

Way of Life

Encyclopedia

of the

Bible &

Christianity

Sample

Based on the King James Bible and written from an uncompromising, Bible-believing position.

By David W. Cloud

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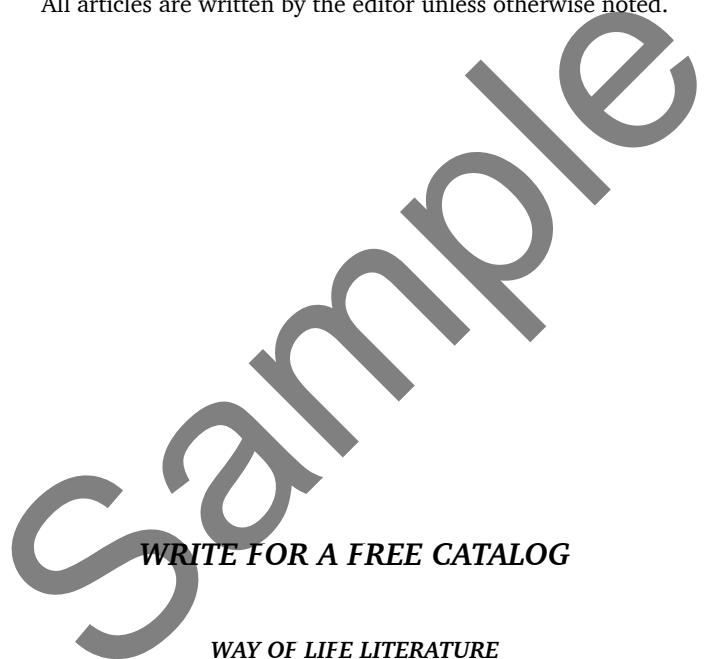
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DEDICATED TO

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They tell me my Bible's outdated, that its teachings are no longer true;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, plenarily, 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, Foward, Gospel, Grace, Heart, Impenitence, Impudent, Iniquity, Jesting, 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
PC.	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

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:

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(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 lothe. 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 "loathed" (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).

ABIHAIR (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.

ABIMAEEL (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 Benjaminite (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 remarrying (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).

ADAIAH (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, Apostle, 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, Reproof.]

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 possession, 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—worshiping 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) Ezra. 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).

AHAZIAH (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 nation Israel, but has only temporarily set them aside until He is ready to fulfill His promises to them (Ro. 11:25-29).

6. Practical necessity also demands the literal interpretation of prophecy. To interpret Bible prophecy allegorically destroys the absolute sense of God's Word. If prophecy does not mean exactly what it says, there is no way to discern exactly what it does mean. "Whether it is the interpretation of prophecy or non-prophecy, once literality is sacrificed, it is like starting down an

incline. Momentum speedily gathers as one succumbs to the temptation to spiritualize one passage after another. ... Moreover, under the method of spiritualization, there is no way for an interpreter to test the validity of his conclusions, except to compare his works with that of a colleague. Instead of 'a more sure word of prophecy' (2 Pe. 1:19), interpreters end up with an 'unsure' word and chaos in the ranks" (Paul Lee Tan, *The Interpretation of Prophecy*, pp. 73, 74). [For more on interpretation of prophecy see Prophecy.] [See also Antichrist, Covenant, Day, Daniel, Dispensationalism, Gog, Great Tribulation, Judgment, Kingdom of God, Last Days, Poetry, Prophecy, Revelation, Times, Type.]

ALLELUIA. [See Hallelujah.]

ALLIED. Connected by marriage (Ne. 13:4).

ALLON (an oak). Jos. 19:33; 1 Ch. 4:37.

ALLONBACHUTH (oak of weeping). Ge. 35:8.

ALLOW. (1) Approve; sanction; admit (Lk. 11:48). (2) Permit (1 Th. 2:4). (3) To receive; believe (Ac. 24:15).

ALLOWANCE. Allotment; an appointed portion; a stated quantity (2 Ki. 25:30).

ALMIGHTY GOD. See God.

ALMODAD (immense, extension). Ge. 10:26.

ALMON (hidden). Jos. 21:18.

ALMONDIBLATHAIM (hiding of troubles). Nu. 33:46.

ALMOND. A tree which bears almond nuts (Ex. 25:33-34; Nu. 17:8; Je. 1:11). It has light-colored blossoms and is used symbolically in Ec. 12:5 to refer to the white hair of the aged. [See Grinders, Old Age.]

ALMOST. Nearly; well nigh (Ex. 17:4; Ps. 73:2; Ac. 26:28).

ALMS. A gift to assist the poor; charity (Mt. 6:1).

ALMSDEED. An act of charity; kindness shown to those in need (Ac. 9:36).

ALMUG. Probably sandalwood. It is a light, very fragrant wood (1 Ki. 10:11-12; 2 Ch. 9:10-11).

ALOES. A fragrant oil from the seed of the aloe tree (Ps. 45:8; Pr. 7:17; Song 4:14; Jn. 19:39).

ALOTH (possessed, mistresses). 1 Ki. 4:16.

ALPHA. The first letter of the Greek alphabet. Jesus is called the Alpha and Omega (Re. 1:8, 11). This refers to several truths: (1) Jesus is the eternal God. By claiming to be the First and the Last, Jesus Christ is identifying Himself with Jehovah God (compare Is. 9:6-7; 41:4; 44:6; also Re. 1:8 which says Jesus is the Almighty). (2) Jesus Christ is eternal (Mi. 5:2; Jn. 1:1; Is. 9:6). (3) Jesus created all things. He is the beginning, the origin, of the old creation (Jn. 1:3; Col. 1:16; He. 1:2). (4) Jesus became the beginning of the

new creation at His resurrection (Col. 1:15-18; Re. 1:5). [See Jesus Christ for study on Christ's deity.]

ALPHAEUS (exchange). Father of the lesser James (Mt. 10:3). Called Cleopas in Jn. 14:25. Alphaeus and Cleopas are synonymous in Hebrew and Greek (Smith).

ALTAR. A structure for offering sacrifices or burning incense. God's people made altars even before the time of Moses (Ge. 8:20; 12:7; 35:1, 7). When God revealed His law to Moses, He specified the type of altars to be used in the tabernacle. One was the brass altar for sacrifices (Ex. 27:1-8). This pictured the cross of Christ upon which He died and shed His blood for sin (He. 9:10; 13:10-12). The other altar in the tabernacle was the golden incense altar (Ex. 30:1-10). This one pictures Christ's prayers for His people (Ro. 8:34; He. 7:25). In Re. 8:3, 4 the golden altar is said to be connected with prayer. It also pictures the truth that men can only pray to God through Jesus Christ (Jn. 14:6; 1 Ti. 2:5; Ep. 5:20). In Israel's tabernacle the priest could not reach the incense altar without first passing the brass altar of sacrifice and the laver of water for cleansing. This taught that people cannot freely pray to God and fellowship with Him until they are redeemed by the blood of Jesus Christ and sanctified by the Word of God (Ep. 5:26; He. 10:19-22). [See Offerings, Tabernacle.]

AL-TASCHITH. [See Music.]

ALUSH (crowd of men, mingling together). Nu. 33:13.

ALVAH (elevated, evil). Ge. 36:40.

ALVAN (very exalted, tall). Ge. 36:23.

AMAL (sorrow). 1 Ch. 7:35.

AMALEK (to lick up). Ge. 36:12; Ex. 17:8; 1 Ch. 1:36.

AMALEKITES. Descendants of Esau who fought against Israel during the Exodus from Egypt. They were perpetual enemies of Israel (Ge. 36:12; Nu. 13:29; 14:45; Ju. 3:13; 6:3, 33; 1 Sa. 15:7; 27:8; 30:1-20).

AMAM (mother, a gathering place). Jos. 15:26.

AMANA (continuance, faith). Song. 4:8.

AMARIAH (Jehovah hath said). Ezr. 7:3; 10:42; Ne. 10:3; 11:4; 12:2, 7; 1 Ch. 6:7, 11, 52; 23:19; 24:23; 2 Ch. 31:14-15; Ze. 1:1.

AMASA (burden-bearer). 2 Sa. 18:25; 19:13; 20:1-13; 2 Ch. 28:12.

AMASAI (burdensome). 1 Ch. 6:35; 12:18; 15:24; 2 Ch. 29:12.

AMASIAH (Jehovah hath borne). 2 Ch. 17:16.

AMAZEMENT. (1) Astonishment; perplexity (Ac. 3:10). (2) Fear (1 Pe. 3:6).

AMAZIAH (the Lord is strong). 2 Ki. 14; 2 Ch. 25; 1 Ch. 4:34; 6:25; Amos 7:10-17.

AMBASSADOR. A representative of a king or government (2 Sa. 10:2; 1 Ki. 5:1). Christians are ambassadors of Christ to the unsaved world (2 Co. 5:15-21). The Christian stands in the very authority of Jesus Christ Himself when he proclaims the Gospel (Mt. 28:18-20).

AMBASSAGE. Representatives (Lk. 14:32).

AMBER. A fossil resin usually found on seacoasts or in alluvial soil. Bright fire color; shade of yellow (Eze. 1:4, 27) (Boyd).

AMBUSHMENT. An ambush (2 Ch. 13:13).

AMEN (so let it be). "Amen" is found many times in the Bible and is an expression of agreement and support (De. 27:15-26; 1 Ki. 1:36; Ps. 41:13; 72:19; 89:52; Mt. 6:13; Ro. 1:25; 9:5; Re. 1:6, 7; 22:21). It is also a common expression among Christians today. Jesus is called "the Amen" (Re. 3:14), meaning that He and His promises are perfectly true and trustworthy (2 Co. 1:20).

AMERCE. To fine (De. 22:19).

AMETHYST. A glassy, clear quartz, nearly purple in color (Ex. 28:19; Re. 21:20) (Analytical).

AMI (extended, increased). Ezr. 2:57.

AMIABLE. Lovely; delightful; worthy of affection (Ps. 84:1).

A-MILLENNIAL. The teaching that the 1,000 year period of Re. 20:2-7 is not a literal 1,000 years. According to a-millennialism, the events recorded in Re. 19-20 are to be interpreted symbolically. In other words, the binding of Satan, the resurrection, and the 1,000 year earthly reign of Christ are believed to be symbols of the present church age and of the heavenly condition of saints, not literal future events.

[The following is from "Amillennialism: A False View of Prophecy" by the late T.P. Simmons.]

Post-millennialism is dead. Solomon said: "Hope deferred maketh the heart sick." Post-millennialism has sickened and expired.

Why Post-Millennialism Died. Post-millennialism believed, for the most part, that the preaching of the gospel would accomplish the conversion of the overwhelming mass of the people of the earth in this age and thus usher in that reign of righteousness alluded to in Revelation 20. Writing in 1883, in *An American Commentary on the New Testament*, Justin A. Smith said: "It has been said that in twenty-five years more, if the present rate of progress continues, India will be as thoroughly Christian as Great Britain is today; there will be thirty millions of Christians in China, and Japan will be as fully Christianized as America is today. The old heathen systems, they tell us, are honey-combed through and through by Christian influence. It

looks as if the day, may come soon, when these systems, struck by vigorous blows, will fall in tremendous collapse. Meantime, every ‘weapon formed against’ Christianity, breaks in the hand that holds it.” That was written seventy-one years ago, and we are farther from post-millennial expectations now than we were at the time it was written. The author of the quoted words did not anticipate the hold that evolution would get on the religious world and the consequent rise of modernism and neo-orthodoxy. Nor did he foresee the rise of those anti-christian philosophies that brought on both world wars and have now culminated in godless communism, which has engulfed more than half of the inhabitants of the world and has turned the world into an armed camp. In the light of the past fifty years it is not hard to understand why post-millennialism died.

Amillennialism Has Come in the Place of Post-millennialism. There has come in the place of post-millennialism a worse scourge. The time was when it was rare to find a post-millennialist among the rank and file of Baptist preachers, but now we have many amillennialists among them. Thus amillennialism has taken over the defunct stock of post-millennialism. This stock has been carefully sorted. Outdated items have been discarded. The remaining items have been renovated. The premises have been painted and made more attractive. New personnel have been employed. An ambitious sales program has been put on. The result is that business is much improved.

The Source of Amillennialism. It is not that amillennialism is really new. No; in essence it is older than post-millennialism. But before the death of post-millennialism it had been largely dormant for two hundred years. Post-millennialism had so many able advocates (such as Broadus, Carroll, Boyce, Pendleton and Mullins) that amillennialism was smothered. But with the passing of post-millennialism, it was rejuvenated. It received a shot-in-the-arm.

Amillennialism had its source in the “philosophy and vain deceit,” against which Paul warned the Colossians (Col 2:8). Philo, a Jewish contemporary of Jesus, set out to blend Hebrew and Greek thought. By the allegorical method he did away everything in the Old Testament that was not in harmony with the philosophy of Plato. In doing this, Philo was simply applying to the Old Testament the principle that the Greeks had employed for centuries in the interpretation of Homer. This allegorizing method of interpretation of Scripture was established in the great center of learning at Alexandria. Here it was passed on to Clement of Alexandria, Dionysius and Origen. It was Origen that did more than any other to popularize this method. The Early Church Premillennial

Premillennialism was the original faith of Christendom. Charles Feinberg, in *Premillennialism or Amillennialism*, says: “Every book that we have read and studied on the question of the millennium, whether it was favorable or unfavorable to the doctrine, or whether it gave full force and value to the testimony or tried to dissipate its implications, admitted freely that the entire Church of the first three centuries was premillennial, almost to a man.” This is admitted by Harnack, Mosheim, Geisler, Chillingworth, Stackhouse, Bishop Newton, Bishop Russell, Gibbon and even by Daniel Whitby. Not only was Montanus a premillennialist, but so also were Justin Martyr, Polycarp, Papias, and Irenaeus [church leaders in the first centuries].

Why the Early Church Was Premillennial. The early church was premillennial because early Christians believed in a characteristically literal interpretation of the Word of God. The departure from the truth of premillennialism on the part of the Catholic church, which is so well inscribed on the pages of history, came as a result of the adoption of the allegorizing or spiritualizing method of interpreting the Scripture already referred to. Because of Origen’s influence in this respect, Milner, the great English historian, said: “No man, not altogether unsound and hypocritical, ever injured the Church more than Origen did.” Other so-called “church fathers” [leaders in the churches in the first centuries] took up this method. From them it passed on to scholastic theologians and was carried over by some Protestant dogmatists.

Amillennialism and Modernism. Just as the modernist has allegorized the first chapters of Genesis, so the amillennialist has allegorized Scriptures that refer to the regathering and conversion of the Jews and the personal reign of Christ on the earth. Moreover amillennialism is like modernism again in that it undertakes to say in a ruthless and arbitrary way what can be true and what can’t be true. It arbitrarily decides that God is through with the Jews as a nation. It decides that the sacrificial system of the Jews could not in anywise be restored without abrogating the new covenant. It decides that Christ and the glorified saints could not rule on this earth over men [who will be] in natural bodies. It makes these decisions, not on the basis of a careful examination of all the Scriptures, but presumptively; and then proceeds to twist the Scripture wherever necessary in order to make it agree. It is no wonder that the modernistic Southern Baptist Theological Seminary [the largest and oldest Southern Baptist seminary in America] is a hotbed of amillennialism [along with all other seminaries of the Southern Baptist Convention]. Modernism and amillennialism are Siamese twins.

The Meaning of the Term “Amillennialism.” Amillennialism means “non-millennialism.” It would have suited amillennialists much better if the Bible had said nothing about the binding of Satan and the reign of Christ and the saints for one thousand years.

In fact it would have suited them if the book of Revelation had never been written. The only use they make of the last nineteen chapters [of Revelation] is to try to explain them away. If they were honest and thought they could get by with it, they would take the position of Dionysius and the Alogi in denying the canonicity of the book of Revelation [saying, in other words, that Revelation doesn't belong in the Bible]. It is a thorn in their sides. But the book of Revelation is with us to stay and amillennialists must make some disposition of the prophecy contained in the book. Thus we have non-millennialists telling us about the millennium. That is like having an atheist write on the attributes of God.

Amillennialism Denies God's Word Concerning Christ's Throne. Amillennialism says that Christ is now on His throne, the throne of David, which was promised to Him (Luke 1:32). But the Bible says that Christ is now on the Father's throne and that He will ascend His own throne when He comes in glory (Re. 3:21; Mt. 25:31).

Denies God's Word Concerning the Binding of Satan. God's Word pictures in Revelation 20 the complete restraint of Satan during the millennium, but amillennialists say the restraint is only partial. That is just a plain, outright, blatant denial of the Word of God. Amillennialists need to be stripped of their pious and hypocritical pretenses and made to stand with all other deniers of the Word of God.

Denies God's Word about the Kingdom of the Beast. No doubt A. Pieters represents the consensus of opinion among amillennialists when he says: “The Battle of Armageddon, in the nineteenth chapter [of Revelation] means the victory of Christianity over Roman paganism, in the first three centuries of our era.” But the Bible describes the pagan Roman Empire when it says “and one is,” that is, one of the seven kings or kingdoms. Then it is said of the beast “he is the eighth” (See Re. 17:10, 11). By no sort of mental gymnastics can any honest man make out to himself that the empire of the beast was pagan Rome. Pagan Rome was in existence when John wrote; and he plainly says after it another was to come; and that the beast was to come still later. The one that was to come in John's day is plainly Papal Rome. And the empire of the beast is still to come. John plainly said in his day that the beast “is not” (Re. 17:8).

Denies the Teaching of God's Word That the Beast Is a Man. The Bible teaches unmistakably that the beast is a man by declaring his number is “the number of a man” (Re. 13:18) and by revealing that he will be cast

into the lake of fire (Re. 19:20) where he is still found at the end of the millennium (Re. 20:10). Only a man who is more interested in maintaining his own notion than in accepting the Word of God would ever dream that the Bible here has reference to anything other than a man. But amillennialism says the beast only represents a system or abstract conception. Thus again it flatly denies the Word of God.

Must Distinguish between Beast and Man of Sin. Since amillennialists do not believe that the second coming of Christ is pictured in Revelation 19, saying that the destruction of the beast portrayed therein is but the triumph of Christianity over Roman paganism, they are logically forced to deny that the “man of sin” in 2 Thessalonians 2:3-8 is the same as the beast of Revelation; because the man of sin is to be destroyed with the brightness of Christ's coming. Yet nothing is plainer than that the man of sin and the beast are identical.

Rejects God's Place for the Second Coming of Christ. Amillennialism rejects God's place for the second coming of Christ and then substitutes its own. This is typical of amillennialism as a whole. It says that we have not the second coming of Christ in Revelation 19, where that coming is plainly pictured to all except those who have blinded their eyes by becoming victims of the “philosophy and vain deceit;” (Colossians 2:8) and then places the second coming in the latter part of Revelation 20, where God makes no mention of it. God has plainly indicated that Revelation 19 sets forth the second coming of Christ by revealing in Zechariah 14:1-4 that at the time when Christ takes vengeance against all nations in the battle of Armageddon (Re. 16:13-16; 19:17-21), “his feet shall stand in that day upon the mount of Olives.” How pitiable it is when one amillennialist says of Zechariah 14:4 “Someone's feet are to ‘stand upon the mount of Olives;’ but it is not certain who the person is.”

Nullifies the Imminency of Christ's Coming. New Testament Christians were commanded to “watch” and Christ's coming was revealed as always impending. After revealing the millennium John represents Jesus as saying again: “Surely I come quickly” (Re. 21:20), which means suddenly rather than soon. This represents the coming of Jesus as the next thing in the prophetic program. This is what the Bible always means by “at hand” or “draweth nigh”. But amillennialism, by representing the thousand years of Revelation 20 as being before Christ's coming and as having extended now for much more than one thousand years, takes all the meaning out of such representations as noted. I doubt that any amillennialist can say that he is expecting Christ at any moment. One amillennialist says that the loosing of Satan (Re. 20:7), which he puts, of

course, before the second advent, will be the revival of paganism; and he says that there will emerge “some kind of collectivism whose paganism embodied in some kind of world state of government will vent its wrath against the saints to stamp out the remembrance of them and historic Christianity in the earth.” Certainly then he cannot believe that Christ’s coming is imminent [could happen at any moment].

Flagrantly Contradicts God’s Word by Teaching a General Resurrection. As plainly as language can express it God’s Word describes a resurrection in which only the righteous take part. (See 1 Th. 4:15-16; 1 Co. 15:21-23; Re. 20:5-6). Then it tells of another resurrection in which only the wicked have part (Re. 20:11,15). But amillennialists think they know more than the inspired writers did about this matter, so they put the two together. The Word of God is not final to amillennialists. Their pet theory is final, so they presumptively rearranged God’s Word to suit that.

Accuses God of Repenting. God says He does not repent of His gifts and calling (Ro. 11:29), but amillennialism says that He does. They admit that God once called national Israel and bestowed national blessings upon them, but they say that these have now been forfeited forever. Thus, according to amillennialism, there is no such thing as the immutability [unchanging nature] of God.

Accuses Jesus and the Prophets of Falsifying. Amillennialists say that when Jesus comes again He will not reestablish the Jewish nation at earthly Jerusalem. Jesus and the prophets said that He would. In Matthew 19:28 Jesus said: “Verily I say unto you, that ye which have followed me, in the regeneration, when the Son of man shall sit on the throne of his glory, ye shall sit on twelve thrones, judging the twelve tribes of Israel.” Now let not any amillennialist expose his ignorance by saying that the “regeneration” here is the triumph of Christianity over paganism in the first three centuries or at any other time.

The apostles have not yet sat on thrones judging the twelve tribes of Israel. Moreover the “regeneration” is represented as coinciding in time with the sitting of Christ on the throne of His Glory, and this is to be when he returns (Mt. 25:31). This regeneration connects with the “restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began” (Acts 3:21) and with Isaiah 65:17-25, where the prophet describes a state of affairs in Jerusalem that could exist only in earthly Jerusalem. It is a state that will involve death, sinners, building houses, planting, laboring, and prayer. The reader perhaps is beginning to feel that I have no patience with amillennialism or time for it. That is exactly right. I regard it as being wholly and absolutely false and as just another system of

deception that has emerged from the bottomless pit to be used of the devil in blighting the lives of individuals and disturbing the peace of churches. I am truly sorry for those who have been duped by it. I urge them to repent and return to their first love. (“Amillennialism: Refuted by the Word of God,” by the late T.P. Simmons, *The Baptist Challenge*, January 1984). [See Allegorical, Millennium, Prophecy, Rapture.]

AMINADAB (noble nation). Lk. 3:33.

AMISH. A group of Mennonites who settled particularly in Pennsylvania, Ohio, Indiana, Illinois, Nebraska, and Canada. [See Mennonite.]

AMITTAI (true). 2 Ki. 14:25; Jon. 1:1).

AMMAH (two ways, a mother). 2 Sa. 2:24.

AMMI (my people). A name God called Israel in Hosea 2:1.

AMMIEL (people of my God). Nu. 13:12; 2 Sa. 9:4-5; 17:27; 1 Ch. 3:5; 26:5.

AMMIHUD (people of Judah). Nu. 1:10; 34:20, 28; 2 Sa. 13:37; 1 Ch. 9:4.

AMMINADIB (the people are generous). Song 6:12.

AMMISHADDI (people of the Almighty). Nu. 1:12; 2:25.

AMMZABAD (people of the giver). 1 Ch. 27:6.

AMMON (son of my relative). A form of Ben-ammi, Lot’s younger son who became the ancestor of the Ammonites (Ge. 19:38).

AMMONITES (workman). Ge. 19:38; Ju. 11:4-33; 2 Sa. 10:6-14; 12:26-31; Ne. 4:3, 7; Eze. 25:1-7. [See Ammon.]

AMNON (faithful). The son of King David who was murdered by Absalom because of his immoral act with Absalom’s sister (2 Sa. 13:1-39).

AMOK (deep). Ne. 12:7.

AMON (workman). 1 Ki. 22:26; 2 Ki. 21:19-26; Ne. 7:59.

AMORITES (mountaineers). Inhabitants of the land of Canaan who fought against Israel (Ex. 3:8; 33:2; Nu. 13:29; Jos. 2:10; 7:7; 9:10; 10:5-14; 11:3; Ju. 1:35; 3:5; 6:10; 11:22).

AMOS (burden-bearer). The prophet of Israel who wrote the book called by his name. He was a farmer until called by God to prophesy against the sins of northern Israel (Amos 1:1; 7:14-15).

AMOZ (strong). Is. 1:1.

AMPHIPOLIS (about the city). An important city of Macedonia. Deriving its name from the fact that it was almost surrounded by the Strymon river (Ac. 17:1) (Analytical).

AMPLIAS (extended, enlarged). Ro. 16:8.

AMRAM (exalted people). Ex. 6:20; Nu. 3:17-27; Ezr. 10:34.

AMRAPHEL (very gigantic). Ge. 14:1.

AMZI (strong). 1 Ch. 6:46; Ne. 11:12.

ANAB (place of grapes). Town of Judah out of which the Anakim were driven (Jos. 11:21; 15:50).

ANAH (answering). Ge. 36:2,14

ANAHARATH (groaning, wrath). Jos. 19:19.

ANAIAH (he answered). Ne. 8:4.

ANAK (long-necked). The founder of the giants called Anakim (Nu. 13:22-28).

ANAKIM. A people of large stature who were conquered by Israel (Nu. 13:22-28; De. 9:2; Jos. 10:36; 11:21-22; 15:13-14; 21:11).

ANAMMELECH (Anu is king). 2 Ki. 17:31.

ANANIAH (Jehovah hath covered). Ne. 3:23; 11:32.

ANANIAS (Jehovah is gracious). A man in the early church who, with his wife Sapphira, lied about their offering and was killed by God (Ac. 5:1-11).

ANATH (answer). Ju. 3:31; 5:6.

ANATHEMA (accursed). The phrase “anathema maranatha” in 1 Co. 16:22 means “accursed at Christ’s coming,” and refers to judgment upon the unsaved at Christ’s return. [See Hell, Judgment, Prophecy, Second Coming.]

ANATHOTH (answers). A city of priests (Jos. 21:18; 1 Ki. 2:26; 1 Ch. 6:60; Je. 1:1; 11:21).

ANCHOR. A device which fastens to the bottom of a lake or ocean and holds a boat in one place (Ac. 27:29-30). Christian hope is said to be “an anchor both sure and steadfast” (He. 6:19), referring to the certainty of one’s salvation in Christ. Compare Jn. 10:27,28; Ro. 5:1-11; Ep. 1:3; 1 Pe. 1:2-5; 1 Jn. 5:11-13. [See Eternal Security, Hope.]

ANCIENTS. Elderly; old age (Ps. 119:100; Is. 3:2). [See Old Age.]

ANDREW (manliness). One of the twelve apostles of Christ (Mt. 4:18; 10:2; Mk. 1:16-18; Jn. 1:35-42).

ANDRONICUS (man conquering). Ro. 16:7.

ANEM (double fountain). 1 Ch. 6:73.

ANER (he shook off, affliction of light). Ge. 14:13.

ANGEL Angels are mentioned about 300 times in Scripture. They are intelligent, powerful spirit beings. They are God’s ministers (Ps. 104:4). The word “angel” means messenger.

The Origin of Angels: (1) They were created by Jesus Christ (Col. 1:16). (2) They were created before the world was made (Job 38:7).

Division of Angels into Good and Evil: There was a rebellion among the angels led by Lucifer, the head

cherub. Lucifer’s rebellion is described in Isa. 14:12-14 and Eze. 28:11-16. He became proud (1 Ti. 3:6) and determined to be “like the most high” (Isa. 14:14). Apparently the angels made choices in that event, whether to follow Lucifer or God. We read of the Father’s angels (Re. 3:5) and the devil’s angels (Re. 12:7, 9). There was a war. “And there was war in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels” (Re. 12:7). **Evil angels** are those which followed Satan in his rebellion against God (Mt. 25:41; Re. 12:9). They are called “the angels that sinned (2 Pe. 2:4) and “the angels which kept not their first estate” (Jude 1:6). They are also called devils (Greek *diamon*) (Mt. 8:31) and evil spirits (Ac. 19:15). They are organized under Satan’s command to help carry out his evil designs in this world (Ep. 6:12). Some of the fallen angels are already in a place of confinement awaiting judgment (2 Pe. 2:4; Jude 6). **Good angels** are those which continue to serve and obey God. They are God’s ministers who obey His commandments and hear His Word (Ps. 103:20-21). They are called “elect angels” (1 Ti. 5:21),

What Are Angels Like? (1) They are spirits (He. 1:7). (2) They are clothed in glorious light (Lu. 2:9; 9:26; Re. 10:1; 18:1). (3) They can fly swiftly (Da. 9:21; Re. 8:13; 14:6), though the Bible does not say that angels have wings. Every time that angels appeared to men in Scripture, they appear as men and not as women and not with wings. (Cherubim and seraphim have wings, but they aren’t specifically called angels, Is. 6:2; Eze. 1:6.) (4) They are always referred to as masculine (Ge. 18:1-2; Ju. 13:3, 6; Lk. 24:3-4). (5) They do not marry (Mt. 22:30). (6) They excel in strength and are mighty (Ps. 103:20; 2 Th. 1:7). (7) They are wise (2 Sa. 14:20). (8) They cannot die (Lk. 20:36).

How Many Angels Are There? There is an innumerable company of them (Heb. 12:22). There are “ten thousand times ten thousand, and thousands of thousands” (Re. 5:11).

What Do Angels Do? (1) They worship God (Re. 5:11-12; Ps. 148:2). (2) They serve and obey God (Ps. 103:20-21). (3) They minister to and protect God’s people (He. 1:14; 13:2). The angels have been involved with redeemed sinners throughout history. They are participants in God’s eternal plan “that in the dispensation of the fulness of times he might to gather together in one all things in Christ” (Eph. 1:10). Angels ministered to Hagar (Ge. 16:7-11), Lot (Ge. 19:1-15), Abraham (Ge. 24:7), Jacob (Ge. 28:12), Moses (Ex. 3:2), Israel in the wilderness (Ex. 14:19; 23:20), Israel in the times of the Judges (Jdg. 21-4), Gideon (Jdg. 6:11-12), Samson’s parents (Jdg. 13), Elijah (1 Ki. 19:5-7; 2 Ki. 1:3, 15), Shadrach, Meshach, and

Abednego (Da. 3:28), and Daniel (Da. 6:22). (4) Angels revealed things to the prophets (Zec. 1:9; Re. 1:1; 17:1; 21:9; 22:6). (5) Angels accompany saints to heaven when they die (Lk. 16:22). (6) Angels had a major role in Christ's incarnation. They appeared to Zacharias (Lu. 1:11-20), Mary (Lu. 1:26-38), Joseph (Mt. 1:20; 2:13, 19), and the shepherds (Lu. 2:8-15). They worshipped Christ (Heb. 1:6). Angels ministered to Christ after the temptation (Mt. 4:11) and at Gethsemane (Lu. 22:43). At the resurrection, angels rolled away the stone from Christ's tomb (Mt. 28:2) and appeared to the disciples (Mt. 28:5; Joh. 20:12). (7) They assist in the Great Commission, though they don't preach the gospel. In the early churches, angels brought the apostles out of prison (Ac. 5:19-20), directed Philip to the Ethiopian eunuch (Ac. 8:26), instructed Cornelius to call Peter (Ac. 10:3-6), brought Peter out of prison (Ac. 12:7-11), and helped Paul (Ac. 27:23). (8) Since the days of the apostles, angels continue to minister to the saints. Angels watch over children who believe in Jesus (Mt. 18:6,10). Hebrews 13:2 says that angels sometimes appear as "strangers." When Paul wrote to Timothy, he charged him "before God, and the Lord Jesus Christ, and the elect angels" (1 Ti. 5:21), which would mean that the angels were aware of Paul's writings and are observers of the things in the churches. We see this in 1 Corinthians 11:10, where the woman is instructed to cover her head as a sign of submission to authority "because of the angels." They are observers. Paul said that "we are made a spectacle unto the world, and to angels, and to men" (1 Co. 4:9), which again reveals that angels are witnesses of the business of gospel preaching. (9) Angels are involved in warning and judgment (Jdg. 2:1-4; 2 Sa. 24:16; 2 Ki. 19:35; 2 Ch. 32:21; Ps. 78:49; Ac. 12:23; Re. 8:6-12; 14:17-20; 15:7; 16:1-21). (10) Angels desire to look into the things of the gospel (1 Pe. 1:12), and they are learning from God's revelations to and workings in the church (Ep. 3:10). (11) Angels will return with Christ and divide the saved from the unsaved before the establishment of Christ's kingdom (Mt. 13:41; 24:31; 2 Th. 1:7-8). Angels will be witnesses of Jesus' judgments on men after His return (Lu. 12:8-9). This probably refers to the judgment of the nations (Mt. 25:31-48). (12) An angel will bind Satan (Re. 20:1-3). (13) Angels guard the gates of the New Jerusalem (Re. 21:12).

What Christians Can Learn from Angels: (1) Worship (Re. 5:11). (2) Obedience and service (Ps. 103:20-21). (3) Interest in God's Word (1 Pe. 1:12). (4) Love for Jesus (Lk. 2:13-15; Mt. 4:11). (5) Excitement about sinners being saved (Lk. 15:10). [See Archangel, Cherubim, Devils, Gabriel, Michael, Satan, Seraphim.]

ANGEL OF THE LORD. "In the O.T. the expression 'the angel of the Lord' (sometimes 'angel of God')

usually implies the presence of Deity in angelic form (Ge. 16:1-13; 21:17-19; 22:11-16; 31:11-13; Ex. 3:2-4; Ju. 2:1; 6:12-16; 13:3-22)" (Scofield Reference Bible). These O.T. appearances of God in human form are foreviews of the incarnation of Jesus Christ as "God manifest in the flesh" (Mt. 1:23; 1 Ti. 3:16). Not all of the O.T. references to "angel of the Lord" are pre-incarnations of Christ; some are references to ordinary angels (Ju. 13:16). [See Angel.]

ANGER. The Bible speaks of two basic kinds of anger or wrath: the unrighteous anger of man and the righteous anger of God. Man's anger is defined by Webster as "a violent passion of the mind excited by a real or supposed injury; usually accompanied with a propensity to take vengeance, or to obtain satisfaction from the offending party. This passion however varies in degrees of violence, and in ingenuous minds, may be attended only with a desire to reprove or chide the offender. Anger may be inflamed till it rises to rage and a temporary delirium." Man's unrighteous anger arises from his sinful nature (Ga. 5:20). Anger is "the desire of the flesh to strike out at anything that threatens self interests" (Bunnell). The Lord Jesus Christ closely connected anger with murder (Mt. 5:21-22). As theft is the product of covetousness, and adultery is the product of lust, murder is the product of anger.

Warnings about Man's Unrighteous Anger: (1) It causes one to do foolish things (Pr. 14:17). (2) It is the result of pride (Pr. 13:10). (3) It poisons others (Pr. 22:24-25). (4) It stirs up strife and sin (Pr. 15:18; 29:22). (5) It results in punishment (Pr. 19:19). (6) It can be tempered with soft words (Pr. 15:1). (6) God warns about becoming friends with an angry man (Pr. 22:24-25). (7) Control of anger requires that one have rule over his own spirit (Pr. 16:32; 25:28). (8) A man's wisdom causes him to control his anger (Pr. 19:11). (9) It is to be put away from the Christian's life (Col. 3:8).

Examples of Righteous Anger: (1) Indignation against sin (Ps. 119:53, 104, 113, 128, 136, 139, 158, 163; Pr. 28:4; Je. 15:17; Ro. 12:9; Ep. 5:11). (2) Indignation against false teachers and false doctrine (Je. 23:9-11; Mt. 23; Tit. 1:9-11; Galatians; Jude 14-15). (3) Indignation against hypocrisy and evil among Christian leaders (Ga. 2:11-14). Jesus Christ was angry at man's hardheartedness (Mk. 3:5) and at false teaching (Mt. 23). Some men of God who were angry at unrighteousness: Enoch (Jude 14-15), Moses (Ex. 32:19-20), the Psalmist (Ps. 119:53), Jeremiah (Je. 23:9-11), Jesus (Mt. 23), Paul (Ga. 2:11-14; Ac. 13:9-11).

Proverbs 25:23: "There is a place for anger as well as for love. As in nature a gloomy tempest serves some beneficial purposes for which calm sunshine has no faculty; so in morals a frown on an honest man's brow

is, in its own place, as needful and useful as the sweetest smile that kindness ever kindles on a human countenance. A gentle, loving character is much admired, and, where it is genuine, deserves all the admiration it has ever gotten yet. These features, however, constitute only one side of a man, and we must see the other side ere we can pronounce an intelligent judgment on his worth. ... If he has not the faculty of frowning, I would not give much for his smile. ... We don't want a fretful, passionate man; and if we did, we would find one without searching long or going far. We want neither a man of wrath, nor a man of undiscriminating, unvarying softness. We want something with two sides; that is, a solid, real character. Let us have a man who loves good and hates evil, and who, in place and time convenient, can make either emotion manifest in his countenance. ... The gentleness which will have peace on any terms, is neither pleasing to the Lord nor beneficial to men; if there is no pungency there will be no purifying" William Arnot, *Proverbs*). [See Bitterness, Brawler, Clamour, Fool, Day of the Lord, Dissension, Great Tribulation, Judgment, Malice, Sin, Strife, Striker, Variance.]

ANGLE. A fishing rod with line and hook (Is. 19:8; Ha. 1:15). [See Fishing.]

ANGLICAN CHURCH. The Church of England was formed in 1534 when King Henry VIII rebelled against the Roman Catholic pope and proclaimed himself the head of a national church in England. The break was not over religion; it was over lust. Henry wanted to divorce his first wife, Catherine, and marry a lovely young lady in the court named Anne Boleyn. Catherine had born Henry a female child named Mary but she could not bear the much-desired male child. The pope refused to grant the divorce, so Henry, never one to be told no, formed his own state church.

In spite of the break with the pope, Henry remained a Catholic in doctrine all his life. In fact, he hated Protestantism. Historian S.M. Houghton tells us that he "remained a bitter enemy of the reformed faith ... whatever else he did, he had no love for Protestant doctrine and Protestant worship" (*Sketches from Church History*, p. 112). Only 13 years before he broke with the pope, Henry had written a treatise titled "Defense of the Seven Sacraments against Martin Luther" and dedicated it to Pope Paul III. The pope showed his appreciation by awarding Henry the title "Defender of the Faith." In this treatise, Henry had defended the doctrine of the papacy!

Edward VI (1547-1553). The Church of England took a more Protestant turn when Henry died and his young son, Edward, took the throne. Edward was Henry's only legitimate son. His mother, Henry's third wife, Jane Seymour, was a Protestant and had apparently trained

Edward in the doctrines of the Word of God from a Protestant perspective. When the boy king ascended to the throne at age nine (as Edward VI), it is said that he ordered a Bible to be carried before him in the royal procession, and his short reign brought a large measure of peace and liberty to the British kingdom. (This does not mean there was complete religious liberty; two Baptists were burned during Edward's reign.)

Under Edward, there was liberty for the distribution and reading of the Word of God. In the days before that, under Henry VIII, Bibles were largely forbidden and countless copies were burned, as were many of their owners. In contrast, under Edward's reign there were 48 printings of the New Testament and the complete Bible.

Progress was also made to conform the Church of England to a Protestant pattern in doctrine and practice. Some (though by no means all) of the Catholic dogmas were rejected. Mass was abolished. Church services were conducted in English rather than Latin. A Protestant confession of faith was written by Archbishop Thomas Cranmer that eventually became the Thirty-Nine Articles of the Church of England. Many immigrants who had fled to Europe because of the persecutions under Henry returned.

It must be noted that Cranmer's statement of faith contained many doctrinal heresies. He taught that baptism was necessary for eternal salvation, that baptism is for infants, and that when infants are baptized, their sins are remitted. Cranmer condemned Anabaptist doctrine as "detestable heresies."

The Reformation in the Church of England under Edward was short lived. Edward had reigned only six and a half years, from 1547 to 1553, when he died at the tender age of 16.

Queen Mary (1553-1558). Upon the death of Edward, Henry's elder daughter Mary ascended to the throne. During the reign of Mary, Bible-believers were tormented bitterly throughout the land. Mary was a staunch Romanist, and Rome wasted no time in using her ascension to the throne to reclaim its power over England. In November 1554, the pope's handpicked man, Cardinal Reginald Pole, arrived from Italy "with a commission to reconcile England to the papacy and to absolve it from the sin of schism" (Elton, *Reform & Reformation*, pp. 378,379). The British Parliament then in session submitted to the pope's legate and "revived the old heresy laws" (Elton, *Ibid.*, p. 384). There followed four years of torment for Bible believers. Elton tells us that "even by contemporary standards, the Marian heresy-hunt was exceptionally bloody" (*Ibid.*, p. 387). Some modern historians have suggested that John Foxe's account of those persecutions is highly exaggerated. Elton debunks this. "Foxe's *Acts and Monuments* (his *Book of Martyrs*), first published in

1563, did not (as apologists would have it) create a legend; it commemorated a truth" (*Ibid.*, p. 386).

Under Mary, some 250 Protestants and Baptists were burnt at the stake. Nearly 100 more perished under torture and in prisons. Hundreds of Bible believers were forced to flee to the Continent. "Reading the English Bible and offering Protestant prayers were forbidden under penalty of death. To accomplish her purpose the queen resorted freely to the rack and the fagot, and as a result came to be known as Bloody Mary" (Simms, *Bible from the Beginning*, p. 182).

The rage of English Catholic authorities against the Bible during Mary's reign was such that even the Scripture texts painted on church walls were required to be removed. "Bishop Bonner went so far in his christian zeal, as he called his angry and irregular passion, as by his mandate, dated October 25, 1554, to require all parsons, &c. to warn their church-wardens to abolish and extinguish the texts of Scripture painted on the church-walls, which, he said, were wrongly applied, and opened a window to all vices, and utterly closed up the way to virtue. ... At this visitation likewise, it seems as if the English Bibles and Common-Prayer Books were all ordered to be taken out of churches, and the texts of Scripture on the walls defaced. Since at the visitation of the diocese of Canterbury, 1565, I find the following presentment made by the churchwardens of Wemingswold, in Kent, viz. That they have had no Bible since their church was defaced ten years before" (John Lewis, *History of the English Translations of the Bible*, pp. 198,201).

Bible translator John Rogers was the first to fall victim to Mary's fury in 1555. Rogers was the man who published the first complete Tyndale Bible, which was left uncompleted by Tyndale's martyrdom. Rogers' translation was known as the Matthew's Bible, because his pen name Thomas Matthew appeared on its title page.

The bones of two other Bible translators were burned by Queen Mary. These were Paul Fagius and Martin Bucer. In 1548, these two renowned European scholars had been invited by Archbishop Cranmer to come to England and assume professorships at Cambridge. He desired that they undertake the revision of the English Bible. Fagius began work on the Old Testament, and Bucer started with the Gospel of John, but sickness and death intervened to stop this project (Daiches, *The King James Version of the English Bible*, pp. 46, 47, 149). Their sacred work was so hated by Rome that their bones were dug up and burned.

The suffering of Bible-believers during Rome's resurgence in England was not limited to the torments of death. "But martyrdom was often a relief from more barbarous atrocities. In the sad winter months which

were approaching, the poor men and women, who, untried and uncondemned, were crowded into the bishops' prisons, experienced such miseries as the very dogs could scarcely suffer and survive. They were beaten, they were starved, they were flung into dark fetid dens, where rotting straw was their bed, their feet were fettered in the stocks, and their clothes were their only covering, while the wretches who died in their misery were flung out into the fields where none might bury them" (Froude, *History of England*, V, p. 559).

Since most histories ignore this fact, I feel constrained to mention it, though it is sad and unpleasant. *Many of the Protestants who were burned and otherwise persecuted under Queen Mary, had themselves persecuted, or else supported the persecution of Baptists.*

Thomas Cranmer, who was burned by Mary on March 21, 1556, convicted and burned Anabaptists both during the reign of Henry VIII and during that of Edward VI. Under Henry, Cranmer (who had supported the persecution against translator William Tyndale) had been appointed to hunt out Anabaptists, to burn their books, and to turn the Anabaptists over to the secular arm of government to be executed if they refused to repent. During the reign of Edward VI, Cranmer again had opportunity to have two Anabaptists burned. One of those burned by Cranmer was Joan Boucher (Joan of Kent), of whom we will say more in a moment. Another of those burned by Cranmer under Edward was an Anabaptist preacher named Humphrey Middleton. When Cranmer threatened him with death, the intrepid Baptist replied, "Reverend sir, pass what sentence you think fit upon us. But that you may not say that you were not forewarned, I testify that your turn may be next" It was only a few years later that the Protestant Cranmer, who had supported the burning of the Baptists Boucher and Middleton and others, was himself burned by the Catholic Mary (Evans, *Early English Baptists*, volume 1).

Hugh Latimer is another example. He was burned by Mary on October 17, 1555. Latimer was the chaplain to Henry VIII and the bishop of London under Edward VI, and though he had the reputation of being a kind man, that kindness didn't extend to the Anabaptists. In one of his sermons preached before King Edward, Latimer called the Anabaptists "poisoned heretics" and referred to their burnings, callously saying, "Well, let them go" (*Cranmer's Sermons*, Parker Society, vol. v). This was only a few years before he was burned, in his own turn, by Mary. In regard to their own martyrs, the Protestants certainly have not evidenced the attitude of Cranmer, "Well, let them go" — in other words, good riddance. By no means have they had this attitude. The Protestant historians, such as Foxe and Wylie and a

thousand others, have raised great memorials to the memory of their own martyrs, but these same historians have often raised nothing but reproach upon the memory of the Baptist martyrs.

Another example is *Nicholas Ridley*, who was burned by Mary on October 17, 1555 (at the same time as Latimer). Like Cranmer, Ridley was involved in the death sentence of Joan Boucher (Joan of Kent) during the reign of Edward VI. Ridley attempted to get Boucher to renounce her doctrine. She was an Anabaptist from Kent, a member of a small congregation in the town of Eythorne. She was an intimate friend of the godly Ann Askew who was burned during the reign of Henry VIII. Joan was charged with “holding that Christ was not incarnate of the Virgin Mary,” but the charge was not true. She held an eccentric and erroneous belief that Mary had two seeds, one natural and one spiritual, and that Christ was the spiritual seed. In reading the accounts of the trial, it is difficult to know exactly what she meant by this, but this much is clear: she plainly testified that Mary was a virgin when Jesus was born and that she accepted Christ as both man and God and as the virgin-born Son of God. Thus, if she believed some strange thing about Mary’s seed, certainly it was not a very great heresy. The heresies of infant baptism and baptismal regeneration, both of which were held by those who condemned Joan, are greater errors.

John Philpot, who was burned by Mary on December 18, 1555, was also in favor of Joan of Kent’s burning. Philpot testified, “As for Joan of Kent, she was a vain woman (I knew her well), and a heretic indeed, well worthy to be burnt...” (*Philpot’s Works*, Parker Society, p. 55).

Another example is *John Rogers*. He supported the burning of an Anabaptist named Joan Boucher during the reign of Edward VI. The historian John Foxe, who, to his credit, was opposed to the burning and who tried to save the woman, begged his friend Rogers to help him. Rogers refused, saying that she ought to be burned and spoke of death by burning as a light thing. Foxe seized the hand of Rogers and replied, “Well, it may so happen that you yourself will have your hands full of this mild burning” (*Thomas Armitage, A History of the Baptists*, 1890). We wonder if Rogers thought about that statement, when, a few years later, he was led out to a pile of faggots and burned before his wife and 15 children under the Catholic Queen Mary.

Mary’s earthly end came quickly, and it was frightful to behold. She was abandoned by her Spanish husband, Philip, who shamed her with his public affection for other women. She was tormented with mental depressions and fears. She thought that she was pregnant, but this bright hope turned out to be the figment of her own imagination. “... the impression

grew daily that the Queen had not been pregnant at all. ... From confidence she fell into anxiety, from anxiety into fear, from fear into wildness and despondency. ... Her women now understood her condition; she was sick of a mortal disease; but they durst not tell her ... Throughout May [1555] she remained in her apartments waiting—waiting—in passionate restlessness. With stomach swollen, and features shrunk and haggard, she would sit upon the floor, with her knees drawn up to her face, in an agony of doubt; and in mockery of her wretchedness...” (Froude, v, pp. 520, 21). Thinking that God was displeased with her because she had not destroyed all of the Protestants, she wrote a letter to hasten the persecutions. “Under the fresh impulse of this letter, fifty persons were put to death at the stake in the three ensuing months...” (Froude, V, p. 523).

Mary died on November 15, 1558, at age 43, childless, in the sixth year of her evil reign.

Elizabeth I (1558-1603), the daughter of Henry’s second wife, Anne Boleyn, ascended to the throne after Mary and relative peace settled over England. The Protestant character of the Church of England was resumed under Elizabeth. The Thirty-Nine Articles were drawn up from the confession that had been written by Cranmer during Edward’s reign.

Elizabeth loved pomp and circumstance and a very ritualistic Catholic-like church liturgy; and during this time, the Puritans within the Anglican Church called for a further reformation. They preached a personal conversion experience, a high standard of morality for professing Christians, and church discipline against unrepentant sin. They opposed the Catholic-like ritualism that remained within the Church of England under Elizabeth. The term Puritan, like many others in church history, was a general term that encompassed a wide variety of thought and practice. Some Puritans called for a presbyterian type of church government; some were congregational; while others were content with the Anglican Church’s episcopacy or rule of bishops. Most of them accepted the Protestant error of infant baptism, though. Many eventually left and formed separate churches, called by various names such as Congregationalists, Independents, Brownists, and Separatists. The Pilgrims that first settled America were of this persuasion.

When Elizabeth died, James I (1603-25) ascended the throne of England. It was this king who authorized the translation of that masterpiece of English Scripture, the King James Bible, which appeared in 1611.

The Anglican Church continued to persecute those who tried to worship independently until almost the end of the 17th century. The last man burned alive in England for his religion was Edward Wightman, a Baptist, on April

11, 1612 (under James I). Imprisonments and other forms of punishment continued until 1689. Many Baptist preachers had long prison terms in 17th-century England. Francis Bampfield died in prison after spending the last nine years of his life in bonds. John Miller was confined ten years. Henry Forty spent twelve years in prison. John Bunyan wrote his famous *Pilgrim's Progress* while languishing in prison for 12 long years, unable to care for his wife and beloved blind daughter. Joseph Wright lay in Maidstone jail for twenty years. George Fownes died in Gloucester jail. Thomas Delaune and many others died in the wretched Newgate Prison. Samuel Howe died in prison in 1640 and was buried beside a roadway because the Church of England refused to allow him to be buried in a cemetery.

Bible believers were viciously persecuted during the reigns of Charles II (1660-1685) and James II (1685-1688).

The "Act of Uniformity" in 1662 subjected many to beatings and imprisonment.

The first Conventicle Act in 1664 forbade all worship assemblies that did not conform to the Church of England. Penalties were severe fines and imprisonment and for a third offence, banishment to America for seven years.

The Five-Mile Act in 1665 forbade non-conformist preachers to go within five miles of any city or town that had a Church of England congregation. It also forbade them to teach in any public or private school. The penalty for each offense was a severe fine that was beyond the means of most to pay.

The second Conventicle Act in 1670 was worse yet. In addition to imprisonment and other torments, it called for harsh fines not only on all non-conformist worshippers and preachers, but upon the owners of any buildings used for non-conformist meetings. The fines were paid by the sale of the believers' possessions, which were often sold for a pittance of their real value. Since a third of the price of the fine went to the informer, many were motivated to report on the separatists. Many were impoverished. Fathers languishing in prison could do nothing to assist their destitute families.

The long arm of the Anglican Church also brought persecution to Bible believers in America before her independence. The Virginia colony was Anglican, and in 1643, the governor unleashed persecution against dissenters. Many were whipped, branded, incarcerated, fined, and driven out of the colony.

Between 1660 and 1689, some 70,000 men and women suffered under religious persecution; 8,000 perished; and tens of millions of dollars were paid in fines. (The previous information about the persecution

of the Church of England in the 17th century are adapted from Cushing Hassell, *History of the Church of God*, 1886).

The Anglican Church Today

According to the London-based Anglican Consultative Council, there are more than 70 million Anglicans in 164 countries. The Episcopal Church in America is part of the worldwide Anglican communion. Though the Church of England claims a membership of 27 million, this counts every person who has been baptized as an infant; only nine million have been confirmed, and fewer than 1.7 million attend services even at Christmas or Easter when attendance is at its peak.

Though not under papal authority, many Catholic practices remain intact in the Church of England.

Episcopal church government: Anglican church government is the unbiblical episcopal system—the local church is governed by outside control through a hierarchy of priests and bishops. The highest Anglican bishop is called the Archbishop of Canterbury. [See Church.]

Infant baptism: The Anglican Church practices infant baptism, teaching that infants receive the Holy Spirit and are regenerated through baptism. [See Baptism - Infant.]

Ritualistic worship: The Anglican Church has a highly ritualistic form of worship foreign to that of the churches of the N.T. They use prayer books and follow a formal liturgy. Contrary to the apostolic pattern, they have a special priesthood and seven sacraments (Baptism, Eucharist, Confirmation, Penance, Ordination, Matrimony, and Healing). The sacraments are defined as "outward and visible signs of inward and spiritual grace, given by Christ as sure and certain means by which we receive that grace" (The Book of Common Prayer). Thus, like the Catholic Church, the Anglican Church falsely believes the sacraments to be channels of Christ's grace. The Lord's Supper is called the "Holy Eucharist" and is considered, not simply a memorial meal, but an event in which Christ becomes present in the bread and wine. Episcopal priests believe they are somehow offering the sacrifice of Christ in their Eucharist. "Q. Why is the Eucharist called a sacrifice? A. Because the Eucharist, the Church's sacrifice of praise and thanksgiving, is the way by which the sacrifice of Christ is made present, and in which he unites us to his one offering of himself" (Book of Common Prayer). *The Handbook of Denominations in the United States* observes that "the Episcopal Church [the American branch of the Church of England] believes in the real presence of Christ in the elements of the Eucharist." [See Church.]

We can see, then, that though the Church of England is separate from the Catholic Church organizationally, it has clung to many of the false beliefs and practices of Romanism.

Modernism: In this century liberalism has largely taken over the Anglican denomination. A large percentage of its bishops and pastors are modernists who deny the miracles of the Bible. Former Archbishop of Canterbury Robert Runcie illustrates this sad trend. In an interview with a newspaper the editor picked up in London on Easter 1982, Runcie was asked about the meaning of the cross. He replied, "As to that, I am an agnostic." Runcie was not certain of the meaning of the cross! In the same interview he said he felt Buddhism is a proper way to God and that Christians should not say that Jesus Christ is the only way of salvation. Anglican bishop David Jenkins openly questions every major teaching of the Bible. Of Christ's resurrection, this Church of England bishop says, "The Christian is not bound up with freak biology or corpses getting up and walking around." Of Christ's virgin birth, Jenkins says, "As for the virgin birth, they're the sort of stories that get told after you already believe somebody is very important. You don't have to believe in the virgin birth..." [See Modernism.]

Ecumenism: For the past two decades or more many Anglican leaders, including the archbishops, have been attempting to reconcile the Church of England with the RCC. The Catholic pope visited England for the first time in 1982 and held a joint meeting and service with Archbishop of Canterbury Robert Runcie. Runcie has said, "We should like to see the churches of England, Scotland, the United States and any other countries, bound together in one body. If the pope would like to come in as chairman, we should all welcome him" (*Why Were Our Reformers Burned?* p. 13). After three years of theological debate, the members of the Second Anglican-Roman Catholic International Commission issued a statement which concluded that the doctrine of salvation taught by Rome and by Anglicanism is so close that there need be no more division between them. They are correct, of course, because both preach a false sacramental gospel which adds the works of the church to the free salvation in Jesus Christ.

Women priests: As of 1993, 17 of the 30 independent Anglican communions around the world had approved ordination of women priests. The Episcopal Church in the United States, which approved women's ordination in 1976, has 1,070. The Episcopalians ordained the first Anglican female bishop in 1989. The "mother church" in England gave final approval for the ordination of women priests in 1993.

Syncretism and Universalism: Speaking in Bahrain on November 3, 2001, George Carey, the Archbishop of

Canterbury, the head of the worldwide communion of Anglican churches, called Mohammed "a great religious leader whose influence on millions has been for the good." To the contrary, Mohammed has influenced multitudes to follow a false gospel to eternal hell. Carey said that "interfaith dialogue is not an option but a necessity." Carey spoke commendably of the writings of modernist John Hick and did not condemn Hick's claims that Christians should stop claiming that Jesus Christ is the only Lord and Saviour and that there is only one God and one faith. Carey belittled and condemned fundamentalists or "dogmatists," as he called them, who carry "banners pronouncing that Jesus is the answer" and who refuse to dialogue with other religions. He said Christians, Jews, and Muslims worship the same God and that Muslims and Christians are brothers. The title of Carey's message was "How Far Can We Travel Together?" The Bible answered that almost 2,000 years ago. "Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? And what concord hath Christ with Belial? or what part hath he that believeth with an infidel? And what agreement hath the temple of God with idols? . . . Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you" (2 Co. 6:14-17). The Lord's Apostles, who started the first churches, did not dialogue with idolaters; they preached the blessed Gospel to them. Ecumenists dialogue because they have no truth to preach. [See Pastor, Deacon, Ecumenical, Episcopal, Women Preachers, World Council of Churches.]

ANIAM (sighing of the people). 1 Ch. 7:19.

ANIM (fountains). A town of Judah (Jos. 15:50).

ANIMAL. [See Beast.]

ANIMISM. The belief that natural phenomena and objects, as rocks, trees, the wind, etc., are alive and have souls (Webster's Deluxe Unabridged Dictionary). The Bible says God created the world; but God is not the world. The inanimate creation is not living soul. There are spirit forces, devils and angels, who operate in the world, but these are created beings separate from the elements of this world. [See Devils, God, Idolatry, Satan, Soul.]

ANISE. The aromatic seed of a plant of the parsley family, the oil of which is used in medicine, cooking and liqueurs for its licorice-like flavor (Random House) (Mt. 23:23).

ANNA (grace). The aged widow who rejoiced in the baby Jesus when He was first brought to the temple (Lk. 2:36-38).

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

ANNAS (grace of Jehovah). Lk. 3:2; Jn. 18:13; Ac. 4:6; Lu. 3:2.

ANNIHILATION. The false idea that Satan and the unsaved will be utterly consumed in the lake of fire. In reality, the Bible teaches that Satan and the unsaved will suffer eternal conscious torment (Mt. 25:46; Re. 14:9-11; 20:10, 15). Groups which hold the view of annihilation include the Seventh-day Adventists and the Jehovah's Witnesses. [See Death, Hell, Jehovah's Witnesses, Seventh-day Adventism.]

ANOINT. To pour or rub with an ointment. In the Bible there are many different kinds of anointings: (1) Anointing the head of a guest as a token of hospitality (Lk. 7:46; Ps. 23:5). (2) Anointing the head of the high priest (Ex. 29:7; 40:13). This symbolizes the anointing of the Holy Spirit upon the Lord Jesus Christ, our Great High Priest (Ac. 4:27; 10:38; Mt. 3:16). (3) Anointing the sons of Aaron (Ex. 30:30; 40:15). This symbolizes the Holy Spirit's anointing of Christians (2 Co. 1:21; 1 Jn. 2:27). (4) Anointing on the offerings (Ex. 29:2; Le. 2:4). This symbolizes Jesus anointed by the Holy Spirit. See verses listed under #2 above. (5) Anointing the head of a king (1 Sa. 9:16; 15:1; 16:3,12; 1 Ki. 1:34). This symbolizes God's choice of the man and the Holy Spirit's anointing for service. (6) Anointing to heal the sick (Ja. 5:14). This is symbolic of the Holy Spirit's healing ministry. The same Greek translated "anoint" is translated "unction" in 1 Jn. 2:20. [See Healing, High Priest, Holy Spirit, Jesus Christ, Unction.]

ANON. Immediately; directly (Mt. 13:20).

ANTHOTHIJAH (answers of Jehovah), 1 Ch. 8:24.

ANTHROPOLOGY. The doctrine relating to man. [See Creation, Heart, Sin, Soul, Spirit, Justification.]

ANTICHRIST. A N.T. word used in two senses: 1 Jn. 2:18 speaks both of present antichrists and a future Antichrist. (1) The term antichrist refers in general to Satan's working in the world whereby he resists the preaching of the gospel of Jesus Christ and particularly attacks the deity of Christ (1 Jn. 2:18-33; 4:1-3; 2 Jn. 7). This evil work is as old as the world, but began in a special way in the days of the apostles and is carried on by false teachers energized by demonic powers (1 Ti. 4:1; 2 Ti. 3:13; 2 Pe. 2:1; 1 Jo. 4:1). (2) Antichrist also refers to the man who will arise in the world to make one final attempt to destroy Christ's work and people before Jesus returns from heaven (Re. 13).

The N.T. teaches that the evil workings in this world will grow increasingly perverse, culminating in the brief worldwide rule of the antichrist just prior to Christ's return. Compare 2 Ti. 3:13; Mt. 24:24; 2 Th. 2:1-12; Re. 13.

The prophet Daniel foretold of a "little horn" which would come into the world and do terrible things. Jesus

said this "little horn" is yet future and will come during the tribulation period just prior to His coming (Mt. 24:15-29; Da. 8:11; 9:27; 11:31; 12:1). The "little horn" in Daniel, the "man of sin" in 2 Th. 2, and the "beast" in Re. 13 refer to the same person.

Bible Names for the Antichrist: (1) Little horn (Da. 7:8; 8:9). (2) King of fierce countenance (Da. 8:23). (3) Prince that shall come (Da. 9:26-27). (4) Man of sin (2 Th. 2:3). (5) Son of perdition (2 Th. 2:3). (6) That wicked (2 Th. 2:8). (7) Antichrist (1 Jn. 2:18).

The Nationality of the Antichrist: Antichrist will arise out of and rule over the revived Roman empire. He is the prince of the people who destroyed Jerusalem after Christ's death (Da. 9:26-27). This, of course, was Rome.

Old Testament Types of the Antichrist. The following is from H.L. Wilmington's *Guide to the Bible*: (1) Cain—by his murder of the chosen seed (Ge. 4:5-14; Jude 11; 1 Jn. 3:12). (2) Nimrod—by his creation of Babylon and the tower of Babel (Ge. 10:11). (3) Pharaoh—by his oppression of God's people (Ex. 1:8-22). (4) Korah—by his rebellion (Nu. 16:1-3; Jude 11). (5) Balaam—by his attempt to curse Israel (Nu. 23:24; 2 Pe. 2:15; Jude 11; Re. 2:14). (6) Saul—by his intrusion into the office of the priesthood (1 Sa. 13:9-13). (7) Goliath—by his proud boasting (1 Sa. 17). (8) Absalom—by his attempt to steal the throne of David (2 Sa. 15:1-6). (9) Jeroboam—by his substitute religion (1 Ki. 12:25-31). (10) Sennacherib—by his efforts to destroy Jerusalem (2 Ki. 18:17). (11) Nebuchadnezzar—by his golden statue (Da. 3:1-7). (12) Haman—by his plot to exterminate the Jews (Es. 3). (13) Antiochus Epiphanes—by his defilement of the temple (Da. 11:21-35).

The Reign of the Antichrist: (1) The time period of his rule: the great tribulation just preceding Christ's return (Mt. 24:15-31). (2) The length of his rule: seven years altogether (Da. 9:27), but he will be given 3.5 years (42 months) of complete power (Re. 13:5). [See Seventy Weeks for more information.] (3) The extent of his rule: all the world (Re. 13:7; Da. 7:23). He will rule all people, nations, religions (Re. 13:14, 15), and the entire world economy (Re. 13:17). (4) The source of his power—Satan (2 Th. 2:9; Re. 13:4). (5) His rise to power: a. It involves a great miracle (Re. 13:3-4). b. It involves a peace pact with Israel (Da. 9:27). c. It involves the overthrow of other kings (Da. 7:8,24). (6) The characteristics of his rule: a. He rules by miracles and deception (Re. 13:11-15; 2 Th. 2:9-12). b. He rules by terror, persecution (Re. 13:15). c. He rules by force (Re. 13:16, 17).

The Mysterious Origin of the Antichrist: The beast ascends out of the bottomless pit. He might be a demon (Re. 11:7; 17:8). Antichrist will be Satan incarnate in

some mysterious way, and yet he will also remain an independent personality who will be cast into the lake of fire with the false prophet 1,000 years before Satan meets the same doom (Re. 19:20; 20:7-10).

The Character of the Antichrist: (1) He will be a blasphemer, a hater of God (Re. 13:5-6). (2) He will be a murderer and a destroyer (Re. 13:7,15; Da. 7:23; 8:24). (3) He will be a liar and deceiver (2 Th. 2:9-10). (4) He will have great intelligence (Da. 8:23). (5) He will be exceedingly proud (Da. 8:25). (6) He will have an impressive appearance (Da. 7:20; 8:23). (7) He will exalt himself (Da. 11:36,37). (8) He will worship military might (Da. 11:38).

The End of the Antichrist: Antichrist will be overthrown at the coming of the Lord Jesus Christ and cast into the lake of fire to suffer eternal torment (2 Th. 2:8; Re. 19:19-21). [See Abomination of Desolation, Bottomless Pit, Daniel, Great Tribulation, Prophecy.]

ANTINOMIANISM. The teaching that the gospel or the Christian faith does away with the old moral law, so that the Christian is not bound by it (Handbook). Antinomians are those who claim to be Christians but refuse to follow any moral code, claiming that Christian freedom liberates them to live entirely as they please. The Bible warns Christians to avoid this false doctrine (1 Co. 6:12; 10:23; Ga. 5:13; Ep. 5:5-11; 1 Ti. 6:3-5; 1 Pe. 2:16). [See Separation, Sin, World.]

ANTIOCH (who fights a chariot). Together with Jerusalem, the greatest center of the early Christian church. Located on the northeast corner of the Mediterranean Sea, about 20 miles inland, it was the third largest city in the Roman empire. Here the followers of Christ were first called Christian (Ac. 11:20-26), and here Paul began his ministry to the Gentile world (Ac. 13:1-4) (Famous Bible Places).

ANTIPAS (against all). Re. 2:13.

ANTIPATRIS (over against). Ac. 23:31.

ANTITYPE. The fulfillment, or reality, of a type. [See Type.]

ANTOTHIJAH (answers, or songs, of the Lord). 1 Ch. 8:24.

ANUB (joined, or bound, together). 1 Ch. 4:8.

ANXIOUS. Worrying; fretting; carefulness. [See Careful.]

ANYWAYS. Any wise; in any manner (Le. 20:4; Nu. 30:15; 2 Ch. 32:13).

ANY WHILE. For any length of time (Mk. 15:44).

ANY WISE. [See Wise, Any.]

APACE. At a great pace; swiftly (2 Sa. 18:25; Ps. 68:12; Je. 46:5).

APELLES (black). Ro. 16:10.

APARSACHITES (dividing). Ezr. 6:6.

APARSATHCHITES (dividing, tearing asunder). Ezr. 4:9.

APHEK (fortress). Jos. 12:18.

APHEKAH (vigor, rapid stream). Jos. 15:53.

APHIK (soundness, strength). Jud. 1:31.

APHRAH (dust, female fawn). Mi. 1:10.

APHSES (dispersion). 1 Ch. 24:15.

APOCALYPSE. A term referring to the book of Revelation, and less frequently, to O.T. prophecies of the future. It is also used of prophetic visions in general. [See Prophecy, Revelation.]

APOCRYPHA. The word apocrypha is derived from the Greek *abscondita*, which historically identified writings which had an obscure origin or which were heretical. In the Talmud the Jewish rabbis used this word to describe works which were not canonical Scripture. The term has come to be applied particularly to the 15 books added to the Roman Catholic Bible but ordinarily rejected by non-Catholics. These were written during the two hundred years preceding and one hundred years following Christ's birth. The Roman Catholic Church considers most of these writings to be part of the inspired Scripture. In 1546 the Council of Trent decreed that the canon of the O.T. should include them (except the Prayer of Manasseh and I and II Esdras) ... the decree pronounces an anathema upon anyone who "does not accept as sacred and canonical the aforesaid books in their entirety and with all their parts" (*The Oxford Annotated Apocrypha*, pp. x,xv).

The Council of Trent was an attempt by the Catholic Church to counteract the Protestant Reformation with its battle cry of "faith alone" and "Scripture alone." By adding the Apocrypha to the canon of Scripture, the Catholic Church, in effect, rendered the rest of the Bible impotent. "The books named in the decree [of Trent] include the apocryphal Old Testament books, and placed unwritten traditions of the church upon an equal footing with Holy Scriptures as approved of Christ or of the Holy Spirit. Any appeal to Holy Scripture as expressing the supreme will of God was thereafter useless in the Latin Church" (Edwin W. Rice, *Our Sixty-six Sacred Books*, p. 112).

The Apocryphal Books

I and II Esdras

Prayer of Manasseh

I and II Macabees,

Tobit

Judith

The additions to the Book of Esther

The Wisdom of Solomon

Ecclesiasticus, or the Wisdom of Jesus the Son of Sirach