

Appendix 1

Glossary Plus of Terms

This is a “Glossary Plus” of terms used in this book. It is intentionally more than just definitions, but rather helps to explain some of the foundations of the book itself, organized alphabetically by word and phrase, rather than by chapter topic. Entries here appear in the book **Index** in boldface.

Words within a definition that are **bold** are cross-references to separate entries.

613 laws, rules, commandments, *mitzvot* (plural of *mitzvah*). Refers to all of the commandments of the Law of Moses found in the **Torah**, or Five Books of Moses (Genesis, Exodus, Leviticus, Numbers, Deuteronomy). Their enumeration is typically attributed to **Maimonides**, though others also numbered them prior to him. There are 365 negatives (e.g., “do not steal”) and 248 positives (e.g., “love your neighbor”). The sages also divide them into three categories: those that are logical and make sense (e.g., not committing murder), those that sustain or testify to the faith (e.g., keeping the Sabbath), and those that seem to defy logic and common sense (e.g., Numbers 19:1-22). All are binding nonetheless, though all are subject to interpretation and elucidation by the **Oral Law**. Christians, when they learn of these, often dismiss them as “mere legalism,” but that is a serious misunderstanding of their purpose and application.

Abenezra. Abraham ibn Ezra, circa 1089–1167. Also known as Abenezra. Spanish rabbi and brilliant expositor of Scripture.

Abram/Abraham. God changed the name of Abram, “exalted father,” to Abraham, “father of nations,” in Genesis 17. Husband of **Sarai/Sarah**. See Chapter 13, “Covenant – Abraham.”

Acolyte. One who assists the **celebrant** in the performance of the **liturgy**.

Ad Hominem. A form of **misdirection**, by attacking the motives or character of an opponent, or appealing to the emotions of the listener, rather than focusing on the opponent’s position, argument or logic.

Adiaphora. Translates as “matters of indifference” or “indifferent things.” A term from Greek **Stoic** philosophers to refer to things that were morally neutral. In

Christian usage, typically refers to things neither required nor forbidden by Scripture.

Adonai. See also **Hashem**. One of the three most common names for God in the Old Testament; the others are **Yahweh** and **Elohim**. **Adonai** means “lord,” and in most Bible translations into English is rendered “Lord” (uppercase *L*, lowercase *ord*). **Yahweh** is an English pronunciation of the Hebrew letters YOD-HEY-VAV-HEY, יהוה, sometimes also pronounced “Yehovah” or “Jehovah.” Many Jews do not say this Name aloud, out of respect and in order never to “take it in vain.” In prayer, they substitute “Adonai” anywhere “Yahweh” appears in prayers or Scripture, and in daily conversation they substitute “Hashem” (the Name) rather than, say, “God.” Similarly, they write “G-d” rather than write out God’s Name. Yahweh is usually rendered “LORD” in English translations (uppercase *L*, small-caps *ORD*). **Elohim** is another common name for God (and gods) in the Old Testament. Usually rendered “God” in translations. When used as such, it is with a singular verb, though the suffix *-im* is plural. When it refers to other gods, it takes a plural verb.

Agape. Love. From the Greek ἀγάπη, *agápē*. Distinguished from three other common terms for love, *eros*, *philia* and *storge*, the first of which refers to romantic desire and affection, the second to love for family and close friends, and the third to fondness that arises between acquaintances. “Agape” is a relatively uncommon word for “love” in Greek, though the verb form was used to translate the Hebrew word for love, אהב, *ahav*, in the **Septuagint**. The **New Testament** uses it to denote a love that is less of a feeling than an intentional action for someone else’s blessing or well-being, including most especially God, neighbor and even enemy. It is the word used almost exclusively for love by Jesus, Paul and others. The King James Bible renders this word as *charity*.

Agnostic. Literally “not knowing.” In modern usage, an agnostic is unconvinced whether God exists or not, or believes such existence is unknowable. Apparently coined by T. H. Huxley, who said, “I took thought, and invented what I conceived to be the appropriate title of ‘agnostic’ ... antithetic to the ‘gnostic’ of Church history, who professed to know so much about the very things of which I was ignorant.” From *Science and Christian Tradition*, Forgotten Books, 2010 (originally published 1889), p. 239. See also **Atheist**, **Deist** and **Theist**.

Ahav. Love. From the Hebrew אהב, *ahav*. Also the root of *haver* and *haverim*, denoting intimate friend and friends, as well as study partners in a *yeshiva*.

Alexander the Great. (356–323 B.C.) Greek military ruler who conquered Northern Africa, the Middle East (including Israel and Judea) and the Mediterranean. He was a pupil of **Aristotle**.

Alfred North Whitehead. (1861–1947) English philosopher and mathematician. Co-author of the famous *Principia Mathematica* with Bertrand Russell, who had been one of his students.

All the law and the prophets. An expression that refers to all of the parts of the **Old Testament** (see also **Tanakh**) that give instruction: both the *mitzvot*, or commandments, and the exhortations of the prophets, as they spoke for God.

All things depend on one thing. An ancient grammatical form used to highlight something as extremely important. May be meant literally, but may also be meant simply to draw close attention to a point being made. Used by Jesus about the **Law and the Prophets**, by the **Talmud** about the Second Commandment, and by **Rashi** about circumcision, among others.

Allah. “The God.” An Arabic word related to the Hebrew **Elohim**, used by Muslims to refer to God, but also by some Arabic-speaking Christians and Mizrahi Jews.

Altar Book. A service book used on the altar table in liturgical churches, such as Roman Catholic, Methodist, Anglican, Lutheran and so on, and containing orders of service for prayer, Communion, baptism, marriage, ordination and the like. Each of these services, in turn, consists of instructions for liturgy, Scripture passages and prayers.

Anabaptists. Rebaptizers. A group of Protestant Christians that arose in Europe in the 16th century, and that insisted baptism be restricted to adult believers who make a profession of faith in Jesus. They did not recognize infant baptism as valid since infants cannot profess faith in Jesus. Thus they rebaptized anyone who had been baptized as an infant but as an adult was willing to profess faith. They had many other distinctives in their manner of life as Christians. Modern-day Baptists descend from this movement, though there have been many divisions and differences in these groups.

Anglican. Churches related to or “in communion” with the Church of England. Originally begun about A.D. 597 by St. Augustine of Canterbury, but separated from the Roman Catholic Church by King Henry VIII in 1534. Today a worldwide church of over 70 million with the majority of its members in Africa and Asia. The third-largest Christian denomination in the world, after the Roman Catholic and Eastern Orthodox Churches.

Anglo-Catholic. A “stream” within the Anglican Church whose worship and theology is closely aligned with that of the Roman Catholic Church, but is not under its authority.

Animus. From a Latin word meaning “intention,” or “inclination,” but more commonly means having ill-will or a negative attitude toward another person.

Apocrypha. Also called *pseudepigrapha* or “intertestamental” literature. A set of books written after the Old Testament and before the New Testament. Various regarded as being inspired by God or not, and therefore included or not, in the Bible. The Roman Catholic Church includes them within its Old Testament. Anglicans and others include them but in a separate section and consider them worthy of study, but not “inspired.” Many Protestant churches exclude them from their Bibles.

Apollo. The Greek god of healing, light, music, poetry, and prophecy. Son of Zeus and Leto. Guided an arrow shot by Paris into the heel of Achilles, thus

killing him. Achilles' mother Thetis had held him by his heel and dipped him in the river Styx to give him immortality, but his heel had not gotten wet, making him vulnerable. See the section on baptism in "More on Magical Thinking," in Chapter 12, *Obedience and Love*.

Apollos. One of the early Christian leaders and teachers. From Acts 18:24-25: "...a Jew named Apollos, an eloquent speaker who knew the Scriptures well, had arrived in Ephesus from Alexandria in Egypt. He had been taught the way of the Lord, and he taught others about Jesus with an enthusiastic spirit and with accuracy." Also mentioned in 1 Corinthians and Titus.

Apostle. Someone who is sent, including Jesus in Luke 10:16. Also refers explicitly to the twelve disciples of Jesus, to the 70 disciples He sent out (Luke 10:1), as well as to Paul and some others, such as Andronicus and Junia (Romans 16:7). Also used more broadly to refer to someone who starts new churches, or leads those who do.

Apostles Creed. Probably the first of the three most accepted statements of theology of the Christian Church, including the **Nicene Creed** and **Athanasian Creed**. It is dated in its earliest form to the second century. As such, it does not address some of the later theologies that developed in the Church, including those asserting the divinity of Christ and the Holy Spirit. In that way, it is less of a theology fabricated into Concepts, and more a weaving together of verses and parts of verses from Scripture.

Apostolic Authority/Succession. The concept that the original apostles had spiritual authority given to them by Jesus, and that this authority can be passed on or conferred to succeeding generations of leaders in the Church, by the laying on of hands for ordination. This is particularly held by those churches that consider themselves in the "unbroken apostolic succession" of bishops from St Peter and the Apostles. Roman Catholic, Eastern Orthodox, Oriental Orthodox, Anglican and some Lutheran churches hold this view, among others. The sentence in the Nicene Creed, "We believe in one holy and catholic and *apostolic* Church...", refers to this concept. Most non-Anglican Protestants do not hold this view. See also **Apostle**.

Apostolic Succession. See **Apostolic Authority/Succession**.

Aquinas, Thomas. (1225–1274) One of the fathers of the Church. Aquinas predated the Protestant Reformation, and by most any measure was among the most brilliant people who ever lived. His writings are widely respected by both Protestants and Roman Catholics. Even the Eastern Orthodox Church has commended parts of them (in particular they agreed with his thinking on **Transubstantiation** and said so in a letter to the Roman Catholic Church).

Aramaic. The common language of the people of Judea at the time of Jesus, along with Greek. Only the more educated Jews of that day knew Hebrew. Thought to be a dead language until its rediscovery among Kurdish Jews in the 19th and 20th centuries. See *My Father's Paradise* in the Bibliography.

Argument from ignorance. A fallacy in informal logic where something is proposed to be true because it hasn't been proven false. "Ignorance" in this

context means “absence of evidence to the contrary.” Conspiracy theories typically use this kind of assertion, and when opponents of their theories ask for *proof* of the conspiracy, they say the *absence of evidence* is proof of how good the conspirators are. They say that since we can’t prove there is no conspiracy, it must be real. Similarly, if someone asserts that all of the original New Testament documents were without error, or dyed pink, this is an argument from *absence of evidence*. It’s true that I can’t *disprove* that the original New Testament documents were all pink, but that doesn’t prove the person who insisted they *are* pink is right. See also **Infallible** and **Inerrancy of Scripture**.

Argumentum ad ignorantiam. See **Argument from ignorance**.

Arianism. A theology attributed to Arius (~A.D. 250–336), which says the Son of God (Jesus Christ) is not equal to the Father, but subordinate to, and created by, the Father. Based on John 14:28, “*I am going to the Father, who is greater than I am.*” Arius was deemed a heretic for this doctrine, later cleared, then (after his death) deemed a heretic once again. The issue of the relative status of Father, Son and Holy Spirit was a matter of intense debate. In A.D. 393, Gregory of Nyssa complained that you couldn’t go to market or baths without getting into an argument about Trinity. By 493 the debates were over and the equality of the Father, Son and Holy Spirit had been made the settled doctrine of the Church.

Aristotelian. Following the teachings and worldview of **Aristotle**.

Aristotle. (384–322 B.C.) Greek philosopher and student of Plato. Also the teacher of **Alexander the Great**, whose military campaigns Hellenized Africa, the Mediterranean worlds and the Middle East. That is, the Greek worldview became the dominant worldview of the lands Alexander conquered, including Israel and Judah. Aristotle’s writings cover many subjects, including physics, metaphysics, poetry, theatre, music, logic, rhetoric, linguistics, politics, government, ethics, biology and zoology. Together with Plato and Socrates (Plato’s teacher), Aristotle is one of the most important founding figures in Western philosophy. His writings were the first to create a comprehensive system of Western philosophy, encompassing morality and aesthetics, logic and science, politics and metaphysics.

Ark of the Covenant. A chest made of acacia wood and gold, used to hold the tablets of the Ten Commandments. See Exodus 25.

Ark, for Torah scroll. A cabinet in a synagogue specifically for the storage and safekeeping of the scroll of the Torah. Also called *Aron Kodesh*, from the Hebrew for “holy ark,” a reference to the **Ark of the Covenant**.

Asimov, Isaac. (1920–1992) Science-fiction writer, professor of biochemistry, and one of the most prolific authors of all time, having written or edited some 500 books on a huge range of topics, including math, science, and his own guide to the Bible. Humanist. Originator of the **Three Laws of Robotics**.

Athanasian Creed. The last of the three most commonly accepted statements of theology of the Christian Church, including the **Nicene Creed** and **Apostles Creed**. The author and origin of this creed are unknown, except that it is unlikely

to have been written by the author whose name it bears, Athanasius. It is probably from the 5th or 6th century A.D., and contains language from Augustine's *On the Trinity* (A.D. 415). A rhythmic, thorough, strong declaration of Trinity, asserting the equal divinity of Father, Son and Holy Spirit, their being of the "same substance" (*homoousios*), and their being separate Persons. It also declares the necessity of holding the "Catholic Faith ... whole and undefiled," and says of anyone failing to do so "without doubt he shall perish everlastingly."

Atheist. A-theist, literally "not theist," from Greek *atheos*, literally, "without god," meaning someone who does not believe in God (or gods, or divine beings, or the supernatural). See also **Agnostic**, **Deist** and **Theist**.

Atom. The smallest subunit of an element (such as iron, hydrogen, uranium), consisting of a nucleus with one or more protons (and zero or more neutrons), surrounded by one or more electrons. Neutrons and protons are themselves made up of subunits called quarks. See also **Subatomic particle**.

Augustine of Hippo. (A.D. 354–430) Bishop of Hippo. One of the most influential theologians of the Church, revered by Roman Catholics, the Eastern Orthodox and Protestants (especially Calvinists) alike. Developed the concepts of original sin (after Paul, and Irenaeus) and just war, and wrote extensively on grace, salvation and predestination. His writings attacked many heresies, including Donatism, Arianism, Manichaeism and Pelagianism. His most famous works include *Confessions*, *The City of God*, *On Christian Doctrine*, *On the Trinity* and *The Retractions*.

Autograph (of Scripture). Refers to the original document the author wrote, whether of Scripture or any other form of writing. In theology, refers specifically to the original manuscript of any book of the Bible. Those who believe in biblical inerrancy assert that such manuscripts are without error. Other versions of this claim would assert inerrancy in matters of faith and morals, but not necessarily grammar, history or science. See also **Inerrancy of Scripture**.

Baptism. An enormous topic that will only be touched on here. At its core, baptism is a symbolic washing, rooted in the Jewish *mikvah* (ritual cleansing bath), and the baptism that John the Baptist (hence his name) offered to repentant Jews. But among Christians, it signifies both the washing away of sins, and entrance into membership in the Church—not a denomination or local church, but the very Body of Christ, the entire fellowship of His followers in all places throughout all time.

It is done with water. Beyond this simple common element, there is enormous range and difference across the denominations as to how it is done. Even this simple element is sometimes missing. Some churches baptize without water by the laying on of hands. Others do not require baptism at all. Of those that baptize with water, some do so by full submersion in water, some with the person clothed and others with them naked (normative until the Middle Ages), some by pouring, sprinkling or partial immersion; some will baptize infants, and some only adults who profess faith in Jesus. Some require certain words be used without fail.

Baptism, Eucharist and Ministry – Faith and Order Paper No. 111 from the World Council of Churches, meeting in Lima, Peru in 1982, attempted to draw together the many denominations and streams of Christendom and find agreement or common ground on Baptism, Eucharist and Ministry. Much agreement was accomplished, though in many ways it remains more theory than practice. At its conclusion, it urged all churches to recognize as valid baptisms done in other denominations, so long as they were done with the intention to baptize, and were Trinitarian in form; it also said baptism can be done only once. This was a positive step, though it does illuminate how seriously we have been distracted by differing Concepts, and our disputes over them, rather than reaching the world Jesus sent us to, to tell about the Gospel.

Baptist church. Christian churches and denominations that came out of the Anabaptist movement. Anabaptist literally means “re-baptizer” and refers to churches that reject the validity of infant baptism, and require an adult profession of faith in Jesus before baptism can occur. Beyond this common trait, there is wide variety in how various Baptist denominations and independent churches are organized, and in what they believe.

Bar Kochba, Simon. (c. 50–135 A.D.) Jewish leader of a revolt against the Roman Empire in A.D. 132. Established an independent Jewish state, which lasted three years, then was reconquered by the Romans. A contemporary, Rabbi Akiva, had declared him the Messiah and renamed him from “ben Kosiba” to “bar Kochba,” meaning “son of a star,” from Numbers 24:17, “A star will rise from Jacob; a scepter will emerge from Israel.” After the fall of his government, rabbinical writers began referring to him as *Simon bar Kozeba*, which means “Son of Lies.”

Bar mitzvah. See also *Bat mitzvah*. The “coming of age” ritual when a Jewish boy reaches 13. The term means “son of commandment” and signifies that the boy is now spiritually responsible for his own actions. His parents were responsible until this time. After *bar mitzvah*, the boy is allowed to participate in ritual, read Torah, and be numbered as one in the making of a *minyan* (ten adult Jews necessary for public prayer).

Barth, Karl. (1886–1968) Swiss theologian widely regarded as one of the most important and capable since Thomas Aquinas, but in the “Reformed” tradition; an interpreter of Calvin’s doctrine of election, with a focus on the sovereignty of God. Usually pronounced “bart.”

Bat mitzvah. “Daughter of commandment.” See *Bar mitzvah*. Basically the same except that it refers to girls.

Begotten, Only. From the Greek *monogenēs*. *Mono-* means “single” or “only”; *-genēs* means “originated” or “born” from. Same root as “Genesis” and “genetics.” Much theological ink has been spilled on just what this word means in John 3:16, and whole denominations have sprung up because of differing Concepts about it.

Berit milah. “Covenant of circumcision.” From Deuteronomy 10:15-16. מילה מברית, *berit*, the Hebrew word for “covenant,” also means “to cut.” See also *Bris*.