eph. 2:18; 3:12).

————— Additional Notes —————

Although there is no direct dynamic equivalent for either **nāgash** or **qārab** in the New Testament, the use of **prosagōgē** indicates a similarity of thought. The New Testament term makes it clear that access to the Father is only made possible through the person and work of Christ. It is that reality to which the old covenant system of worship points.

ACCOMPANY

————— NT WORDS —————

synepomai [συνέπομαι, 4902]

synepomai is a rare verb, found only in Acts 20:4 and meaning “accompany” in the context of Paul traveling with his companions.

synerchomai [συνέρχομαι, 4905]

synerchomai is a verb found in approximately thirty places with the primary meanings “come together,” “go with.” In several places, the meaning “accompany” is also evident in contexts where people are traveling together (cf. John 11:33; Acts 1:21; 9:39; 10:23, 45; 15:38; 21:16). In particular, Acts 11:16 records the Spirit’s command to Peter to “accompany” fellow-believers to the home of Cornelius.

propempō [προπέμω, 4311]

propempō is a verb found in nine places with the underlying meaning “to send on one’s way,” in the context of journeying or traveling. In Acts 20:38 the term carries the connotation of “accompany” (i.e., travel together with).

See Also: → COME → GO → ASSEMBLE

ACCOMPLISH, ACCOMPLISHMENT

————— OT WORDS —————

kālāh [קָלַח, 3615]

The root meaning of **kālāh** is bound up with the idea of “completion” or “coming to an end.” Several

shades of meaning are evident, one of which has to do with “accomplishment” in the sense of fulfillment — both positive in terms of God’s promises, and negative in terms of divine anger. In 2 Chr. 36:22, for example, reference is made to the fulfillment of God’s word in relation to the significance of Cyrus’ decree to allow the Israelites to return to their homeland (cf. Ezra 1:1). With regard to divine wrath, Ezek. 5:13; 6:12; 7:8 and 13:15 mention God “spending” his wrath on his people because they have rejected him. The use of **kālāh** in these contexts clearly implies that God’s response is a measured one, consistent with the terms of the covenant sanctions he had imposed on them. In other words, this anger is the appropriate response to Israel’s violation of the terms of the covenant. Thus God’s anger is said to run its full course. This same thought is also clearly expressed in Dan. 11:36 with regard to the godless king of the north.

mālē’ [מָלֵא, 4390]

The verb **mālē’** (and its adjectival form) expresses the primary meaning of “fill,” and it is generally translated as such. The word occurs overall about 250 times. Like **kālāh**, above, **mālē’** also conveys the idea of accomplishment in several places. 2 Chr. 6:4, 15, for example, expresses Solomon’s conviction that God has fulfilled the promise to his father David with the building of the temple in Jerusalem. In 1 Kgs. 2:27, Solomon’s removal of Abiathar from the high-priestly office is also declared to be a fulfillment of prophecy (cf. 1 Sam. 3). Then, in Dan. 9:2, **mālē’** is used to indicate that the exile in Babylon “would last” (i.e., run its full course) seventy years. This again is implicitly declared to be a fulfillment of prophecy, since Daniel here refers to Jer. 25:11 as the source of his conviction.

————— Additional Notes —————

There is a high degree of correlation between the meanings of the three Greek terms, **teleō**, **teleioō**, and **plēroō** (⇒ FINISH ⇒ FULFILL), and those of the Hebrew **mālē’** and **kālāh**. It is not possible, however, to consider any one of these Greek terms as a precise equivalent of the Hebrew. Rather, the Old and New Testaments consistently affirm the idea of the divine fulfilling or accomplishing of the plan of redemption. While the Old Testament lays the foundation, the New brings it to completion in the person of Christ.

See Also: → FINISH → FULFILL