**Chapter 1**

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| disciple | anyone who follows and learns from Jesus, or more specifically, one of Jesus’ original twelve disciples. |
| resurrection | being brought from death to life. In the New Testament, Jesus’ resurrection from the dead assures Christians that they too will be resurrected from the dead into eternal life upon Jesus’ return (1 Cor 15). |
| allegory | a literary device by which one understands certain aspects of a story symbolically. |
| canon | a “rule” or “standard” that delineates authoritative religious texts. In Christianity, “canon” refers to the 66 books of the Bible as separate, distinct books worthy of heeding closely as uniquely authoritative. |
| Trinity | The doctrine that God is both one and three, existing as one God in three persons: the Father, Son, and Holy Spirit. |
| covenant | A relationship between two parties that has spelled-out expectations. |
| sacrifice | the offering of a crop or animal to express worship toward a god. |
| Gentile | someone who is not Jewish. |
| gospel | a word meaning “good news,” referring to the good news of the message of Jesus Christ’s life, death, and resurrection. Also refers to each of the four first books of the New Testament (the Gospels) and their genre. The genre of the Gospels grew out of the Greek and Latin genre of *bios* into its own genre setting Jesus’ teachings and actions into a broader, comprehensive story of the whole world, both human and divine, a story that points forward to its completion. |
| Scriptures | Used by Jewish people in both pre-Christian times and early Christianity to describe the Jewish sacred writings, before the NT was finalized. Now used by many Christians to refer to the Christian Bible as a whole. |
| Jewish/Hebrew Scriptures | Used today by Jewish people and many scholars to describe sacred writings written in Hebrew. |
| Old Testament | Used by Christians starting in the early 3rd century to refer to the sacred Jewish writings in comparison with the writings of the Apostles. |
| New Testament | Used by Christians starting in the early 3rd century, deriving from the promise of the new covenant that Christians understand to be fulfilled in Jesus. |
| apostle | A “messenger” or “one who is sent,” normally used as a title for certain early church leaders, especially Jesus’ twelve disciples and Paul. |

**Chapter 2**

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| manuscripts | Ancient, handwritten documents of the Bible or part of the Bible on some type of paper or leather. |
| scrolls | Rolled pieces of parchment containing writing. |
| codex | Any number of sliced manuscripts sewed or glued together in a stack. This is the earliest form of the “book,” and Christians were some of its earliest adopters. |
| textual criticism | The study of ancient texts that seeks to establish the most reliable version of their content and wording. |
| Church Fathers | Theologians and preachers of the first few centuries of the Church. |
| papyri | Early form of paper (papyrus) made from a reed plant. Some of our earliest portions of the NT are on papyri, some as early as the second century AD. |
| majuscules | Manuscripts written in a style of all capital letters, especially from the 4th-8th centuries. |
| minuscules | Manuscripts, usually on parchment, written in a small cursive style of Greek letters. We have thousands of minuscules, most dating from 11th-13th centuries. |
| lectionaries | A book of biblical readings to be used in worship services, written in many different styles and languages, mostly from the 11th-13th centuries. |
| critical edition | A reconstructed text that scholars put together based on ancient manuscripts, providing a text that a committee has decided is most likely original. They also often include textual variants, notes indicating how confident they are on variants, and their reasoning for textual decisions. |
| Koine Greek | A simplified hybrid of several dialects of Greek in which the New Testament was written. During Jesus’ day, Koine was the common (Greek, *koine*) form of Greek spoken throughout the whole Mediterranean world and into the Middle East because it allowed governance and trade to occur throughout the Roman Empire. |
| Septuagint | The Greek version of the Old Testament (abbreviated “LXX”) produced in the last three centuries BC. |

**Chapter 3**

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| monotheism | a religious belief in only one true and superior god. |
| patriarch | the three main ancestors of Israel: Abraham, Isaac, and Jacob. |
| high priest | the highest-ranking priest of Israel, from the line of Aaron. |
| symbolic world | the system of values, habits, and beliefs that operate at a conscious and subconscious level. |
| historical-critical method | academic discipline that focuses on the historical setting of documents (author, date, location, audience, etc.). |
| Second Temple Period | the period from 515BC – AD70 (or AD135), from the Jews’ return from exile to the destruction of the Temple, which provides the complex background to Jesus and early Christianity. |
| Hellenization | Alexander the Great’s campaign to spread throughout the world the superiority of Greek language, culture, and philosophy. |
| Palestine | also known as Roman Judea, the region loosely between the Mediterranean and the Jordan River where most of Jesus’ ministry took place. |
| Maccabees | nickname (literally, “hammers”) given to Judas and his rebel followers who revolted successfully against the Syrians in 167 BC. His family (the Hasmonean Dynasty) continued to rule until Roman occupation in 63 BC. |
| Hasmonean Dynasty | the dynasty of the Maccabee family following the Jewish revolt against the Syrians in 167 BC. |
| Herodian Dynasty | the dynasty of Herod the Great and his family from 37 BC until the destruction of the Temple in 70 AD. |
| synagogue | the local place where Jews gather to worship, pray, and study the Hebrew Bible. |
| Roman Emperor | the supreme ruler of the Roman Empire. |
| proconsul | the governor of a Roman province. |
| honor-shame culture | the dominant relational culture in Jesus’ day. Honor is like a currency that gives people status in society (much like money does in modern western societies). Honor is granted according to what the society values and often promotes a more group-oriented society. Conversely, one receives shame by not conforming to the established standards of good and bad. Jesus’ teaching often pushed against aspects of the honor-shame culture. The first become last (Matt 19:30), the persecuted and ridiculed are honored (Matt 5:10-12), the lame and blind and poor are welcomed and lifted up (Luke 14:15-24). |
| patron-client relationships | an institution vital to the culture and community of the Roman Empire. Patrons were often wealthier members of society who might provide money, grain, employment, land, or social advancement for their clients. In exchange, the socially and financially lesser client was obligated to express gratitude and to publicize the favor of the patron and thereby contribute to his reputation. |
| centurion | a class designation for an important captain of 100 soldiers (Luke 3:14; 7:1-10; Acts 10:1; 27:1). |
| the Pentateuch | the five books of Moses: Genesis, Exodus, Leviticus, Numbers, and Deuteronomy. |
| OT Pseudepigrapha | a collection of stories and prophecies that are ascribed to famous people from biblical times, such as Enoch, Solomon, and Abraham. |
| rabbi | teachers of the Law, who became a fixture within Judaism during the Second Temple period as their sayings and interpretations were memorized and written down. |
| Talmuds | collection of the teachings and sayings of various rabbis, called the Mishnah, with later expansions and sayings, called the Gemara. |
| Mishnah | the teachings of various rabbis. |
| Gemara | later expansions and sayings of the Mishnah. |
| Midrash | from the Hebrew word meaning “to seek answers.” Midrash seeks to answer contemporary theological and practical questions by investigating the Scriptures. It consists of two categories – *midrash halakha*, which inquires about laws and religious practices and *midrash aggadah*, which interprets biblical narratives. |
| Dead Sea Scrolls | a wide collection of writings that came from a community of Jews who had separated themselves from the rest of Judaism. This diverse library of some 800 writings includes copies of the biblical texts, commentaries and paraphrases on the Bible, pseudepigraphal writings, devotional material, and instructions about the community’s life together. |
| Targums | translations of the Hebrew Scriptures into Aramaic (the language commonly used in Palestine and probably what Jesus spoke). |
| god-fearers | Gentiles who were attracted to Judaism, perhaps participating in some aspects of Judaism without fully converting. |
| Apocrypha | fourteen or fifteen books (depending on how portions are calculated) in Greek that were produced during the Second Temple period. The Apocrypha consists of additions to some of the Hebrew books (additional parts of Esther and Daniel), some prayers and psalms, instructions in wise living, enjoyable novellas like Susanna, Tobit, and Judith, and the four large histories of the Maccabean period (1-4 Maccabees). |
| Torah | “covenantal instructions,” or the Law of Moses. Also often used as a synonym for “Pentateuch.” |
| Pharisees | the Jewish conservatives of Jesus’ day who focused on the strict study and practice of God’s commandments in the Torah and the rabbinic traditions that developed along those lines. Their name derives from the idea of being “separate” from others, and their focus was on purity or ritual cleanness. Their roots are from the Maccabean period with its fervor for rediscovering and defending traditional Judaism. |
| scribes | Jewish professional class who taught, copied, and interpreted the Law. |
| lawyers | Jewish professional class of experts in the Law, closely associated with the scribes. |
| *Am ha-Eretz* | “the people of the land,” the poor, rural, less-educated Jewish people during Jesus’ day. |
| Sadducees | Jewish people typically from the families who controlled the priesthood and political power going back to the later generations of the Hasmonean dynasty. This group was typically wealthy, controlling taxes and Temple activities, and in political relationship with the Roman government. They were followers of Moses and honored the Torah as binding, but not other writings such as the prophets nor other beliefs that had developed in the Second Temple period, such as the bodily resurrection and angels. As those in control of wealth and power, they had little interest in the hope for a Messiah to come and overthrow the government to establish a new kingdom. |
| Herodians | Jewish people who supported the Herodian dynasty and were therefore part of the Roman imperial establishment. |
| Essenes | a priestly Jewish group who focused on asceticism (typically including celibacy) and the rejection of the current priesthood as fraudulent. |
| asceticism | practice of strict religious devotion, often self-renunciation of worldly pleasures. |
| Zealots | a Jewish group who focused on Jewish political independence from their Roman oppressors, often engineering assassinations, kidnappings, and Robin Hood-like attacks and thefts on Roman caravans. |
| Samaritans | Samaria was the area north of Judea and south of Galilee in ancient Israel but was destroyed by the Assyrians in 722BC. There were centuries of conflict and hatred between the Samaritans, who considered themselves Jews, and the other Jewish people of the surrounding areas. The Samaritans had their own version of the Pentateuch, along with their own temple on Mount Gerizim. By Jesus’ time the Jews avoided the Samaritans completely (John 4:9), even traveling a long distance around to avoid going through their region. |
| Josephus | (AD 37-100), a Jewish general who surrendered to the Romans in AD 70 and ended up living in Rome, where he wrote several important works including the lengthy *History of the Jewish War* and from whom much of our information about Second Temple Judaism comes. |
| Philo | (20BC-AD50), a highly educated Jewish philosopher in Alexandria, Egypt—the intellectual capital of the world at that time. Philo integrated the Greek philosophical system and methods of interpreting texts with Jewish thought and study of the OT. His extensive writings were influential not only for Jews but also for many early Christian theologians. |
| Epicureanism | Greek philosophy that rejected determinism in favor of free will, finding virtue in living in the present and pursuing pleasure in the form of mental peace and freedom from anxiety. |
| Stoicism | Greek philosophy that found virtue in accepting fate and mastering one’s passions so that one might live in accordance with the logical ordering of the universe. |
| Cynicism | Greek philosophy that rejected conventional desires but found virtue in a simple, independent lifestyle. |
| redemption | the purchase or buying back of something. In the New Testament, often associated with God’s salvation, or purchase, of his people through the death and resurrection of Jesus Christ. |
| Son of God | a messianic title used for Jesus throughout the New Testament. the unique, beloved Son of God, who is not created but who shares the divine identity, who is the final and true arbiter of God’s knowledge and wisdom in the world, the Messiah, who is the fulfillment of all the promises, hopes, and images of God’s saving work in the world, and who exists in a unique father-son relationship with the God of Israel. |
| Apostolic Fathers | the Christian leaders of the next generation after the original apostles. Their writings include letters from Clement of Rome, Ignatius of Antioch, and Polycarp, as well as the *Didache*, which gives instructions about early Christian practice, and the popular *Shepherd of Hermas*, which includes visions, instructions, and allegorical parables. |
| prophets | people filled with the Spirit who spoke words of direction and encouragement (Acts 15:32, 21:10; 1 Cor 14:29-32; Eph 3:5). |
| teachers | those who are skilled in explaining the Scriptures, like Apollos (Acts 18:24-28). |
| elders | those who are responsible for overseeing the church in general, including the preaching of the Word (also see “pastors” and “shepherds”). |
| pastors | those who are responsible for overseeing the church in general, including the preaching of the Word (also see “elders” and “shepherds”). |
| shepherds | those who are responsible for overseeing the church in general, including the preaching of the Word (also see “elders” and “pastors). |
| deacons/deaconesses | those responsible for helping with the practical service needs of the church. |

**Chapter 4**

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| magi | astrologers or wise men from the East who came to worship Jesus as the King of the Jews (Matt 2:1-12). |
| Passover | annual Jewish festival celebrating the sparing of Israel’s children on the night before the Exodus of Israel from Egypt. Passover also began the Festival of Unleavened Bread. |
| Last (Lord’s Supper) | Passover meal that Jesus ate with his disciples before he was betrayed. During the meal, Jesus established a ceremony to remember his body and blood through bread and wine. The church would continue this tradition after his death and resurrection (Matt 26:26-28; 1 Cor 11:17-32). |
| Golgotha | Aramaic for “skull.” The hill where Jesus was crucified outside Jerusalem. |
| Sanhedrin | the top Jewish council that decided matters of Jewish Law. In Jesus’ day, it was made up of seventy-one members from the high priests, elders, and scribes. |
| kingdom of God | the space and time of God’s absolute, just, and good rule over the whole world, where he is present as King, where justice and peace rule, and where evil, pain, and death are vanquished. |
| parables | stories—often allegories, proverbs, short pithy sayings, similes, and metaphors—used by Jesus (and other teachers) to convey truth and, in the Gospels, to separate hearers into those who understand and those who do not. |
| discipleship | the invitation to follow Jesus’ own ultimate example of humility, righteous suffering, and love. |
| Christ | the Greek word for “anointed,” the title used to describe Jesus as set apart by God to be his good king over his people. |
| Messiah | the Hebrew word for “anointed,” the title used to describe Jesus as set apart by God to be his good king over his people. |
| righteousness | wholistic moral uprightness, marked by right relationships of faithfulness and love. Christians become righteous through faith in Jesus Christ. |
| sin | failure to follow God’s moral law or will. Because of sin, humans are separated from God and condemned to eternal punishment, unless they receive his salvation through Jesus Christ. |
| salvation | the act of God by which he saves humans from their sin through the death and resurrection of Jesus Christ. |

**Chapter 5**

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| genre | the category of a certain piece of literature. In the New Testament, books often fall into the genres of Gospel, historical narrative, letter, and apocalypse. |
| bios | Greek and Latin genre of literature centering around one person and his or her actions, with everyone and everything in the story relating back to that one person. The genre of the Gospels grew out of *bios* into its own genre setting Jesus’ teachings and actions into a broader, comprehensive story of the whole world, both human and divine, a story that points forward to its completion. |
| apocryphal gospels | non-canonical stories or collections of sayings about Jesus that often differ qualitatively from our four canonical Gospels. |
| Synoptic Gospels | Matthew, Mark, and Luke—the three canonical Gospels that have a clear literary relationship, often containing stories and sayings that overlap significantly, and likely depending on one another’s writing at some level. |
| Q | a hypothetical collection of Jesus’ sayings that supposedly circulated before the writing of the Synoptic Gospels and explains the shared material between Matthew and Luke that does not also occur in Mark. |
| tetramorph | a combination into one image of the Four Symbols of the Evangelists: Matthew (human), Mark (lion), Luke (ox), and John (eagle). |
| canon tables | beginning at least with Eusebius, a cross-reference system for reading the Gospel stories in dialogue with each other as part of the Fourfold Gospel book. |
| pericope | a self-contained literary unit, normally a story from one of the four Gospels. |
| form criticism | beginning in Old Testament studies in the early 20th century, Form Criticism seeks to identify the different types of literature within the Gospels (parables, wisdom sayings, miracle stories) and speculate on what must have been happening in the Church that would lead people to value and retell these stories. |
| source criticism | Source Criticism seeks to understand the order in which the Gospels were written and how they relate to one another literarily. |
| redaction criticism | beginning in the mid-20th century, Redaction Criticism seeks to understand the editorial activity of the Gospel writers, from which one may understand their theology more clearly. |
| literary criticism | beginning in the late 20th century, Literary Criticism focuses on the Gospels as pieces of literature rather than on how they were written (Form, Source, and Redaction Criticisms), including methods of interpreting Gospel stories, character analysis, and plot/structure analysis. |
| flat characters | characters who do not develop but rather serve as types or stock figures who play a set role. |
| round characters | characters who are multi-faceted and develop throughout the course of a story. |
| reception history | rooted in a greater awareness of each interpreter’s situatedness in his or her own culture, reception history seeks to understand how the New Testament was read in the past, especially before the modern era. |

**Chapter 6**

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| discourse | a block of teaching, of which Matthew uses five in conjunction with narrative sections to structure his Gospel. |
| incarnation | the doctrine that God became human, assuming a human nature, in the person of Jesus Christ upon his conception. |
| catechism | a summary of Christian doctrine used to instruct Christians, often made up of questions and answers. |
| liturgy | a form, structure, or script by which Christian worship may be performed. |
| Lord’s Prayer | the two-part prayer that Jesus uses as an anchoring model, orienting the believer in how to relate to our Father and others in the daily life of faith (Matt 6:9-13; Luke 11:2-4). |
| hypocrisy | external behavioral righteousness lacking a heart connected to God. The opposite of Jesus’ “greater righteousness” (Matthew 5:17-20, 48)—the call to inward purity and wholeness between outer behavior and the heart. |
| kingdom of heaven | Matthew’s unique phrase that means the same thing as “the kingdom of God” in terms of its referent – God’s now and future reign – but is different in terms of connotations. Matthew likes to describe God’s reign as “of heaven” because this evokes the idea of the strong contrast between the kingdoms of this world and God’s heavenly kingdom yet to come. |
| Modalism | an early heresy in which the three persons of the Trinity are not three distinct person but three *modes* by which God reveals himself. |
| Docetism | an early heresy in which Jesus only *appeared* to be a human. |
| Great Commission | the story of Jesus authorizing his disciples to make disciples of all the nations of the world (Matthew 28:18-20) |

**Chapter 7**

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| Son of Man | Jesus’ self-designation that alludes to Daniel 7, portraying himself as God’s anointed King sent to reign forever. |
| apocalypse | a literary genre in which images and metaphors are used not for the purpose of straightforward teaching but to describe the paradox of God’s work in the world, separating hearers into two groups—those who understand and those who do not. |
| cataphatic theology | theology focusing on affirmations about God. |
| apophatic theology | theology focusing on the unknowability of God. |
| ransom theory of atonement | the theory that understands that Jesus’ death is a payment that satisfies the debt that humanity owes due to sin and that Jesus’ death frees and breaks the bonds of humanity’s enslavement. |
| Transfiguration | the story about when Jesus takes Peter, James, and John onto a mountain, becomes radiant, speaks with Moses and Elijah, and is declared the Son of God (Matt 17:1-8; Mark 9:2-8; Luke 9:28-36). |
| Christology | the study of the person and work of Jesus Christ. |
| Shema | the confession from Deuteronomy 6:4 that “the Lord our God is one,” which Jesus reiterates as the greatest biblical command (Matt 22:35-40; Mark 12:28-31; Luke 10:25-28). |

**Chapter 8**

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| General Letters | the seven letters of the New Testament, sometimes called “Catholic” (universal), that are addressed to Christians in general, rather than to a specific church: James; 1 and 2 Peter; 1,2, and 3, John; and Jude. |
| mimesis | a literary term referring to a literary work or aspect of a literary work imitating another (e.g. Luke’s presentation of Jesus imitating the OT presentation of Israel). |
| Magnificat | Mary’s lyrical response to Elizabeth’s prophetic blessing (Luke 1:46-55), a song of praise rich with theological tones and foreshadowing. The Magnificat developed as a very important part of Christian worship, used in many parts of the Church’s various liturgies. |
| Apostles’ Creed | a statement of faith used by many Western churches first introduced in the 8th century. |
| Marcionism | an early heresy, beginning in the 2nd century with Marcion, that creates a duality between the evil physical world and the good spiritual world (similar to Gnosticism) and also differentiates between the God of the OT and the God of the NT. Marcion created his own canon, denying the entire OT, using his own gospel (similar to Luke’s Gospel), and only using Pauline epistles. |
| Gnosticism | an early and varying heresy normally centering around a stark duality between the evil physical world and the good spiritual world, as well as presenting salvation as only being found through special knowledge (*gnosis*). |
| physiognomy | the Greco-Roman cultural practice of judging someone’s character based on their physical features. |
| Novationism | an early heresy, similar to Donatism, following Novation beginning in the 3rd century that held a rigorous, purist view of the church, denying communion for anyone who had denied Christ or offered a pagan ritual sacrifice. |
| Donatism | an early heresy, similar to Novationism, beginning in the 4th century, that held a rigorous, purist view of the church, denying the validity of the sacraments as administered by those who had denied Christ by giving into persecution. |
| Haggadah | “story” or “telling” in Hebrew, the liturgy mean to set forth the order and meaning of the Passover meal. |
| Nicean-Constantinopolitan Creed | the 381 AD revision of the original 325 AD Nicene Creed, affirming orthodox, Trinitarian theology. |
| Ascension | the story of Jesus ascending into heaven in front of his disciples as his last time physically on earth (Luke 24:40-53; John 20:17; Acts 1:6-11; Rom 8:34; Col 3:1; 1 Pet 3:22) |

**Chapter 9**

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| the Beloved Disciple | the referent for the author of John’s Gospel (John 13:23; 18:15-16; 20:4, 8), likely either John’s own self-abasing, even somewhat humorous, self-referent or an affectionate name given to him by his own disciples. |
| amphibologia | communication that is double in meaning, a phrase that simultaneously means more than one thing. |
| Feast of Booths | Jewish festival in which Jews celebrated the harvest and remembered the booths/tents they lived in after their escape from Egypt. |
| Feast of Dedication | Jewish festival in which Jews celebrated their recapturing of the Temple during the Maccabean period (today called Hanukkah). |
| Vulgate | the late 4th century Latin translation of the Bible made by Jerome, which became the official Bible used by the Roman Catholic Church. |
| Seven Signs of John | the seven miraculous signs of Jesus pointing to his being sent by God with divine power on earth, as recorded in John’s Gospel: water to wine (John 2), healing of the nobleman’s son (John 4), healing of the lame man (John 5), feeding of the 5,000 (John 6), walking on water (John 6), healing of the man born blind (John 9), raising of Lazarus (John 11). |
| Upper Room Discourse | Jesus’ teaching of his disciples the core truths of the Christian faith during the Passover meal (John 13-17), centering upon sacrificial love and relational unity. |
| High Priestly Prayer | Jesus’ prayer at the end of the Upper Room Discourse (John 17:1-26), in which he asks his Father to protect his disciples and to create among them a unity mirroring the unity of the Father and Son. |
| filioque clause | the clause, meaning “and the Son” (*filioque*), added to the Nicene-Constantinopolitan Creed referring to the Spirit’s being sent by both the Father *and the Son*. The clause was affirmed by the Western church but rejected by the Eastern church, serving as a key part of the major split between the Roman Catholic and Eastern Orthodox churches in the 11th century. |
| gematria | an ancient practice of finding connections between numbers and names, where the numeric value of words is calculated, seeing symbolic significance in the connection. |

**Chapter 10**

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| Pentecost | the Jewish harvest festival (Exod 34:22; Num 28:26; Deut 16:10) on the fiftieth day of Passover, during which the Holy Spirit came upon the Apostles, causing them to preach in the languages of those gathered for the festival (Acts 2:1-41). |
| Hades | the Greek idea of the realm of the dead. In the New Testament, Hades is often synonymous with Hell. |
| continuationism | the belief that miraculous signs, like those experienced in Acts, continue into the present age without compromising the salvation-historical importance of the signs recorded in Acts. |
| cessationism | the belief that miraculous signs, like those experienced in Acts, were reserved for the apostolic age, a period in salvation-history in which God worked amazing feats that served as sign-posts for the inauguration of the age of the Spirit. |
| martyr | Christians who die because of their witness to the truth of Jesus Christ as God’s Messiah through whom salvation comes. |
| circumcision | in Judaism, the removing of the foreskin of the penis, symbolizing the covenant between Yahweh and Israel. |
| the Jerusalem Council | an early church meeting between messengers from the church in Antioch (Paul, Barnabas) and Jerusalem (James), as well as the apostles (Peter), in which they decided what should be required of Gentile converts, concluding that Gentiles should not be burdened with the law of Moses but should abstain from certain things that might cause Jewish believers to stumble (Acts 15:1-35). |
| the Areopagus | a rock outcrop that sits just below the Acropolis in Athens, where the council of the Areopagus met in order to govern the city and to discuss philosophical ideas (education, morality, foreign cults, etc.) and where Paul preached to philosophers (Acts 17:16-34). |

**Chapter 11**

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| Roman citizenship | a status of political and legal privilege, only available to free people (not slaves). Citizenship was given if both parents were Roman citizens, but could also be granted by generals and emperors. Male Roman citizens were given several privileges and protections that were defined by the Roman state, while Roman women experienced a more limited range of privileges. |
| Union with Christ | Paul’s theology of being joined to Christ (“in Christ,” “with Christ,” “through Christ,” etc.), best understood through four images: 1) Union refers to a profound spiritual connection to Christ through mutual indwelling by the Spirit, 2) Participation refers to sharing in the key events of Christ’s narrative, such as his suffering, death, burial, resurrection, ascension, and glorification, 3) Identification refers to shifting our allegiance from Adam and the realm of sin and death to Christ and his realm of righteousness and peace, and 4) Incorporation refers to being members together in a corporate entity shaped by Christ. |
| New Perspective on Paul | a view popularized by scholars like E.P. Sanders, J.D.G. Dunn, and N.T. Wright that critiques the typical Protestant approach to Paul’s view of Judaism. For these scholars, Judaism was not a “salvation-by-works” religion, but rather relied on God’s grace. The problem with law-keeping Jews in Paul’s day was that the law identified them as God’s people, which was a source of pride and boasting. Therefore, Paul’s critique of such Jews is more about how to identify the people of God—they are identified by faith in Christ and by having the Spirit, not by keeping the Law of Moses. |
| systematic theology | the study of biblical teaching on a range of different topics. |

**Chapter 12**

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| exegesis | the study of a biblical text with the intent to understand its meaning. |
| expiation | the removal of guilt from the sinner through a sacrifice, such as the scapegoat on the Day of Atonement (Lev 16:20–22). |
| propitiation | the redirection of God’s wrath away from the sinner toward a sacrificial animal. |
| eschatology | the study of the end times. |
| justification | God’s declaring of a person to be righteous and thus in right relationship with him, achieved by the sacrifice of Jesus, which is received by faith (Rom 3:21-26; 4:1-8). |
| faith | a relational disposition of trust and confidence in God or Christ, can also refer to a belief in a certain propositional truth. |
| atonement | a sacrifice made for sin. |
| doxology | a written or spoken expression of praise to God. |
| amanuensis | a trained scribe who would often write dictated letters at the direction of others. |

**Chapter 13**

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| cruciformity | a way of living, thinking, and relating that is shaped by the cross (1 Cor 1:18). |
| head coverings | In the Mediterranean region, women’s hair was often an object of lust, so married women were expected to cover their hair. This was especially the case for Jewish women, while wealthy Roman women would sometimes want to show off their expensive hairstyles. In 1 Cor 11:1-16, Paul encourages women to cover their hair in worship, a cultural application symbolizing godly attitudes and relationships. |
| apostasy | the rejection or abandonment of one’s faith. |
| spiritual gifts | gifts or abilities given by the Holy Spirit for the benefit of the whole church and not necessarily miraculous in nature (though some are). |
| the body of Christ | a Pauline metaphor used to express the unity and diversity of the diverse parts of the church that make up one unified whole (1 Cor 12:12-26). |
| heresy | false teaching that deviates from official doctrine. |
| Manicheaism | an ancient religion beginning in the 3rd century that required a strict asceticism based on dualistic cosmology and interpreted the resurrection as only a freedom from sin, not as bodily in nature. |

**Chapter 14**

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| the Four Letters to the Corinthians | if Paul’s four letters to the Corinthians are labelled A, B, C, D, then B = 1 Corinthians and D = 2 Corinthians, while A and C are lost. |
| super-Apostles | outwardly impressive and skilled teachers who taught a different Jesus and gospel from what Paul taught (1 Cor 11:4). |
| monasticism | an ascetic way of life beginning as early as the late 3rd century that centers upon renouncing worldly and external pleasures for whole-life devotion to the spiritual life. |
| Roman triumphal processions | victory marches led by a conquering general or emperor with the defeated leaders brought behind, bound and sometimes naked, to be mocked and abused by the crowd and often executed at the end. |
| pesher | an ancient Jewish commentary on parts of the Old Testament, many of which were discovered in the Dead Sea Scrolls. |
| the Third Heaven | the highest segment of the heavenly realms, according to Paul’s cosmology, which he references in recounting his out-of-body experience (2 Cor 12:1-7a). |
| thorn in the flesh | a personal physical ailment, moral weakness, or spiritual problem that Paul understands to be a “messenger of Satan” that torments him. He asks God to remove it from him. When he does not, Paul learns that his own weaknesses and sufferings allow Christ’s power to shine (2 Cor 12:7a-10). |

**Chapter 15**

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| dissimulatio | a pretend argument being used to teach a lesson. |
| circumcision party | some of Paul’s opponents in Galatia, who insisted that all believers become circumcised, whether Jewish or Gentile, and refused to have fellowship with uncircumcised Gentiles, even though they all believed in Christ. |
| works of the Law | works, like circumcision, done by Jews both to obey the Law and also to serve as identity markers showing covenant membership in Israel. Paul emphasizes in Galatians that only faith in Christ—not works of the Law (whether human performance or identity)—can make someone right with God. |
| curse of the Law | the condemnation which falls upon all who rely on the works of the Law because everyone fails to keep the Law (Gal 3:10-11). |
| elements of the world | in Greek, *stoichiea*, weak and worthless cultural forces or entities that exist among any culture from which God has sent Christ to redeem his people from out of their bondage (Gal 4:4-6). |
| Abba | Aramaic word for “father” used by Jesus (Mark 14:36), Paul (Rom 8:15; Gal 4:6), and other early Christians to refer to God the Father. |
| fruit of the Spirit | the characteristics of a believer’s life when walking by the Spirit: love, joy, peace, patience, kindness, goodness, gentleness, self-control (Gal 5:22-23). |
| the Law of Christ | Paul’s play on the term “law” that refers to love in action (Gal 6:2), as Jesus sums up the entire Law of Moses in loving God and loving your neighbor (Matt 22:34-40). |
| Nicene Creed | an early Christian statement of belief written at the Council of Nicaea in 325 AD, laying out the orthodox understanding of the relationship between God the Father and God the Son. |

**Chapter 16**

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| pseudonymity | the practice of writing a literary work under a false name, often taking the name of a famous historical figure. |
| predestination | the doctrine that events are predetermined by God. |
| Captivity (Prison) Letters | Pauline letters written while Paul was in prison: Ephesians, Philippians, Colossians, 2 Timothy, and Philemon. |
| ecclesiology | the study of the church itself along with its structure. |
| spiritual warfare | the Christians’ battle against the spiritual forces of darkness (Eph 6:10-12). |
| the armor of God | Paul’s image, based on the Roman soldier’s armor, to express the gifts given to Christians to combat the spiritual forces of darkness: the belt of truth, the breastplate of righteousness, the sandals of peace, the shield of faith, the helmet of salvation, and the sword of the Spirit—the word of God (Eph 6:13–17). |

**Chapter 17**

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| Imperial (Praetorian) Guard | an elite group of Roman soldiers. |
| kenosis | the belief that Jesus gave up his divinity when he became human—stopped being God in order to be man (Phil 2:7). |
| Participation with Christ | the doctrine that Christians are connected to Christ through faith and share not only in his righteousness and resurrection but also in his sufferings and death. |
| conversion narrative | an autobiographical story of how someone came to see the world differently. |

**Chapter 18**

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| Arianism | an early heresy, beginning with Arius in the 4th century, that denies the divinity of Christ by understanding him to be the highest created being. Arianism was condemned by the Council of Nicaea in 325 AD but continued to thrive until the Council of Constantinople in 381 AD. |
| the Colossian heresy | a range of spiritual and religious practices that seem to combine Jewish and pagan elements, either a religion or philosophy unique to Colossae or simply a mishmash of religious and spiritual practices that existed in Colossae at the time. |

**Chapter 19**

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| archangel | an angel with some level of authority over other angels. |
| rapture | the belief that believers will be taken from the world, leaving unbelievers behind, in the end times. |

**Chapter 20**

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| the Day of the Lord | the future fulfillment of Jesus’ judgment of the world, anticipated by the OT expectation of God’s future intervention into human history for judgment and salvation (e.g., Isa 2:1-4:6; Jer 46:10; Ezek 30:2-3). |
| the man of lawlessness | people who have left the community of believers (2 Thess 2:3-7), described with Old Testament imagery (Isa 14:12-14; Ezek 28:2; Dan 6:7). |

**Chapter 21**

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| the Pastoral Letters | Paul’s letters to individual church leaders rather than churches themselves: 1 Timothy, 2 Timothy, and Titus. |
| universalism | the belief that all people will ultimately go to heaven even if they don’t repent and believe in Jesus. |
| overseers | men who live exemplary Christian lives—both within the Christian community and outside it—and hold the responsibility of teaching the congregation. |
| the last days | the period between Jesus’ ascension and his eventual return (1 Thess 3:1). |
| inspiration | the belief that Scripture, while authored by humans, consists of God’s own words given to teach, rebuke, correct, and train (2 Tim 3:16). |

**Chapter 22**

**Chapter 23**

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| substitutionary atonement | the doctrine that Christ takes upon himself through his death the legal penalty that has been rightly declared over sinful humanity. |
| tabernacle | a portable tent that acted as the most important place of worship for Israel before the Temple in Jerusalem because it housed the ark of the covenant, where God’s presence rested among the Israelites. |
| Levitical priesthood | the commission of male members of the tribe of Levi between the ages of 25 and 50 to serve God in the tent of meeting (the tabernacle) as priests reserved for that task (Num 8:24-25). |
| deliberate sin | the conscious, deliberate, and permanent rejection of Christ (Heb 10:26-31). |

**Chapter 24**

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| encyclical | a letter written to be copied and sent to various audiences. |
| paraenesis | writing meant to exhort hearers toward growth in virtue and character. |
| sage | a teacher of wisdom. |
| wisdom literature | ancient or biblical literature generally focused on moral living, virtue, and the meaning of life, like Proverbs and Ecclesiastes. |
| orthodoxy (orthodox doctrine) | correct and right mental belief. |
| orthopraxy | correct and right living. |
| Jesus Traditions | oral traditions about Jesus, widespread before they were utilized in the writing of the Gospels. |

**Chapter 25**

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| elect | chosen and set apart for a special covenantal relationship with God, like Israel under the Mosaic covenant. |
| Monophysitism | early Christian heresy that understands Christ to have only one nature—divine—rejecting the Council of Chalcedon. |

**Chapter 26**

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| deification | the belief that believers become like God in sharing fellowship with him in a profound sense. |

**Chapter 27**

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| limited (definite) atonement | the belief that Jesus did not die sacrificially for everyone but only for the elect. |
| annotations | a list of short notes that explain phrases or verses in an isolated manner. |
| antichrist | those who have turned away from the truth of the gospel and now oppose Christ and his people (1 John 2:18). |

**Chapter 28**

**Chapter 29**

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| Idealist View | the view of Revelation that understands it to address timeless spiritual truths about the nature and purposes of God. |
| Futurist View | the view of Revelation that understands it to predict the imminent end of time and inauguration of a millennial age. |
| Church Historical View | the view of Revelation that understands it to address events throughout history up to and including the present day. |
| Preterist View | the view of Revelation that understands it to primarily address its own day, with almost no future reference at all. |
| wormwood | a bitter herb that can poison water and is associated with the Exodus plagues. |
| the Millennium | the thousand year reign of Christ (Rev 20:1-8), variously interpreted and represented by the views Amillennialism, Premillennialism, and Postmillennialism. |
| Amillennialism | the eschatological view that the thousand-year reign is a symbol for the current period of the church. |
| Premillennialism | the eschatological view that the thousand years is a period beginning with the return of Christ, but the period can be taken as a literal thousand years or as an undefined era. |
| Postmillennialism | the eschatological view that the thousand years either literally or figuratively refers to a period before the return of Christ in which all the nations will be converted. |

**Chapter 30**