

Biblical Jargon

The meanings of words church people use

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1) Baptism

a) Not the purpose of this study to go into reasons or requirements

b) To dip or immerse (baptizo)

- i) Different from a bapto (to dip) (Lk 16:24; Jn 13:26—dipping at Passover)
- ii) To immerse/submerge, as in dyeing cloth, to bathe
- iii) Any translation that transliterates this is merely trying to be “politically correct”

c) History

- i) “Immersion in a Kosher mikvah...has always been the Jewish rite of purification.”
(Rabbi Hayim Halevy Donin, *To Be a Jew*, 1972, p. 126)
- ii) John adapted Jewish immersion to require repentance
- iii) Partial immersion with pouring (ekcheo) by third century
- iv) Sprinkling of sick or dying as early as third century, although only in extreme cases

d) Scriptures

- i) “For the Pharisees, and all the Jews, except they wash [Gr. Nipto] their hands oft, eat not, holding the tradition of the elders. And when they come from the market, except they wash [Gr. Baptizo], they eat not. And many other things there be, which they have received to hold, as the washing of cups, and pots, brasen vessels, and of tables.”
(Mk 7:3-4)
- ii) Jn 3:23—Much water
- iii) Acts 8:38—Went down into the water
- iv) Acts 2:26—a washing
- v) Romans 6—a burial

2) Salvation/Saved/Savior

a) Hebrew Yesha or Yeshua

- i) Deliverance or safety
- ii) Also the proper names transliterated Joshua or Jesus
- iii) Matthew 1:21

b) Greek Soter/Soterion/Sozo

- i) Also to deliver or save
- ii) Soter was a title given to the Roman gods, people of prominence, or conquerors
- iii)

c) Not a popular concept

- i) Salvation implies the one being saved was lost
- ii) Men, especially, don't like to think of themselves as lost. "I'm not lost; I'm right here. I just don't know where here is."
- iii) "Instead of saved, say 'following Jesus.'"

d) Saved from what?

- i) A discussion (a true story)
 - (1) One can be saved before baptism; baptism is a sign that one has been saved.
 - (2) Acts 2:38; 22:16: immersion is for forgiveness of sins.
 - (3) Saved by grace; baptism is a work; therefore saved before baptism
 - (4) If baptism is what takes away sin, according to the scripture, then if you are saved before baptism, what are you saved from?
 - (5) From not being saved.
- ii) Matthew 1:21 (again)—from sin
- iii) James 5:20—from death
 - (1) James 1:15—sin brings death
 - (2) Romans 5-7—wages of sin is death
 - (3) Therefore, salvation from death is salvation from sin

3) Assembly /Congregation/Church

a) Assembly

- (1) Ekklesia: a gathering from Ek (out) + Kaleo (call)
- (2) Originally the democratic council of a Greek city
- (3) Aptly describes Christians
 - (a) Called out of the world
 - (b) Called together for a purpose

b) Congregation

- i) L. Congregare (to congregate) from con (with) + gregare (grex) (flock)
- ii) Any group of people gathered together, regardless of reason
 - (1) Heb Edah
 - (a) Ex 12:3, et al: the congregation of Israel
 - (b) Jud 14:8: a congregation (swarm) of bees
 - (2) Gk Sunagoge (gathering)
 - (a) Most commonly a Jewish synagogue (Matt 4:23, et al)
 - (b) Acts 13:43—translated congregation in some versions, synagogue in others
 - (c) James 2:2—translated assembly (except in a few, such as ASV), but James may have been referring to a synagogue, or calling the church a synagogue
- iii) Has come to mean any local unit of the church
 - (1) Congregation is made up of those who have congregated (A Tim O’Hearn Soapbox)
 - (2) If not present, not part of congregation
 - (3) If present, part of congregation regardless of how often present in the past
 - (4) If present, under the authority of the elders at that time, whether “placed membership” or not

c) Church

- i) Some improperly claim “church” comes from “ekklesia”
- ii) From ME chirche, from De kirke, from Gk kyriakon (of the Lord)
- iii) Commonly applied to a building
- iv) We may do outsiders a disservice by insisting the church is not the building
 - (1) On the other hand, the building is not of the Lord; the people are

4) Elder/Bishop/Pastor

a) Three names for one office

- i) 1 Pet 5:1-4
- ii) Acts 20:28
- iii) Tit 1:5-7 (elder and bishop)

b) Elder: wisdom

- i) Presbuteros (Presbyter)
 - (1) Presbyterian church so called because presided over by a board of elders
 - (2) A carryover from Judaism and other countries
 - (a) Ex 3:16
 - (b) Num 22:7
 - (c) Ruth 4
 - (d) Matt 27:1-3
 - (3) Clear role early in the church
 - (a) Acts 14:23 (probably within 15 years of establishment of the church)
 - (b) Acts 15 (having equal authority with the apostles)
 - (c) Acts 20:17-35 (Paul considers them leaders of the church)
 - (4) Because of wisdom/experience (
 - (a) 1 Tim 5:17-22; rule, word, doctrine
 - (b) Tit 1:9
 - (c) 1 Tim 3:6

c) Bishop/Overseer: administration

- i) Episcopos (literally over (epi) + seer (scopos) (not the same as to overlook)
- ii) Episcopal church so named because under a board of overseers or superintendents
- iii) Jesus is a bishop (1 Pet 2:25)
- iv) Overseers of the church, particularly in spiritual matters
 - (1) 1 Tim 3:4-5
 - (2) Tit 1:7-11

d) Pastor/Shepherd: nourishing

- i) Poimen
 - (1) One who cares for
 - (2) One who nourishes
- ii) Pastor is Latin for herdsman from pascere (to feed) (a transliteration of a translation)
- iii) Generally applied to Jesus
 - (1) John 10
 - (2) 1 Pet 2:25
 - (3) 1 Pet 5:4 (archipoimen: chief shepherd)
- iv) Translated pastor in KJV only once, Eph 4:11
- v) Concept, though, applies to elders/bishops
 - (1) Acts 20:28
 - (2) 1 Pet 5:2
 - (3) Probable that preachers in 1st Century taught unbelievers, and elders taught the church
 - (a) 1 Tim 3:2
 - (b) 1 Tim 5:17

5) Deacon/Minister

a) Diakonos

- i) Deacon, minister, servant, waiter
- ii) From diakoneo, to serve
- iii) Transliterated deacon in KJV only three times of the 31 times it is used

b) General use

- i) Applies generally, without reference to a specific office
- ii) Minister: one who sees to the needs of another
 - (1) 1 Tim 4:6
 - (2) Matt 20:26
 - (3) Col 1:24-25
 - (4) Rom 13:4 (even applies to one not in the church)
- iii) Servant, one who serves at the will of another
 - (1) Jn 2:5
 - (2) Matt 23:11; Mk 10:43

c) Office of deacon

- i) Phil 1:1 implies a specific office
- ii) 1 Tim 3:8-13
 - (1) Specific requirements
 - (2) In contrast to bishops
 - (3) The word “office” in verse 13 of KJV is not in the Greek

d) Controversies

- i) Function of deacons
 - (1) Not defined in scripture
 - (2) Generally tied to Acts 6, but some object
 - (a) If so, then should be in charge of church funds/budget
 - (b) If not, then what does a deacon do?
 - (3) Is a deacon a leader, or a follower?
 - (4) Not necessarily a stepping stone to eldership
- ii) Deacon vs minister
 - (1) Some object to preachers being called ministers unless also appointed deacons
 - (2) As shown above, minister more often used separate from any office
- iii) Rom 16:1
 - (1) Translations
 - (a) Deaconess (RSV and in footnotes, NIV/ESV)
 - (b) Deacon (NLT)
 - (c) Minister (Darby)/Ministrant (Young’s Literal)
 - (d) Servant (KJV, NIV, ESV, ASV, NASB)
 - (2) Probably in the generic sense, because a woman could not have a wife

6) Apostle

a) Apostolos

- i) One sent forth (apo=from, stello=to send)
- ii) Also in pseudoapostoloi (false apostles) in 2 Cor 11:13)

b) General use

In spite of my uncle Tom Spoonts' book, *The Fourteen Apostles*, there were at least 16 so called in the New Testament

Of Christ, who was sent by God (Heb 3:1-2; Jn 17:3)

Of the 12 (plus one, Acts 1:15-26)

(1) Matt 10:2

(2) Mk 6:30

(3) All other mentions of the 12 as apostles are found in Luke's writings

(4) Lk 6:13—Jesus calls the selected ones apostles

Of Paul

(5) Although not qualified with the 13

(6) 1 Cor 15:9; 2 Cor 1:1; Gal 1:1; Eph 1:1, et al.

(7) Specially commissioned by Christ

Barnabas (Acts 14:4, 14)

Epaphroditus (Php 2:25)

Silas and Timothy (along with Paul) (1 Thes 1:1; 2:6)

Two or more unnamed individuals (2 Cor 8:23)

Possibly Andronicus and Junius (Rom 16:7), although the verse could refer to their relationship to the apostles

7) Prophet

a) **Propheteia and its variations**

- i) Prophecy—speaking forth (generally the word of God)
- ii) Prophet
 - (1) One who speaks for God
 - (2) In ancient Greece, the diviner of the meaning of the oracles

b) **General use**

- i) Those who spoke for God
- ii) Old Testament prophets often predictive (Ezekiel, Zechariah, most early Minor Prophets)
- iii) Sometimes simply carried a message (Jonah, much of Isaiah and Jeremiah, Haggai)
- iv) Sometimes foretelling was incidental to or supportive of the main message (Elijah, Elishah)
- v) “With the completion of the canon of Scripture prophecy apparently passed away, 1 Cor. 13:8, 9. In his measure the teacher has taken the place of the prophet, cf. the significant change in 2 Pet. 2:1. The difference is that, whereas the message of the prophet was a direct revelation of the mind of God for the occasion, the message of the teacher is gathered from the completed revelation contained in the Scriptures.” (Vine, *An Expository Dictionary of New Testament Words*)

8) Preach/Preaching/Preacher (Latin, praedicare; to proclaim)

a) Evangelist (from Gk Evangelistes)

- i) A messenger of good news
 - (1) In the Old Testament, one who carries any message intended to cheer the hearers
 - (2) In the New Testament, almost always refers to the good news (Gospel) of Jesus
- ii) Primarily related to the message spoken
- iii) Examples
 - (1) Luke 2:10
 - (2) Rom 10:15 (the second “preach” in KJV)
 - (3) 1 Cor 1:17
 - (4) Gal 1:8-9

b) Kerusso (to be a herald)

- i) Relates to the act of proclaiming, rather than a specific message
- ii) Examples
 - (1) Acts 15:21—Moses is preached
 - (2) Rom 10:14—Required for others to hear
 - (3) I Thes 2:9—may include proclaiming the gospel
 - (4) 2 Tim 4:2—Preach the word
 - (5) Rev 5:2—Angel proclaimed

9) Disciple

a) Mathetes

- i) A learner
- ii) “Indicating thought accompanied by endeavor” (Vine)
- iii) As opposed to didaskalos: a teacher
- iv) Latin *discipulus*, from *discere* (to learn), also origin of discern

b) General use

- i) Applies generally to any follower or adherent of anyone
 - (1) Matt 10:25—disciple vs master (*magister*: teacher)
 - (2) Matt 9:14—disciples of John
 - (3) Jn 9:28—Moses’ disciples
- ii) Applies specifically to the followers of Christ and the apostles
 - (1) Commonly “the” disciples
 - (2) Primarily used in Matthew, the writings of Luke, and John (after the crucifixion)
- iii) More specifically applied to the apostles
 - (1) Sometimes preceded by a number
 - (a) Matt 20:17—“the twelve disciples”
 - (b) Matt 28:16—“the eleven disciples”
 - (2) Matt 14:15-22
 - (3) Possibly every use in the gospels about Jesus’ disciples, though some may refer to more than the twelve

10) Discipline

- i) Correction, chastisement, instruction; particularly of children (in Greek, *paideia*, from which we get pedagog, pediatric)
 - (1) Eph 6:4
 - (2) 2 Tim 3:16
 - (3) Heb 12:5-11
- ii) In 2 Tim 1:7 (RV)—“A sound mind”, self control, as opposed to fear

11) Priest

a) The words

- i) From Greek presbyter (see Elder)
- ii) Hebrew Kohen, based on a root which may mean mediator
- iii) Greek Hierus, from hieros=holy, thus one who makes holy or performs a holy office

b) General use

- i) In Old Testament
- ii) Of priests of various religious groups
- iii) Mechizedek (Gen14:18; Heb 6:20; Heb 7)
- iv) Potipherah, priest of On (Gen 41:45, 50)
- v) Jethro, priest of Midian (Ex 2:16, 3:1, 18:1)
- vi) Of the Levitical/Aaronic priesthood
- vii) Not every Levite was a priest, but every priest was a Levite (1 Kings 8:4)
- viii) Regular priests, descendants of Aaron as a group (Ex 28:41)
- ix) High priest (Kohen Gadol) (Lev 21:10)
- x) In New Testament
- xi) Of the Cohen Gadol (archierius), in the gospels
- xii) Of Jesus (Heb 2:17, 3:1, 4:15-5:10, 9)

12) Sacrifice

a) The words

- i) From Latin sacrus=holy and facere=to make
- ii) Hebrew zevach=to kill
- iii) Greek thusia=to kill

b) Usage

- i) Biblical, those offerings that required killing an animal for the purpose of making the one who offers holy
- ii) Modern, giving up anything whether it makes you holy or not

13) Conversion

a) The words

- i) From Latin con (with) and vertere (to turn)=to turn from something toward another
- ii) Shuv (Hebrew), to return, as found in teshuva (repentance)
- iii) Strepheo/epistrepheo (Greek), to turn or to turn towards
- iv) Epistrophe (Greek), a turning toward, as opposed to apostrophe (turning away)

b) General use

- i) Shuv
 - (1) Ps 19:7—Law converts the soul
 - (2) Ps 51:13—sinners will be converted
 - (3) Isa 6:10—lest they hear, and convert, and be healed (quoted in Matt 13:15)
- ii) Convert/be converted in NT
 - (1) Matt 9:22—Jesus turned about
 - (2) Matt 18:3—turn and be like little children
 - (3) Acts 3:19—repent and be converted
 - (4) Acts 9:35—they turned to the Lord
 - (5) Acts 15:36—Let us return again (to where they had preached)
 - (6) Jas 5:19-20—if one convert a brother
- iii) Conversion only used in Acts 15:3
- iv) Modern usage
 - (1) Usually to cause one to change from one belief to another
 - (2) Generally has a negative connotation outside of Christian usage

14) Repent/Repentance

a) The words

- i) Truly a church word, because a foreign concept in the world
- ii) Nacham (Hebrew), to be sorry, regret, be comforted or to comfort (Nahum)
- iii) Shuv (Hebrew), to turn back (see outline on Convert)
- iv) Metanoeo (Greek), to change one's mind (from meta=after and noeo=think/perceive)
- v) Metamelomai (Greek), to regret ("it is a care to one afterwards"), much less common in NT

b) General use

- i) To change the mind, and therefore the action
 - (1) 2 Cor 7:10-11
 - (2) Acts 2:38
 - (3) Acts 3:19
 - (4) Ex 32:14
- ii) To be sorry
 - (1) 2 Chron 21:20
 - (2) Gen 6:6-7
- iii) To comfort or be comforted
 - (1) Ps 106:45
 - (2) Jer 4:28
- iv) Romans 11:29
 - (1) Without repentance (KJV)
 - (2) Not to be repented of (ASV)
 - (3) Irrevocable (NIV, ESV, NKJV, RSV)
 - (4) Ametameletos, from Metamelomai, to regret

15) Communion/Fellowship

a) The words

i) Metoche

- (1) Literally “to be with,” also translated participate
- (2) Only in 2 Cor 6:14

ii) Sunkoinoneo

- (1) To partake or communicate with others
- (2) Intensive of the next word in this outline
- (3) Translated “have fellowship with (Eph 5:11), “communicate with” (Php 4:14), or “be partakers of” (Rev 18:14)

iii) Koinonia, and its forms

- (1) From koinos (common)
- (2) New Testament was written in Koine Greek (common, as opposed to literary, Greek)

b) Communion

- (1) Translated this way only 4 times in KJV
- (2) 2 Cor 6:14; 13:14—fellowship in other translations
- (3) 1 Cor 10:16
- (4) About the Lord’s supper
- (5) Also translated: sharing, participation in, fellowship

c) Fellowship

i) Most common translation of koinonia

ii) Having things in common—either beliefs, culture, or goods

- (1) Gal 2:9—fellowship with a person
- (2) Php 1:3-5—fellowship in the gospel
- (3) 1 Jn 1:6-7—fellowship with God

iii) Parts of speech in common usage

- (1) Noun—A sharing; “having fellowship with one another”
- (2) Verb—To share; “we fellowshiped with the church”
- (3) Adjective—Modifying a noun
 - (a) Fellowship meal; fellowship house
 - (b) Never so used in the Bible
 - (c) Only use as adjective is describing a person (1 Tim 6:18, “willing to share/communicate”, sociable)

d) Partaker/partner/sharer

i) From koinonos

ii) Lk 5:10—partners

iii) 2 Cor 1:7—partakers

iv) Heb 10:32-33—companions/partners/sharers (NIV “stood side by side with” is not a translation)

e) Communicate

- (1) Phm 6—also translated “sharing,” “participation in,” “fellowship,” and “generosity”
- (2) Heb 13:16—also translated “share”

f) Contribution/Distribution

- (1) Speaking of monetary gifts
- (2) Rom 16:26
- (3) 2 Cor 9:13

16) Bible

a) Greek Biblion,

- i) Any paper scroll
- ii) Latin Biblia from the Greek
- iii) In its basic form, can mean any authoritative book (computer bible, horse racing bible)
- iv) “Ta biblia to hagia” or “biblia sacra”—the Holy Book (now commonly Holy Bible)

b) Scriptures

- i) Hebrew “sefer” frequently used in OT
 - (1) Gen 5:1
 - (2) Ex 24:7—sefer berit, book of the covenant
 - (3) Ex 32:32-33—book which God wrote from which names could be blotted out
 - (4) Deut 30:10—sefer torah, book of the law
- ii) Biblos
 - (1) Matt 1:1, compare to Gen 5:1
 - (2) Common to refer to book of a prophet, or book of the law, in the gospels
 - (3) Zoe’s Bible—book of life (Php 4:3; Rev 3:5; 17:18; 20:12-15; 21:17)

17) Gospel

a) Etymology

- i) OE godspell (good story)—originally pronounced with long o
- ii) Greek euangelon (evangelist, already studied)
- iii) Came to mean the good news of Jesus, but then anything as true as the gospel
- iv) The Gospels—generally the first four books of the NT

b) Scriptures

- i) Mk 1:1
- ii) Frequently used in Matthew and Mark, never in Luke or John
- iii) However, Acts 15:7, 20:24
- iv) Only use in John's writings is Rev 14:6
- v) The only Pauline book that doesn't use the word is Titus (and Hebrews if you attribute it to Paul)

18) Testament

a) Etymology

- i) Latin testamentum, from testis (witness), from tris (three, perhaps meaning a third, disinterested, party)
- ii) Greek diatheke (covenant, will)
- iii) Old/New Testament (retronyms) refer to covenant

b) Scriptures

- i) Matt 26:28—probably meant covenant, but taken to mean a will executed by Jesus
- ii) Acts 3:25—bar/bat mitzvah
- iii) Acts 7:8—covenant of circumcision
- iv) 2 Cor 3:6, 14—New testament, old testament
- v) Heb 8:6-10
- vi) Heb 9:4—ark and tablets of the covenant
- vii) Heb 9:16-22—Specifically in reference to a legal will

19) Glory/Glorify

a) The words

- i) Some think Shekinah means glory. Actually means presence.
- ii) Tiperet (Hebrew), beauty, ornament, pride
- iii) Kabowd (Hebrew), glory, honor
- iv) Pa'ar (Hebrew), glorify
- v) Doxa (Greek), glory, honor, opinion (doxology, dogma, doctrine)
- vi) Kauchaomai (Greek), to boast, to rejoice

b) General use

- i) Glory of the Lord
 - (1) 36 times
 - (2) Kabowd YHWH—34 times
 - (3) Doxa kyrios—Lk 2:9; 2 Cor 3:18
- ii) Glory other than of the Lord
 - (1) Crown of glory
 - (a) Wisdom (Prov 4:9)
 - (b) Grey hair (Prov 16:31)
 - (c) God (Isa 28:5)
 - (d) The nation of Israel (Isa 62:3)
 - (e) Unfading reward (1 Pet 5:4), as opposed to the laurel crown given to winners
 - (2) Applied to people
 - (a) Job 19:9
 - (b) Zech 12:7
 - (c) Gen 45:13
 - (d) 1 Kings 3:13—riches and honor (glory)
- iii) Beauty/Honor
 - (1) Ex 28:2—for glory and for beauty
 - (2) 2 Chron 3:6
 - (3) Ps 96:6
 - (4) Judg 4:9—not for your honor
- iv) Glorify
 - (1) Ps 50:15
 - (2) Isa 44:23
 - (3) Lk 5:26
 - (4) Matt 5:16
- v) Boast
 - (1) Isa 10:15
 - (2) 1 Cor 1:31
 - (3) 2 Cor 10:8-17
 - (4) Eph 2:9

20) Rapture

a) The words

- i) From Latin raptura, to carry off/seize/kidnap, from raptus (English derivatives: rapt, rape)
- ii) Greek harpazo, to snatch or carry away

b) The Theory

- i) In simplest form, the resurrection of the dead and all to be caught up to heaven at once.
- ii) In its more common form today, dispensational premillennialism
 - (1) Christ will come to “rapture” the church some time before the final coming
 - (2) He will come again at a later date to take everyone else for the final judgement.
- iii) Variations
 - (1) Pretribulation—This rapture will occur before the supposed 7 year tribulation
 - (2) Midtribulation—This rapture will occur half way through Daniel’s seventieth week (which we have previously shown to be at the time of Christ’s first coming to die)
 - (3) Post-tribulation—The church will endure the whole tribulation before being raptured prior to the millennium
- iv) Origin
 - (1) Some attribute this theory as early as Increase and Cotton Mather (1600’s)
 - (2) Most attribute to about 1830.
 - (3) Popularized in the 1970’s by Hal Lindsay, and later by Tim LaHaye
 - (4) Although some say the church before Augustine (400 AD) was premillennialist, there is no scriptural or secular proof of this.
 - (5) If this were such an obvious theory, why no mention of it for 1400 to 1800 years?

c) Use in the scriptures

- i) Matt 13:19—catching away of the word (parable of the sower)
- ii) Jn 6:15—Jesus perceived they would take him by force to make him king
- iii) Jn 10:28—No man can pluck those the Father gives to Jesus from his hand
- iv) Acts 8:39—The Spirit caught Philip away from the eunuch
- v) Acts 23:10—Roman soldiers ordered to take Paul by force from the Jerusalem crowd
- vi) 2 Cor 12:1-5—One caught up to third heaven and heard things he could not repeat
- vii) Jude 23—Snatch some from the fire
- viii) Rev 12:5—The manchild (Jesus) caught up to the throne of God
- ix) 1 Thes 4:17—The living caught up (raptured) with the dead to be with the Lord forever

21) Adultery/Adulterer/Adulterous

a) Hebrew Na'aph

- i) Always used of sexual relations with a married person
 - (1) Ex 20:14
 - (2) Lev 20:10
 - (3) Prov 6:23-35
- ii) Frequently used figuratively by the prophets
 - (1) Jer 3:8-9; 13:27, etc.
 - (2) Hos 2:1-5; 7:4

b) Greek Moichos/Moicheia/Moicheuo

- i) Same meaning as Hebrew
- ii) Literal use
 - (1) Matt 15:19
 - (2) Rom 7:3
 - (3) Gal 5:19
 - (4) Jn 8:3-4
- iii) Figurative use
 - (1) Matt 16:4
 - (2) Mk 8:38
 - (3) Jas 4:4
 - (4) 2 Pet 2:14
- iv) The verb form, moicheuo, is almost always used in direct reference to the command in the Ten Commandments (19 of 22 times)
 - (1) Matt 5:27-28
 - (2) Lk 16:18
 - (3) Rev 2:22 (used figuratively)
- v) Concerning “putting away” a wife
 - (1) Matt 19:9
 - (2) Mk 10:11
 - (3) Lk 16:18

22) Fornication(s)

a) Hebrew Zannah (prostitution) or Taznuwth (harlotry)

- i) Commonly translated whoredom or harlotry
- ii) When translated "fornication" in KJV always used figuratively
 - (1) 2 Chron 21:11
 - (2) Isa 23:17
 - (3) Ezek 16:15, 26, 29

b) Greek Porneia/Porneuo

- i) From which we get pornography (literally, writing about prostitutes)
- ii) Specifically, prostitution
- iii) Has come to mean any illicit sexual intercourse (but possibly only after NT times)
- iv) Literal
 - (1) Mk 7:21
 - (2) Acts 15:20, 29
 - (3) 1 Cor 5:1-11, of incest, but not clear whether for pay or not
- v) Figurative (Rev 17-19)
- vi) Relative to "putting away"
 - (1) Matt 5:32 (also scriptures above, re adultery)
 - (2) Always in the plural (fornications)
 - (3) Possibly means if wife sells self as a prostitute
 - (4) Possibly means if he can prove prostitution before marriage

23) Sects

a) Jewish “sects” in New Testament times

- i) More properly “parties,” as in Republicans/Democrats
- ii) Generally paired with (and identified by) an opposite belief
- iii) Usually considered selves Jewish first, and their party second
- iv) May even have had divisions within the parties (Hillel/Shammai)

b) Sadducees

- i) “The Righteous”
- ii) Possibly from the name “Zadok” (the just)
- iii) Half of the mentions in the Bible are paired with “the Pharisees.” (Matt 16:12 warns against both as if one doctrine)
- iv) Ceased to exist after 70 AD
 - (1) Generally the priestly (upper) class, and lost influence after destruction of Temple
 - (2) Most of what we know of them comes from the New Testament or later writings of the Pharisees
- v) Generally accepted outside customs and government (Greece/Rome)
- vi) Beliefs
 - (1) Denied resurrection (Matt 22:23-34)
 - (2) Denied any afterlife, punishment/reward. Denied God involved in human affairs.
 - (3) Denied angels, Holy Spirit, or demons (Acts 23:8)
 - (4) Denied concept of Messiah
 - (5) Affirmed absolute free will
 - (6) Affirmed Torah only as authoritative; denied oral Law

c) Essenes

- i) Strict sect
 - (1) Only lasted until 70 AD.
 - (2) Centered in Dead Sea area and Damascus
 - (3) A sect even by modern definition
 - (a) Communal life
 - (b) A probationary period before full acceptance
 - (c) Permanent excommunication of anyone who violated the rules
- ii) Beliefs
 - (1) “True Priesthood” as opposed to the corrupt priests
 - (2) Individual purity
 - (3) Sabbath observance
 - (4) Sexual purity
 - (5) Kosher laws
 - (a) Ate only with others of their party
 - (b) Ate only what was properly tithed
 - (c) Kosher garments and money
 - (6) Absolute involvement of God in human affairs (predetermination)
 - (7) Apocalyptic views
- iii) Not mentioned by name in the Bible
- iv) Possible that John the Baptizer was Essene, or influenced by them
 - (1) Of priestly lineage (Lk 1)
 - (2) Strict diet and clothing (Matt 3:4)
 - (3) Preached repentance (Matt 3:3)
 - (4) Baptism near Dead Sea (Jn 3:23)
 - (5) Strict manner of life (Lk 7:33)

d) Pharisees

- i) P'rushim (“separated”)
- ii) Generally represented the common man, although may have looked down on them
- iii) Minority in Sanhedrin but gained power after 70 AD because of destruction of Temple
- iv) Important because became precursors of modern Judaism
- v) Beliefs
 - (1) Oral Law passed down from Moses
 - (2) Priesthood of believers
 - (3) Afterlife, resurrection, reward/punishment (Acts 23:6)
 - (4) Angels and demons
 - (5) Messiah
 - (6) Providence of God exists but not absolute
 - (7) God is the ruler of the Jewish people
- vi) New Testament impressions (mostly from Matthew 23)
 - (1) Hypocritical
 - (2) Self-righteous
 - (3) Legalistic
 - (4) Absolutely disagreed with Jesus
- vii) Historical impressions
 - (1) Respected by the people
 - (2) Most likely to become Christians (Paul); Jesus taught many of the same things
 - (3) What appeared to be legalism was a “hedge around the law”

24) Shalom

a) Peace

- i) Most common meaning
- ii) Sometimes used as a greeting (Shalom Aleichem/Salaam Aleikim)
- iii) Paul used the Greek form as a common greeting
 - (1) Every letter is introduced with “Grace and peace be unto you”
 - (2) The letters to Timothy and Titus read “Grace, mercy, and peace.”
 - (3) One of the arguments that Hebrews was not written by Paul is that it doesn’t use this greeting.

b) Prosperity

- i) Translated this way four times in KJV (Job 15:21; Ps 35:27; 73:3; Jer 33:9)
- ii) Each time it could as easily be translated peace

c) Health/Welfare

- i) Gen 43:27-28
- ii) Ex 18:7
- iii) 1 Chron 18:10
- iv) Jer 38:4
- v) 2 Sam 20:9 (but could be translated as a greeting)

d) Enowsh Shalom (friends)

- i) Literally “men of peace”
- ii) Primarily used by Jeremiah (20:10; 38:22)

e) As a name or part of a name

- i) Solomon (Shlomo)
- ii) Jerusalem (“The Teaching of Peace”)
- iii) Melchizedek was the King of Shalom
 - (1) Gen 14:18
 - (2) Heb 7:1-2

25) Mercy

a) The words

- i) Hebrew Chesed=mercy, lovingkindness, faithfulness
- ii) Hebrew Racham=to love deeply, to have compassion
- iii) Greek Eleos=mercy, pity
- iv) Mercy, pity
- v) Eleemosynary—charitable (related to “alms”)

b) Although a noun, generally active

- i) Often “have mercy” or “be merciful”
- ii) Deut 13:17 (racham racham)
- iii) Ex 33:19 (quoted in Rom 9:15, 18)
- iv) Jdg 1:24
- v) Ps 31:7, 9
- vi) Matt 5:7
- vii) Matt 20:30-31
- viii) Lk 10:37 (Good Samaritan)

c) Occasionally not in a verb form

- i) Num 14:19
- ii) 1 Chron 16:24
- iii) Neh 13:22
- iv) Ps 23:6
- v) Hos 6:6 (quoted in Mat 9:13)
- vi) Rom 11:31
- vii) Eph 2:4
- viii) 1 Tim 1:13-16
- ix) Note that most of these, even, imply action at some point

d) Mercy and Grace

- i) Grace is God’s motivation
- ii) Mercy is the action based on that motivation

26) Grace/Favor

a) The words

- i) Hebrew Chanan=grace/favor, supplication/request
- ii) Greek Charis=grace/favor, that which affords pleasure, thanks (eucharist)
- iii) Charisma=gift

b) Examples

- i) Chanan/Chen
 - (1) Num 6:22-24
 - (2) Ex 34:6
 - (3) Ruth 2:2, 10
 - (4) Gen 6:8
 - (5) Esth 2:17
 - (a) Grace and kindness (Chen and Chesed)
 - (b) “This mysterious ‘finding favor’ is actually a fascinating concept. It seems to function on an unknowable plane influenced by G-d alone, a sort of manifestation of G-d’s will among mankind. The media just likes him, no rhyme or reason to it, and no one really knows why.” (Rabbi David Rosenfeld)
 - (6) Ps 45:2
 - (7) Ps 103:8
- ii) Charis
 - (1) Favor
 - (a) Lk 2:28-30 (favor)
 - (b) Similar to Esth 2:17
 - (i) Lk 2:52
 - (ii) Acts 2:47
 - (c) 2 Cor 12:9 (favor)
 - (d) Col 3:16 (man toward God)
 - (2) As a greeting (in all of Paul’s epistles): “grace and peace” (Charis and Shalom)
 - (3) Gift: 2 Cor 8:1-20
 - (4) Beauty
 - (a) Eph 4:29
 - (b) Jas 1:11
 - (5) Graciousness: 2 Pet 3:18
 - (6) Thanks
 - (a) 1 Cor 11:24
 - (b) 1 Cor 15:57
 - (c) Eph 1:16
 - (d) Col 3:17
- iii) Charisma
 - (1) The world uses in the sense of “grace” as in Esther or Luke
 - (2) Some in the religious world (Charismatics) speak of the gifts of the Spirit
 - (a) 1 Cor 12:4
 - (b) But not in 1 Cor 14:1, 12
 - (c) Eucharisto is in 1 Cor 14:16-17

c) Observations

- i) Grace and mercy are not the same; God is merciful because he favors man
- ii) Giving grace is not giving salvation; it generally means showing favor (Jas 4:6)
- iii) We are saved by grace (because of God's favor); but grace is not the means of salvation
 - (1) Rom 3:24
 - (2) Eph 1:7
 - (3) Eph 2:5-8
 - (4) 2 Thes 2:16
- iv) Grace vs legalism
 - (1) Rom 11:5-6
 - (2) Gal 2:21
 - (3) Gal 5:4