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**ZONDERVAN®**

*Mounce's Complete Expository Dictionary of Old and New Testament Words*

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## Abbreviations

BDAG	<i>A Greek-English Lexicon of the New Testament and Other Early Christian Literature</i>
ESV	English Standard Version
GK	Goodrick/Kohlenberger numbers (Greek in italics, Hebrew in roman)
Gr.	Greek
Heb.	Hebrew
KJV	King James Version
LXX	Septuagint (the Greek translation of the OT)
NASB	New American Standard Bible
<i>NIDOTTE</i>	<i>New International Dictionary of Old Testament Theology and Exegesis</i>
<i>NIDNTT-A</i>	<i>New International Dictionary of New Testament Theology: Abridged Edition</i>
NIV	New International Version
NT	New Testament
OT	Old Testament
RSV	Revised Standard Version
S	Strong's number (Greek in italics, Hebrew in roman)

### Hebrew Verbal Stems

Q	Qal	P	Piel	H	Hiphal	Hit	Hitpael	Qp	Qal passive
N	Niphal	Pu	Pual	Ho	Hophal	Hi	Hithpael		

### Books of the Bible

Gen.	Genesis	Isa.	Isaiah	Rom.	Romans
Exod.	Exodus	Jer.	Jeremiah	1 Cor.	1 Corinthians
Lev.	Leviticus	Lam.	Lamentations	2 Cor.	2 Corinthians
Num.	Numbers	Ezek.	Ezekiel	Gal.	Galatians
Deut.	Deuteronomy	Dan.	Daniel	Eph.	Ephesians
Jos.	Joshua	Hos.	Hosea	Phil.	Philippians
Jdg.	Judges	Joel	Joel	Col.	Colossians
Ruth	Ruth	Amos	Amos	1 Thess.	1 Thessalonians
1 Sam.	1 Samuel	Obad.	Obadiah	2 Thess.	2 Thessalonians
2 Sam.	2 Samuel	Jon.	Jonah	1 Tim.	1 Timothy
1 Ki.	1 Kings	Mic.	Micah	2 Tim.	2 Timothy
2 Ki.	2 Kings	Nah.	Nahum	Tit.	Titus
1 Chr.	1 Chronicles	Hab.	Habakkuk	Phlm.	Philemon
2 Chr.	2 Chronicles	Zeph.	Zephaniah	Heb.	Hebrews
Ezr.	Ezra	Hag.	Haggai	Jas.	James
Neh.	Nehemiah	Zech.	Zechariah	1 Pet.	1 Peter
Est.	Esther	Mal.	Malachi	2 Pet.	2 Peter
Job	Job	Matt.	Matthew	1 Jn.	1 John
Ps.	Psalms	Mk.	Mark	2 Jn.	2 John
Prov.	Proverbs	Lk.	Luke	3 Jn.	3 John
Ecl.	Ecclesiastes	Jn.	John	Jude	Jude
Song.	Song of Solomon	Acts	Acts	Rev.	Revelation

## Hebrew Transliterations

### Consonants

א	Alef	ʾ
ב	Bet	<i>b</i>
ג	Gimel	<i>g</i>
ד	Dalet	<i>d</i>
ה	He	<i>h</i>
ו	Waw	<i>w</i>
ז	Zayin	<i>z</i>
ח	Het	<i>ḥ</i>
ט	Tet	<i>ṭ</i>
י	Yod	<i>y</i>
כ	Kaf	<i>k</i>
ל	Lamed	<i>l</i>
מ	Mem	<i>m</i>
נ	Nun	<i>n</i>
ס	Samek	<i>s</i>
ע	Ayin	ʿ
פ	Pe	<i>p</i>
צ	Tsade	<i>ṣ</i>
ק	Qof	<i>q</i>
ר	Resh	<i>r</i>
ש	Sin	<i>ś</i>
ת	Shin	<i>š</i>
ת	Taw	<i>t</i>

### Vowels

חֲ	Pathach	<i>a</i>
חֳ	Seghol	<i>e</i>
חִ	Hireq	<i>i</i>
חֹ	Qamets Hatuf	<i>o</i>
חֻ	Qibbuts	<i>u</i>
חֶ	Qamets	<i>ā</i>
חֵ	Tsere	<i>ē</i>
חֹ	Holem	<i>ō</i>
חֶּ	Qamets He	<i>â</i>
חֵּ	Tsere Yod	<i>ê</i>
חִּ	Hireq Yod	<i>î</i>
חֹּ	Holem Waw	<i>ô</i>
חֻּ	Shureq	<i>û</i>
חֲ	Hateph Pathach	<i>a</i>
חֳ	Hateph Seghol	<i>e</i>
חִ	Hateph Qamets	<i>o</i>
חֶ	Vocal Shewa	<i>e</i>

## Greek Transliterations

α	Alpha	<i>a</i>	ρ	Rho	<i>r</i>
β	Beta	<i>b</i>	σ, ς	Sigma	<i>s</i>
γ	Gamma	<i>g</i>	τ	Tau	<i>t</i>
δ	Delta	<i>d</i>	υ	Upsilon	<i>y or u</i>
ε	Epsilon	<i>e</i>	φ	Phi	<i>ph</i>
ζ	Zeta	<i>z</i>	χ	Chi	<i>ch</i>
η	Eta	<i>ē</i>	ψ	Psi	<i>ps</i>
θ	Theta	<i>th</i>	ω	Omega	<i>ō</i>
ι	Iota	<i>i</i>	γγ		<i>ng</i>
κ	Kappa	<i>k</i>	γκ		<i>nk</i>
λ	Lambda	<i>l</i>	γξ		<i>nx</i>
μ	Mu	<i>m</i>	γχ		<i>nch</i>
ν	Nu	<i>n</i>	·		
ξ	Xi	<i>x</i>	ρ̄		<i>rh</i>
ο	Omicron	<i>o</i>	·		<i>h</i>
π	Pi	<i>p</i>			

## Two Ways to Use This Book

### English Only

There are two basic ways to use this book. The most common way for people who do not know Greek and Hebrew is to work purely from the English. You are reading a verse, you see an English word, and you want to know what the Greek or Hebrew behind the English word means.

In many cases this will work fine. For example, you want to know what “prophet” means. You go to the first of the three dictionaries in this book, find the entry “PROPHET,” and you can read the entry for the Hebrew *nābî*<sup>3</sup> and the Greek *prophētēs*. If you want to learn about “Propitiation,” you can read about the verb *hilaskomai* or the noun *hilasmos*.

However, what if you want to learn about “Purpose”? There are three Greek nouns that we list under this entry: *boulē*, *eudokia*, and *prothesis*. As you will learn in the next section (“How to Do Word Studies”), these three Greek words have some overlap in meaning, but each one has its own range of meanings. In other words, *boulē* may have a meaning that *prothesis* doesn’t, and vice versa. If you don’t know the Greek (or Hebrew) word behind the specific English word in the specific verse you are studying, you wouldn’t know which set of definitions apply in your situation.

### Greek and Hebrew Tools

There is another way to do word studies based on the actual Greek or Hebrew word that has been translated in your specific verse, and you don’t have to know Greek or Hebrew to do it. I would highly recommend doing your word studies this way. *If you are going to do biblical word studies, you should be studying the actual words God used, and God didn’t speak in English back then.*

In my book the *Interlinear for the Rest of Us*, it is easy to look up a verse, find the English word, and under it you will see its “GK number.” Use this number to look up the word in the Hebrew-English or the Greek-English dictionaries in this book, see the basic range of meanings, and if the word is discussed in more detail in the first dictionary in this book, it will be cross-referenced.

For example, you are reading Acts 2:23. Here is the Reverse Interlinear:

This	man	was	handed	over	to	you	by	God’s	set	purpose
τούτου	←		ἐκδοτον	←			↗	του̅ θεου̅	ᾠρισμένη	τι̅ βουλή̅
r.asm			a.asm					d.gsm n.gsm	pt.rp.dsf	d.dsf n.dsf
4047			1692					1087 3836 2536	3988	3836 1087

Under the word “purpose” you see that it is Greek word 1087. (You will quickly learn that word 3836 is the definite article [“the”], which is often untranslated, and the second word is the one you are looking for.) If you know Greek, you will recognize that the Greek word is βουλή and it is a noun, dative singular feminine. You go to the Greek-English dictionary, read the article, and see that it is cross-referenced to “purpose.” Now when you come to “PURPOSE” in the first dictionary, you know that the word you are studying is βούλη (*boulē*), GK 1087 (S 1012). Its GK number is 1087, and its Strong number is 1012. There are also computer programs that provide this same information, and I will discuss this in the next section.

There is no Hebrew counterpart to the Reverse Interlinear, so for the OT you will have to use a computer program or an exhaustive concordance.

This second way of doing word studies requires one extra step, but you are assured that you are then studying the correct Greek or Hebrew word. This is by far the better way to study God's words.

## How to Do Word Studies

(The following discussion is drawn from my text, *Greek for the Rest of Us*. It centers on Greek, but there is a discussion of Hebrew word studies at the end.)

Words have a “semantic range.” “Semantic” refers to a word’s meaning; “semantic range” refers to the range of possible meanings a word possesses. Think of all the ways we use the word “run.”

I scored six runs today.  
 Could you run that by me again?  
 My computer runs faster than yours!  
 He runs off at the mouth.  
 I left the water running all night.  
 He ran to the store.  
 The car ran out of gas.  
 The clock ran down.  
 Duane ran for senate.  
 Her nose ran.  
 I ran up the bill.

In describing this concept to students I prefer the phrase “bundle of meanings.” A word usually does not possess just one meaning; it has different meanings, hence “bundle.”

This is true in any language. For example, the semantic range of the preposition ἐν (*en*) is quite large. Just look at how it is used in the following verses, all from Matthew. (All translations are from the RSV; the format is that of a standard interlinear.)

*Matt. 1:20* τὸ γὰρ ἐν αὐτῇ γεννηθὲν ἐκ πνεύματος ἐστὶν ἁγίου.  
 the for in her conceived of spirit is holy  
 for that which is conceived in her is of the Holy Spirit

*Matt. 2:1* Τοῦ ... Ἰησοῦ γεννηθέντος ἐν Βηθλέεμ ... ἐν ἡμέραις Ἡρώδου  
 the Jesus was born in Bethlehem in days of Herod  
 Jesus was born in Bethlehem ... in the days of Herod.

*Matt. 3:9* καὶ μὴ δόξητε λέγειν ἐν ἑαυτοῖς  
 and not presume to say in yourselves  
 and do not presume to say to yourselves

*Matt. 3:11* Ἐγὼ ... ὑμᾶς βαπτίζω ἐν ὕδατι  
 I you baptize in water  
 I baptize you with water.

*Matt. 4:23* θεραπεύων πᾶσαν νόσον καὶ πᾶσαν μαλακίαν ἐν τῷ λαῷ.  
 healing every disease and every infirmity in the people  
 healing every disease and every infirmity among the people

*Matt. 5:34* μὴ ὀμόσαι ὅλως· μήτε ἐν τῷ οὐρανῷ, ὅτι θρόνος ἐστὶν τοῦ θεοῦ  
 not swear at all either in the heaven for throne it is of the God  
 Do not swear at all, either by heaven, for it is the throne of God.

Languages are not codes. There is not a one-to-one correspondence between languages, and this applies especially to vocabulary. Rarely if ever can you find one word in one language that corresponds exactly to another word in another language, especially in its semantic range. English has no single word that matches the range of meanings for *en*. The semantic range of a Greek and English word may overlap, but they are not identical.

So how do we translate the Bible when we do not have English words that correspond exactly to the Greek? We have to interpret, which is why all translation is interpretive; no Bible translation is neutral. For example, in 1 Tim. 6:13-14 Paul writes,

In the presence of God who gives life to all things, and of Christ Jesus who in his testimony before Pontius Pilate made the good confession, I *charge* you to keep the commandment unstained and free from reproach until the appearing of our Lord Jesus Christ. (RSV)

The Greek word behind “charge” is *parangellō*, which means “to command, insist, instruct, urge.” Quite a wide range of meanings for which there is no single counterpart in English. The translator must decide whether Paul is “commanding” Timothy (who is a member of his inner circle, fully trusted, and probably his best friend) or “urging” him. This is an interpretive decision that must be made by the translator. The RSV chose “charge,” the NLT “command,” and the NKJV rightly (in my opinion) selected “urge.”

But let’s say that you want to know what Paul means when he “charges” Timothy to keep the commandment unstained. It doesn’t do any good to look up the English word “charge,” because “charge” can’t mean “urge” (and “urge” can’t mean “charge”). If you really want to decide for yourself what Paul is saying, you have to know the Greek word behind the English, learn its semantic range, and see the decision faced by the translators.

How do you do this? There are four steps. 1. Decide what English word to study. 2. Identify the Greek word. 3. Discover its semantic range. 4. Look for something in the context that helps determine what the biblical author meant by this word in this particular verse.

## Step I. Choose the English Word

Rom. 10:9-10 is one of the most succinct and crucial passages in the Bible on the nature of salvation (ESV translation).

If you confess with your mouth that Jesus is Lord and believe in your heart that God raised him from the dead, you will be saved. For with the heart one believes and is justified, and with the mouth one confesses and is saved.

The key term in the entire passage is what? It’s “Lord,” isn’t it? The essence of salvation is the confession, “Jesus is Lord,” accompanied with the acceptance of the resurrection. So what does “Lord” mean?

This is actually the first step in doing a word study: you’ve decided on a significant word. If you try to do word studies on every word you read, not only will you run out of time, but you’ll get bored. So how do you pick the right words? There is not a clear-cut answer to this question, but here are some suggestions.

- Look for *repeated* words. This normally indicates a recurring theme, and perhaps the central theme in the passage. This includes the use of synonyms.

2233), 28x. *hēgeomai* means “to consider, think, regard.” See *consider*.

**Verb:** λογίζομαι (*logizomai*), GK 3357 (S 3049), 40x. The basic meaning of *logizomai* has to do with counting or thinking (see also *think, consider*). It is also used for crediting something for or against someone (see *credit*). Uncircumcised people “are regarded” as circumcised if they keep the requirements of the law (Rom. 2:26). The children of promise “are regarded” as Abraham’s offspring (9:8). These two thoughts would have been revolutionary to a Jewish person—that circumcision has to do with a divine decision rather than a physical act and that nonethnic Jews could be Abraham’s offspring and inheritors of his promise. If someone “regards” a food as unclean, it is unclean for him (Rom. 14:14). Paul wants people to “regard” him and other church leaders as servants of Christ (1 Cor. 4:1). See *NIDNTT-A*, 338-39.

## REGENERATION

### New Testament

**Noun:** παλιγγενεσία (*palingenesia*), GK 4098 (S 3824), 2x. The concept of regeneration in the NT is much larger than this one word, represented by the ideas of “new birth” (Jn. 3:3, 5), being “born anew” (*anagennaō*, GK 335, 1 Pet. 1:3, 23), “new creation” (2 Cor. 5:17; Gal. 6:15), and others.

Paul tells Titus that God saved us, “not because of works done by us in righteousness, but according to his own mercy, by the washing of *regeneration* and renewal of the Holy Spirit” (ESV, Tit. 3:5). In conversion the believer is made new, brought from death to life (Eph. 2:1, 5), by the power of God’s Holy Spirit. In Mt. 19:28, Jesus uses *palingenesia* in a sense close to Stoicism, which taught that the world was periodically destroyed and then created anew, reborn. However, Jesus uses this term merely to refer to the end of this age and the beginning of the next. “I tell you the truth, at the *renewal of all things*, when the Son of Man sits on his glorious throne, you who have followed me will also sit on

twelve thrones, judging the twelve tribes of Israel” (NIV; ESV reads “in the new world”).

The idea of being “born again” did not originate with the mystery religions, as some claim. It was part of the common parlance of the first century. It appears from Jn. 3:3 that Jesus is the first to use this metaphor in connection with conversion, and it was copied by the mystery religions to designate initiation into their rites.

## REGION

### New Testament

**Noun:** μέρος (*meros*), GK 3538 (S 3313), 42x. *meros* has a basic meaning of “a part of a whole,” but it can also mean “region, place, share.” See *part*.

**Noun:** ὄριον (*horion*), GK 3990 (S 3725), 12x. *horion* means “region, vicinity.” This noun occurs only in narrative literature and is usually used for various regions that Jesus visited, such as Zebulun and Naphtali (Mt. 4:13), Tyre and Sidon (15:22; Mk. 7:24), Decapolis (Mk. 7:31), and Judea (Mt. 19:1; Mk. 10:1). In Mt. 2:16 it refers to the territory around Bethlehem, and in Acts 13:50 it refers to the region around Antioch in Pisidia.

**Noun:** τόπος (*topos*), GK 5536 (S 5117), 94x. *topos* means “place”; in the plural it can refer to a “region” or “district.” See *place*.

**Noun:** χώρα (*chōra*), GK 6001 (S 5561), 28x. The basic sense of *chōra* is an area or space; in the NT it refers to large areas, such as a cultivated field, a region, or a country. See *country*.

## REGULAR

### Old Testament

**Noun** (used as adv.): תָּמִיד (*tāmīd*), GK 9458 (S 8548), 104x. As an adverb, *tāmīd* describes that which is “lasting” or something done “continually.” The word can describe both an action done regularly (often according to a schedule). As an adjective, *tāmīd* is used for the *regular* or *daily* offerings in the tabernacle and temple. See *always*.

## REGULATIONS

## Old Testament

**Noun:** חֻקֵּי (huqqâ), GK 2978 (S 2708), 104x. The feminine noun huqqâ, derives from the verb hâqâq, “to cut in, inscribe, decree,” is related to its masculine counterpart, hōq, though the two nouns never appear together (see *decree*). huqqâ also occurs in cultic contexts, where the NIV translates “regulations.” There are “regulations” for Passover (Exod. 12:43; Num. 9:3, 12, 14), the altar (Ezek. 43:18), and the house of God (44:5). When huqqâ is used for the practices of Israel’s surrounding nations, the NIV, NASB, and KJV translate “customs” (Lev. 18:30; 20:23; Jer. 10:3).

**Noun:** עֲדוּת (‘ēdūt), GK 6343 (S 5715), 61x. ‘ēdūt, usually translated “testimony,” is closely connected to God’s law. In the Pentateuch, this noun describes the two tablets containing the Ten Commandments. Generally, outside the Pentateuch ‘ēdūt is a more generic reference to law (1 Ki. 2:3; 2 Ki. 23:3; 1 Chr. 29:19), perhaps with the physical tablets of the Ten Commandments in the background. In this sense, the plural of ‘ēdūt may be translated “requirements, warnings, regulations, or decrees.” See *testimony*.

**Noun:** תּוֹרָה (tôrâ), GK 9368 (S 8451), 223x. Generally rendered “law, regulation, instruction, teaching,” tôrâ was originally used to describe the instructions for daily conduct that God gave his people; eventually other meanings developed for this word. See *law*.

## New Testament

**Noun:** δικαίωμα (dikaiōma), GK 1468 (S 1345), 10x. dikaiōma refers to “regulations, righteous requirements, righteousness,” depending on the context. These meanings are, of course, interrelated. dikaiōma can represent the righteous deeds required by the ceremonial law (Heb. 9:1, 10) or the moral law (Lk. 1:6; Rom. 1:32; 2:26; 8:4). It can also denote the revealed actions of God (Rev. 15:4) or the “righteous deeds” of the saints, which are represented by the fine linen they wear (19:8).

dikaiōma, as “righteousness,” refers to process of justification (see *justification* for related words), i.e., to the imputation of Christ’s fulfillment of the righteous requirements of the law to his chosen people. As Paul says in Rom. 5:16–18, “And the free gift is not like the result of that one man’s sin. For the judgment following one trespass brought condemnation, but the free gift following many trespasses brought justification.... As one trespass led to condemnation for all men, so one act of righteousness leads to justification and life for all men” (see *righteousness*). dikaiōma and life are what was accomplished by the person and work of Jesus Christ. His “righteousness” reckoned to us is exactly what the saints are said to be clothed with at the wedding feast of the Lamb (Rev. 19:8). See *NIDNTT-A*, 143–47.\*

## REIGN

## Old Testament

**Verb:** מָלַךְ (mālak), GK 4887 (S 4427), 350x.

Words with the Heb. mlk root comprise a frequent and important concept in the OT. The verb mālak means “to reign as king” or “to be king.” The vast majority of references occur with an assortment of human kings (both those of Israel and Judah as well as the kings of the nations around them—e.g., Jos. 13:10; 1 Sam. 13:1; 2 Sam. 5:4–5; 1 Ki. 11:25, 42). But the psalms and the prophets also speak clearly of God’s own reigning activity (Ps. 47:7; 93:1; 96:10; 97:1; Isa. 24:23; 52:7; Mic. 4:7). See *king*.

## New Testament

**Verb:** βασιλεύω (basileuō), GK 996 (S 936) 21x. basileuō means “to rule, reign.” A few of the NT references to this verb are to an earthly king, such as Archelaus (Mt. 2:22; Lk. 19:14, 27). But more frequent is a reference to Jesus as God’s promised King in the line of David (Lk. 1:33) and especially to his present reign from heaven (1 Cor. 15:25; Rev. 11:15; 19:6).

But there are several references in the NT to the reigning of Christians, not in their own right but in the power of Jesus.

Jesus has ascended to God's right hand, and we are now sitting with him in the heavenly realms (Eph. 1:20; 2:6; Col. 3:1–3). Thus, while it is true that in this present dispensation, sin and death “reign” (Rom. 5:14, 17, 21), if have received the gift of righteousness from the one man Jesus, grace now “reigns” in us to bring us eternal life (5:15, 21). Thus, Paul is able to exhort, “Do not let sin *reign* in your mortal body” (6:12). In the coming millennial reign of Christ, Revelation makes it clear that believers “will *reign* with him for a thousand years” (Rev. 20:4, 6). And when the new heaven and new earth are brought in by God, all his saints “will *reign* for ever and ever” (22:5).

**Noun:** βασιλεία (*basileia*), GK 993 (S 932). 162x. In the NT, *basileia* plays a greater role. Most English versions consistently translate *basileia* with “kingdom,” though at times it would be better understood as “reign” or “rule.” Thus, some scholars today prefer to speak of “the rule of God” or even “the empire of God.” See *kingdom*.

## REIMBURSE

### New Testament

**Verb:** ἀποδίδωμι (*apodidōmi*), GK 625 (S 591), 48x. *apodidōmi* means “to give (back), deliver, render, hand over” (see *give back*). It can also mean “to repay, reward, reimburse.” See *repay*.

## REJECT

### Old Testament

**Verb:** מָאַסׁ (māʾas), GK 4415 (S 3988a), 74x. *māʾas*, usually translated “to reject” and occasionally “to despise,” expresses the action of rejecting someone or something. It is often found in a covenant context, where God's people are rejecting him or he is rejecting them.

The OT portrays Israel's sinful and idolatrous ways in terms of rejecting God again and again. First-generation Israelites in the wilderness “reject” the promised land (Num. 14:31; cf. Ps. 106:24) and even “reject” God himself (Num. 11:20). Later, Israel “rejects” God by asking for a king to

replace him as their ruler (1 Sam. 8:7; 10:19), even though the office of king was God's plan for Israel (Deut. 17:14–20; Jdg. 17:6; 21:25). Saul, Israel's first king, “rejects” the word of God, so God “rejects” him as king (1 Sam. 15:23, 26). God sends Samuel to anoint David in the place of the “rejected” Saul (16:1). Throughout their history, Israel “rejects” God's law (Isa. 5:24; Jer. 6:19; Amos 2:4), his word (Isa. 30:12; Jer. 8:9), his judgments (Ezek. 5:6; 20:13, 16), and his statutes (20:24).

Since Israel repeatedly rebels against God, God “rejects” Israel (Ps. 78:59). Israel “rejects” the knowledge of God, which leads to their destruction (Hos. 4:6), and they “reject” God's covenant with their fathers (2 Ki. 17:15), which leads God to “reject” Israel by giving them into the hand of plunderers (2 Ki. 17:20). God finally “rejects” Israel through the fall of Jerusalem and the exile.

During the exile, some seem to struggle with God's rejection of Israel. To one psalmist, it appears as if God has “rejected” his anointed (Ps. 89:38[39]), and Jeremiah wonders if God has “rejected” Israel completely (Jer. 14:19). But the exile should not have come as a surprise. The covenant blessings and curses in Leviticus warn that the punishment for “rejecting” God's statutes (Lev. 26:15) would be to have their enemies rule over them (Lev. 26:16–17). But the good news in the midst of the curses is that when Israel is in the exile, God will not “reject” them so as to destroy them completely and break his covenant with them (Lev. 26:44). Rather, God's rejection of his people in the exile is temporary. He has chosen Israel and not “rejected” them (Isa. 41:9). In response to the question whether God has “rejected” his chosen Israel in exile (Jer. 33:24), God says only if his covenant with day and night is broken (33:25) will he “reject” Israel; and since his covenant is unbreakable, he will not reject Israel forever, but will restore it (33:26; cf. 31:37).

In instances other than a covenant context, Job “despises” his life (Job 7:16,

9:21) and is “despised” by others (19:18); ultimately, Job simply “despises” or “rejects” (42:6; likely he rejects his declaration made in ignorance, see 42:3). Additionally, Israel is encouraged not to “despise” God’s discipline (Prov. 3:11; cf. Job 5:17) because the one who ignores discipline “despises” himself (Prov. 15:32). Finally, Jesus applies the psalmist’s statement “The stone the builders *rejected* has become the capstone” (Ps. 118:22) to himself (Mt. 21:42). See *NIDOTTE*, 2:833-34.

#### New Testament

**Verb:** ἀθετέω (*atheteō*), GK 119 (S 114), 16x. *atheteō* means “to reject, set aside, nullify, annul.” Herod did not want to reject his daughter’s request (Mk. 6:26). The Pharisees and the lawyers chose to reject God’s purpose when they refused to submit to John’s baptism (Lk. 7:30). The one who rejects Jesus’ disciples rejects Jesus, and the one who rejects Jesus rejects the one who sent him, who is God (Lk. 10:16). Judgment awaits those who rejects Jesus and his word (Jn. 12:48). Paul states that rejecting God’s will regarding sexual purity (1 Thess. 4:1-7) means rejecting not man but God (1 Thess. 4:8).

*atheteō* can also describe the nullification of something that is, was, or appeared to be valid. Jesus accused the Pharisees of “setting aside” the commandment of God by their man-made traditions (Mk. 7:9). Under the old covenant, “setting aside” the law of Moses resulted in death without mercy (Heb. 10:28). Paul argues that he does not “set aside” the grace of God with his law-free gospel (Gal. 2:21). God “brings to nothing” the discernment of the discerning (1 Cor. 1:19); here *atheteō* is parallel with “destroying” the wisdom of the wise. Human covenants that have been ratified cannot be “annulled” (Gal. 3:15). Decisive actions that prove one is not a believer “annul” any prior indications of faith (1 Tim. 5:12). See *NIDNTT-A*, 18.

**Verb:** ἀπαρνέομαι (*aparneomai*), GK 565 (S 533), 11x. The verb *aparneomai* essentially means the same as *arneomai*

(GK 766): to “deny, reject, disown.” This word occurs only in the gospels, a majority of them in the prediction of Peter’s denial (e.g., Mt. 26:34-35). But there is also a positive form of rejecting, namely, rejecting one’s own interests and serving Christ instead (Mt. 16:24). See *deny*.

**Verb:** ἀπειθέω (*apeitheō*), GK 578 (S 544), 14x. *apeitheō* means “to disobey, be disobedient, reject, refuse to believe.” See *disobey*.

**Verb:** ἀρνέομαι (*arneomai*), GK 766 (S 720), 33x. *arneomai* primarily means “to deny,” although its wider range of meaning covers “disown, fail to confess, reject, say ‘No,’ refuse, renounce.” It often carries the nuance of rejecting Jesus as the God-sent Messiah (cf. 2 Pet. 2:1; 1 Jn. 2:22-23). See *deny*.

**Verb:** παραίτεομαι (*paraiteomai*), GK 4148 (S 3868), 12x. *paraiteomai* denotes either “to make a request” or, in the negative, “to make excuses, reject” something. See *request*.

## REJOICE, REJOICING

#### Old Testament

**Verb:** סָמַח (*sāmah*), GK 8523 (S 8055), 156x. *sāmah* can describe both one’s feeling of joy and the outward expression of such gladness in the form of rejoicing. It can be translated many ways, including “rejoice,” “delight,” “filled with joy,” or “gladden.” *sāmah* is expressed in many ways, including blowing trumpets (2 Chr. 23:13), singing (Ps. 32:11), and dancing (Jer. 31:13). It is often connected with the heart (Ps. 19:8; Prov. 14:10; 15:30; 23:15).

*sāmah* describes the manner in which the feasts and festivals of Israel are to be celebrated (Lev. 23:40; 2 Chr. 30:25). Moses commands the Israelites to celebrate joyfully (Deut. 16:11, 14).

The Psalms overflow with rejoicing. The psalmist rejoices in the Lord’s strength (Ps. 21:1) and in his law (19:8). *sāmah* is the proper response to the works of God (66:6; 92:4; 126:3). The house of the Lord is also a source of rejoicing (122:1). Those who trust in the Lord can rejoice even in

the midst of turmoil (46:4). The psalmist prays that all nations will rejoice in the Lord (67:4). When *sāmāh* denotes the rejoicing of the psalmist's enemies, it is sometimes translated "gloat" (30:1; 35:19, 24, 26; 38:16).

Though God's people have suffered, the prophets testify to the future *sāmāh* that the Lord will bring (Isa. 66:10; Zeph. 3:14). He will give them comfort and *sāmāh* instead of grief (Jer. 31:13). When Isaiah prophesies the birth of the Wonderful Counselor, he also prophesies the future rejoicing of his people in their salvation (Isa. 9:3, 6). See *NIDOTTE* 3:1251-1254.

**Noun:** שִׂמְחָה (*śimhâ*), GK 8525 (S 8057), 94x. Depending on the context, *śimhâ* can be translated "joy, rejoicing, gladness, pleasure," or "happiness." See *joy*.

#### New Testament

**Verb:** ἀγαλλιάω (*agalliaō*), GK 22 (S 21), 11x. *agalliaō* means "to rejoice greatly, exult, be overjoyed." This verb seems to carry a more intense meaning than *chairō*, though the terms do overlap, as in Mt. 5:12, "rejoice (*chairō*) and be glad (*agalliaō*)" (cf. also 1 Pet. 4:13; Rev. 19:7).

In the NT *agalliaō* usually denotes a rejoicing that stems from God's end-time act of salvation. This kind of jubilant exultation is foreshadowed in Psalms, where rejoicing over God's past, present, and future acts of salvation involves the entire created order (Ps. 19; 32; 89; 96; 97). While the OT faithful (such as Abraham [Jn. 8:56] and David [Acts 2:26, citing Ps. 16:9]) looked forward with rejoicing to the coming of Christ, those involved in the fulfillment of the Messiah's coming also manifested ecstatic joy. Mary bursts into a song of joy, her spirit "rejoicing in God my Savior" (Lk. 1:47; cf. also the related noun *agaliasis* in 1:14, 44). Looking back on John's ministry, Jesus remarks that John brought joy to those who heard his preaching (Jn. 5:35).

The end-time sense of joy is furthered in Jesus' ministry as the kingdom's work

progresses. The victory of God's kingdom over Satan occasions Jesus' rejoicing "in the Holy Spirit" (Lk. 10:21). As testimony to the ongoing fulfillment of the kingdom's saving work, Gentile believers (e.g., the Philippian jailer, Acts 16:34) rejoice at receiving God's salvation. The Gentiles addressed by Peter "greatly rejoice" (1 Pet. 1:8), despite present sufferings (1:6), in the hope of Christ's future revelation. Finally, all believers may anticipate with jubilation the ultimate end-time fulfillment in the marriage of the Lamb (Rev. 19:7). See *NIDNTT-A*, 4-5.

**Verb:** εὐφραίνω (*euphrainō*), GK 2370 (S 2165), 14x. *euphrainō* conveys the basic idea of a created state of joy or euphoria and may be translated as "rejoice, gladden, celebrate." The joyous occasion over the return of the lost son is captured by *euphrainō*. The father in the parable declares, "Bring the fattened calf and kill it. Let's have a feast and celebrate. For this son of mine was dead and is alive again: he was lost and is found" (Lk. 15:23-24, 29, 32). God's eschatological victory is an occasion for celebration in Revelation: "Therefore rejoice, you heavens and you who dwell in them!" (Rev. 12:12; also 18:20). For Paul, the fulfillment of the patriarchal promises in Christ was cause for celebration. Quoting Deut. 32:43, he writes, "Rejoice, O Gentiles, with his people" (Rom. 15:10; Gal. 4:27). Peter makes the resurrection of Christ as predicted in Ps. 16 a cause for celebration. Quoting the psalmist, he declares, "Therefore my heart is glad and my tongue rejoices; my body also will live in hope" (Acts 2:26). See *NIDNTT-A*, 220.

**Verb:** καυχάομαι (*kauchaomai*), GK 3016 (S 2744), 37x. *kauchaomai* means "to boast, brag, rejoice"; it has both a positive and negative sense. See *boast*.

**Verb:** χαίρω (*chairō*), GK 5897 (S 5463), 74x. *chairō* means "to rejoice, be filled with joy" (Jn. 3:29; Acts 8:39). It is the opposite of mourning (Rom. 12:15). It can refer to feelings and can result from specific situations (e.g., Lk. 1:14; 19:6),

but for the believer, it is a constant state because of our relationship with Christ (Phil. 4:4; 1 Thess. 5:16).

The first use of *chairō* in the NT describes the reaction of the Magi when they see the star that leads them to Christ (Mt. 2:10). Thus from the beginning of the NT, Christ is a source of joy for all who find him. Christ's earthly work is also a source of rejoicing for the Father, who is presented in Jesus' parables as rejoicing in reconciliation with his lost children (Mt. 18:13; Lk. 15:32).

Christ's disciples rejoice in his miracles (Lk. 19:37) and his resurrection (Jn. 20:20). When they are joyful, and perhaps proud, that the demons have submitted to them, Jesus tells them that their rejoicing should rather be in their salvation (Lk. 10:20).

Paul in his letters teaches that a spirit of rejoicing transcends all earthly circumstances and that Christian joy is actually proven through hardship (2 Cor. 6:10; Col. 1:24). Though he wrote his letter to the Philippians from prison, in the midst of personal suffering, Paul maintains a steadfast spirit of rejoicing (Phil. 1:18; 2:17; 4:10; cf. Acts 16:25). In turn, he instructs the Philippian believers to "rejoice in the Lord." (3:1; 4:4). See *NIDNTT-A*, 599-600.

## RELATIVE(S)

### Old Testament

**Noun:** אָח (<sup>2</sup>*āh*), GK 278 (S 251), 629x. <sup>2</sup>*āh* denotes a "brother" or one who is close in some type of human relationship. It can even denote treaty partners. Abraham and Lot, uncle and nephew, are referred to as brothers (Gen. 14:12, 14, 16). In several places, especially laws dealing with family matters, <sup>2</sup>*āh* denotes kinsmen (Lev. 19:17; 25:25; Deut. 15:12; 17:15). It is also used in a more extended sense to describe members of the same tribe (Levites, Num. 16:10; Judahites, 2 Sam. 19:12). See *brother*.

### New Testament

**Adjective:** συγγενής (*syngenēs*), GK 5150 (S 4773), 11x. *syngenēs* means "rela-

tive." It can refer to family relations, such as the relatives of Zechariah and Elizabeth who are so excited that they finally have a baby boy (Lk. 1:58). When Joseph and Mary return from Jerusalem when Jesus is twelve years old, they look for him among the relatives (2:44). Cornelius has called together his relatives and friends to hear what Peter has to say to them.

But in Romans, Paul refers to the entire Jewish nations as "relatives according to the flesh" (Rom. 9:3). He uses this same word in 16:7, 11, 21; here he may also have this same meaning in mind (though he could also be referring to family relation).

## RELEASE

### Old Testament

**Verb:** פָּתַח (*pātaḥ*), GK 7337 (S 6605), 136x. Generally, *pātaḥ* means "to open" objects that are closed, sealed, or blocked. By extension, it can also mean "to release" or "to set (something) free," such as a person from prison (Isa. 51:14; cf. Jer. 1:14). See *open*.

### New Testament

**Verb:** ἀπολύω (*apolyō*), GK 668 (S 630), 66x. *apolyō* is a compound verb that literally means "to loose away from." In the NT it is frequently translated as "to release, send away," though it can also mean "to divorce" (see *divorce*). *apolyō* is used almost exclusively in the Gospels and Acts (only once elsewhere; see Heb. 13:23).

(1) *apolyō* frequently means "to send away" in reference to a group or an individual. For example, Jesus sends the crowds away or sends an individual away (Mt. 14:22; 15:23, 32, 39; Mk. 8:9; Lk. 8:38; 14:4). Also note Acts 13:3, when being sent away has to do with being commissioned and set apart by a church for a specific service or work for the Lord. Once it is used as a euphemism for death (Lk. 2:29).

(2) *apolyō* is also used of being set free, released from a sickness (Lk. 13:12) or from a debt that is owed (Mt. 18:27). In the accounts of the trial of Jesus, Pilate offers

to “set free” one prisoner, in keeping with the custom (Mk. 15:6, 9, 11, 15; Acts 3:13). In Acts, Luke uses *apolyō* when he writes that certain apostles (such as Peter, John, and Paul) were released from prison (Acts 4:21, 23; 5:40; 16:35, 36; 26:32).

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

**Noun:** ἄφεσις (*aphesis*), GK 912 (S 859), 17x. In contrast to the verb *aphiēmi* (see *forgive*), of the 17x that *aphesis* appears in the NT, it primarily carries the sense of “forgiveness” (15x). Only twice does *aphesis* denote a “release” or “freedom” from captivity (Lk. 4:18). See *forgiveness*.

## RELENT

### Old Testament

**Verb:** נָחַם (*nāham*), GK 5714 (S 5162), 108x. *nāham* bears two distinct but related meanings in the OT: “to comfort, console” (see *comfort*) and “to relent, repent, change one’s mind, be grieved.” This verb is especially applied to God’s changing his mind. See *change one’s mind*.

## RELIABLE

### New Testament

**Adjective:** πιστός (*pistos*), GK 4412 (S 4103), 67x. *pistos* means “faithful, trustworthy, reliable, dependable.” See *faithful*.

## RELY ON

### Old Testament

**Verb:** בָּטַח (*bāṭah*), GK 1053 (S 982), 118x. This word means “to trust, rely on, depend on,” with the sense of being completely confident and feeling utterly safe. See *trust*.

## REMAIN

### Old Testament

**Verb:** יָשָׁב (*yāšab*), GK 3782 (S 3427), 1088x. The general meaning of *yāšab* is to “sit, sit down,” with the connotations of “live, dwell, remain, settle.” See *live*.

**Verb:** לָּן (*lin*), GK 4328 (S 3885), 71x. *lin* usually describes the act of remain-

ing somewhere for the night while on a journey. See *spend the night*.

**Verb:** שָׁרַר (*šā’ar*), GK 8636 (S 7604), 133x. Only in rare instances does *šā’ar* mean “to remain” or “to be left” (e.g., 1 Sam. 16:11). More often the term refers to survival, as in Noah and his family surviving the flood (Gen. 7:23). See *survive*.

**Verb:** יָתַר (*yātar*), GK 3855 (S 3498), 106x. *yātar* means “to remain, be left, survive.” It is often used to denote what is left over after something else has happened. For example, “nothing green *remained*” after the plague of locusts (Exod. 10:15). Those who kept some of the manna until the following morning discovered that “the remaining part” was full of maggots (16:19). In the grain offering, part of the offering is burned before the Lord, and “the *rest* of the grain offering belongs to Aaron and his sons” (Lev. 2:3, 10). When God destroyed the Egyptian army in the Red Sea, “not one of them *survived*” (Ps. 106:11).

In 1 Sam. 15:15b, Saul attempts to recover from his incomplete obedience to the Lord’s command by explaining, “They spared the best of the sheep and cattle to sacrifice to the Lord your God, but we totally destroyed the *rest*.” Depressed Elijah feels that he is the only prophet of the Lord God “left” (1 Ki. 18:22; 19:10, 14). Isaiah emphasizes the offense of those who worship idols by taking a piece of God’s creation (a piece of wood), using part of it for fire and for cooking, and then making “the of it ... into a god, his idol, bows down to it and worships it” (Isa. 44:16–17).

The best part of *yātar* is that when God allowed his people to go into exile, he promised that a remnant would survive, who would return and rebuild the city of Jerusalem and the surrounding region (Ezek. 12:16; 14:22; cf. Isa. 1:8). See *NIDOTTE*, 2:571-74.

### New Testament

**Verb:** ἐπιμένω (*epimenō*), GK 2152 (S 1961), 16x. *epimenō* means “to stay, remain, continue.” See *stay*.

**Verb:** μένω (*menō*), GK 3531 (S 3306), 118x. The basic sense of *menō* is “to remain, stay.” In the NT, it can function as a transitive verb (i.e., requires a direct object) or as an intransitive verb (i.e., does not require a direct object) in Greek.

(1) Without a direct object, *menō* signifies a person or a thing “remaining” in the same *place* or *state*. With respect to *place*, a demon-possessed individual was unable “to live” in a house (Lk. 8:27; cf. Lk. 10:7; 19:5; Jn. 8:35). When Jesus was overwhelmed with sorrow at his impending death, he told his disciples to “Stay here and keep watch with me” (Mt. 26:38). With respect to *state*, *menō* describes the continuing condition of a person or thing. In this sense, the writer of Hebrews says that Christ “remains a priest forever” (Heb. 7:3). Paul encouraged converts to “remain in the situation which he was in when God called him” (1 Cor. 7:20, 24). John uses *menō* frequently to describe the perseverance of believers in their relation to Christ, that is, to “remain” or “abide” in him (Jn. 8:31; 15:4–10, 16; 1 Jn. 2:6, 10).

(2) With a direct object, *menō* means “to await, wait for.” In this sense, men “awaited” or “waited for” Paul and Luke at Troas (Acts 20:5). In the same chapter, Paul tells the Ephesian elders that bonds and afflictions “await” him in Jerusalem (20:23). See *NIDNTT-A*, 362-63.

## REMAINDER

### Old Testament

**Noun:** יֶתֶר (*yeter*), GK 3856 (S 3499), 97x. *yeter* denotes the remainder, excess, or leftover parts of a whole and may be translated as “remainder, excess.” See *remnant*.

**Noun:** שְׁאֵרִית (*šē'ērīt*), GK 8642 (S 7611), 66x. *šē'ērīt* often refers, in a general sense, to that which is left over from a larger portion (1 Chr. 4:43; 12:38). For example, in Isa. 44:16–17, Isaiah describes a man who uses half a tree for fire to roast meat and then makes an idol with the “remainder” of the tree. For the most part, however, this word means “remnant.” See *remnant*.

## REMAINING

### New Testament

**Adjective:** λοιπός (*loipos*), GK 3370 (S 3062), 55x. In its most generic sense, *loipos* means “remaining.” It can describe persons or things that “remain” or are “left over” after an action has been taken. In Rev. 8:13, *loipos* refers to the final blasts of the trumpet that follow the first four blasts, “woe to those who dwell on the earth, because of the remaining blasts of the trumpet” (cf. Mt. 22:6; 27:49; Rev. 9:20; 11:13). It can also refer to “other people,” either those previously mentioned (Acts 2:37) or, more often, an undefined group of people not previously specified (Lk. 8:10; 18:11; Acts 17:9).

*loipos* is sometimes used as an adverb meaning “from now on, in the future, henceforth” (1 Cor. 7:9; 2 Tim. 4:8) or “in addition, finally” (Phil. 3:1; 4:8). See *NIDNTT-A*, 331-333.

## REMEMBER

### Old Testament

**Verb:** זָכַר (*zākar*), GK 2349 (S 2142), 235x. *zākar* means “to remember.” Remembering can occur with either God or human beings as the subject. Such memory can trigger many different reactions in the Bible (and in our own personal lives).

(1) With humans as the subject, memory of certain things can bring about pain, such as the exiles remembering what life was like in Jerusalem (Ps. 137:1; Lam. 3:19–20) or the escaped Israelites remembering the good food they ate in Egypt (Num. 11:5). Yet remembering can also have positive results: memory of God’s law brings the psalmist comfort (Ps. 119:52), and memory of God’s greatness and past assistance helps to quell fear in the believer’s heart (Neh. 4:14; Ps. 77:11).

(2) The call for human beings to remember can be a call to action. When God instructs us in his law to “remember the Sabbath day” (Exod. 20:8), we are expected not simply to say, “O, today is the Sabbath”; rather, we are to honor that day and “keep it holy.” Joseph’s request of the cup-

bearer to “remember” him when he was restored to Pharaoh’s service was a call to speak a good word to Pharaoh for Joseph’s possible release (Gen. 40:14; cf. 41:9). When the Israelites are called to remember what it felt like to be slaves in Egypt, they were to release their own Israelites slaves after a maximum of servitude of six years (Deut. 15:15). Unfortunately, a failure to remember God’s kindness can lead to exploitation of the poor and needy (Ps. 119:16).

(3) There are many references in which God is called upon to remember something, and when he does, God goes into action. The rainbow is a natural phenomenon that God will make God “remember” his covenant not to destroy the entire earth again with a flood (Gen. 9:15–16). Moses pleads with God to remember his covenant promises and hence to forgive his people Israel for their sin and rebellion (Exod. 32:13; Deut. 9:27). Hannah pleads with God to remember her by enabling her to get pregnant (1 Sam. 1:11). The psalmist, who feels the people have been rejected by God, asks the Lord to “remember the people you purchased of old” and turn back their pain and ruin (Ps. 74:2–3).

By contrast, God’s memory can also trigger negative reactions from him. Jeremiah warns God’s people that he “will now remember their wickedness and punish them for their sins” (Jer. 14:10; cf. 44:21). Ezekiel writes that God will not remember the earlier good deeds of a righteous person if that person begins to do evil (Ezek. 3:20; 18:24; 33:13). Yet for those who repent and turn to him, the Lord is ready to forgive, for “he remembers that we are dust” (Ps. 103:14); that is, he remembers our weaknesses and frailty and does not expect perfection from us. See *NIDOTTE*, 1:1100–1106.

#### New Testament

**Verb:** μνησκόμαι (*mimnēskomai*), GK 3630 (S 3403), 23x.

**Verb:** μνημονεύω (*mnēmoneuō*), GK 3648 (S 3421), 21x. These two verbs share a common root (*mnē*) and often carry the

simple meaning of remembering or recalling to mind (Mt. 16:9; 26:75; 1 Thess. 2:9). Remembering, however, is often more active and effective than the mere recollection of certain data. Remembering should affect one’s life significantly, in terms of changing attitudes (Jn. 2:22; 12:16; Eph. 2:11) or taking some action (Rev. 2:5; 3:3). The NT authors frequently exhort believers to remember with prayer and action (Gal. 2:10; 1 Thess. 1:3; Heb. 13:3, 7). Belief and confession can follow remembering (1 Tim. 2:8; Heb. 11:22).

When God *remembers*, there are always consequences, both merciful (Lk. 1:54, 72; 23:42; Acts 10:31) and just (Rev. 16:19; 18:5). When God does *not remember*, this is not forgetfulness, but a choice to not dwell upon or consider someone or something (Heb. 8:12; 10:17). We can praise him that he has chosen not to remember our sins. See *NIDNTT-A*, 371–73.

#### REMISSION

See *forgiveness*.

#### REMNANT

##### Old Testament

**Noun:** יָתֵר (*yeter*), GK 3856 (S 3499), 97x. *yeter* denotes the remainder, excess, or leftover parts of a whole and may be translated “remainder, excess.” It describes the remains of natural disasters (Exod. 10:5; Joel 1:4), excess of speech (Prov. 17:7), surplus of goods (Job 22:20), an abundance of honor (Gen. 49:3), and a remnant (Jos. 23:12). Jeremiah writes to the exiles in 29:1, “This is the text of the letter that the prophet Jeremiah sent from Jerusalem to the *surviving* elders among the exiles and to the priests...” The term occurs 43x in the statements “the *rest* of the events of ...” in Kings and Chronicles as a reference to the summary of the life of a king.

The term also denotes a “string” or “bowstring” like the one used to bind Samson (Jdg. 16:7–9; see also Job 30:11). The common meal “leftovers” captures the basic sense of this term. See *NIDOTTE*, 2:571–74.

**Noun:** שְׂרֵיט (šē'ērît), GK 8642 (S 7611) 66x. šē'ērît often refers, in a general sense, to that which is left over from a larger portion (1 Chr. 4:43; 12:38). For example, in Isa. 44:16–17, Isaiah describes a man who uses half a tree for fire to roast meat and then makes an idol with the "remainder" of the tree.

The idea of a "remnant" is significant in OT theology. Throughout the OT, God repeatedly acts to save a "remnant" (e.g., Gen. 45:7), even though he brings great judgment on his people (2 Ki. 19:31). šē'ērît is used frequently in the OT for those Jews who survived the destruction of Jerusalem by Babylon in the sixth century B.C. Much of that remnant was exiled to Babylon. In 2 Chr. 36:20 we read that Nebuchadnezzar "carried into exile in Babylon the remnant, who had escaped from the sword. They became servants to the king and his sons until the kingdom of Persia rose to power."

The prophets promise that God will eventually restore this remnant of the people to the land (e.g., Jer. 23:3). This same verse also prophesies that God will raise up a Davidic king to reign over them (note, however, Jeremiah usually refers to the survivors left behind in Jerusalem as the "remnant" and those taken to Babylon as the "exiles"). Mic. 2:12 speaks of regathering the remnant into the land (cf. Zeph. 2:7, 9). The remnant motif is also significant in the prophetic books of Isaiah and Amos. In Rom. 11, the apostle Paul picks up and develops this OT theology of the remnant. See *NIDOTTE*, 4:11-17.

#### New Testament

**Noun:** λείμμα (*leimma*), GK 3307 (S 3005), 1x.

**Noun:** ὑπόλειμμα (*hypoleimma*), GK 5698 (S 2640), 1x. Both *leimma* and *hypoleimma* mean "remnant." While the doctrine of the remnant is an important teaching of hope in the OT, it occurs infrequently in the NT. In Rom. 9:27 (which quotes Isa. 10:22), Paul refers to the OT promise of "a remnant," which denotes the small number of God's people who

remained faithful to him especially during the exile and the return. In Rom. 9–11, Paul is struggling with the issue of why more Jews have not come to salvation in Jesus, God's sent Messiah. One of his main points is that God's rejection of the Jews has resulted in the message of salvation going out to Gentiles. But in addition to this observation, Paul insists that the doctrine of the remnant now applies to those Jews who have in fact become believers in Jesus (Rom. 11:5) and so form a part of the new Israel of God. See *NIDNTT-A*, 331–33.\*

#### REMOVE

##### Old Testament

**Verb:** אָסַפּ ('āsap), GK 665 (S 622), 200x. In varying contexts, 'āsap can mean "to gather, assemble, take away, or bring up the rear." Occasionally, 'āsap means "to take away or remove." For example, a man removes a bundle from the ground (Jer. 10:17), Elisha removes leprosy from Naaman (2 Ki. 5:3, 6, 7), and God removes the disgrace of barrenness from Rachel (Gen. 30:23). God also removes peace (Jer. 16:5), wrath (Ps. 85:4), and harvest (Jer. 8:13) from his people. See also *gather*, *rear guard*.

**Verb:** סָוַר (*sûr*), GK 6073 (S 5493), 300x. *sûr* means "to turn away, remove." See *turn away*.

**Verb:** רָחַק (*rāhaq*), GK 8178 (S 7368), 59x. In a general sense meaning "to be far/distant, remove, send away," *rāhaq* can be used either to describe the state of a thing ("to be far, at a distance") or to indicate an action ("to go far, make far," i.e., "remove"). See *far*.

##### New Testament

**Verb:** ἀΐρω (*airō*), GK 149 (S 142), 101x. *airō* can mean to "lift up, take up/away, carry off, remove." See *lift up*.

#### REND

##### Old Testament

**Verb:** קָרַע (*qāra'*), GK 7973 (S 7167), 63x. Usually rendered "to tear, rend, rip," *qāra'* most often refers to the rending of one's garments as a sign of intense grief,

particularly in reaction to a disaster, such as Joseph's apparent death (Gen. 37:34) or a defeat in battle (Jos. 7:6). See *tear*.

### RENDER

See *give (back)*.

### RENEW, RENEWAL

#### New Testament

**Verb:** ἀνακαινίζω (*anakainizō*), GK 362 (S 340), 1x.

**Verb:** ἀνακαινίω (*anakainoō*), GK 363 (S 341), 2x. The writer to the Hebrews uses *anakainizō* to talk about the impossibility of bringing “back to repentance” those who have once fallen away from the faith (the meaning of this passage is much debated). Paul uses *anakainoō* to suggest that the Christian life is a lifetime of constant renewal (“we are being renewed day by day,” 2 Cor. 4:16), even if our bodies begin to wear out. Moreover, when we become Christians, we are “being renewed in knowledge in the image of [our] Creator” (Col. 3:10).\*

**Noun:** ἀνακαινίσις (*anakainōsis*), GK 364 (S 342), 2x. *anakainōsis* means “renewal.” In Rom. 12:2, Paul encourages believers “to be transformed by the renewing of [their] mind” (a transformation that takes place at the deepest recesses of the human heart). Such a renewal is impossible without the direct aid of the Holy Spirit (Tit. 3:5).\*

### RENOUNCE

#### New Testament

**Verb:** ἀρνέομαι (*arneomai*), GK 766 (S 720), 33x. *arneomai* primarily means “to deny,” although its wider range of meaning covers “disown, fail to confess, reject, say ‘No,’ refuse, renounce.” It often carries the nuance of renouncing Jesus as the God-sent Messiah (cf. 2 Pet. 2:1; 1 Jn. 2:22–23). See *deny*.

### (BE) REPAID, REPAY

#### Old Testament

**Verb:** שָׁלַם (*šālēm*), GK 8966 (S 7999), 116x. *šālēm* means “to repay, reward, fulfill, be at peace.” It is used in a variety of contexts.

(1) In a legal context, *šālēm* denotes

what was to happen in cases of the destruction or theft of property. There must be restitution; the guilty party must “repay” the value of the destroyed or stolen property, plus more (see Exod. 21:34, 36; 22:1–15). Sometimes the restitution is put in terms of the *lex talionis* (“eye for eye, tooth for tooth,” etc., Lev. 24:18, 21). The same usage is related to God, for in terms of ultimate justice, it is his proper responsibility to avenge and “repay” (Deut. 32:35). Through the prophets, God indicates he will repay sinners according to their deeds (Isa. 59:18; 66:6; Jer. 16:18). Most uses of this verb with God as the subject speak of his retribution on his people and/or on their enemies for their sins (but cf. the positive use of “reward” in 1 Sam. 24:20; Prov. 25:22).

(2) *šālēm* is also used for the fulfillment of a vow. The psalmist wants to fulfill the vows he has made to the Lord (Ps. 7:4; 50:14; 116:14, 18). The writer of Eccl. instructs us that it is better not to vow at all than to vow and not fulfill or pay off that vow (5:4–5). The prophet Nahum encourages Judah to “celebrate your festivals ... fulfill your vows” (Nah. 1:15).

(3) Since *šālēm* is related to the noun for peace (*šālôm*; GK 8934), on a few occasions *šālēm* has the idea of making peace. The Gibeonites, for example, made a treaty of peace with Joshua and the Israelites (Jos. 10:1, 4). Other nations sought peace with the Israelites when they saw they could not defeat them (2 Sam. 10:19; cf. 2 Ki. 22:44). This usage is even referred to the notion of peace with God by one of the friends of Job: “Submit to God and *be at peace* with him” (Job 22:21). See *NIDOTTE*, 4:130–35.

#### New Testament

**Verb:** ἀποδίδωμι (*apodidōmi*), GK 625 (S 591), 48x. *apodidōmi* means “to give (back), deliver, render, hand over” (see *give back*). It can also mean “to repay, reward, reimburse.” It is composed of the preposition *apo* (“away from,” which denotes separation or movement away

from something) and the verb *didōmi* (“to give”).

*apodidōmi* is used in a monetary sense to describe a simple payment or repayment, as when Jesus commands his listeners to hand over to Caesar what is Caesar’s (Mt. 22:21). Since Caesar’s picture is on the coin, he has a right to that money. It may also describe the payment received for working, as in the parable of the vineyard workers (Mt. 20:8), or a reimbursement for services given, as when the good Samaritan promises to compensate the innkeeper for expenses (Lk. 10:35). Further, *apodidōmi* can specifically refer to the act of paying back an owed debt, as in the parable of the two debtors (Mt. 18:23–35). In this sense of the word, Zacchaeus promises to “pay back” those whom he has cheated (Lk. 19:8).

*apodidōmi* is used in reference to a reward bestowed for upright conduct. For example, God “rewards” the one who prays and fasts in secret (Mt. 6:6, 18), and he also rewards each for what he or she has done (Mt. 16:27; Rev. 22:12). Similarly, Paul anticipates that God will “award” (NIV) him with the crown of righteousness on the last day (2 Tim. 4:8). Conversely, the repayment one receives may be in the form of retribution, a just repayment for the evil deeds one has committed (2 Tim. 4:14).

**Verb:** ἀπολαμβάνω (*apolambanō*), GK 655 (S 618), 10x. *apolambanō* means “to receive, get back, be repaid,” generally from another individual. See *receive*.

## REPEAT

### Old Testament

**Verb:** שָׁקַם (*šākam*), GK 8899 (S 7925), 65x. *šākam* can mean “to rise early in the morning, be eager, or repeat,” though the former meaning is much more common than the others. The meaning “to repeat” is found in Jer. 11:7, where the Lord states that he has repeatedly warned his people (cf. 25:3, 4, 5, 19; 32:33; 35:14, 15). See *arise early*.

## REPENT, REPENTANCE

### Old Testament

**Verb:** נָחַם (*nāham*), GK 5714 (S 5162), 108x. *nāham* bears two distinct but related meanings in the OT: “to comfort, console” (see *comfort*) and “to relent, repent, change one’s mind, be grieved.” This verb is especially applied to God’s changing his mind (see *change one’s mind*).

**Verb:** עָנָה (*‘ānā*), GK 6700 (S 6031), 79x. *‘ānā* can denote humbling in a positive sense (i.e., repentance and contrition) or with connotations of violence (i.e., affliction and oppression; see *afflict*). Forms of *‘ānā* that are pleasing to God include fasting and prayer (Lev. 16:31; 23:27; Ps. 35:13).

**Verb:** שָׁב (*šūb*), GK 8740 (S 7725), 1075x. The basic sense of *šūb* is “to turn, return, repent, go/come back.” In the moral-spiritual realm, *šūb* can describe the human act of repentance (turning away from sin or idolatry and turning to God). See *turn*.

### New Testament

**Noun:** μετάνοια (*metanoia*), GK 3567 (S 3341), 22x.

**Verb:** μετανοέω (*metanoēō*), GK 3566 (S 3340), 34x. Both noun and verb denote a radical, moral turn of the whole person from sin and to God. The words themselves are derived from *meta* (“after”) plus *nous* (“mind, understanding”) for the noun or *noeō* (“to perceive, understand”) for the verb. However, the meaning of the words in the NT does not reflect this etymology; that is, *metanoēō* does not simply mean “to perceive afterwards.”

Furthermore, the use of the verb *metanoēō* in the NT differs from that in the OT, where the word is mostly used in the LXX to mean “to change one’s mind” (e.g., Prov. 20:25; Jer. 4:28; the noun is only used once, in Prov. 14:15). In the LXX, the verb *epistrephō* (“to turn, return”; see *turn*) is the word that most frequently translates the Heb. verb *šūb* (“to turn back, return [to God in repentance]”). This usage reflects the OT presupposition of the cov-

enant relationship from which Israel had turned and to which they must return. In Jer. 18:8, *epistrepḥō* refers to Israel's repentance and *metanoēō* is used for God's change of mind about judging them. In the NT, *metanoēō* essentially supersedes *epistrepḥō* as the word of choice to denote a turning from sin to God. When *metanoēō* and *epistrepḥō* appear together in the NT, the former emphasizes the turn from sin and the latter emphasizes the turn to God (see Acts 3:19, 26:20).

Repentance denotes a radical turning from sin to a new way of life oriented towards God. Peter says to Simon the sorcerer in Acts 8:22, "Repent of your wickedness." True repentance is proven by actions and fruitful living (Mt. 3:8; Acts 26:20). Paul expresses anxiety that he might find some in the Corinthian church who have not repented of their former sins (2 Cor. 12:21). Those who experience a plague of fire in the book of Revelation refuse to repent and give glory to God (Rev. 16:9).

Repentance is the appropriate response to the nearness of the kingdom of God. John the Baptist calls people to "repent for the kingdom of heaven is near" (Mt. 3:2). After announcing the arrival of the kingdom, Jesus calls, "Repent and believe in the gospel" (Mk. 1:15). The apostolic preaching in Acts urges people to repent as a response to the death and resurrection of Jesus, and is associated with baptism (Acts 2:38).

Repentance goes hand in hand with the forgiveness of sin when one becomes a Christian. Repentance is for sinners (Lk. 15:7). John the Baptist preached "a baptism of repentance for the forgiveness of sins" (3:3). Jesus told his disciples that "repentance and forgiveness of sins" must be preached to every nation, beginning in Jerusalem (24:47). Peter fulfills this commission by calling his hearers to "repent ... and turn to God, so that your sins may be wiped out" (Acts 3:19; also 5:31; 11:18; 21:21). God's patience in holding back judgment is intended to lead people to

repentance and a secure salvation (Rom. 2:4; 2 Pet. 3:9). Moreover, repentance should mark the life of the Christian, for Jesus warns the churches in Revelation to repent (Rev. 2:5, 16; 3:3, 19).

An accurate understanding of the use of *metanoēō* and *metanoia* in the NT is essential to grasp the gospel message, because it does not allow for someone to obtain salvation simply by intellectually believing that Jesus is the Son of God without repenting of sins and turning to live for him. See *NIDNTT-A*, 367.

## REPLY

### Old Testament

**Verb:** אָנַן (‘ānā), GK 6699 (S 6030), 316x. The basic meaning of ‘ānā is "to answer, reply, respond." See *answer*.

### New Testament

**Verb:** ἀποκρίνομαι (*apokrinomai*), GK 646 (S 611), 231x. *apokrinomai* means "to answer, reply, and is used almost exclusively in the gospels and Acts. See *answer*.

**Verb:** φημί (*phēmi*), GK 5774 (S 5346), 66x. *phēmi* means "to say, declare, answer, reply." See *say*.

## REPORT

### Old Testament

**Verb:** נָגַד (nāgad), GK 5583 (S 5046), 371x. *nāgad* means "to tell, declare, report." It normally indicates spoken communication, whether relaying a message or reporting on some situation. See *tell*.

**Noun:** דָּבָר (dābār), GK 1821 (S 1697), 1455x. *dābār* means "word, report, command," but can also signify a "thing, matter, affair." See *word*.

### New Testament

**Verb:** ἀναγγέλλω (*anangelo*), GK 334 (S 312), 14x. *anangelō* means "to tell, proclaim." See *tell*.

**Verb:** ἀπαγγέλλω (*apangellō*), GK 550 (S 518), 45x. *apangellō* means "to report or tell" something; it is similar to *anangelō* in its range of meaning.

In its first occurrence in the NT, *apangellō* is employed in its typical fashion, as Herod says to the Magi, "as soon as

you find him, *report* to me” (Mt. 2:8). The verb does not change based on the situation or content being conveyed. The various subjects of *apangellō* include pig herders telling the townspeople about the demoniac (8:33), John’s disciples telling John about Jesus (Lk. 7:18), Mary reporting about the empty tomb to the disciples (Mk. 16:10), Peter and John reporting to “their own people” about the chief priests and elders (Acts 4:23), and a jailer telling Paul and Silas that they are free (16:36). The content of the messages conveyed is equally diverse: the location of the baby Jesus (Mt. 2:8), John’s burial (14:12), where the disciples should meet the resurrected Jesus (28:10), the results of the disciples’ activities (Mk. 6:30), and an announcement that the apostles are not in prison (Acts 5:22).

*apangellō* can also border on to preach or proclaim; e.g., a servant girl named Rhoda joyously “proclaims” that Peter is at the door (Acts 12:14), Paul “proclaims” that Gentiles should repent and turn to God (Acts 26:20), and John “proclaims” eternal life (1 Jn. 1:2–3). This nuance of *apangellō* is also evident in two quotes from the OT: in Matthew’s quote of Isa. 42:1–4 “He [my son] will *proclaim* justice to the nations” (Mt. 12:18); and in Heb. 2:12, a quotation of Ps. 22:22, in which Jesus says, “I will *declare* your [God’s] name to my brothers.” See *NIDNTT-A*, 7–8.

**Noun:** λόγος (*logos*), GK 3364 (S 3056), 330x. *logos* means “word, message, report.” See *word*.

**REPROACH**

**Old Testament**

**Noun:** הֶרְפָּא (herpâ), GK 3075 (S 2781), 73x. The meaning of *herpâ* is “disgrace, insult, reproach, contempt.” Reproach can often serve as part of God’s judgment (Ps. 79:4; Ezek. 5:15; Mic. 6:9–16), and the removal of reproach can be a result of God’s gracious ending of judgment (Isa. 25:8; Joel 2:19; Zeph. 3:18). More often than not, such reproach is brought on Israel because of its sin and idolatry (Ps. 44:13; Ezek. 5:5–17; 22:4).

**New Testament**

**Verb:** ὀνειδίζω (*oneidizō*), GK 3943 (S 3679), 9x. *oneidizō* is used for the insults heaped on Christ from the robbers who were hanging on crosses with him (Mt. 27:44; Mk. 15:22). In fact, Jesus’ very crucifixion can be termed as his bearing “disgrace” (Heb. 13:13). Followers of Jesus should be willing to undergo similar reproaches for his sake; if indeed that does happen to us, we should consider ourselves blessed (Mt. 5:11; Heb. 10:23; Lk. 6:22; 1 Pet. 4:14). See *NIDNTT-A*, 411.

**Noun:** ὀνειδισμός (*oneidismos*), GK 3944 (S 3680), 5x. *oneidismos* means “reproach, insult.” Many believers in the NT world were persecuted for their faith and were insulted or reproached by their enemies (Heb. 10:33; 11:26; 13:13). This is something that we should be willing to undergo for our Savior (Rom. 15:3). But in all such insults, we should never deservedly be reproached because of some evil thing that we have done (1 Tim. 3:7). See *NIDNTT-A*, 411.\*

**REPROOF**

See *rebuke*.

**REPULSIVE**

**Old Testament**

**Noun:** תֹּעֲבָה (tô‘ebâ), GK 9359 (S 8441), 118x. Regularly translated “detestable thing, repulsive thing, abomination,” *tô‘ebâ* generally denotes persons or actions that are morally or religiously offensive, especially to God. Idolatry, for example, is repulsive to the Lord (Deut. 7:25; 32:6; Jer. 16:18; Mal. 2:11). See *detestable*.

**REPUTATION**

**Old Testament**

**Noun:** שֵׁם (*šēm*), GK 9005 (S 8034), 864x. While *šēm* is used many times in Scripture for no more than a person’s given name, in the context of the ancient Near East it also conveys much more, such as “reputation, fame” (see *name*).

**REQUEST**

**New Testament**

**Verb:** αἰτέω (*aiteō*), GK 160 (S 154),