

Biblical Jargon

The meanings of words church people use

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Introduction

Every profession has a set of words or acronyms it uses that may be incomprehensible to outsiders. Even regions of spoken language have such words. The set of such words for any group is called its jargon.

Jargon may be as simple as the difference between a crayfish and a crawdad, or it may be much more complex. Businesses may talk about ROI (return on investment), RFPs (requests for proposal), silos (not to be confused with grain storage places), reorganization versus termination, the corner office, etc. Even within the business world the word “management” has different meanings in different companies.

Biblical religions also have their own jargon. One difficulty in talking to non-Christians about our faith is that we tend to use our jargon with those who don’t understand it. Outsiders may be confused by terms such as atonement, Pharisees, or even what we mean when we mention repentance or salvation. Even among churches there are differences in meaning between such terms as baptism, pastor, or grace.

Much of our biblical jargon comes from the King James Version of the Bible. Some newer translations may use more modern translations of these words; however, the King James Version is still popular in some places. Some of those words have carried through to more modern translations and may require explanation.

The purpose of this study is to explain some of the religious jargon. This has a twofold purpose. First, it will help us to understand more fully what we think we believe. Second, it may suggest alternative ways of communicating with those outside the church about biblical subjects.

There may have been important terms that have been left out. It is the author’s hope that this study is comprehensive enough to be of value.

Atonement/Reconciliation/Propitiation

a) Atonement

- i) Best known in the term “Day of Atonement” in the Jewish calendar (Lev 23:27-28)
- ii) Hebrew word *kapar* means “covering”
- iii) Sins are no longer visible to God
- iv) Mercy seat (Ex 25:17-22)

b) Reconciliation

- i) Greek word *katalasso* is also translated “atonement”
- ii) An exchange or adjustment (reconciling a checkbook, for instance)
- iii) Adjustment has been made between what is (sin) and what should be (righteousness)
- iv) 2 Cor 5:18-19
- v) Heb 2:17

c) Propitiation/Expiation

- i) Greek word *hilasterion*, which also refers to the mercy seat (Heb 9:5)
- ii) English word propitiation means the act of appeasing a god
- iii) English word expiation means making amends for wrongdoing
- iv) Jesus was our means of appeasing God or making reparations for our sin
- v) Rom 3:25

Baptism

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

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

b) 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

c) 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

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

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

Assembly /Congregation/Church

a) Assembly

- i) Ekklesia: a gathering from Ek (out) + Kaleo (call)
- ii) Originally the democratic council of a Greek city
- iii) Aptly describes Christians
 - (1) Called out of the world
 - (2) 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 Sunagogue (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
- iv) Congregation is made up of those who have congregated (A Tim O’Hearn Soapbox)
 - (1) If not present, not part of congregation
 - (2) If present, part of congregation regardless of how often present in the past
 - (3) 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

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

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
 - (3) If so, then should be in charge of church funds/budget
 - (4) If not, then what does a deacon do?
- ii) Is a deacon a leader, or a follower?
- iii) Not necessarily a stepping stone to eldership
- iv) 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

e) Rom 16:1

- i) Translations
 - (1) Deaconess (RSV and in footnotes, NIV/ESV)
 - (2) Deacon (NLT)
 - (3) Minister (Darby)/Ministrant (Young's Literal)
 - (4) Servant (KJV, NIV, ESV, ASV, NASB)
- ii) Probably in the generic sense, because a woman could not have a wife

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**
 - i) In spite of my uncle Tom Spoonts' book, The Fourteen Apostles, there were at least 16 so called in the New Testament
 - ii) Of Christ, who was sent by God (Heb 3:1-2; Jn 17:3)
 - iii) 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
 - iv) Of Paul
 - (1) Although not qualified with the 13
 - (2) 1 Cor 15:9; 2 Cor 1:1; Gal 1:1; Eph 1:1, et al.
 - (3) Specially commissioned by Christ
 - v) Barnabas (Acts 14:4, 14)
 - vi) Epaphroditus (Php 2:25)
 - vii) Silas and Timothy (along with Paul) (1 Thes 1:1; 2:6)
 - viii) Two or more unnamed individuals (2 Cor 8:23)
 - ix) Possibly Andronicus and Junius (Rom 16:7), although the verse could refer to their relationship to the apostles

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)

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

Disciple/Discipline

a) Disciple

- i) Mathetes
 - (1) A learner
 - (2) “Indicating thought accompanied by endeavor” (Vine)
 - (3) As opposed to didaskalos: a teacher
 - (4) Latin *discipulus*, from *discere* (to learn), also origin of discern
- ii) General use
- iii) 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
- iv) Applies specifically to the followers of Christ and the apostles
- v) Commonly “the” disciples
- vi) Primarily used in Matthew, the writings of Luke, and John (after the crucifixion)
- vii) 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
- viii) Possibly every use in the gospels about Jesus’ disciples, though some may refer to more than the twelve

b) 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
 - (4) In 2 Tim 1:7 (RV)—“A sound mind”, self control, as opposed to fear

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
 - (1) Of priests of various religious groups
 - (2) Mechizedek (Gen 14:18; Heb 6:20; Heb 7)
 - (3) Potipherah, priest of On (Gen 41:45, 50)
 - (4) Jethro, priest of Midian (Ex 2:16, 3:1, 18:1)
 - (5) Of the Levitical/Aaronic priesthood
 - (6) Not every Levite was a priest, but every priest was a Levite (1 Kings 8:4)
 - (7) Regular priests, descendants of Aaron as a group (Ex 28:41)
 - (8) High priest (Kohen Gadol) (Lev 21:10)
- ii) In New Testament
 - (1) Of the Cohen Gadol (archierius), in the gospels
 - (2) Of Jesus (Heb 2:17, 3:1, 4:15-5:10, 9)

Sacrifice/Saint/Sanctification

a) Sacrifice

- i) The words
 - (1) From Latin *sacrus*=holy and *facere*=to make
 - (2) Hebrew *zevach*=to kill
 - (3) Greek *thusia*=to kill
- ii) Usage
 - (1) Biblical, those offerings that required killing an animal for the purpose of making the one who offers holy
 - (2) Properly, a sacrifice is anything that makes one holy
 - (3) Modern, giving up anything whether it makes you holy or not

b) Saint

- i) Modern usage is a particularly holy person who has performed miracles
- ii) Biblical usage is anyone who has been sanctified/made holy
- iii) Hebrew *Qodesh* (set apart/made holy)
 - (1) Usually an adjective modifying a place, item, or person
 - (2) Usually translated holy
 - (3) 68 times translated sanctuary, which literally means a holy place
- iv) Hebrew *Chassid*
 - (1) Best known today to describe a sect of Judaism, the Hassidic Jews
 - (2) Translations include saint, kind, and holy
- v) Greek *hagios*, holy one
 - (1) Matt 27:52, of the holy dead Jews
 - (2) Applied to all Christians
 - (a) Acts 9:13
 - (b) Rom 1:7; 1 Cor 1:2; 2 Cor 1:1; Eph 1:1; Php 1:1, etc.
 - (c) 1 Cor 6:1-2
 - (i) Many similar uses in Paul's letters
 - (d) Jude 1:3

c) Sanctify/Sanctification

- i) In both Hebrew and Greek means “having been set apart,” usually for a holy purpose
 - (1) Jn 17:17, 19
 - (2) Rom 15:16
 - (3) 1 Cor 1:30
 - (4) Heb 9:13
 - (5) Many other scriptures

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) Strepho/epistrepho (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

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 noeо=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

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

- i) Translated this way only 4 times in KJV
 - (1) 2 Cor 6:14; 13:14—fellowship in other translations
 - (2) 1 Cor 10:16
 - (3) About the Lord’s supper
 - (4) 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 fellowshipped 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
 - (1) Lk 5:10—partners
 - (2) 2 Cor 1:7—partakers
 - (3) Heb 10:32-33—companions/partners/sharers (NIV “stood side by side with” is not a translation)

e) Communicate

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

f) Contribution/Distribution

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

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)

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)

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

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

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.
 - (3) Variations
 - (a) Pretribulation—This rapture will occur before the supposed 7 year tribulation
 - (b) 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)
 - (c) Post-tribulation—The church will endure the whole tribulation before being raptured prior to the millennium
- iii) 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

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

Fornication(s)

a) Hebrew Zanah (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

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
- ii) Communal life
 - (1) A probationary period before full acceptance
 - (2) Permanent excommunication of anyone who violated the rules
- iii) 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
- iv) Not mentioned by name in the Bible
- v) 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"

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

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) Eleemosenary—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

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
- ii) Grace and kindness (Chen and Chesed)
 - (1) “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)
 - (2) Ps 45:2
 - (3) Ps 103:8
- iii) 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
- iv) 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