

Way of Life Encyclopedia of the Bible & Christianity

**Based upon the King James Bible and written
from an uncompromising, Bible-believing position**

7th Edition

Edited by David W. Cloud

Way of Life

Encyclopedia of the Bible & Christianity

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Note:

Main entires have a period as their first character. This is to assist with searches.

For example, to find the main entry "**DANIEL**" search for ".**DANIEL**"

(Note the period on beginning of search word.)

DEDICATED TO

Dr. Bruce Lackey (1934-1988), who as a Pastor and as the Dean of Tennessee Temple Bible School, helped a generation of preachers to understand and love the Word of God. No man helped me more in this most essential area of life. Though he read his beloved Greek New Testament (Received Text) every day, he never caused his students or his congregation to question the God-honored Old English Bible. He was a Bible teacher, not a Bible critic.

MY SOLE CONSOLATION

They tell me my Bible's outdated, that its teachings are no longer true;
God's just an ethereal spirit who cares nothing for me or for you.

They tell me that all men are brothers, and they laugh at the need of rebirth,
They talk of a coming new kingdom that's evolving right here on the earth.

They scoff at the Birth of my Saviour; He was only a man, so they say;
His life was the perfect example, what we follow as He leads the way.

They altered each creed in my Bible; each doctrine they've ripped to a shred;
They say I've no need for Salvation, and that Christ did not rise from the dead.

I listen, but all they tell me makes me cling to my Bible the more;
For nowhere but in its sacred pages is the comfort I've sought o'er and o'er.

No, this book is my sole consolation; I believe it is holy and true;
I'll cling to its teachings forever, for I've faith in its Author—don't you?

-- Copied from the Keystone Baptist

Why Do You Need the Way of Life Bible Encyclopedia?

The *Way of Life Encyclopedia* is unique. In an hour in which the black and white of truth is exchanged for the gray of compromise, waffling, uncertainty, relativism, and ecumenical blending, it is our desire that the reader not find the slightest hint of doubt in this volume. It is founded on a confidence that the Bible is the infallible, plenary, verbally inspired Word of God, that God is Trinity; that Jesus Christ is the eternal Son of God, the virgin born incarnate God with us, the only Saviour who made the essential atoning sacrifice by His blood and death, who rose from the dead bodily, ascended to sit at the right hand of the Father, and is coming again in power and glory to establish His eternal kingdom. The *Way of Life Encyclopedia* is based on the King James Bible and its underlying original language texts (the Masoretic Hebrew and the Received Greek). There is no reference to the critical Greek New Testament, the Septuagint, or any such thing. The KJV is explained and illuminated but not criticized. The New Testament church is given priority as the pillar and ground of the truth. Church history is viewed from a Baptist perspective and Christ's promise that true churches will continue in the midst of apostasy. Prophecy is interpreted by a consistent normal-literal, dispensational method and a belief in the Pre-tribulational Rapture. The Bible's doctrine of apostasy is understood, believed, and applied; the Roman Catholic Church is *no* true church; there is no new Pentecost or revival of apostolic signs at the end of the age. In the *Way of Life Encyclopedia* there is no hint of theological modernism or influence from compromised evangelicalism. The student will find zero acceptance of such things as theistic evolution, the day-age theory, JEDP, deutero-Isaiah, the redaction theory of the Gospels, and questioning of the miraculous in the Old Testament (such as the global flood, the destruction of Sodom, the judgments upon Egypt, the parting of the Red Sea). He will find no Protestant heresies (e.g., infant baptism, Amillennialism, Covenant Theology, Replacement Theology), no dependence on the "church fathers," no acceptance of modern textual criticism (e.g., "a better reading would be..."), no positive citations of heretics (e.g., Augustine, C.S. Lewis, C.H. Dodd, Bruce Metzger).

1. You need it to find the meaning of the words in the Bible. If you don't understand the meaning of the words of the Bible, you don't understand the Bible. An effectual Bible student must have a good dictionary handy and must take the time to look up every word he doesn't understand. During a recent conference, I asked people to raise their hands if they knew the meaning of the word "mystery" in the Bible, and only a few people could raise their hands.

2. You need it to understand out-of-use words and phrases from the King James Bible. Most Bible dictionaries do not define these words. (Examples are Abusers of Themselves with Mankind, Blood Guiltiness, Conversation, Die the Death, Nephew, Set Them At One, Superfluity of Naughtiness, Taken with the Manner.)

3. You need it to do topical studies, to study doctrine. Practically every doctrine of the Bible can be researched with this Encyclopedia. There is an extensive system of topical cross references. The student can study the full range of a Bible topic by following the suggested cross references from entry to entry. For example, consider the cross references listed after the entry on CHURCH -- See Apostle, Baptism - Immersion, Baptism - Infant, Baptist, Church Discipline, Deacon, Diotrephes, Footwashing, Lord's Supper, Missionary, Ordination, Pastor, Preaching, Separation, Timothy, Unity. And the following cross references are listed after the entry on SIN -- Adam, Carnal, Concupiscence, Fall, Fault, Filthiness, Flesh, Froward, Gospel, Grace, Heart, Impenitence, Impudent, Iniquity, Jestng, Natural Man, Old Man, Perverse, Presumptuous, Pride, Rebellion, Repentance, Stiffhearted, Stubborn, Transgression, Trespass, Unclean, Ungodly, Superfluity of Naughtiness, Unrighteous, Vile, Winketh, World.

4. You need it to study extra-biblical Christian terms. There are many words that we hear at church and in Christian circles that are not Bible words and are not in most Bible dictionaries but they can be found in the Way of Life Encyclopedia. (Examples are Apostate, Catechism, Christmas, Denomination, Faith Promise, and Rapture.)

5. You need it to study various issues relating to morality and practical Christian living. (Examples are Adultery, Capital Punishment, Child Training, Cremation, Dancing, Divorce, Employment, Home, Homosexuality, Modesty, Pacifism, Polygamy, Wine.)

6. You need it to study Old Testament types of Christ. (Examples are Ark, Day of Atonement, Boaz, Brass Serpent, Cain, Candlestick, Coat, High Priest, Joseph, Melchizedek, Offerings, Passover, Tabernacle.)

7. You need it to find the meaning of Bible customs and ancient culture. (Examples are Agriculture, Calendar, Camel, Cosmetics, Idolatry, Military, Money, Music, Olive, Phylactery, Weights and Measures, Witchcraft.)

8. You need it to study Bible Prophecy. The Encyclopedia contains the equivalent of an entire Bible Institute course on prophecy. (Examples are Allegorical, Antichrist, Covenant, Daniel, Day of the Lord, Dispensationalism, Double Fulfillment, Gog, Great Tribulation, Kingdom of God, Judgment, Revelation, Second Coming, Seventy Weeks.)

9. You need it to study proper names in the Bible. An extensive list of Bible names is included with definitions and key references. (Examples are Aaron, Benjamin, Cain, Gamaliel, Joshua, Lot, Mesopotamia.)

10. You need it to study Bible places and geography. (Examples are Caesarea, Ephesus, Euphrates, Hazor, Jordan River, Merom.)

11. You need it to do research into the Christian denominations and movements. The history, doctrinal position, and present status of major denominations and movements are included. (Examples are Anglican, Assemblies of God, Brethren, Pentecostal-Charismatic Movement, Eastern Orthodoxy, Episcopal, Evangelical, Fundamentalism, Lutheran, Mennonite, Methodist, Presbyterian, and World Council of Churches.)

12. You need it to do research into cults and false groups and to examine prominent false doctrines. (Examples are Adam, Annihilation, Christ's Deity, Christian Science, Daniel, Eternal Security, Inspiration, Jehovah's Witnesses, Jonah, Modernism, Mormonism, Moses, Neo-orthodoxy, Red Sea, Roman Catholic Church, Sabbath, Seventh-day Adventism, Soul Sleep, Tongues Speaking, Unitarian.)

13. You need it to study church polity. The Encyclopedia is a practical manual for church leaders and missionaries. (See, for example, the studies on Apostle, Baptism, Church Discipline, Deacon, Evangelism, Footwashing, Lord's Supper, Ordination, and Pastor.)

14. You need it to study church history. Many entries relating to church history are included. (Examples are Catabaptist, Inquisition, Manichean, Paulicians, Pedobaptism, Protestant, and Roman Catholic Church.)

15. You need it to do research into the subject of Bible versions. This Encyclopedia is a virtual handbook on Bible Versions. (See, for example, Apocrypha, Bible Versions, Erasmus, Masoretic Text, Preservation of Scripture, Received Text.)

16. You need it for preaching and teaching. The doctrinal material in this Encyclopedia is presented in a practical manner with outlines that can be used for teaching and preaching. They can be used in the pulpit, Sunday Schools, Bible Colleges and Institutes, home schools, family devotions, prisons and jails, nursing homes, etc. (Consider, for example, the outline for the study on ANGELS: I. Do Angels Exist? II. What is the Origin of Angels? III. Divisions of Angels into Good and Evil. IV. What Are Angels Like? V. How Many Angels Are There? VI. What Do Angels Do? VII. What Can Christians Learn from Angels? VIII. The Angels Associated with the Seven Churches in Revelation 2-3.

Abbreviations

Bible Versions

ERV	English Revised Version (1881)
KJV	King James Version (1611)
LB	Living Bible (1971)
NASV	New American Standard Bible (1973)
NEB	New English Bible (1970)
NIV	New International Version (1978)
NRSV	New Revised Standard Version (1989)
RSV	Revised Standard Version (1952)
TEV	Today's English Version (1976)

Miscellaneous

AELC	Association of Evangelical Lutheran Churches
AG	Assemblies of God
JW	Jehovah's Witnesses
N.T.	New Testament
O.T.	Old Testament
P.C.	Presbyterian Church-USA
RCC	Roman Catholic Church
SDA	Seventh-day Adventism
TR	Textus Receptus (Received Text)
UMC	United Methodist Church
W-H	Westcott-Hort Text

Biblical Books

Ge.	Genesis
Ex.	Exodus
Le.	Leviticus
Nu.	Numbers
De.	Deuteronomy
Jos.	Joshua
Ju.	Judges
Ru.	Ruth
1 Sa.	1 Samuel
2 Sa.	2 Samuel
1 Ki.	1 Kings
2 Ki.	2 Kings
1 Ch.	1 Chronicles
2 Ch.	2 Chronicles
Ezr.	Ezra
Ne.	Nehemiah

Es.	Esther
Job	Job
Ps.	Psalms
Pr.	Proverbs
Ec.	Ecclesiastes
Song	Song of Solomon
Is.	Isaiah
Je.	Jeremiah
La.	Lamentations
Eze.	Ezekiel
Da.	Daniel
Ho.	Hosea
Joel	Joel
Am.	Amos
Ob.	Obadiah
Jon.	Jonah
Mi.	Micah
Na.	Naham
Hab.	Habakkuk
Zep.	Zephaniah
Hag.	Haggai
Ze.	Zechariah
Mal.	Malachi
Mt.	Matthew
Mk.	Mark
Lk.	Luke
Jn.	John
Ac.	Acts
Ro.	Romans
1 Co.	1 Corinthians
2 Co.	2 Corinthians
Ga.	Galatians
Ep.	Ephesians
Ph.	Philippians
Col.	Colossians
1 Th.	1 Thessalonians
2 Th.	2 Thessalonians
1 Ti.	1 Timothy
2 Ti.	2 Timothy
Tit.	Titus
Phile.	Philemon
He.	Hebrews
Ja.	James
1 Pe.	1 Peter
2 Pe.	2 Peter
1 Jn.	1 John

2 Jn.	2 John
3 Jn.	3 John
Jude	Jude
Re.	Revelation

Sample

Reference Volumes

The following volumes have been referenced often in this Encyclopedia. See Bibliography at end of the Encyclopedia for a fuller listing of materials:

(20TH-CENTURY)—Douglas, J.D., ed. *New 20th-Century Encyclopedia of Religious Knowledge*. 2nd ed. Grand Rapids: Baker Book House, 1991.

(ANALYTICAL)—*The New Analytical Bible and Dictionary of the Bible*. Chicago: John A. Dickson Publishing Co., 1973.

(BARNES)—Barnes, Albert, *Notes on the Old and New Testament*. Grand Rapids: Baker Book House, reprinted from the 1884-5 edition published by Blackie & Sons.

(BERRY)—Berry, George Ricker. *Interlinear Greek-English New Testament*. Grand Rapids: Baker Book House, 1981.

(CLOW)—Clow, W.M. *The Book of Bible Knowledge*. Iowa Falls, Iowa: World Bible Publishers, nd.

(COMPACT)—*New Compact Bible Dictionary*. Grand Rapids: Zondervan Publishing Company, 1973.

(CONCISE)—*Concise Bible Dictionary*. Facsimile. Addison: Bible Truth Publishers.

(CRUDEN'S)—Eadie, John. ed. *Cruden's Concordance to the Bible*. Gordonsville: Dugan Publishers, 1985.

(DUGAN)—*Dugan's Topical Reference Bible*. Gordonsville, Tenn.: Dugan Publishers, 1985.

(FAMOUS)—Thompson, David W. *A Dictionary of Famous Places*. Nashville: Abingdon Press, 1965.

(HANDBOOK)—Mead, Frank S. *Handbook of Denominations in the United States*. 9th ed. Nashville: Abingdon Press, 1990.

(HODGKIN)—Hodgkin, A.A. *Christ in All the Scriptures*. Grand Rapids: Baker Book House, 1976.

(INTERLINEAR)—Green, Jay P. ed. *The Interlinear Bible*. Grand Rapids: Baker Book House, 1983.

(JACKSON)—Jackson, Bill. *Christian's Guide to Roman Catholicism*. Louisville: Colonial Baptist Press, 1988.

(MACLAREN)—Maclaren, Alexander. *Expositions of Holy Scripture*. Grand Rapids: Baker Book House, reprint, nd.

(MATTHEW HENRY)—Henry, Matthew. *Matthew Henry's Commentary on the Whole Bible*. 1706 Facsimile. FacMcLean: MacDonald Publishing Company.

(NEWS)—Ottens, Herman. ed. *Christian News Encyclopedia*. Washington: Missouriian Publishing Company, 1982.

(PENTECOSTAL)—Burgess, Stanley and Gary McGee. *Dictionary of Pentecostal and Charismatic Movements*. Grand Rapids: Zondervan Publishing House, 1988.

(PEOPLE'S)—*The People's Bible Encyclopedia*. Chicago: The People's Publication Society, 1910.

(PICTORIAL)—Tenney, Merrill, ed. *The Zondervan Pictorial Encyclopedia of the Bible*. Grand Rapids: Zondervan Publishing House, 1978.

(REVELL)—*The Revell Bible Dictionary*. New York: Wynwood Press, 1990.

(RWP)—*Robertson's Word Pictures*.

(SCOFIELD)—Scofield, C.I., ed. *The Scofield Study Bible*. New York: Oxford University Press, 1909.

(SCOTT)—Scott, Walter. *Bible Handbook*. London: G. Morrish, nd.

(SMITH)—Smith, William, ed. *A Dictionary of the Bible*. World Bible Publishers, nd.

(STRONG)—Strong, James. *Strong's Exhaustive Concordance*. Grand Rapids: Baker Book House, 1984.

(POTTS)—Potts, Cyrus A. *Dictionary of Bible Proper Names*. Addison, IL: Bible Truth Publishers, 1981.

(TOPICAL)—Hitchcock, Roswell D. et al. *The Topical Reference Bible*. Gordonsville: Dugan Publishers, 1985.

(TREASURY)—Torrey, R.A., ed. *The Treasury of Scripture Knowledge*. 27th ed. Westwood: Fleming H. Revell Company, nd.

(VINE)—Vine, W.E., et al. *An Expository Dictionary of Biblical Words*. Nashville: Thomas Nelson Publishers, 1985.

(WEBSTER)—Webster, Noah. *American Dictionary of the English Language*. 1828 Facsimile. San Francisco: Foundation for American Christian Education, 1983.

(WILLMINGTON)—Willmington, H.L. *Willmington's Guide to the Bible*. Wheaton: Tyndale House, 1984.

(WORD STUDIES)—Wilson, William. *Old Testament Word Studies*. Grand Rapids: Kregel Publications, 1980.

(YOUNG)—Young, Robert. *Analytical Concordance to the Holy Bible* (Robert Young)

(ZODHIATES)—Zodhiates, Spiros. *Hebrew-Greek Key Study Bible*. Chattanooga: AMG Publishers, 1985.

- A -

.AARON (enlightened). The older son of Amram and Jochabed, of the tribe of Levi. He was born during the captivity in Egypt (Ex. 6:16-27). His younger brother was Moses; his sister, Miriam (Nu. 26:59). Aaron was appointed by God to be the spokesman for Moses (Ex. 4:14-16; 7:19; 17:9-13). While Moses was on Mt. Sinai, Aaron made a golden calf for the people to worship (Ex. 32:2-5). Later he was made the first high priest of the nation Israel and served in that office until he died at the age of 123, after his priestly robes and office were given to his son Eleazar (Nu. 20:23-28; 33:39). [See also High Priest.]

.AARONITES. The priestly descendants of Aaron (1 Ch. 12:27).

.AARON'S ROD. The staff carried by Aaron. It was used to witness of God's power before Pharaoh (Ex. 7:9-12, 15). In the wilderness it budded as a sign to rebellious Israel of God's approval upon Aaron and Moses (Nu. 17:1-10). It was placed in the ark of the covenant (He. 9:4).

.AB (a father). Fifth month of the Jewish sacred calendar, corresponding to parts of July and August (Ezr. 7:9). The hot season (Potts). [See Calendar.]

.ABADDON (complete destruction). The angel of the bottomless pit (Re. 9:11).

.ABASE. (1) Lowly; humble (2 Sa. 6:22; 2 Co. 10:1). (2) Inferior; dishonorable (Job 30:8; Ac. 17:5). (3) The opposite of nobility; lowly in social standing (1 Co. 1:28). This Greek word (*agenes*) is defined by Strong as "without kin, i.e. (of unknown descent, and by implication) ignoble." [See Humble, Pride.] test

.ABATE. To lower, depress, diminish, weaken the force of anything (Le. 27:18).

.ABAGTHA (great, happy). Es. 1:10.

.ABANA (steadfastness). 2 Ki. 5:12.

.ABARIM (passengers). Nu. 27:12.

.ABBA (father, daddy, an endearing family term). The Lord Jesus called God the Father "Abba" (Mk. 14:36). True Christians also can call God "Abba" because of our family relationship through Jesus Christ (Ro. 8:15; Ga. 4:6). [See Adoption.]

.ABDA (servant). 1 Ki. 4:6.

.ABDEEL (servant of God). Je. 36:26.

.ABDI (servant of Jehovah). 1 Ch. 6:44; 2 Ch. 29:12; Ezr. 10:26.

.ABDIEL (servant of God). 1 Ch. 5:15.

.ABDON (servile). Ju. 12:13-15; 1 Ch. 8:23; 1 Ch. 8:30; 9:35-36; 2 Ch. 34:20; Jos. 21:30.

.ABEDNEGO (servant of expedition, servant of light). The Babylonian name given to one of Daniel's friends who was put in the fiery furnace (Da. 1:7; 3:12-30). His Hebrew name was Azariah, meaning "God has helped."

.ABEL (1) (breath). The second child of Adam and Eve. Abel was killed by his brother Cain (Ge. 4:1-10). Abel's offering was accepted by God (He. 11:4). Abel was a prophet (Lk. 11:50; 1:70; Ac. 3:21), which tells us that he received revelation

from God. Ever since the Fall, God has been speaking to mankind about salvation because He is not willing that any perish (1 Ti. 2:3-5; 2 Pe. 3:9). (1) Abel followed God's Word rather than his own thinking. (2) Abel approached God through blood and death. Hebrews 12:24 tells us that Abel's offering pictured Christ. It is the death and blood of the Lord Jesus Christ that takes away our sin. The wages of sin is death (Ro. 6:23), and only by blood can sin be atoned (He. 9:22). Therefore, both death and blood were required for our salvation. (3) Abel approached God with a substitute. God's salvation is through substitution. Christ took our punishment; we take his righteousness (Is. 53; 2 Co. 5:21). (4) Abel approached God by faith, not by works (He. 11:4). Compare Ephesians 2:8-9; Romans 4:3-7; 11:6; Titus 3:5. (5) Abel repented of his sin before God. Abel acknowledged his guilt and unworthiness by bringing a sacrifice that depicted the suffering of another in his place. Abel acknowledged God's curse upon himself and the world. He acknowledged that man's sin must be punished and it can only be cleansed by the blood of Jesus Christ. [See Atonement, Blood, Cain, Gospel, Grace, Prophecy, Repentance.]

(2) (a meadow). "ABEL" - a prefix often used with names of places.

.ABEL-BATH-MAACHAH (meadow of the house of Maacah). A town of northern Palestine (2 Sa. 20:15; 1 Ki. 15:20).

.ABEL-CHERAMIM (meadow of vineyards). A town east of the Jordan river (Ju. 11:33).

.ABEL-MAIM (place of the waters). Ju. 7:22.

.ABEL-MEHOLAH (meadow of dancing). Ju. 7:22; 1 Ki. 19:16.

.ABEL-MIZRAIM (place of thorns). Nu. 33:49.

.ABEL-SHITTIM (meadow of acacias). It is called Shittim (Nu. 25:1; 33:49; Jos. 2:1; Mi. 6:5).

.ABEZ (white). Jos. 19:20.

.ABHOR. To detest; to hate; to loathe. The two Hebrew words most commonly translated "abhor" are *gahgal* (Le. 26:30) and *tahgav* (De. 7:26; Ps. 5:6). *Gahgal* is also translated "lothed" (Je. 14:19) and "vilely cast away" (2 Sa. 1:21). *Tahgav* is also translated "abominable" (Ps. 14:1; 53:1; Eze. 16:52). "Abhor" is only used two times in the N.T. (Ro. 2:22; 12:9).

.ABI (father). 2 Ki. 28:2.

.ABIA (the Lord a father, worshiper of the Lord). Mt. 1:7.

.ABIAH (Jehovah his father). 1 Sa. 8:2; 1 Ch. 6:28; 1 Ch. 2:24; 1 Ch. 7:8.

.ABIALBON (father of strength). 2 Sa. 23:31; 1 Ch. 11:32 (called Abiel here).

.ABIASAPH (the gatherer). Ex. 6:16, 18, 21, 24; 1 Ch. 6:23.

.ABIATHAR (abundance). 1 Sa. 22:20-23; 15:24; 1 Ch. 15:11-12; 1 Ki. 1:17-19; 2:26,35.

.ABIB (ears of corn). The first month of the Jewish year (Ex. 13:4). It was later named Nisan (Ne. 2:1; Es. 3:7). [See Calendar.]

.ABIDA (wise). Ge. 25:4; 1 Ch. 1:33.

.ABIDAN (father of the judge). Nu. 1:11; 2:22; 10:24.

.ABIDE. (1) To remain; to reside; to wait for (Ge. 19:2; 22:5; 29:19). (2) That which remains (Nu. 31:23). (3) To hold out; to endure (2 Ch. 32:10; Je. 10:10).

.ABIEL (strength). 1 Sa. 9:1; 14:51; 1 Ch. 8:33; 9:39; 1 Ch. 11:32.

.ABIEZER (helper). Jos. 17:2; Ju. 6:34; 1 Ch. 7:18; 2 Sa. 23:27; 1 Ch. 27:12.

.ABIGAIL (maker of joy). Abigail became David's wife after the death of her first husband, Nabal (1 Sa. 25:3-44; 30:5, 18; 2 Sa. 2:2).

.ABIHAIL (mighty). Nu. 3:35.

.ABIHU (God is father). One of Aaron's four sons (Ex. 6:23; 24:1; 28:1). He and his brother Nadab were killed for refusing to obey God's instructions concerning worship (Le. 10:1-7). [See Strange Fire.]

.ABIHUD (father of renown). 1 Ch. 8:3.

.ABIMAEL (father of Mael). Ge. 10:28; 1 Ch. 1:22.

.ABIMELECH (father of the king). (1) A Philistine king (Ge. 20:1-18; 21:22-34; 26:1-33). (2) A son of Gideon (Ju. 9:1-57). (3) A priest (1 Ch. 18:16; 24:6).

.ABINADAB (princely). (1) A man of Kirjath-jearim (1 Sa. 7:1-2; 2 Sa. 6:3; 1 Ch. 13:7). (2) Brother of David (1 Sa. 16:8; 17:13). (3) Son of Saul (1 Sa. 31:2). (4) Father of Ben-Abinadab (1 Ki. 4:11).

.ABINOAM (gracious). Ju. 4:6; 5:12.

.ABIRAM (high). (1) Brother of Dathan (Nu. 16; 26:9-10). (2) Son of Hiel (Jos. 6:26; 1 Ki. 16:34).

.ABISHAG (cause of error). 1 Ki. 1:1-4; 2:13-25.

.ABISHAI (gift-maker). 1 Sa. 26:5-9; 2 Sa. 16:9; 19:21; 20:6; 1 Ch. 2:16; 18:12-13.

.ABISHUA (of happiness). (1) A Benjamite (1 Ch. 8:4). (2) Son of Phinehas (1 Ch. 6:4-5,50; Ezr. 7:5).

.ABISHUR (upright). 1 Ch. 2:28-29.

.ABITAL (protection). 2 Sa. 3:4; 1 Ch. 3:3.

.ABITUB (goodness). 1 Ch. 8:8-11.

.ABIUD (the honor of a father). Mt. 1:13.

.ABJECT. Outcast (Ps. 35:15).

.ABNER (light-maker). Commander of King Saul's armies (1 Sa. 14:51; 17:55-58; 2 Sa. 2:8, 12-32; 3:6-39; 1 Ki. 2:5).

.ABOMINATION. (1) Something hated; an object of disgust; detestable (Ge. 43:32; Pr. 6:16; Is. 1:13; Lk. 16:15). The O.T. law lists two types of abominations: ceremonial and moral. Certain things were to be abominable to Israel, and certain things were said to be abominations to God. Leviticus chapter 11 contains a list of dietary laws denoting certain animals which were ceremonially unclean. These were to be an abomination unto Israel (Le. 11:10, 11, 12, 13, 20, 41, 42) for the purpose of separating God's people from the nations (Le. 11:47). Things which are abominations to God are homosexuality (Le. 18:22; 20:13); occultic practices (De. 18:9-12); men and women wearing apparel which pertains to the opposite sex (De. 22:5); prostitution (De. 23:17-18); a divorcee returning to her first husband after remarriage.

ing (De. 24:4); unjust business practices (De. 24:13-16); pride, lying, shedding innocent blood, wicked imaginations, false witness, sowing discord (Pr. 6:16-19); the wicked (Pr. 15:8); the way of the wicked (Pr. 15:9); the thoughts of the wicked (Pr. 15:26); the sacrifice of the wicked (Pr. 21:27); the prayer of the wicked (Pr. 28:9). While the ceremonial abominations have been done away in Christ (Col. 2:11-14), the moral abominations remain in effect. The things called abominations to God in the law are moral issues which have not changed with the giving of the Gospel. God's hatred of these things is based upon His holy nature. (2) An idol is called an abomination because false worship is hated by God (Je. 13:27; 32:34; Eze. 11:21). (3) The apostate whore of Revelation 17 is called "the mother of harlots and abominations" (Re. 17:5). (4) No abominable thing shall enter into the Holy City (Re. 21:27). [See Babylon, Divorce, Harlot, Idolatry, Modesty, Pride, Prostitution, Sin, Sodomy, Strange, Strange Fire, Witchcraft.]

.ABOMINATION OF DESOLATION. The term Jesus used to describe the Antichrist spoken of by Daniel the prophet (Mt. 24:15; Da. 8:9-12; 9:27; 11:31; 12:11). Daniel foretold of one who would arise and persecute the Israelites. He also said this evil one would take away Israel's sacrifices and would place in the temple an abominable thing to desecrate it. The Lord Jesus said this is yet future and will occur during the Great Tribulation just prior to His Second Coming to earth. The Antichrist will set himself up as god and will cause men to worship an idol of himself (2 Th. 2:3-4; Re. 13). It seems this will be the abomination which will cause the temple to be desecrated. In 168 B.C. a man named Antiochus Epiphanes destroyed many thousands of Jews and profaned the temple in Jerusalem by sacrificing a pig—an animal unclean by the standards of the Mosaic law. He also erected an altar to Jupiter in the Jewish temple. A great massacre followed, and the people fled the city. True temple worship was abandoned for three years while the temple was used as a place of idolatry and blasphemy. This was all a preview of the coming of the future Antichrist. Antiochus Epiphanes did not completely fulfill Daniel's prophecies any more than the earthquakes and wars of today fulfill the prophecies of the troubles which will shake the world during the Great Tribulation foretold in Matthew 24 and Revelation. Jesus said these events will not be fulfilled until just prior to His return from heaven (Mt. 24:29-30). [See Antichrist, Double Fulfillment, Great Tribulation, Prophecy, Seventy Weeks.]

.ABORTION. The destruction of children in the womb. Abortion is wrong for the following reasons: (1) Man is created in God's image and is not an animal (Ge. 1:26). (2) God is in control of conception (Ge. 20:18; 29:31; 30:22). (3) God forms the child in the womb (Ps. 139:13-16). (4) God forbids man to shed innocent blood (De. 19:10-13; 2 Ki. 21:16). (5) The unborn is not a "fetus"; it is called a "child" and an "infant" in the Bible (Ge. 25:22; Job 3:16). (6) God's law requires punishment if an unborn child is harmed (Ex. 21:22-23). The Bible teaches that the unborn child does not belong to the mother, it belongs to the Creator (Eze. 18:4). The infant in a woman's womb is a separate body and a separate life.

.ABOVE MEASURE. [See Measure.]

.ABRAHAM (father of a multitude). The man God chose to become the father of the nation Israel and the father of the promised Messiah or Saviour, Jesus Christ

(Ge. 12:50; Mt. 1:1). Abraham's name was "Abram" at first, meaning exalted father, and God changed it to "Abraham," meaning father of a multitude (Ge. 17:5). Abraham is mentioned more than 300 times in the Bible. He is the father of all believers (Ro. 4:11). Heaven is called "Abraham's bosom" (Luke 16:22). God created the nation Israel through Abraham to accomplish three things: (1) To give the Scriptures to the world (Ro. 3:1-2). (2) To give the Saviour to the world (Ro. 9:4-5). Jesus said that salvation is of the Jews (John 4:22). (3) To establish God's eternal kingdom through Jesus Christ, Abraham's Seed (Is. 9:6-7). [See Hell, Ur,]

.ABRAHAMIC COVENANT. [See Covenant.]

.ABRAHAM'S BOSOM. It is the place of paradise where Old Testament saints rested after death (Lk. 16:22-23). In dispensational theology, it is generally believed that Jesus went to Abraham's bosom after death and took the Old Testament believers to heaven. [See Abraham, Heaven, Hell, Millennium, Paradise.]

.ABRAM (exalted father). Abraham's original name. [See Abraham.]

.ABROAD. (1) Beyond the limits of a certain area; outside of (Ge. 10:18; Ex. 5:12; De. 23:12). (2) To reach out; to stretch forth; to spread over (Ex. 9:29; 40:19).

.ABSALOM (peacemaker). David's third son (2 Sa. 3:3). Absalom rebelled against David and tried to take away the kingdom (2 Sa. 13-19).

.ABUSERS OF THEMSELVES WITH MANKIND. This phrase in 1 Co. 6:9 refers to homosexuality. The Greek word literally means "to lie with, or to cohabit with, a male." Matthew Henry, exemplifying the common interpretation of this term in earlier centuries, identified "abusers of themselves with mankind" with sodomy. [See Effeminate, Fornication, Sodomy.]

.ACCAD (fortress). Ge. 10:10.

.ACCEPT. Receive; endure (Le. 26:43).

.ACCEPTABLE. (1) Pleasing; gratifying; agreeable; worthy of approval (De. 33:24; Ro. 12:1; 1 Pe. 2:20). (2) Suitable; proper (Is. 49:8; 58:5; 2 Co. 6:2).

.ACCEPTATION. Acceptance; the state of being acceptable (1 Ti. 1:15; 4:9).

.ACCO (compressed). Ju. 1:31; Ac. 21:7.

.ACCORDINGLY. In an appropriate and becoming manner; correspondingly; suitably (Is. 59:18).

.ACCURSED. To be cursed of God (De. 21:23; Jos. 6:17-18; Ro. 9:3; 1 Co. 12:3; Ga. 1:8-9).

.ACCUSTOMED. Being familiar by use; habituated (Je. 13:23).

.ACELDAMA (field of blood). A field south of Jerusalem where Judas committed suicide which was purchased by the priests with his thirty pieces of silver (Mt. 27:3-10; Ac. 1:18-19). Zechariah prophesied of this (Ze. 11:12-13).

.ACHAIA. One of the two provinces of Greece as divided by the Romans. Macedonia was the northern area of Greece; Achaia was the southern, including the tip point of land jutting out into the Mediterranean sea. Corinth was the capital city of Achaia and was the center of much of the dramatic adventures of Paul in Greece (Ac. 18:12-16) (Famous Bible Places).

.ACHAICUS (one belonging to Achaia). 1 Co. 16:17.

.ACHAN (he that troubles). The Jew who was stoned for stealing some gold, silver, and expensive Babylonian cloth in disobedience to God's command (Jos. 6:18; 7:1-26; De. 7:26; 23:9).

.ACHAR (disorder, tumult). 1 Ch. 2:7.

.ACHAZ (he took, possessor). Mt. 1:9.

.ACHBOR (a mouse). Ge. 36:38; 1 Ch. 1:49; 2 Ki. 22:12,14; Je. 36:12.

.ACHIM (wise, sensible). Mt. 1:14.

.ACHISH (serpent charmer). The king of Gath (1 Sa. 21:10-15; 27:1-12; 29:1-11).

.ACHMETHA (summer house). Ezr. 6:2.

.ACHOR (trouble). Jos. 7:24-26; 15:7; Ho. 2:15.

.ACHSAH (anklet). Caleb's daughter (Jos. 15:16-19; Ju. 1:12-15).

.ACHSHAPH (enchantment). Jos. 12:20; 19:25.

.ACHZIB (of firmness, liar). Jos. 15:44.

.ACQUAINTED WITH. Familiar with; accustomed to (Ps. 139:3; Is. 53:3).

.ADADAH (ornament of ornament, festival). Jos. 15:22.

.ADAH (beauty). (1) A wife of Lamech (Ge. 4:19-23). (2) A wife of Esau (Ge. 36:2-4).

.ADAIHAH (Jehovah hath adorned). 2 Ki. 22:1; 1 Ch. 6:41, 42; 1 Ch. 8:21; Ezr. 10:29, 39; 2 Ch. 23:1; Ne. 11:5; 1 Ch. 9:12.

.ADALIA (brave, strong). Es. 9:8.

.ADAM (red). The first man (Ge. 2-3). N.T. references: Ro. 5:14; 1 Co. 15:22, 45; 1 Ti. 2:13. It is clear that the Apostles considered Adam to be a historical man, not merely a symbolic figure. "Adam is probably so called either from the red earth of which he was formed, or from the blush or flesh-tint of the human countenance" (Treasury).

Were Adam and Eve Historical Figures?

Probably the majority of teachers in the various mainstream Protestant denominations today reject the historicity of Adam and Eve. For example, a 2001 issue of the *War Cry*, a magazine published by the Salvation Army, contained an interview with Russell Stannard, an Anglican preacher and a professor of physics. The following excerpt from this interview illustrates the widespread apostasy of our time:

Question: How did the universe begin?

Answer: '... the big bang marked not only the coming into existence of the contents of the universe, but also the coming into existence of space and the coming into existence of time.'

Question: Was there a God who used the 'big bang' to create?

Answer: 'There is no time before the big bang so there is no God before the big bang. . . . What is responsible for our existence, what is keeping us in existence? And the religious answer is the Ground of all Being—that which we call God.'

Question: Was there a real Adam and Eve?

Answer: 'The Adam and Eve story was never meant to be a scientific account of our physical origins. It is purely concerned with timeless spiritual truths like, for example, Eve being made from the rib taken out of Adam's side. All this means is that man is not complete without woman and woman is not complete without man. . . . It is not talking about how women physically came into being.'

Question: Is it true to say that humans can go to heaven but animals can't because they don't have a spirit?

Answer: 'In the light of evolution I think the distinction is more blurred than that, and that just as we have had an evolution of our physical selves, we perhaps ought to be thinking in terms of a parallel evolution of our spiritual selves. By this I mean that our very primitive ancestors were concerned with little more than basic survival—sex, food, shelter.'

The following are the reasons why we know that this thinking is wrong and that Adam and Eve were historical people:

1. *To deny Adam and Eve as historical figures is to deny the Bible.* Adam and Eve are mentioned 34 times in the Bible. Adam and Eve are mentioned in at least four books of the Old Testament (Ge. 2-4; De. 32:8; 1 Ch. 1:1; and Job 31:33) and in five books of the New Testament (Lk. 3:38; Ro. 5:12,14; 1 Co. 11:3; 15:22; 1 Co. 15:45; 1 Ti. 2:13-14; and Jude 14). No one who believes the Bible is the infallible Word of God can doubt that Adam and Eve were created as the first human beings by a special act of God.

2. *The first five chapters of the Bible is written as history;* there is nothing in the record to indicate that it is to be interpreted non-literally, as poetic or symbolic. When the Bible uses symbolism, it plainly distinguishes that it is such, and it gives the key for interpreting the symbols. We see this in Revelation, for example. In chapter 17 John describes a woman sitting on a beast, and he plainly tells us that this is a mystery and he gives the interpretation of the symbolic language in the passage itself (vv. 7-18). Genesis 1-5, though, is written as history. Ge. 5:5 says that Adam lived 930 years and then died! If Adam only represented mankind, what happened to mankind after Adam died?

3. *If Adam and Eve were not historical figures, the fall is a myth and redemption through the cross of Christ is nonsense.* See Romans 5:12-19.

4. *To deny the historicity of Adam is to deny Jesus Christ.* Christ's genealogy is traced from Adam (Lk. 3:23-38). Further, the N.T. makes a direct comparison between Christ and Adam (Ro. 5:17; 1 Co. 15:22, 45).

5. *The chief motive for denying the historicity of Adam is the challenge of science and the theory of evolution, but the Bible and evolution are in direct contradiction.* Let me list five of the plain Bible statements which directly contradict the theories of evolution. (1) Genesis says God created the world and everything in it in six literal "morning and evening" days. To read "eons" of time into the six days of creation is to turn language on its head and to make the Bible incapable of being dogmatically interpreted. If the Bible does not mean what it says, there is no way to know what it does mean. (2) Genesis says all creation was made in a mature state to reproduce after its kind. The statement "after their kind" is found nine times in Genesis chapter one. This is precisely what we observe in the world. Dogs reproduce dogs and frogs reproduce frogs and birds reproduce birds and peanuts reproduce peanuts. This is

biblical, but it is strictly contrary to what evolution requires. (3) Genesis says man and animals were distinctly different creations. The animals were made to reproduce after their kind, but man was made in the image of God and made a living soul. Man has a spiritual aspect which no animal has. The animals were made to relate to man and to provide his enjoyment and needs. Man was made to relate to God, to fellowship with, serve, worship, and glorify Him. John Leslie wisely noted, "Now, if it has been found impossible—a question which I have put from time to time, but which still waits an answer—if it has been found impossible to change one species of bird into another species of bird, or one kind of animal into another kind of animal, how much more impossible would it have been to have changed an animal into a man? Or if, in other words, the blood or life of one species of animal is so radically different from the blood or life of another kind of animal, how much greater must the difference be between the blood of an animal and that of a man?" (4) Genesis says the world was created perfect, then fell under sin and God's curse. This is consistent with everything we can observe. Everything is winding down. Everything is proceeding from order to chaos. Everything is corrupting. Evolution would require the exact opposite. (5) Genesis says everything was created to fulfill God's purposes, the world and everything in it, as well as the planetary universe. Teleology is the study of final causes, of the purposes of nature. It is a fascinating study, because regardless of how minutely one studies the creation, one is struck with a sense of wonder at the brilliant purpose behind every detail. Study the eye, the ear, the leaf, the atom, light, sound, air—everywhere you find purpose and design. That is what one would expect if God created the world precisely as the Bible says He did, but it is not what we would find if evolution were true. If the latter were true we would find incredible chaos and happenstance and haphazardness. We would have a world filled with monsters and unpredictable madness, part one thing and part another, a fish becoming a bird, a frog becoming a rat, a lizard becoming a bird, partially formed beaks which do not yet have a purpose, partially formed feet, partially formed wings, partially formed eyes, partially formed brains. We would have no fixed absolutes from which and with which to work. We would have no atomic clock because the atom would not be stable. We would have no sure guide across the trackless oceans because the heavenly bodies would be in fluctuation. Praise the Lord that evolution is a lie and the Bible is true.

Adam as a Type of Christ

The following study is by Dr. Bruce Lackey: Adam was *the figure (tupos) of him that was to come* (Ro. 5:14). As such, several comparisons and contrasts are made in Romans chapter 5. (1) His act affected the world (5:12). 2 Co. 5:19, *God was in Christ, reconciling the world unto himself*. (2) The gift which came by Christ is much more than the penalty which came by Adam (5:15). (3) Adam's one sin brought judgment, but Christ brought justification for many offences (5:16). (4) By Adam's sin, death reigned over us; by Christ's grace and righteousness, we reign (5:17). (5) One act of both Adam and Christ was imputed to all people (5:17-18). These comparisons and contrasts would naturally encourage us to seek others from the Genesis record.

The Comparisons between Adam and Christ. (1) A unique beginning: Adam, from the dust (Ge. 2:7); Christ, from the Holy Spirit through a virgin mother (Lk. 1:27,

35), humanly speaking, of course. As God, He had no beginning (Mic. 5:2). (2) Adam was given dominion over all the earth (Ge. 1:26-28). Christ will have it when He returns (Is. 9:6-7). (3) Adam and his bride were to be fruitful (Ge. 1:28). Likewise, Christ and His bride (Ro. 7:4). (4) Adam was to subdue all the earth (Ge. 1:28). Christ will do the same (1 Co. 15:24). (5) God gave Adam work to do (Ge. 2:15). The Father sent Christ to do a specific job (Jn. 3:17). (6) God commissioned Adam to *keep* the garden (Ge. 2:15). Christ kept all of those whom the Father gave Him (Jn. 17:12). (7) God commanded Adam (Ge. 2:16). The Father obviously did likewise, to Christ, since He said *I do nothing of myself; but as my Father hath taught me, I speak these things* (Jn. 8:28).

God made a wife for Adam (Ge. 2:18-25). Christ also has one wife, the church (Ep. 5:25-33). (8) Adam was exceptionally wise, naming all the creatures (Ge. 2:19-20); Christ is more so (Col. 2:3). (9) Adam was wounded so his bride could be formed (Ge. 2:21-22). Because of Christ's wounds (Is. 53:5), we can become His bride. (10) Adam's wife was deceived into sin (1 Ti. 2:14). Likewise, Christ's bride has a deceitful heart (Je. 17:9). (11) Adam evidently sinned deliberately, according to the implication in I Timothy 2:14. Christ deliberately took upon Himself our sins (1 Pe. 2:24). (12) It was because of the woman that Adam sinned (Ge. 3:6). It was because of us that Christ became sin (2 Co. 5:21). (13) Adam's sin brought sorrow to him (Ge. 3:17). Because He took our sins, Christ was a man of sorrows (Is. 53:3). (14) Adam's sins resulted in separation from God (Ge. 3:23-24). When He became sin for us, there was a separation between the Son and the Father (Mt. 27:46). (15) Adam's name was given to his wife (Ge. 5:2), so, Christ's name has been given to us (1 Pe. 4:16). (16) Adam's likeness was imparted to his son (Ge. 5:30); so, believers will be conformed to the image of Christ (Ro. 8:29).

The Contrasts between Adam and Christ: (1) Adam had the image of God (Ge. 1:26-27), but all the fullness of the Godhead dwelled in Christ, bodily (Col. 2:9). (2) Adam came to a paradise, an earth without sin (Ge. 2:8). Christ came to an exceedingly sinful earth. (3) While Adam was asleep, his bride was formed (Ge. 2:21-22). The Lamb's bride was formed by His death (Ep. 5:25). (4) After his sin, Adam hid from God (Ge. 3:8). After He became sin, Christ presented Himself to God (He. 9:12-14). (5) Adam blamed Eve for his sin (Ge. 3:12), but Christ *his own self* took our sins upon his body on the cross (1 Pe. 2:24). (6) Adam's sin brought a curse to the ground (Ge. 3:17). Christ's sacrifice for sin made it possible for the curse to be removed (Is. 35). (7) An innocent animal had to be slain for Adam (implied in the *coats of skins*, Ge. 3:21), but Christ became the innocent Lamb of God for us (2 Co. 5:21). (8) Adam's life ended (Ge. 5:5), but Christ lives forever (Re. 1:18). [For a study on the inspiration of the book of Genesis, see Inspiration.] [See Apostasy, Apostate, Bible, Evolution, Heresy, Inspiration, Jonah, Modernism, New Evangelicalism, Separation, Timothy.]

.ADAMAH (red earth, bloody). Jos. 19:36.

.ADAMANT. Very hard stone (Eze. 3:9; Ze. 7:12).

.ADAMI (high, eminent). Es. 3:7.

.ADAR (high, eminent, power). The 12th month of the Hebrew sacred calendar, corresponding to parts of February and March (Es. 3:7). The spring season (Potts). [See Calendar.]

.ADDER. A deadly venomous snake with two horns. It hides in the sand which it resembles in color and thus escapes detection (Ge. 49:17; Ps. 58:4-5; 91:13; Pr. 23:32; Is. 59:5) (Analytical). [See Dragon, Serpent.]

.ADDI (held up by God, adorned). Lk. 3:28.

.ADDICTED THEMSELVES. Devoted themselves; gave themselves to completely (1 Co. 16:15). The dedicated zeal of these Christian people to the Lord's service was like an addiction.

.ADIEL (ornament of God). 1 Ch. 4:36; 9:12; 27:25.

.ADIN (soft, tender). Ezr. 2:15.

.ADINA (pleasure, delight). 1 Ch. 11:42.

.ADINO (slender, a spear). 2 Sa. 23:8.

.ADITHAIM (God the ornament). Jos. 15:36.

.ADJURE. Solemnly entreat or beseech (Jos. 6:26; 1 Ki. 22:16; Mt. 26:63; Ac. 19:13).

.ADLAI (God's justice). 1 Ch. 27:29.

.ADMAH (red earth). A city destroyed together with Sodom and Gomorrah (Ge. 10:19; 14:2, 8; 19:25-29; Ho. 11:8; De. 29:22).

.ADMIRATION. (1) Esteem; veneration (Jude 16). (2) Surprise; wonder (Re. 17:6).

.ADMONISH. To put in mind; to caution; to reprove gently; to warn or notify of a fault; to counsel against wrong practices; to advise; to instruct (Ec. 4:13; 12:12; Je. 42:19; Ac. 27:9; Ro. 15:14; 1 Co. 10:11; 1 Th. 5:12; 2 Th. 3:15; He. 8:5). [See Chasten, Convince, Correction, Counsel, Exhort, Guidance, Instruct, Rebuke, Re-proof.]

.ADNA (pleasure). Ne. 12:15; Ezr. 10:30.

.ADNAH (pleasure). 1 Ch. 12:20; 2 Ch. 17:14.

.ADO. Trouble; bustle; concern (Mk. 5:39).

.ADONAI (lord). [See God.]

.ADONIBEZEK (the lord of the dispersion). Jud. 1:5.

.ADONIJAH (Jehovah my Lord). The fourth son of King David (2 Sa. 3:2-4). He tried unsuccessfully to take away David's throne (1 Ki. 1-2).

.ADONIKAM (the Lord arises). Ezr. 2:13; 8:13; Ne. 7:18.

.ADONIRAM (the Lord is exalted). 2 Sa. 20:24; 2 Ch. 10:18; 1 Ki. 4:6,12-18.

.ADONIZEDEK (lord of righteousness). Jos. 10:1-27.

.ADOPTION. The N.T. word means placed into a family as a son. It refers to a rich man choosing an orphan and making him a legal son and heir with the full privileges of such. This word is used to describe salvation in Christ (Ro. 8:15, 23; Ga. 4:5; Ep. 1:5). It also is used to refer to Israel's special relationship as a nation with God (Ro. 9:4; Ex. 4:12). In reference to Christians, adoption is a present pos-

session, as well as a future hope. In other words, though Christians are adopted sons of God already (Jn. 1:12; 1 Jn. 3:1-2), we do not yet enjoy all the blessings of being children of God. Not until the resurrection will we enjoy our new bodies and the full riches of the Father's kingdom. In this sense we look forward to the adoption as our hope (Ro. 8:23). [See Hope, Justification, Resurrection.]

.ADORAIM (a firm habitation). 2 Ch. 11:9.

.ADORAM (the Lord exalted himself). 2 Ki. 19:37.

.ADRAMMELECH (2 Ki. 17:31). See Idolatry.

.ADRAMYTTIUM (court of death). Ac. 27:2.

.ADRIA (court). The Adriatic Sea (Ac. 27:27).

.ADRIEL (flock of God). 1 Sa. 18:19.

.ADULLAM (resting place). A town of Judah (Ge. 38:1-2; Jos. 12:15; 1 Sa. 22; 2 Sa. 23:13; 2 Ch. 11:7; Ne. 11:30).

.ADULLAMITE. An inhabitant of Adullam (Ge. 38:1,12,20).

.ADULTERY. Having marital relationships with someone other than one's wife or husband (Le. 20:10; Pr. 6:26-32; Eze. 16:32; Ro. 7:3; He. 13:4). The Bible also speaks of spiritual adultery—worshipping or serving false gods or worldly pleasures (Je. 13:27; Eze. 23:43; Ja. 4:4). The Lord Jesus Christ taught that adultery first occurs in the heart. Immoral lust is adultery (Mt. 5:27-28). [See Capital Punishment, Concupiscence, Divorce, Fornication, Idolatry, Lascivious, Lust, Modesty, Nakedness, Precious Life, Sodomy, Strange Woman, Whore, Whoremonger.]

.ADUMMIM (red things). Jos. 15:7; 18:17; Lk. 10:30.

.ADVENTURE. Hazard; risk; chance (De. 28:56; Ac. 19:31).

.ADVERSARY (to strive against). An opponent; a foe; an enemy; one who resists the progress or work of another. Satan is the great adversary of God and of God's people. In fact, the name Satan means adversary (1 Pe. 5:8; 1 Ti. 5:14). Satan hindered Paul (1 Th. 2:18). [See Satan.]

.ADVERSITY. An event, or series of events, which oppose success or desire; misfortune; calamity; affliction; distress; state of unhappiness (Webster) (1 Sa. 10:19; 2 Sa. 4:9; Ps. 10:6; 31:7; 35:15; 94:13; Pr. 17:17; 24:10; Ec. 7:14; He. 13:3). The Hebrew word translated "adversity" in several passages (*rag*) is also translated "evil" (Ge. 37:2), "hurt" (Ge. 26:29), "harm" (Ge. 31:52), "sadly" (Ge. 40:7), "mischiefs" (De. 32:23), "wretchedness" (Nu. 11:15), "displeasure" (Jud. 15:3), "hurt" (1 Sa. 24:9), "affliction" (Ne. 1:3), "grief" (Ne. 2:10), "trouble" (Ps. 27:5; 88:3, 4), "hurtful" (Ps. 144:10), "calamities" (Ps. 141:5), "heavy" (Pr. 25:29), "misery" (Ec. 8:6), "ill" (Is. 3:11), "noisome" (Eze. 14:15). [See Suffering.]

.ADVERTISE. To inform; to give notice (Nu. 24:14; Ru. 4:4).

.ADVISEMENT. Deliberation (1 Ch. 12:19).

.ADVOCATE. One who acts in behalf of another. It was used in a court of justice to denote a counsel for the defense. The Lord Jesus Christ is the believer's Advocate (1 Jn. 2:1-2). The Greek word *parakletos*, translated "advocate," is also translated "comforter" and is used of the Holy Spirit (Jn. 14:16,26; 15:26; 16:7). "Advocacy is the Divine means to meet individual failure amongst Christians, and to restore

communion and rest of soul when lost or interrupted. This gracious ministry by our risen Christ is founded upon His work of ‘propitiation,’ completed once and for ever, and upon the glory of His person, as the ‘righteous’ One ever abiding in the presence of God. Priesthood is with God and to preserve from falling; advocacy is with the Father and to restore when fallen. In the former I am regarded in my place as a saint; in the latter I am recognized as a child. In answer to the advocacy of Jesus Christ with the Father, the Holy Spirit uses the Word of God in dealing with the soiled conscience, convicting of sin, and thus leading the erring child to true and hearty confession; the fruit of this double work—Christ on high, and the Spirit here—being full and happy restoration of soul, and the re-enjoyment of fellowship with the Father, and with His Son, Jesus Christ. It is well to bear in mind that the position of ‘child’ is a fixed and eternal one, but the sense and enjoyment of it may be lost for a time, and which it is the object of ‘advocacy’ to restore” (Handbook).

.AEGEAN SEA. The part of the Mediterranean which lay between Greece and Asia Minor. Paul crossed the Aegean on his second and third missionary journeys from Troas to Macedonia, and from Corinth to Ephesus (Famous Bible Places).

.AENEAS (of heavy birth, laudable). Ac. 9:33.

.AENON (fountains). A locality near Salim where John the Baptist immersed those who repented (Jn. 3:23). He chose this place because there was much water there. [See Baptism.]

.AFAR OFF. Far off; at a distance (Ge. 22:4; Lk. 16:23).

.AFFECT. (1) Seek after (Ga. 4:17-18). (2) Stirred up against; angry (Ac. 14:2).

.AFFECTION. Passion; desire; inclination; propensity, good or evil; as, virtuous or vile affections (Webster) (Ro. 1:26, 31; 12:10; Col. 3:2, 5; 1 Th. 2:8; 2 Ti. 3:3). The Greek word *pathos* is translated “vile affections” in Ro. 1:26 and “inordinate affection” in Col. 3:5, referring to the evil desires of the old nature. “Inordinate” means “disorderly; irregular; excessive; immoderate; not limited to rules prescribed” (Webster). [See Evil Affected, Inordinate Affection, Sin.]

.AFFINITY. Relationship by marriage (1 Ki. 3:1; Ezr. 9:14).

.AFFIRM. To declare; to confirm (Lk. 22:59; Ac. 12:15; 25:19; Ro. 3:8; 1 Ti. 1:7).

.AFFLICTION. Trouble; hardship; suffering (Ge. 15:13; 16:11; Job 34:28; Ps. 119:75; Mk. 4:17; 13:19; Ac. 7:10; 20:23; 2 Co. 4:17; 6:4; 8:2; Col. 1:24; 1 Th. 1:6; 3:3; 7; 2 Ti. 1:8; He. 10:32; 11:25; Ja. 1:27; 5:10; 1 Pe. 5:9). The Greek word commonly translated affliction, *thlipsis*, refers to pressure and constriction. It is also translated “trouble” (1 Co. 7:28; 2 Co. 1:4,8), “anguish” (Jn. 16:21), “burdened” (2 Co. 8:13), “persecution” (Ac. 11:19), and “tribulation” (Mt. 13:21; 24:21; Jn. 16:33; Ac. 14:22; Ro. 5:3; 8:35; 12:12; 2 Co. 1:4; 7:4; 2 Th. 1:4; 1:6; Re. 1:9; 2:9, 22; 7:14). [See Suffering, Trials.]

.AFFUSION. The practice of baptism by sprinkling or pouring water rather than by immersion. [See Baptism - Adult, Baptism - Infant.]

.AFORE. Before (2 Ki. 20:4; Ro. 9:23).

.AFOREHAND. Beforehand (Mk. 14:8).

.AFORETIME. In old times; of old (Ne. 13:5).

.AGABUS (locus). A prophet (Ac. 11:27-30; 21:10-11).

.AGAG (burning). A title of the king of the Amalekites, like Pharaoh of the Egyptians and Caesar of the Romans (Nu. 24:7; 1 Sa. 15:8) (Smith).

.AGAINST HE COME. To meet him (Ex. 7:15).

.AGAR (mid-day). Abraham's concubine (Ga. 4:24). [See Hagar.]

.AGATE. A precious stone (Ex. 28:19; Is. 54:12). White with red or green grain, often used in windows. Member of the Chalcedony family (Boyd).

.AGE. A period of time; generation. In the Bible, "age" refers to the various periods of time in which God is working out His plans. The Bible speaks of ages past (Ep. 3:5; Col. 1:26), the present age (1 Co. 10:11; Ep. 1:21; 2:2; Tit. 2:12), and future ages (Ep. 1:21; 2:7; He. 6:5). In this present age God is calling out a people for His name among all nations (Ac. 15:14). This age will end when Jesus returns from heaven to set up His earthly kingdom (Mt. 13:39-43). The word translated eternal or forever in the N.T. is often translated from a Greek phrase which could also be translated "into the ages" (Jn. 6:51, 58; 8:35, 51; Ro. 16:27; Re. 1:6; 20:10). As God's plans and ages roll forward in endless succession, His redeemed people will serve Him in perfect joy (Re. 22:3). This is eternal life. [See Day, Eternal, Eternal Security, Forever, Hell, Judgment, Prophecy, Times, World.]

.AGEE (a fugitive, deepness). 2 Sa. 23:11.

.AGNOSTIC. A person who claims to be unsure about the existence of God. The agnostic commonly believes that assured knowledge of God is not possible.

.AGONE. Ago (1 Sa. 30:13).

.AGRIPPA (born with difficulty or pain). Ac. 25:13.

.AGUR (one of the assembly). Author of the sayings in Pr. 30. Some have supposed that this was an assumed name of Solomon, such as was "Koheleth," translated "preacher" (Smith).

.AHAB (father's brother). A wicked king of the northern kingdom of Israel (1 Ki. 16:28 - 22:40). His wife, Jezebel, was one of the most wicked women in the Bible.

.AHARAH (great delay). 1 Ch. 8:1.

.AHARHEL (hope is delayed). 1 Ch. 4:8.

.AHASAI (the possession of God, seizer). Ne. 11:13.

.AHASBAI (I will trust in the Lord). 2 Sa. 23:34.

.AHASUERUS (lion-king). The title of the Persian king. Three persons are mentioned by this title in the Bible: (1) The father of Darius (Da. 9:1); (2) Ezr. 4:6. (3) The husband of Esther (Est. 1:1).

.AHAVA (river). Ezr. 8:15,31.

.AHAZ (possessor). The twelfth ruler of the kingdom of Judah, the southern kingdom of Israel (2 Ki. 16; 2 Ch. 28).

.HAZIAH (the Lord has seized). (1) King of Israel 1 Ki. 22:51- 53; 2 Ki. 1:2-4). (2) King of Judah (2 Ki. 9:27-28).

.AHER (another). 1 Ch. 7:12.

.AHI (brother). 1 Ch. 5:15; 7:34.

- .AHIAM** (father's brother). 2 Sa. 23:33; 1 Ch. 11:35.
- .AHIAN** (a firm union, brotherly). 1 Ch. 7:19.
- .AHIEZER** (helper). Nu. 1:12; 2:25; 7:66; 1 Ch. 12:3.
- .AHIHUD** (brother of Jews). Nu. 34:27; 1 Ch. 8:7.
- .AHIJAH, AHIAH** (friend of God). 1 Sa. 14:3,18; 1 Ki. 4:3; 11:29-39; 14:1-18; 15:27,33; 1 Ch. 2:25; 8:7; 11:36; 26:20; Ne. 10:26.
- .AHIKAM** (enemy's brother). 2 Ki. 22:12; Je. 26:24.
- .AHILUD** (maker). 2 Sa. 8:16; 20:24; 1 Ki. 4:3.
- .AHIMAAZ** (choleric). 1 Sa. 14:50; 2 Sa. 15:27,36; 17:20; 18:19-30; 1 Ki. 4:15.
- .AHIMAN** (giver). Nu. 13:22; 1 Ch. 9:17.
- .AHIMELECH** (king's brother). Chief priest at Nob (1 Sa. 21:1-9; 22:7-23).
- .AHIMOTH** (deathly). 1 Ch. 6:25.
- .AHINADAB** (liberal brother). 1 Ki. 4:14.
- .AHINOAM** (pleasant brother). 1 Sa. 25:43; 30:5.
- .AHIO** (brotherly). 2 Sa. 6:3-4; 1 Ch. 8:14, 29-31; 9:35-37.
- .AHIRA** (brother of evil). Nu. 1:15; 7:78; 10:27.
- .AHIRAM** (exalted brother). Nu. 26:38. Probably the same as Ehi (Ge. 46:21) and Aharah (1 Ch. 8:1) (Analytical).
- .AHISAMACH** (brother of support). Ex. 31:6.
- .AHISHAHAR** (morning dawn). 1 Ch. 7:10.
- .AHISHAR** (upright). 1 Ki. 4:6.
- .AHITHOPHEL** (foolish). A counselor of King David and a grandfather of Bathsheba. (Ahithophel's son Eliam was the father of Bathsheba (2 Sa. 23:34; 11:3). Ahithophel deserted David during Absalom's rebellion and later hung himself (2 Sa. 15:12, 31-34; 16:15; 17:23). He is thus a type of Judas. The following comparison of Ahithophel with Judas is by Robert Sargent: (1) Both were associated in trust with their master (1 Ch. 27:33; Jn. 13:29). (2) Both were a friend of their master (1 Ki. 4:5; Mt. 26:50). (3) Both were together in God's work (Ps. 55:14). (4) Both betrayed their master (2 Sa. 15:31; Mt. 26:14-16, 47-50). (5) Both were confounded by God's purpose (2 Sa. 17:14; Ac. 2:23-24). (6) Both went out and hanged themselves (2 Sa. 27:23; Mt. 27:3-10). [See Judas.]
- .AHITUB** (goodness). 1 Sa. 14:3; 22:9; 2 Sa. 8:17; 1 Ch. 6:11-12; Ne. 11:11.
- .AHLAB** (fertile place). Ju. 1:31.
- .AHOLAH** (her tent). Israel was called Aholah by God, referring to the fact that Jerusalem and the southern kingdom were spiritually adulterous (Eze. 23:4-5, 36, 44).
- .AHOLIAB** (tent of his father). Ex. 31:6; 35:34; 38:23.
- .AHOLIBAH** (my tent is in her). A harlot who was made a symbol of Judah (Eze. 23:1-49).
- .AHOLIBAMAH** (tent of the height). Ge. 36:2.
- .AHUMAI** (brother of divine compassion). 1 Ch. 4:2.

.AHUZAM (most full possession, seizure). 1 Ch. 4:6.

.AHUZZATH (possession). Ge. 26:26.

.AI, HAI (heap of ruins). Ge. 12:8; 13:3; Jos. 7:2; 8:11.

.AIAH, AJAH (clamor). Ge. 36:24; 2 Sa. 3:7; 21:8-11; 1 Ch. 1:40.

.AIJA (oblique, an hour). Ne. 11:31.

.AIJALON (place of harts). Jos. 10:12; 21:20, 24; Ju. 12:12; 1 Ch. 6:69; 8:13; 2 Ch. 11:10; 28:18.

.AIJELETH SHAHAR (the hind of the morning dawn, the rising sun). Ps. 22: Title.

.AIN (a fountain). Nu. 34:11.

.AJAH (a hawk, the screamer). Ge. 36:24.

.AJALON (very elevated). Jos. 10:12.

.AKAN (a chain that binds, to twist). Ge. 36:27.

.AKELDAMA, ACELDAMA (field of blood). A field near Jerusalem purchased by the priests with the thirty pieces of silver thrown away by Judas (Mt. 27:3-10; Ac. 1:18-19). Zechariah prophesied of this (Ze. 11:12-13). [See Judas.]

.AKKUB (cunning). Ezr. 2:42; Ne. 8:7; 12:25; 1 Ch. 3:23-24.

.AKRABBIM (scorpions, or serpents). Nu. 34:4.

.ALABASTER. So named from the town of Alabastron, in Middle Egypt, where there are quarries of this fine-grained, pink-colored gypsum. It was made into containers for holding perfumes and other precious articles (Mt. 26:7; Mk. 14:3; Lk. 7:37) (Smith).

.ALAMOTH (girls, after the manner of virgins). 1 Ch. 15:20.

.ALBEIT. Although it be (Phile. 19).

.ALCOHOLIC BEVERAGES. [See Drunkenness, Strong Drink, Wine.]

.ALEMETH (hiding, a covering). 1 Ch. 6:60.

.ALEXANDER (helper of men, man-defender). Mk. 15:21.

.ALEXANDRIA. One of the three greatest Mediterranean cities during the era of the N.T. Located on the mouth of the Nile River in Egypt, it was founded by Alexander the Great in 332 B.C., and became one of the outstanding cities of Greek culture in early history. Its most famous building was the library which contained the greatest collection of books in ancient times, over 700,000 rolls or volumes. Alexandria ranked second only to Rome as chief city of the world in wealth and importance, and second only to Athens as a center of literature and science. Paul sailed twice on a ship from Alexandria during his missionary journeys (Ac. 18:24; 27:6). Here the Hebrew Scriptures were first translated into Greek. The early 'church fathers' Clement and Origen used Alexandria as their headquarters (Famous Bible Places). Clement and Origen were heretics who corrupted the Bible to fit their heretical doctrines. Origen popularized the allegorical method of Bible interpretation which foists every sort of fanciful meaning upon the Scriptures. In loosing himself from the literal meaning of the Bible, Origen found support for such heresies as universal salvation, the pre-existence of the soul, and the animation of the stars.

.ALIAH (much elevated). 1 Ch. 1:51.

.ALIAN (much exalted). 1 Ch. 1:40.

.ALIEN. Foreigner (Ex. 18:3).

.ALL TO BREAK. Entirely broken (Jud. 9:53).

.ALL HAIL. All health; a salutation desiring the blessing of the recipient (Mt. 28:9).

.ALL ONE. All the same (Ge. 11:6; 1 Co. 11:5).

.ALLEGE. Prove (Ac. 17:3).

.ALLEGORICAL. A spiritualizing method of interpreting the prophetic portions of Scripture. In this methodology, the O.T. prophecies of a glorious earthly kingdom for the nation Israel are considered allegorical pictures of the existing church age. In other words, "Zion" is taken to mean the church instead of the city Jerusalem. The desert blossoming as a rose (Is. 35) is taken as a picture of the present fruitfulness of the gospel instead of a literal future condition on earth. The temple in Eze. 40-48 is taken as a symbolical representation of the church rather than a literal future temple. By this manner of interpretation the events recorded in Revelation—the judgments upon the earth, the wars, the Two Witnesses, the sealing of the 144,000 Israelites, the binding of Satan, and the 1,000 year earthly rule—are viewed symbolically rather than as literal future events.

There are six major Bible reasons for rejecting this view:

1. Bible prophecies have always been fulfilled literally. Examples are the prophecies concerning the nations (such as Babylon and Tyre), the prophecies of Israel, and the prophecies of the first coming of Christ. All of these have been fulfilled literally in every detail, and it is reasonable to assume that unfulfilled prophecies will likewise be literally consummated.

2. Every major section of the Bible foretells in detail the same events. In this way God is emphasizing the literalness of these events. If a person studies O.T. prophecies, Jesus' prophecies, the Apostles' prophecies, and the prophecies described in Revelation, he will see a repetition of the same events. All give details of the same major scenes—the worldwide tribulation, a wicked world ruler, Christ's second coming in glory, destruction of rebels, restoration and national regeneration of Israel, the glorious earthly reign of Christ.

3. Jesus said these events are yet future. He pinpointed the general time of their fulfillment to be just prior to His coming in glory (Mt. 24:15-29).

4. The prophecies are beginning to be fulfilled literally. The machinery for the one world government and religious organization described in Re. 13 is being set up. The nation Israel is back in the land in preparation for the fulfillment of all the prophecies regarding Israel and Palestine. Earthquakes, wars, famine, and false teachings are increasing just as Jesus said they would (Mt. 24:3-8). There is no good reason to doubt that Bible prophecy will be wholly fulfilled in the future.

5. Israel still exists as a nation just as prophecy foretold it would. The nation Israel is back in its land in preparation for the literal fulfillment of all the prophecies pertaining to it. This supports the belief that God has not permanently rejected the