

Bible Study Guide

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



PART TWO
D Through H

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

PART II
D Through H

AN ALPHABET OF KEY WORDS IN THE BIBLE

D

DAMNATION denotes *judgment* (Rom. 13:2), especially Divine judgment which is always "righteous judgment" (Rom. 2:5). It further denotes *separation*, particularly the future judgment of the lost which is eternal separation from God (Mat. 5:29; 10:28; 23:33; 24:51). In II Peter 2:1 "damnable heresies" means *destructive* opinions. In I Corinthians 11:29,34, "damnation" means *judgment*.

DAY OF ATONEMENT Once a year, on the tenth day of the seventh month, the high priest offered sacrifices for the sins of the nation Israel, sins and uncleanness which might exist despite the regular sacrifices. No matter how careful the priests and the people tried to be, there were always sins and defilements uncleansed and unatoned for (Lev. 16:33; 23:27-32; 25:9). It was a special day on which no work was done and the people fasted from the evening of the ninth day to the evening of the tenth day. It was a day of perfect expiation when Israel was reconciled to Jehovah.

An important aspect of the Day of Atonement was the special preparation of the high priest who officiated the ceremony. Seven days before the Day of Atonement he would leave his own home and take up residence in a chamber in the temple set apart for that purpose. The entire week was spent in the exercise of his priestly duties and the abstinence from everything that might render him unclean. Much time was spent in prayer and meditation. Then on the morning of the Day of Atonement he bathed his entire person and put on the holy garments. The people would gather and spend the entire day in prayer, fasting and listening to the reading of the Scriptures. "For on that day shall the priest make an atonement for you, to cleanse you, that ye may be clean from all your sins before the Lord" (Lev. 16:30). The student should read all of Leviticus 16.

DAY OF CHRIST A term appearing in the New Testament referring to the appearing of Christ to take His church to Himself. It does not refer to Christ's Second Coming to earth

in judgment upon unbelievers. The day of Christ is the first stage of His coming before the Tribulation (I Cor. 1:18; 5:5; II Cor. 1:14; Phil. 1:6,10; 2:16). In II Thessalonians 2:2 the "day of Christ" should read the "day of the Lord." The day of Christ and the day of the Lord are not the same.

DAY OF THE LORD is associated with the judgment of God. It is not a 24-hour day but any day, or period of time, when God avenges sin thereby vindicating His righteousness. In the prophetic Scriptures the day of the Lord commences with the Tribulation and is followed by the second advent of Christ in glory, that is, His visible manifestation upon the earth. It extends through His millennial kingdom and the purging of the heavens and the earth by fire (Is. 2:12; 13:6,9; Jer. 46:10; Ezek. 13:5; 30:3; Amos 5:18-20; Obad. 15; Zeph. 1:7,14-18).

The Book of Joel depicts conditions on the earth in the day of the Lord:

1. A day of destruction (1:15)
2. A day of darkness (2:1,2)
3. A day of distress (2,10,11)
4. A day of deliverance (2:31,32)
5. A day of decision (3:14)
6. A day of delusion (I Thes. 5:1-3; II Thes. 2:11,12)

Other passages depicting the Apocalyptic judgments of the day of the Lord are Matthew 24; Luke 21:7-33; II Peter 3:10-12; Revelation 6 and 19.

DEMON (Gr. *daimon*), an evil spirit. The word "devils" (plural) in the A.V. should be translated *demons*. There is only one devil but many demons. They are associated with the fall of Lucifer whereby he became the devil. The Scriptures speak of "the devil and his angels" (Mat. 25:41) and "the dragon . . . and his angels" (Rev. 12:7). They are intelligent beings under the leadership of Satan, their commander-in-chief. There are two classes of demons today; those who are imprisoned in the abyss (II Pet. 2:4; Jude 6), and those who are free (Eph. 2:2; 6:11,12). They possess superhuman strength and superhuman intelligence, but are neither omnipotent nor omniscient.

Sometimes demoniacal possession is responsible for different forms of disease (Mat. 4:24; 8:16; 9:32,33; 10:1; Mark 1:32; 3:15; 6:13; Luke 6:17,18; 9:1). However, care must be taken so as not to associate all sickness with Satan and his

demons. Being unclean spirits themselves, they tempt human beings with unclean thoughts (Mat. 10:1; Mark 5:2; 7:25; Luke 8:27-29; Rev. 16:13; 18:2). The demons, with Satan, will be bound eternally in hell (Mat. 25:41).

See Lehman Strauss, *Demons Yes But Thank God for Good Angels*.

DEVIL (Gr. *diabolos*), meaning *accuser, slanderer*. One of the principal titles of Satan, applied to him only as a proper name. Being the enemy of God and man, he accuses man to God (Job 1:6-11; 2:1-5; Rev. 12:9,10), and God to man (Gen. 3:1-5). Being a murderer from the beginning (John 8:44), he instigated the first murder and all murders (Gen. 4:8; cf. I John 3:12). Being the father of the lie (John 8:44), he causes men to lie (Acts 5:1-6). As the devil exalted himself in pride against God and fell (Is. 14:12-14), so we are warned against that same sin (I Tim. 3:6). He, as will all of his demons, will be cast into the lake of fire (Mat. 25:41; Rev. 20:10).

DISCIPLE (Gr. *mathētēs*), meaning *learner, follower*, one who follows the teaching of another, as the disciples of Moses (John 9:28), of John (Mat. 9:14), of the Pharisees (Mat. 22:16). It is applied principally to the followers of Jesus, especially of the twelve Apostles (Mat. 10:1; 11:1; Luke 22:11). It is applied also to Christians (Acts 6:1,2,7; 9:36).

DISPENSATION (Gr. *oikonomia*). There are a number of principal ideas associated with the meaning of the English word, but the verb form of the Greek word means to *manage, administer, plan, regulate*. The general idea is the *management of a household*. The administrator of the inhabited house is referred to as a *manager* or a *treasurer* or a *steward*. The verb *oikonomeo* appears in Luke 16:2 and is translated "to be steward." The noun *oikonomos* appears ten times and is translated "steward" (Luke 12:42; 16:1,3,8; I Cor. 4:1,2; Gal. 4:2; Tit. 1:7; I Pet. 4:10). A dispensation, then, is a stewardship arrangement in which the management or oversight of one's property is entrusted to a steward. Two parties are involved—the one who delegates the duties and the one whose responsibility it is to carry them out (see the parable in Luke 16:1-12). The steward is both responsible and accountable, so that at any time a change can be made where the steward is found unfaithful. Faithfulness is the basic requirement of all to whom a dispensational re-

sponsibility is entrusted (I Cor. 4:2). A stewardship can end at an appointed time (Gal. 4:2).

The Scriptures teach then that a dispensation is connected with time, so that it is not incorrect to associate time with a dispensation. Paul mentions at least three dispensations: (1) "the dispensation of the fullness of time" (Eph. 1:10), a future period; (2) the "dispensation of the grace of God" (Eph. 3:2), which was the essence of his preaching; (3) a dispensation (called a mystery) and, which had been "hid from ages" (Eph. 3:9; Col. 1:25,26). We may conclude then, that even though God Himself does not change, He can, and apparently did, change His method of the administration of the human race. However, some principles and practices of one dispensation (or stewardship) do carry over into a succeeding dispensation (or stewardship). With the passing of time God has changed His method of dispensing responsibilities for managing affairs in His house. This explains how the idea of time became associated with the word "dispensation." At different times God has used different economies in governing the affairs of the world.

As to the number of dispensations and their names, opinions vary. Following are several views:

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| 2 dispensations | the Old and the New |
| 3 dispensations | the Mosaic Law, the present dispensation of Grace, the future dispensation of the Millennial Kingdom |
| 4 dispensations | Adam to Abraham, Abraham to Moses, Moses to Christ, Christ to the end |
| 5 dispensations | before the Fall, from the Fall to Moses (Mosaic Law), from Moses to Christ, from Christ's First Advent to His Second Advent, the Millennial Kingdom |
| 7 dispensations | from the creation of Adam to his Fall (Innocence), from the Fall to the Flood (Conscience), from the Flood to Babel (Civil Government, Gen. 8:15-11:9), from Abraham to Moses (Promise, Gen. 11:10-Ex. 18:27), from Moses to the ascension of Christ (Law, Ex. 18:28-Acts 1:26), from Pentecost to Christ's return (Grace, Acts 2:1-Rev. 19:21), |

from the Second Coming of Christ—to the end of the Millennium.

8 dispensations—the eternal state following the Millennium

E

ELDER In the Old Testament, the term elder applied to older men who guided their community and made important decisions. They were men of experience and wisdom who raised their families and who qualified to govern the affairs of state. Among the Hebrews they were men to whom great reverence and respect were paid. (Ex. 3:16,18,29; 4:29; 12:21; 17:5; 24:9; Lev. 19:32; Num. 11:16,17; Deut. 19:12; 21:3; 31:9). There were 70 who assisted Moses.

In the New Testament, in the days of our Lord on earth, the Jewish elders linked with both the chief priests and scribes and the general council (Mat. 16:21; 21:23; 26:59). They joined the priests and scribes against Jesus (Mat. 27:12). They too were older men of rank who held positions of responsibility and authority.

After Pentecost, when local assemblies were formed, elders came into prominence and directed the affairs of the churches (Acts 11:30; 14:23; 15:2,22,23; 20:17,28; 21:18). They were looked upon as the leaders and rulers of the flock (I Thes. 5:12; Heb. 13:7), having enjoined upon them the solemn responsibility of feeding the flock (I Pet. 5:2). Elders were appointed only after they had given evidence of fulfilling the Divine qualifications (Phil. 1:1; I Tim. 3:1-7; 5:17; Tit. 1:5-9). Twenty-four elders are pictured in Heaven around the throne of God (Rev. 4:4,10; 5:5-14; 7:11,13; 11:16; 14:3; 19:4).

The terms *elders*, *presbyters*, and *bishops* are used interchangeably in the New Testament.

ELECTION (Gr. *eklektos*), meaning to select, pick out, choose. This doctrine has divided the Church down through the centuries. The division revolves around the two ideas of the sovereignty of God and the responsibility (or freewill) of man. Some Christians cling to one view and are violently opposed to the other. The Bible teaches both the sovereignty of God and the power of man to make choices. Election,

according to Scripture, is God acting entirely apart from man and according to His own purpose. Election does not mean the elect will be saved whether they want to or not, and the non-elect could not be saved even if they wanted to be.

Election is a choice on God's part (John 15:16), based upon His grace (Rom. 11:5), and not upon human works (Rom. 9:11). The choice is further based upon God's foreknowledge (I Peter 1:2) and is absolutely certain of fulfillment (Rom. 8:28-39). All of God's choices were made before the foundation of the world (Eph. 1:4; II Tim. 1:9). An important fact to keep in mind is that the judgments and choices of God are always right (Gen. 18:25; Rom. 2:5; 9:14). The words "elect" and "chosen" are used synonymously in the Bible.

In the Old Testament, Israel was the elect of God, chosen by God to holy living and special service (Deut. 7:6; 14:2; Is. 45:4; 65:9,22). The idea of election is used in reference to Christ (Is. 42:1; I Peter 2:6) who was chosen for the work of redemption before the foundation of the world (Rev. 13:8). Angels are said to be "elect" (I Tim. 5:21). The term "elect" is applied to individuals chosen to salvation during the Tribulation (Mat. 24:22,24,31), and to all the saved in the present dispensation of grace (Rom. 8:33; Col. 3:12; II Tim. 2:10; Tit. 1:1). The Church as corporate body is God's elect (Eph. 1:4; I Pet. 5:13), chosen as was Israel to holy living and special service.

EPISTLE (Gr. *epistolē*) meaning *a written message*. The term is used to refer to 21 of the 27 books in the New Testament. These are divided into 2 groups; *The Epistles of Paul* and the *Catholic or General Epistles*. Paul wrote 13 (the penman of the Epistle to the Hebrews is not known). Three were written by John, two by Peter, and one each by James and Jude. It is possible that there were other Epistles which have not survived. In I Corinthians 5:9 Paul refers to an Epistle he wrote to the Corinthians before the one we know now as I Corinthians. In Colossians 4:16 he mentions an Epistle written to the Laodicean church. The teaching in the New Testament Epistles is vital and necessary to the spiritual health of individual Christians and to local assemblies.

ETERNAL LIFE It is not to be confused with natural life nor with mere endless existence. An unbeliever who dies in

rejection of the Lord Jesus Christ does not have eternal life, but he will know conscious existence in the lake of fire eternally. Eternal life becomes the possession of the believing sinner at the time he is born again (John 3:3). To receive the Son of God is to receive eternal life (John 10:10; I John 5:12). All who have eternal life will enjoy union with God for all eternity. All who do not have eternal life will be separated from God for all eternity.

EVANGELIST (Gr. *evangelistēs*), one who announces good news. In the New Testament it represents a specialized type of ministry (Eph. 4:11) performed by a preacher of the Gospel (Acts 21:8). Paul was an evangelist (I Cor. 1:17) as was Timothy (II Tim. 4:1-5). A missionary who is essentially a preacher of the Gospel is an evangelist.

F

FAITH (Gr. *pistis*), is used both in an active and a passive sense, both subjectively and objectively (1) Subjectively *faith* is that moral and spiritual quality whereby men *trust* God (Acts 27:25), but not a mere academic, intellectual faith. Faith includes the assent of the intellect, but it goes deeper, possessing a firm conviction and full acknowledgment of God's revelation (II Thes. 2:11,12), a personal surrender to Him (John 1:12), and behavior in keeping with and corresponding to belief (II Cor. 5:7). (2) In an objective sense faith is the contents or body of truth men believe, designated in the New Testament "the faith" (Acts 6:7; 14:22; Gal. 1:23; 3:23,25; 6:10; Phil 1:27; I Tim. 4:1; 6:20,21; Jude 3,20).

Faith is essential to salvation. When the believing sinner accepts intellectually what the Bible teaches, trusts the Lord Jesus Christ, and yields completely to His authority, he is saved (Rom. 10:17; Acts 16:31; Eph. 2:8,9). The assurance of his salvation must not depend upon human reason nor upon feeling, but upon the declarative statement in God's word (John 3:16; 5:24; I John 5:13).

FAITHFULNESS An attribute of God, meaning reliable, dependable, trustworthy. It is said to be "great" (Lam. 3:23), meaning its magnitude, intensity, and sufficiency, are beyond human comprehension, reaching to His entire creation, animate and inanimate, evoking love, trust, and confi-

dence from His children. (See Deut. 7:9; I Cor. 1:9; 10:13; II Tim. 2:13; Heb. 10:23; 11:11; I Pet. 4:19; I John 1:9.)

Faithfulness is ascribed to Christ (II Thes. 3:3; Heb. 2:17; 3:2; Rev. 1:5; 3:14; 19:11).

Faithfulness is also commanded of men and is a Divine requirement of all Christians as stewards (I Cor. 4:2; 7:25; cf. Luke 12:42; Rev. 2:10).

FALSE (Gr. *pseudēs*), from which we got the English word *pseudonym*, meaning *false name*. A falsehood is a lie.

"False Christs" were predicted by the Lord Jesus Christ. He said that they would "deceive many," showing "great signs and wonders" (Mat. 24:5,11,24; Mark 13:6,21-23; Luke 21:8). In addition there would arise "false prophets" and "false apostles, transforming themselves into the apostles of Christ. And no marvel; for Satan himself is transformed into an angel of light" (II Cor. 11:13,14). Satan is not an innovator; he is an imitator. Beware of false Christs and false prophets!

"The false prophet" is mentioned in the Book of Revelation only and is identified with the two-horned beast in 13:11-18. (See also Revelation 16:13; 19:20; 20:10.) He will have superhuman power and will perform miracles.

FASTING Abstaining from food and drink for a period of time. Israel was required to fast on the Day of Atonement. It was called "afflicting your souls" (Lev. 16:29-31). There are other Old Testament references to fasting (II Sam. 12:16; Ezra 8:21; Is. 58:3-5; Joel 1:14; 2:15). Fasts were not always associated with religion and worship but were practiced when loved ones became ill (II Sam. 12:16, 21-23), or died (I Sam. 31:13).

In the New Testament, fasting is linked with prayer in several passages, however not in every instance (Mat. 17:21; Mark 9:29; Luke 2:37; Acts 10:30-32; 13:2,3; 14:23; I Cor. 7:5). It was practiced by the Pharisees (Mat. 9:14), at least twice weekly (Luke 18:12). The Lord Jesus fasted for 40 days and 40 nights (Mat. 4:1,2). After pentecost the apostles fasted (Acts 13:2,3).

There are no specific commands in the New Testament Epistles where Christians are commanded to fast. However, there may be occasions when a particular problem arises, or a burden is placed upon us, that we give ourselves to prayer

and not so much as think about food and drink. Again, periodic times of fasting can contribute to better physical health.

See Christ's teaching on *fasting* in Matthew 6:16-18.

FATHER (Gr. *pater*), signifying a *nourisher, protector*. Its first use in the Bible is that of a human relationship (Gen. 19:31), a *grandfather* (Gen. 28:13), a *great grandfather* (Num. 18:2), or in the plural for forefathers (Gen. 15:15).

It is used as the *founder, inventor, the first* to begin something new, "the father of such as dwell in tents" (Gen. 4:20), "the father of all such as handle the harp and the organ" (Gen. 4:21), "a father of many nations" (Gen. 17:4,5), "the father of all them that believe" (Rom. 4:11).

It is used of God in a creative sense as in Isaiah 63:16; Job 38:28; James 1:17.

God is called *Father* as the First Person in the Holy Trinity to distinguish Him from God the Son, the Second Person, and God the Holy Spirit, the Third Person. He is called "the Father of our Lord Jesus Christ" (II Cor. 1:3; Eph. 1:3; I Pet. 1:3). Jesus addressed Him as "Father" (John 17:1), "righteous Father" (John 17:25).

In a unique sense God is the Father of all who have been redeemed through faith in the Lord Jesus Christ (Gal. 3:26). It is possible that some very religious people are not God's children. Jesus said to the Pharisees, "Ye are of your father the devil" (John 8:44). Sinners become children of God by receiving Jesus Christ (John 1:12), being "born from above" (John 3:3,7).

FELLOWSHIP (Gr. *koinōnia*), sharing in common, communion, partnership. Christian fellowship begins when one is rightly related to God through faith in Jesus Christ (I John 1:3), and with the Holy Spirit (II Cor. 13:14). When we are born again we become partakers of the divine nature (II Pet. 1:4). "Partaker" (Gr. *koinonos*) means a partner, a sharer in common with. No one can be in fellowship with God who has not been born again.

Christians have fellowship with one another. *Koinonia*, to share in common with is translated "distributing" in Romans 12:13 and "contribution" in Romans 15:26. Christian *fellowship* is sharing among Christians. It includes the confession of faults where one has wronged another (Jas. 5:16), partaking the Lord's supper (I Cor. 11:23-26), minis-

tering to the needs of one another (Acts 11:29; 1 Cor. 16:1,2).

FIRSTBORN, FIRST-BEGOTTEN (Gr. *prōtotokos*) is used in various ways in Scripture. It is used as the first of a mother's offspring (Ex. 12:12; Luke 2:7). Also to express superiority of position, priority to, and pre-eminence over, as in Exodus 4:22 and Deuteronomy 21:16, 17. The latter is meant when the term is used in the New Testament in relation to Christ. He is said to be "the firstborn of every creature" (Col. 1:15), meaning that He was pre-eminant before all creation and remains pre-eminent over all created beings, "that in all things He might have the pre-eminence" (Col. 1:16-18). He holds the pre-eminent position of headship over His Church (Rom. 8:29; cf. Eph. 1:22,23).

FOREKNOWLEDGE (Gr. *prognōsis*), meaning knowledge before. To foreknow is to know before. Foreknowledge is an essential attribute of God and is an aspect of His omniscience. If there is anything God could not know, He could not be God. He knows beforehand all the thoughts and actions of men, saved and unsaved, but His foreknowledge does not preclude human will and human responsibility (Acts 2:23; 15:18; Rom. 8:29; 11:2; I Pet. 1:2).

FORGIVENESS A misunderstood doctrine in the Bible, the misunderstanding growing out of the failure to distinguish between Divine and human forgiveness. Human forgiveness cannot erase the guilt of the offending party. Divine forgiveness, on the other hand, remits the judgment and punishment of the guilty person and completely removes the cause of offense. In the Old Testament forgiveness was associated with a sacrifice offered in behalf of the sinner (Lev. 4:20,26). However, the Old Testament sacrifices were temporary and typical, serving until God should offer Jesus Christ in death as the one perfect sacrifice for sin. The ground of Divine forgiveness by God of man's sins is the vicarious atoning death of Jesus Christ (Acts 13:38; Rom. 3:25; Eph. 1:7; Col. 1:14; Heb. 9:22,26).

FORNICATION (Gr. *porneia*), is used of illicit sexual intercourse of an unmarried person. It is distinguished from adultery in Matthew 15:19 and Mark 7:21. (See I Cor. 5:1; 6:9,13,18; II Cor. 12:21; Gal. 5:19; Eph. 5:3; Col. 3:5.)

It is used metaphorically of idol worship (Jer. 2:20; 3:6; Rev. 2:14; 14:8; 17:2,4; 18:3,9; 19:2).

G

GENERATION Students of the Bible have not had an easy time in understanding and explaining this word. It has no less than three connotations, all three seeming to be inter-related. (1) The offspring of an individual or the record of successive lines of descent from grandfather to father to son (Gen. 5:1; Mat. 1:17). (2) The word is used to designate time, though not a precise period of time (Gen. 15:16; Deut. 23:2,3). (3) The word is also used to a condition prevailing at a given time, such as "an evil and adulterous generation" (Mat. 12:39), a "faithless and perverse generation" (Mat. 17:17). Matthew 24:34 has been a controversial verse among Bible teachers, some interpreting it to be a particular time period whereby they have found in it the time of the Lord's return, while others have interpreted it to mean "race" (Israel).

GENTILE In both the Old Testament and New Testament the word signifies *nation* or *people* as opposed to Israel, a multitude of people of the same nature or genus. In the Roman Empire Greek and Gentile were terms used interchangeably (Rom. 1:16; 2:9,10; 3:9; I Cor. 10:32 R.V.). In the latter passage (I Cor. 10:32) we have God's three-fold division of the human race, "Jews . . . Gentiles . . . the church of God." All members of the human race are in one of those three categories, either unsaved Jews, unsaved Gentiles, or members of Christ's church. When a Jew or a Gentile is born again, he is baptized by the Holy Spirit into the Body of Christ, which is the Church (I Cor. 12:13; Eph. 1:22,23). The salvation experience unites the believing Jew and the believing Gentile into one body (Eph. 2:14-16).

GIFT, SPIRITUAL (Gr. *charismata*), a Greek term referring to a special gift of God's grace. The *charismata*, or spiritual gifts are listed in I Corinthians 12; Romans 12:6-8; Ephesians 4:8-12. In the days of the Church's beginning some of the gifts had a miraculous element while others were for specialized service. The gifts were sovereignly bestowed by the Holy Spirit (I Cor. 12:7-11), each believer receiving his proper gift from God (I Cor. 7:7). Every believer is accountable to God for his use, abuse or misuse of the gift bestowed upon him (I Cor. 3:13-15; 4:7; II Cor. 5:10; I Pet.

4:10). It is obvious from the later Epistles that some of the gifts were used to lay the foundation of the Church and were not repeated.

GOD (Gr. *Theos*), a word used by the ancients to denote a deity. In the scriptures, it denotes the one true God, the God of Israel and of the Christian. He is distinguished from the false gods of man's making by His unique attributes. He is eternal (Deut. 33:27; Rom. 1:21), self-existent (John 5:26), immutable (Num. 23:19; James 1:17), almighty (Gen. 17:1), holy (Lev. 11:44; I Pet. 1:16), righteous (John 17:25), faithful (Deut. 7:9; I Cor. 1:9), etc. He is called "the God of Glory" (Acts 7:2), "the God of peace" (Rom. 15:33), "the God of patience" (Rom. 15:5), "the God of hope" (Rom. 15:13), "the God of all grace" (I Pet. 5:10), etc.

GOSPEL (Gr. *evangelion*), meaning good news, good message, good story. The English equivalent is our word *evangel*, denoting good tidings. The good news is God's provision of salvation through Jesus Christ. Paul defined the gospel with the three basic facts of the death, burial, and resurrection of Christ for our sins (I Cor. 15:1-3). It is the full and free deliverance from the guilt and penalty of sins through the substitutionary sacrifice of Christ.

A variety of phrases are used in Scripture to describe the source, nature, purpose and power of the gospel. It is called the "gospel of God" (Rom. 1:1), "the gospel of Christ" (Rom. 1:16), "the gospel of the grace of God" (Acts 20:24), "the gospel of your salvation" (Eph. 1:13), "the gospel of peace" (Eph. 6:15), the "gospel of the kingdom" (Mat. 24:14), and "the everlasting gospel" (Rev. 14:6), etc.

GRACE (Gr. *charis*). In Scripture the word *grace* has various uses. The main idea is that of bestowing a gift upon one who does not deserve it. Grace is to be distinguished from mercy. Grace is God bestowing upon sinners that which they do not deserve; mercy is God withholding from sinners the judgment they do deserve.

Subjectively, grace is the kindly disposition on the part of the giver proceeding out of loving kindness. It is a favor bestowed that the recipient does not deserve. It is characterized by the freeness and spontaneity of the giver. Salvation is God's free gift to sinners, bestowed by grace (Eph. 2:8; Tit. 2:11). In spite of man's sin, God desires and has designed for him eternal life with its accompanying pleasures and

joys, thus it is set in contrast with debt (Rom. 4:4,16), with works (II Tim. 1:9; Tit. 3:5), with the law (John 1:17; Rom. 3:20-26).

When the recipient expresses gratitude for the favor bestowed, it is called *grace*. An example of this is *grace* offered at mealtime. See Mark 8:6,7; Romans 6:17; 14:6.

Grace is also the strengthening and sustaining portion enabling the believer to continue victoriously in the Christian life (Acts 11:23; 20:32; II Cor. 9:14; II Tim. 2:1; Heb. 4:16).

H

HADES (Gr. *hades*), meaning that which is *unseen*. It is the equivalent for Sheol in the Old Testament, the region of the spirits of the dead. In both the Old Testament and the New Testament it has been incorrectly translated "hell" (Ps. 16:10; Luke 16:23), "the grave" (Gen. 37:35). It never means the permanent abode of the lost, nor the grave.

Our Lord used the word only four times (Mat. 11:23; 16:18; Luke 10:15; 16:23). In Old Testament times, and until Christ's ascension, Hades had two compartments, one each for the spirits of saved and unsaved respectively. When Christ ascended to Heaven, He delivered the saved from their compartment and led them to Heaven (Eph. 4:8-10). Now when a believer dies, his spirit goes immediately into the presence of the Lord (II Cor. 5:8; Phil. 1:23).

Christ holds the keys to it now (Rev. 1:18), and at the Great White Throne Judgment the spirits of the unsaved will be taken out of Hades and cast into the lake of fire (Rev. 20:13,14).

HALLOW (Gr. *hagiazō*), to *set apart, make holy, sanctify, consecrate*. To hallow a person or a thing is to revere it as *sacred*. "Hallowed be thy name" (Mat. 6:9) means that God's name should at all times be revered and never spoken lightly.

HEAD Figuratively the head speaks of authority (I cor. 11:3-5). Christ is the Head of His Church (Eph. 1:22,23; 4:15; 5:23; Col. 1:18; 2:10). See also Exodus 18:25; Numbers 25:4.

HEART The organ and reservoir of physical life (Lev. 17:11; Acts 14:17; Jas. 5:5).

It is used also of the seat of man's moral and spiritual life, the center of his intelligence, emotion, and will. The heart is the seat of grief (John 14:1), joy (John 16:22), desires (Mat. 5:28), affections (Luke 24:32), perceptions (John 12:40), thoughts (Heb. 4:12), understanding (Mat. 13:15), imagination (Luke 1:51), conscience (Acts 2:37) and will (Rom. 6:17). W.E. Vine, *An Expository Dictionary of New Testament Words*.

HEAVEN There appears to be scriptural support for not less than three heavens. Since Paul testifies to "the third heaven" (II Cor. 12:2), it is reasonable to assume there is a first and a second. The Bible speaks of "the heaven of heavens" (Deut. 10:14; Ps. 148:4). The *first* refers to the aerial or atmospheric heaven where the birds fly and from which we derive the air we breathe (Mat. 6:26; 8:20; Acts 1:12). The *second* is the sidereal or stellar heaven, the abode of the stars (Gen. 1:14-18; Mat. 24:29,35). The *third* is the dwelling place of God (Mat. 5:16; Rev. 3:12; 11:13). This latter is the heaven from which Jesus came (John 3:13,31; 6:38), and to which He ascended after His resurrection (Acts 1:11). It is in the third heaven that the saints will have their eternal home (II Cor. 5:1). The present heavens surrounding the earth, along with the earth, will pass away (II Pet. 3:10-12), and a new heaven and earth will replace them (II Pet. 3:13; Rev. 21:1).

H is continued in Part Three

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