

# 5.2 - Glossary

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### 5.2.1 - Amillennial

The amillennial view denies a literal Millennial Kingdom on earth (Rev. 20<sub>±</sub>). It holds that the kingdom promises in the [OT](#) are fulfilled spiritually rather than literally in the New Testament church. Amillennialists usually consider the thousand years of Revelation 20<sub>±</sub> as a symbol indicating an “indefinite” period of time. Christ is seen as ruling over His kingdom through the church in the current age, a kingdom which is strictly spiritual. “The *a-* in *amillennialism* negates the term; hence, *amillennialism* means there will not be a literal, future millennium.”<sup>1</sup> See [Millennial Kingdom](#). See commentary on [Revelation 20](#).

### 5.2.2 - Anglo-Israelism

Also known as British-Israelism. See [Anglo-Israelism](#).

### 5.2.3 - Antichrist

The ruler of the final global kingdom prior to the Second Coming of Christ. See [The Beast, #16 - Beast](#).

### 5.2.4 - Anti-Semitism

“Hostility toward or prejudice against Jews or Judaism.”<sup>2</sup>

### 5.2.5 - Apocrypha

"1. The 14 books of the Septuagint included in the Vulgate but considered uncanonical by Protestants because they are not part of the Hebrew Scriptures. The Roman Catholic canon accepts 11 of these books and includes them in the Douay Bible. 2. Various early Christian writings proposed as additions to the New Testament but rejected by the major canons. 3. apocrypha. Writings or statements of questionable authorship or authenticity."<sup>3</sup> "The Roman Catholic Church's claim that these writings of the Apocrypha are inspired must be rejected for the following reasons . . . [which see]<sup>4</sup> "The Apocrypha of the Old Testament: *Tobit, Judith, Additions to Esther, The Wisdom of Solomon, Ecclesiasticus (or the Wisdom of Jesus the Son of Sirach), Baruch, 3 Ezra (=1 Esdras), 4 Ezra (=2 Esdras), The Letter of Jeremiah, The Prayer of Azariah and the Song of the Three Young Men, Susanna, Bel and the Dragon, 1 Maccabees, 2 Maccabees, 3 Maccabees, 4 Maccabees, Psalm 151*. All of these except 4 Ezra (2 Esdras) are present in the Greek translation of the Old Testament (LXX); 2 Esdras is found in the Latin translations of the Old Testament and was used by many early church fathers. While the Greek Orthodox use 3 Maccabees, 4 Maccabees, and Psalm 151, the Roman Catholic Church does not."<sup>5</sup>

### 5.2.6 - Arian

The teaching of Arius that God the Son was not of the same substance as God the Father, but was created as an agent for creating the world. Arius believed that the Son was a creature, higher than the angels, but lower than God Himself. This teaching was condemned at the Council of Nicea (A.D. 325).

### 5.2.7 - Athanasius

Athanasius (c. 296-373) was born in Alexandria, Egypt where he was later to become a bishop in 328. Much of his energy was devoted to defending the decisions of the Council of Nicea against Arius. His strong stance against [Arianism](#) led to his first exile, something he experienced numerous times during his life. His times of exile among hermits (monks) while living an ascetic lifestyle provided opportunity for his various writings, such as *Against Arius, Against the Heathen, and On the Incarnation*. Athanasius reasoned that only God Himself was righteous enough to satisfy the demands of His own justice—hence the Son must be fully God.<sup>6</sup>

### 5.2.8 - AV

AV stands for *authorized version*, the King James version.

### 5.2.9 - Beast

The ruler of the final global kingdom prior to the Second Coming of Christ. See [The Beast, #16 - Beast](#).

### 5.2.10 - Book of Life

A book which retains the names of all who have eternal life. See [Book of Life](#).

### 5.2.11 - British Israelism

See [Anglo-Israelism](#).

### 5.2.12 - Canon

"The original meaning of the term canon can be traced to the ancient Greeks, who used it in a literal sense: a kanon was a rod, ruler, staff, or measuring rod. . . . This literal concept provided the basis for a later extended use of the word kanon, meaning 'standard,' 'norm.' Galatians 6:16 comes closest to the final theological significance of the word, as Paul says 'Those who will walk by this rule [kanon], peace and mercy be upon them.' . . . From the literal 'ruler,' the word was extended to mean a rule or standard for anything. In early Christian usage, it came to mean rule of faith, normative writings, or authoritative Scripture."<sup>7</sup> "While the 'canon' of scripture means the list of books accepted as holy scripture, the other sense of 'canon'—rule or standard—has rubbed off on this one, so that the 'canon' of scripture is understood to be the list of books which are acknowledged to be, in a unique sense, the rule of belief and practice."<sup>8</sup>

### 5.2.13 - Chiliasm

From [χίλιοι](#) [chilioi] (Rev. 20:3+), *one thousand*. The belief in a literal one thousand year reign of Christ upon the earth (Rev. 20:4-6+).

“The most explicit reference in Scripture to the thousand-year millennial reign of Christ is found in Revelation 20. It is a significant fact that the early adherents of premillennialism (or chiliasm, as it was first called), either had direct contact with John, the longest living apostle, or with his most famous disciple Polycarp.”<sup>9</sup> See [Premillennial](#).

#### 5.2.14 - Day of the Lord

A period in history when God comes in judgment, especially the time of trouble preceding the establishment of the Millennial Kingdom on earth where God arises to judge the inhabitants of the earth who reject Him. See [The Day of the Lord](#).

#### 5.2.15 - Dispensation

“A concise definition of dispensation is this: A dispensation is a distinguishable economy in the outworking of God’s purpose.”<sup>10</sup> “[By dispensation] [w]e don’t mean a way of salvation. We simply mean a distinguishable rule of life or economy. The Stewardship; the economy, the household management; the way God runs His affairs, has changed. The way He deals with people, the way He carries out His sovereign plan has changed. The plan hasn’t altered, but the way He works it out, the people He uses and the way it’s done, those things have changed, and that’s what we mean by a dispensation, (i.e. a distinguishable economy in the outworking of God’s purpose).”<sup>11</sup>

#### 5.2.16 - Docetism

The belief that Jesus Christ only *appeared* human and *seemed* to suffer, but was in fact *immaterial* and not truly human. “This view arose from the assumption of Greek philosophers that the material world, including the body was innately evil.”<sup>12</sup> This denial of the incarnation was written against by John (1Jn. 1:1-3; 4:3).

#### 5.2.17 - Dominion Theology

The view that the Church will be triumphant in bringing the world to know and accept Christ as savior. See [Theonomy](#).

#### 5.2.18 - Earth Dweller

The phrase “those who dwell upon the earth” takes on a soteriological and eschatological meaning in the book of Revelation for it denotes the unsaved at the time of the end worship the [Beast](#) and who steadfastly continue in their rejection of God. See earth dwellers. See [Beast Worshipers are Unique](#).

#### 5.2.19 - Eusebius

Eusebius of Caesarea (as opposed to Eusebius the bishop of Nicomedia) was born *circa* A.D. 260 and is best known as the “Father of Church History.” He wrote a history of Christianity covering the first three centuries among many other important works. His work was enabled by his position as a research librarian in a large private library of some 30,000 volumes. His patron, Pamphilus, was tortured, imprisoned, and martyred in 303 before the rise of Christianity under Constantine whereupon Eusebius was made bishop of Caesarea. Upon the death of Constantine, Eusebius began writing his autobiography which was interrupted by his own death approximately two years later at the age of almost 80. We are indebted to the writings of Eusebius for much of what we know about the early Christian church.<sup>13</sup>

#### 5.2.20 - False Prophet

The accomplice of the [Beast](#) who performs false signs and wonders. See [#18 - False Prophet](#). See commentary on [Revelation 13:11](#).

#### 5.2.21 - Gematria

“With the late Jews and the Greeks the letters of the alphabet were used to denote numbers; a name then could be given enigmatically in the sum of the numbers denoted by its several letters. Thus in Gen. 14:14 the number 318 was taken by the rabbis to denote Eliezer; the numbers denoted by the respective letters of that name added together form this sum. The Christian Sibylline I. 324 ff. uses 888 for the name [Ἰησοῦς](#) [Iêsous], Jesus.”<sup>14</sup> See commentary on [Revelation 13:18](#).

#### 5.2.22 - Genre

A category of artistic composition, as in music or literature, marked by a distinctive style, form, or content.<sup>15</sup>

### 5.2.23 - Gnostic

“Early Christian writers already used the term as a general name for various social groups which were not content with orthodox practices and beliefs otherwise widely accepted. The first certain early Christian reference to the term, and this in an orthodox text, is 1Ti. 6:20. In reflecting on the theological problem of the origin, development, and continued existence of evil, these gnostic groups were at odds with developing orthodoxy.”<sup>16</sup> “Gnosticism, a name indicating the assumption of superior capacity for knowledge (Gk. gnōsis, ‘knowledge’). Gnosticism in its diverse forms received its impulse, and in the main its guidance, from pagan philosophy. In different ways it denied the humanity of Christ, even to the extent of denying the reality of His human body.”<sup>17</sup> “For the Gnostics, the nature of that which is truly man is spiritual, and the essential principle in the saved person is the spiritual seed or nature planted in him.”<sup>18</sup>

### 5.2.24 - Golden Rule of Interpretation

“When the plain sense of Scripture makes common sense, seek no other sense, therefore, take every word at its primary, ordinary, usual, literal meaning unless the facts of the immediate context, studied in the light of related passages and axiomatic and fundamental truths, indicate clearly otherwise.—*The Golden Rule of Interpretation*, D.L. Cooper<sup>19</sup>

### 5.2.25 - Harlot

The woman who rides the [Beast](#) and who is the “mother of harlots and of the abominations of the earth” (Rev. 17:5+). See [The Great Harlot](#). See [#21 - Harlot](#). See commentary on [Revelation 17](#).

### 5.2.26 - Hermeneutic

The word *interpretation* occurs in many forms in the New Testament. An example is *hermēneia* (“to interpret”). This word forms the basis for the term *hermeneutics*. Embedded in this Greek word is the name of the Greek god *Hermes*. “The word *hermeneutics* is ultimately derived from Hermes the Greek god who brought the messages of the gods to the mortals, and was the god of science, invention, eloquence, speech, writing, and art. As a theological discipline hermeneutics is the science of the correct interpretation of the Bible.”<sup>20</sup>

### 5.2.27 - Hyperbole

“A figure of speech in which exaggeration is used for emphasis or effect, as in ‘I could sleep for a year’ or ‘This book weighs a ton.’”<sup>21</sup> “A hyperbole is a deliberate exaggeration in which more is said than is literally meant, in order to add emphasis. When 10 of the Israelite spies reported on their exploration of the land of Canaan, they said, ‘The cities are large and fortified to heaven’ (Deu. 1:28). Obviously they were not saying the walls of the Canaanite cities reached literally to heaven; they were simply stating that the walls were unusually high.”<sup>22</sup>

### 5.2.28 - Ignatius

Third bishop of Antioch arrested in the reign of Emperor Trajan (A.D. 98-117). Taken by Roman soldiers to Smyrna, he was welcomed by Bishop [Polycarp](#) and received visitors from the churches at Ephesus, Magnesia, and Tralles. Ignatius wrote to two of the cities addressed by Paul (Ephesus, Rome) and to three of the cities among the [seven churches](#) of Revelation 2+-3+ (Ephesus, Philadelphia, Smyrna). His letters cite both [OT](#) passages and the writings of Paul. Ignatius was a staunch opponent of Judaism’s emphasis upon earning favor with God through works and opposed [Docetism](#). Ignatius was martyred in Rome (c. A.D. 108).<sup>23</sup>

### 5.2.29 - Image of the Beast

An image of the [Beast](#) constructed by the earth dwellers under the direction of the False Prophet. See [#19 - Image of Beast](#).

### 5.2.30 - Imminent

The teaching of Scripture that certain prophesied events could occur at any moment without any precursor or warning. See [Imminency](#).

### 5.2.31 - Imperial Cult

The worship of the emperor of Rome. This historical reality from the time of John's writing provides a backdrop against which the readers of his time could better appreciate the final beast yet future (Rev. 13+). Asia was the epicenter of the imperial cult and cities competed for the privilege of erecting a temple in honor of the emperor. In 29 B.C. Pergamum was the first to erect a temple and Smyrna the second in A.D. 21. Ephesus was the third.<sup>24</sup> To show their allegiance to the Roman emperor, citizens were required to burn incense to the emperor and to declare, "Caesar is Lord"<sup>25</sup> whereupon he was issued a certificate. Under Domitian (A.D. 81-96) emperor worship became compulsory for every Roman citizen on threat of death.<sup>26</sup>

### 5.2.32 - Inerrant

"Inerrancy is the view that when all the facts become known, they will demonstrate that the Bible in its original autographs and correctly interpreted is entirely true and never false in all that it affirms, whether that relates to doctrine or ethics or to the social, physical, or life sciences."<sup>27</sup> See [Rene Pache, *The Inspiration & Authority of Scripture* (Salem, WI: Sheffield Publishing Company, 1969)], *The Chicago Statement on Inerrancy* [Geisler, *A General Introduction to the Bible*, 181-185], and [Norman L. Geisler, ed., *Inerrancy* (Grand Rapids, MI: Zondervan Publishing House, 1980)]. The primary reason the Scriptures are inerrant is because they are [inspired](#).

### 5.2.33 - Inspired

The source of all Scripture is the Spirit of God, the Holy Spirit. Since the Holy Spirit is God, by His very nature He is completely without error. Therefore, the Scriptures which He breathed out are also without error ([inerrant](#)). "All Scripture *is* given by inspiration ([θεοπνευστος](#) [theopneustos], divinely breathed) of God, and *is* profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be complete, thoroughly equipped for every good work." (2Ti 3:16-17). "And so we have the prophetic word confirmed, which you do well to heed as a light that shines in a dark place, until the day dawns and the morning star rises in your hearts; knowing this first, that no prophecy of Scripture is of any private interpretation, for prophecy never came by the will of man, but holy men of God spoke *as they were* moved by the Holy Spirit." (2Pe 1:19-21) See also: 2S. 23:2; Ps. 95:7 cf. Heb. 3:7; Ps. 110:1 cf. Mark 12:36; Isa. 6:8; Jer. 31:33 cf. Heb. 10:15; Mic. 3:8; Zec. 7:12; John 14:26; Acts 1:16; Acts 28:25; Heb. 9:8; 2Ti. 3:16; 2Pe. 1:21.

### 5.2.34 - Irenaeus

Irenaeus (c. 130 - c. 200) wrote his most famous work *Against Heresies* in opposition to [Gnosticism](#), a major theological threat to the Church in the second century. His writings against the Gnostics are among the earliest which appeal to the New Testament as having apostolic authority. He was appointed bishop of Lyons, France in A.D. 177-178.<sup>28</sup> Crutchfield gives the following dates for Irenaeus: 120-202.<sup>29</sup>

### 5.2.35 - Jezebel

Queen of King Ahab in the [OT](#). A woman in the church at Thyatira in the [NT](#) who also represents the apostate church of the Tribulation. See [Jezebel](#).

### 5.2.36 - Justin Martyr

Justin Martyr (c. 100 - c. 165) was one of the earliest of the Apologists, spokesmen who offered an apologia, a reasoned defense of Christianity (Acts 22:1; 1Pe. 3:15). Justin studied philosophy prior to his conversion to Christ. In his *Dialogue with Trypho* he attempts to explain to a Jew named Trypho how Jesus Christ is the fulfillment of the prophecies of Messiah from the Jewish [OT](#).<sup>30</sup>

### 5.2.37 - Little Horn

One of many titles of the [Antichrist](#). The little horn comes up among the ten horns of the fourth beast in Daniel's night vision (Dan. 7:8). See [#25 - Little Horn](#).

### 5.2.38 - LXX

Roman numerals designating "seventy" and representing the [Septuagint](#), which see.

### 5.2.39 - Millennial Kingdom

The thousand-year reign of Christ on earth, centered at Jerusalem. Also called the *Messianic Kingdom* because the Messiah will rule as King during this time. See commentary on [Revelation 20](#). See [Millennial Kingdom](#). See [Millennial Temple](#).

### 5.2.40 - Millennial Temple

The temple which will stand in Jerusalem during the Millennial Kingdom and from which Jesus will rule over the earth. See [Millennial Temple](#). See [Millennial Kingdom](#).

### 5.2.41 - Minuscule

Manuscripts written in lowercase, cursive letters. This style was developed after [Uncial](#) manuscript style. "By the time of the tenth century, the demand for manuscript copies caused the more fluid cursive style to outstrip the cumbersome uncial style. Thus, by the golden age of manuscript copying, the eleventh through fifteenth centuries, this new runninghand employing small and connected letters was the dominant form of manuscript copying. It was superseded in the fifteenth century by printed manuscripts, after the introduction of movable typeset by Johann Gutenberg."<sup>31</sup>

### 5.2.42 - Montanus

"The Montanists were a chiliastic sect from Asia Minor who, under the leadership of the prophet Montanus, had predicted the descent of the New Jerusalem and the end of the world. That event was supposed to have occurred in the year 177, but its failure to arrive provided reprisals against the sect, and it disappeared soon afterward. . . . Tertullian was drawn to Montanist teachings . . . concentrating to a considerable extent on their holiness teachings."<sup>32</sup>

### 5.2.43 - MSS

Abbreviation for "manuscripts."

### 5.2.44 - MS

Abbreviation for "manuscript."

### 5.2.45 - MT

The Majority Text as represented by [Zane C. Hodges and Arthur L. Farstad, [The Greek New Testament According To The Majority Text](#) (Nashville, TN: Thomas Nelson Publishing, 1985)].

### 5.2.46 - Nero

An emperor of Rome which some [preterist interpreters](#) believe fulfilled the prophecies of the [Antichrist](#). See [Nero](#).

### 5.2.47 - Nicolaitan

A sect during John's day which Jesus opposed in the seven letters to [seven churches](#). See [Nicolaitans](#).

### 5.2.48 - NT

"New Testament." The 27 books of Matthew through Revelation.

### 5.2.49 - NU

The *Critical Text* published in the twenty-sixth edition of the Nestle-Aland Greek New Testament (N) and in the United Bible Societies' third edition (U). Hence the acronym, NU.

### 5.2.50 - Origen

Origen (c. 185-254) was born in Alexandria, Egypt. He was trained in the Bible and other topics from childhood. He supported the Christian stand of his father, Leonides, who was jailed and eventually martyred by decapitation. Upon being ordained to the

priesthood, he was exiled from Alexandria. He journeyed to Caesarea where he spent the remainder of his life teaching, writing, and practicing a strict asceticism. He was imprisoned and tortured during the reign of Decian (c. 250) which weakened him physically. Origen died in Tyre about A.D. 254. [Eusebius](#) records he taught during the day and stayed up most of the night studying and praying. He was a prodigious writer, having produced more than 6,000 works and was a pioneer in systematic theology. Origen was a proponent of allegorical interpretation of Scripture and often departed from the literal grammatical sense in search of a “deeper” spiritual, often allegorical, meaning. His most monumental work was the production of the *Hexapla*, an early parallel Bible, which arranged into six parallel columns the Hebrew text, its Greek translation, the [Septuagint](#), and various other Greek versions of the [OT](#) into a single work.<sup>33</sup>

### 5.2.51 - OT

“Old Testament.” The 39 books of Genesis through Malachi. Also known by the Jewish name [Tanak](#).

### 5.2.52 - Papias

Papias (ca. 60 - 130) was bishop of Hierapolis in Phrygia, Asia Minor. A contemporary of [Polycarp](#), he is best known for his five-volume work entitled *Expositions of the Sayings of the Lord* which was probably published within a decade of A.D. 130. Papias provides some of the earliest testimony revealing the early church’s stance on the millennium ([chilistic](#)) and the authorship of Matthew, Mark, John, and Revelation. He placed great emphasis on oral tradition and following the ‘living and abiding voice’ of the elders or followers of the apostles. His writings are preserved indirectly as fragments by others who wrote of him.<sup>34</sup>

### 5.2.53 - Papyrus

“Papyrus was used in ancient Gebal (Byblos) and Egypt from about 3100 B.C. It was made by pressing and gluing two layers of split papyrus reeds together in order to form a sheet. A series of papyrus sheets were joined together to form a scroll. It is that type of papyrus scroll that is mentioned in Revelation 5:1+ (though it is translated book in NASB). The apostle John used papyrus for his epistles (cf. 2 John 12).”<sup>35</sup>

### 5.2.54 - Parable

“The word *parable* comes from the Greek *para* (‘beside or alongside’) and *ballein* (‘to throw’). Thus the story is thrown alongside the truth to illustrate the truth. Hearers and readers, by sensing the comparison or analogy between the story and their own situation, are prodded to think. In interpreting parables we need to ask, What is the point of the story? What spiritual truth is being illustrated? What analogy is being made?”<sup>36</sup>

### 5.2.55 - Polycarp

Polycarp was one of the most notable figures in the early post-apostolic church. He was bishop of Smyrna as early as A.D. 110 and died a martyr’s death several decades later at the age of eighty-six. [Irenaeus](#) met Polycarp as a child and both Irenaeus and [Eusebius](#) assert that he had known the Apostle John. Polycarp was a strong opponent of Marcion and the [Gnostic](#) movement. Among the writings preserved for our times are *The Letter to the Philippians* by Polycarp himself and *The Martyrdom of Polycarp* written by those who witnessed his death at the stake.<sup>37</sup>

### 5.2.56 - Postmillennial

“Simply put, postmillennialism is a view of eschatology teaching that Christ’s return to earth will occur at the end of the Millennium. . . . Postmillennialism . . . expects the gradual, developmental expansion of the kingdom of Christ in time and on earth. . . . Christ’s personal presence on earth is not needed for the expansion of His Kingdom. . . distinction should be made between liberals who promote a postmillennialism through humanism (i.e., the social Gospel of the past) and evangelical postmillennialism that promotes progress through the church’s preaching of the gospel and application of Mosaic Law. . . . Postmillennialism fails to account for the fact that if there is going to be a fulfillment of millennial conditions predicted in the Bible, it is going to be only as a result of a revolutionary intervention of Jesus Christ at His Second Coming in order to introduce new factors that are discontinuous with the present age.”<sup>38</sup> See [Premillennial](#). See [Millennial Kingdom](#). See commentary on [Revelation 20](#).

### 5.2.57 - Posttribulation

The view that the [Rapture](#) of the Church will take place *after* the Tribulation. Other views expect the Rapture of the Church to take

place *before* the Tribulation ([pretribulation](#) rapture view) or *within* the Tribulation (midtribulation and pre-Wrath rapture views).

### 5.2.58 - Premillennial

The premillennial view holds that Christ will return to earth literally and bodily prior to the millennial age (Rev. 19<sup>+</sup>, 20<sup>+</sup>). Upon His Second Advent, a kingdom will be instituted on earth wherein He will reign from Jerusalem on the promised throne of David. During this period, various promises associated with the [OT](#) covenants made with Israel will be fulfilled. These literal OT promises are not redirected to the church in the present age to be spiritually fulfilled. Although there is no distinction between Jew and Gentile in the manner of salvation, promises made to national Israel which remain unfulfilled will find their fruition during the reign of Jesus following His return to earth. The kingdom of God on earth is seen to be brought about by the dramatic and sudden intervention of God to actively overthrow the kingdoms of man and is not achieved solely through the spiritual work of the Church. See [Millennial Kingdom](#). See [Postmillennial](#). See commentary on [Revelation 20](#).

### 5.2.59 - Preterist

The term “preterism” is based on the Latin *preter*, which means “past.” Preterism refers to that understanding of certain eschatological passages which holds that *they have already come to fulfillment*. *Mild* or *partial* preterism holds that most of the prophecies of Revelation were fulfilled either in the fall of Jerusalem in A.D. 70 or the fall of the Roman Empire, but in both cases the Second Coming of Christ is seen as yet future. This form of preterism is orthodox. *Full* or *consistent* preterism holds that all the prophecies of Revelation are already fulfilled, that we are currently living spiritually in the “new heavens and earth” and denies a future bodily return of Jesus. Full or consistent preterism is heterodox. Preterism teaches that many of the prophecies of Revelation have already been fulfilled. Most of the prophecies before Revelation 20<sup>+</sup> are said to find fulfillment in the fall of Jerusalem (A.D. 70).

### 5.2.60 - Pretribulation

The view that the [Rapture](#) of the Church will take place *before* the beginning of the Tribulation. Other views expect the Rapture of the Church to take place *within* the Tribulation (midtribulation and pre-Wrath rapture views) or at the *end* of the Tribulation ([posttribulation](#) rapture view).

### 5.2.61 - Pseudepigrapha

“The Pseudepigrapha books are those that are distinctly spurious and unauthentic in their overall content . . . Although they claim to have been written by biblical authors, they actually express religious fancy and magic from the period between about 200 B.C. and A.D. 200. In Roman Catholic circles these books are known as the Apocrypha, a term not to be confused with an entirely different set of books known in Protestant circles by the same name . . . although at times Protestants have referred to these same books as the ‘wider Apocrypha,’ or ‘Apocalyptic Literature.’ Most of these books are comprised of dreams, visions, and revelations in the apocalyptic style of Ezekiel, Daniel, and Zechariah. . . . The actual number of these books is not known certainly, and various writers have given different numbers of important ones. There are eighteen worthy of mention. . .”<sup>39</sup> For a list of the pseudepigraphal books, see [Scott Jr., [Jewish Backgrounds of the New Testament](#), 358-359].

### 5.2.62 - Rapture

The taking up of the church from the world in order to be spared from the wrath of God during the Tribulation. See [Rapture](#).

### 5.2.63 - Replacement Theology

The view that Israel, having rejected her Messiah Jesus, has been *permanently* cast aside by God in favor of the Church. The Church is considered to be the “New Israel” and [OT](#) passages written to the nation Israel are reinterpreted and understood as being fulfilled by the Church “spiritually.” OT passages which set forth curses for disobedience to God retain their literal meaning and are applied to Israel. New Testament passages which describe *the Israel of God* (Gal. 6:16) and *all Israel* (Rom. 9:6) are often misinterpreted as describing the Church rather than a strict subset of Israel (the believing Jewish remnant). “Historically, the word Israel is applied to the Christian church for the first time by Justin Martyr c. A.D. 160 in his Dialogue with Trypho, where the church is equated with ‘true Israel’ (not labeled ‘the Israel of God’ as in Gal. 6:16).”<sup>40</sup> “The New Testament uses many metaphors for the church that the Old Testament uses of Israel. They are both called a bride, or wife (Hos. 1:2; cf. Jer. 3:20; Rev. 21:2<sup>+</sup>), a family household (Ps. 107:41; Jer. 31:1; Eph. 2); a flock (Isa. 40:11; cf. Ps. 23; Luke 12:32; Acts 20:28–29), and a vineyard or vine branches (Isa. 5:1–7; John 15:5). But the Old Testament never speaks of Israel as God’s body. That is a distinct and formerly

unrevealed figure for God's people in the New Covenant. Christ's church is His present reincarnated Body on earth."<sup>41</sup>

#### 5.2.64 - Semitism

A viable definition of "Semitism" is a *non-Greek construction produced by an overly literal rendering of either a Hebrew or Aramaic oral or written source.*<sup>42</sup>

#### 5.2.65 - Septuagint

A Greek translation of the Old Testament commissioned at Alexandria, Egypt. "It was in that period (c. 250-c. 150 B.C.), that the Hebrew Old Testament was being translated into Greek, the first time it had ever been extensively translated. The leaders of Alexandrian Jewry had a standard Greek version produced, known as the LXX, the Greek word for 'seventy.' It was undoubtedly translated during the third and/or second centuries B.C. and was purported to have been written as early as the time of Ptolemy II in a Letter of Aristeas to Philocartes (c. 130-100 B.C.)."<sup>43</sup>

#### 5.2.66 - Seven Churches

Seven historical churches in Asia Minor which Revelation chapters 2 and 3 are written to. See [Seven Churches of Asia](#)

#### 5.2.67 - Shekinah Glory

The visible manifestation of God's presence. See [The Abiding Presence of God](#)

#### 5.2.68 - Solecism

"1. A nonstandard usage or grammatical construction. 2. A violation of etiquette. 3. An impropriety, a mistake, or an incongruity."<sup>44</sup>

#### 5.2.69 - Tabernacle

The portable structure within which God met with Israel during her wilderness wandering until the time of [Solomon's Temple](#). See [Tabernacle in the Wilderness](#).

#### 5.2.70 - Tanakh

The Jewish Old Testament consisting of the Law (Torah), the Prophets (Nevi'im), and the Writings (Kettuv'im) = "TNK." The Tanakh contains the same writings as the English Old Testament, but arranged in a different order.

#### 5.2.71 - Targums

"The Aramaic word for 'translation.' "<sup>45</sup> "Any of several Aramaic translations or paraphrasings of the Old Testament."<sup>46</sup>

#### 5.2.72 - Technical Term

A technical term or phrase carries a uniform meaning wherever it appears. Thus, its meaning is somewhat independent of context. For example, the phrase *Abomination of Desolation* carries the same meaning even though it occurs in different passages and historical settings (Dan. 11:31; 12:11; Mat. 24:15; Mark 13:14). A non-technical word or phrase has meaning which is highly dependent upon the context within which it appears. For example, the word *world* can denote either the entire globe (Mat. 24:14; Luke 4:5; Luke 21:26; Acts 17:31; Rom. 10:18; Heb. 1:6; 2:5; Rev. 12:9+; 16:14+) or a smaller region, the *known world* of the Mediterranean (Luke 2:1; Acts 11:28; 17:6; 19:27). It's meaning is determined by the context within which it appears.

#### 5.2.73 - Temple

The meeting place between sinful men and a Holy God. See [Temple of God](#)

#### 5.2.74 - Ten Tribes

The ten northern tribes of Israel during the divided kingdom after the days of Solomon. See [Ten Tribes Lost?](#)

### 5.2.75 - Tertullian

Tertullian (c. 150 - c. 212) was a prolific writer producing some 1,500 pages in about thirty books. Tertullian was drawn to some of the teachings of Montanism, especially their teachings on holiness. His most famous work is called the *Apology* in which he dissects pagan religion in order to point out its irrational nature and in which he criticizes the Romans for their negative attitude toward Christians. He also wrote apologetic works against Marcion's anti-[Semitism](#) and against the [Gnostic](#) heretics Hermogenes and Valentinus. Tertullian rejected the philosophical schools of his time including Platonism because it was antimaterialist (believing that only the soul, but not the flesh could be saved). Tertullian practiced a form of early "[dispensationalism](#)" in which he divided history into three ages, according to the Persons of the Trinity (the [OT](#) being the age of the Father, the Incarnation the age of the Son, the time since Pentecost the age of the Holy Spirit). Tertullian is thought to have died at Carthage sometime after A.D. 212.<sup>47</sup> Crutchfield provides the following dates for Tertullian: A.D. 150-225.<sup>48</sup>

### 5.2.76 - Theocracy

"A theocracy is a form of government in which God's rule is administered by one or more representatives over a possession of God in accordance with His sovereign purpose and in obedience to His commands."<sup>49</sup>

### 5.2.77 - Theonomy

"Theonomy—also known as 'dominion theology' and 'Christian reconstructionism'—is a worldview that foresees a progressive domination of world government and society by Christianity until God's kingdom on earth becomes a reality. Its eschatology is essentially that of the postmillennialism so popular around the beginning of the twentieth century."<sup>50</sup>

### 5.2.78 - Tribulation Temple

The temple which will stand in Jerusalem during the Tribulation period. See [Tribulation Temple](#). See commentary on [Revelation 11:1](#).

### 5.2.79 - TR

The *Textus Receptus* or "Received Text". This is the Greek text associated with the King James Version of 1611.

### 5.2.80 - Uncial

Manuscripts of the Scriptures written in uppercase Greek letters. "The style of writing was slow and laborious during the early centuries of the church, as the letters were capital (uncial), written separately, and without breaks between words or sentences. Uncial manuscripts were copied through the tenth century; but before they became less prominent, a new form of writing was introduced into the field, which is called minuscule or cursive writing."<sup>51</sup>

### 5.2.81 - Vulgate

"The Latin edition or translation of the Bible made by Saint Jerome at the end of the fourth century A.D., now used in a revised form as the Roman Catholic authorized version."<sup>52</sup>

Notes

<sup>1</sup>Paul Enns, [The Moody Handbook of Theology](#) (Chicago, IL: Moody Press, 1989), 380.

<sup>2</sup>[American Heritage Online Dictionary](#), Ver. 3.0A, 3rd ed (Houghton Mifflin, 1993), s.v. "Anti-Semitism."

<sup>3</sup>Ibid., s.v. "Apocrypha."

<sup>4</sup>James G. McCarthy, [The Gospel According to Rome](#) (Eugene, OR: Harvest House Publishers, 1996), 338-339.

<sup>5</sup>J. Julius Scott Jr., [Jewish Backgrounds of the New Testament](#) (Grand Rapids, MI: Baker Academic, 1995,2007), 357.

<sup>6</sup>Gerald L. Bray, "[Athanasius: A Pillar of Orthodoxy](#)," in John D. Woodbridge, ed., [Great Leaders of the Christian Church](#) (Chicago, IL: Houghton Mifflin, 1993), 63-68.

<sup>7</sup>Norman L. Geisler and William E. Nix, [A General Introduction to the Bible](#) (Chicago, IL: Moody Press, 1986), 203-204.

- <sup>8</sup>F. F. Bruce, [\*The Canon of Scripture\*](#) (Downers Grove, IL: Intervarsity Press, 1988), 18.
- <sup>9</sup>Larry V. Crutchfield, "[Revelation in the New Testament.](#)" in Mal Couch, ed., [\*A Bible Handbook to Revelation\*](#) (Grand Rapids, MI: Kregel Publications, 2001), 24.
- <sup>10</sup>Charles C. Ryrie, [\*Dispensationalism\*](#) (Chicago, IL: Moody Press, 1995), 28.
- <sup>11</sup>Robert P. Lightner, "[Progressive Dispensationalism.](#)" in [\*The Conservative Theological Journal\*](#), vol. 4 no. 11 (Fort Worth, TX: Tyndale Theological Seminary, March 2000), 49-50.
- <sup>12</sup>Edwin M. Yamauchi, "[Ignatius of Antioch.](#)" in John D. Woodbridge, ed., [\*Great Leaders of the Christian Church\*](#) (Chicago, IL: Houghton Mifflin, 1993), 37.
- <sup>13</sup>Glen F. Chestnut, "[Eusebius of Caesarea.](#)" in David Noel Freeman, ed., [\*The Anchor Bible Dictionary\*](#) (New York, NY: Doubleday, 1996, c1992), 2:673-676.
- <sup>14</sup>Isbon T. Beckwith, [\*The Apocalypse of John\*](#) (Eugene, OR: Wipf and Stock Publishers, 2001), 403.
- <sup>15</sup>[American Heritage Online Dictionary.](#)
- <sup>16</sup>Kurt Rudolph, "[Gnosticism.](#)" in David Noel Freeman, ed., [\*The Anchor Bible Dictionary\*](#) (New York, NY: Doubleday, 1996, c1992), 2:1033.
- <sup>17</sup>Merrill Frederick Unger, R. K. Harrison, Frederic F Vos, and Cyril J. Barber, [\*The New Unger's Bible Dictionary\*](#) (Chicago, IL: Moody Press, 1988), s.v. "Gnosticism."
- <sup>18</sup>Everett Ferguson, "[Irenaeus: Adversary of the Gnostics.](#)" in John D. Woodbridge, ed., [\*Great Leaders of the Christian Church\*](#) (Chicago, IL: Houghton Mifflin, 1993), 45.
- <sup>19</sup>J. Dwight Pentecost, [\*Things to Come: A Study in Biblical Eschatology\*](#) (Grand Rapids, MI: Zondervan Publishing House, 1958), 44.
- <sup>20</sup>Bernard Ramm, [\*Protestant Biblical Interpretation\*](#), 3rd rev. ed (Grand Rapids, MI: Baker Book House, 1970), 11.
- <sup>21</sup>[American Heritage Online Dictionary](#), s.v. "hyperbole."
- <sup>22</sup>Roy B. Zuck, [\*Basic Bible Interpretation\*](#) (Colorado Springs, CO: Cook Communications, 1991), 154.
- <sup>23</sup>Yamauchi, [\*Ignatius of Antioch\*](#), 35-38.
- <sup>24</sup>Grant R. Osborne, [\*Revelation\*](#) (Grand Rapids, MI: Baker Academic, 2002), 7.
- <sup>25</sup>Robert H. Mounce, [\*The Book of Revelation\*](#) (Grand Rapids, MI: William B. Eerdmans Publishing Co., 1977), 97.
- <sup>26</sup>Alan F. Johnson, [\*Revelation: The Expositor's Bible Commentary\*](#) (Grand Rapids, MI: Zondervan Publishing House, 1966), 41.
- <sup>27</sup>Paul D. Feinberg, "[Bible, Inerrancy and Infallibility of.](#)" in Walter A. Elwell, ed., [\*The Evangelical Dictionary of Theology\*](#) (Grand Rapids, MI: Baker Book House, 1984), 142.
- <sup>28</sup>Ferguson, [\*Irenaeus: Adversary of the Gnostics\*](#) 43-47.
- <sup>29</sup>Crutchfield, [\*Revelation in the New Testament\*](#), 24.
- <sup>30</sup>Edwin M. Yamauchi, "[Justin Martyr: Defender of the Faith.](#)" in John D. Woodbridge, ed., [\*Great Leaders of the Christian Church\*](#) (Chicago, IL: Houghton Mifflin, 1993), 39-42.
- <sup>31</sup>Geisler, [\*A General Introduction to the Bible\*](#), 352.
- <sup>32</sup>Gerald L. Bray, "[Tertullian and Western Theology.](#)" in John D. Woodbridge, ed., [\*Great Leaders of the Christian Church\*](#) (Chicago, IL: Houghton Mifflin, 1993), 50.
- <sup>33</sup>Robert V. Schnucker, "[Origen: Scholar and Ascetic.](#)" in John D. Woodbridge, ed., [\*Great Leaders of the Christian Church\*](#) (Chicago, IL: Houghton Mifflin, 1993), 55-58.

<sup>34</sup>[J. B. Lightfoot and J. R. Harmer, [\*The Apostolic Fathers\*](#), 2nd ed (Grand Rapids, MI: Baker Book House, 1989), 307-308], [David F. Wright, "[What the First Christians Believed.](#)" in Tim Dowley, ed., [\*Introduction to the History of Christianity\*](#) (Minneapolis, MN: Fortress Press, 1977), 106].

<sup>35</sup>Geisler, [\*A General Introduction to the Bible\*](#), 337.

<sup>36</sup>Zuck, [\*Basic Bible Interpretation\*](#), 194.

<sup>37</sup>Lightfoot, [\*The Apostolic Fathers\*](#), 119-122.

<sup>38</sup>Thomas Ice, "[Postmillennialism.](#)" in Mal Couch, ed., [\*Dictionary of Premillennial Theology\*](#) (Grand Rapids, MI: Kregel Publications, 1996), 307,308,310.

<sup>39</sup>Geisler, [\*A General Introduction to the Bible\*](#), 262-262.

<sup>40</sup>Richardson, [\*Israel in the Apostolic Church\*](#), 1, cited in Ryrie, [\*Dispensationalism\*](#), 128.

<sup>41</sup>John MacArthur, [\*Ephesians: The MacArthur New Testament Commentary\*](#) (Chicago, IL: Moody Press, 1996), s.v. "preface."

<sup>42</sup>Gregory K. Beale, [\*The Book of Revelation: A Commentary on the Greek Text\*](#) (Grand Rapids, MI: William B. Eerdmans Publishing Co., 1999), 103.

<sup>43</sup>Geisler, [\*A General Introduction to the Bible\*](#), 503.

<sup>44</sup>[American Heritage Online Dictionary](#).

<sup>45</sup>Martin Gilbert, [\*The Illustrated Atlas of Jewish Civilization\*](#) (New York, NY: Macmillan Publishing Company, 1990), 34.

<sup>46</sup>[American Heritage Online Dictionary](#).

<sup>47</sup>Bray, [\*Tertullian and Western Theology\*](#), 49-54.

<sup>48</sup>Crutchfield, [\*Revelation in the New Testament\*](#), 24.

<sup>49</sup>Renald E. Showers, [\*Maranatha, Our Lord Come\*](#) (Bellmawr, NJ: The Friends of Israel Gospel Ministry, 1995), 78.

<sup>50</sup>Robert L. Thomas, "[Theonomy and the Dating of Revelation.](#)" in Richard L. Mayhue, ed., [\*The Master's Seminary Journal\*](#), vol. 5 (Sun Valley, CA: The Master's Seminary, 1994), 185n1.

<sup>51</sup>Geisler, [\*A General Introduction to the Bible\*](#), 352.

<sup>52</sup>[American Heritage Online Dictionary](#), s.v. "Vulgate."

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[contact@SpiritAndTruth.org](mailto:contact@SpiritAndTruth.org)