

# A Glossary Of Words & Phrases Used In The Study Of Acts



## *A COGNITIONIBUS*

The Roman official responsible for the preliminary judicial investigations of those trials that would be conducted by the emperor.

## *A LIBELIS*

The Roman official in charge of petitions directed to the emperor.

## *A STUDIIS*

The Roman official in charge of the imperial library.

## *AB EPISTULIS*

The Roman official responsible for imperial correspondence.

## *AGE, AGES*

In the NT, this term often refers to one or both

of the eons described by late Jewish thought as “this age” and the “age to come.” The two-age eschatology of the rabbis failed to recognize the intervening Age of the Spirit predicted by Joel 2.28-32 which would precede what they thought of as “the age to come.” “The age to come” was what the prophets referred to as the Day of the Lord (Yom YHVH). Paul mentions *multiple ages* yet to come (Eph 2.7), which will include the Millennial Reign during the Yom YHVH (See **Day of the Lord**).

## ANGEL

Acts records angelic activity as in 8.26, but these manifestations of “an Angel Of The Lord” are not to be confused with *the* angel of the LORD. Christ does not appear as “the angel of the LORD” in the NT except in Rev (10, and possibly 14.19). Generally when one reads the words “the angel” in the NT, the definite article

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refers to the angel as previously mentioned and identified simply as “an” angel, or specifically as “the angel Gabriel.”

### ANGÉLOLOGY

The biblical study and doctrine of angels, their nature, purpose and destiny.

### ANTHROPOLOGY

The study of man, his nature and culture. *Biblical* anthropology explores man’s origin, nature and destiny as divinely revealed in Scripture.

### ANTINOMIANISM

Literally, *anti-law-ism*. In history this was the heretical and cultish doctrine that the moral law was not binding upon Christians as a rule of life. In recent eschatology the term has been adopted by some Dispensationalists to describe their belief that Christians are not under law since law pertains to an earlier dispensation.

### ANTITYPE

*Not* the fulfillment of a type, but rather *a corresponding type* that continues to look forward to *or commemorate* an ultimate fulfillment. The flood of Noah was a *type* of God’s outpouring of judgment upon Christ (the ark). Baptism is an *antitype* to the flood (1Pe 3.20-21), commemorating God’s judgment poured out upon Christ on the cross, and Christ’s subsequent death, burial and resurrection.

### APOCALYPSE

Lit. an unveiling, that is, a revealing of a person or thing in its true character. Synonymous to revelation, and an alternate title for the book of Revelation. Because of its association with the “end of the world,” apocalypse is sometimes used to denote a radical destruction or purge.

### APOCALYPTIC

Pertaining to the end of the world, or to some

awesome destruction.

### AΠOCTASY

A political or spiritual defection, e.g., an intentional rebellion from the one true God or His laws to follow another (Jos 22.9-30; Act 21.21). Moses predicted great apostasy by Israel, in which they would worship demons (Deu 32.15-18). Probably based on the prophecies of Daniel (8.12-13; 9.23; 11.32), and the words of Jesus in Mat 24.10-13, Paul spoke of *the* apostasy as a definite, mass falling away from the faith in connection with the Man of Lawlessness (2Th 2.3). The author of 1 Enoch likewise predicted an apocalyptic apostasy preceding the Lord’s coming forth in wrath (1 Enoch 91.5-10).

### AΠOCTATE

Adjective: having fallen away from God or His laws.

### ARAMÆIC

A Semitic language, originating in antiquity among the far-flung tribes of Aram (Syria). Closely related to Hebrew, Aramaic served as the *lingua franca* of southwest Asia from the 7th c. BC to the 7th c. AD. Ezc 4.8-68; 7.12-26, Jer 10.11, Dan 2.4b-7.28, and two words in Gen 31.47 were written in Aramaic. Furthermore, most of the Talmud and all the ancient documents of Syriac Christianity, including the Peshitta translation, are in Aramaic dialects.

### BAPTISM

Generally in the NT a ritual immersion performed as testimony to repentance. NT baptismal practice emerged naturally from Jewish customs of ritual immersion to signify a spiritual or ceremonial change of status. Christian baptism adds commitment to “Jesus as Lord” to the other meanings inherent in previous Jewish immersions.

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### BAPTISMISM

A word coined by Roderick Graciano to signify 1 : the theological exaltation of baptism into a rite that confers mystical union with Christ, conveys spiritual merit or communicates expiatory, regenerative or salvific power; 2 : the state of mind that finds references to baptism in any Bible text mentioning or having to do with water or washing; 3 : the inclination to see baptismal formulas and confessions in early Christianity before such things existed.

### BIBLIOLOGY

The doctrine of Scripture, its divine inspiration and authority.

### BREAKING OF BREAD

The “breaking of bread” for the first Christians (Acts 2.42-45) must be understood from the Jewish perspective that every meal is sacred, and that a meal is defined and commenced by the breaking of bread. On the basis of this cultural foundation, the normal Jewish practice of breaking bread, i.e., beginning a full meal, took on the added significance of commemorating the sacrifice of Messiah, and of acknowledging the unity of the body (we eat together as a family, and like the one loaf we are one body in Christ, 1Co 10.16-17). Sometimes, the commemoration in the breaking of bread was expanded into a full commemoration of the “Lord’s Supper” (1Co 11.20; cf. Act 20.7).

### CELESTOLOGY

A term coined by Roderick Graciano to refer to the biblical study and doctrine of heaven.

### CHIASM, CHIASMUS

A literary form that repeats a series of words, images or ideas in inverse order. Named for its X-shaped structure, in which the main point of the passage appears in the central couplet

of the parallelisms. Peter’s Pentecost sermon of Acts 2.23-36 is a chiasm with the emphasis upon the resurrection in the central couplet of verses 31 and 32.

### CHRISTOLOGY

The study of the person and work of Christ, and the doctrine of His human-divine nature.

### CHRISTOPHANY

A manifestation of the pre-incarnate or post-resurrection Christ, as to Saul on the road to Damascus.

### CONFESSION(S)

In a different category from the confession of sin, there was in earliest Christianity the “good confession” of Jesus’ lordship (Rom 10.9). Jesus in effect made this “good confession” before Pontius Pilate when he answered the question, “Are you the king of the Jews?” (Mat 27.11), and Paul commended Timothy for making the “good confession in the presence of many witnesses” (1Ti 6.12-13). The NT reveals no set occasion for making this kind of confession, though the time of public baptism would constitute a natural opportunity. While a baptizee may have verbalized his or her confession at the time of the ordinance, the baptism itself was a public declaration of one’s belief in the lordship of Jesus. Confession of Christ would have continued as a part of the Christian’s lifestyle of witness, but soon became particularly associated with martyrdom. In view of their confessions, both verbal and in the act of laying down their lives, the early martyrs became known as “confessors.”

Jews, while never developing creeds as the Church did, also died with a confession on their lips when martyred. Judaism had the brief confessions of Deu 26.5-9; 6.20-25, but particularly made use of the *Shema* of Deu 6.4-5.

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### CREED

From Latin *credo* (I believe, as in John 9.38). The noun *creed* does not appear in the Bible, nor does the Bible contain any real creeds as such. Rather, in response to the rise of heresies, the simple confessions and summarized teachings of the early Christians evolved into creeds which were “concise, formal, and authorized” statements of Christian doctrine. Today “creed” has become synonymous with denominational “statements of faith” which are generally presented as a series of doctrinal propositions arranged topically and with supporting Scripture citations.

As a generally non-proselytizing religion after AD 135, Judaism did not develop creeds, but see under *Confessions*. See also *Rule of Faith*, and *Traditions*.

### DAY OF THE LORD, THE

Hebrew: *Yom YHVH*. The period that begins suddenly with the destruction of the ungodly (including Antichrist and his followers; see 1Th 5.2,3). The epoch of the Lord’s exaltation, when God makes visible His rule of righteousness with His saints and restores (1) His intimacy with man, (2) man’s dominion on the earth, (3) the purity of the heavens and the earth, and (4) Israel’s ministry of blessing the nations.

### DEMONOLOGY

The biblical study and doctrine of demons, their origin, nature and destiny. Demonology is foundational to a biblical understanding of “spiritual warfare.”

### DISPENSATION

Lit. an administration, a period or process of management. To Dispensationalists, the term has come to mean an era in which God administers a redemptive plan in a fashion different from the way He administered redemption in other eras.

### DISPENSATIONALISM

A form of biblical interpretation derived from the teachings of John Nelson Darby (1800-82) of Dublin, Ireland, a leader of the Plymouth Brethren, and popularized by C. I. Scofield (1843-1921) in his Scofield Reference Bible (1902-1909 and revised in 1917). It emphasizes the idea that God dispenses redemption differently in different eras, and maintains a rigid discontinuity between the different dispensations.

### ECCLESIOLOGY

The study and doctrine of the Church, its history and organization.

### END TIME, THE

Or “time of the end.” The epoch in which some of God’s people will be refined by tribulation (Dan 11.33-35), as a rebel king affronts Messiah (Dan 8.17-25), and invades Israel (Dan 11.40-45). It is the apocalyptic time leading up to the *Parousia*, resurrection and judgment of Antichrist (Dan 12.1-2,9). Not to be confused with, but included in, the Last Days.

The “time of the end” can also refer to the *eschaton*, the end *point* when Christ returns (Dan 11.35).

### EQUESTRIAN ORDER

One of the three upper-class orders established by law and qualifications of property ownership. This middle order ranked below the senators and above the decurions. The equestrian name originated from the ability of this wealthy class to provide horses for the military.

### ESCHATOLOGY

The study of last things, that is, the final events of redemption described in Bible prophecy. Derived from the Greek word meaning last.

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### ΕΣΧΑΤΟΝ

The climax of history at which Christ returns to reestablish His reign over the earth. Roughly equivalent to the starting point of the *Yom YHVH*.

### ΕΥΝΟΥΧ

Generally a castrated man, but a term sometimes used in Scripture of a palace official whether emasculated or not.

### ΕΥΑΝΓΕΛΙΟΜ ΤΟΥΑΡΧΑΤΑΝΤΑ ΔΙΕΡΟΜ

The Gospel of the Forty Days, an ecclesiastical name given to the teachings of Jesus during His forty days with the disciples after His resurrection (Act 1.3). Pelikan writes that “The narrative of Acts, indeed the history of the church in the following centuries, can be read as the process of making explicit what was implicit in this ‘gospel of the forty days,’ of giving ritual form and eventually written form to tradition, attributed to none less than the risen Lord himself, that was oral in its transmission.”

### ΓΝΟΣΤΙΚΟ, ΓΝΟΣΤΙΚΙΣΜΟ

*Gnosticism* is in many ways a religious version of *Platonism* or *Neoplatonism*. Gnosticism derives its name from the Grk word *gnosis* (knowledge) and generally teaches salvation through the acquisition of esoteric knowledge. That knowledge generally has to do with the idea that human souls are emanations from the divine that have been trapped in material bodies. Gnosticism is the precursor of today’s New Age Movement with its emphasis on pantheism and the divinity within us. The discovery of the Gnostic Nag Hammadi Library in Egypt in 1946 helped bring about a rebirth of Gnosticism in the last century.

### ΘΕΟΦΟΒΟ

A Gentile who loosely connected himself or herself with the Jews, imitating their lifestyle by attending synagogue services, and observing the Sabbaths, but who did not submit to circumcision nor take on the full obligation of the Mosaic law. “These were the first to rush into the Christian Church, which declared that in Christ there was neither Jew nor Greek” (Angus; cf. *Proselyte*).

### ΗΑΔΕΣ

Originally the name of the Homeric god of the underworld, a Greek word used to denote the state or place of the dead. All the dead alike go into this place. To be buried, to go down to the grave, to descend into Hades, are equivalent expressions. In the LXX this word is the usual rendering of the Hebrew Sheol, the common receptacle of the departed (Gen 42.38; Psa 139.8; Hos 13.14; Isa 14.9). This term occurs rarely in the Greek New Testament, but now takes on decidedly punitive and Satanic connotations. Our Lord speaks of Capernaum as being “brought down to Hades”, i.e., to the lowest debasement (Matthew 11.23). Jesus also portrays Hades as a kingdom (or city) in opposition to the Church (Mat. 16.18), and in Luke 16.23 Jesus makes Hades the place of the rich man’s doom and misery in contrast to the blessed state of Lazarus in the bosom of Abraham. In the Revelation, Hades personified hungrily follows behind Death as the latter rides forth to devastate the earth (6.8), and in the end is cast with Death into the Lake of Fire (20.14).

### ΗΑΜΑΡΤΟΛΟΓΙΑ

From Grk (*h*)*amartia*, “sin.” The biblical study and doctrine of sin, its essence, reality and redemptive solution.

### ΗΑΛΑΚΑΗ

Halakah was and is the Jewish “law of custom,”

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the body of rabbinical law sometimes called the Oral Torah, that supplements, interprets and applies the scriptural law, the Torah. Jewish halakah was finally codified in the Mishnah and Talmuds around AD 200 to 400, but in the time of Jesus, the scribes and Pharisees were already imposing their extensive halakah upon the Jewish populace, teaching detailed interpretations on how to apply the law in daily life. They did this as a means not only to pursue full compliance with the will of God, but also to build a hedge of preventative rules around the Torah to protect against violation of the written law. See **Traditions**.

### HELL

Derived from the Saxon *helan*, to cover; hence the covered or the invisible place. In King James Bible there are three words so rendered. (1.) Sheol, the place of disembodied spirits, which word is also often rendered “grave” (Genesis 37.35; 42.38; 44.29, 31; 1 Samuel 2.6, etc.). The inhabitants of Sheol are “the congregation of the dead” (Proverbs 21.16). It is (a) the abode of the wicked (Numbers 16.33; Job 24.19; Psalm 9.17; 31.17, etc.); (b) of the good (Psalm 16.10; 30.3; 49.15; 86.13, etc.). Sheol is described as deep (Job 11.8), dark (10.21, 22), with bars (17.16). The dead “go down” to it (Numbers 16.30, 33; Ezekiel 31.15, 16, 17). (2.) The Greek word Hades of the New Testament, which term has similar connotations to the Sheol of the Old Testament. It is a prison (1 Peter 3.19), with gates and bars and locks (Matthew 16.18; Revelation 1.18), and it is downward (Matthew 11.23; Luke 10.15). (3.) Gehenna, which in most of its occurrences in the Greek New Testament designates the place of the lost (Matthew 23.33). The fearful nature of their condition there is described in various figurative expressions (Matthew 8.12; 13.42; 22:13; 25:30; Luke 16:24, etc.).

### HELLENISM

Greek culture and its spread throughout the Mediterranean world begun by Alexander the Great. When the Hebraic worldview was despised after the Second Jewish Revolt of AD 135, the only mental grid left for interpreting religion and the Scriptures was the Hellenistic

### HELLENISTS

Hellenists (Ἑλληνισταί) were Jews influenced by Greek culture, not actually Greeks (Ἕλληνας). They were Jews of the diaspora or “Jews living in Jerusalem [or elsewhere in Palestine] but originally connected with Diaspora Judaism and characterized by the use of Greek as their principal language, especially for worship and scripture. ... Some of these Jews, returning with a sense of awe for their ancestral customs, had staunchly conservative attitudes toward the Law and Temple, e.g., Acts 6.8-9; 9.29. Others experienced dissonance between Diaspora theological emphases and the ethos of Palestinian legal observance and the Temple cult.” (ABD)

### HENOtheISM

The worship of one deity chosen as the supreme entity among a pantheon.

### HERMENEUTICS

The science of interpretation, particularly of texts.

### HISTORIC PREMILLENNIALISM

A system of eschatological belief emphasizing the literal, premillennial coming of Christ, but not holding to a rigid Dispensationalism nor to belief in a pre-tribulational rapture.

### HYPOSTASIS

(ὑπόστασις, literally “substance”). Objective reality as opposed to illusion. In Trinitarian

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teaching it refers to “individual reality,” such that we speak of “Three Hypostases (i.e., individual realities, individuals or persons) in one *Ousia* (i.e., essence or substance).

### HYPOSTATIC UNION

This phrase designates the miraculous joining of humanity and divinity in the one person of Jesus Christ, such that He is only one person, but both fully human and fully divine.

### ΚΟΙΝΟΝΙΑ

Pronounced *Key-no-NEE-uh* in mod. Grk. Usually translated “fellowship,” it is derived from the Grk *koina* meaning “common.” When joined with the definite article as in Acts 2.42, “*the* fellowship,” a regular food distribution or assembly is implied.

### LAST DAYS, THE

The epoch that began with the earthly ministry of Christ (Heb. 1.2), was marked by the outpouring of the Spirit on Pentecost (Acts 2.17), and that will continue until the Lord rules the nations from Jerusalem (Micah 4.1-4). Daniel refers to the final segment of this period as the “End Time.”

### MILLENNIAL KINGDOM

The thousand-year earthly kingdom set up by Christ at His second coming.

### MILLENNIUM

The thousand-year period during which Christ will reign on earth after His second coming, and during which Satan will be bound.

### MYSTERY

A mystery in the NT is not something obscure or incomprehensible, but rather a truth that can only be known by revelation or by special insight given to the initiated. See Rev. 10.7.

### MYSTERY RELIGIONS

Syncretistic cults that flourished from the 8th c. BC to the 4th c. AD. The term “mystery” derives from the secret initiation rites and other practices that were kept hidden from outsiders. There were only the loosest similarities between the Mystery Religions and Christianity, but as part of Hellenistic culture, the Mystery Religions did influence the development of Patristic doctrine. On the positive side, the Mystery Religions undermined religious nationalism and gave people a sense that they could choose their own religion. The greater freedom of the religious marketplace in the Roman Empire resulted in the majority eventually choosing Christianity.

### NEOPLATONISM

Building on the foundation of *Platonism* this later system of philosophy taught that everything emanates from the transcendent One and is destined to return to the One through a process of purification. The emphasis on ascetic practices in the Medieval Church can be traced to the influence of Neoplatonism. Cf. *Platonism*.

### ΟΠΙΣΘΟΓΡΑΦΗ

A scroll with writing on the exterior surface (the verso) as well as on the interior surface (the recto, which on papyrus provided the smoother surface with horizontal fibers), as that of Rev. 5.1. Normally, writing only appeared on the verso when the recto had insufficient space.

### ΟΥΣΙΑ

*Essence or substance*. This term is important in designating the *one essence* shared by the three persons (*Hypostaseis*) of the Trinity.

### ΠΑΡΟΥΣΙΑ

Pronounced *pa-roo-SEE-uh*. Literally *presence*, the Greek term often used in the NT for

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the second coming of Christ. See for example, 1Co 15.23; 1Th 2.19; 3.13; 4.15; 5.23; 2Th 2.1, 8.

### PLATONISM

The philosophy derived from Plato (and Socrates) emphasizing that the things of our experience are imperfect copies of transcendent ideas or “forms.” These forms can only be truly contemplated after the soul is released from the body in death. Platonism had a profound impact upon Catholic Christianity. Cf. *Neoplatonism*.

### PNEUMATOLOGY

Pronounced *new-ma-TAH-luh-gee*. In biblical studies, the study and doctrine of the Holy Spirit.

### POSTMILLENNIALISM

Belief in the restoration of society, primarily through the influence of the church, before the return of Christ. It is the return of Christ that is *post*, i.e., after, the millennium. This view tends to equate the “millennium” with “the church age.” Reconstructionism is a form of postmillennialism.

### PREMILLENNIALISM

Belief in a literal coming of Christ before the thousand-year reign of world peace.

### PRE- OR POST-TRIBULATIONISM

The respective beliefs that Christ will rapture Christians *before* or *after* the beginning of the Great Tribulation.

### PROSELYTE (JEWISH)

A Gentile convert to Judaism who took upon himself or herself the obligations of the Mosaic system, including circumcision for males, and became a full member of the Covenant com-

munity. “These proselytes, we may well conceive, were more zealous propagandists than Jews by birth, and were probably the bitterest opponents of the Christian mission” (Angus; cf. *God-Fearers*).

### RAPTURE

Literally a catching up, based on the Latin word used in the Vulgate version of 1 Thessalonians 4.17. It refers to the catching up to the clouds of Christians who are alive at the coming of Christ, an event immediately preceded by the resurrection of Christians who have already died.

### RECONSTRUCTIONISM

A postmillennial view that calls believers to aggressively bring change to society, with the ultimate goal of establishing a Christian Republic ordered by the Mosaic Law. Reconstructionism sees the home school movement as the primary vehicle for bringing societal change, but also encourages Christian involvement in government and other social institutions for the sake of pursuing its goals in the world.

### RELIGIO ILLICITA

An illegal new religion in the pre-Christian Roman empire.

### REPLACEMENT THEOLOGY

A system of interpretation based on the idea that “the church” replaces national Israel as God’s vehicle of redemption, appropriating for herself all the promises made to Israel and rendering the Jewish nation irrelevant eschatologically.

### RUACH HAKODESH

Hebrew for *Spirit The-Holy*.

### RULE OF FAITH

A phrase taken from Gal 6.16. A rule of faith

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was any of various outline statements of Christian belief which circulated in the 2nd century. These summary statements were designed to make clear the essentials of the faith and to guide the exegesis of Scripture. Later, “the rule of faith” became “the teachings of the church as embedded in the creeds” by which the Scriptures should be interpreted (thus Augustine). Today, “the rule of faith” refers to the doctrinal standard of any denomination, generally expressed in a *creed*.

### SAINTS

In the Aramaic section of Daniel, “holy ones,” the *Kadish*, can be gods, angels or people. The first group is indicated explicitly, *elahin kadishin*, (Dan 4.5), the second is specified as *messengers*, sometimes descending from heaven (Dan 4.13). Holy people are indicated by *kadish* standing alone (Dan 7.21), or with the explicit modifier *people* (Dan 7.27), or simply modified with the phrase *of the most high* (Dan 7.18,22,25).

The Hebrew sections of Daniel use the adjective, *kadesh*, holy, to modify mountains or people so that saints are explicitly *am-kadesh* (Dan 12.7). Daniel uses the noun form (sometimes with the article), *kadesh* or *hakadesh*, the holy, to indicate the temple sanctuary (Dan 8.14; 9.24,26).

In the Greek testaments, the word *agioi* is used consistently to indicate the people of God, whether Israelites or Gentile Christians.

### SHAVUOT

*Weeks*, Heb name for the festival culminating in the Day of Pentecost. The holiday celebrates the first-fruits of the wheat harvest, and as such points to a greater harvest yet to come. As in other harvest festivals it also points to threshing and winnowing as spiritual metaphors for judgment and election.

### SOTERIOLOGY

From the Grk *soter*, “savior.” The study and doctrine of salvation.

### SUKKOT

*Tabernacles* (or *booths*), Heb name for the Feast of Tabernacles, the final harvest festival of Israel’s agricultural cycle. Celebrants fellowship in booths to commemorate God’s provision for Israel in the wilderness after their departure from Egypt. In the second-temple era, 70 bullocks were sacrificed with reference to a future ingathering of “the seventy nations’ of heathendom” upon whom the light from the Temple would shine forth. The priestly outpouring of water from the pool of Siloam (“sent”) on “the last and greatest day of the Feast” symbolized the long prophesied outpouring of the Holy Spirit *and* the consequent ingathering of the Gentiles.

### SYLLOGISM

A form of deductive reasoning consisting of a major premise, a minor premise, and a conclusion; for example, All human beings are mortal, the major premise, I am a human being, the minor premise, therefore, I am mortal, the conclusion.

### SYNCHRONOLOGICAL

Occurring at more or less the same time rather than in consecutive order.

### SYNCRETISM

The blending of disparate elements from two different philosophies or religions.

### TERMINUS AD QUEM

Literally *limit to which*; the final limiting point in time. Also, the goal, destination or purpose.

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### TERMINUS ANTE QUEM

The date before which an event must have occurred.

### TERMINUS A QUO

Literally *limit from which*; the starting point, or first limiting point in time.

### TERMINUS POST QUEM

The date after which an event must have occurred.

### THEOCRASIA

See *Syncretism*.

### THEOLOGY

The study and doctrine of God.

### THEOPHANY

A vision or other manifestation of God.

### THEOXENIA

Receptivity to foreign gods, generally leading to religious syncretism.

### TIMES OF THE GENTILES

The era during which Jerusalem's divine favor is reversed, and rather than Israel trampling the high places of her enemies (Deu 33.29; cf. Psa 44.5, the Gentiles trample Jerusalem (Luk 21.24; cf. Isa 5.1-7. It is the era of Gentile ascendancy over the Holy Land, and as such has three stages of increasing intensity. The Times of the Gentiles began with the destruction of Jerusalem and the temple by Nebuchadnezzar in 586 BC. That destruction and its associated exile were relatively brief however. The Judeans returned and rebuilt the temple, but their nation usually found itself under foreign dominion. The successive foreign rules (interrupted briefly by the Maccabees) culminated in the destruction of Jerusalem and the temple by Roman legions

in AD 70. This second destruction can be seen as inaugurating the second stage of the Times of Gentiles, when God's visible blessing is so severely lifted from the Jewish city and nation, that after the second Jewish Roman war of AD 135 the nation ceases to exist for some 1800 years. Ironically this second stage of the Times of the Gentiles is more or less synchronous with the age of Gentile redemption. A third and final stage remains during which the chastening of the Jewish nation will involve unprecedented tribulation, and the Gentiles trampling Jerusalem will be the very minions of Antichrist (Rev 11.2). Thankfully, this final stage of the Times of the Gentiles will only last 42 months. Then the Times of the Gentiles will end as a Jewish King once again takes His throne in Jerusalem.

### TRADITIONS

(Grk *paradosis*) In the NT, *traditions* are the attested teachings of "the elders," i.e., the forefathers of the Pharisees, proponents of the "oral Torah" (see *Ant.* 13.297, 408), (Mar 7.3), of men, whether rabbis or Hellenistic cultists (Mar 7.8; Col 2.8), and of the apostles (1Co 11.2; 2Th 2.15; 3.6; cf. Act 2.42; Rom 6.17; 1Ti 4.6; 2Ti 1.13; Tit 1.9). These traditional teachings, were akin to and sometimes synonymous with *Halakah*. They are to be distinguished from private or novel teachings.

### TRIBULATION, THE GREAT

A period of unparalleled hardship (Dan. 12.1) and Satanic persecution, commencing upon the appearance of the "abomination of desolation" (Mat 24.15,21), roughly 3 1/2 years before the Coming of Christ (Dan 12.7, 11). It is also called the "Time of Jacob's Trouble" (Jeremiah 30.7) since Israel will endure much of the brunt of the persecution.

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### TYPE, BIBLICAL

A biblical type is a person, thing or event in Scripture that generally *foreshadows* something of greater importance. Technically, a type can also *commemorate* as does the act of baptism and as do the elements of the Lord's Supper. This meaning of the word *type* is derived from the correspondence between printer's type and the impression it makes on media.

### TYOLOGY

The study of biblical types.

### WESTERN TEXT

This refers to a text-type, i.e., a major grouping of biblical manuscripts based on similarities in a large number of their passages. Since there are many minor variations in the Greek manuscripts of the NT, scholars (particularly the famous or infamous Westcott and Hort) have grouped ancient manuscripts together according to their similarities into the Alexandrian (Egyptian), Byzantine (also called the Majority Text, Alpha, Antiochene, Koine, Lucianic, or Syrian text) and Western text-types, based on their supposed provenance. However, not all manuscripts in a grouping agree with one another and not all scholars agree with the number of groupings. These textual debates will continue until the Lord returns.

An interesting thing about the so-called Western text is that for Acts it has so many longer readings that it presents the possibility of two early versions of Acts! One theory proposed for the two different versions of Acts (Western and Alexandrian) is that "Luke himself produced two versions of Acts, i.e., ... he revised his own work at some later stage." This two-version theory of Acts has obviously not gained general acceptance.

### YOM YHWH

Or *Yom YHWH*. See Day of the Lord.

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# Personal Notes