

Bible Study Guide

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



Lehman Strauss

PART THREE
H Through M

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

PART III

H Through M

AN ALPHABET OF KEY WORDS IN THE BIBLE

HEBREW Abram was the first person to be called a Hebrew (Gen. 14:13), possibly derived from Eber, the ancestor of Abram (Gen. 10:21). Abram's descendants were known as Hebrews (Gen. 40:15; 43:32; Ex. 2:11). Paul referred to himself as "a Hebrew of the Hebrews" (Phil. 3:5), meaning he was a pure-blooded Hebrew.

The word also designates the language of the Hebrews, being the language of the Old Testament Scriptures.

HELL The word appears 12 times in the New Testament, and in each instance it was used by our Lord Himself. It denotes the eternal state of the unsaved (Mat. 5:22,29,30; 11:23; 16:18; 18:8,9; Luke 10:15; 16:23) and is recognized as a state of misery. Hell is described as a place where "there shall be wailing and gnashing of teeth" (Mat. 13:42), "everlasting punishment" (Mat. 25:46), where "darkness is reserved forever" (II Pet. 2:17), "blackness of darkness forever" (Jude 13), "the second death" (Rev. 2:11; 20:6,14; 21:8).

HELPS One of the spiritual gifts given by the Holy Spirit mentioned in Corinthians 12:28. It is too often the most neglected of all the gifts, possibly because it involves menial tasks of assisting others.

HERESY (Gr. *hairesis*), any doctrine or sect or faction representing a departure from historic Christianity according to the Scriptures. Heresies usually begin with someone's self-willed opinion. In the early days of the Church there was "the sect of the Sadducees" (Acts 5:17) and "the sect of the Pharisees" (Acts 15:5; 26:5). The opponents of Christianity called it a "heresy" (Acts 24:14; 28:22). Heresies (erroneous opinions) often develop with persons seeking personal advantage. The founder of a recent religion related to science said, "If you want to get rich fast start a new religion." "Heresies are works of the flesh" (Gal. 5:20). Christians are exhorted to reject all heretics (Tit. 3:10). The

confusion in the church at Corinth was due in part to the "heresies" which sprung up within the assembly (I Cor. 11:19). Both Paul and Peter warned the church against the threat of heresies (Acts 20:29; Phil. 3:2; II Pet. 2:1).

HOLINESS (Gr. *hagiasmos*), a noun; **HOLY** (Gr. *hagios*), an adjective. The general idea is that of absolute holiness, moral perfection, complete purity. It is one of the essential attributes of God (Ex. 15:11; Lev. 11:44,45; Is. 6:3; Luke 1:49; John 17:11; I Pet. 1:15,16). It is predicated of Jesus Christ the Son of God (Luke 1:35; Acts 3:14; I John 2:20), and of the Holy Spirit (Mat. 1:18, etc).

Holiness is also a general term used to express the positional sanctification of the believer. The verb (Gr. *hagiazō*) means to *set apart, sanctify*. But every child of God is exhorted to exercise himself in the matter of personal holiness (Lev. 11:44,45; 19:2; 20:7,26; 21:8; I Thes. 4:7; I Pet. 1:16). Holiness is thus both the Christian's standing predetermined by God, and the practical course the Christian must pursue. The holiness demanded of every Christian is that of character and conduct. Sainthood is the state into which God calls His children; saintliness is living a holy life in keeping with that "holy calling" (II Tim. 1:9). The Christian's conduct must befit his calling (I Thes. 4:3,4,7); II Thes. 2:13; II Tim. 1:9; I Pet. 1:15; II Pet. 3:11).

HOPE is both a noun (Gr. *elpis*) and a verb (Gr. *elpizō*). It is that happy and sure and firm anticipation of good. It always has to do with the future and the unseen (Rom. 8:24,25). God is the Author and Bestower of hope; He is called "the god of hope" (Rom. 15:13). Because the believer's future is bright with prospect based on the promise of God, he has hope (trust, confidence) in the future. He has "the hope and resurrection of the dead" (Acts 23:6), "the hope of the promise made of God unto our fathers . . . hope to come" (Acts 26:6,7), "the hope of righteousness" (the believer's perfection at Christ's coming) (Gal. 5:5), "the hope of the Gospel" (the hope of the fulfillment of all the promises offered in the Gospel) (Col. 1:23), "that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ" (Tit. 2:13), and "the hope of eternal life" (the full and final realization of all future blessings of the redeemed).

HUMILITY The word "humble" is used both as an adject-

tive (Gr. *tapeinos*) and a verb (Gr. *tapeinoō*). It means to *bring low*. Paul testified to the elders of the church at Ephesus, "I have been with you at all seasons, serving the Lord with all humility (Lowliness, R.V.) of mind" (Acts 20:18,19). Christian humility is Christlikeness (II Cor. 8:9; Phil. 2:5-8), not thinking of ourselves more highly than we ought to think (Rom. 12:3) but "in honour preferring one another" (Rom. 12:10). Humility is not a weakness to be despised, but rather an indication of spiritual growth and strength, a virtue that should characterize every Christian (Prov. 15:33; 18:12; 22:4; Mat. 5:3,5; 18:4; 23:12; Col. 3:12; Jas. 4:6,10; I Pet. 5:5,6).

HYPOCRISY, HYPOCRITE From the Greek word *hupo krisis*. Among Greek and Roman actors it was customary to wear a mask with a mechanical device to control the volume and intonation of the voice. The sound coming through to the hearers was not the natural voice of the speaker. It was an outward show of something that was not actually so. A hypocrite is one who professes to be what he is not. It was used by our Lord not less than 14 times in Matthew (6:2,5,16; 7:5; 15:7; 22:18; 23:13,15,23,25,27,28,29; 24:51). Sincerity is the opposite from hypocrisy. It is translated "dissimulation" in Romans 12:9; Galatians 2:13; and "unfeigned" (without hypocrisy) in I Peter 1:22; I Timothy 1:5; II Timothy 1:5.

I

IDOLATRY The general idea is that of ascribing Divine power to any creature or created thing and becoming a devotee to the idea the idol represents. The idol could be a tree, a stone, an animal, the wind, sun, moon, stars, or a deceased ancestor. The Second Commandment forbade any and all forms of idolatry (Ex. 20:4,5; Deut. 5:8,9). Upon entering the land of Canaan, God commanded Israel to destroy all idols (Ex. 23:24; 34:13; Num. 33:52). All the nations with which Israel had contact Egypt, Canaan, Babylonia and Assyria had their idols and idolatrous practices.

In the New testament Christians are exhorted to have no part with idolatry (I Cor. 5:10,11; 6:9; 10:7,14), being listed

as one of "the works of the flesh" (Gal. 5:20). One need not worship an animate object to be guilty of idolatry. Idolatry can be a sin of the mind (Eph. 2:3). Covetousness is idolatry because it dethrones god from the heart (Eph. 5:5; Col 3:5).

IMMORTALITY (Gr. *athanasia*), deathlessness, not possible of dying, exemption from death. God is immortal (I Tim. 1:17; 6:15,16). He created man to eternal conscious existence, spirit, soul, and body. At no time does the spiritual part of man lapse into a state of sleep or unconsciousness. However, we are presently in a mortal body, a corruptible, dying body. But that will be changed at the Resurrection when the mortal gives way to immortality and the corruptible to incorruption (I Cor. 15:51-54). This will be a welcome change for the believer (II Cor. 5:4), the deathlessness of the whole person, spirit, soul, and body. The one possibility of the believer not dying is the coming of the Lord Jesus Christ. Those living on the earth at His appearing will be immortalized instantly. For the believer, immortality is not merely deathlessness, but a quality of life to be enjoyed forever.

The biblical teaching on immortality applies to the unbeliever also. Christ taught that immortality applies to the wicked. He taught plainly that those who reject the truth will be raised to immortality; however, their eternal future will be one of misery (Mat. 12:32; 13:39-42; 18:8,9; 22:11-13; 25:31-46; Luke 13:24-30; 16:19-31).

Immortality is not synonymous with eternal life. Regenerated persons possess eternal life and are assured of immortality. The unsaved will live forever, but they will be separated from God for eternity. Their future will be one of torment in the lake of fire (Rev. 20:11-15; 21:8).

INHERITANCE (Gr. *klēronomia*) is that which is received apart from any merit of the recipient. The assurance of the believer's spiritual inheritance accompanies his experience of regeneration (I Pet. 1:3,4; Gal. 3:29; 4:7). The blessings of the kingdom of God will never be inherited by the unsaved (I Cor. 6:9,10; Eph. 5:5), nor by Christians in the present physical state of mortality (I Cor. 15:50). However, at Christ's return, when He ushers in His new order, the believers will enter fully into the inheritance provided so graciously by God through His Son (Acts 20:32; Eph. 1:13,14; Heb. 9:15).

INSPIRATION (Gr. *Theopneustos*), inspired by God or breathed out by God. *Inspiration* can be defined as that work of the Holy Spirit controlling the minds and hearts of those men who penned the Scriptures so that they wrote exactly what God wanted them to write. The student should become well acquainted with II Timothy 3:16,17, "All scripture is given by inspiration of God . . ." and that includes all of the Old Testament and New Testament. The very nature of inspiration demands infallibility and inerrancy. If there is any possibility of error at all, then all scripture is not inspired and the Holy Spirit cannot be trusted. No doctrine of the Christian faith is more important than the verbal inspiration of the Bible.

INTERCESSION (Gr. *enteuxis*), meaning to meet with in conversation for the purpose of interceding for another. In the New Testament, use of the term is a form of prayer. (1) The intercessory prayers of Christ for His own people (Heb. 4:14-16; 7:25). (2) The intercessory prayers of the Holy Spirit (Rom. 8:26,27). (3) The intercessory prayer of Christian believers. The value and validity of this spiritual exercise is the responsibility and privilege of every child of God (I Sam. 12:23; Mat. 5:44; Col. 1:9; II Thes. 3:1; I Tim. 2:1-4; Rev. 8:3).

ISRAEL The name appears in the Bible for the first time when God conferred it upon Jacob (Gen. 32:28). It means a *prince having power with God*. Jacob had 12 sons after whom the 12 tribes were named. They were thereafter called "the children of Israel" (Gen. 42:5; 45:21) and "the tribes of Israel" (Gen. 49:16). See also Joshua 3:17; 7:25; Judges 8:27; Jeremiah 3:21. They were also referred to as "the house of Israel" (Ex. 16:31; 40:38). This is the name by which the nation is recognized today. See Romans 9:6; 11:26; Galatians 6:16. Israel is distinguished from the New Testament Church.

J

JEHOVAH One of the names of God most frequently used in the Old Testament, probably pronounced *Yahweh* by the Hebrews. In the A.V. it is translated "LORD," not "Lord." It is that name of God which reveals His self-existence, His

eternality. It appears in several of His compound names, as in Jehovah-Jireh (Gen. 22:14), Jehovah-Nissi (Ex. 17:15), Jehovah-Shalom (Judg. 6:24). See *The First Person*, Lehman Strauss.

JERUSALEM A word of Semitic origin meaning "City of Peace." Some scholars identify it with "Salem" (Gen. 14:18; Ps. 76:2). The word most frequently used for the city is "Zion," appearing not less than 100 times in the Old Testament. It is called "the city of God" (Ps. 46:4; 48:1; Heb. 12:22), "the holy city" (Is. 48:2; 52:1). It was the cradle for three great world religions, Judaism, Christianity, and Islam. It is located 13½ miles west of the Dead Sea at an elevation of 2600 feet. David captured the city (II Sam. 5:6-10) after which it was associated with David (II Sam. 7:13,16; Ps. 132:11; Luke 1:32).

Jerusalem was the geographic location of the birth of the Church (Acts 2), and where the Gospel was first preached according to the command of Christ (Acts 1:4). The first significant Church Council was held there (Acts 15). It is to Jerusalem where Christ will return (Zech. 12:1-14:4), and during the entire millennium it will be the capital of the earth.

JERUSALEM, NEW Our Lord mentioned it in His letter to the church at Philadelphia (Rev. 3:12). John saw it as a new satellite city coming down from God out of heaven (Rev. 21:2,3), and possibly it is the place Jesus has gone to prepare for His own (John 14:1-3). By faith, Abraham saw it (Heb. 11:8-10). It is mentioned in Hebrews 12:22-24.

JESUS is a transliteration of the Hebrew "Joshua" meaning "Jehovah is salvation." It was the name divinely chosen for the Son of God at His incarnation (Mat. 1:21-25; Luke 1:31; 2:21). It was His personal name by which He was known. Written on the cross were the words "Jesus of Nazareth . . ." (John 19:19). It became a common name, many parents having given it to their sons. Both Jesus and Paul warned that many men would arise claiming to be Jesus (Mat. 24:3,24; II Cor. 11:4).

JEW a contraction of the word *Judah*. Originally a Jew was one belonging to the tribe of Judah. Later it was used to distinguish the Hebrew race from Gentiles (Acts 14:1; Gal. 2:15) and from the Samaritans (John 4:9). Paul used it to

denote their religious beliefs and practices (Gal. 1:13,14). The terms *Hebrew* and *Jew* were applied synonymously. **JOY** (Gr. *chara*), a delight of the spirit, a gladness in the inner man. It is not to be equated with happiness. Happiness is a state of pleasurable satisfaction resulting from good fortune, good health, prosperity, or things that *happen*. Joy, in the biblical sense, is not dependent upon circumstances, environment or things that happen. It is a quality which consistently characterizes the Christian's life. It emanates from God and is a part of the nine-fold fruit of the Spirit (Gal. 5:22,23; Acts 13:52). Christ desired it for His own (John 15:11). True Christian joy remains constant, even in the midst of sorrow and suffering (II Cor. 6:10; Col. 1:24; Heb. 10:34; I Pet. 4:13). "The joy of the LORD is your strength" (Neh. 8:10).

JUBILEE In Israel every fiftieth year was to be heralded as the Year of Jubilee (Lev. 25:28), called the "year of liberty" (Ezek. 46:17). A special trumpet blast called the people to lay aside their work and devote that year to worship. It was a time for holiness before the LORD and harmony and helpfulness among the people. The Law of Jubilee provided for special sanctions of grace for slaves and those in debt. Debts were remitted and property reverted to its original owners. The Year of Jubilee was a reminder that God was Owner of all and His people were His stewards. Man is not the owner of the soil, but he holds it in trust under God. Leviticus 25 should be read and studied in its entirety.

JUDGMENT It is used in the Bible in a forensic sense and in the pronouncing of an opinion or decision by men. Its primary use is in relation to Divine judgments. Not less than seven judgments are mentioned in the Bible.

1. The judgment upon sin at the cross. In the person of Christ our Divine Substitute, the believing sinner's guilt was borne fully, having been judged by God in the sacrificial death of His Son. For the one who has trusted Christ, "There is therefore now no condemnation [judgement]" (Rom. 8:1; and he "shall not come into judgment" (John 5:24). See Galatians 3:13; Hebrews 9:26-28; I Peter 2:24. The judgment of the cross is already past.

2. The judgment of Christians. This is not God's condemnation upon sin and the sinner, but Divine procedure of

correction and chastening. It is the Father's disciplinary action against His sinning children (I Cor. 11:30-32; Heb. 12:3-15; I John 5:16). This judgment takes place in the present. See also John 15:1-9.

3. The judgment Seat of Christ (Rom. 14:10; II Cor. 5:10). This judgment has nothing to do with salvation because our sins were already judged on the cross. It involves Christ's approval of the Christian's life and his works, having to do only with rewards. Not all Christians will receive the same degree of rewards in heaven. As a result of this judgment of the believer's works, there will be "reward" or "loss" (I Cor. 3:11-15).

4. The judgment of self (I Cor. 11:31,32). This is the self-examination and self-criticism of the Christian. It is a spiritually healthy and profitable exercise. It includes the confession of sin (I John 1:9).

5. The judgment of the nations (Mat. 24:31-46). It involves God's dealing with the Gentiles on the basis of their treatment of Israel (Gen. 12:1-3; Mat. 25:31-46).

6. The judgment of Israel. There are Scriptures which seem to teach that Israel will be brought to judgment by God for her idolatry and rejection of the Messiah (Ezek. 20:33-44; Joel 3:11-15; Mat. 25:1-13). The purpose of Israel's future judgment is not her destruction but her purification.

7. The Great White Throne Judgment (Rev. 20:11-15). This is God's final judgment upon unbelieving men and angels. It is their final and complete separation from God when they are cast into the lake of fire.

JUSTIFICATION can be defined as that sovereign and judicial act of God whereby He declares righteous all persons who come to Him trusting Christ's death for their eternal salvation. Justification springs from God's grace (Rom. 3:24), is made possible on the ground of Christ's shed blood (Rom. 5:9), and is pronounced upon them only who believe (Rom. 3:28). God only can remain just and yet justify guilty sinners (Rom. 3:26,30).

Before God could justify a sinner, there had to be a complete fulfillment of the Law. But inasmuch as no sinner has ever kept the Law, no one could be justified on this ground (Rom. 3:9-20; Gal. 2:16; 3:10,11; 5:4). When Christ came He fulfilled the Law on behalf of the sinner (Rom. 8:3; 10:4; II

Cor. 5:21; Gal. 3:13), and now all who trust Christ are pronounced righteous by God.

K

KINGDOM Two phrases, *kingdom of God* and *kingdom of heaven* appear in Scripture. The biblical idea of the divine kingdom is deeply rooted in both the Old and New Testaments. There are differences of opinions among good men of God. One serious question is whether the phrases *kingdom of heaven* and *kingdom of God* are to be equated or to be distinguished from each other. In the Book of Daniel the two phrases are equated (Dan. 2:37; 4:17,25,26,32; 5:21,23; 7:18,25,27). In the New Testament, Matthew, Mark, and Luke equate the two phrases when recording Christ's parables (Mat. 13:11; Mark 4:11; Luke 8:10). Our Lord Himself used the two terms interchangeably (Mat. 18:3; 19:23,24; John 3:3,5).

There will be a literal, future manifestation of the kingdom on earth when Christ returns in power and glory to reign. It was the subject of many glowing Old Testament prophecies (II Sam. 7:4-17; Ps. 2:6; 16:9; Is. 11:1; 32:1; Jer. 33:15; Dan. 7:13,14; Mic. 4:1-7; Zech. 9:9,10). The same eschatological kingdom of 1000 years was the subject mentioned often in the New Testament by the angel Gabriel. (Luke 1:30-33), by our Lord (Mat. 4:12,17; 25:34), by John the Baptist (Mark 1:1-8), and by Christ's apostles (Mat. 10:5-15; Rev. 19:11 20:6).

In its broader scriptural use, the kingdom of God is any sphere over which God rules. In a true sense of the word the kingdom is a present spiritual experience (Luke 17:20,21; Rom. 14:17). It is God's providential rule over the kingdoms or nations of men (Dan. 4:17,25,32,35; Rom. 13:1-7). It is also the realm into which sinners are brought when they are born again (Col. 1:13). There is only one kingdom, described in various ways.

L

LAMB In its widest figurative use the lamb is a symbol of Jesus Christ. The progressive unfolding of Christ the Lamb in Scripture is a majestic theme:

Genesis 22:6-14 The Lamb is a Substitute

Exodus 12:1-17 The Lamb is Slain

Isaiah 53:1-12 The Lamb is Suffering (See Acts 8:27-35)

John 1:29,36 The Lamb is the Sin-bearer

I Peter 1:18,19 The Lamb is Sinless

Revelation 5,21,22 The Lamb is Sovereign

Jesus Christ is the personal embodiment and fulfilment of the lambs in the Old Testament as seen both in type and prophecy. The student should look up the 28 references to the "Lamb" in The Book of Revelation.

LAW (Gr. *nomos*), a word appearing not less than 200 times in the New Testament with the strongest emphasis in Romans (77 times) and Galatians (30 times). It usually has reference to the Mosaic Covenant in part or in whole. It consisted of 3 parts:

1. The Ten Commandments (Ex. 20:1-17) controlling the moral life of Israel in relation to God's holy and righteous will.
2. The Judgments (Ex. 21:1 24:11), controlling the social life of the people.
3. The Ordinances (Ex. 24:12 31:18) governing the religious life of the people.

The Law was not given to save man from the penalty or power of sin (Rom. 6:14), nor to justify him (Rom. 3:20), nor to make anything perfect (Heb. 7:19). The reason why the Law was unable to accomplish the above things was not due to any imperfection in the Law (Rom. 7:12), but because of the weakness and sinfulness of man (Rom. 8:2,3). A man to be saved by the Law must keep the whole Law in every detail (Gal. 3:10; Jas. 2:10). If such a person existed, God being a righteous Judge must justify him (Rom. 2:13), but no such person of merely human parentage ever appeared. God did not give the Law to the end that Israelites, or Gentiles might be saved by legal obedience, but to prove the impossibility of sinful man being able to do anything to please God.

Believers are not under the Law, but under grace (Rom.

6:14). The Lord Jesus Christ, having satisfied all the righteous demands of the Law through His sinless life and death, has delivered us from the curse of the Law. Thus "Christ is the end of the law for righteousness to every one that believeth" (Rom. 10:4).

LEAVEN One of the most misunderstood words in the Bible. Literally *leaven* was a substance used in baking to make dough rise. The equivalent in our day would be yeast. It caused fermentation, souring and corruption, thus in most instances its use was forbidden in the Old Testament (Gen. 19:3; Ex. 12:8; 23:18; 34:25; Lev. 2:11; 6:17; 10:12). In the Old Testament *leaven* is not used figuratively.

In the New Testament it is used metaphorically of evil doctrine (Mat. 16:6,12; Mark 8:15), of "malice and wickedness" as contrasted with "sincerity and truth" (I Cor. 5:6-8), and of legalism (Gal. 5:1-9).

The Parable of the Leaven in Matthew 13:33-35 is one of the most misinterpreted parables in the Bible. The *leaven* here is not the Gospel permeating society and gradually transforming it into the millennium. In the New Testament the symbolic use of *leaven* always represents evil. The use of *leaven* in this parable must fall in line with the rest of the New Testament.

LORD is used in Scripture for both deity and humanity. When it is applied to God it is spelled with a capital "L," but when it is used of man it appears with a small "l." An illustration of the latter is in Luke 16:1-8.

In the New Testament it is appropriately applied to Jesus Christ (Mat. 7:21,22; John 20:28; Acts 2:36; 10:36; Jas. 1:1; Jude 4, etc.) Soon after Pentecost the lower meaning gave way to an exclusive use in relation to deity. Jesus Christ is "Lord of all" (Acts 10:36), "Lord of heaven and earth" (Acts 17:24), "Lord both of the dead and living" (Rom. 14:9), "the Lord of glory" (I Cor. 2:8), and "LORD OF LORDS" (Rev. 19:16). The word denotes ownership, control, and authority.

LORD'S DAY appears in Revelation 1:10. It is associated with "the first day of the week" (Acts 20:7; I Cor. 16:2), a special day for believers to gather for worship. It is the day Christ arose from death and the grave (Mat. 28:1). For the Christian every day is the Lord's Day.

LORD'S SUPPER A term used only in the New Testament

referring to an ordinance exclusively for Christians (I Cor. 11:20). It is where the Lord's people gather to eat the "bread" and drink the "cup," representing the "body" and "blood" of Christ (I Cor. 11:23-26). There is no saving merit in the Lord's Supper, but all participants should be saved. The converts on the day of Pentecost continued in their practice of this ordinance (Acts 2:41,42). Moral cleanliness is an essential requisite for every participant (I Cor. 11:27-31), and this calls for self-examination (v. 28). In retrospect we reflect upon and rejoice in Christ's completed work through His "death," and in prospect we anticipate His contemplated work, "till He comes" (v. 26).

LOVE (Gr. *apagē*), the loftiest characteristic in the nature of God (I John 4:8,16), and the highest Christian virtue (I Cor. 13:13). God expressed His love for sinners in the sacrifice of Christ at Calvary (John 3:16; Rom. 5:8; I John 4:10). The love of God underlies and motivates all of His acts of mercy and grace toward sinful humanity.

God's love is created in the believer at the time of regeneration (Rom. 5:5), and it lies at the very heart of the Christian's relationship to God and to his fellowman (John 13:35; II Cor. 5:14,15; Gal. 5:13,22; I John 4:20,21). The Christian controlled by the Holy Spirit will love God completely and his neighbor as himself (Mat. 22:37-39).

LUST denotes a strong desire, both good and bad. It is used of a good desire in Luke 22:15; Philippians 1:23 and I Thessalonians 2:17. In the majority of passages it refers to those desires and emotions of the natural man which tend toward things evil (Rom. 6:12; 13:14; Gal. 5:16,24; Eph. 2:3; II Pet. 2:18; I John 2:16), called "the lusts of the flesh." They are described as "foolish and hurtful" (I Tim. 6:9), "youthful" (II Tim. 2:22), "worldly" (Tit. 2:12), "of the eyes" (I John 2:16). "This I say then, Walk in the Spirit, and ye shall not fulfil the lust of the flesh" (Gal. 5:16).

M

MAMMON (Gr. *mamōnas*), a common word for riches, treasure, wealth. It personifies the material things of this life (Mat. 6:24; Luke 16:9,11,13).

MARANATHA An expression used only once in Scripture (I Cor. 16:22), meaning *The Lord is Coming*. It was probably a common greeting among early Christians.

MEDIATOR One who goes between two parties in order to produce reconciliation and peace. Christ is the one and only Mediator to reconcile the sinner to God (I Tim. 2:5; Heb. 8:6; 9:15; 12:24). By means of His perfect life, sacrificial death and resurrection, Christ has secured for the sinner that which otherwise could not be obtained.

MERCY SEAT (Gr. *hilasterion*), the lid of the ark of the Covenant (Ex. 25:17-21; 37:6). Once a year, on the great Day of Atonement, the blood of the sacrificial offering was applied to the mercy seat, and it became the one meeting place between God and man. The New Testament word is *propitiation*. Christ Himself became the mercy seat (I John 2:2), His shed blood being the ground upon which God can show mercy to sinners (Rom. 3:25).

MESSIAH The equivalent of *Christ* (John 1:41; 4:25).

MIRACLES meaning *wonders*, are supernatural manifestations of God's power inexplicable in terms of the ordinary forces of nature. Miracles are out of the ordinary course of events. They are indications of the presence and power of God. A miracle of God is not contrary to nature, but it is beyond the usual method of God's working in the natural world. The first recorded miracles in the Bible were performed in the time of Moses and Joshua, such as the parting of the Red Sea (Ex. 14) and the fall of Jericho (Josh. 6). There was no further display of miracles until the appearance of Elijah and Elisha (I Ki. 17-20).

The coming of Christ introduced the greatest period of miracles in history. Each of His miracles was performed instantaneously, without delay, and always in the presence of witnesses. Not less than 22 of His miracles are recorded.

The miraculous catch of fish (Luke 5:1-11)
The healing of Peter's mother-in-law (Mark 1:29-31)
The cleansing of the leper (Mark 1:40-45)
The healing of the paralytic (Mark 2:1-12)
Turning water into wine (John 2:1-11)
The man with the withered hand (Mark 3:1-6)
The healing of the centurion's slave (Luke 7:1-10)
The raising of the widow's son (Luke 7:11-17)

The stilling of the storm (Mark 4:35-41)
The Gadarene Demoniac (Mark 5:1-20)
The raising of Jairus' daughter (Mark 5:21-43)
The woman with the flow of blood (Mark 5:21-34)
The feeding of the 5000 (Mark 6:30-34)
Walking on the sea (Mark 6:45-52)
The Syrophenician woman (Mat. 15:21-28)
The deaf man at Decapolis (Mark 7:31-37)
The blind man at Bethsaida (Mark 8:22-26)
The epileptic boy (Mark 9:14-29)
The coin in the fish's mouth (Mat. 17:24-27)
The woman with the infirmity (Luke 13:10-17)
The ten lepers (Luke 17:11-19)
Blind Bartimaeus (Luke 18:35-43)

The search for miracles today does not spring from faith, but from the lack of faith. Most of the so-called miraculous performances in our times do not bear the evidence of genuineness.

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