

Bible Study Guide

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An Alphabet
of Key Words
in the Bible
Doctrinal • Practical • Prophetic

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PART ONE
A Through C

*A special series of four Bible Study Guides for
listeners of the Biola Hour.*

PART I
A Through C
AN ALPHABET OF KEY WORDS IN THE BIBLE

A

ABBA An Aramaic word used commonly among the Hebrews. It appears three times in the New Testament (Mark 14:36; Rom. 8:15; Gal. 4:6). It means "Father" with which it is joined in its three New Testament occurrences. Abba is one of the first words framed by the lips of infants, and it expresses trust and confidence in the father.

ADOPTION From the Greek word *huiiothesia* meaning the placing of a son. The word occurs five times in the New Testament is used only by the Apostle Paul (Rom. 8:15,23; 9:4; Gal. 4:4-6; Eph. 1:5). *Adoption* should not be confused with *regeneration*. The two terms are never used synonymously. Adoption is a goal God has set for those who have been regenerated. This is a doctrine upon which the New Testament lays special stress. Adoption is that sovereign act of God, whereby one already a child of God through redemption by the blood of Christ, is placed in the position as an adult or perfect son.

1. To that goal of adoption every child of God has been predestinated (Eph. 1:5).
2. Every believer is said to have received "the Spirit of adoption" (Rom. 8:15), that is, the Holy Spirit. The Spirit's presence in the child of God is the guarantee that he will reach that goal of perfect sonship to which he has been predestinated.
3. The adoption of the believer is said to be in the future inasmuch as it includes the redemption of the body (Rom. 8:23).
4. Adoption is not a putting into God's family by a spiritual birth, but rather a putting the born again one into the position of a son, having been perfected in spirit, soul and body. This will be consummated at Christ's coming for His own (I John 3:2; cf. Rom. 8:29).
5. Paul uses this word in Romans 9:4 where he speaks of the Israelites "to whom pertaineth the adoption." By

this is meant the final realization of the special place that God gave to Israel among the nations as His chosen people.

ADVERSARY The idea is that of an enemy, human or supernatural, as "The LORD will take vengeance on His adversaries" (Nah. 1:2). "The adversaries of the LORD shall be broken to pieces" (I Sam. 2:10). In the New Testament the devil is said to be the general adversary of the believer (I Pet. 5:8).

ALPHA The first letter of the Greek alphabet. In every appearance in the New Testament it is joined to OMEGA, the last letter of the Greek alphabet. The two letters, when used together, suggest completeness or perfection, or from A to Z. Jesus said, "I am Alpha and Omega, the beginning and the ending . . . the first and the last" (Rev. 1:8,11; 21:6; 22:13). They express the eternity of God. See also Isaiah 41:4; 44:6.

AMBASSADOR (*Gr. presbeuō*), an envoy or messenger who goes on an errand. Because they represent their country they are usually men of high rank. The word occurs twice in the New Testament (II Cor. 5:20; Eph. 6:20). Christians are called Christ's ambassadors.

ANATHEMA In the Old Testament the anathema was a vow by which persons or objects were dedicated to Jehovah, so that the word signified a person or thing devoted. Sometimes it meant the destruction of an idol or the actual killing of someone (Lev. 27:28,29; Num. 18:14; 21:2; Deut. 7:26; Josh. 6:17,18). It is obvious that the pronouncing of the anathema, disclosing the judicial holiness of God, and the execution of the righteous judgment of God, could be pronounced only by God or by His appointed delegates.

In the New Testament the word took on the more general meaning of the disapproval of God with the accompanying sentence of the judgment of God upon the object or person cursed. In the following verses the word is rendered "accursed" in the A.V. and "anathema" in the R.V. (Rom. 9:3; 1 Cor. 12:3; Gal. 1:8,9). Only once does the word "anathema" appear in the A.V. (I Cor. 16:22).

ANGEL (Gr. *angelos*) meaning *messenger*. Angels are spirit beings (Heb. 1:14) who do not have a material body as do men. They were created by God (Ps. 148:2-5; John 1:3; Col. 1:16), possibly before the creation of man (Job 38:7). their number is very large (I Ki. 22:19; Mat. 26:53; Heb. 12:22), and their strength very great (Ps. 103:20; Rev. 5:2; 18:21). They are always referred to in the masculine gender with the feminine form never used. They possess super-human intelligence but are not omniscient (Mat. 24:36; I Pet. 1:12); they are stronger than men but not omnipotent (Ps. 103:20; II Thes. 1:7; Heb. 2:7; II Pet. 2:11). Angels were created "good" and "holy" (Gen. 1:31; Dan. 4:13,23; Mat. 25:31; Mark 8:38). They worship God (Mat. 18:10; Heb. 1:6; Rev. 5:11) and are agents of His providence ministering to the needs of God's children on earth (Gen 19:11; Ps. 91:11; 103:20; Dan. 3:28; 6:22; Acts 5:19).

Angels served in an important capacity in the life and ministry of Jesus Christ. They appeared to Joseph and Mary to explain the mystery of the miraculous conception (Mat. 1:20; Luke 1:26-33). They appeared to the shepherds after Christ's birth (Luke 2:8-12). They ministered to our Lord after the devil assaulted Him in the wilderness (Mat. 4:11), and again in the garden (Luke 22:43). An angel rolled away the stone from Christ's tomb (Mat. 28:2-7) and angels were present at His ascension (Acts 1:11).

Some angels fell from the original state in which they were created. In the New Testament they are called *demons*. The word "devils" in the A.V. is a mistranslation. In the plural number the word should read demons. There is only one devil; there are many demons. The Greek word *daimōn* denotes an evil spirit. They were not created evil, but they became such when they left their original estate. Peter describes them as "the angels that sinned" (II Pet. 2:4). Jude adds that they are "the angels which kept not their first estate" (Jude 6). Satan is their leader; they are called "his angels" (Mat. 25:41; Rev. 12:7). They act under his direction (Rev. 16:13,14).

ANTICHRIST The word is used only by the Apostle John (I John 2:18,22; 4:3; II John 7). It can mean either against Christ or instead of Christ, or possibly a combination of both. The Apostle John wrote, "Even now are there many antichrists" (I John 2:18). An antichrist is anyone who op-

poses Christ, by opposing the doctrines attached to Him, such as His virgin birth, deity, etc., by setting himself against Christ, or by claiming to be Christ. The "false Christs" predicted by our Lord would come within that category (Mat. 24:5,24).

The many antichrists are the forerunners of *the* Antichrist who will appear in the world following the Rapture of the Church. In the Bible he is prefigured under the "little horn" (Dan. 7:8,20-26), "the prince that shall come" (Dan. 9:26), "the wilful king" (Dan. 11:36), "the man of sin . . . the son of perdition . . . that wicked one" (II Thes. 2:3-8), and "the beast" (Rev. 13:1-10).

Some serious students of the Bible find in certain Scriptures support in favor of Judas Iscariot as the Antichrist. Both are called "the son of perdition" in the only two passages where that name appears in the Bible (John 17:12; II Thes. 2:3). There is only one Scripture where Satan is said to have entered into a man, and that man is Judas (Luke 22:3). Judas is the only man whom Christ called *Diabolis* (the devil, John 6:70).

APOSTLE (Gr. *Apostolos*), literally *one sent forth, a messenger*. The word is used of the Lord Jesus who was sent by the Father (John 17:3; cf. Heb. 3:1). The twelve disciples chosen by Christ and trained by Him to be sent forth were called *apostles* (Luke 6:13; 9:10). They were known as "the twelve" (Mat. 26:14,17; John 6:67; 20:24; I Cor. 15:5). The qualification of an apostle was stated by Peter in Acts 1:21,22. They accompanied our Lord on His journeys, witnessed His miracles, and heard His discourses (Mat. 5:1; Mark 4:10). When our Lord's enemies arrested Him, the disciples forsook Him and fled (Mat. 26:56). After His resurrection He confirmed their call and commissioned them to go into all the world and preach His gospel (Mat. 28:18-20; John 20:21-23). The apostolic office ceased as a matter of course with the passing of the Twelve. After the death of Judas Iscariot the apostles chose Matthias as his successor (Acts 1:26). Some students believe their choice was their own and not the Holy Spirit's, and that Paul was divinely appointed in Judas' place (I Cor. 9:1,2).

ARMAGEDDON The word appears only once in Scripture (Rev. 16:16). It comes from the Hebrew "har-Megiddo."

"Har" means mountain; "Megiddo" means slaughter. The word can be rendered "The mount of Slaughter." It has been famous as the site of great battles. There King Josiah, of the southern kingdom of Judah, was mortally wounded in the battle against Pharaoh-Necho (II Chron. 35:22-24); Barak defeated the Canaanites (Judg. 4:15), and Gideon won a victory over the Midianites (Judg. 7). On that site our Lord will one day manifest His power against the enemies of His People Israel. It will be the last conflict of "the times of the Gentiles" and of this present age.

ASSURANCE (Gr. *pistis*), meaning *persuasion, credence, confidence*. It contains the idea of *guarantee*. By raising Christ from the dead, God has given "assurance" (He has guaranteed) that the world will be judged by Him. The most common use of the term is to denote that confident persuasion of one's own salvation. The assurance by salvation is the spiritual birthright of every saved person. "And the work of righteousness shall be peace; and the effect of righteousness quietness and *assurance for ever*" (Is. 32:17). The Apostle Paul testified to this assurance in his own experience (Phil. 1:6; Rom. 8:38,39; II Tim. 1:12). The believers in Thessalonica possessed assurance (I Thes. 1:5). "Full assurance of understanding" (Col. 2:2) produces "full assurance of faith" (Heb. 10:22), and that in turn provides "full assurance of hope" (Heb. 6:11).

ASTROLOGY The ancient heathen practice of consulting the heavenly bodies, especially the stars, to make deductions and predictions relative to human events. This unscientific practice of consulting the signs of the Zodiac is common in our day as is evidenced by the widespread sale of books and magazines on astrology and by the horoscopes published daily in many newspapers. Astrology is classified with occultism, sorcery and other satanically-inspired practices. It was forbidden by God among the Hebrews. (See Is. 47:12,13; Dan. 1:20; 2:27; 4:7; 5:7).

ATONEMENT (Heb. *kaphar*, meaning to *cover, cancel*) (Gr. *katallagē*, meaning *reconciliation*). The scriptural idea is that God provided the covering for man's sin, thereby reconciling man to Himself. The *atonement* was accomplished through the substitutionary death of Christ for

sinners (Rom. 5:6-8; I Cor. 15:1-3; II Cor. 5:21; Gal. 3:13; I Pet. 2:24; 3:18). Other terms used in Scripture which express the *atonement* are "to make reconciliation" (Heb. 2:17), "propitiation" (Rom. 3:25; I John 2:2; 4:10), "ransom" (Mat. 20:28), and "redemption" (Heb. 9:12). The *atonement* is not limited, but universal in the extent of its provision for sinners (Rom. 5:18; II Cor. 5:14,15; I Tim. 2:4-6; Heb. 2:9). The atonement through the blood of the Lord Jesus Christ is the ground of forgiveness of sins and the acceptance with God of all penitent, believing sinners.

B

BAAL-ZEBUB One of the false gods of the Philistines at Ekron (II Ki. 1:2,3,6,16). The Beelzebub of the New Testament is a transliteration of Baalzebub. He is called "the prince of demons" (Mat. 12:24; Mark 3:22; Luke 11:15,18,19). Our Lord identified him as Satan (Mat. 12:26; Mark 3:23), so we may conclude that this is one of the several names for Satan.

BABYLON The historical and literal Babylon was an ancient city-state in Shinar founded by the descendants of Cush and the followers of Nimrod (Gen. 10:8-10). The actual time of its beginning is not known, the earliest mention of it being in Genesis 10:10. Reportedly a portion of the ruins occupy a spot about five miles above the town of Hillah, on the left bank of the Euphrates.

The figurative meaning of Babylon is set forth in the prophetic writings of the New Testament. Its use in Revelation 17 has reference to apostate Christendom, that is, ecclesiastical Babylon, as well as political Babylon. Political Babylon destroys ecclesiastical Babylon (Rev. 17:16,17), but political Babylon is destroyed by the Lord Jesus Christ when He returns to earth (Rev. 16:14; 18:2).

BAPTISM The word "baptism" is the English form of the Greek *baptisma* meaning *immersion, submersion*. The verb form is *baptizo*, meaning "to dip." There are not less than eight baptisms in the Bible.

1. Jewish baptism in the Old Testament ceremonial purifications were common among the Jews. Included in these were the priests, their clothing, utensils, and various

articles of furniture (Ex. 19:10-14; 30:17-21; Lev. 8:6; 11:25; cf. Mark 7:3,4; Heb. 9:10).

2. John's baptism. The baptism of John was also Jewish; however, it was introductory and preparatory to Messiah's coming. Those who heard and believed John's message and repented of their sins were baptized by him. They did not receive the baptism of the Holy spirit because He had not yet come. The disciples of John whom Paul met at Ephesus knew only John's baptism, being ignorant of the baptism of the Holy Spirit (Luke 3:16; John 1:26; Acts 18:24,25; 19:1-7).

3. Baptism of Jesus. When our Lord was baptized by John, His baptism was unlike that which he administered to his own disciples. Jesus was sinless; therefore He had no sins to confess nor anything of which to repent. He did give the reason for His baptism when He said, "Thus it becometh us to fulfill all righteousness" (Mat. 3:13-17). Having fulfilled the righteousness of obedience to the Mosaic Law, the Holy Spirit descended upon Him with the Divine anointing of approval (Mark 1:9-11; Luke 3:21,22).

4. Baptism of Christ's disciples. There is no doubt that our Lord's disciples were baptized, and that Christ Himself participated in its administration (John 3:22-26; 4:1,2).

5. Christian baptism. The ordinance of believer's baptism was instituted by Christ (Mat. 28:19) and practiced by His apostles (Acts 2:41; 8:36-38; 9:17,18; 10:44-48; 19:1-5). The immersion of believers in water symbolizes the fact of the believing one's union with Christ in His death and resurrection (Rom. 6:3-5; Gal. 3:26,27; Col. 3:3). By being baptized the saved person testifies to his faith in Christ. Baptism is never a means to regeneration; it is only for those who have been regenerated.

6. Baptism of fire. In Matthew 3:11,12 and Luke 3:16,17 it is clear from the context that there are two baptisms, a baptism of the Holy Spirit and a baptism of fire, and that the two do not occur at the same time. The baptism of fire, in the context of these passages of Scripture, is associated with judgment at the Second Coming of Christ to the earth. See Malachi 3:1-3. The Church Age was introduced with the baptism of the Spirit; the Kingdom Age will be introduced with the baptism of fire.

7. Baptism of the Spirit. The baptizing work of the Spirit places the believer into the Body of Christ the moment he is

born again (I Cor. 12:13). There is no appreciable difference in time between a believing sinner's new birth and his being baptized into the Body of Christ. The "Body" is the "Church," the two terms being synonymous (Eph. 1:22,23). The only way a person can become a part of Christ's Church is by the baptism of the Spirit. There is no other way of getting into His Church. It is a serious error to assume that a person could or could not be baptized with the Spirit at the time of regeneration. The baptism with the Spirit is the universal experience of all believers in this present age. If the baptism was not experienced by all Christians, one should expect to find some place in the New Testament epistles a command or an exhortation to be baptized. But no such command or exhortation appears. Moreover, there is no scriptural reference which would so much as hint that a saved person was ever baptized with the Spirit a second time. There is only 'one baptism' (Eph. 4:5). Do not confuse the *baptism* with the *filling*. The terms are not synonymous.

8. Baptism for the Dead (I Cor. 15:29). The expression in this passage, extremely difficult to interpret, is "baptized for the dead." I personally have examined 19 different explanations of this passage. The only most commonly held by non-Christians is taught by the Mormons, namely, that baptism in itself is a saving ordinance. Because many have died before they were baptized, those now living must be baptized for them if they are going to be saved. The Bible nowhere supports this grotesque explanation that living persons should be baptized for dead persons.

"Baptized for the dead" means literally, "baptized in place of the dead." In the context of I Corinthians 15 the Apostle Paul is teaching the literal, bodily resurrection of the Lord Jesus Christ from death. He says, "And if Christ be not raised, your faith is vain; ye are yet in your sins" (v. 17). Vast numbers of Christians have received Christ and have publicly confessed Him by means of baptism. They are now dead. If Christ did not rise from death, then those who have died believing in Christ are perished (v. 18).

But since then, others have professed faith in Christ and have followed Him in baptism "in place of" or filling up the place of those who died. But if Christ did not rise from death, then those who died believing in Him are lost. Why then

should we carry on in the Christian tradition, confessing Christ and being baptized in place of the dead, filling up the ranks made vacant by their death if Christ is still dead and they are lost forever?

BINDING and LOOSING Mat. 16:19 and John 20:23 are admittedly difficult passages to interpret, and like all such passages they become an occasion for controversy. In Mat. 16:19 the power of binding and loosing is given to Peter in connection with "the keys of the kingdom of heaven." Jesus did not give to Peter the authority to determine the eternal destiny of another person. Only our Lord holds the keys of Hades and death (Rev. 1:18).

A "key" in Scripture is sometimes used symbolically of authority and power as in Isaiah 22:22. But what authority and power did Jesus give to Peter when He said, "And I will give unto thee the keys of the kingdom of heaven; and whatsoever thou shalt loose on earth shall be loosed in heaven" (Mat. 16:19). Authoritatively and in the power of the Holy Spirit Peter opened the door to the privileges and opportunities of Christianity on the day of Pentecost (Acts 2); to the Samaritans (Acts 8:14-17); and to the Gentiles in the house of Cornelius (Acts 10:34-48). In each instance Peter was the instrument used of God to open the door to Christian privileges and opportunities to the Jews, to the Samaritans and to the Gentiles in that order. That was the extent of Peter's use of the keys. In the council at Jerusalem, Peter gave way to the authority and leadership of James (Acts 15:6-19).

BISHOP (Gr. *Espiskopos*), meaning *overseer*, indicating the nature and character of the work to be undertaken. In the New Testament bishops were appointed in every local church (Acts 14:23; 20:17; Phil. 1:1; Tit. 1:5; Jas. 5:14). The requirements for the office of bishop are mentioned in I Timothy 3:2 and Titus 1:7.

The term "elder" (Gr. *presbuteros*) in the New Testament refers to the same office as "bishop," the two terms being used interchangeably. As local assemblies grew in size and number, the office of *bishop* and *elder* came into prominence to help give direction to the activities in each assembly (Acts 11:30; 15:2,22,23; 20:28; 21:18). The "elders" were the "pastors" (Eph. 4:11), the "overseers" (Acts 20:28), "rul-

ers" (Heb. 13:7), and the leaders (I Thes. 5:12,13). A necessary qualification for the office was an ability to teach the Scriptures (I Tim. 3:2; Tit. 1:9). The office of *elder* and *bishop* is not to be confused with that of *deacon*.

There were elders in Old Testament times, however, their duties differed from those of elders in the Church after Pentecost.

BLASPHEMY (Gr. *blasphemia*). It means to speak in an injurious way, in a defamatory way, particularly against God (Ps. 74:18; Is. 52:5). When blasphemy was committed knowingly and deliberately, it was punishable by stoning (Lev. 24:11-16).

The New Testament mentions "the blasphemy against the Holy Ghost" (Mat. 12:31; Mark 3:29; Luke 12:10). This was the sin of attributing to the power of Satan the miracles which Jesus performed by the power of the Holy Spirit. It is the so-called "unpardonable sins," not possible of being committed by anyone today because our Lord is not here in the flesh performing miracles. It should not be confused with "the sin unto death" in I John 5:16, because the two are not the same.

C

CALVARY (Gr. *kranion*) meaning *a skull*. It is taken from the Latin word *calvaria*. The word "calvary" appears once in Scripture (Luke 23:33). the corresponding word in Aramaic is Golgotha which means "the place of a skull" (Mat. 27:33; Mark 15:22; John 19:17). Calvary is the place where our Lord was crucified, so called due to the cranial shape of the hill.

CARNAL (Gr. *sarx*) meaning *flesh*. A carnal person is a fleshly, sensual person controlled by the desires and appetites of the body rather than by the Holy Spirit (I Cor. 3:1,3). The "carnally minded" and the "spiritually minded" are set in contrast in Romans 8:6. Paul added that "the carnal mind is enmity against God" (Rom. 8:7). See Galatians 5:19-21 where "the works of the flesh" are listed.

CHARITY (Gr. *agape*) meaning *love*. In modern use, *charity* suggests that philanthropic sentiment which prompts

one to act kindly toward others. In the Bible it is translated love. It is what God is "God is love" (I John 4:8,16). At the time of his new birth, the believing sinner becomes a partaker of God's nature (II Pet. 1:4) and the seed of divine love is born in him (Rom. 5:5). Its absence invalidates all claim to the name Christian (John 13:34; I John 3:11-15). Love is the sum and substance of God's law (Mat. 22:37-40; Rom. 13:8).

CHRIST (Gr. *Christos*) meaning *anointed*. One of the official titles of the Lord Jesus Christ, appearing at times with the article as in Matthew 1:17; 11:2; Romans 7:4; 9:5, or without the article as in Romans 8:10; Galatians 2:20; 4:19. The disciples testified of Christ's anointing (Acts 4:27; 10:38). Our Lord Himself spoke of it in Luke 4:18 as did the writer to the Hebrews (Heb. 1:9). See also Psalm 2:2. The anointing was the Father's announcement of our Lord's Messiahship.

CHRISTIAN The word appears only three times in the Scriptures (Acts 11:26; 26:28; I Pet. 4:16). It was coined by Gentiles and applied to the followers of Christ. It simply meant that they were Christ's ones; they belonged to Christ. Those who were Christ's adherents accepted Him as the Messiah, the anointed of God. We do not become Christians by doing certain things for God, but rather by receiving eternal life offered freely in Jesus Christ.

CHURCH (Gr. *ekklesiā*), from *ek* meaning "out" and *kaleo* "to call." It denotes a called-out assembly. In the New Testament the word is used of the town meeting (*ekklesia*) at Ephesus (Acts 19:39), and of Israel called "the church in the wilderness" (Acts 7:38), having been called out of Egypt.

The larger use of the word in the New Testament has reference to the whole company of redeemed (born again) persons. Our Lord used the term first when He said "I will build my church" (Mat. 16:18), showing that at that time the Church was still future. The Church is Christ's, called "the church which is His body" (Eph. 1:22,23), of which He is the Head.

The New Testament church had its beginning at Pentecost and will continue to the first Resurrection (I Cor. 15:52; I Thes. 4:13-17). It consists of all regenerated persons within that period of time. Every time a person becomes saved, he (or she) is united to Christ the Head and to every other

member of Christ's body by the baptizing work of the Holy Spirit (I Cor. 12:12-14). The members are one with Christ and with one another, "a holy temple in the Lord . . . builded together for an habitation of God through the Spirit" (Eph. 2:21,22). The Church is not a building of human structure, nor a social or political or religious organization, but a spiritual organism. The Holy Spirit dwells in the Church, in each member individually and in the whole body collectively.

The term is used also to designate local groups of believers in a given town or city or province, meeting in a particular place for worship. There was the church at Antioch (Acts 13:1), at Caesarea (Acts 18:22), at Corinth (I Cor. 1:2), the churches in the province of Galatia (Gal. 1:2), at Thessalonica (I Thes. 1:1), and the churches in Asia (Rev. 2 and 3). The New Testament has much to say about both *the* Church which is Christ's body and local churches.

The purpose of the Church on earth is seen in a pivotal passage in Acts 15:13-18. Through its living members as witnesses the Church is to reach out to the unregenerated by passing on the Word of God. Each member received his new life through the Word (Rom. 10:17; Jas. 1:18,21; I Pet. 1:23). Now the function of the Church is to communicate that message to those who have not heard.

CIRCUMCISION In both Hebrew and Greek the word means *a cutting around*. It was a cutting away of the foreskin from the male organ. The idea originated with God when He made a covenant with Abraham (Gen. 17:1-14). The child was circumcised on the eighth day.

Under Moses, circumcision was enacted as a legal institution (Ex. 12:48; Lev. 12:3), being applied not only to the sons of Israelites, but also to servants and foreigners before they could become Jewish citizens and partake of the Passover. Immediately upon crossing the Jordan, Joshua ordered the circumcision of all male children born in the wilderness (Josh. 5:2). During the wilderness journey it had been neglected. Ever since Israel entered Canaan, circumcision was looked upon as a rite of which every Hebrew could be proud. It was Israel's external token of the covenant between Jehovah and His people.

There is also a figurative or symbolic meaning attached to

circumcision. It was used as a symbol of purity of heart, speech, and hearing (Ex. 6:12; Lev. 26:41; Deut. 10:16; 30:6; Jer. 4:4; 9:25). There is a spiritual application to the Christian in Colossians 2:11 called by Paul, "the circumcision made without hands, in putting off the body of the sins of the flesh."

CONSCIENCE The prefix *con*, "with" and *science*, "knowledge" means a knowing with, a co-knowledge. It is that inner consciousness that a proposed act is either right or wrong, a faculty by which we apprehend the will of God for our lives. It is an exercise of the judgment by which we "discern both good and evil" (Heb. 5:14). Conscience provides a sense of guiltiness or guiltlessness before God (Heb. 10:1,2), condemning the bad and approving the good (Rom. 2:14,15; 9:1; II Cor. 1:12).

When our actions are in harmony with God's Word, the conscience is "good" (Acts 23:1; I Tim. 1:5,19; Heb. 13:18), "pure" (I Tim. 3:9; II Tim. 1:3), and "void of offense" (Acts 24:16). When our actions are contrary to God's Word, the conscience becomes "defiled" (I Cor. 8:7; Tit. 1:15), and even "seared with a hot iron" (I Tim. 4:2), i.e., made insensible to feeling.

CONVERSION (Gr. *epistrophe*), *a turning about*. The word implies a turning from and a turning to (I Thes. 1:9). Conversion is linked with both *repentance* (Acts 3:19) and *faith* (Acts 11:21). Though it is volitional on man's part, it is accomplished by Divine power (Acts 3:26). The turning of a sinner from sin to Jesus Christ is a conversion. It is used in an *active* sense when a believer is instrumental in turning others (Luke 1:16; Acts 26:18; Jas. 5:19,20).

CREATION That work of the eternal God by which He brought into existence the universe, including things material and spiritual. The Creation record is in Genesis 1 and 2. This is not two separate accounts of creation with conflicting ideas. Genesis 1 presents a general statement of creation as a whole. Genesis 2 is an enlargement, an enhancement of that which is stated in Genesis 1, especially a detailed account of the creation of man. That God created the universe is the consistent teaching of both the Old and New Testament Scriptures (Gen. 1:1,21,27; Ps. 33:6; cf. John 1:3; I Cor. 8:6; Col. 1:16; Heb. 1:2; 2:10).

CROWN In the New Testament two Greek words are translated "crown," *stephanos* and *diadema*. the first word from *stepho*, to encircle, was the more general term, used for ornaments to encircle the head. They were worn by priests, kings and queens (Ex. 28:36-38; II Ki. 11:12; II Chron. 23:11; Esth. 2:17).

The crown of thorns placed by the Roman soldiers on the head of our Lord was in mockery and ridicule (Mat. 27:29).

Figuratively the crown was a symbol of victory and reward, used to crown the victors in sporting events. In the New Testament there are five crowns symbolic of the rewards to be given to or withheld from Christians at the judgment seat of Christ (Rom. 14:10; II Cor. 5:10):

1. The Crown for Striving (I Cor. 9:24-27)
(For the control of the body)
2. The Crown for Seed-sowers (Phil. 4:1; I Thes. 2:19)
(For the concern for sinners) See Ps. 126:6; Prov. 11:30
3. The Crown for Steadfastness (James 1:12; Rev. 2:10)
(For constancy in service)
4. The Crown for Shepherds (I Pet. 5:4)
(For caring for the sheep)
5. The Crown for Second Coming Lovers (II Tim. 4:8)
(For compassion for the Saviour's coming)

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