

Bible Study Guide

BY
DR. LEHMAN STRAUSS

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

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PART FOUR
N Through Z

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

PART IV

N Through Z

AN ALPHABET OF KEY WORDS IN THE BIBLE

N

NEEDLE'S EYE appears only in Christ's statement, "It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God" (Mat. 19:24; Mark 10:25; Luke 18:25). Our Lord intended to teach that it is humanly impossible for a man who trusts in riches to enter the kingdom of God. The student should examine carefully the entire story in context of the "rich young ruler."

NEWNESS OF LIFE meaning the believer's new life in Christ, life of a new kind and quality (Rom. 6:4), called a "new creation" (II Cor. 5:17, R.V.).

O

OBEDIENCE is a vital part of Christian ethics. There are not less than five associations requiring obedience: 1. A child's obedience to parents (Eph. 6:1); 2. A student's obedience to his teachers (Prov. 5:12,13); 3. An employee's obedience to his employer (Eph. 6:5-8; I Pet. 2:18); 4. A citizen's obedience to government (Rom. 13:1,2; Tit. 3:1; I Peter 2:13,14); 5. The Christian's obedience to God which is the supreme test of faith and love (I Sam. 28:18; John 14:15,21,23).

ONLY BEGOTTEN (Gr. *monogenēs*). It is used by the Apostle John 5 times, always in reference to Christ (John 1:14,18; 3:16; I John 4:9). It denotes uniqueness, the only one of His kind. As "the only begotten of the Father" (John 1:14), Christ was the only representative of the Being and character of the Father.

P

PARABLE (Gr. *parabole*), to lay along side of, to compare. Parables are found in both the Old Testament and New Testament. A parable is a story or a narrative taken from nature or from a human experience for the purpose of teaching a spiritual lesson. If the hearer does not catch the analogy, he misses the spiritual lesson, as in Christ's Parable of the Tares (Mat. 13:24-30; 36-43). The parable speaks of earthly things in order to teach spiritual truth. The purpose of parabolic teaching is two-fold: 1. To reveal truth to the worthy and believing; 2. To conceal truth from the unworthy and unbelieving (Mat. 13:10-17).

PASSOVER The most significant of the three great annual feasts, or festivals of Israel. It was instituted by God in commemoration of the deliverance of Israel from Egypt (Ex. 12:13,21,27,48). In type, the Passover anticipated the sacrifice of Christ, God's perfect Lamb (John 1:29; 2:13,23; 6:4; 11:55; 12:1; 13:1; 18:39; 19:14; I Cor. 5:7).

PEACE (Gr. *eirene*), a word occurring in both the Old Testament and New Testament, used sometimes as a greeting (Gen. 29:6), or to describe the inner feeling of tranquility and quietness, freedom from disturbances and annoyances (Num. 6:26; I Ki. 4:24). It was regarded as a gift from God (Lev. 26:6; Ps. 29:11) who is called "The God of peace" (Rom. 15:33; 16:20; Phil. 4:9; I Thes. 5:23; Heb. 13:20). It describes harmonious relations between men (Mat. 10:34; Rom. 14:19).

Its most significant and frequent use is the spiritual peace, that harmonious relation between God and man, accomplished through the Gospel of Jesus Christ (Acts 10:36; Rom 5:1; Eph. 2:17; Col. 1:20), and the inner contentment and tranquility resulting from this new relationship (Phil. 4:6,7).

PENTECOST (Gr. *pentekostos*) meaning *fiftieth*. It was the second of the three great annual festivals in Israel, the first being the Passover and the third the Tabernacles, celebrated the fiftieth day after the Passover (Ex. 23:16; 34:22; Lev. 23:15-22; Deut. 16:9-16). God used that day, when Jews from many lands would gather in Jerusalem, to present the Christian message in the formation of Christ's Church (Acts 2).

PERFECTION The basic meaning of the word perfect contains the idea of being *complete* or *finished*. *Absolute* perfection is an attribute possessed by God only. Who alone is not possible of any defect. *Relative* perfection is expected of believers (Mat. 5:48; Phil. 3:12-15). Having been born again, and thereby baptized into the Body of Christ, there is the positional perfection the Christian has in Christ (Col. 2:10). However, sinless perfection in the believer is not possible in this life because there is never the eradication of the sin nature (Jas. 3:2; I John 1:8). Absolute perfection becomes the Christian's possession in experience when Christ comes again (I John 3:2).

PHARISEE meaning *separatist* because of their strict way of life. The time of their origin is not certain, but it is believed the new sect came out of the Maccabean revolt in the second century. They considered the observance of the ceremonial law to be the essence of religious life and conduct. Because of the stress they placed upon religious matters, they were able to win many converts to their side and influence public affairs. The Pharisee avoided contact with the non-Pharisee. They criticized Jesus for associating with publicans and sinners (Mat. 9:9-13; Mark 2:14-17; Luke 5:27-32). But Pharisaic piety was fake piety which Christ denounced (Mat. 12:1-13; 23:1-33).

PRAYER is always used of man speaking to God the Father in the name of the Lord Jesus Christ (Mat. 6:6; John 16:23; Eph. 1:17; 3:14; John 14:13,14). Prayer assumes many forms such as confession, thanksgiving, communion, adoration, submission, intercession, and supplication. Prayer generally stresses the sense of need and dependence upon God. Much can be learned about prayer by reading the Bible and seeing how great biblical characters prayed, men like Moses (Ex. 32:11-32), Abraham (Gen. 18:22-33), Elijah (I Ki. 18:37-46; cf. James 5:17,18), David (Ps. 3,32,51), Solomon (II Chron. 1:7-12; 6:14-42), Hezekiah (II Ki. 19:14-19), Jeremiah (Jer. 17:13-18), Ezra 9, Nehemiah 9, Daniel 9, etc. The greatest example of prayer is to be found in the prayer life of Jesus Christ (Luke 3:21,22; 6:12,13; 9:29; 22:31,32; Mark 1:35-39; John 11:41,42; John 17). See Lehman Strauss, *Sense and Nonsense About Prayer*.

PREDESTINATION (Gr. *proorizō*), meaning to deter-

mine, or work out a destination beforehand. God has determined the destination of every believer, and predestination is the divinely chosen means of reaching that goal. The goal is perfect sonship (Eph. 1:5), perfect conformity to the likeness of His Son (Rom. 8:28,29), that ultimately we should be "to the praise of the glory of His grace" (Eph. 1:6). Predestination and election are not synonymous terms, therefore it is incorrect to use them interchangeably. We are "predestinated according to the purpose of Him who worketh all things after the counsel of His own will" (Eph. 1:11).

The Scriptures teach also that God has set a destination for every unbeliever, but the responsibility of choice rests with every man. God made that point clear to Adam (Gen. 2:16,17), and later to the nation of Israel (Deut. 30:11-20). Spiritual death, that is, eternal separation from God, is the destination of all who reject God's way of salvation (John 3:36; Rom 6:23).

PRIEST (Gr. *hiereus*), one who offers a sacrifice to God. Before the times of Moses the father of a family acted as priest (Job 1:5; Gen. 12:7; 13:18; 26:25; 33:20; 35:1,2). At Sinai, God, through Moses, appointed Aaron and his sons priests (Ex. 28:1). Because the priestly ministry was a holy service unto the Lord, rigid requirements had to be met (Lev. 21:16-24). Israel as a nation no longer enjoys the function of the Aaronic priesthood. When Christ came He offered Himself as the perfect sacrifice to God, of whom Aaron is a type. The Epistle to the Hebrews sets forth the superiority of Christ's High Priesthood as being higher than the Aaronic priesthood (Heb. 4:14-16; 5:1-10; 7:17-27; 10:19-22).

Since Christ returned to the Father in heaven, all believers, Jews and Gentiles, are constituted "a kingdom of priests" (Rev. 1:6), "a holy . . . royal priesthood" (I Pet. 2:5,9). The New Testament recognizes no special class of priests apart from the priesthood of all believers.

PROPHECY, PROPHECY, PROPHET The function of the prophet was to declare, speak forth the mind and message of God to the people. It included the exposition of the precepts of God for daily living, and the disclosure of God's future plans. It thus contained two elements—*preceptive prophecy* and *predictive prophecy*, the former dealing with belief and behavior, and the latter with the future. There were schools, or colleges for the training of prophets, but little has been

written about them (I Sam. 19:19,20; II Ki. 2:3,5; 4:38; 6:1). The prophets were the teachers and preachers of God's Word to the people. With the completion of the canon of Scripture prophecy passed away (I Cor. 13:8,9). God is not now writing new prophecies nor adding new predictions to that which He has already written.

Q

QUENCH Is used literally of putting out fire or things on fire (Mat. 12:20; cf. Is. 42:3). Figuratively it is used of quenching, or hindering the darts of Satan (Eph. 6:16), and of quenching, or hindering the Holy Spirit (I Thes. 5:19).

QUICKEN, to *make alive* (Acts 10:42; Rom. 8:11; I Cor. 15:36; I Tim. 6:13; Heb. 4:12; I Pet. 3:18).

R

RANSOM (Gr. *lutron*), to loose, set free. It is used of the redemption price of a slave (Lev. 19:20), a payment for an injury or damage (Ex. 22:10-12), and the payment for a life (Ex. 21:30). In the New Testament the three references refer to the vicarious significance of Christ's death by which He sets the sinner free from the guilt and penalty of sin (Mat. 20:28; Mark 10:45; I Tim. 2:5,6).

RECONCILIATION (Gr. *katallagē*) means that something or someone has been completely changed from one position to another. In the New Testament it means that, by God's grace and because of Christ's death, the sinner estranged from God can now be reconciled to Him. God is never said to be reconciled to man because He never needed to be, but man can be reconciled to God because, through faith in Christ, his relationship has changed (Rom. 5:6-11; 11:15; II Cor. 5:18; Eph. 2:16; Col. 1:20,21).

REDEMPTION (Gr. *exagorazo*), to buy out, as purchasing a slave out from the slave market with the view to setting him free. In the old Roman world the term was used commercially. In the New Testament man is pictured as being in the slave market of sin, thus his redemption is his deliverance from sin's enslavement. Christ is the sinner's Re-

deemer Who, by His death and the shedding of His blood, paid to set the sinner free (Rom. 3:24; I Cor. 6:20; Gal. 3:13; 4:5; Eph. 1:7; Col. 1:14; I Pet. 1:18,19; Rev. 5:9; 14:3,4).

REGENERATION (Gr. *palingenesia*), the imparting of a new life, a new birth. The term occurs twice in the New Testament. Jesus used it when referring to the new order in the earth when He comes again (Mat. 19:28) and the earth is restored (Acts 3:21). Paul used it when referring to the spiritual change in the believing sinner at the time of salvation (Tit. 3:5). Regeneration is the work of the Holy Spirit represented by such terms as "born of God" (John 1:13), "born again" (John 3:3,7; I Pet. 1:23). See also I John 3:9; 4:7; 5:1.

REPENTANCE (Gr. *metanoia*). In the biblical sense it is a change of mind resulting in a change of behavior. Repentance and faith are inseparably bound together so that both are essential to salvation (Mat. 3:2,8; 4:17; Acts 20:21; 26:20). Genuine repentance is a deep sorrow for sin and involves both a turning from sin and a turning to God (II Cor. 7:9,10).

RESURRECTION In its scriptural and theological use it is the actual raising of the body to life subsequent to death. The New Testament contains three accounts of Christ raising persons from death to life (Mark 5:41,42; Luke 7:11-15; John 11:43,44), all of whom died again.

The resurrection of Jesus Christ is the very foundation of Christianity. It is never divorced from His Crucifixion. The cross and the empty tomb are never disassociated (Mat. 16:21; 20:18,19; 27:63; Mark 8:31; 9:31; 10:33,34; Luke 22:42; John 10:17,18). His resurrection was at the heart of the apostles' preaching (Acts 2:24; 3:15; 4:10; 5:30; 10:40; 13:30; 17:31). The Sadducees were the exceptions in their denial of the doctrine of the Resurrection (Mat. 22:23). The future resurrection of all the dead is an essential Christian doctrine (I Cor. 15; I Thes. 4:13-18; Rev. 20:11-15).

REWARD (Gr. *misthos*), *payment, hire, wages*. Salvation and rewards should not be confused. Salvation is God's free gift (Eph. 2:8,9; Tit. 3:5); rewards are earned by believers for their works (Mat. 5:12; 10:41,42; I Cor. 3:13-15; 9:16-27). Rewards will be given to or withheld from believers when Christ comes again at "the judgment seat of Christ" (Rom.

14:10; II Cor. 5:10). The word is used also for evil rewards, translated "wages" in Romans 6:23.

RIGHTEOUSNESS The quality of being *right* or *just* and which results in doing right. True righteousness is according to God's standards, not man's. Compared with God's perfect righteousness, human "righteousnesses are as filthy rags" (Is. 64:6). Born in sin, man is lacking in righteousness and is incapable of making himself righteous (Rom. 3:19-23). What man never could become in himself is provided for him by God through Jesus Christ. The person who receives Christ becomes "the righteousness of God in Him" (II Cor. 5:21). The perfect righteousness of God is imputed to the believer when he trusts Christ for salvation (I Cor. 1:30). Justification is that sovereign act of God whereby He declares righteous all who come to Him through faith in Christ (Rom. 3:20-26; 5:18).

S

SABBATH means to *desist*, *rest*, *cease*. It appears first in the story of creation when God "rested on the seventh day" (Gen. 2:2). The cessation from activity was enjoined upon Israel (Ex. 16:21-30; 20:8-11; 31:16,17). The law of the sabbath was never enjoined upon Gentiles or Christians. Since the resurrection of Christ, Christians have set aside the first day of the week to meet for worship (I Cor. 16:2). The first day of the week must not be confused with the sabbath.

SADDUCEES A religious sect accepted by some Jews in the time of Christ. They opposed our Lord (Mat. 21:12; Mark 11:15; Luke 19:47) and denied the Resurrection, the reality of the spirit world and the immortality of man (Mark 12:18; Luke 20:27; Acts 23:8).

SAINT (Gr. *hagios*), the noun form of the verb *sanctify*, meaning to *separate* or *set apart*. A saint is one who has been set apart positionally by God at the time of regeneration. All saved persons are saints, sanctified ones (I Cor. 1:2), belonging exclusively to God. The term does not apply merely to persons of exceptional holiness. All believers are saints, God's set-apart ones (II Thes. 1:10). It is true that in experience some believers are more holy than others, yet in their position in Christ all believers are sanctified.

SALVATION (Gr. *soteria*), denoting *deliverance*, *rescue*, *preservation*. The root idea is deliverance from some danger or even death as when Peter cried, "Lord save me" (Mat. 14:30). In the New Testament the general use is salvation from the penalty and power of sin, a spiritual and eternal deliverance granted immediately by God to all who repent of their sins and trust in the Lord Jesus Christ. The Son of God is the Author and sole source of salvation (Mat. 1:21; Acts 4:12; Heb. 2:10; 5:9). His Gospel is the saving instrument (Rom. 1:16). Salvation is all of God's grace apart from any works on man's part (Eph. 2:8,9).

SANCTIFICATION (Gr. *hagiasmos*), a *separation* or *setting apart* for holy and sacred purposes. Positionally every believer in Christ has been set apart by God (I Cor. 1:2; II Thes. 1:10). Practical sanctification, the separation of the believer from evil things and practices, is God's will for every Christian (I Thes. 4:3). The divinely provided means for the Christian's practical sanctification is the Bible, God's Word. The Christian must earnestly and persistently pursue the reading and study of the Scriptures and obey its teachings (John 15:3; 17:17; Eph. 5:25,26; I Pet. 2:2).

SATAN *Adversary*, *opponent*, *enemy*, one of the many designations for the devil who is the adversary of God, of Christ, and of every Christian (Mat. 4:1-10; Mark 4:15; Luke 22:3,31; Acts 5:3). He is known by many names and descriptive titles: accuser of the brethren (Rev. 12:9,10), adversary (I Pet. 5:8), Beelzebub (Mat. 12:24), Belial (II Cor. 6:15), deceiver, dragon (Rev. 12:9), evil one (Mat. 13:19,38), father of lies (John 8:44), god of this world (II Cor. 4:4), murderer (John 8:44), prince of this world (John 12:31; 14:30; 16:11), prince of the power of the air (Eph. 2:2), the tempter (Mat. 4:5; I Thes. 3:5). His doom was sealed at the cross (Luke 10:18; Heb. 2:14; Rev. 20:2,10), and he will spend eternity in the lake of fire (Mat. 25:41; Rev. 20:10).

SAVIOUR A *rescuer*, *deliverer*, *preserver* from any danger, physical or spiritual, temporal or eternal. In the Old Testament Jehovah is the Saviour of His people (Ex. 15:2; II Sam. 22:3; Ps. 106:21; 118:14; Is. 43:11; 45:15,21,22; 49:26; 60:16; 63:8).

In the New Testament the term is never applied to anyone other than the triune God, Father (Luke 1:47), Son (Luke 2:11) and Holy Spirit (Tit. 3:5). However, though all three

members of the Godhead were active in the Divine plan of salvation, the title *Saviour* is pre-eminently that of Jesus Christ the Son of God (Acts 13:23; Phil. 3:20; II Tim. 1:10; Tit. 2:13; 3:6; II Pet. 1:1,11; 2:20; 3:2,18). As Saviour He provided salvation from sin's guilt and penalty for all mankind (John 4:42; I John 4:14).

SELAH A term occurring 71 times in the Psalms and also in Habakkuk 3:3,9,13. Its exact meaning has been difficult to trace; however it is generally believed to be a musical sign indicating to lift up, to stress. In Scripture it appears after a significant statement, as though special attention should be given to what has been said.

SIGN (Gr. *semeion*), an *indication, evidence, mark, token*. In Scripture the word often denotes the attesting or authenticity of a thing. The rainbow was given to Noah as a sign of God's covenant (Gen. 9:8-17). Circumcision was enjoined upon Abraham as a sign (Gen. 17:9-14; Ex. 3:12). In the New Testament *signs* were *miracles* given as evidence of God's power and authority (John 2:11; 3:1,2; 10:41; 20:30,31). In the early days of the Church many *signs* (miracles) were performed along with the preaching of the Gospel in order to divinely attest the authenticity of the Apostles' message (I Cor. 1:22). Jesus warned that the last days would be characterized by false Christs and false prophets claiming miracles (Mat. 24:24; II Thes. 2:9-11; Rev. 13:13,14). See also Matthew 7:21-23.

SIN The principle idea of sin is anything contrary to the revealed will of God, whether sins of commission or sins of omission (Rom. 3:20; 7:7; Mat. 23:33; Jas. 4:17). All sin is primarily against God, whether we sin against others or ourselves (Gen. 39:9; Ps. 51:4; Acts 5:4).

Sin is the principle within man which is the source and power controlling his thoughts and actions. The term is used in a generic sense as being an inescapable part of human nature inherited from Adam (Ps. 51:5; Rom. 3:9,23; 5:12). Adam, as the representative or federal head of the human race, involved the whole race in his fall. Thus we commit acts of sin because we are sinners by nature.

Christ only is predicated as having been without sin in every respect (John 8:46; 14:30; II Cor. 5:21; Heb. 4:15; I Pet. 2:22; I John 3:5).

SORCERY (Gr. *pharmakia*), from which we get our English word *pharmacy*, signifying the use of drugs. Sorcerers often employ potions in their practice. It is an ancient practice (Ex. 7:11; 22:18; Deut. 18:10), considered to be evil and therefore forbidden by God (Is. 47:9; Mal. 3:15). The apostles in the early church were confronted with it (Acts 8:9-13; 13:8-11).

SOUL (Gr. *psuche*), one of at least three constituent elements in man (I Thes. 5:23; Heb. 4:12). In some passages of Scripture it is extremely difficult to distinguish between the soul and the spirit. It would appear that the spirit is the higher element of the two, the soul the lower. We do know that it is the immaterial, invisible part of man (Mat. 10:28; Acts 2:27). The word itself suggests *life* (Mat. 6:25). The soul is the seat of man's personality and emotions by which he perceives, feels, and reflects (Mat. 11:29; 26:38; Luke 1:46; Acts 14:22).

SPIRIT (Gr. *pneuma*), meaning *breath, wind, air*. One of the constituent parts of man, that higher element of the immaterial part of man which brings the individual into direct contact with God (John 3:7; 4:24). It is that "inward man" which delights in the law of God (Rom. 7:22; II Cor. 4:16; Eph. 3:16).

STEWARD A *manager, caretaker, custodian, overseer, treasurer*. He is the manager of another's goods or property (Gen. 43:19; 44:1-4). In Romans 16:23 "the chamberlain" (*treasurer*, R.V.) is a steward. Every preacher and teacher of God's Word is a *steward* (I Cor. 4:1), as are elders and bishops in local assemblies (Tit. 1:7). Every Christian is a *steward* (I Pet. 4:10). Stewardship involves both privilege and responsibility, faithfulness being a prime requirement (I Cor. 4:2). The Christian is a steward of time, talents, gifts, money, and his body. At the judgment seat of Christ every Christian must give account of his stewardship (II Cor. 5:10; Luke 12:42; 16:1-12).

SUPPER, THE LORD'S It is so named from I Corinthians 11:20. However there are several designations as "the communion of the body and blood of Christ" (I Cor. 10:16), "the Lord's table" (I Cor. 10:21), the "breaking of bread" (Acts 2:42; 20:7).

Our Lord instituted the supper during His observance of the Passover with His disciples (Mat. 26:28; Mark 14:22-24;

Luke 22:19,20). Later a special revelation was given to Paul (I Cor. 11:23-34).

Its meaning to the Christian is of major significance. In retrospect he commemorates the sacrificial, substitutionary death of Christ for his sins (I Cor. 11:23-25). In prospect he looks forward to the return of Christ (v. 26). Of great importance is the exhortation to self-examination because each communicant is responsible to God for his own spiritual condition and behavior (vv. 27-29). Christians who persist in coming to the Lord's Supper in an unworthy manner expose themselves to severe chastenings from the Lord (vv. 28-34).

There is no saving merit in this ordinance, the first requisite of the communicant being that he is saved.

T

TARES A weed resembling wheat in appearance, the seeds of which are poisonous to man and animals. The likeness to wheat is so close as not to be distinguishable to any except the expert until the time of harvest. In our Lord's parable the tares are the children of Satan (Mat. 13:24-30; 36-43). The "tares" in Christ's parables are spurious "Christians," Satan's clever imitation of the genuine. Satan's counterfeit is "another Jesus . . . another spirit . . . another gospel" (II Cor. 11:4), enough like the genuine so as to lead astray even those who are Christ's (Gal. 1:6-9). See also Matthew 24:24; II Corinthians 11:13-15.

TEMPTATION A much misunderstood and misinterpreted term. The problem is in the fact that the word is used in both a good sense and a bad sense. The verb (Gr. *peirazo*) is used in regard to both God and Satan, *testing* with the purpose of bringing out that which is good, or *testing* with the purpose of bringing out that which is bad. God's testings are always with a beneficial purpose and effect (Luke 22:40,46; Acts 20:19; Jas. 1:2,12,13; I Pet. 1:6,7; 4:12). In the Epistle of James the "divers temptations" (various *tests* or *trials*) have a good purpose in view, to develop that which is good in the believer. God never solicits a person to do evil, but He does allow *tests* in order to bring out the good. See Genesis 22:1 where "tempt" should read *test* as is indicated

in Hebrews 11:17. Satan, called "the tempter," seeks to bring out the bad (Mat 4:3; I Thes. 5:3). But God always provides the way of escape when the Christian watches and prays and is not careless or disobedient (Mat. 26:41; Mark 14:38; Luke 22:40, 46; I Cor. 10:13).

THOUSAND YEARS mentioned six times in Revelation 20:1-7, must be accepted literally. No consistent principle of biblical interpretation will permit spiritualizing this passage, or giving a mystical meaning to it. Those who spiritualize this passage can take the same liberty with other passages. Christ will come back to earth to restore the kingdom to Israel and reign for at least 1000 years.

TITHE (Gr. *dekatoō*), a verb meaning to pay a *tenth*. Presenting a tenth was an ancient custom before God gave the Law to Moses (Gen. 14:20; cf. Heb. 7:2-9; Gen. 28:22). The Mosaic Law required of Israel the tithing of all that the land produced and of all animals (Lev. 27:30-34; Num. 18:21-28; Deut. 12:5-18; 14:28; II Chron. 31:5-19). A tenth of all possessions was to be dedicated to God to be used in the service of the sanctuary. There were penalties assessed those persons caught cheating in tithing. In Christ's day tithing was practiced with His sanction upon it (Mat. 23:23; Luke 11:42; 18:12). See also Malachi 3:10. In the New Testament Epistles there is no mention of tithing. However, if a tenth was required of God's children under law, we who are under grace should not give less.

TONGUES, CONFUSION OF This term is taken from Genesis 11:1-9 where God said He would "confound their language" (vv. 7,9). From the biblical account we may conclude that there was a unity of the human race which included the unity of speech. "And the LORD said, Behold, this people is one, and they have all one language . . ." (v. 6). With the progress of linguistic research it becomes more apparent that early in man's history there was a common language. However, because of man's pride and his turning from God, an act of Divine judgment included their inability to understand one another.

TONGUES OF FIRE At Pentecost, when the Holy Spirit descended upon our Lord's disciples, "There appeared unto them cloven tongues like as of fire" (Acts 2:3). The phenomenon they saw was tongue-shaped, not actually

consisting of fire, but only "as of fire," that is, similar to fire, fire-like. It was a miracle of God by which He manifested Himself in the person of the Holy Spirit. Fire is one of the several symbols of the Spirit. See Lehman Strauss, *Be Filled With the Spirit* and *The Third Person*.

TONGUES, GIFT OF was a supernatural gift whereby the disciples spoke in languages new to them and heard which they had never heard. The gift was given at Pentecost when they "began to speak with other tongues" (Acts 2:4), "other in the sense of being different from the language they were used to. This is obvious in the context when the hearers, consisting of many nationalities and languages, said, "How hear we every man in our own tongue?" (v. 8) The miracle occurred again in the house of Cornelius (Acts 10:44-11:17), and at Ephesus (Acts 19:6). It is discussed at length in I Corinthians 12-14 where its abuse and misuse are corrected, and where it is stated that the gift would cease with the completion of the Holy Scriptures (I Cor. 13:8). There is no further mention of the gift, nor any evidence of its continuance in any other Epistle.

See Lehman Strauss, *Speaking in Tongues*.

TRANSFIGURE (Gr. *metamorphōō*), to change into another form. It is used of Christ's transfiguration. It was an actual physical change in the bodily appearance of our Lord, not caused by some outward reflection upon Him, but by the shining forth of His deity from within. It is described by Matthew, Mark, and Luke (Mat. 17:1-8; Mark 9:2-8; Luke 9:28-36) as being witnessed by Peter, James, and John. It was testified to by Peter (II Pet. 1:16-18).

The word is used in Romans 12:2, translated "transformed," where stress is laid upon an inward change in the believer made possible by the indwelling Holy Spirit. It is that improvement of moral character expected of all Christians.

TRIBULATION, THE GREAT This is a particular time and type of trouble which, according to biblical prophecy, will precede the establishment of Christ's kingdom on earth. While in a definite and distinct sense it will center upon Israel and Palestine, being "the time of Jacob's trouble" (Jer. 30:7), it will cover the entire earth (Rev. 3:10). The Tribulation will cover a period of 7 years, however, the last

3½ of those 7 years are called "The Great Tribulation" (Dan. 9:24-27; Rev. 11:2,3). Christ described it in Mat. 24:15:51. Revelation, chapters 5-16 depict some of the judgment scenes at that time. The evil powers during that period will be confederate under the Man of Sin (II Thes. 2:10-12; Rev. 12:13-17). It will conclude with the Second Coming of Christ to earth in His final demonstration of power over His enemies (Rev. 19,20).

V

VANITY means *emptiness, nothingness, worthlessness, unprofitable*. Idolatry is emptiness and nothingness as to worth (I Sam. 15:23; Is. 64:6). "Months of vanity" In Job 7:3 refers to that period of time in Job's life when there was nothing but desolation and emptiness (see Job 15:31; 29:2). Paul used the term to describe the mind which controls the behavior of the unsaved (Eph. 4:17), and Peter's use of it depicts the "great swelling words" of false teachers (II Pet. 2:18).

VENGEANCE, *retribution or revenge, punishment* inflicted in return for an injury. When the word is used of God, it is always in a good sense because His judgments are holy and right (Ps. 94:1; Jer. 11:20; 20:12; Luke 18:7; Rom. 12:19; Heb. 10:30; Rev. 16:7). Human vengeance can be motivated by a wrong spirit of unrestrained passion and vindictiveness (Judg. 15:7; I Sam. 18:25).

VIRTUE (Gr. *arete*), denotes any particular moral worth or excellency of a person or thing, such as sincerity, modesty, purity, truthfulness, honesty (Phil. 4:8; II Pet. 1:5). In I Pet. 2:9 "praises" should be translated *virtues*. In Mark 5:30; Luke 6:19; 8:46, the word virtue (Gr. *dunamis*) should read "power" as in the R.V.

W

WINE, called by Christ, when He instituted the Lord's Supper, "the fruit of the vine" (Mark 14:25). Wine in the Bible is noted in two forms, as a *toxicant* or a *non-toxicant*. In both the Old Testament (Lev. 10:9) and New Testament (Luke 1:15), a distinction is made between "wine" and



"strong drink," suggesting that there is wine that is "strong" and wine that is not. Priests were forbidden to drink wine when they went into the tabernacle (Lev. 10:9) as were Nazarites (Num. 6:13,20). National and state leaders are warned against drinking wine (Prov. 31:4,5; 22,23; 28:7). To its intoxicating character are attributed drunkenness and shame (Gen. 9:20-29), deception (Gen. 20:1), poor judgment (Is. 28:7), indecent exposure (Hos. 15,16). In the New Testament it is used figuratively to describe evils in religious Babylon (Rev. 14:8; 17:2; 18:3), and the judgment and wrath of God (Rev. 14:10; 16:19; 19:15). The mention of the bursting of the wineskins infers fermentation (Mat. 9:17; Mark 2:22; Luke 5:37).

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