

Theological Dictionary

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ABADDON

• ABADDON. This is the name given to a satanic angel in Rev. 9:11, who appears as king of a horde of hellish locust-monsters sent to plague rebellious mankind. The Greek translation of the name is ho Apollyon, “the Destroying One.” In the OT Abaddon occurs several times as an epithet of Sheol or Hades and signifies literally “destruction” (from the root lliad meaning “become lost, be destroyed”). It occurs, e.g., in Ps. 88:12: “Shall thy covenant-love be celebrated in the grave, thy faithfulness in (the place of) destruction [abaddon]?” (Similarly Prov. 15:11; 27:20; Job 26:6; 28:22; 31:12).
[- G. L. ARCHER, JR]

ABBA

• ABBA. The word occurs three times in the NT. Mark uses it in Jesus’ Gethsemane prayer (Mark 14:36). Paul employs it twice for the cry of the Spirit in the heart of a Christian (Rom. 8:15; Gal. 4:6). In every case it is accompanied by the Greek equivalent, ho pater. Abba is from the Aramaic abba. Dalman (Words of Jesus, T. & T. Clark, Edinburgh, 1909, p. 192) thinks it signifies “my father.” It is not in the LXX. Perhaps Jesus said only “Abba” (HDCG, I, p. 2), but Sanday and Headlam think both the Aramaic and Greek terms were used (ICC, Romans, p. 203). Paul’s usage suggests it may have become a quasi-liturgical formula.
[-Ralph Earle]

ABRAHAMIC COVENANT

• The Abrahamic covenant is the unconditional covenant (agreement, disposition) between God as party of the first part in favor of Abraham and his progeny (all born-again Jews) as the party of the second part. This is a grace covenant from the justice of God. It promises a national land, Gen 12:1, 13:14, and a king from Abraham's line, Gen 17:5.
[-Robert McLaughlin]

ABUNDANT LIFE

• Abundant life is what we all want—that extraordinary and supernatural and eternal kind of life in our day to day experience. Peter wrote in 2 Peter 1.3-4 that God has granted to us everything pertaining to life and godliness. This life is ours to enjoy. The movie “It’s a Wonder Life” starring Jimmy Stewart illustrates the point that we often reject or miss that which we really want. George did not recognize and appreciate what he already had until he thought he had lost it. God has given every believer the opportunity to live an abundant life; whether we experience this kind of life depends upon our day to day relationship with God and his Word. We often miss the opportunity to love life and to experience God’s day to day blessings. Jesus said in John 10.10, “I came that they might have life, and might have it abundantly.” Jesus uses the word “life” in three ways in John 10—eternal life, an abundant spiritual life in time, and physical life. Peter wrote about the abundant spiritual life in 1 Peter 3.10; he quoted the Psalmist, “Let him who means to love life and see good days....” Both John and Peter have day to day life in mind—an abundant and fulfilling and enjoyable temporal life that is possible because believers possess eternal life. To enjoy eternal life in time, the abundant daily experience of eternal of life, we must continue to live in a growing and submissive relationship to Christ our Shepherd. John 10 includes four elements for the abundant life (John 10.3, 4, 9, 10, 14): 1. A sheep-person must be a part of the shepherd’s flock (believe in Christ). 2. The sheep-believer must follow the shepherd (listen to him and watch him). 3. The sheep-believer must depend on the shepherd (trust him, believe him). 4. The sheep-believer must obey the shepherd (faith application of the Word). The abundant life can be lived during days that are filled with routine or suffering or testing or

success or prosperity because it does not depend on circumstances; it depends on relationship with Jesus Christ our shepherd. Jesus taught the disciples, in John 13-17, the central truths that they would need to live the abundant life: occupation with Christ, knowledge of the Word, faith-rest, confession of sin, spirituality, prayer, and ministry.
[-Tod Kennedy]

ADOPTION

- This is the Biblical connotation of adoption, which is based on the Roman aristocratic function of adoption in the time when the New Testament was written; it is not the same as our Twentieth century practice. In Scripture adoption means to be recognized by God as an adult son positionally at salvation (and an adult son experientially at maturity). The Latin *adoptio* is the exact equivalent of the Greek *huiothesia*, meaning to adopt as an adult son. Imputations at salvation are made as part of the ceremony of recognizing that we now have a plan and purpose in life. All believers become adopted as sons at salvation. Being in union with Christ, we are joint-heirs with Christ, and are therefore adopted at the moment of salvation, Gal 3:26.

[-Robert McLaughlin]

A FORTIORI

- A fortiori is a Latin phrase meaning “with stronger reason.” It is a system of logic using comparison. It is a conclusion compared with some other conclusion or recognized fact as inferred to be even more certain or inescapable than the two conclusions it combines. For example, if you can do 100 push-ups, it follows a fortiori you can do 20 push-ups.

[-Robert McLaughlin]

AGE OF ACCOUNTABILITY

- The age of accountability is the point at which a person becomes conscious of God and able to understand the Gospel.

[-Robert McLaughlin]

AMBASSADOR FOR CHRIST

- An ambassador for Christ is the believer as a personal representative for the Lord Jesus Christ on earth.

[-Robert McLaughlin]

ANGELIC CONFLICT

- The angelic conflict is the result of prehistoric creatures being in opposition to God, which began with the fall of Satan and continued until all angelic creatures had made a decision for or against God. It refers to the two trials of Satan and fallen angels, one in prehistoric times, the other during human history, Mat 25:41, and Rev 20:10.

[-Robert McLaughlin]

ANGELOLOGY

- Angelology is the study of both elect and fallen angels.

[-Robert McLaughlin]

ANTHROPOPATHISM

- An anthropopathism ascribes a human characteristic to God, which God does not actually possess, and one that is not a divine attribute. The purpose of an anthropopathism is to explain a divine policy to man in terms of man's frame of reference.

[-Robert McLaughlin]

ANTHROPOMORPHISM

- Through language of the accommodation in the Bible an anthropomorphism ascribes to God human physical characteristics that He does not possess. This is used as a teaching device in order for man to understand God's divine policy, character and function on man's own finite level of understanding.

[-Robert McLaughlin]

ANTI-SEMITISM

- Anti-Semitism is a person, a group, an organization, or a nation which is hostile to the Jews.

[-Robert McLaughlin]

APOLOGETICS

- Apologetics is the biblical and reasoned defense of the biblical faith. God gives us many opportunities to give evidence to others that what we believe is true. We talk with people about the evidence for the existence and nature of God, for Jesus Christ—his life and times, physical resurrection—, for the reliability of the Bible, for Christianity and pagan myths, for the origin of the universe and of man, for miracles, for salvation by faith alone in Christ alone, for biblical and non-biblical worldviews, and for other doctrines of the Word of God. When we answer the critic's questions, explain why we believe what we believe, and challenge them to consider what the Bible says, we are not only evangelizing and teaching, we are also practicing apologetics. The word "defense" comes from the Greek word *ajpologiva*, *apologia*, "a speech of defense or reply." The writers of the New Testament use the word eight times—Acts 22.1; 25.16; 1 Corinthians 9.3; 2 Corinthians 7.11; Philippians 1.7 and 16; 2 Timothy 4.16, and 1 Peter 3.15. Peter tells us to be ready to give a defense for the hope that is in us: "but sanctify Christ as Lord in your hearts, always being ready to make a defense to everyone who asks you to give an account for the hope that is in you, yet with gentleness and reverence" (1 Peter 3.15). Paul had an apologetics ministry in Athens, in Ephesus, and even in Jerusalem. In Athens he spoke with Jews, God-fearing Gentiles, and Greek philosophers: "reasoning [*dialevgomai*, *dialegomai*, to discuss, converse, preach] in the synagogue with the Jews and the God-fearing Gentiles, and in the market place (Acts 17.17).... they took him and brought him to the Areopagus, saying, 'May we know what this new teaching is which you are proclaiming?'" (Acts 17.19). In Ephesus he spoke in the synagogue and in the school of Tyrannus: "reasoning [*dialevgomai*, *dialegomai*, to discuss, converse, preach] and persuading [*peivqvw*, *peitho*, to persuade, to have confidence] them about the kingdom of God (Acts 19.8)....reasoning [*dialevgomai*, *dialegomai*, to discuss, converse, preach] daily in the school of Tyrannus"(Acts 19.9). In Jerusalem Paul gave his defense for his faith in Christ and for his apostolic ministry: "Brethren and fathers, hear my defense [*ajpologiva*, *apologia*, a speech or reply of defense] which I now offer to you" (Acts 22:1). Apollos was using apologetics when he discussed the faith with some Jews in Corinth: "for he powerfully refuted [*diakatelevgcomai*, *diakatenchomai*, refute completely] the Jews in public, demonstrating [*ejpideivknumi*, *epideiknumi*, demonstrate, show, point out] by the Scriptures that Jesus was the Christ" (Acts 18.28). Paul wrote from a Roman prison that he had a ministry of "defense [*ajpologiva*, *apologia*, a speech or reply of defense] and confirmation of the gospel" (Philippians 1.7) and "I am appointed for the defense [*apologia*, *apologia*, a speech or reply of defense] of the gospel" (Philippians

1.16). Paul also instructed Titus to that the elders-overseers-pastor-teachers should “be able...to refute [*ejlevgcw, elencho*, expose, convince, correct] those who contradict” sound doctrine (Titus 1.9). Luke (Luke 1.1-4 and Acts 1.1-3) and Paul (1 Corinthians 15) used evidence to give others a reason to consider that Jesus Christ is the only savior. Jude interrupted a letter about our salvation through Christ and instead wrote to encourage believers to earnestly contend for the faith: “I felt the necessity to write to you appealing that you contend earnestly [*ejpagwnivzomai, epagonizomai*, to contend, to fight] for the faith which was once for all delivered to the saints” (Jude 3). Then in Jude 22-23, he made it clear that there are some who have doubts about the Word of God. We ought to have mercy on them, which includes teaching, answering questions, and challenging them so that they might grow strong in the biblical faith. Apologetics is a part of witnessing, teaching, and preaching God’s word. Apologetics is doing what God said to do. Apologetics is giving evidence that “the Word of God is living and powerful” (Hebrews 4.12). We are all called upon to “always being ready to make a defense to everyone who asks you to give an account for the hope that is in you, yet with gentleness and reverence” and “contend earnestly for the faith which was once for all delivered to the saints.”

[-Tod Kennedy]

APOSTASY

- The falling away from the faith or falling away from the system of belief arrived at through the perception, metabolization and application of Bible doctrine, 2Th 2:3.

[-Robert McLaughlin]

AREA OF STRENGTH

- The area of the sin nature that generates human good or dead works. See HUMAN GOOD

[-Robert McLaughlin]

AREA OF WEAKNESS

- The area of the sin nature that tempts the believer to sin. Temptation becomes sin only when the volition acquiesces to temptation.

[-Robert McLaughlin]

ARK OF THE COVENANT

- Ark of the Covenant was the physical symbol of God’s presence, God’s holiness, and God’s majesty. It was a constant lesson that God was their God, that they were His people, that He was with them, that He was holy, and that they were dependent upon Him (Exodus 25.10-22;16.33-34; Joshua 20.27; Joshua 3.13; 1 Kings 8.10-11; Hebrews 9.4-5). The Ark was kept in the Holy of Holies in the tabernacle and then in the temple (1 Chronicles 22.19; 2 Chronicles 5.7). The Ark contained two stone tablets of the ten commandments, a copy of the law, the golden pot of manna, and Aaron’s rod (Deuteronomy 10.1-5; 31.25-26; Hebrews 9.3-5). God appeared above the mercy seat on which blood from the sacrifice was placed on the Day of Atonement. He accepted the blood in place of the people and cleansed them from sin (Leviticus 16). The Ark of the Covenant reveals God to man and teaches us His holiness, grace, forgiveness, judgment, continuing presence with His people, and His protective and judging care. But the Ark of the Covenant specifically teaches us reconciliation to God through a sinless sacrifice—the doctrines of substitution, propitiation, unlimited atonement, and justification.

[-Tod Kennedy]

ASCENSION AND SESSION

- The ascension is that doctrine of Christology pertaining to the transfer of our Lord's true humanity from planet earth to the third heaven in a resurrection body. The session is that doctrine of Christology pertaining to the glorification of our Lord's humanity at the right hand of the Father. These definitions presume your understanding of the Hypostatic Union. See HYPOSTATIC UNION

[-Robert McLaughlin]

ATTRIBUTES OF GOD

The individual qualities or characteristics that are intrinsic to the essence of God. See DIVINE ESSENCE

[-Robert McLaughlin]

AUTHORITY

- Authority is the right to rule and make decisions. Divine authority and human authority ought not to contradict each other. God is the absolute authority and the source of all legitimate human authority (Psalm 135.6). God has created the universe (John 1.1-4; Colossians 1.16) and his authority maintains the consistent function of the universe (Colossians 1.17). God's authority establishes human freedom; human freedom requires responsibility; responsibility protects human freedom and restrains human authority (Romans 13.1-6; 1 Peter 2.13-17). God has instituted human authority in order to 1) protect free will, 2) protect the human race from self destruction, 3) give order to life, 4) maintain peace, 5) allow the gospel and doctrine to spread and influence people, and 6) support the believers' witness by their authority orientation in a rebellious world. He has expressed his authority in His written Word and through Jesus Christ, the living Word (Hebrews 1.1-2; 4.12; 2 Tim 3.16). Believers have the responsibility to obey human authority except where that authority contradicts God's authority as expressed in his Word (Dan 6.4-17; Acts 4.19-20; Acts 5.29). Believers are under the authority of the laws of their nation; we are to obey them. The exception is that when the laws contradict Scripture, we must obey the Scripture instead of the human laws. Peter and John state this in Acts 4.19-20; Peter records the principle in 1 Peter 2.11-23. Daniel faced this same kind of challenge in Daniel 6.4-17. When we choose for God instead of the human law, we honor God and his plan and at the same time help our country by presenting God's truth. If we are arrested or harassed we must take the consequences, all the while continuing to learn the Word of God, living by the Holy Spirit, living by faith, and applying the Word of God to life. We have recently studied principles related to these concepts in the doctrines of Human Freedom and Spiritual Freedom, Divine Institutions, Divine Establishment, and Authority.

[-Tod Kennedy]

BAPTISM

- Baptism is a word used many times in the New Testament and is often misunderstood. The Greek word "to baptize" is *baptizw*, which means to dip, immerse, plunge, overwhelm, and so to identify with something. There are at least seven different kinds of baptism mentioned in the Bible. Three are wet baptisms and four are dry baptisms. The three wet baptisms use water: 1. The baptism of John meant that one believed John's message that the kingdom promises were about to be fulfilled through Jesus, the promised Messiah (Mark 1.1-8; John 1.19-28); 2. The baptism of Jesus by John was a one-time only baptism. This baptism identified Jesus with God the Father's plan that Jesus was the Son of God, the Messiah, the savior of the world, and the king of Israel (Matthew 3.13-17; Luke 3.21-22); 3. Church age water baptism emphasized a believer's relationship with Christ in Christ's death to sin and resurrection to new life (Matthew 28.19; Acts 8.12 and 16; Acts 16.33; 1 Corinthians 1.13-17). The following four baptisms are dry baptisms: 1. The baptism of the

Holy Spirit began after Pentecost and is unique to the church age; each believer is indwelt by the Holy Spirit and made a member of Christ's spiritual body, the church (1 Corinthians 12.12-14); 2. The baptism of Moses occurred during the Exodus. Israel was baptized into Moses when the nation went through the Red Sea and was led by the cloud during the day; the nation was identified with Moses, their leader (1 Corinthians 10.2); 3. The baptism of the cup is a figure of speech which Jesus used to identify himself with his suffering and death on the cross. Jesus said that both James and John would also drink his cup, by which Jesus meant that they would suffer severely for him (Mark 10.38-39; Mark 14.36; Matthew 20.22-23; Luke 12.50); 4. The baptism of fire is a reference to some kind of judgment upon those who reject Christ as Messiah. It will probably be fulfilled at his second coming to earth (Matthew 3.10-12; Luke 3.16-17). Mark 1.8 and John 1.33 are parallel passages and omit the baptism of fire because they also omit the judgment material that Matthew and Luke contain.

[-Tod Kennedy]

BAPTISM OF FIRE

- The baptism of fire is defined as the judgment of the Tribulational unbelievers at the Second Advent. They are removed from the earth and placed in fire for 1,000 years until the Last Judgment. Both Jews and Gentiles who are tribulational unbelievers are involved in this Second Advent judgment. This judgment takes place before the Millennium and includes unbelievers only. Mat 3:11-12, Luk 3:16.

[-Robert McLaughlin]

BAPTISM OF THE HOLY SPIRIT

- The baptism of the Holy Spirit is one of seven salvation ministries by God the Holy Spirit. In the baptism of the Holy Spirit, the omnipotence of the Holy Spirit enters the believer into union with Christ, making the Church-age believer a part of the royal family of God.

[-Robert McLaughlin]

- Baptism with the Holy Spirit is the act by which the Holy Spirit indwells every believer in Christ the moment he believes, and by this indwelling God identifies and unites that believer with Christ and his spiritual body, the church (1 Corinthians 12.13). One cannot be a believer and in the church apart from the baptism of the Holy Spirit; the Corinthian believers, with all of their spiritual failures, had been baptized with the Holy Spirit (Acts 11.15-18; 1 Corinthians 12.13; Ephesians 1.22-23; Romans 8.9). The baptism of the Holy Spirit provides the basis for Christian living; 1. because the baptism of the Holy Spirit identifies each believer with Christ in Christ's death to sin and in Christ's new resurrection kind of life (Romans 6.1-11), 2. because the baptism of the Holy Spirit is our spiritual circumcision—the removal of the legal control over us by our unbeliever self (Colossians 2.11), and 3. because the baptism with the Holy Spirit is the time when the Holy Spirit comes to indwell the believer in Christ (Acts 11.15-18). Jesus prophesied the baptism of the Holy Spirit in Matthew 3.11, Mark 1.8, Luke 3.16, John 1.33, and Acts 1.5. Jesus said, in Acts 1.5, that the baptism of the Holy Spirit was future to his ascension. It was therefore not a part of the age of Israel, but was the fundamental and basic sign of the church age. The baptism of the Holy Spirit first occurred in Acts 2.1-4 with Jews. God later proved that everyone who believes in Christ will be baptized with the Holy Spirit when he visibly gave the baptism of the Holy Spirit to Samaritans in Acts 8.12-17, to Gentiles in Acts 10.43-48, and to Old Testament believers in Acts 19.1-6. Luke wrote in Acts 10 that, while Peter was preaching to Jews and Gentiles at Cornelius' house in Caesarea, Peter and his audience witnessed the coming of the Holy Spirit upon Gentiles who believed the gospel (Acts 10.44-47). Shortly after, Peter went to Jerusalem where Jewish believers criticized him for eating with those Gentiles. He explained to them what had happened when the Gentiles believed the gospel that he delivered; Peter said that he saw the Gentiles being baptized with the Holy Spirit. Peter then explained that this baptism was exactly what Christ had predicted when he spoke to his disciples before his

ascension (Acts 1.5 and Acts 11.15-18). The baptism of the Holy Spirit is something that God does for each believer in Christ; it is not something that is felt; it occurs at the time a person believes in Christ; it is supernatural; it cannot be improved upon; it is complete and perfect when it happens; it is not now evidenced by signs, though several times in the young church it was evidenced by signs in order to confirm that the Holy Spirit was given to every church age believer in Christ; it is revealed only by the Word of God; it is the basis for the supernatural Christian life.

[-Tod Kennedy]

BLESSINGS

Blessings are good things—a word, an act, a gift—that encourage us, lift us, and help us. All blessing begins with God because he created the heavens and the earth and all living creatures. The American Heritage Dictionary defines the verb bless “to confer well-being or prosperity on” and the noun “something promoting or contributing to happiness, well-being, or prosperity; a boon.” These definitions are accurate for the Hebrew (*krb, berach, hkrb berachah*) and the Greek (*eulogew eulogeo, euloghto~ eulogetos, makario~ makarios*) words for blessing. Believers receive unique blessings because of their relationship with Christ. God blessed Israel in the past and will bless Israel in the future because of the conditional covenant with Moses (Mosaic Law, Deuteronomy 28) and unconditional covenants for Israel (Abrahamic, Genesis 12.1-3, Palestinian, Deuteronomy 30.1-10, Davidic, 2 Samuel 7.14-16, and New, Jeremiah 31.31-34). God has blessed every church age believer with positional blessings—the same blessings for all believers—simply because we are believers in Christ (Ephesians 1.3; Romans 4.6-9; Galatians 3.14). He also blesses individual believers with experiential blessings—individualized blessings for those who practice accurately the Christian life (Acts 20.35; Romans 15.29; Galatians 4.15; Hebrews 6.7; 1 Peter 3.14; 4.14; Revelation 22.7). God also has blessings for believers during the millennial kingdom and eternity; these begin with Christ coming for his church (Titus 2.13; Matthew 5.3-11; Revelation 19.9; 20.6).

[-Tod Kennedy]

BLOOD OF CHRIST

- While our Lord did some bleeding on the cross, He didn't bleed to death, nor does His literal human blood have anything to do with the phrase found throughout the New Testament, “the blood of Christ.” Even Greek lexicons recognize this principle when defining the word *haima*, the Greek word for blood. The Arndt and Gingrich, Greek-English Lexicon, page 22, under *haima* in the paragraph describing the figurative use of the blood of Christ, says, “blood and life as an expiatory sacrifice; especially the blood of Jesus as the means of expiation.” The Theological Dictionary of the New Testament, edited by Gerhard Kittel, Vol I, page 175, “the ideas which the New Testament links with the blood of Christ, since the latter (New Testament), is simply a pregnant verbal symbol of the saving work of Christ.” Since the symbolism of the blood is death, two categories of death experienced by Christ on the cross are examined in this doctrine. His somatic death refers to what happened to His literal blood; His spiritual death refers to what happened to His figurative blood. The somatic death of Christ looks forward to the resurrection, whereas the spiritual death of Christ looks back to our sins and spiritual death. It is His figurative blood that has to do with salvation.

[-Robert McLaughlin]

BLACKOUT OF THE SOUL

- Blackout of the soul is the status of the believer with negative volition to doctrine, which results in his involvement with the cosmic system.

[-Robert McLaughlin]

BODY OF CHRIST

- The phrase “body of Christ” is used to designate all Church-age believers in their relationship with Jesus Christ. Each person of the Trinity is related to the “body of Christ.”

[-Robert McLaughlin]

BOOK OF LIFE

- The book of life is one thing in time and something different in eternity. It is a registry containing the names of every member of the human race in time. In eternity, it is the registry of all believers. When a person dies as an unbeliever, his name is removed from the book of life. Therefore, in eternity only the names of believers are in the book of life, Phi 4:3, Rev 3:5, 13:8, 17:8, 20:12,15, 21:7. In eternity, this book also contains the new title of royalty for each mature believer.

[-Robert McLaughlin]

CANONICITY

- Canonicity refers to the books of the Bible that were divinely inspired and officially recognized as the Holy Scripture.

[-Robert McLaughlin]

CAPITAL PUNISHMENT

- Capital punishment is the maximum use of jurisprudence under the laws of divine establishment. Capital punishment must be preceded by trial authorized from the judicial function of government. There must be an objective judge who can look clearly at true evidence; heresy and prejudice are rejected. When evidence points to a crime truly committed, there must be punishment such that the criminal suffers in dying, and others must see this for the purpose of restraint.

[-Robert McLaughlin]

CARNALITY

- The state of which the old sin nature controls the soul of the believer thereby grieving or quenching the Holy Spirit. This control over the soul is allowed through the free-will volitional decision of the believer.

[-Robert McLaughlin]

CHAIN SINNING

- Chain sinning is sin compounded by the feeling of guilt or condemnation because of sin committed.

[-Robert McLaughlin]

CHRIST'S DEATH

- Christ died for the sins of all mankind—sins past, present, and future. What kind of a death did he die? The Bible says that God the Father judged his Son, Jesus the Christ, while his Son was on the cross. Christ was on the cross for six hours. The last three hours were the bad ones—he took the judgment for mankind's sins; at the end of that period of time he voluntarily died physically. Jesus was crucified at 9:00 AM (Mark 15.25). The land was darkened from noon until 3:00 PM (Matthew 27.45; Mark 15.33; Luke 23.44). Matthew wrote, “Now from the sixth hour darkness fell upon all the land until

the ninth hour.” (Matthew 27.45). Why the darkness for the second three hours on the cross? The judgment was so catastrophic that the Father broke fellowship with the Son while he was bearing our sins and the sun was darkened during this time to indicate the terrible judgment and separation. Jesus voiced this terrible separation from God the Father when he cried out to him while in darkness and on the cross: “And about the ninth hour Jesus cried out with a loud voice, saying, ‘Eli, Eli, lama sabachthani?’ that is, ‘My God, My God, why hast Thou forsaken Me?’” (Matthew 27.46. Also Mark 15.34). At the end of this terrible judgment, Jesus voluntarily gave up his life in physical death: “And Jesus cried out again with a loud voice, and yielded up His spirit” (Matthew 27:50. Also Luke 23.46). John was very precise when he recorded Jesus’ physical death: “When Jesus therefore had received the sour wine, He said, ‘It is finished!’ And He bowed His head, and gave up His spirit” (John 19:30. Also Matthew 27.50 and Luke 23.46). To what did Jesus, still physically alive, refer when he said “It is finished!”? He meant that God the Father had finished judging him for the sins of the world. He then died physically—the second stage of his death on the cross. In mankind, physical death is a result of spiritual death. Jesus Christ was true man; he also died physically, not because he had sinned, but because he had completed the payment for mankind’s sins and now followed humanity in physical death. Because Jesus died physically he was able to arise physically—physical resurrection. Jesus Christ was raised from the dead; he set the pattern as the first resurrected man. Paul wrote about this in 1 Corinthians 15.20-22: “But now Christ has been raised from the dead, the first fruits of those who are asleep. 21 For since by a man came death, by a man also came the resurrection of the dead. 22 For as in Adam all die, so also in Christ all shall be made alive.” At the point of his physical death the veil of the temple that separated the holy place from the holy of holies tore into two pieces from top to bottom (Matthew 27.51; Mark 15.38; Luke 23.45). The tearing of the thick veil, which occurred when he said “It is finished!” and died physically, demonstrated that he had completed the redemption of mankind. No longer was there a need for the temple sacrifices, including the day of atonement sacrifice. Note, also, that the soldiers offered Jesus a sedating drink at the beginning of his ordeal on the cross. He refused it (Matthew 27.34; Mark 15.23; Luke 23.36). Why? Because Jesus wanted to be in full control of his mind and senses; he had a world changing job to do: he had to be judged for sin. At the end of the ordeal he requested a drink and was given one (Matthew 27.48; Mark 15.36; John 19.28-30). Why did he take a drink at this time? Because he had completed the agonizing work. Again the question, What kind of death did he die? The Bible indicates that Jesus went through two stages or two kinds of death. The first was the three hours of darkness and separation from the Father while he was being judged for our sins: it was dark during the day; he was alone; he was under the agonizing pain of our sins and the physical crucifixion. This separation from fellowship with the Father due to judgment for sin was a spiritual suffering or a spiritual death. The second stage or kind of death was a separation from his physical body or physical death. Which does the Bible emphasize as the most important and terrible part? The three hours on the cross bearing our sins and separated from the Father was the most important. The physical torture on the cross was excruciating, yet he was strong enough to survive it and maintain mental and physical self-control. He deliberately and voluntarily gave up his physical life after he said “It is finished!” The second stage or kind of death demonstrated the completeness of his work and prepared for his physical resurrection and rule. Adam and Eve and then all mankind experienced this spiritual death or separation from God due to sin (Genesis 2.19; Genesis 3.7; Ephesians 2.1, 5; Colossians 2.13; John 3.3). Adam and Eve’s spiritual death was demonstrated in the garden when they fell: “Then the eyes of both of them were opened, and they knew that they were naked; and they sewed fig leaves together and made themselves loin coverings” (Genesis 3.7). They were very much alive physically. Paul wrote to believers in Asia and said that they were spiritually dead before they became Christians by faith in Christ: “And you were dead in your trespasses and sins” (Ephesians 2.1). In order for Christ to substitute as our sin bearer, he had to die spiritually, then die physically. [-Tod Kennedy]

CHRISTIAN ACTIVISM

- There is a tremendous emphasis among evangelical Christians today to enter into activism, to practice social and political engineering. This arrogance manifests the fact that most Christians don't have a clue about the Christian way of

life. Christian involvement in vigorous and often illegal activity to achieve political goals is another manifestation of this arrogance. Christians stick their nose into other people's business. Christians intrude into the privacy of other people. Christians violate the constitutional rights of other people.

[-Robert McLaughlin]

CHRISTIAN DEGENERACY

- Christian degeneracy is the decline to false or inferior standards, accompanied by loss of integrity and sinking into the subnormal status of fragmentation and reversionism. Degeneracy is the process of passing from the higher to the lower, to decline progressively.

[-Robert McLaughlin]

CHRISTOLOGY

Christology is the biblical study of Christ. Christ (*Cristov* " *christos*) is the Greek translation of the Hebrew word for "anointed one," "Messiah" (*j'yvim*; *massiah*). Jesus Christ is God (Jn 1.1-14; Heb 1.1-4,8), the Son of God (Lk 22.70; Heb 1.4), man (Lk 2; 1 Tim 2.5), prophet (Lk 24.19; Jn 6.14), priest (Heb 4.14; 5.5-10), king of Israel (Matt 27.11; Jn 1.49), savior (Jn 4.42; 1 Tim 4.10), and world ruler (Zech 14.9; 1 Cor 15.24-28). Jesus, his human name, means savior (Matt 1.21); Christ or Messiah is his title; LORD is the personal name of the revealed covenant God of Israel; Lord is a title for deity; Immanuel comes from Isaiah's prophecy in Isaiah 7.14 and means in the Hebrew "God with us" (*lae WnM*; [*lae el* means God, *Wn nu* means us, *M*; [*I im* means with]). Jesus was virgin-conceived (Isaiah 7.14; Matt 1.20-23) so that he would be undiminished deity and true humanity without a sinful human nature (Lk 1.35; Heb 4.15). This means that he had no human father; God caused Mary to become pregnant—a miracle. Christ became man when he was born of Mary in order to die for the sins of the world—to reconcile mankind (2 Cor 5.18-21; 1 Tim 1.15); he was the lamb of God (Jn 1.29). Besides not having a sin nature, he never sinned (2 Cor 5.21; Heb 4.15). Christ is undiminished deity and true humanity in one person forever (Jn 1.1-14; Heb 1.1-13; 2.14); the theological name for this is hypostatic union. When he came to earth he voluntarily restricted the independent use of certain divine attributes, though from his birth on he always is undiminished deity and true humanity; the theological name for this truth is kenosis (Php 2.6-8). During his time on earth, in his humanity, he relied on the Holy Spirit (Lk 4.14,18). His purpose for coming to earth was to die in our place for our sins; he was our substitute, the lamb of God who takes away the sin of the world. During the three hours of darkness, while he was on the cross, God the Father judged Christ, his son, for all the sins of all mankind (1 Tim 1.15; 2 Cor 5.18-21; Jn 1.29; Jn 19.30; 1 Jn 2.1-2). He arose from the dead on the third day (Lk 24; 1 Cor 15.4); he ascended into heaven and sat down at the right hand of the Father forty days after he arose (Acts 1.3-9); he now intercedes for believers (Heb 4.14; 1 Jn 2.1-2); he will return for the church to take church believers back to heaven (1 Thes 4.16-18; Titus 2.13), then after the seven years of tribulation on earth, he will come to earth to set up and rule his millennial kingdom (Matt 24.27-31; Acts 1.10-11; 2 Thes 1.7-10); at the end of the millennium, after one last Satan-led rebellion which will be followed by the Great White Throne Judgment, Christ will turn over the kingdom of God to the Father and the Father will have him continue to will rule the eternal kingdom, which will reside in a new heaven and a new earth, forever (Rev 20; 1 Cor 15.24-28).

[-Tod Kennedy]

CIRCUMCISION

Circumcision was a physical sign, a ritual, a human work showing that one believed God's covenant to Abraham.

Circumcision is the surgical removal of the foreskin from the male sex organ. It began with Abraham and the Mosaic

Law included circumcision (Leviticus 12.3). It is a ritual which signifies that the individual has accepted the Abrahamic covenant—God’s unconditional covenant that he would bless Abraham by giving him and his heirs a land, by giving him children who would expand into a nation, and by blessing the whole human race through one of his heirs (Genesis 12.1-3; 17; Romans 3.1-2)—by faith (Genesis 17.1-14; Romans 4.10-11). Circumcision was established for all male Jewish children 8 days old (Genesis 17.12), male Gentile children born into the house or purchased (Genesis 17.12-13), and male foreigners wishing to celebrate the Passover or become citizens of Israel (Exodus 12.48). True circumcision was a sign that a particular Hebrew family accepted by faith the Abrahamic covenant (Genesis 17.1-14; Romans 2.24-29). Circumcision was a prerequisite for eating of the Passover meal. The Passover is indirectly a commemoration of the Abrahamic Covenant (Exodus 12.40-51). Circumcision was never necessary for salvation (Romans 3.30-4.12; 1 Corinthians 7.19; Galatians 2.3-7). There have been two types of circumcision in Israel's history. True circumcision was the surgical procedure based upon faith in correct doctrine. False circumcision was the surgical procedure based upon works and incorrect doctrine (John 7.14-24; Romans 2.25-29; 9.1-9; Philippians 3.1-7). Circumcision has no spiritual significance in the church age (Acts 15; Galatians 2; 5.1-13; 6.12-18). The Baptism of the HS is the spiritual sign that a person is a part of the church just as circumcision was a physical sign that the person was a part of Israel under the Abrahamic covenant (Romans 6.3-4; 1 Corinthians 12.13; Colossians 2.11-13).

[-Tod Kennedy]

CIVIL DISOBEDIENCE

- Civil disobedience refers to the action of arrogance perpetuated against the laws of divine establishment. God sets up these principles of law for the protection, orderly function, survival and perpetuation of the human race during the period of the angelic conflict.

[-Robert McLaughlin]

CLIENT NATION

- A client nation is a national entity under the principle of divine institution number four, and is responsible for custodianship of the Word of God, Bible doctrine. Divine institution number four refers to nationalism and being patriotic to your Country.

[-Robert McLaughlin]

COMMON GRACE

- Common grace is the ministry of God the Holy Spirit in making the Gospel clear, perspicuous, and understandable to the person who is spiritually brain dead, i.e., to all unbelievers.

[-Robert McLaughlin]

COSMIC ONE

- Cosmic one consists of grieving the Spirit. In Cosmic one the believer becomes involved with sin or preoccupation with self, causing the believer to sin, hence exiting the predesigned plan of God (PPOG). Once in cosmic one the believer only need rebound, 1Jo 1:9, to get back in fellowship with God.

[-Robert McLaughlin]

COSMIC TWO

- Cosmic two consists of quenching the Spirit. This is man's exit from the predesigned plan of God by way of antagonism toward God and the plan of God. Cosmic two entails more than sin per se in that it moves into evil. Evil is more than sin; it is a system of thought based on disputes, rejection and contradiction to the Word of God. Evil attempts to frustrate the grace policy of God. This "human viewpoint" takes more than mere rebound to re-enter fellowship with God, it requires recovery as well. Recovery is the cleansing of the mind through consistent perception, metabolization and application of the accurate teaching of the Word of God.

[-Robert McLaughlin]

COSMIC SYSTEM

- The phrase the cosmic system involves both cosmic one and cosmic two and entails the overall objective of Satan in using mankind to prove his superiority over God. The cosmic system is the devil's multifaceted policy for achieving his goal by way of human viewpoint projected through the world system. The cosmic system refers to the Greek work *kosmos*. Satan is king of the world and its cosmic system.

[-Robert McLaughlin]

COVENANTS

- Covenants are a pact or agreement between two people that binds them mutually to an undertaking on each other's behalf. Theologically, it is used on behalf of relations between God and man and denotes a gracious undertaking on God's part for the benefit and blessing of mankind. It is specifically designed for those who by faith receive the promises of God and commit themselves to the obligations, which this undertaking involves.

[-Robert McLaughlin]

CURRENT POSITIONAL TRUTH

Current positional truth is identification with Christ as He is seated at the right hand of God the Father in His resurrection, ascension, and session. Identification with His spiritual death means rejection of human good and evil. Identification with His physical death means separation from human good and evil. Identification with his burial means divorce from human good and evil.

[-Robert McLaughlin]

DEACONS

- Deacons are servants of the church. The seven men in Acts 6 were not official church deacons, but they did demonstrate the service of deacons. A deacon in the church is a man who functions as a servant of God, the pastor-teacher, and the church. He is the person who, under authority of the pastor-teacher, willingly serves the church body by actively carrying out needed tasks for the benefit of the church (Php 1.1; 1 Tim 3.10-13).

[-Tod Kennedy]

DEITY OF JESUS CHRIST

- Jesus Christ is eternal God. As a member of the Trinity, He always existed. There never was a time when He did not exist. He is coequal and co-eternal with the Father and the Spirit, Col 1:15 and Heb 1:3. In eternity past, Jesus Christ had the same essence as the Father and Spirit. In time, He still had the same functions of deity, but He also became true humanity. Therefore, He is unique.

[-Robert McLaughlin]

DEITY OF THE HOLY SPIRIT

- Trinity passages reveal the deity of the Holy Spirit as being coequal, co-eternal, and co-infinite with God the Son and God the Father, 2Co 13:14, Act 5:3-4, Mat 28:19, Act 2:38.

[-Robert McLaughlin]

DEMON INFLUENCE

- Demon influence is demonization of the soul and personality of the believer or unbeliever living in the cosmic system. There are degrees of demon influence. It depends on how long you reside in the cosmic system without the use of rebound. Demon influence is thought transference of demon doctrine to the believer or unbeliever in the cosmic system.

[-Robert McLaughlin]

DEMON POSSESSION

- Demon possession is defined as demon invasion of the body of the unbeliever only. Generally, this occurs through the phallic cult or some form of religion. In contrast, demon influence is the demon invasion of the soul with satanic thought. Satanic thought is not expressed in terms of evil but in terms of improving this world, doing nice things for your fellow man, and supporting crusades. It is false thinking comprising the policy and principles by which Satan operates.

[-Robert McLaughlin]

DICHOTOMOUS

- Dichotomous is the state of unregenerate mankind that consists of two component parts: body and soul.

[-Robert McLaughlin]

DISPENSATIONS

- A dispensation is a period of time in human history expressed in terms of divine revelation. The inerrancy of the Word of God is the source for looking at history from the divine viewpoint. Therefore, dispensation is a technical theological term used primarily by the apostle Paul in the presentation of the mystery doctrine of this Church-age. Dispensations are divine categories of human history; therefore, both the divine outline and the divine interpretation of human history. There are many interpretations of history, but the only accurate interpretation is dispensational. Dispensations are the vehicle by which believers living at a specific time in history can orient to God's will, plan, and purpose for their lives. God's plan is not the same for every dispensation. In fact, the plan is quite different in each dispensation. The most difficult and subtle plan to learn by a believer is the predesigned plan of God for the Church age. Old Testament

believers were under the ritual plan of God. Our Lord Jesus Christ was under the incarnation plan of God. A dispensation is defined traditionally as a period of time during which a particular revelation of God's mind and God's will is operative, and during which man is tested as to his obedience to that specific manifestation of God's will, purpose, and plan. The believer's orientation to both time and to human history is vitally necessary for understanding God's plan and God's purpose.

[-Robert McLaughlin]

- Dispensations are the Divine administration of human history (or period of time) in the progressively revealed (God gave new Scripture, Genesis to Revelation, as time went on) plan of God. Each dispensation is distinguished by doctrine, people, administrators, and events (Eph 1.10; 3.1-12). Time (human history) is divided by God into four basic administrations: 1) Age of the Gentiles (Gen 1-11); 2) Age of Israel (Gen 12-Gospels and Rev 4-19); 3) Church Age (Acts-Rev 3); 4) Millennium, the rule of Christ on earth (Select OT Scripture such as Is 11; Ps 72; Dan 2.4-45; and Rev 20). Dispensational theology is based upon a normal or plain interpretation of the Bible, a recognition of the distinction between Israel and the Church, and the recognition that the purpose of history is to demonstrate God's glory. The word "dispensation" comes from the Greek word *oikonomia* which means 1. management of a household, direction office (Lk 16.2-4; 1 Cor 9.17; Col 1.25; Eph 3.2; 2. arrangement, order, plan (Eph 1.10; 3.9) 3. training (1 Tim 1.4), (BAGD 559). Another word that has been translated age, world, and dispensation is *aiwn* (Matt 13.39,40,49; 28.20; Heb 9.26; 11.3). What really distinguishes dispensational theology from reformed and covenant theology? First, dispensational theology is based upon a normal or plain interpretation of the Bible. Normal or plain interpretation means to read the Bible as any other book; the author means what he says; the Bible uses figures of speech; it uses parables; it talks of ideas, people, places, and events; when the author names a person or group of people or promises something to a person or group of people or predicts a specific event, one using a normal or plain interpretation will take the people, places, events, and predictions at face value unless there is something in the context to indicate a different meaning. From a plain interpretation we see that God, throughout human history, distinguishes between Israel and the Church. This is the second hallmark of dispensational theology. Israel and the church are two prominent groups of people through whom God works. Since Pentecost, God has been working through the church, the body of Christ (Ephesians 1.22-23). After Christ removes the church, God will resume working through Israel. The third hallmark of dispensational theology is that the primary purpose of God is doxological, that is, to demonstrate his glory. The salvation of people is a prominent way to glorify God, but that is not the purpose of history.

[-Tod Kennedy]

- Among pre-tribulationists, the greatest concern about the pre-wrath rapture position is dispensational compromise. But there is really no need for concern. Biblical dispensationalism is in no way threatened by the pre-wrath rapture of the church. However, one must be certain to let the Bible determine the details of dispensational theology and not be "locked into" a rigidity that is not present in the Bible nor necessary to preserve dispensational distinctions. Such rigidity needs to "bend" in recognition of a transitional period between each dispensation.

There was a transitional period between the age of the "family priest" and the age of Israel. There was a transitional period between Israel and the church at 30 to 70 AD. And there will be a transitional period when God completes His purpose for the Church and returns (as promised) to Israel.

Some have expressed concern that this idea violates dispensations in that God would be dealing with two distinct groups of people two different ways at the same time. However, that is not even what dispensations is all about. It is not a matter of "what" group God is dealing with but rather "how" God is using man to disseminate His viewpoint throughout the world. Dispensations involves the administration of divine truth to the world through different evangelistic agents.

[-Ron Wallace]

- To dispense or administer an economy, administration or house rule. A particular program or set of operating instructions that GOD dispenses for man's obedience during a time period. A dispensation is not the time period, however covers a period of time. The issue is the policy, program, or instructions, not time. Remember time is an interval of space GOD sets to implement his will and purpose.

DIVINE DECREE

- The decree of God is His eternal, holy, wise, and sovereign purpose, comprehending simultaneously all things that ever were or will be in their causes, conditions, successions, relations, and determining the certainty of their future.

[-Robert McLaughlin]

DIVINE DISCIPLINE

- Divine discipline is the sum total of punitive action taken by the justice of God in grace to correct, to punish, to encourage, to train, and to motivate the believer's free will toward the plan of God for all dispensations. Therefore, divine discipline is distinguished from divine judgment, in that discipline is for believers only, but judgment is directed toward all categories of the human race and angels under certain circumstances.

[-Robert McLaughlin]

- Divine discipline: God disciplines believers in order to bring about right thinking and right living; he wants to protect, correct, train and bless us. God begins with warning (Rev 3.19-20), then proceeds to punishment if the warning is ignored (Heb 12.5-11), and in certain cases he removes the believer from temporal life—the sin unto death (Acts 5.1-10; 1 John 5.16).

[-Tod Kennedy]

DIVINE ESSENCE

- Essence is derived from the Attic Greek adjective *ousia*. The Doric Greek used a similar word, *essia*. The Latin word for essence, *esse*, came from the Doric Greek. *Ousia* and *essia* mean that which is one's own, a substance that belongs to one person, a substance being the inner nature, the qualities or attributes of a person. Essence is defined as the basic constituent of a thing, the intrinsic nature of something. Essence is defined as that in being which underlies all outward manifestations and is both permanent and unchangeable; it is the existence or actual being. Essence implies both being and identity. Essence refers to the qualities or attributes of God, attributes that have always existed.

[-Robert McLaughlin]

DIVINE ESTABLISHMENT

- God has ordained certain laws for the survival and freedom of the human race during the course of human history. Anarchy exists when segments of nations ignore these laws. The laws of divine establishment provide the freedom to fulfill the divine plan as ordained in the divine decrees under many types of government. The laws of divine establishment are designed and directed toward both believer and unbeliever. They operate from the fall of man to the Second Advent, as well as in the Millennium with some modifications in compatibility with perfect environment.

[-Robert McLaughlin]

DIVINE GOOD

- The Greek word *agathos* refers to Christian service or deeds performed by the believer who is filled with the Holy Spirit. It is only such deeds that are accepted by God. All else accomplished apart from the filling of the Spirit is human good and worthless to God.

[-Robert McLaughlin]

- Divine good is a way to describe the good works that God produces through believers (John 15.4-5; Ephesians 2.10; 1 Corinthians 12.4-7). It is the right thing done in the right way under the ministry of the Holy Spirit, while human good is the right thing done in wrong way under the direction of our sinful nature or the wrong thing done in the wrong way under the direction our sinful nature. In order to produce divine good we must be spiritual believers— believers living by the Holy Spirit (Gal 5.16, 22-23), we must be in fellowship with God (John 15.4-5), and we must live in the sphere of divine love (1 Corinthians 13.1-7). The good that we produce during our lives will be evaluated at the Judgment Seat of Christ; only divine good will pass the test and be rewarded (1 Corinthians 3.10-15).

[-Tod Kennedy]

DIVINE GUIDANCE

Divine Guidance means that God makes his will known to believers. Sometimes we know his will all at once (Jude) and sometimes he reveals his will a step at a time (Peter). God guided Peter in the Cornelius situation through a combination of Peter's prayer, the Word (the sheet vision), Peter's thinking about the vision, circumstances, and through the urging of the Holy Spirit (Acts 10. 9-22 and Acts 11.4-12). Peter did not fully know to what end God was guiding him until he arrived at Cornelius' house and heard Cornelius' explanation as to why he had sent for Peter (Acts 10.34-35). Peter followed God's guidance step by step. God guided Jude to change the subject of his letter from salvation to an appeal that believers earnestly contend for the faith because of the surrounding apostasy (Jude 1-4). God guided Jude through a combination of Jude's knowledge of Bible doctrine, the circumstances of apostasy, and a strong inner necessity produced by the Holy Spirit. After the Scripture was completed, God stopped guiding by visions or direct revelations; we now have his completed Word, Bible doctrine. Therefore, we need to know the Word of God, walk in fellowship with God, walk by the Holy Spirit, and listen to the Word and the Holy Spirit.

[-Tod Kennedy]

DIVINE VIEWPOINT

- Once the believer accepts the finished work of Christ on the Cross, he is to renovate his thinking through the inculcation of Bible doctrine. We are to acquire the mind of Christ and operate in the plan of God. In this way we are functioning in life with divine viewpoint, or the thinking of God.

[-Robert McLaughlin]

DYING GRACE

- Dying grace is defined as the death of the mature believer. It is the experience of physical death under special provision of grace whereby the believer involved experiences both blessing and happiness while dying. Dying grace can occur regardless of the amount of pain and suffering while dying. There could be maximum pain or a minimum of pain, but in either case there is maximum happiness and soul stimulation.

[-Robert McLaughlin]

EDIFICATION COMPLEX OF THE SOUL

- The edification complex of the soul is technical nomenclature found in the epistles of the New Testament for the attainment of spiritual growth and the building of a soul structure. The soul structured is built from perception, metabolization and application of Bible doctrine.

[-Robert McLaughlin]

EFFICACIOUS GRACE

- Efficacious grace is the ministry of God the Holy Spirit in making the faith of the spiritually dead person effective for eternal salvation. Common and efficacious grace emphasizes the total helplessness of the spiritually dead person. No matter what a spiritually dead person can do, it is not salvation. Salvation is accomplished by faith alone in Christ alone, the one thing that God the Holy Spirit can make effective, 2Co 6:1-2.

[-Robert McLaughlin]

ELECTION

- Election is the expression of the sovereign will of God in eternity past before the universe existed and before mankind lived on the earth. Election is the sovereign right of God over His creation. Election is a Biblical term that is applied to the believer.

[-Robert McLaughlin]

- Election, in practical terms, means that God has selected and secured those whom he knows will believe in Christ. The word “election” means selection, choice, differentiation. Charles Ryrie, in *A Survey of Bible Doctrine*, page 116, writes that election is “the action of God in choosing certain people for certain purposes. The reason the definition is so broad is so that it can include the various people and groups who are said to be elect in the Bible.” God selects those who will believe in Christ for eternal life, for privileges, and for opportunities. Life, privileges, and opportunities are only given to those who are related to God by faith (Ephesians 1.3-14). He elected people according to their foreknown faith response to the gospel. He selected and secured these faith people for personal participation and blessing inside His gracious plan (Ephesians 1.3-14; Ephesians 1.4-5; 1 Thessalonians 5.9; 2 Thessalonians 2.13; 1 Peter 1.1-2). Acts 13.48, “and as many as had been appointed to eternal life believed,” links God’s election in the past to man’s belief of the gospel in the present. The meaning of “election” has been hotly debated. I believe the following interpretation of election according to God’s foreknowledge answers the most questions and best brings all the Scripture on this subject together. Many think election means that God simply programs people to believe or not believe, and that this definition of election protects God’s sovereignty, but it takes greater sovereignty and power to create beings who have the freedom and ability to accept or reject God’s gift of salvation than to create beings who do just what they were programmed to do. God created man with volition; God was smart enough and powerful enough to plan for every contingency, every bad decision and every good decision and make it all come out to fulfill his plan and honor his character. Predestination is different from election and only applies to believers. It means God designed a destiny for every believer. That destiny is that he will be like Christ (Romans 8.29; Ephesians 1.5-6). Believers, therefore, are predestined to be like Christ. Predestination has nothing to do with man’s eternal destination.

[-Tod Kennedy]

ENCOURAGEMENT

Encouragement is the general ministry of believers to each other in which we encourage, comfort, and challenge each other. Each of us is encouraged by knowing that God cares for us (1 Peter 5.7), that we can go to God’s gracious throne

in prayer (Hebrews 4.16), that “God works all things together for good” (Romans 8.28), that God is our helper and will never leave us or forsake us (Hebrews 13.5-6), and that no one or nothing can take us out of his gracious and mighty hand (John 10.27-29). This general encouragement ministry by all believers is different from the special ministry of encouragement directed by the spiritual gift of encouragement (Romans 12.8). God wants us to encourage each other (1 Thessalonians 4.18; 5.11,14; 2 Thessalonians 2.17; Hebrews 3.13; 10.22). We learn to encourage others through our own personal hardship, tests, and suffering (2 Corinthians 1.3-5). We can encourage with the Word of God (Romans 15.4; 1 Thessalonians 4.18; Hebrews 12.5; 13.27; 1 Peter 5.12), with news of the spiritual growth and momentum made by other believers (2 Corinthians 7.6-7,13; Ephesians 6.22; Philippians 2.19; Colossians 4.8; 1 Thessalonians 3.7; Philemon 7), by stressing the great encouragement that comes through our relationship with Christ (2 Corinthians 1.5), and by reminding others that God encourages us (Acts 9.31; Romans 15.6; 2 Corinthians 1.3; 7.6; 2 Thessalonians 2.16-17).
[-Tod Kennedy]

ESCROW

- An escrow is a written agreement entered into by three parties, the obligor, the *obligee*, and the depositary, for the transfer of certain benefits. The sealed agreement of the obligor, generally accompanied by the deed, bond, or chattel to be conveyed, is made contingent on some future happening or on the performance of some act by the *obligee*, and is delivered to the depositary and held by him pending the occurrence of that event or the performance of the required act by the *obligee*. When the event has taken place or the *obligee* has performed the specified act, the depositary delivers to him the agreement and the deposit is held. The depositary or custodian is allowed no discretion, but must follow strictly the terms of the agreement as it concerns the other two parties. There is an eternal escrow and there are three parties in that escrow. The obligor is God the Father, who has placed Himself under legal obligation in eternity past to provide two categories of special and unusual blessings, both temporal and eternal, for the *obligee*, the believer who fulfills the predesigned plan of God. The depositary or custodian is God the Son. In eternity past, both categories of blessings were deposited with our Lord Jesus Christ in escrow, pending the *obligee's* future advance to spiritual maturity. The *obligee* is every Church-age believer.

[-Robert McLaughlin]

ESCROW BLESSINGS

- Escrow blessings are infinitely superior to all other categories of divine blessings for both time and eternity. There are no set of circumstances that can hinder the conveyance of your escrow blessings in time. You will receive your escrow blessings as an adult believer even though the rest of the nation is falling apart around you. Escrow blessings are a metaphor designed to explain the ultimate blessings available to every Christian in time and eternity. A metaphor is the application of a phrase or a concept to an object or concept it does not literally denote in order to suggest a comparison.

[-Robert McLaughlin]

ETERNAL LIFE

- Eternal life is a grace gift received at the moment of salvation in which God imputes His own life to every believer that we may live forever with Him.

[-Robert McLaughlin]

ETERNAL SALVATION

Eternal salvation comes to a person when he believes in Jesus as savior—faith alone in Christ alone. The good news is that Jesus Christ offers forgiveness and eternal life to all who believe in Him because He died in our place for our sins. Paul wrote of this in Romans 1.9, 15-16, 1 Corinthians 15.1-4, 2 Corinthians 10.1, Galatians 4.13, Ephesians 1.13, Philippians 4.15, and 2 Timothy 1.8. This good news or gospel of eternal salvation through faith alone in Jesus Christ alone is for the entire world. Eternal salvation becomes the possession of every person at the moment he believes in God's Son for salvation. People wrongly try to add many things to the gospel—discipleship, changing one's life, making Jesus the Lord of your life, stopping sinning, performing Christian service, going to church, giving up certain activities, or obeying God. They may say that unless your life shows morality and Christian growth and service you may not be a Christian. They change grace—grace means that God has done everything Himself and offers us salvation for free—ever so subtly by making us do something to help insure our salvation. They change faith, again very subtly, by making it include obedience to God instead of simply believing in Christ. Faith is a belief, a trust, an inner conviction, a reliance that something is true—faith must be directed toward the right object, Jesus Christ (Ephesians 2.8-9; Romans 1.4-8).
[-Tod Kennedy]

ETERNAL SECURITY

- At the moment of salvation God imputes His absolute righteousness to every believer and declares him righteous or justified, Rom 3:21-28. If God excluded from eternal salvation anyone who possesses God's own righteousness, He would have to deny Himself and contradict His own pronouncement of justification. Therefore, our salvation is as strong as the essence of God Himself!
[-Robert McLaughlin]

EVANGELISM

- Evangelism is the spreading of the good news that Jesus Christ died for our sins and was raised from the dead according to the Scripture, and that as the reigning Lord He now offers the forgiveness of sins and the liberating gift of the Holy Spirit and eternal life to all who would simply believe on Him!
[-Robert McLaughlin]

EVIDENCE TESTING

- Evidence testing is Satan's cross-examination of every witness presented by God in the historical trial of all fallen angels. In human history, man's thoughts, motives, decisions, and actions are entered as evidence, exhibits, precedents, and arguments in Satan's appeal trial. Every believer who attains spiritual maturity is an argument or witness for the Prosecution against Satan.
[-Robert McLaughlin]

EVIL

- Evil is the policy of Satan as the ruler of this world. Evil is the *modus operandi* (method of operation) of Satan from the time of his fall throughout the angelic revolution and down to the point when he became the ruler of the world. Evil is Satan's failure to produce a system of good in mankind and society that would bring in a pseudo-millennium. Evil is

Satan's system by which he administers the rulership of this world. Satan cannot restrain sin, therefore, he parlays human good into sin and evil.

[-Robert McLaughlin]

- Evil has resulted from the fall of Satan and the fall mankind and sums up the worldview which Satan, the evil one (John 17.15; Ephesians 6.16; 1 John 3.12), has sponsored. Evil refers to the ungodly presuppositions, mind-set, attitudes, plans, sayings, actions, and goals of life that stand apart from God's will, direction, and influence because of a rejection of and a lack of God's Word. Evil includes liberal theology, the social gospel, salvation by works, preoccupation with self, one-world government apart from the physical rule of Christ, ecumenism and one-world religion, moral relativity, rejection of absolute truth and the ability to know absolute truth, emotional control of the soul, rejection of authority, self-esteem based upon human good, the redistribution of wealth, the theory of evolution, post-modernism, naturalism-materialism, do-it-yourself spirituality, and many others ideas, projects, programs, and activities that Satan and fallen man believe and promote. Evil is sometimes a synonym for sin, but evil is more comprehensive than sin. Evil includes human viewpoint, human good, and sin (Genesis 2.17; 3.5; Proverbs 6.14; 8.13 Ecclesiastics 5.13-14; Matthew 15.19; Romans 7.21; 12.9, 21; 2 Corinthians 6.8; Gal 1.4; Hebrews 5.14;). The love of money is, in the human realm, a root or beginning of all kinds of evil (1 Tim 6.8-10). Rebellion against proper authority is evil; laziness is evil; self-centeredness is evil; religion, defined as human works to gain something from God, is evil; emotionalism is evil; crime is evil; some wars are evil; and human good activity that ignores or seeks to replace God's will is evil. What do we do about evil? Proverbs 3.7 advises us to fear the Lord and turn away from evil; Hebrews 5.14 teaches that by learning and practicing the Word of God we are able to discern good from evil; Paul, in 1 Thessalonians 5.22, tells us to stay away from every kind of evil; Peter, in 1 Peter 3.11, tells us to shun evil and, in its place, do divine good; we learn in Romans 12.21, that divine love, which is a fruit of the Holy Spirit, overcomes evil, and in 1 Corinthians 13.5, divine love does not think evil. The conclusion to the question of what to do about evil is that we ought to grow up in the Word of God so that we take possession of Bible doctrine and the biblical worldview and throw off evil—that which contradicts Bible doctrine and the biblical worldview. We must make biblical choices—choices for God's Word and against evil.

[-Tod Kennedy]

EXPIATION

- Expiation refers to all the doctrines that make up the finished work of Christ on the Cross.

[-Robert McLaughlin]

FAITH

- A non-meritorious system of perception based on confident trust in the authority and veracity of God, Jehovah Elohim, the Lord God!

[-Robert McLaughlin]

- Faith is the conviction that something is true; faith is trust; faith is reliance upon an object. Faith must have an object. We use faith every day. When we are driving a car and step on the brakes, we believe that they will slow the car down; that is faith. When we go to church we believe that there will be a service; that is faith. In order for a person to gain eternal life, he must believe the gospel, the good news about Jesus Christ. "Saving faith" is simple faith in the only object who is able and willing to save—Jesus Christ. In biblical terms, saving faith "is the inward conviction that what God says to us in the gospel is true" (Zane Hodges, Absolutely Free, 31). What he said was that Jesus Christ, the Son of God, was judged by God the Father for the sins of the world, including my sins, and that because of his substitutionary death he offers me eternal life if I will believe in him as my savior (John 1.12; 3.16; 20.31; Acts 16.31; Ephesians 2.8-9; 1 Timothy 1.15; 1 John 5.13). Jesus Christ is, as John said in John 1.29, "The lamb of God who takes away the sin of the world."

[-Tod Kennedy]

FAITH-REST DRILL

- The faith-rest drill is one of the ten problem solving devices of the predesigned plan of God for the Church. There are three categories related to the faith-rest drill: faith mechanics, faith functions, and faith execution. The faith-rest drill is that problem solving device used by believers in all dispensations for carrying and using the shield of faith.

[-Robert McLaughlin]

FEASTS OF ISRAEL

- Feasts of Israel (Biblical feasts, Leviticus 23) were five in Number. 1. The Passover and Unleavened Bread were the first of the three great annual feasts (Exodus 12.1-28; 23.5; Leviticus 23.4-8; Numbers 28.16-25; Deuteronomy 16.1-8). The Passover commemorated God's deliverance from the tenth plague, which brought the death of the firstborn, and the Exodus. It was a spring festival, the first festival of the religious calendar, and occurred on Nisan 14. Nisan was the first month of the religious calendar and was equivalent to March-April. The Passover taught redemption by God. The Feast of Unleavened Bread was a seven day festival that began the day after the Passover and lasted from Nisan 15-21. Passover and Unleavened Bread were one unit; the Passover marked the sacrifice, and Unleavened Bread marked the feast following the sacrifice. Unleavened Bread commemorated the separation from Egypt under God's direction and protection. Unleavened Bread taught separation from the past to a new life with the Lord. 2. Pentecost, celebrated in May-June, was the second great annual feast (Exodus 23.16; 34.22; Leviticus 23.15-16; Numbers 28.26; Deuteronomy 16.10). It was also called the feast of Weeks (Exodus 34.22; Deuteronomy 16.10, 16), the feast of Harvest (Exodus 23.16) and "the day of first fruits" (Numbers 28.26). Israel observed Pentecost seven weeks plus 1 day (50 days, Pentecost) after the Nisan 16 wave offering of the barley sheaf during the Feast of Unleavened Bread. Pentecost linked the spring barley harvest to the early summer wheat harvest. Pentecost stressed thanksgiving and taught that God provides the necessities for life for Israel. 3. Trumpets occurred in the fall, during Tishri, September-October, the seventh religious month and the first civil month (Leviticus 23.23-25; Numbers 29.1-6). It marked the beginning of the civil year, like our New Years Day. Israel blew trumpets on the first day of every month (Numbers 10.1,10), but this trumpet blast was on the first day of the seventh religious month or first of the civil month. The trumpet blasts symbolically called on the Lord to bless Israel (Numbers 10.10). Trumpets called the Lord's attention to Israel's need of His blessing; it may have prepared for the Day of Atonement, besides opening the civil year. 4. The Day of Atonement occurred on the 10th day of Tishri, the seventh religious month, September-October (Leviticus 16; 23.26-32; Exodus 30.10-30; Numbers 29.7-11). This was the most important annual festival. The high priest entered the holy of holies. The scapegoat was sent into the wilderness, signifying the sending away of the people's sins. The Day of Atonement taught that God graciously forgives all sin. 5. The Feast of Booths or Tabernacles was the third great annual feast (Leviticus 23.33-43; Numbers 29.12-39; Deuteronomy 16.13; Nehemiah 8.18; John 7.2,37). It occurred during Tishri 15-21, the seventh religious month, September-October. The name comes from the fact that Israel was to live seven days in temporary booths that they made out of boughs. This commemorated that God took care of Israel during the exodus, during which they did not have permanent houses. Booths taught that God gives fatherly care and protection. In summary: the Passover taught redemption by God, and Unleavened Bread taught separation from the past to a new life with the Lord; Pentecost stressed thanksgiving and taught that God provides the necessities for life for Israel; Trumpets opened the civil year and called the Lord's attention to Israel's need of His blessing, and it may have prepared for the Day of Atonement; The Day of Atonement taught that God graciously forgives all sin; and Booths taught that God gives fatherly care and protection.

[-Tod Kennedy]

FILLING OF THE HOLY SPIRIT

- To make it from salvation to spiritual maturity requires the filling of the Holy Spirit and the daily intake of Bible doctrine. We already have perfect righteousness judicially imputed at salvation. At the moment of salvation, the Holy Spirit indwells the body of the believer. Because the body is the headquarters of the old sin nature, the Holy Spirit sets up His headquarters in the body for counteraction. The battlefield is the soul. The filling of the Holy Spirit spearheads this counteraction and gives the believer the opportunity to be influenced and controlled by God the Holy Spirit.

[-Robert McLaughlin]

FIVE CYCLES OF DISCIPLINE

- God administers discipline to His client nation. He does this in five stages or cycles of discipline as found in Lev 26.
 1. Loss of health, decline of agricultural prosperity, terror, fear and death in combat, loss of personal freedoms due to negative volition toward Bible doctrine, Lev 26:14-17.
 2. Economic recession and depression, increased personal and individual discipline for continued negative attitude in spite of the first warning, Lev 26:18-20.
 3. Violence and breakdown of law and order, resulting in cities being broken up, Lev 26:21-22.
 4. Military conquest and/or foreign occupation, scarcity of goods (reduced to one-tenth of the normal supply), and the breaking up of families, Lev 26:23-26.
 5. Destruction of a nation due to maximum rejection of Biblical principles, Lev 26:27-39.

[-Robert McLaughlin]

FLAWS

- Distinction must be made between genetic and environmental handicaps and flaws. Genetic flaws are the weaknesses with which we are born because of the old sin nature in the cell structure of the body. Environmental flaws are those that we acquire. In genetic handicaps and flaws, human volition is simply not involved. In environmental handicaps or flaws, human volition is involved. Genetic flaws often manifest themselves through impulsive actions. However, volition sometimes does become involved with genetic handicaps and flaws under certain pressures.

[-Robert McLaughlin]

FLOT

- “FLOT” is a military acronym for the forward line of troops. The Church Age believer must know when to use offensive action and when to use defensive action in the Christian way of life. Against Satan and all fallen angels, the divine commands call for defensive action. Offensive action related to the angelic conflict also relates to the execution of the predesigned plan of God for the Church. All angelic creatures, including demons or fallen angels, are watching every Church-age believer as they put on the full armor from God.

[-Robert McLaughlin]

FOREKNOWLEDGE

- Foreknowledge is an aspect of God's omniscience in which all things, past, present, future, eternal, material, intellectual, spiritual, and actual are known by Him! His foreknowledge simultaneously knows every situation as well as every actual decision made by all His people!

[-Robert McLaughlin]

- Forgiveness is the release from guilt, punishment, and penalty (Acts 26.18). The biblical words “to forgive” and “forgiveness” denote pardon, to cancel, to lift up and send away, and to let go. Forgiveness is necessary because God is absolute righteousness and man is sinful. All sin is ultimately against God (Ps 51.4; Rom 3.23). God is free to forgive human sin because Jesus Christ paid the penalty for every sin (1 Tim 1.15; 1 Jn 2.1-2; Jn 1.29). God will forgive man (Is 43.25; Ps 130.3-4; Acts 13.38-39; Eph 4.32; 1 Jn 1.9). God commands believers to forgive other believers (Col 3.13; Eph 4.32) as many times as is necessary (Matt 18.21-22); we are to forgive just in the same way that God forgives us—freely and as many times as necessary. We are also to forgive ourselves (Php 4.13; 1 Cor 4.4). When we have a guilt complex and will not forgive ourselves even though God has forgiven us, we are placing ourselves above God. In practical terms, forgiveness is giving up the right to hurt someone else when they hurt you.

[-Tod Kennedy]

FRUIT OF THE SPIRIT

- The fruit of the Spirit is that which God the Holy Spirit produces in the life of the believer. “But the fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, self-control; against such things there is no law.” Gal 5:22-23.

[-Robert McLaughlin]

GNOSIS (LIFE BEYOND)

- *Gnosis* is doctrinal information learned but not believed or metabolized. Once the doctrinal information is believed or metabolized it is converted into *epignosis* in the right lobe of the brain thereby becoming wisdom. And, it is by such wisdom that the “life beyond gnosis” is executed! Hence, this life is put into operation by the metabolization of Bible doctrine.

[-Robert McLaughlin]

GOD CONSCIOUSNESS

- God consciousness is defined as the point at which a person becomes aware of the existence of God. It may also be classified as the point of accountability.

[-Robert McLaughlin]

- God-consciousness and gospel hearing identify the two stages of thought and decision that a person goes through before he believes in Jesus Christ as savior. God-consciousness is the stage when a person knows that God exists. The age that this occurs varies with individuals and cultures. God has made it possible for every person to arrive at God-consciousness through natural revelation and through special revelation (Romans 1.18-32; Psalm 19.1-6; Acts 14.17; 17.22-24,28; Colossians 1.17; Titus 2.11). If, after God-consciousness, that person desires to have an eternal relationship with God through faith in the only savior, Jesus Christ, God will reveal the gospel to him—give him gospel hearing—so that he may believe, if he chooses, in Christ as savior and so become a child of God and possess eternal life (John 7.17; Acts 17.26-27).

[-Tod Kennedy]

GOD FEARER

- God-Fearer was the term for Gentiles who were attracted by the monotheism and ethical standards of the Jewish community; some practiced in a more limited way the Jewish observance of the Sabbath and the dietary laws; some attended the synagogue and prayed regularly. God-fearers were respected by the Jewish people (Acts 10.2,22); they were often open to the gospel and many God-fearers responded in faith to the gospel and became a strong force in the early church (Acts 10.35). Cornelius, a centurion of the Italian cohort who lived in Caesarea, was a God-fearer. God instructed Cornelius to send for Peter, who would reveal the gospel to him. Cornelius, along with other Gentiles, listened to Peter, believed the gospel, received the Holy Spirit, and was baptized in water (Acts 10). A God-fearer was, then, a Gentile who, influenced by the Old Testament, had passed through God-consciousness and was ready to hear the accurate gospel of Christ.

[-Tod Kennedy]

GODLINESS

- Godliness is derived from the Greek word *eusebeia*, which connotes duty and responsibility of the royal priesthood to God under operation grace. The Greek word *theosebeia* means reverence to God or occupation with Christ.

[-Robert McLaughlin]

GOSPEL

- The Greek noun, *euaggelion*, is a compound substantive. *Eu* means good; *aggelos* means a messenger, an envoy is one who brings good news. It is also used for angels as messengers of God, but not here. Therefore, the word "Gospel" actually means "good news." God's good news to mankind, to unbelievers, is called the Gospel.

[-Robert McLaughlin]

- "If I had to put this outline in a single statement, I might do it like this: Through the person and work of Jesus Christ, God fully accomplishes salvation for us, rescuing us from judgment for sin into fellowship with him, and then restores the creation in which we can enjoy our new life together with him forever."

[-Tim Keller]

GRACE

- Grace is all that God is free to do for mankind without compromising His divine essence. Grace means favor, kindness, and mercy. Grace is free, unmerited love and favor from God alone, not from our human works or because we are attractive to God. Grace is that in God which acts freely to save and bless mankind because all demands of holiness have been satisfied in Christ.

[-Robert McLaughlin]

GRACE ORIENTATION

- Grace orientation is being oriented to the grace policy of God through the inculcation of Bible doctrine under genuine humility and the teaching ministry of God the Holy Spirit. The grace-orientated believer does not judge others and always offers other believers privacy while minding his own business! Grace orientation offers to others the very grace that God offers to you!

[-Robert McLaughlin]

GRACE GIVING

- Grace giving occurs when a believer who is walking by the Holy Spirit and in fellowship with God willingly gives to the Lord from his material possessions without any desire for human praise (2 Cor 8.1-5; 9.6-8).
[-Tod Kennedy]

GREAT POWER EXPERIMENT

- This was the period of the incarnation of Christ in which the humanity of Christ set the precedence for the utilization of the divine power of the God Holy Spirit in living the Christian way of life. Every Church-age believer can operate under the very same power that sustained the humanity of Christ. It was in the great power experiment of the Hypostatic union (i.e., Christ incarnate) that Christ proved this power valid and feasible to each Church-age believer.
[-Robert McLaughlin]

GREAT WHITE THRONE JUDGMENT

- This is the final judgment for unbelievers only. It is here that all their good and evil will be evaluated and receive just condemnation. Condemnation, since they rejected the person of the Lord Jesus Christ as their personal savior. Judgment, because all the “good” deeds they performed were conducted in human power rather than in the power of the Holy Spirit, Rev 20:12-15.
[-Robert McLaughlin]

HADES OR SHEOL

- The Hebrew word *Sheol* originally meant in post-biblical Hebrew the deep parts of the sea. But both *sheol* and the Greek word *hades* are used to refer to anything that is subterranean and large. They are used for the vast subterranean place of the departed dead of the human race and the abode of certain fallen angels. Both *sheol* and *hades* are mistranslated "hell" which adds to the confusion. *Hades* was used from classical times for the underworld and the realm of the dead. *Sheol* is sometimes used for the grave, as in Gen 37:35, 42:38, 1Sa 2:6, and other passages.
[-Robert McLaughlin]

HAPPINESS

Happiness is a joyful and contented attitude that begins with faith in Jesus Christ as our savior (John 20.29) and then continues as a fruit of the Holy Spirit (Galatians 5.22-23). Happiness is also the by-product of God's blessings (Psalm 144.12-15) and of the faith application of the principles of the Bible (John 13.17). This application of Bible doctrine takes many roads that lead to happiness: 1. gracious treatment of the poor (Proverbs 14.21), 2. our possession of God's wisdom (Proverbs 3.13), 3. occupation with Christ and therefore gladness that we are related to Jesus Christ and follow him (Philippians 4.4), 4. knowing that believers to whom we have ministered are growing in their Christian lives (Philippians 4.1), 5. our understanding and application of the Word of God (John 13.17), 6. knowing that we are doing the right thing (Romans 14.22), 7. we recognize the tests that come from God and know that God is strengthening us, blessing us, and will reward us later on (James 1.2,12; 5.11), 8. knowing that the gospel is going to unbelievers and that we have a part in this spread of the gospel (Philippians 1.18), and 9. awareness of our privilege to serve God (Luke 1.45-48; 2.10). A sure way to make ourselves unhappy is to make our own happiness the goal of our life, especially at the expense of others.

[-Tod Kennedy]

HEART

- The Biblical nouns for heart always refer to the right lobe of the soul, with possibly the exception of one passage in the Bible. The Hebrew *lebh* and the Greek *kardia* are both translated “heart.” 1Sam 25:37 and 2Sam 18:14.

[-Robert McLaughlin]

HEATHENISM

- Heathenism is the apostasy of the unbeliever in the state of negative volition, described in 2Pe 2. Heathenism is the story of the unbeliever rejecting the Gospel, Rom 1:18-32.

[-Robert McLaughlin]

HEIRSHIP

- Heirship is based on sonship. You must be a son before you can become an heir. *Huios* means an adult son in Joh 1:12, Rom 8:16-17. If you are not in the family of God, how can you be an heir of God? To enter the family of God, you must have faith in Christ. The Lord is the heir of all things, and we share in all He has, Gal 3:26. Heirship is based on the death of another, Rom 5:8. Therefore, heirship of the royal family is based on the new covenant, Heb 9:15. To inherit from God, one must possess life from God, i.e., eternal life. 1Jo 5:11-12. So to be an heir of God, you must have His perfect righteousness and eternal life. All of the heirs of God have been justified by grace via imputed perfect righteousness from the justice of God, Tit 3:7.

[-Robert McLaughlin]

HELPING BELIEVERS

- Helping believers is God’s will. God has given us the privilege, the opportunity, and the responsibility to help other believers; guidelines come with this responsibility. We are to help widows (Acts 6.1-4) and other believers (Gal 6.10); families of widows are to help their widows (1 Tim 5.4,8); the church is to help certain widows (1 Tim 5.3-7, 9-11); parents are to support their children and children are to honor and support their parents (1 Tim 5.8). Paul states the principle for helping believers in Galatians 6.10. He also warned, in 2 Thessalonians 5.10-15, against supporting the lazy believer who would not work.

[-Tod Kennedy]

HISTORICAL TRENDS

- Even though history is the record of man's thoughts, decisions, actions and motivations, it is Jesus Christ who controls history. This is the first dispensation in which Jesus Christ controls history from His Hypostatic Union. There are two sources of judgment in history: the sovereign decisions of the Lord Jesus Christ, and the erroneous decisions of mankind.

[-Robert McLaughlin]

HOLY SPIRIT'S MINISTRIES

- Holy Spirit's ministries in the church age are many and varied. The rule of thumb is that the Holy Spirit will glorify Christ, not himself (John 16.14). The Spirit works in three areas to provide eternal salvation to the unbeliever, to protect and prepare believers and to produce through believers. He convicts the unbeliever of his need for salvation (John 16.8-11); to do this he convinces about sin—we are guilty before God, about Christ's righteousness and our need for it, and about judgment that falls on those who disbelieve in Christ. He then does at least five spiritual services for a person the moment one believes in Christ—regenerates (Titus 3.5), indwells (1 Corinthians 6.19), baptizes (1 Corinthians 12.13), seals (Ephesians 1.13), and gives a spiritual gift (1 Corinthians 12.11). He continues to work in and through the believer during the believer's life: he assures of salvation (Romans 8.16), fills (Ephesians 5.18), teaches (John 14.26), guides (Romans 8.14), glorifies Christ (John 16.14), prays for believers (Romans 8.26-27), produces the fruit of the Spirit (Galatians 5.22-23), and gives the ability to live without giving in to the old sin nature (Galatians 5.16-17).
[-Tod Kennedy]

HOPE

- Hope is absolute confidence, total assurance, as well as comfort. It is our comfort in relationship to future things. Confidence about future things results in comfort. The source of hope is perception and metabolization of doctrine. Hope is not ignorance, uncertainty, or oscillation but confidence in God.
[-Robert McLaughlin]

HUMAN GOOD

- Human good must never be confused with morality or the legitimate production of the believer. Human good is the production of the believer in the cosmic system. Human good is not valid in God's eyes. Human good is the production of evil. Human good is the result of function inside the cosmic systems. It is often a reaction, e.g., helping someone because you dislike a person who wasn't helping that person, or showing someone how much better you are by your Christian production. People often give because they are unhappy. The believer performing human good can be motivated by cosmic one or cosmic two.
[-Robert McLaughlin]

HUMAN HISTORY

- Human History has been called "His Story." God the Father has a specific plan for human history. That plan centers around his Son, Jesus Christ. The specific Bible doctrines that explain this are The Attributes of God, Dispensations, The Theocratic Program, The Angelic Conflict, The Historical Plan of God, and Human Volition or Free Will (Acts 17.24-31; 1 Cor 15.20-27).
[-Tod Kennedy]

HUMAN SPIRIT

- The human spirit is the immaterial part of man designed by God to convert, to store, and to utilize spiritual phenomena. The human spirit receives spiritual information that the Holy Spirit converts into gnosis (knowledge).
[-Robert McLaughlin]

HUMILITY

- Humility is the antithesis of arrogance! Without humility there can be no reception of truth! Without perception of truth there can be no spiritual growth, hence no spiritual life.

[-Robert McLaughlin]

HYPOSTATIC UNION

- The person of the incarnate Christ are two natures, inseparably united without mixture or loss of separate identity, without loss or transfer of properties or attributes, the union being personal and eternal. Since the incarnation, Jesus Christ is true humanity and undiminished deity in one unique person forever, this is called the hypostatic union.

[-Robert McLaughlin]

I.C.E.

- Isagogics: To fully understand the word of God, the Bible must be interpreted within the framework of isagogics, which is the historical setting.

Categorical: The Bible must be studied through the scrutiny of the particular doctrine as recorded throughout the Scripture, line upon line, verse upon verse, and category upon category. Hence, Scripture must be used to interpret Scripture. No scripture can stand alone.

Exegesis: The Bible should be studied in the original languages (Hebrew, Aramaic, and Koine Greek), with full context of the selected verse or verses, paying strict attention to grammar, syntax, and the etymology of the words from the original languages!

[-Robert McLaughlin]

IDOLATRY

- Idolatry is allowing anyone or anything to take a higher position in one's life above one's personal love for God.

Idolatry points to an inordinate attachment or an extreme devotion to something or someone, which takes priority over that of the believer's personal love for God! Exo 20:3-5.

[-Robert McLaughlin]

IMMINENCE

- Imminence is the quality or condition of being about to occur. Imminence in the Church-age relates to the rapture of the church.

[-Robert McLaughlin]

IMMUTABILITY

- The attribute of God that describes His inability to change. He is not susceptible to or capable of change. He is absolute, unalterable stability.

[-Robert McLaughlin]

IMPERSONAL LOVE

- Impersonal love is a virtue love which emphasis the character of the subject (you) rather than the object being loved. Impersonal love emphasizes something in you rather than emphasizing something in the object of your love. A great example of impersonal love comes from God the Father in that when we were all yet sinners He loved us through the giving of His only begotten Son, Joh 3:16.

[-Robert McLaughlin]

IMPECCABILITY OF CHRIST

- Impeccability is the doctrine of Christology, which recognizes the fact that during the entire course of the dispensation of the hypostatic union, our Lord Jesus Christ did not sin though He was tempted in His humanity and the temptations were real.

[-Robert McLaughlin]

IMPRECATORY PRAYER

- This is a prayer in which justice is demanded for some form of persecution, antagonism, or hostility directed toward the one involved.

[-Robert McLaughlin]

IMPUTATION

- Imputation is the function of the justice of God directed toward mankind and relates to the plan of God for mankind. Imputation functions as an act of condemnation or blessing from the integrity of God to mankind. Imputation is the action of the justice of God whereby either condemnation or blessing is assigned, ascribed, attributed, superimposed or super induced to another being. The believer advances in the plan of God with each imputation.

[-Robert McLaughlin]

INCARNATION

- The incarnation is the period of time Jesus Christ, the second Person of the Trinity, lived on earth in hypostatic union. The account of His life is recorded in the New Testament books of Matthew, Mark, Luke, and John. See HYPOSTATIC UNION

[-Robert McLaughlin]

INDWELLING OF THE HOLY SPIRIT

- The indwelling of the Holy Spirit is the permanent status acquired at the moment of salvation by Church-age believers. The Holy Spirit transforms their bodies into temples for the simultaneous indwelling of Jesus Christ. See SHEKINAH GLORY

[-Robert McLaughlin]

INHERITANCE

- Inheritance in the Bible refers to two kinds of blessings from God: position inheritance is passive inheritance and production inheritance is active inheritance. Position inheritance refers to the inheritance that God grants to us as sons (Titus 3.7; Ephesians 1.11, 13, 14; Ephesians 3.6; Colossians 1.12; Galatians 4.7; Romans 8.17a; 1 Peter 1.4-5 and 3.7). This inheritance is eternal life and relationship with God. It includes the absence of sorrow, pain, fear, death. Peter writes that it will last forever, that it will be righteously and honestly awarded, and that it will never go bad or wilt. Furthermore, this positional inheritance includes the opportunity and privilege of service now and in eternity. Production inheritance refers to the inheritance that God grants to us for honorable service to him—because we have produced divine good, because we have abided in Christ, because we have grown in grace and knowledge of Christ, because we have endured with Christ, because we have blessed others, and because we have lived the Christian life the way God wanted us to live (Romans 8.17b; 1 Corinthians 6.9-10; Galatians 5.21; Ephesians 5.5; 1 Peter 3.9).

[-Tod Kennedy]

INORDINATE COMPETITION

- Inordinate competition is the lust to exalt oneself over the decent regard for others and for God's will. It consists of self-promotion even to the harm of others!

[-Robert McLaughlin]

INSPIRATION

- God the Holy Spirit so supernaturally directed the human writers of Scripture, that without waving their human intelligence, individuality, literary style, personal feelings or any other human factor, His own complete and coherent message to man was recorded in perfect accuracy in the original languages of Scripture, the very words bearing the authority of divine authorship.

[-Robert McLaughlin]

INTEGRITY

- Integrity is that characteristic which operates in impersonal love and functions under the royal family honor code.

[-Robert McLaughlin]

INTEGRITY OF GOD

- The integrity of God combines the divine attributes of righteousness and the justice to form God's holiness. This is the totality of divine perfection.

[-Robert McLaughlin]

INTERCALATION

- Intercalation means insertion. The Jewish dispensation was interrupted by the insertion of a new dispensation. The strategic victory of Jesus Christ at the cross, resurrection, ascension, and session at the right hand of the Father immediately demanded that the Jewish age be interrupted, and that a new dispensation be inserted.

[-Robert McLaughlin]

INTEREST WITHOUT INTERFERENCE

- Interest without interference reminds us to be careful when we want to help other believers because there are dangers to avoid. Believers are to take a genuine interest in the welfare of other believers. We do have a responsibility to other believers; we are to support them, encourage them, come to their aid, and pray for them (Acts 6.1-4; Gal 6.1-2,10; 1 Ths 4.18; 5.11,14; Heb 3.13; 10.25). It is not our responsibility to interfere in their personal lives by attempting to run their lives, by judging them, by trying to make them accountable to us, or by being critical of them (Job 42.7-9; Prov 11.9-13; Jn 21.21-22; Rom 14.1-13; 1 Cor 4.5; Gal 6.3-5; Col 3.23; 1 Tim 5.13).

[-Tod Kennedy]

INVISIBLE ASSETS

- The invisible assets are those divine assets provided by God the Father in eternity past for the execution of the predesigned plan of God in the believer's life. It is our invisible assets that we need to utilize to make our calling and election sure, 2Pe 1:9-11!

[-Robert McLaughlin]

INVISIBLE HERO

- The purpose of the great power experiment of the Church-age is to manufacture invisible heroes. The invisible hero is the product of Bible doctrine. The invisible hero advances to spiritual maturity. He executes the predesigned plan of God. He spends enough time inside the plan of God, under the ministry of his right pastor-teacher, to learn the principles of the mystery doctrine of the Church-age.

[-Robert McLaughlin]

JUDGMENT SEAT OF CHRIST

- The Judgment Seat of Christ is the evaluation of all Church-age believers. "Judgment" can mean two things: condemnation and evaluation. In this context, it refers to evaluation. The Judgment Seat of Christ is a technical, theological term used to designate the evaluation of the royal family of God at the end of the Church-age after the rapture or resurrection of the Church. It is the evaluation of what use we made of logistical grace provision, the problem solving devices, and divine power. The evaluation is determined on the basis of the execution of the predesigned plan of God or the failure to do so. The purpose of the evaluation is to determine gain or loss of escrow blessings (rewards) for eternity. Gain comes from the exploitation, positive volition, and advance in the predesigned plan of God. Loss comes from cosmic living and failing to execute the Christian way of life as God's game plan for the Church age believer. It also means your escrow blessings remain on deposit forever as a memorial to lost opportunity.

[-Robert McLaughlin]

JUSTICE

- The attribute of God that describes his infinite fairness in blessing, and rewards, along with judgment and condemnation.

[-Robert McLaughlin]

JUSTIFICATION

- Justification means a judicial act of vindication. We are born under condemnation, being spiritually dead. Justification is an official judicial act that occurs every time anyone believes in Christ. The justice of God acts on our behalf pronouncing us justified, this means, having a relationship with God forever and having the perfect righteousness of God imputed to us. Justification is the judicial act by God, whereby He recognizes we have His perfect righteousness.

[-Robert McLaughlin]

JURISPRUDENCE

- Jurisprudence refers to the body or system of laws, or the science of law. A court is defined as a place where justice is administered, a place where the function of jurisprudence is designed to determine innocence or guilt. Under the concept of freedom, a person should be considered innocent until proven guilty.

[-Robert McLaughlin]

KENOSIS

- During the incarnation, our Lord voluntarily restricted the independent use of His divine attributes, which includes His omnipotence. He did this in compliance with the Father's plan for the strategic victory of the angelic conflict. The plan for the incarnation not only called for the judgment of our sins, the provision of eternal salvation for all members of the human race, but simultaneously for the strategic victory of the angelic conflict. The Lord Jesus Christ voluntarily took upon Himself true humanity in order to redeem mankind from sin, in order to propitiate God the Father, and to reconcile mankind to God.

[-Robert McLaughlin]

KINSMAN REDEEMER

- Kinsman Redeemer. Redeem, 12 times (Ruth 3.13; 4.4, 6, 14). Strong #1350. גָּאֵל, גְּאֹל ga'al to redeem, act as kinsman-redeemer, avenge, revenge, ransom, do the part of a kinsman who acts as protector or guarantor of family rights. Also Job 5.20; 19.25; Ps 44.26; Isaiah 43.14). The word was used for: to buy back property that the family had sold; to provide an heir for a deceased brother by marrying that brother's wife and producing a child with her; to buy back a family member who had been sold into slavery due to poverty; to avenge a relative who had been murdered by killing the murderer. The Scripture calls God the Redeemer or the "close relative" of Israel (Is. 60:16), and Jesus the Redeemer of all believers (1 Pet. 1:18, 19). Nelson Study Bible, Ruth 3.13

[-Tod Kennedy]

KNOWLEDGE OF THE GOSPEL

- Knowledge of the gospel (the facts about Jesus Christ) combined with faith in that truth gave the apostles a working confidence and courage to spread the one and only life-giving message, the message of eternal life through the resurrected Christ (Acts 4.19-20). We, believers in Jesus Christ, have the knowledge of the truth available to us in the Word of God; we also have the ministry of the Holy Spirit to teach us and to minister through us; we have the privilege to make faith-application of the truth; therefore each of us has the opportunity and privilege to confidently and courageously tell others about Jesus Christ.

[-Tod Kennedy]

LAKE OF FIRE

- The lake of fire is the final destination for both fallen angels and unbelieving mankind. It is both literal and eternal. It was prepared originally for Satan and his angels, Mat 25:41. Unbelievers also go there, with no way out, Joh 3:18, 36, Heb 9:27.

[-Robert McLaughlin]

LAPSARIANISM

- *Lapsarianism* is all the decrees in eternity past; five are related to the purpose of God in election. *Lapsarianism* explains the logical order of these five decrees. *Lapsarianism*, from the word “lapse,” refers to the fact that man is a fallen being. Under *lapsarianism* the five decrees of eternity past are related to the purpose of God in election. Therefore, the five concepts of *lapsarianism* are often called the five elective decrees. It explains the logical rather than the chronological order of the decrees. Although the entire decree is one thought in the mind of God, the principle of cause and effect is involved. The five decrees are:

1. Creation of all angels/mankind.
2. Permit the fall of angels/mankind.
3. Provide salvation for all mankind.
4. Election for believers and condemnation for unbelievers.
5. Salvation for anyone who believes in Christ.

[-Robert McLaughlin]

LAST JUDGMENT

- The Last Judgment is the alternative to salvation. In effect, it is facing God's judgment in eternity because you would not face God's judgment in time. The Last Judgment is the expression of the integrity of God toward those who reject Christ as Savior. It is the culminating judgment of human history in which every unbeliever of the human race is judged and sentenced to the lake of fire. They will stand before Jesus Christ who is the Supreme Court judge of heaven, Joh 5:22. This is also called the second death or the Great White Throne Judgment, Rev 20:12.

[-Robert McLaughlin]

LEGALISM

- Legalism is man's futile attempt to gain salvation or to continue in God's plan by way of some system of do's and don'ts, i.e., human good for the purpose of gaining God's approbation!

[-Robert McLaughlin]

- Legalism Legalism is the belief in and the practice of human religious regulations and taboos because one believes that is the way to please God, become spiritual, and live the Christian life. Legalism can then become the strict following of Scripture or of tradition by human ability. All of this, of course, is wrong. In Acts 21 those “zealous for the law” were legalists. The law of Moses was their code of religious regulations and taboos; they were upset with Paul that he did not place high priority on living by the law. The entire context of Acts 21-23 demonstrates that Paul was unable to persuade Jews that Christ alone was sufficient for salvation and that the Christian life was lived by God's grace through the power of the Holy Spirit and by faith. Coupled with this is another belief: that God will bless, help, and prosper the one living this way. A legalist follows the letter of Scripture and tradition in order to gain good from God or show his own righteousness. Legalistic people work for God's blessing, they confuse cause and result, and they misunderstand grace. In contrast to the legalist, a biblical believer follows the meaning of the scripture from a desire to please God. Scripture

teaches that a believer is to think and act rightly because of genuine appreciation for God. Legalism becomes a heavy yoke or load to live under (Matthew 11.28). Legalism is against salvation by grace (Galatians 1.6-9; 2.16), spirituality by grace (Galatians 3.2-5; 5.5), and the freedom to live the Christian way of life by grace—which is the freedom to live apart from pressure imposed by a religious community or a taboo list (Galatians 4.8-11; 5.1-5). Legalistic people often attempt to force their lifestyle upon others and thereby judge and interfere in the freedom of other believers (John 7.19-24; Romans 14.1-12; Galatians 2.1-5). Pride, self righteousness, and a critical mental attitude characterize legalists and perpetuate legalism (Matthew 12.10; Luke 18.9-12; Galatians 2.3-5; 6.12-13). The legalistic person has separated himself from the light load and easy yoke of freedom in Christ (Matthew 11.30; Galatians 5.1-4). Legalistic people replace Bible doctrine and the spirit of Bible doctrine with human standards (Matthew 12.1-8; 15.1-3). Common legalistic practices in Bible times include observing religious ritual for the sake of ritual (Acts 15.5; Galatians 4.10-11; Colossians 2.16), observing special days, months, seasons, and years (Galatians 4.10-11; Colossians 2.16-18), circumcision (Galatians 2.3-5; 5.2-4), taboo lists (Colossians 2.20-22), hand washing before eating (Matthew 15.1-20), special rules for the Sabbath (Matthew 12.1-1-5, 9-14), self righteousness (Luke 18.9-14), and depending on personal heritage, ability, and conformity to a regulatory system to please God (Philippians 3.4-6). Current day expressions of legalism related to salvation include believe plus promise to change one's life, believe plus make Christ Lord, believe plus join the church, believe plus give up habits such as smoking and movies, believe plus an emotional experience, and believe plus participate in church sacraments. Current day expressions of legalism related to the Christian way of life may include right activity done for the wrong reasons: praying regularly, giving money, reading the Bible, and experiencing emotional highs during a church service. Legalism related to the Christian life may also include wrong activity for the wrong reasons: imitating famous Christians, basing one's spiritual life on emotional responses to God, avoiding certain taboos such as smoking, attending movies, or playing sports on Sunday. Legalism ultimately emphasizes human works. The Bible teaches that a believer is unable to contribute anything to God through his own human efforts. Grace emphasizes God's work and the believer's dependence upon God's work.

[-Tod Kennedy]

LOGISTICAL GRACE

Logistical grace is defined as divine planning, divine support, divine provision, and divine blessing, given by God, for the execution of the predesigned plan of God by the royal family for the fulfillment of God's will, purpose, and plan for your life.

[-Robert McLaughlin]

LOVE

- God's attitude of esteem and regard toward Himself and His concern, mercy, and benevolence toward His created beings.

[-Robert McLaughlin]

MEDIATORSHIP

- A mediator removes disagreement and estrangement between two parties. When both parties are antagonistic to each other a mediator brings them to a common goal or unity. Both parties must agree to the mediator, for he steps in between two parties as the equal to both. By so doing, reconciliation is established and a contract is made. To accomplish this, God the Father must be propitiated and man must be reconciled to God. Therefore, the mediator must

redeem man to accomplish this. The Hypostatic Union qualifies Jesus Christ as the mediator between God and man. The mechanics are found in 1Ti 2:5-6, "For you see, there is one God in essence, one mediator between God and man."

[-Robert McLaughlin]

MENTAL ATTITUDE

- The mental attitude is the function of human thought. The life of every believer is determined experientially by two principles: what he thinks and what he decides. What you really are as a person is what you really think, not the way you appear to be on the surface or the way you are dressed. What goes on inside the invisible you, that is your soul. You are not always what you appear to be on the surface. Some people can hide their thoughts and some cannot. People can hide their thoughts and become masters of the practice of hypocrisy.

[-Robert McLaughlin]

- Mental attitude sins are thought sins; the other two categories of sin are sins of the tongue and action sins. We can commit mental attitude sins without anyone knowing about it, but God knows. Mental attitude sins are the root of the other sins. Common mental attitude sins are worry, judging others, pride, jealousy, hatred, envy, worldliness, plotting evil, and self-righteousness (Prov 23.7; Prov 6.16-18; Mat 7.1-2; Rom 12.1-2; 2 Cor 10.5; Jms 4.1-6).

[-Tod Kennedy]

MENTORSHIP OF HOLY SPIRIT

- This is the doctrine of God the Holy Spirit as the mentor or paraclete-helper of all believers.

[-Robert McLaughlin]

MERCY

- Mercy is an inherent attribute of God and is the expression of His grace policy toward all of His creatures as well as an expression of the Church-age believer's royal family honor code.

[-Robert McLaughlin]

MESSIAH

- Messiah literally means "the Anointed One" in Hebrew, parallel to "Christ" in the Greek, indicating Jesus' offices of prophet, priest, and king to Israel.

[-Robert McLaughlin]

METABOLIZED DOCTRINE

- Metabolized doctrine consists of taking the accurate doctrine already perceived in the left lobe and believing it. Once this truth is believed and metabolized, it is brought over to the right lobe as *epignosis* doctrine and ready for application.

[-Robert McLaughlin]

METABOLISM, SPIRITUAL

- Metabolism is defined as the sum total process in the building up of protoplasm and its destruction incidental to life. In other words, it is the chemical changes in the living cells by which energy is provided for vital processes and activities.

New material is assimilated to repair waste material in living cells. Therefore, spiritual metabolism takes place in the spiritual realm.

[-Robert McLaughlin]

METAMORPHISM

- Metamorphism is an English noun derived from a Biblical Greek word, the verb *metamorphoo*, which means to change or to transform. This verb is used of our Lord's transformation on the Mount of Transfiguration in Mat 17:2. The English noun metamorphism is described as a striking or radical change of form or structure or substance. It is also defined as a striking alteration in appearance, character, or circumstances.

[-Robert McLaughlin]

MILLENNIUM

- The thousand-year reign of Christ on earth from His second advent to the end of human history, prophesied throughout the Old Testament and in Rev 20.

[-Robert McLaughlin]

- Millennium is the name for the one thousand-year reign of Jesus Christ, the Messianic-Theocratic King, over the entire earth. In that time the Abrahamic, Palestinian, Davidic, and New Covenants will be fulfilled. The Millennium begins with the second coming of Christ to the physical earth; it will end with the final rebellion of Satan followed by the Great White Throne Judgment; and the Millennium will then become the eternal kingdom. Jerusalem will be his capital; Israel will be his special nation; righteousness will be his platform. God promised this golden age to Israel when he called Abraham and then through Moses formed the Israeli nation. It will be a time of physical and spiritual blessing called a time of refreshment (Gen 12.1-3; Deut 30.1-8; 2 Sam 7.12-16 Jer 31.31-34; Isaiah 2.2-4; 11.1-11; Daniel 2.44; Zech 13.9, 14.1-8; Matt 24.29-31; Acts 3.19-21; Revelation 20 and many others).

[-Tod Kennedy]

MINISTRY

- Ministry refers to the believer's individual Christian way of life within God's plan, with emphasis on serving God (Ephesians 4.12-16; 1 Corinthians 12.4-7; 1 Peter 4.10-11). God has a production plan for each believer, and that plan forms the basis for his ministry (Ephesians 2.10). Effective ministry is dependent upon the preparation of the believer (Ephesians 4.12) and upon the controlling ministry of the Holy Spirit (Galatians 5.16-6.1; Ephesians 5.18). The preparation for service comes through the equipping ministry of the pastor-teacher (Ephesians 4.12-16) and through practice using the spiritual gift in service (Hebrews 5.12-14). Spiritual gifts provide the specialized ability for the ministry of each believer (Romans 12.3-8; 1 Corinthians 12; 1 Peter 4.10-11). In order for a ministry to be effective, it must be carried out in conjunction with the love spectrum (1 Corinthians 13.1-7) which is related to the ministry of the Holy Spirit (Galatians 5.22-23). We participate in the blessings of ministry when we serve with divine love (1 Corinthians 13.1-7) and walk by the Holy Spirit (Galatians 5.16, 22-23).

[-Tod Kennedy]

MISSIONS

- Missions is the spiritual ministry that takes the gospel to people who live in geographical regions (foreign missions or home missions) where the gospel is not accurately proclaimed; "regions beyond" were Paul's words in 2 Corinthians

10.16 (Matthew 28.19-20; Acts 1.8; Romans 1.14-16; Acts 13-28 is Luke's record of the missionary trips; Ephesians 4.11-16). The purpose of missions is 1. to proclaim the good news that eternal salvation is a free gift to all who will believe in Jesus Christ as savior, 2. to teach the new believers Bible doctrine for spiritual growth and ministry, 3. to help the indigenous believers to form a local church, select a pastor-teacher and deacons, and begin to grow and serve Christ. The missionary will then repeat this process with other people in the same, similar, or different regions. Missionaries ought to revisit the new churches on occasion in order to encourage and teach the believers until they are self-sufficient. Missionaries should be sent out from a home local church and be supported by that church and possibly by other churches in that geographical area. Missionaries ought to return to their own local church to report on their ministry and to be taught and further equipped by the pastor-teacher. A missionary ought to have one of the public communication spiritual gifts: evangelist, teacher, or pastor-teacher. Missionaries must be biblically grounded in all Bible doctrine, but especially the gospel, grace, faith, and basic Christian life doctrines (occupation with Christ, knowledge of the Word, faith-rest, confession of sin, spirituality, prayer, and ministry).

[-Tod Kennedy]

MOMENTUM TESTING

- Momentum testing exercises the believer's spiritual autonomy through people testing, thought testing, system testing and disaster testing.

[-Robert McLaughlin]

MORALITY

Morality pertains to the character, conduct, ethics, motivations, and integrity relating to the laws of divine establishment. Morality is conformity to the laws of divine establishment. It is the doctrine of duties and responsibilities toward establishment principles.

[-Robert McLaughlin]

MORNING STAR

- One of the names of the Lord Jesus Christ, Rev 22:16, and one of the blessings for the winner believer, Rev 2:26-28

[-Robert McLaughlin]

MOSAIC LAW

- The laws God gave to Moses which are made up of 3 Codices:

1. Codex I Freedom Code; the Decalogue or Ten Commandments.
2. Codex II Spiritual Code; which includes the complete shadow presentation of Christ and His saving work.
3. Codex III Establishment Code: civil statutes of Israel.

Codices III and I protected human life, freedom, privacy, and property. Codex II charged individual believers and communicators of God's Word with accurately presenting the Gospel and teaching of Bible doctrine within the nation.

[-Robert McLaughlin]

MYSTERY DOCTRINE

- The word “mystery” refers to the doctrine of the great power experiment for the Church-age. It is called the mystery because it was never revealed in Old Testament times.

[-Robert McLaughlin]

NAZIRITE VOW

- Nazirite vow (Numbers 6.1-21) was a pledge of devotion to the LORD that any Israelite could make. The individual began by making a vow or pledge to abstain from wine and products of the vine, from cutting his hair, and from contact with a dead body. When the duration for the vow ended, the individual offered prescribed sacrifices, and he cut his hair and burned it on the altar. These actions signified that the Nazirite vow had concluded. There were two kinds of Nazirite vows: the parents could dedicate their child to the Lord or an individual could make the choice to enter into the vow. Samuel (1 Samuel 1.11), Samson (Judges 13.5), and John the Baptist (Luke 1.15) are examples of the former. The regulations about wine, hair, and dead bodies symbolized God’s holiness and the individual’s special dedicated service to the Holy God by abstaining from things that symbolized sin or the results of sin in the fallen world. If the Nazirite accidentally contacted a dead body, he went through a procedure that, once completed, allowed him to continue the vow. The Nazirite vow was an opportunity for non-priests to dedicate themselves to special service of the Lord for a specific period of time.

[-Tod Kennedy]

NECROMANCY

- Necromancy is a system of divination or a device for providing information, generally, future information. Necromancy is that system of divination that allegedly contacts the dead for information. The word is formed by combining the two Greek words, *nekros* meaning dead, and *manteia* meaning divination, to mean divination by contacting the dead, or seeking information from the spirits of dead persons.

[-Robert McLaughlin]

NEGATIVE VOLITION

Negative volition is rejecting Bible doctrine. It is divided into three categories; refusal to assemble for Bible teaching, rejection of your right pastor-teacher and his authority, refusal to transfer doctrine from the left lobe to the right lobe. Basically, this is rejection of the message or rejection of application.

[-Robert McLaughlin]

NEWSPECIES (NEW CREATION)

- The Church came from the perpetuation of the great power experiment of the Hypostatic Union into the Church-age. It demands a new spiritual species for the utilization of all divine power. The new spiritual species originates from regeneration and the mechanics of the baptism of the Holy Spirit.

[-Robert McLaughlin]

NEW COVENANT TO THE CHURCH

- This New Covenant to the Church is a spiritual legacy to the royal family of God and authorizes the royal priesthood. This covenant applies only to those who are born again in the Church-age. Hence, the New Covenant is God's grace disposition to the royal family in time and eternity.

[-Robert McLaughlin]

OCCUPATION WITH CHRIST

- Occupation with Christ is one of three problem-solving devices related to virtue-love. Occupation with Christ is the maximum function of perception, metabolization, and application; i.e., learning doctrine on a daily basis so that you advance to spiritual adulthood. This is the only way to execute God's plan, God's purpose, and God's will for your life. Occupation with Christ is defined as personal love for God the Son caused by perception, metabolization, and application, which manifests the fact that the mystery doctrine of the Church age has been and continues to be the #1 priority in your life.

[-Robert McLaughlin]

OLD SIN NATURE

- Biblical documentation of the sin nature is found in Rom 5:12. "Therefore, just as through one man [Adam], sin [the sin nature] entered into the world, and [spiritual] death through [the] sin [nature], so [spiritual] death spread to the entire human race because all sinned [when Adam sinned]." The old sin nature is Adam's trend after the fall in action.

Immediately after Adam sinned, two things occurred simultaneously. He had a new trend historically and spiritual death.

[-Robert McLaughlin]

OMNIPOTENCE OF GOD

The Latin term omnipotence is taken from the Greek word *pantokrator*, and means all-powerful or almighty. It refers specifically to the power or ability attribute of God. It has the connotation of "ruler of all things," Omnipotence is the theological term to describe the unlimited, infinite and eternal power of the three persons of the Trinity.

[-Robert McLaughlin]

OMNIPRESENCE OF GOD

- Omnipresence of God literally means, "everywhere present" and describes God's attribute of eternal and simultaneous presence in every place. God is not subject to the limitations of space.

[-Robert McLaughlin]

OMNISCIENCE OF GOD

- Omniscience means "all-knowing" and describes God's attribute of complete knowledge of all things, including His foreknowledge.

[-Robert McLaughlin]

OPERATION FOOTSTOOL

- Operation footstool is the termination of the strategic victory of the angelic conflict when the Lord Jesus Christ returns to earth to establish His kingdom and removes Satan and all fallen angels. It constitutes the point at which Satan loses the rulership of the world to the Lord Jesus Christ, Psa 110:1, Eph 1:22, Heb 1:13, 10:13.

[-Robert McLaughlin]

PALESTINIAN COVENANT

- This is an unconditional or grace covenant. It is not based on human merit, but on the perfect essence of God. God gives on the basis of who and what He is, not who and what we are. This covenant is the sovereign disposition of God whereby God establishes an unconditional or declarative pact first with Abram and then with Israel. God obligates Himself under grace with the phrase, "I will." This covenant is a real estate blessing. It guarantees a certain portion of the land in the Middle East to Israel forever. The fulfillment of this covenant will occur at the Second Advent of Jesus Christ. It has never been fulfilled; it is future.

[-Robert McLaughlin]

PARABLE

- A parable is a short fictitious narrative that illustrates a principle of Bible doctrine.

[-Robert McLaughlin]

PERSONAL SENSE OF DESTINY

- A personal sense of destiny is God's meaning, purpose, and definition for the believer's life, which becomes stronger as he progresses through the three stages of spiritual adulthood. These three stages are spiritual self-esteem, spiritual autonomy or independence, and spiritual maturity.

[-Robert McLaughlin]

PASTOR AND TEACHER

- Pastor and teacher or pastor-teacher is the man gifted by God to equip believers for ministry and for the edification of the church (Ephesians 4.11-14). We often shorten the title to pastor, but that includes the teaching part of the job. The general profile indicates that he is to study the Word of God and to authoritatively teach the Word of God for spiritual growth and application, and to lead, encourage, and protect his own God-given flock. This will result in believers who are able to minister and participate in the build up of the body of Christ and therefore represent God on earth (Ephesians 4.11-14; Acts 20.17 and 28; Romans 12.7; 2 Timothy 2.15; Titus 2.15; 1 Peter 4.11-12; 1 Peter 5.1-4). There are three terms that refer to the pastor-teacher: "Pastor and teacher" (*poimhn kai didaskalo~*), which can also be written as pastor-teacher, is the working title for the man God gifts to teach, encourage, lead, and protect his flock or congregation. Pastor emphasizes leadership, encouragement, care for, protection, correction. Teacher emphasizes communication and instruction of the Word of God. Pastor-teacher emphasizes the person and ministries that result from the gifts. The pastor-teacher is also the overseer and elder (Ephesians 4.11; Acts 20.17 and 28). The title "overseer" (*episkopo~*, guardian, superintendent) is an official title emphasizing the supervisory activity (1 Timothy 3.2; Titus 1.7). The title "elder" (*presbutero~*, elder, older man) is an official title emphasizing the rank. Both refer to the pastor-teacher as the leader, and both carry authority (1 Timothy 5.17; Titus 1.5; 1 Peter 5.1-4). The pastor-teacher seems to be

multi-gifted in order to perform God's function. The gifts most apparent are teaching, leadership, encouragement, and administration (Acts 20.28; Ephesians 4.11-12). God gives each pastor-teacher his own specific flock or congregation to teach and to shepherd (Acts 20.28; 1 Peter 5.2-3). Along with this God-given responsibility, God also gives the pastor-teacher the spiritual authority to serve his own congregation. This authority has been delegated from God through the Holy Spirit and the Bible (Ephesians 4.11-16; Acts 20.17-28; 1 Peter 5.1-4; 1 Timothy 5.17; Hebrews 13.17). The pastor-teacher must be a servant and must not abuse his authority (Matthew 20.25-28; John 13.15-17; 1 Pet 5.3). In human terms he is a general and a soldier, and a coach and a player. The character of the overseer (pastor-teacher) must be good, but it does not indicate that spiritual leaders are more holy than anyone else. All possess sin natures, all have weaknesses, and all fail (1 Timothy 3.2-7, Titus 1.5-9, and 1 Peter 5.1-3). The pastor-teacher must please the Lord, not people; God wants him to equip his congregation (Galatians 1.10; 1 Thessalonians 2.4-6; Ephesians 4.11-12; Titus 2.15). In day to day life the practice of the pastor-teacher is to study the Bible, from the original languages if possible, and to communicate the content for application, to lead and encourage the people during good and bad times, and to protect the congregation from bad doctrine and disruptive influences in the church (Acts 20.28-31; Ephesians 4.11-12; Philippians 1.25; 2 Timothy 2.15; 4.2).

[-Tod Kennedy]

PERMANENT SPIRITUAL GIFTS

- Permanent spiritual gifts are the God given spiritual abilities that we in the church age now possess. A spiritual gift is the special ability that God gives to each believer for ministry within the body of Christ. The permanent spiritual gifts are the public communication gifts (pastor-teacher, teacher, evangelist), church operational gifts (leadership, administrations, service), individual gifts (helping, showing mercy, encouragement), and giving. We must be walking by the Holy Spirit and walking in divine love if we want to properly serve, to participate with God in the ministry, and to spiritually benefit from the use of our spiritual gift (1 Corinthians 12.4-7; 13.1-7; 1 Peter 4.10; Romans 12.6-8; Ephesians 4.11).

[-Tod Kennedy]

PERSECUTION

- Persecution is some kind of attack against a believer in Christ because one is a believer in Christ; it is one of the occupational hazards of a Christian; Paul wrote to Timothy "all who desire to live godly in Christ Jesus shall be persecuted" (2 Tim 3.12). Persecution of Christians was local and sporadic until about A.D. 250. It was often initiated by religious authority (Acts 7) and by government authority (Nero, A.D. 54-68; Domitian, A.D. 81-96; Aurelius, A.D. 161-180; Decius; A.D. 249-251; and Diocletian A.D. 284-305). Some persecution was by arrest and interrogation, and sometimes included jail time (Acts 4-5); other persecution was by mob violence as in Acts 7 and 17; Herod Agrippa executed the Apostles James (Acts 12.1-2); Jews stoned Paul at Lystra (Acts 14.19); Peter writes in 2 Peter 3.1-6 that unbelievers enjoyed ridiculing believers; Paul recorded, in 2 Thessalonians 1.4-5, what probably was physical, verbal, and mental persecution of the new Thessalonian believers; the apostle John was put in some sort of solitary confinement on the Island of Patmos (Rev 1.5). Polycarp, at the age of 86 or older, was burned to death at Smyrna because he would not recant his faith. Rome instigated major persecutions in A.D. 249-251, under Decius, A.D. 258-259, under Valerian, and from A.D. 296-310, under Diocletian and especially under Galerius. The intermingling of church and state which began with Constantine and the growth of the papacy eventually brought persecution by both church and state. There were numerous reasons for persecution: religious establishments have always resorted to the persecution of "heretics"; when the Roman political order thought that Christianity was a threat, the Romans sought to remove the threat by removing

Christians; Christians became the scapegoat for failed political policies—Nero and the infamous “Christian torches” is one example.

[-Tod Kennedy]

PIVOT

- The pivot is defined as the accumulation of mature believers living in a client nation, or under civil government, in a specific geographical location. While a pivot is composed primarily of mature believers, it may also include those positive believers whose momentum has carried them into spiritual adulthood. Technically, the pivot may include all believers who have fulfilled the principle of virtue first as their first priority in the plan of God. Believers in the pivot stand out in contrast to believers living in the cosmic system, whose arrogance from motivational arrogance results in self-righteous and crusader arrogance.

[-Robert McLaughlin]

PLEROO

- Pleroo is described as all of the following:

1. To fill up a deficiency. At salvation we are deficient of doctrine.
2. To fully possess. The believer must be fully possessed by the Holy Spirit and Bible doctrine before he can be fully possessed by the blessings of maturity.
3. To fully influence. The believer is fully influenced by Bible doctrine so that he can have capacity for blessing.
4. To fill with a certain quality. Doctrine is the highest quality with which the believer can be filled.

[-Robert McLaughlin]

PLEROMA

- Pleroma is all of the following:

1. Complete in itself.
2. Complete in quota.
3. Complete in quality.
4. Complete in duration.

[-Robert McLaughlin]

POSITIONAL TRUTH

- Positional truth is equivalent to positional sanctification. It is composed of retroactive positional truth and current positional truth. Positional truth is our relationship with Christ in the Church-age. It refers to the Church-age believer in union with Christ. It is the key to understanding the Church-age and the royal family. It is the basis for distinguishing between Christianity and religion. It can be defined as God the Holy Spirit at salvation entering us into union with Christ.

[-Robert McLaughlin]

POST SALVATION EXPERIENCE

Post salvation experience is the life of the believer after salvation, 2Pe 3:18.

[-Robert McLaughlin]

PORTFOLIO OF INVISIBLE ASSETS

- The portfolio of invisible assets connotes the grace work of God the Father on your behalf in eternity past. God the Father found the way for His justice to provide perfect fantastic blessing to His righteousness without any compromise of His essence. In your portfolio of invisible assets God provided everything necessary for the function in life, dying, eternity, growing in grace, and the execution and fulfillment of the predesigned plan of God. The portfolio of invisible assets provides everything necessary for you to have a fantastic life through receiving your escrow blessings that glorify God. If you do not have a fantastic life, it's your own fault, never God's. All you need is positive volition, and God will direct you to the place where you can get the information.

[-Robert McLaughlin]

POSITIONAL TRUTH

- The Church-age believer in Christ is positionally superior to all angels, including the chief fallen angel, Satan, Heb 1:4,13-14, 2:9-11. It is in our position in Christ that we are to view ourselves. This is how God sees us! We are not to dwell on our condition!

[-Robert McLaughlin]

PRAYER

- Prayer is the way we talk with our heavenly Father: 1. Believers pray to the Father, in the name of the Son, while living by the Holy Spirit and in fellowship with God, and directed by the Word of God (Ephesians 5.20; 6.18; John 15.7). 2. Prayer shows dependence upon the Father, for He knows everything in advance. 3. Prayer is a way of life (Romans 12.12). 4. The general order of prayer is confession of sin if needed, thanksgiving, pray for others, and pray for self. 5. Prayer should, first of all, be for the spiritual life of people, then for the physical details. Sometimes God leaves the physical problems because he wants to bless us in our spiritual life (Ephesians 6.18-20; 2 Corinthians 12.8-10). We ought to pray: Father, strengthen us in our spiritual lives, give us boldness to live for you, take care of the opposition, and do your work in people's lives in order to get their attention and to verify the message we deliver. You can look up the doctrine of prayer from previous studies.

[-Tod Kennedy]

PREDESTINATION

- Predestination is one of the many assets in our portfolio of invisible assets. Predestination is the provision of the sovereignty of God for you in eternity past to execute God's plan, purpose, and will for your life. God provided for you, under predestination, everything you need to execute His plan.

[-Robert McLaughlin]

PREVENTATIVE SUFFERING

- Preventative suffering has two categories:

1. Providential preventative suffering is short-termed suffering from the sovereignty of God for the benefit of the believer.

2. Punitive preventative suffering is related to sin. It punishes the guilty and warns the tempted believer to resist the temptation and avoid the sin or the flaw.

[-Robert McLaughlin]

PRIESTS (IN THE JEWISH SYSTEM)

- Priests in the Jewish system during the Book of Acts were of the political religious order who had charge of the temple organization and service. The dedication and service to God by the priesthood had greatly deteriorated from the original standards set by Moses in Exodus 28-29; Leviticus 8-9, 16, and 21-22). The priestly functions included the following: 1. To care for the Holy Place (the incense, lamps, and bread of presence), 2. To care for the courtyard (the altars and offerings), 3. To inspect unclean persons, administer oaths, and appraise offerings for the sanctuary, 4. To teach God's Word to the people.

[-Tod Kennedy]

PRIVACY

- Privacy is a state of being apart from the observation and company of others. It is the innate right of the human race to seclusion. It is that principle of freedom whereby an individual of the human race has the right to retire from the company of others, remaining in seclusion from the knowledge or observation of others. Privacy, property, and life are the basic concepts of happiness and freedom.

[-Robert McLaughlin]

PROPITIATION

- Propitiation is the God-ward side of the work of Christ in salvation. God the Father is satisfied with the sacrificial ministry of our Lord on the cross. Propitiation is the work of Christ on the cross that deals with the integrity of God. Propitiation means that our Lord satisfied God the Father. In propitiation the justice of God judges our sins and the integrity of God is satisfied with that judgment. Propitiation frees the justice of God to immediately give anyone who believes in Christ one-half of divine integrity, the righteousness of God. This is the down payment on our salvation.

[-Robert McLaughlin]

PROBLEM SOLVING DEVICES

- There are 10 problem solving devices:

1. The rebound technique.
2. The filling of the Spirit.
3. The faith-rest drill.
4. Grace orientation.
5. Doctrinal orientation.
6. A personal sense of destiny.
7. Personal love for God the Father.
8. Impersonal love for all mankind.
9. +H or sharing the happiness of God.
10. Occupation with Christ as the priority solution to life.

[-Robert McLaughlin]

PROVIDENCE OF GOD

- Providence is the divine outworking of all of the decrees, the object being the final manifestation of God's glory as your motives, decisions, thoughts, and actions are printed out each day, this becomes the outworking of the divine decrees. The doctrine of providence expresses the fact that the world and our lives are not ruled by chance, fate, or luck, but by God, who reveals the purpose of providence through the work of Christ on the cross and the revelation of that work in the doctrine of common grace.

[-Robert McLaughlin]

PREDESIGNED PLAN OF GOD

- God has a plan for your life. The name of that plan is the predesigned plan of God. The policy of that plan is grace. The precedence for the grace policy of God comes from the dispensation of the Hypostatic Union.

[-Robert McLaughlin]

PUBLIC LIE

- The public lie is the hate propaganda formulated by arrogant and ambitious people who lust for power and approbation. The public lie is to discredit the teaching of Bible doctrine and those who communicate it.

[-Robert McLaughlin]

PSEUDO SPIRITUALITY

- Pseudo spirituality is false spirituality based on man's system of rules or based on Satan's system of religion (cosmic II). They are both antithetical to the true spirituality of Christianity found in God's Word.

[-Robert McLaughlin]

RAPTURE

- While the Rapture is defined as the act of being transported, it is also defined as the state of being carried out of oneself. However, these definitions don't apply here. "Rapture" is used here in a technical theological sense for the resurrection of the royal family of God at the end of the church age.

[-Robert McLaughlin]

REBOUND

- Rebound is the grace function to the believer, which accomplishes the following results:

1. Restoration to fellowship.
2. Recovery of the filling of the Holy Spirit.
3. Reentry into the predesigned plan of God.

[-Robert McLaughlin]

RECONCILIATION

- Reconciliation is stated as a doctrine in 2Co 5:18, Eph 2:16, Col 1:20-21. Eirene is the Greek word that technically refers to the doctrine of reconciliation. "Peace" and "reconciliation" are synonymous terms in such passages as Eph 2:14, 15, 17, 4:3, 6:15. Part of the salvation work of Jesus Christ on the cross is reconciliation, Eph 2:16, 4:3, Col 1:20. All believers are reconciled to God the moment they believe in Christ, but the work of reconciliation actually took place on the cross. We are restored to friendship and agreement with God by the work of Jesus Christ on the cross.

[-Robert McLaughlin]

RECOVERY

- After involvement in sin and evil the believer rebounds, 1Jo 1:9, and then recovers the spiritual life by way of consistent perception and metabolization of accurate Bible doctrine! Eph 4:23, Rom 12:2.

[-Robert McLaughlin]

REDEEMING THE TIME

- Redeeming the time is specifically taught in Ephesians 5.16. To redeem the time means to purchase or buy time, actually points of time or opportunities that are available to us as believers. God wants us to use the time and the opportunities for service to him, while Satan, who is the temporary ruler of this world system, tries to prevent us from doing so. Peter did a good job of using the opportunities that he had. "Whatever you do, do your work heartily, as for the Lord rather than for men" (Colossians 3.23), is another way of commanding us to redeem the time.

[-Tod Kennedy]

REDEMPTION

- Redemption emphasizes the fact that we are sinners, not only by choice or volition, but long before that we were sinners at the point of birth. For we had to be condemned before we could be saved. Redemption is viewed from the standpoint of a ransom paid on the cross for our salvation. Redemption views mankind as born into the slave market of sin through the imputation of Adam's original sin at birth. Redemption is the saving work of Christ on the cross by which He purchases our freedom or salvation. The payment of debt for this purchase is called the "blood of Christ," Eph 1:7, Col 1:14.

[-Robert McLaughlin]

REGENERATION

Regeneration is a theological term. It means a second birth or being born again, as Jesus said in Joh 3:3, "Jesus answered and said to him, 'Truly, truly, I say to you, unless a person is born again, he cannot see the kingdom of God.'" Joh 3:7, "Do not marvel that I said to you, 'You must be born again.'"

[-Robert McLaughlin]

RELATIVE RIGHTEOUSNESS

- Man's righteousness is adequate only in comparison or relative to other humans, but is totally inadequate when compared to God's absolute or perfect righteousness.

[-Robert McLaughlin]

RELIGION

- A system whereby man by his own efforts and merits attempts to gain salvation or the approbation of God. Christianity is a relationship with Jesus Christ, by grace through faith Eph 2:8-9.

[-Robert McLaughlin]

- Religion seeks to gain God's praise based upon human works while Christianity receives God's blessings by faith. The religious man seeks the credit, while the Christian serves in order to honor God. The priests to whom the apostles witnessed were not interested in faith alone in the Messiah alone (Acts 4). James says that biblical religion is the application of God's character and ways to help others, specifically orphans and widows who are in distress, and to keep yourself from becoming contaminated by the world's viewpoint (James 1.27).

[-Tod Kennedy]

REPENTANCE

- The Greek transitive verb *metanoeo* means to change one's thinking, or to change the mind. The cognate noun *metanoia*, Rom 2:4, means a change of mind, a conversion, a turning away. Doctrinal viewpoint changes every bit of human viewpoint you've learned. All of us repented at the moment of salvation. Repentance connotes a decision based on mentality and it is rational, not emotional.

[-Robert McLaughlin]

- Repentance is about harmony and fellowship with God. It means to change one's mind about God and sin. The verb is *metanoevw*, *metanoeo*; the noun is *metavnoia*, *metanoia*. Repentance has a wide scope; on one end it can be a broad call for a nation to return to her heritage and on the other end of the spectrum it can be a precise call for a believer to confess specific sin and return to fellowship with God. Repentance is not a condition of salvation; faith in Christ as Savior is the only condition for salvation (John 3.16; Acts 16.31; Ephesians 2.8-9). Both unbelievers (Matthew 12.41) and believers (Luke 15; Acts 19.18-20; 2 Corinthians 7.7-10; Revelation 3.19) repent. When unbelievers repent, it does not mean that they have become believers. An unbeliever's repentance may hold off God's judgment or prepare him to listen more closely to the gospel. In the case of the believer, repentance may prepare for a confession of personal sin and return to fellowship; at times, it includes the confession of sin as illustrated by the Prodigal Son in Luke 15. Jesus and John the Baptist told Israel to repent. This was not a call to eternal salvation, but instead a call to return to the national relationship with God for which God had prepared them. The call to repentance was to prepare them to believe in their Messiah (Matthew 3.1-3; Luke 3.3, 8-9). Jesus also told the Jewish people to repent from their rebellious political and religious activities; if they did not repent, temporal judgment, including physical death would result (Luke 13.1-9). In summary, the command to repent is a call to harmony and fellowship with God. It is a call for the unbeliever or the believer to change his thinking about God and sin and so turn from one's sin to God.

[-Tod Kennedy]

RESURRECTION

- Resurrection means a person returns from the dead in a body of incorruption and never dies again. Resurrection is rising again from the dead in a human body, and never again being subject to death.

[-Robert McLaughlin]

- Resurrection in the Old Testament. Resurrection was taught in the Old Testament, though not in detail. Paul, the expert in Old Testament theology and Pharisaic theology said that the resurrection was taught and believed in the Old

Testament and by Pharisees (Acts 23:6; Acts 26:6-8; Acts 26:22-23). Jesus clearly believed and taught resurrection (Matthew 22:30-33; Luke 14:14; John 2:19-22; 5:28-29). The Old Testament spoke of resurrection of the body. Sometimes faintly, but the doctrine was taught (Daniel 12:1-3, 13, [Daniel expects a resurrection of the believer and unbeliever. The believer will enter into his allotted destiny at that time]; Isaiah 26:13-19; Job 19:25-26, [Job would see God after his physical death and from the vantage point of his own body]; Psalm 16:10 with Acts 2:23-36, [Peter interprets this as physical resurrection]; Psalm 116:15, [How do we explain this apart from resurrection]; Psalm 17:15; Psalm 49:15; Psalm 73:24; Hebrews 11:9-10,13,17-19, [These tell us that the Old Testament believers were expecting a future after death, and that future seemed to include physical bodies]; Ezekiel 37:12-14, [Ezekiel 37 is the vision of the bones and sticks. The point is that Israel will be raised up and re-gathered. This may just refer to a national re-gathering and regeneration, but the figure of resurrection is used and has meaning to the Jews]. In conclusion, the Old Testament writers expected a future bodily resurrection of both the believer and unbeliever. It was future to their time. They will be with God. It will be a time of happiness and fulfillment of God's destiny for them.

[-Tod Kennedy]

RETROACTIVE POSITIONAL TRUTH

- Retroactive positional truth is different from current positional truth. In retroactive positional truth, we reject and are separated from good and evil, and divorced from the old sin nature. While identification with Christ in His physical death and burial connotes breaking the power of the old sin nature, it still doesn't give us anything new. When God takes away the old (retroactive positional truth), He substitutes the new (current positional truth), Rom 6:4, Eph 2:6.

[-Robert McLaughlin]

REVELATION

- The Greek word *apokalupsis*, meaning revelation, is defined as God making known to man what is otherwise unknowable. God has to reveal Himself to us. A material universe demands a creator. Man is the object of that creation. Therefore, communication from the creator to mankind is to be expected. So the noun *apokalupsis* implies unveiling, disclosure by God Himself regarding things previously unknown and things that cannot be explained.

[-Robert McLaughlin]

- Revelation means that God has communicated himself and his word to mankind (John 1:18; 2 Timothy 3:16-17). There are two kinds of revelation: General and Special. Mankind knows, through General or Natural revelation, that God, exists but General revelation does not tell mankind how to have relationship with God (Psalm 19:1-6). We see God's glory and design when we look at the heavens (Psalm 19:1-6) or recognize the seasons and weather (Acts 14:17). We know he exists when we see the design and order of the unseen but accepted laws that govern and maintain the solar system (Colossians 1:17). Since the creation of man all mankind has possessed God-consciousness—an inner knowledge of God's attributes, power, and nature (Romans 1:18-21). The very existence and survival of Israel documents that God exists and has a purpose for the world (Hebrews 11:1-2, 26-27; Joshua 24; Act 7). Special revelation refers to the way that God has revealed specific details about himself and his redemption plan: he has specifically revealed himself through his Son and our savior, Jesus Christ, the living word (John 1:18; Hebrews 1:2-3) and through the Bible, the written word (1 Corinthians 2:10; 2 Timothy 3:16-17). The Bible is without error (Joshua 23:14-15; Matthew 5:18; 22:31-32; Luke 24:44; 2 Timothy 3:16-17; Deuteronomy 25:4; Matthew 10:10; Titus 1:2). God has made his written word, the Bible, known and understood to mankind through three steps: revelation (Acts 3:18-22; 1 Corinthians 2:10; 2 Peter 1:21), inspiration (2 Timothy 3:16-17), communication (Ezekiel 2-3; Ephesians 4:11-12). Both general and special revelation honor God and bless mankind (Psalm 119).

[-Tod Kennedy]

REVERSE TRENDS OF HISTORY

- The plan of God for the Church-age reverses the trend of history. This happens only where some form of leadership determines the course of history in the Church-age. The course of history in the Church-age is determined by the attitude of the believer toward Bible doctrine. No great person or leader or group can make decisions based on honor and virtue without the backing of that pivot of mature believers.

[-Robert McLaughlin]

REVERSIONISM

- Reversionism is an act of reversing or turning in the opposite way, or a state of being so turned. As believers we were designed to execute the predesigned plan of God. But in reversionism we turn the other way and cannot be distinguished from our pre-salvation status. We are believers thinking human viewpoint. Reversionism is the act of reverting to a former state, habit, belief, or practice of post-salvation sinning. Reversionism is a reversal of your priorities, your attitudes, your affections, the object of your personal love accompanied by the destruction of your impersonal love, and the change of your manner of operation and personality.

[-Robert McLaughlin]

REVOLUTION

- Revolution is the forcible overthrow of an established government or a political system by the people governed. Revolution is the overthrow by violence of duly constituted authority, resulting in a fundamental change in political organization, constitution, or government.

[-Robert McLaughlin]

RIGHTEOUSNESS

- Righteousness is the attribute of God that describes the absolute perfection of His character and Person.

[-Robert McLaughlin]

ROYAL FAMILY OF GOD

- A royal family is the family of a king, here our Lord. Jesus Christ is divine royalty as God. He is a sovereign king as part of the Trinity, possessing all the attributes of divine essence. The royal family of God is defined as every Church-age believer, regardless of his antecedence, background, race, classification, etc. All distinctions are erased at the point of salvation and reconciliation.

[-Robert McLaughlin]

ROYAL FAMILY HONOR CODE

- The royal family honor code is a system of spiritual integrity mandated by God and revealed by the mystery doctrine of the Church-age. The royal family honor code relates to your personal integrity in relationship to other people. In that sense, the honor code is a supplement to impersonal love for all believers and other pertinent problem solving devices of the predesigned plan of God.

[-Robert McLaughlin]

ROYAL PRIESTHOOD

- All believers in the Church-age are royal priests and represent themselves before God.

[-Robert McLaughlin]

SABBATH

- The seventh day of the week (Saturday) in which God ceased from His work of creation and declared the day blessed and holy, Gen 2:1-3.

[-Robert McLaughlin]

SADDUCEES

- Sadducees were one of the three religious parties at this time, the others being the Pharisees and the Essenes. The Sadducees were aristocratic priests and very rigid in their acceptance of Moses' written law while rejecting the Pharisaic oral tradition; the Sadducees held to freedom of the will in contrast to the Pharisees who held to divine preordination; the Sadducees rejected bodily resurrection, future punishment, and angels (Matthew 22.23; Acts 5.17; Acts 23.8; Josephus Wars 2.8.1).

[-Tod Kennedy]

SALVATION

- The saving of mankind from the power and effects of sin by way of the finished work of Jesus Christ on the Cross.

[-Robert McLaughlin]

SANCTIFICATION

- Sanctification is a technical theological term for the status quo of the royal family of God in three phases of the predesigned plan of God.
 1. Positional sanctification is having eternal security. There is no way you can ever get out of your relationship with God.
 2. Experiential sanctification is residence, function, and momentum inside the predesigned plan of God.
 3. Ultimate sanctification is the believer in his resurrection body in the eternal state.

[-Robert McLaughlin]

SCAR TISSUE OF THE SOUL

- Scar tissue of the soul, also known as hardness of the heart, is the result of prolonged residence and function inside the cosmic system. See COSMIC SYSTEM

[-Robert McLaughlin]

SEALING MINISTRY OF THE HOLY SPIRIT

- The Sealing of the Holy Spirit guarantee's three things:

1. The guarantee of eternal salvation, Eph 4:30.
2. The guarantee of eternal security, Eph 4:30.

3. The guarantee of our portfolio of invisible assets, Eph 1:13, 2CO 1:21-22.

[-Robert McLaughlin]

SECOND ADVENT

- There are two advents of Jesus Christ depicted in the Word of God. The First Advent begins with the virgin birth and concludes with the resurrection, ascension and session. During the First Advent, Jesus Christ in Hypostatic Union accomplishes the strategic victory of the angelic conflict and the salvation of the human race. This strategic victory gives Him battlefield royalty. He must have a royal family to go with this royalty. Therefore, there is the need for the Church. The Second Advent is designed to reveal Him as both battlefield royalty and Jewish royalty. He returns to earth in resurrection body and Hypostatic Union.

[-Robert McLaughlin]

SELECTION

- Selection is a technical term related to the divine imputation of human life at the point of physical birth. God is the inventor of human life, just as He is the creator. At the moment of physical birth, God imputes human life to the format soul.

[-Robert McLaughlin]

SHEKINAH GLORY

- Jesus Christ, the Shekinah Glory of Israel, lived in the Holy of holies, Ex 25:21-22, Lev 26:11-12, Ps 91:1, Heb 9:5. His presence was manifest by a cloud above the tabernacle by day and a pillar of fire by night, so that the Jews could always tell when Jesus Christ was present in the tabernacle.

[-Robert McLaughlin]

SIN

- Sin is any mental, verbal or overt activity that violates the character and standards of God.

[-Robert McLaughlin]

- I take a page from Kierkegaard's *The Sickness Unto Death* and define sin as building your identity your self-worth and happiness on anything other than God. That is, I use the biblical definition of sin as idolatry. That puts the emphasis not as much on "doing bad things" but on "making good things into ultimate things."

Instead of telling them they are sinning because they are sleeping with their girlfriends or boyfriends, I tell them that they are sinning because they are looking to their romances to give their lives meaning, to justify and save them, to give them what they should be looking for from God. This idolatry leads to anxiety, obsessiveness, envy, and resentment. I have found that when you describe their lives in terms of idolatry, postmodern people do not give much resistance. Then Christ and his salvation can be presented not (at this point) so much as their only hope for forgiveness, but as their only hope for freedom. This is my "gospel for the uncircumcised."

[-Tim Keller]

SIN NATURE

- The sin nature is an integral part of every human being that resides in the cell structure of the human body. The sin nature was acquired originally by Adam at his fall and is subsequently passed down genetically to all mankind through copulation. The result is both spiritual death and total depravity of all humanity, except Jesus Christ. Because of the virgin birth, Jesus Christ was born without a sin nature.

[-Robert McLaughlin]

SINS OF THE TONGUE

- Sins of the tongue are a common source of great evil (James 3.1-12). Everyone has a sin nature and will fail in many areas of life; one area of failure that is common to all people is the tongue—our speech. Sins of the tongue are one of the three areas of personal sin (Proverbs 6.16-19). Sins of the tongue will be a part of the increasing apostasy that occurs before Christ returns (2 Timothy 3.1-9); even the Man of Lawlessness will deceive and control people by what he will say; we can even say that lying literature—literature that propagates false ideas—is an extension of sins of the tongue (2 Thessalonians 2.1-12). Mental attitude sins such as pride are often a source of sins of the tongue—flattery is one example (1 Thessalonians 2.5; James 4.16). They can destroy a cohesive group of people, such as a church (Psalm 52.2; Romans 16.17-18; 1 Corinthians 5.6). Control of the tongue is difficult, but if a person can control the tongue, that shows some spiritual maturity and the self-discipline that goes with maturity (James 3.2). What we say can cause enormous damage, just like a forest fire. The tongue can destroy us; it incites the ups and downs of history; and the tongue seems to be driven by its potential for destruction (James 3.3-8). Believers use the tongue to both curse and bless; this is not right. Since we are in Christ and since we have had Bible doctrine taught to us, we ought to bless or benefit others with the tongue, not cause them trouble (3.9-12). God clearly instructs us to avoid sinning with our tongues (Ephesians 4.29; 5.4; Colossians 3.8).

[-Tod Kennedy]

SIN UNTO DEATH

- The sin unto death is maximum punishment from God. It is fair, painful and terminates in physical death.

[-Robert McLaughlin]

- Sin unto death is the final stage of divine discipline administered by God to a believer because of sin. This discipline is mentioned only a few times; the sins in those cases were seeking information from a medium, lying to the Holy Spirit, and consistently participating in communion with unconfessed sin in the life; there are probably other sins and patterns of sinning that bring on the sin unto death (1 Samuel 28.7; 1 Chronicles 10.13-14; Acts 5.1-10; 1 Corinthians 11.27-30; 1 John 5.16).

[-Tod Kennedy]

SLANDER

- Slander is the spreading of the public lie, or any form of verbal gossiping, maligning, or judging anyone, Tit 3:2

[-Robert McLaughlin]

SOTERIOLOGY

- Soteriology is the theological study of the saving work of Jesus Christ on the cross.

[-Robert McLaughlin]

SOVEREIGNTY

- The attribute of God that describes His supreme authority and rule over all He creates.

[-Robert McLaughlin]

SPIRITUAL AUTONOMY

- Spiritual autonomy is a continuation of contentment or +H (sharing the happiness of God) as a major problem-solving device. It is the second stage of spiritual adulthood.

[-Robert McLaughlin]

SPIRITUAL CHAMPION

- The spiritual champion is a spiritually mature believer who advances through evidence testing and glorifies God, thereby becoming a champion in the spiritual realm!

[-Robert McLaughlin]

SPIRITUAL DEATH

- Spiritual death is the penalty of sin, and so given as a warning to our original parents in Gen 2:17, “dying thou shalt die.” When they partook of the forbidden fruit, they died spiritually. The penalty was imposed at the fall of mankind. Spiritual death is defined as separation from God in a state of total helplessness with regard to any relationship with God. Spiritual death is humanity separated from God at birth.

[-Robert McLaughlin]

SPIRITUAL GIFTS

- The Greek noun *charisma* for spiritual gifts is based on the word *charis*, or grace. All spiritual gifts are a matter of grace! No gift is given based on God's foreknown merit of the believer. Charisma is primarily a Pauline expression, though it occurs once, 1Pe 4:10. The Holy Spirit sovereignly gives spiritual gifts to each believer at the point of salvation. A spiritual gift is never earned, deserved, or developed through any form of emotional experience.

[-Robert McLaughlin]

SPIRITUALITY

- Spirituality (Galatians 6.1) is the absolute condition of any believer “walk[ing] by the Spirit” (Galatians 5.16) and “filled with the Spirit” (Ephesians 5.18). God the Holy Spirit permanently indwells every believer (1 Corinthians 3.16; 6.19 12.13), but every believer is not always spiritual. Spirituality emphasizes Christian life practice, while fellowship emphasizes Christian life relationship with God (1 John 1.1-10). Spirituality is distinct from spiritual maturity. Carnality, which describes the condition any believer controlled by his sinful nature, is the opposite of spirituality (1 Corinthians 1.1-3 and Galatians 5.16-17). Every believer is either spiritual or carnal at any point in time. Spirituality is the normal condition of the believer's life, but personal sin quenches (1 Thessalonians 5.19) or grieves (Ephesians 4.30) the Holy Spirit and places the believer under the control of the sinful nature; this condition is carnality (1 Corinthians 3.1-3).

Spirituality is regained by confession of sin (1 John 1.9 and 1 Corinthians 11.30 compared to Galatians 5.16-17) and trusting the Holy Spirit to live through one (Galatians 3.2-5). The Holy Spirit controls the sinful nature while a believer is spiritual; the spiritual believer possesses the fruit of the Spirit (Galatians 5.22-23); he can serve in the restoration of carnal believers (Galatians 6.1); he has the spiritual freedom to please God instead of following a legal code out of duty (Galatians 5.18); the spiritual believer has the spiritual freedom to reflect God's ongoing transformation of him to Christ-likeness (2 Corinthians 3.17-18); and spirituality orders and uplifts the believer's soul and makes him thankful (Ephesians 5.19-20).

[-Tod Kennedy]

SPIRITUAL IQ

- Spiritual IQ has nothing to do with one's human IQ. At the moment of salvation each believer was given equal privilege and equal opportunity to execute the spiritual life by way of the power of the Holy Spirit. It is the power of God the Holy Spirit as our teacher that offers us our spiritual IQ!

[-Robert McLaughlin]

SPIRITUAL MATURITY

- The mature believer is someone who executes the plan of God for his or her dispensation. This is the third stage of spiritual adulthood.

[-Robert McLaughlin]

SPIRITUAL ROYAL BIRTHRIGHT

- Spiritual Royal Birthright is the possession of every church age believer. The birthright (the right or privilege to which a person is entitled by birth, American Heritage Dictionary) of every citizen of a country is the national heritage, national purpose, and reason for national courage. The birthright belongs to each citizen because he is a citizen. The value of the birthright depends, of course, upon the value and credibility of the founders and the founding documents. Every church age believer is a citizen of heaven: "our citizenship is in heaven" (Philippians 3.20). The Father has "transferred us to the kingdom of His beloved son" (Colossians 1.13). We are "sons of God through faith in Christ Jesus" (Galatians 3.26). We are "in Christ...a new creation" (2 Corinthians 5.17). We are "a royal priesthood" (1 Peter 3.9). This relationship to God through Jesus Christ confers spiritual royalty upon us. We have, therefore, a spiritual royal birthright. God has given to every believer in the church a royal heritage, a royal mission, and a reason for royal courage. This threefold birthright is the foundation for living the Christian way of life (Philippians 1.27-30). Our royal birthright heritage is summarized in Philippians 1.27: "standing firm in one spirit" (*sthekete en eni pneumatii*). This refers to our unique oneness or commonness of spiritual life in Christ. The three parts of our heritage are the in Christ heritage, the Word of God heritage, and the blessings of God heritage. Our royal birthright mission is summarized in Philippians 1.27: "striving together for the faith of the gospel" (*mia yuch sunaylountev th pistei tou euaggeliou*). We actively serve together for the faith like athletes who train and compete in athletic games. Our common mission is to spread the gospel, learn and pass on the word of God, and support believers. Our personal mission is to produce divine good through our spiritual gifts combined with the filling with the Holy Spirit and the word of God in our souls. Our royal birthright courage is summarized in Philippians 1.28: "in no way alarmed by your opponents" (*mh pturomenoi en mhdeni upo twn antikeimenwn*). Courage is acting on what we believe—faith-rest and faith-application. This spiritual courage, when used, makes us undaunted in the face of enemy attack. We have courage to fulfill our royal birthright mission because we have and believe our royal birthright heritage.

[-Tod Kennedy]

SLAVE MENTALITY

- Slave mentality is that mentality which is opposite to God's. The slave mentality is interested in security regardless of where it comes from. This type of thinking does not accept the responsibility that comes from true spirituality before God. The believer involved in the slave mentality is a prime target for satanic deception!

[-Robert McLaughlin]

SPIRITUAL SELF-ESTEEM

- Spiritual self-esteem is the foundation for the stability of the Christian life. Spiritual self-esteem is the believer's dependence on God's grace provision for stabilizing self and integrating self into the predesigned plan of God. This is the first stage of spiritual adulthood.

[-Robert McLaughlin]

SPIRITUAL WARFARE

- Our warfare in the Christian life is neither physical nor fleshly; it is invisible and spiritual! We are to use our God-given assets (Bible doctrine, filling of the Spirit, etc.) to battle the forces and deceit of the great deceiver, the devil. Bible doctrine resident in the believer's soul is the only weapon capable of withstanding the barrage of attacks from our great adversary the devil! 1Pe 5:7-9.

[-Robert McLaughlin]

SPIRITUALITY

- Spirituality is defined as the status of God the Holy Spirit controlling the soul of the believer. It is synonymous with the enabling power of the Holy Spirit inside the plan of God.

[-Robert McLaughlin]

SOVEREIGNTY OF GOD

- The sovereignty of God is His eternal, infinite, and perfect divine volition. The sovereignty of God is expressed in the divine decrees, manifest in the comprehensive divine interpretation of history called dispensations, and the unique plan regarding the Church-age.

[-Robert McLaughlin]

STONE

- Stone often refers to Christ. The Father sent Christ as the cornerstone of his redemptive plan, but Israel rejected Christ. When the cornerstone is rejected, the building will not function as planned; it must be fixed. Israel was set aside and God now works through the church. Later Israel will be brought back into God's blessing (Psalm 118.22; Matthew 21.42; 1 Peter 2.7).

[-Tod Kennedy]

SUBSTITUTIONARY SPIRITUAL DEATH OF JESUS CHRIST

- Substitutionary spiritual death is separation from God in a state of perfection and impeccability. This applies to Jesus Christ. Christ died “spiritually” as a substitute for sin on our behalf, by this eternal life is offered to all mankind, Rom 5:8. [-Robert McLaughlin]

SUFFERING AND TESTING

- Suffering and testing refer to pain, pressure, circumstances, ideas, or people that challenge the believer to live God’s plan in the present evil world system. There are two main categories of suffering and testing: undeserved and deserved. Undeserved suffering and testing is the most prominent category for the believer. All suffering and testing, even divine discipline, is designed for blessing (2 Corinthians 4.16-17; 1 Peter 1.6-9; 4.1-2; 4.12-16; Hebrews 12.7-11). [-Tod Kennedy]

SUPERGRACE

- Supergrace is maximum glorification of Jesus Christ. Supergrace is the status of spiritual maturity while ultra-supergrace is maximum growth and blessing attended by maximum suffering, which only intensifies the blessing. Supergrace is where the normal function of the royal priesthood and the production of divine good begin. [-Robert McLaughlin]

SUPREME COURT OF HEAVEN

- The supreme court of heaven is open twenty-four hours a day. Jesus Christ is the Supreme Court judge, Joh 5:22. The qualification to be the Supreme Court judge is based on two principles:
 1. Jesus Christ is God. He is co-equal with God, superior to mankind, and perfect mankind in one person forever. Jesus Christ is the perfect judge.
 2. Jesus Christ is qualified to be our judge since He was judged for the sins of the whole world. Jesus Christ as God emphasizes his Hypostatic Union and His judgment for our sins on the cross.[-Robert McLaughlin]

SURPASSING GRACE

- Surpassing grace is “that in the approaching ages, He might demonstrate His surpassing grace riches in generosity toward us in Christ Jesus.” Eph 2:7. Surpassing grace is the optimum in spiritual achievement. It is the maximum place of blessing and reward, and the ultimate in glorifying Jesus Christ. Surpassing connotes something that is beyond supergrace and beyond time. [-Robert McLaughlin]

TABOO

- Taboo is a prohibition arbitrarily imposed by a religious or social group. Taboos are not the basis for assessing sin. [-Robert McLaughlin]

TEMPORARY SPIRITUAL GIFTS

- Temporary spiritual gifts are supernatural sign gifts (supernatural abilities) that God gave to certain believers for a limited period of time so that they could authenticate their ministry and message about Jesus Christ; the primary purpose was not to cure physical or social ills. These gifts were operational only during the transitional first century. The Bible lists the following temporary spiritual gifts: word of wisdom, word of knowledge, faith, healing, working miracles or powers, apostle, prophet and prophecy, differentiating of spirits, tongues, and interpretation of tongues (1 Corinthians 12.8-10; 28-31; 13.8-9). The principle of temporary spiritual gifts is found in Hebrews 2.3-4, 1 Corinthians 13.8-11, 2 Corinthians 12.12, and Romans 15.18-19. Paul, during his first Roman imprisonment in AD 60-62, was not able to heal Epaphroditus even though he had healed Publius' father and others on the island of Malta two years earlier (Acts 28.7-9; Philippians 2.25-27). Paul could not heal him because God had withdrawn the gift of healing.

[-Tod Kennedy]

TENT-MAKING

- Tent-making (*skhnoποιον*) was Paul's money-making occupation while he witnessed for Christ and taught the Word of God (Acts 18.3-5). He did this in order to support himself when the churches did not support him. Even though those who witness about Christ and teach the Word of God have the God-given right to receive support from those who benefit from their ministry (1 Corinthians 9.6-14 and Galatians 6.6), there are times when believers will not provide support or are unable to provide that support (Philippians 4.13-17); tent-making then becomes necessary. There are other times when taking support would confuse the issue of God's free gift of salvation (1 Corinthians 9.15-19); when taking support does confuse grace, Christ's servant ought to graciously refuse support and take up tent-making while continuing to preach the Word. Tent-making in order to support oneself in the ministry was, and still is, at times necessary and very helpful; there are advantages, though, to having the freedom to study, teach, and shepherd the flock without the need to "make tents."

[-Tod Kennedy]

TETRAGRAMMATON

- Tetragrammaton means "four letters" and refers to the word JHWH, translated Jehovah or Yahweh. This proper name of Lord God in the Old Testament is used when referring to either one or all members of the Trinity. The Jews thought that this name was too sacred to utter so they used Adonai in place of JHWH.

[-Robert McLaughlin]

THEOPHANY

- A theophany is a manifestation of the person and work of Jesus Christ in His preincarnate state. This is a theological category for the appearances of Jesus Christ before the First Advent.

[-Robert McLaughlin]

TONGUES (GIFT OF)

- Tongues is one of the temporary spiritual gifts; it is the ability to speak in a known human language that the speaker had not learned. The principle of temporary spiritual gifts is found in Hebrews 2.3-4, 1 Corinthians 13.8-11, 2 Corinthians 12.12, and Romans 15.18-19. The Greek word for "tongue" is *glossa*, which means the tongue or a language (Acts 2.3,

4, 11; 10.46; 19.6; 1 Corinthians 12.10, 28, 30; 13.1, 8; 14.2, 4, 5, 6, 9, 13, 14, 18, 19, 22, 23, 26, 27, 39). The purpose of the gift of tongues was to dramatically notify Jews (tongues was a sign gift) that God was now judging them because they had rejected his word delivered through his prophets and his Messiah (Isaiah 28.11-13; 1 Corinthians 14.18-22). Israel was judged and dispersed between May 67 and May 73 AD; this was the administration of the fifth cycle of divine discipline promised by God through Moses. Moses described the five cycles, which were increasingly severe divine judgments on Israel, in Leviticus 26.14-39; the fifth cycle is found in Leviticus 26.27-39. God fulfilled the fifth cycle judgment and set aside Israel due to her rejection of his Word and his Messiah. The gift of tongues ceased when the purpose had been accomplished (1 Corinthians 13.8-11).

[-Tod Kennedy]

TOTAL DEPRAVITY

- Total depravity means nothing in fallen man God can find pleasure in or accept. Our flesh is totally depraved in God's sight! Tit 3:5, Eph 2:8-9.

[-Robert McLaughlin]

TONGUES

- The gift of tongues was a temporary spiritual gift; so temporary that it was the first one to be discontinued in 70 AD, when Judah no longer existed as a client nation to God. Tongues were used at the beginning of the Church-age to warn Israel of the approaching fifth cycle of discipline and the end of Jewish client nations until the Second Advent of Christ.

[-Robert McLaughlin]

TRANSCENDENCE

- A theological term used to describe God as independent of and beyond the spatial limits of the created universe. No particular place can contain Him. He is in all places at all times. Psa 139.

[-Robert McLaughlin]

TREE OF LIFE

- The tree of life is associated with perfect life and environment in the Garden, as well as the perpetuation of the right relationship with God in the Garden, Gen 2:9, 3:22. Man does not see the tree of life again until the eternal state, Rev 2:7, 22:2-4. The tree of life is related to doctrine, Pro 3:18. Positive volition is related to the tree of life in Pro 13:12. The tree of life will be located forever in the New Jerusalem.

[-Robert McLaughlin]

TRICHOTOMOUS

- Regenerate mankind consists of three component parts: body, soul, and spirit. See DICHOTOMOUS

[-Robert McLaughlin]

TRINITY

- The trinity is a title given to the Godhead that consists of Three Members each holding a specific function. God the Father as the author of the plan, God the Son as the executor of the plan and God the Holy Spirit as the revealer of the divine plan.

[-Robert McLaughlin]

TRIUMPHAL PROCESSION

- The third heaven was where the triumphal procession of our Lord terminated. Our Lord's triumph proceeded through billions and billions of light years of space in the second heaven or stellar universe. The triumphal procession terminated with the Father's command to "sit down at His right hand." Only the true humanity of Christ actually sat down. The third heaven is also the place of all believers who have died.

[-Robert McLaughlin]

TYOLOGY

- Typology is from the Greek word for form or pattern, which in biblical times denoted both the original model or the prototype and the copy that resulted. In the New Testament, the latter was labeled the anti-type, and this was especially used in two decisions:

1. The correspondence between two historical situations like the flood and baptism, 1Pe 3:21, or two figures like Adam and Christ, Rom 5:14.
2. The correspondence between the heavenly pattern and its earthly counterpart, i.e., the divine original behind the earthly tent/tabernacle, Acts 7:44, Heb 8:5, 9:24.

[-Robert McLaughlin]

ULTRA-SUPERGRACE

- Ultra-supergrace is the most advanced stage of spiritual maturity related to time, history, and the angelic conflict. Once the believer breaks the maturity barrier through the daily perception, metabolization, and application of bible doctrine, he moves into different spheres of spiritual maturity.

[-Robert McLaughlin]

UNLIMITED ATONEMENT

- The unlimited atonement is defined as the saving work of Christ on the cross. The burnt offerings of the Old Testament were accepted to make an atonement, Lev 1:4. However, animal sacrifices have no efficacy, Heb 10:4; only the perfect sacrifice of Christ is efficacious, Heb 9:26, 10:5-10. Atonement is the reconciliation between God and man, accomplished by the efficacious sacrifice of our Lord Jesus Christ on the cross. Unlimited atonement and propitiation remove the barrier between God and man, so that every person in the human race can have eternal salvation.

[-Robert McLaughlin]

UNPARDONABLE SIN

- This is the one sin that cannot be forgiven even though Jesus Christ died for it on the cross, Joh 1:29, 3:18, 36. This sin is the rejection of Christ and His work on the cross. This sin is related to the convicting ministry of the Holy Spirit, Gen 6:3, Joh 16:7-11, Heb 10:29. Rejection of Christ is called “sin,” Joh 16:9.

[-Robert McLaughlin]

VERACITY

- Veracity is the attribute of God that describes Him as absolute truth.

[-Robert McLaughlin]

VIRGIN BIRTH

- Since the old sin nature is passed down from the man in copulation, the seed for the formation of the body of The Lord Jesus Christ was implanted in Virgin Mary by way of the power of the Holy Spirit. God is the father of Jesus Christ and Mary was the mother. Mat 1:18, 22-25. The Gospel of Luke teaches us that the birth of Jesus resulted from a miraculous conception. Luk 1:26-38.

[-Robert McLaughlin]

VOLITION

- Volition is Mankind's free will to make one's own decisions. God cannot and will never violate man's free will.

[-Robert McLaughlin]

VOLITIONAL RESPONSIBILITY

- Volitional responsibility is the most common and the first cause for human suffering in general. Our emphasis here is on believers only. Every human being must take the responsibility for his own decisions and his own actions in life. You must understand that you can never blame others for your misery, your unhappiness, and your suffering. You take full responsibility yourself, based on your own wrong decisions related to your associations, your activities, your motives, and your functions in life.

[-Robert McLaughlin]

WATER BAPTISM

- Water baptism is the church age ritual that publicly identifies a believer with Jesus Christ as savior and with the new eternal kind of life in Christ Jesus. The Greek word “to baptize” is *baptizw*, which means to dip, immerse, plunge, overwhelm, and so to identify with something. Israel, during the Exodus, was baptized into Moses, which means that the nation was identified with Moses, their leader (1 Corinthians 10.2). Water baptism is not necessary for salvation; it points to relationship with Christ, not to the person administering the ritual; it ought to be done reasonably soon after receiving eternal life by faith in Christ; the ritual is performed by immersion in water and in the name of the Father, Son, and Holy Spirit. Water baptism is of secondary importance to the gospel and to the baptism of the Holy Spirit. Any believer can baptize another believer, though usually pastor-teachers or evangelists administer the ritual (Matthew 28.19-20; Acts 16.33; 1 Corinthians 1.13-17).

[-Tod Kennedy]

WITNESSING

- Witnessing is the communication of the good news of the Gospel of Jesus Christ to the unbeliever on a personal basis, known as personal evangelism. Witnessing therefore is the responsibility of every believer. The believer is responsible only to communicate the accurate information concerning the finished work of the Lord Jesus Christ on the Cross. The believer is not responsible to make anyone accept the information!

[-Robert McLaughlin]

- Witnessing for Christ is our privilege. There are many biblical examples of witnessing, and they help us in our witnessing for Christ. Jesus witnessed about himself as the savior many times: to Nicodemus in John 3; to the woman at the well in John 4; to Martha in John 11; and to Thomas in John 20. Peter was a witness for Jesus Christ when he preached to the Jewish crowd who had seen him heal the lame man (Acts 3). Peter began with the current event that they had seen and used that to move into a message to persuade them that Jesus Christ, whom they had crucified and the God of Abraham, Isaac, and Jacob had raised from the dead, was the Messiah, the one whom the prophets had announced. He proclaimed to the Jews that to return to the message of the prophets about the Messiah and believe in Jesus Christ would gain for them forgiveness now and prophesied kingdom blessing in the future. To reject Jesus Christ would bring judgment. Paul witnessed for Christ throughout his ministry: to the Philippian jailer in Acts 16; to the Athenian philosophers in Acts 17; to the Jewish mob in Acts 22; to Felix, Festus, and Agrippa in Acts 24-26; and to many others throughout his ministry. Paul's attitude toward witnessing should be our attitude: "I am under obligation," "I am eager," and "I am not ashamed" (Romans 1.14-16). The gospel is the power of God for salvation to everyone who believes, to the Jew first and also to the Greek, therefore we all are to witness for Christ (Romans 1.16; 2 Corinthians 5.18-19). To witness for Christ, then, is to clearly communicate the good news that Jesus Christ died for our sins, that he arose, and that whoever believes in him as savior will be given eternal life (John 3.16-18; Acts 16.31). Witnessing for Christ, along with teaching and learning Bible doctrine, is the mission of believers between Christ's first and second comings. The believer gives the gospel (Matthew 28.18-20, 2 Timothy 3.15), the Holy Spirit convinces the unbeliever (John 16.8-11), and when one believes in Jesus Christ as savior the Holy Spirit gives that one eternal life (Titus 3.5; John 20.31).

[-Tod Kennedy]

- Witness by teaching the Bible means to communicate God's Word to the listener so that the listener can understand the message and choose to believe or reject it. To better communicate, one ought to take into account the listener's frame of reference. Stephen, in Acts 7, teaches us the value of presenting the biblical message within the listeners' frame of reference and within an historical context. He began with the origin of the Hebrew nation, God's choosing of Abraham. By the time Stephen had finished, the audience could not argue with him; the well-known history had convicted them. Paul witnessed for Christ to the Athenian philosophers by presenting truths from God's Word. When he spoke with them about Christ, he took into account their own understanding about the gods (Acts 17.16-33). Apollos, in Corinth, used the Word to demonstrate to Jews that Jesus was the Christ (Acts 18.28). We often assume too much on the part of our audience: we need to make sure they understand the context or flow of history and doctrine so that they become convinced of the truth of the message; we need to make sure that we relate the truth to their understanding or frame of reference; we also need to make sure that we use Scripture when we witness about Christ and teach Christian life truth.

[-Tod Kennedy]

WORD OF GOD

- The bible is a progressive revelation with Christ at the heart of it. Because the bible is progressive it lends itself well to a time line.

[-www.GracePoints.com]