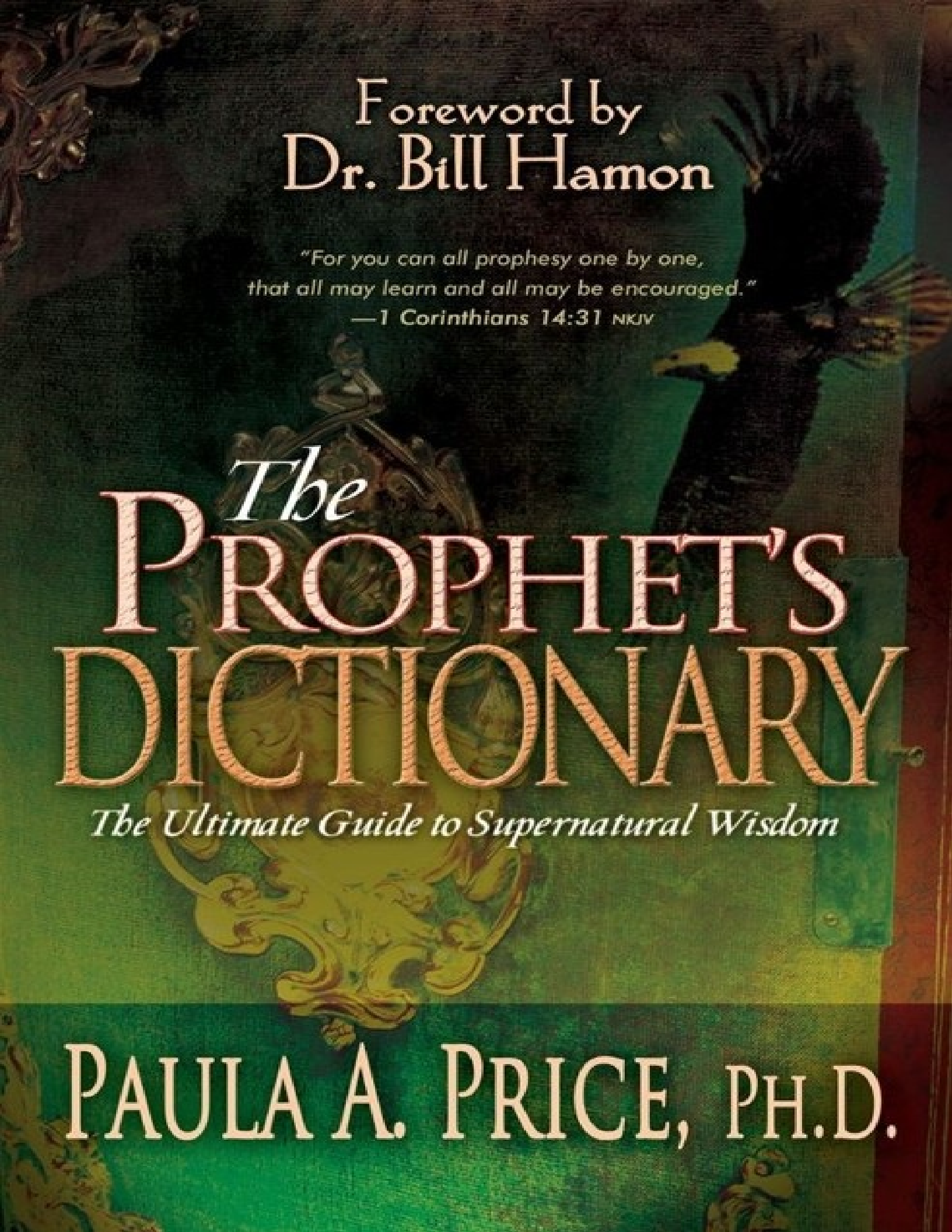

Foreword by
Dr. Bill Hamon
"For you can all prophesy one by one,
that all may learn and all may be encouraged."
—1 Corinthians 14:31 NKJV
The
PROPHET'S
DICTIONARY
The Ultimate Guide to Supernatural Wisdom
PAULA A. PRICE, PH.D.

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Praise for The Prophet's Dictionary
and Paula Price

For those of you who want to know and understand more about this thing called "the prophetic," The Prophet's Dictionary is filled to the brim with revelation and explanation concerning "all things prophetic." If you are one of those who refuse to settle for less than all God has for you…if you won't be intimidated by those who claim that God doesn't still speak today, then you'll love the answers and clarity you'll discover for this complex and often misunderstood subject!

—Steve Shultz
Elijah List
www.elijahlist.com

Dr. Paula Price is astounding! The Prophet's Dictionary brings forth prophetic terminology that helps provide revelation for this prophetic age in which we live. Her wisdom in the prophetic is displayed so every reader will get an understanding of the prophetic dimension. Every believer should own a copy of this book!

—Prophet Jeremy Lopez
www.identitynetwork.net

Dr. Paula Price's vast knowledge of the Bible, coupled with her common sense approach to life, enable her to teach practical,
in-depth wisdom for the Christian walk. Dr. Price has an amazing wealth of knowledge and wisdom from God's Word. That, coupled with her many years of experience as a corporate executive in the business world, gives her the ability to apply God's wisdom to the workplace in a practical, no-nonsense way that is both refreshing and insightful.

—Mark Gorman
Founder and President
Leading Edge Network, Intl.

Dr. Paula Price has a unique and powerful ministry to the body of Christ. As an apostolic and prophetic teacher and consultant to business and ministry, she is filled with the wisdom of God.

—Stan E. DeKoven, Ph.D.
President
Vision International Education Network

Dr. Paula Price is one of today's blue ribbon Christian leaders. Here is a person whose extensive experience both in the business world and in the church have equipped her to see and to understand the big picture with more insight than most others. I love to watch her creative mind discerning what the Spirit is saying to the churches and then moving boldly ahead to open new frontiers for the kingdom. I am privileged to be associated with Dr. Price and to have benefited greatly from her apostolic and prophetic gifts.

—C. Peter Wagner
Presiding Apostle
International Coalition of Apostles

The PROPHET'S DICTIONARY

The Ultimate Guide to Supernatural Wisdom

PAULA A. PRICE, PH.D.



WHITAKER
HOUSE

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The Prophet's Dictionary

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My praise and thanksgiving go out to my Lord and Savior Jesus Christ above all else, without whose wisdom I could never have attempted such a monumental task. I thank New Creation Worship Assembly, Tulsa, for their prayers, time, and support. I would also like to thank my office staff, for tirelessly volunteering to see that this book was completed.

I also want to thank my family, especially my daughter, Tala, for her encouragement and assistance during the preparation of this book. A special thank-you to my husband, Tom, the one person on earth who sacrificed more than could ever be told for the enormous call on my life.

Foreword

Dr. Paula Price has done some exhaustive research and creative thinking to produce The Prophet's Dictionary. There are more words found in this dictionary than the average person would use in a lifetime. However, like in a Webster's Dictionary of general terms used in human conversation, these terms provide a research resource for clarification of words used by prophetic people.

Proper communication between people can only be readily workable when the words that are used convey the same meaning to each party. Every profession has its own terms to explain its special work. Dr. Paula Price has endeavored to produce a dictionary of terms that are relevant to prophetic ministry. She includes terms that are not always used by every present-day prophet. However, it is essential to know the terms that the false and counterfeit use in order to discern the difference between the truly God-ordained prophetic and the occultic, psychic, and demonic.

Many of the prophets of today do not use all the prophetic terms in this dictionary to explain their ministry and how they function. Therefore, The Prophet's Dictionary provides a vital tool for the body of Christ. The hope is that it will bring greater understanding, wisdom, balance, and unity among all who are prophets and all those who desire to derive the blessings of God's present-day prophets and prophetic ministry. May God's blessing rest upon this tremendous work. Dr. Paula is to be commended for her innovative production and the endless hours it took to produce The Prophet's Dictionary.

—Dr. Bill Hamon
Founder and President
Christian International Ministries Network

The Uniqueness of
The Prophet's Dictionary

The Prophet's Dictionary provides relevant definitions of terms and phrases for the prophetic realm of Christian ministry. The meanings are presented as Creator God ordained and implemented them to be applied to the prophetic. From this book you not only get useful meanings for significant prophetic terms but, where possible, it also provides practical insights on their operation in our modern world. The book provides you with an understanding of prophetic dreams, spiritual versus natural dreams, prophetic visions in general, and helpful clues for interpreting their symbolism, imagery, and signs from these definitions.

The Prophet's Dictionary gives spiritual and symbolic meanings of everyday words that are typically employed for their eternal, ancient, and contemporary prophetic implements. Keys, clocks, skies, and the elements, for example, are some of the terms that serve as Creator God's prophetic appliances. Ancient pagan rites and their deities are described to help prophets recognize their ancient past in today's world, especially their strategic use in today's world of entertainment. Every term is defined for you in prophetic contexts for an understanding of its meanings and the prophecies of the Bible. Prophetic explanations show how God uses His creation to depict His behind-the-veil actions in our world, and how and why the Lord uses nature, in fact all creation and its creatures, to say what He wants to say prophetically. Definitions include how He incorporates the use of His invisible forces and divine agencies like His holy angels to transmit and execute His prophecies.

You are in for an extraordinary education in the supernatural by just looking up the meanings of prophetic words and phrases that have interested you in the past or those that come to you in the future.

Naturally, not everything can be included in a book like this, nor should it be. Only those subjects and objects that have decidedly prophetic input, and impact, are included. Its purpose is to help you explore your prophetic experiences and expand your insight into Creator God's spiritual activities. As you use this book, keep in mind that while everything God has done or will do has a prophetic origin and ignition, not all of it is prophetically intended. Because of this, you should be careful in your use of this material. It is meant for prophetic purposes only, and therefore, readers should guard against reading its definitions with

unwarranted prophetic inferences. Avoid making deductions and conclusions that have no biblically sound or tangible relationship to the prophetics of the Lord Jesus Christ.

As a reference tool, The Prophet’s Dictionary helps prophets, prophesiers and prophetic types, psalmists, seers, dreamers of dreams, intercessors, and pastors grasp God’s mind on His spiritual and supernatural creation. He actuates and employs the prophetic to bring His eternal word to pass in intended generations. This tool is indispensable to everyone who has sought a reliable source of basic revelatory and frankly prophetic definitions. People from all walks of life can benefit from this book. Bible students will find it a potent complement to their Bible knowledge and ministry preparation. Schools and learning institutions can use it to augment their teachings on related subject matter.

The Value of
The Prophet's Dictionary

The key to the success of any profession or industry is an organized dispensation of its wisdom. The best way to standardize any institution's field of knowledge, and to uniform its disciplines, is by unifying its terminology. Definitions that facilitate accurate application of its vocabulary (and vernacular) are a sure way of unifying and harmonizing a guild's information streams. With God's institution of the prophetic it is no different. Its wisdom, too, must be collected, organized, and crisply defined to benefit His ministers and their audiences.

For prophets and prophetic types to receive the respect and success their vocation affords, there must be an aggregation of its common terms and phrases to exemplify and consolidate its knowledge. Such a tool promotes keen understanding of its service functions in the generations it spans to advise. The best solution is a dictionary. Such an approach to the prophetic effectively establishes its vital uniformity, creating prophet stability and legitimizing its authoritative actions.

For these reasons, prophets need a cohesive means of applying and confirming their revelatory knowledge and validating their prophetic actuations before dispensing them to those they serve. That need calls for a dictionary of its most commonly used and essential terms, which this book provides. Since the Lord speaks uniquely to His prophets, because it is His speaking that constitutes the essence of their mantles' service, those whom He calls to His prophetic service must agree on what He has said, is saying, and will say.

Therefore, typical Creator-related terms commonly applied in prophetic contexts have been gathered and defined for you here in The Prophet's Dictionary. Studying and using them is a sure way to enhance any prophetic messenger's ministry.

The words and phrases contained herein are spiritually and symbolically important because poor terminology and phraseology usage can hinder prophecy potential. Remembering that communications are the linchpin of prophetics, weak revelatory communications can easily create a prophetic barrier that reduces the minister's effectiveness. Often a modern prophet's inexperience is due to inadequate prophetic language. As a result, many of them are needlessly

limited in ministry. A prophet's prophetic language stream is important because language defines every profession or activity. The prophetic is no different. It too must be professionally defined for credibility and reliability, a problem easily remedied with this handy reference tool.

Genuine prophets acknowledge that there are distinct operations and prophetic activities encompassing the ministry. Their distinctions, because they are largely intangible in appearance and effect, are often obscure and difficult to identify or uniformly assimilate into their professions. Those operations, while unique to their ministry, should be explained somewhere so the people prophets encounter and minister to can reference their prophetic occurrences. For example, dreams and visions are universally accepted as the chief ligature of prophetics. In addition, worldwide glossaries give the meanings of visions and dreams for many occupations to enable interpretation of them for many people. For prophets, that requirement is even more essential. It is, in fact, more crucial for their activities since God's constant use of them is the core of the prophets' vocation. Prophets cannot afford to be incognizant of how He uses all prophetic activities to delegate and dispatch their assignments. Yet, for many prophets, this reality is typically misunderstood even though visions and dreams are the mainstay of their professions. The Prophet's Dictionary fills this void allowing dreams and visions to be easily researched and understood. Dreams and visions are the most important spiritual communication the Lord uses to induct prophets into office. This book allows an understanding of them that is vital to the success of any prophetic application. It enables practicing prophets to distribute their meanings into their prophetic communications and broaden their range of contemporary prophetic service. The book better equips prophets to competently handle the Lord's affairs. Another case in point is colors. They, too, are frequently applied to interpretive and futuristic situations. Colors further show their usefulness in revelation. Manifesting colors have been known to reveal or relate to a supernatural presence or spiritual operation at the hands of God's power officers or in cooperation with His supernatural agencies.

A clear example of the link between colors and spiritual activity is the Lord's rainbow. After having accomplished His intent, that of evacuating earth of the godless tyranny of Satan's rebellious, humanistic, and demonic race, God vowed to not attack His planet the same way again. That vow is recorded in Genesis as a covenant symbolized by the rainbow in the sky—a multicolored arch that appears after a storm to comfort the earth's population who recalled the devastating antediluvian storm. Remembering how it completely annihilated

every living thing on the planet could cause them to fear a repeat of the same. God wanted to allay such fears that could arise whenever there was a thunderstorm or extensive deluge from heaven. The colors in that rainbow ended up being what is called the primary colors and from them every other color is made.

Along with colors, visions and dreams are the prophet's main tool of service —prophesying. A general knowledge of how God's messengers get their prophetic messages is important to them and those to whom they speak. Such knowledge assures they accurately receive and communicate the word of the Lord deposited in them. Oddly, the medium of visions and dreams surfaces again in this definition because prophetic dreams portray color symbolism. It joins audible communications to complete the means by which prophets hear from God, and this book describes some typical methods of prophetic induction and preparation used by the Lord.

Prophetic Language and Prophetic Lessons

The Bible supports previously explained methods of prophetic preparation entirely. It presents accounts of dreams and visions delivered to prophets, which communicate spiritual information to them. Prophetic vessels, by these, learn their role in the diverse apparitions seen on earth. What is not often clearly explained is how God's spiritual operations translate to prophecy. How do those images and events, seen during sleep, trances, or meditation, equate to a relevant word from the Lord? The answer is symbolism. Its imagery in general is how prophets know the Lord has spoken. It is also how they understand what they must say as a result. However, the means by which they apply those images must be defined for a wider appreciation of the prophetic's pneuma operations so they reach the widest audience possible with their supernatural equipment. The ability to rightly divide the words the Lord gives and to interpret them for the productive application of God's wisdom constitute professional prophetics. This term means the Lord, by any combination of means, has so trained His messenger that he or she can skillfully be used in unity with His supernatural forces to competently bring His word to pass on earth. The bulk of that training begins with the prophetic communicating to earth on behalf of eternity. For the prophetic institution the Lord is erecting today, there must be uniformity to become and remain credibly functional. It is prophetic education replete with uniform vocabulary that helps this objective along greatly.

Prophets (and the prophetic) have a language for their prophecies that is

instrumental, sometimes even vital, to their manifestations. That language is instinctually understood by one with the prophet's spirit or by those enlightened by the Holy Spirit during the prophetic messenger's training. Prophetic lessons are essential for prophets to be equipped to relay the word of the Lord and apply its spiritual insights as gained from God to situations his or her mantle is raised up to treat. It takes the right combination and application of God's words to mobilize and dispatch the right forces needed to address earth's and humanity's issues.

Examine, for instance, the Lord's prophetic lessons in the book of Exodus when He commissioned Moses. Moses was given a few prophetic lessons before his dispatch to the Egyptians to demand the release of his countrymen. Since his assignment entailed taking on all the gods of Egypt (Exodus 12:12), God's training included object lessons that enabled his summons and actuation of the right creation powers. These forces were to perform awesome feats that demonstrated the Most High's superiority over Egypt's gods. Moses was taught the secret power God hid in his staff, rod, and given flash lessons on motivating nature to obey his word. He was introduced to the spiritual forces that would see to his success and guarantee divine audience with the God of gods on request. All this he received before he set out on his monumental task of setting Yahweh's people free from Egyptian bondage. That guarantee constituted his ministry covenant and included his affirmation and authority in the true Creator's spirit realms. To supernaturally fortify the endeavor, God deployed a host of angelic servants to Moses' ministry to conduct the behind-the-scenes warfare his confrontation with Pharaoh would kindle. Overall, the Bible scatters the details of the intricate campaign over its sixty-six books. For example, it is mentioned in Hosea 10:12–13 and again in Acts 7 by Stephen. Paul drew on the campaign another time in his letter to Timothy in referring to Jannes and Jambres. It is covered again in Hebrews 3 and 11.

Amos is another case in point. Before he was sent to Israel's rebellious monarchy, he had several prophetic object lessons centering on dream and vision interpretation. God used symbolism for His audition and rehearsal. Here is how it happened. God showed Amos dreams that he was to interpret and later translate into prophecy. Once shown, for the symbolic imagery of the word to be explained, the Lord asked Amos what he saw. After Amos identified what was shown him in a vision, God gave its prophetic meaning for the prophet to take to the king. Jeremiah, Ezekiel, and Isaiah were all prepared for their service and subsequent ministries in a similar manner.

Hence, to validate the prophet's ministry, its common and distinct language and learning systems must be available to all inducted into the office or affected by the prophet's mantle. Otherwise, consistently steering the mantle's operation according to the Lord's standards and purposes becomes impossible. Also, unfolding the mysteries it receives from the Lord is unlikely.

With a tool like The Prophet's Dictionary, many of these previously untreatable hindrances to successful and effective prophetics are eliminated. See Prophetic Language and Visions and Dreams to comprehend how and why.

What You Get from
The Prophet's Dictionary

The Prophet's Dictionary, as said earlier, gives the definitions of words and terms that generally apply to prophets and active prophetic ministry. It contains the meanings of over 1,600 words and phrases anyone entering or affected by the prophetic in any way needs to know or comprehend about this high-powered field of ministry. Many users will even find the book helpful in prophetic counseling and prayer sessions, two functions of prophetic administration that are identified in this book under Prophetic Treatments, making this text a prophet's handbook as well as a dictionary.

The definitions within promise to revolutionize your prophetic service as you study its ancient and contemporary terminology. Information such as this effectively empowers you for prophetic practice in the future.

Among its many values, The Prophet's Dictionary helps you learn the meanings and expressions of what takes place in you if you are called, or are being called, to the prophetic. Intelligently and graphically it discloses what is currently being activated in you by the Spirit of God. You will read the language of interpretation, explanations, and insight for prophetic counsel and revelation. With these, the ministry guidelines for everyday prophetic communication are given.

If you are not a prophet, but inquire of them at the leading of the Lord, you'll understand your prophetic words when they are delivered. It does not matter if they are given in parables, similitudes, or symbols, The Prophet's Dictionary can lead you into decoding them all.

For you who are not called to be prophets, this dictionary is still quite useful. It aids your understanding of what you may expect from prophets or prophetic ministry. This dictionary demonstrates how to assess the accuracy of the prophets and prophecies that come your way and shows you your place in God's world of the prophetic. Studying it carefully and referring to it again and again confirms your prophetic visitations and legitimizes those you trust with your prophetic coverage.

Moreover, you can use the material in this book to differentiate between

prophecy and divination, and verbalize where and how they differ. It helps you authenticate those who are from the Lord Jesus Christ, who is the Spirit of prophecy, and know those who are not.

See how quickly and easily it is to get the meanings of prophetic terms and phrases that unfold foundational Bible truths. Explore firsthand the spiritual information that answers questions about prophetic symbolism and parables. Gain insight into the supernatural agencies of God that orchestrate His prophetic affairs, and interpret the imagery He uses to send His messages into the earth. Discover how and why the distinctions between visions and dreams is important, and learn about the ancient pagan deities and their rituals. Learn for yourself how they found their way back to us today and apply your new knowledge to the future work of prophetic ministry. Much of what you need to know and understand about this subject, past, present, and future, is covered here.

Using the Dictionary

The Prophet's Dictionary is arranged alphabetically and, for reference purposes, each entry is numbered to quickly return to again and again. In fact, you can think of this unique prophetic resource as a combination of a professional manual and a reference handbook in one. It is expressly suited for researching the largely heretofore-elusive details of the prophetic. Whatever your call or your function in the body of Christ, The Prophet's Dictionary gives you a giant leap into the prophetic destinies of the next century. Teachers, pastors, individuals, and schools of all walks of life, too, can find this source of supernatural knowledge and spiritual competence immensely enriching as an important reference.

The ultimate aim of this work is the cultivation of prophetic scholarship. Prophets and apostles are the only officers today who have no broad-based scholastic genre to use in getting ready for the Lord's service. Much prophetic education begins at the door of technique, in particular with prophesying techniques. While this start gate served well in the past, today far more is needed for prophets and apostles to effectively combat the tide of devious spirituality flooding the earth. Prophets skilled in retrieving and delivering prophecy often lack the supporting wisdom they need to corroborate their prophetic expertise when challenged or called upon. The main complaint about New Creation prophets and prophetics today is that they lack balance. Most people who encounter contemporary prophets say that their performance is often too showy, their prophecies too stunted or prejudicial, and their knowledge generally

lacking divine wisdom. A uniform prophetic curriculum is one answer to such inadequacy. Beginning with universal terms and phrases that are relevant to the work of the ministry is an important first step. Sad to say, because of fragmented information, prophetic training is splintered. A little bit of prophetic knowledge is usually crammed into mere days or weeks, while the same cannot be said of other spiritual learners. Today's prophets tend to lag woefully behind their occultic counterparts in spiritual knowledge and accessing as well as operating the supernatural resources of Creator God's creation. The best way to remedy this is with prophetic education that truly exposes the officer to the real issues the Lord God addresses with the prophet's mantle.

The Prophet’s Dictionary Exposes Ancient Religious Seductions

When you think of the world’s relentless return to paganistic, demonic, and idolatrous worship, the need for The Prophet’s Dictionary becomes abundantly clear. In today’s dark spiritual climate, it is necessary for every minister of the Lord Jesus Christ, whether or not he is a prophet or called to the prophetic, to understand the dangerous strategy implemented on modern society. Modern presentations of so-called enlightened spiritual knowledge, though foreign, are not new at all. They are the very mystical practices of ancient religions being force-fed to us by the modern media in the guise of entertainment. Take the following cases in point.

The institutionalization of gratuitous sex. Have you wondered why more than ninety-five percent of the movies and songs popularized by today’s entertainment world must include some type of sex act or sexual innuendo? The industry itself even calls it gratuitous because they are actually contemporary versions of the ancient fertility rites and offerings to pagan gods. Insofar as the word gratuitous is concerned, among the many meanings of the word, one of them is “uncalled for.” So why are we constantly inflicted with uncalled for sex? The worship of ancient demons. In earlier times, sex was executed publicly as an offering to a deity of an old town or village. Eli’s sons resorted to it in 1 Samuel 2:22.

Another meaning of the word gratuitous is “complimentary.” In light of this meaning, the question becomes then, who are they complimenting by their obscene acts? A third, and perhaps most poignant, meaning is “a gift bestowed as a thank offering.” To whom are those who impose their religious rites on us in the guise of entertainment thankful? To whom are they so grateful that they drag their viewers into their sexual sanctuaries to observe their worship of their gods? And for what are they thankful?

Why has the illusory, mythical, and magical taken hold so powerfully in these last days? Why are they pushed upon us by the media as the only cultural ideal? For example, how has Greek mythology, a study of the ancient gods and religions of that culture, earned the right to become part of standard academia? Yet one cannot mention anything about Christ. Have you ever wondered why separation of church and state only works against the Christian church?

Astrology and horoscopes are forced upon us everywhere as if their origins are not religious. They are, as you will find from this book, ritual offerings, worship forms, and perverse prophetics at work in commemoration of ancient deities and spirits long forgotten but not gone away.

To continue, have you given any thought to how many films and programs are saturated with violence and vulgarity? They are portrayed to introduce and educate us to the gods and goddesses of old and assure the spirit of their bloody sacrifices is revived and ultimately appeased.

As you will learn from The Prophet's Dictionary, vulgarity, violence, ritual sex, nudity, and revelry were all required by the deities of the ancient world. This truth explains why there is such a move in the media and the world to portray celebrities as gods and goddesses.

Many creators of these programs have done their homework well. They have forged ministry covenants with the dark powers of the supernatural that have rewarded them handsomely for answering their call to demonic priestly service today. Their so-called entertainment is really no more than ancient pagan practices that destroyed the very civilizations of old they seek to emulate. They are inspired by the same devils that have occupied the spiritual spheres of God's creation since Adam's transgression. These agents of demonism are the driving force behind their compulsory resurgence today.

The new tactic is to infiltrate and control the mind of modern generations with New Age-clad occultic versions of ancient and medieval idolatry. The only difference now is that they are more spherical in today's world than literal, while their true roots and inspirations are obscured.

Adam's transgression, and the familiar spirits born from them, forged the godless and fatal link between the devils of the Creator's eternal world and the darkness in human beings. With this, the prophets of the next century must contend, according to Revelation 9:20. Reading The Prophet's Dictionary will show you, believe it or not, that we are fast approaching another Mount Carmel showdown as in the days of Elijah. To succeed, God's prophets must have its penetrating knowledge, information, and insight. After all, that is what being born again and elevated in this information age is really all about, isn't it? Having the knowledge of the Holy One, which is genuine understanding. The Prophet's Dictionary does this for you—and so much more.

What Is a Prophet’s Mantle?

Throughout the book the phrase prophet’s mantle is used in many of the definitions. For clarity and ease of understanding, a prophet’s mantle is the prophet’s cloak. Seen more spiritually than visibly, it represents to God’s creatures the insignia of the office. The mantle reflects the prophet’s scope of authority, discretionary latitude, and the sphere of prophetic service they are assigned by God. It also contains their anointing and its intensifying history, the income source or stream that it issues, and the range of prophecies and their subject matter the prophet is limited or released to treat. The prophet’s power and source are wrapped up in the mantle. Study Elisha’s activities upon taking on his predecessor and mentor Elijah’s mantle in First and Second Kings. See Mantle.

A

Aaron to Azariah

1. Aaron—Moses' brother who was dedicated by Jehovah as a prophet to Moses. His name means "light bringer." Exodus 7:1.

2. Aaronic Priesthood—The express name for the literal priests who served the altar and exclusively handled the holy things of Jehovah in the Jewish religion, according to the Old Testament. The priests were in charge of offerings and sacrifices as distinguished from the Levites who were their servants.

3. Abba—A) Ancient Aramaic term for father. B) Used by the Savior to refer to His Father, Creator God. C) Recorded to let us know the relationship Christians would have with the Creator God as revealed by His Son Jesus Christ upon their New Birth and the indwelling Holy Spirit. Mark 14:36; Romans 8:15; Galatians 4:6.

4. Abaddon—In the book of Revelation, the name refers to Satan, the messenger of death and the destroyer of the lost. This is a punitive agent whose task is to remove all unbelievers from the earth. Ruination is the purpose for which this creature exists; that is, to execute God's judgments of death and destruction upon His rejecters. The word's most frequent use is found in the book of Job. Job 26:6, 28:22, and 31:12; Psalm 88:11; Proverbs 15:11 and 27:20; Revelation 9:11.

Before the Creator's divine revelation of this spiritual agent, darkened ancient religionists saw Abaddon as a positive initiation instrument. The term was used to identify a pit or cave where students of mysterious religious education would dwell in to meet the deities of their service. Its experience was seen as a rite of passage into the deeper secrets of the religion, which the deity would share by way of divine visitation. Intoxication by some herbal hallucinogen accompanied the learner's preparation for the encounter. The disciple's altered state of consciousness was essential to induce the trance that allowed him to hear from or discern the apparition of the invisible figure transmitting spiritual information to him.

Frightful or gory visions were received frequently in this state, torturing the

candidate to fully acquaint them with the forces they were likely to meet and interact with in the god or goddess's service.

The term hell came to apply to Abaddon because of the painful, horrific interchange with the supernatural that marked these consecratory rendezvous with divine beings. These were expected as part of the process necessary to remove all hindrances to knowing the mind of the god. The Lord Jesus pointed to these customary episodes of religious and supernatural preparation in His hell sermons. They describe the fate awaiting those who rejected His Father's redemption in favor of remaining servants and vessels of those agents created to spend eternity in hell. The Lord stressed that hell was originally made for the devil and his angels, although Adam's treason saw to it that humans were sentenced there as well. Christ's mere mention of hell conjured up pictures and recollections, no doubt, shared by previous initiates who recounted their escapades in the hellish caves that prepared them for ministry. What Jesus sought to do was convey the idea of those horror-filled moments that were common knowledge to the religious and spiritual communities of the day. He wanted His audience to know that the destruction of their worldly self for pious reasons, whether priestly or some other official service, was nothing compared to His Father's eternal body and soul damnation of the wicked. Refer to Matthew 25:41.

As Co-Creator with the Most High God, Jesus obviously knew the Godhead's motivating rationale and their corresponding factors that necessitated the creation of hell, eternity's prison. His mission as Savior thus sought to save humans from being sentenced to spend eternity in hell, since it was never intended by the Godhead that they should go there. His Matthew 25 talk stripped Abaddon of his deception and revealed a characteristic of Satan's usual devious tactics. The vitiate Abaddon tale was merely an elaborate contrivance to assure his fate as prince of darkness and supply him subjects over which to reign forever when he was banished to the abyss. Here is what Isaiah 14:9–21 (compare with Genesis 3:22) and Ezekiel 28:11–19 refer to. Consequently, when John the apostle received in his apocalyptic vision the name Abaddon, he well recognized what Jesus meant when He spoke about Abaddon or Apollyon in Revelation 9:11. "And they had a king over them, which is the angel of the bottomless pit, whose name in the Hebrew tongue is Abaddon, but in the Greek tongue hath his name Apollyon."

John was trained by Jesus directly. He was well aware, because of that training, of who and what the creature Abaddon was and its original purpose

ordained by the Lord. John knew about its beguiling fabrications, which seduce people into making a choice of their own free will to desire hell perpetually. That knowledge inspired his applied interpretation of the vision of the bottomless pit. See Hell.

5. Abel—The second son born to Adam and Eve after their transgression and banishment from the garden of Eden. Abel was killed by his elder brother because of jealousy. He spiritually understood the proper sacrifice ordained by the Lord for the sins of his father. The elder brother, Cain, resented Abel's obedience to the Lord and killed him after the Lord flatly rejected his offering of the fruit of the ground. Today we would understand this as nature worship where the creature is worshipped over and in place of the Creator.

Abel's blood shocked creation and caused the Lord to punish Cain by sending him into exile. His death was recorded as martyrdom and his name is mentioned in God's eternal chronicle of faith. See Hebrews 11.

Of the twelve times Abel's name is mentioned in the Bible, he is recalled by the Lord Jesus twice in the Gospels and remembered twice in the epistle to the Hebrews. See Matthew 23:35; Luke 11:51; Hebrews 11:4 and 12:24. From this, it is clear the Lord saw Abel as an innocent victim in the entire affair. The others were marked and recalled only as criminals by God's chronicles of their lives. The book of Hebrews lets us know that only Abel inherited eternal life. The earthly banishment of the others—Adam, Eve, Cain—signifies their eternal banishment from the presence of God, for to be included or eliminated from God's earthly records, that is blotted out of or entered into His books, is to be included or eliminated from His eternal life. In Genesis 5:3 neither of the first two children of the rebellious couple are mentioned. Adam's name is mentioned and after that the birth of his son Seth begins the line of godly seed. Moses was aware of the importance of God's eternal book as can be seen from Exodus 32:32–33. See in addition to these Revelation 3:5, 8 and 17:8. Another case in support of this truth is Bathsheba. In recalling the genealogy of Jesus Christ, the writer of the lineage merely referred to David's wayward wife as "her who had been the wife of Uriah" (Matthew 1:6 nkjv). For further information, see the Books of God.

6. Abilities—Personal resources, inner gifts, and talents along with acquired skills that enable one to perform certain works, tasks, assignments, and jobs. Refer to Prophetic Competence. Leviticus 27:8; Ezra 2:69; Nehemiah 5:8; Daniel 1:4; Matthew 25:15; 1 Peter 4:11.

7. Abomination—A) That which provokes spiritual, moral, religious, social, and ceremonial offense, and uncleanness against the Almighty God. B) What severely distorts His intended design and use of His creation and creaturehood. C) The Bible calls the images and practices of paganism and idolatry abominable. D) Definitions of abomination include their spiritual affects, which include releasing a stench akin to “breaking wind” in the land. E) Jehovah condemned as abominable, blemished and maimed animals offered up to Him by His priests.

Transvestitism and homosexuality were considered abominations, along with bestiality. See Leviticus 18. Witchcraft, magic, and spiritism are other practices that were condemned as abominable. The word refers to the rejected, the loathsome, and the detestable. The repugnant and abhorrent, too, are classified as abominable. Heathen gods, especially those that required orgiastic rituals and human sacrifice, were also called abominable.

The word abominable contains in its meanings “an evil omen portending an influx of evil in the community or nation that sanctioned and practiced its deeds.” Leviticus 18:22; Jeremiah 8:12; Ezekiel 16:50; Daniel 12:11; Malachi 2:11. Also, Mark 13:14; Luke 16:15; Revelation 21:27.

8. Abraham—A) Immigrant from Ur of Chaldea, southern Babylon, who by covenant with the Almighty God became the father of the nation of Israel through Isaac and Jacob. B) Yahweh’s fourth prophet. C) His name means “father of a multitude.” Refer to all of Genesis; 2 Kings 13:23; Nehemiah 9:7; Matthew 1:1; John 8:39; Galatians 3:8–9 for biblical accounts of his life and service to the Almighty. Also Romans 4:16–20.

9. Abracadabra—A-Bra-Ca-Dabra actually coincides with the first few letters of the ancient alphabet of Phoenicia. When strung together, the letters comprise the name of an old disease demon. Conjurers employed the utterance to declare, “may the thing be destroyed.” The word has come to be employed by modern magicians as sort of a voilá term to make something appear from nothing, another attempt at conjuring. Other sources define the word’s fundamental meaning as “curses and damnation.”

10. Abraham’s Bosom—The term the Lord Jesus used in Luke 16:22–33 for the paradise section in hell. It is where those who met the criteria of the Old Covenant as Abraham’s seed were held until the Lord could make the way of eternal redemption. His work on the cross would enable their ascent into heaven in the presence of the Lord God. The New Creation that allows the deceased to

depart this world to God was not yet accomplished. That was what Jesus did during His three-day ordeal in hell. 1 Peter 3:20; Matthew 27:52–53.

11. Absu—Chaldean spiritual term for space.

12. Abuk—The first woman according to the Dinkas. Her goddess emblem was the little snake.

13. Abydos—Holy temple of Osiris and also his grave site. It is where many of the Pharaohs were buried.

14. Acacia Tree—A) The word means “beneath the goddess Saosis.” B) This tree was worshipped as the birth site of gods and goddesses. C) It was dubbed “the tree of divine children.” D) The acacia tree symbolized Egyptian afterlife and was venerated as a magical healing tree.

15. Accad—A) Akkad in today’s language. B) One of the cities built by the mighty hunter of the Old Testament, Nimrod. See Nimrod.

16. Acan—Mayan god of wine.

17. Actuate—A) The effect of a prophet’s words coming to pass. B) The means and resources prophets use to set dormant, latent, or embedded powers of creation and their events or processes in motion. C) How prophets manifest the word of God in their created physical form. See Prophetic Mobilization. Ezekiel 37:4; James 5:17–18; Jeremiah 23.

18. Actuating Prophetics—The procedures of the prophet’s mantle that operate as the engine behind prophetic words and acts. This term characterizes the prophet’s enforcement power and wisdom to set in motion the manifestation of the prophet’s words.

Only the highly seasoned prophet’s comprehending the imperceptible and mysterious elements of the office and its authority are able to successfully perform this prerogative of the mantle. Ezra 5:1.

19. Adad—A) Also called Hadad, which was the name of the Assyrian rain god. B) He was named Rimmon as well and eventually became Adad-Rimmon according to Zechariah 12:11.

20. Adramelech—A) First-rank devil of hell. B) This spirit is called Satan’s chancellor and is the source of the womanizing spirit sent from hell. C) Adramelech is an old Babylonian deity believed in ancient times to be the

spiritual force behind females mating with animals, as well as human sacrifices. See Bestiality.

21. Adrammelech—Mesopotamian version of the Syrian god Hadad who is worshipped with human sacrifices. The melech suffix means king. A Sepharvaim god according to 2 Kings 17:31.

22. Adultery—A) Sexual relations outside of marriage. B) Sex with one who is not one's lawful spouse or who is the spouse of another. See Exodus 20:14; Matthew 5:27–28. C) The Greek word for adultery is moicheuo, which expressly identifies a male sex partner engaging in sexual activity with a woman in her secret chambers who is married to another man.

23. Advanced Prophetic Education—Pertains to the range of prophetic training that commences once a prophet has learned the fundamentals of the Christian faith and Bible doctrine commensurate with God's prophetic purposes, features, and functions that educate the minister in the spiritual and supernatural aspects of prophetic service. These include applied knowledge with a comprehension of the motivating and mitigating elements that make prophetic service effective and essential. Technical training in this context is raised to the practical treatment of issues, situations, causes, and outcomes of life, the human experience, and its conditions as the Lord ordained the prophetic to administrate and redress.

24. Afterlife—A) The term for the disposition of the incorporeal side of the human makeup upon the death of the body. B) Those who are saved know that there are only two places for the eternal soul to end up, heaven or hell.

Occultists and anti-Christ people believe in a third option: reincarnation, where the soul either returns to or never leaves the planet, and seizes control of a living body to avoid eternal damnation or to earn a better place or position in the afterlife. Sometimes it is also because they believe it to be the means of returning to this life in a different station, hopefully a better one.

Solomon wrote in Proverbs 23:18 that there is a hereafter. As much as humans want to ignore or alter its prospects, the end result is that what happens after this life is not in their hands, only in their imaginations. Refer to the admonition in Hebrews 9:27, which no doubt had this in mind. See Reincarnation.

25. Afterlife Myths—The word refers to the disposition of the soul and spirit after the death of the body. Afterlife myths and theories go back as far as the institution of Cain's religion. The fall of humanity precipitated darkness in

mankind that left it with no answers to their world or the hereafter. Consequently, it bred the cornucopia of speculations and theories prevalent today. The most popular and consoling belief is that the person who died was deified and elevated to godhood or migrated to another body. Either one of these was believed to be the source of the patron and ancestral spirits that looked after the family upon the demise of a patriarchal or matriarchal figure. Apparently called soul migration (see Soul Transmigration), shamanism favors this belief because their priest is seen as the human escort of the dead who guards their journey to see they arrive at their predestined places safely.

Another afterlife contention that mirrors both soul transmigration and reincarnation is that the departed person simply exits their dead body for a new one. In this way they repeatedly return to the earth in other bodies or other physical life forms. Also referred to as reincarnation. See its explanations elsewhere in this book.

In keeping with the “dying elevated to godhood” motif, some religions believe that, when good people die, they are groomed for or immediately promoted to angel status en route to becoming gods. Based on this religious belief, they concoct and perform correlating rituals handed down through the forefather and through the family’s ancestral deity. Regarding afterlife beliefs, occultists, especially those subscribing to dark magic, accept that they will go to hell but do not see it as Jesus explained in Mark 9:44–48. Instead they see hell as a dark (ish) place where people who choose not to abide in the upper world opt to live forever instead. Other words for what they call hell—netherworld or underworld—further exemplify their belief. Their contention is that those who go to hell will reign in power having been joined to the gods over the darkness, which are not perceived as wrong or harmful. Such people believe that there are demons in hell that may be assigned to them and summoned to earth to perform godless agendas. However, they strongly feel that their privileges and powers over these beings are under their personal control as long as they remain faithful to the deity supplying their supernatural abilities and exploits. See Isaiah 28:18; Revelation 6:8.

Additional afterlife theories teach that death is merely a state of unconsciousness where people who die just fall asleep forever, feeling and knowing nothing. Some devisers of afterlife myths further teach that people float throughout space as disembodied spirits either miserable because of the irresolute disposition of their immaterial selves, or partnering with the living in their handling of life’s affairs. Mystics, spiritists, and shamans favor this belief,

seeing themselves as human agents destined to facilitate the peaceful escort of deceased humans to their eternal abode. These prevailing teachings on the afterlife are potent tools of deception that enlist people's wills and sentiment to get them to reject Christ and desire to descend to the heart of the earth rather than rise to the heavens in Christ.

Beyond the rigid laws governing physical and spiritual life, what makes these thoughts ludicrous is what the Creator says. The Bible teaches us that a) there is a hereafter and people are judged when they die on what they did in this life; b) that hell is a real place where one's thirst is never quenched and the bodiless worms of the Gehenna (the name for the ancient garbage dump) feast on their tormented beings forever; c) lastly, the Bible teaches that heaven and hell are not simply concepts of one's preferential point of view but literal places where people choose to spend eternity. As a sphere of creation whose laws and protocols are beyond human control and manipulation, hell is a facility that imprisons the spirits and souls of the rebellious until the time of Revelation 20:14. Finally, Hebrews 9:27 says humans die once and then the judgment. Study Deuteronomy 32:22; Job 26:6; Acts 2:31–32; Revelation 1:18 and 20:13.

26. Agabus—A New Testament prophet who prophesied world famine and told the apostle Paul he would be arrested in Jerusalem. His name means "grasshopper." See Acts 11:28 and 21:10.

27. Age—A) In prophetics, references to age carry two meanings. 1) The period of time in which prophetic revelation being conveyed is set. 2) The number of years a person, place, or thing has been alive or in existence. B) The degree of seasoning an object has reached to attain maturity.

When age is dreamed or envisioned prophetically, the details of the dream should be scrutinized in relation to the century, millennium, or decade in which its events take place. Volumes of information can be obtained about its meanings by doing this. The immediate benefit of this approach is comprehension of the timing of the message being conveyed in the dream. Knowing its time starts the procedure of appreciating its purpose and content.

For example, when recalling a dream that emphasizes age, take note of its background particulars. The style and era of the clothing, furniture, music, or landscape depicted in the images pinpoints the trends and fashions that were prevalent in the dream's day. They tell much about the object of the missive being transmitted. Recognizing and dating them unveils the political, social, religious, or spiritual climate of the vision's generation. Such factual indicators

that say when the happenings of a dream occurred or when it could have possibly taken place in history are extremely valuable in interpretation. Then what is to be understood in relation to the depicted era becomes clearer.

That a vision's backdrop was contemporary, old, ancient, or fixed in a civilization's early times is essential to the dreamer's apprehension of its significance. What may be discerned from these inquiries exposes the supernatural agencies operating behind the scenes or that once operated at that specific time in society in contrast to their present activities in the dreamer's time period. This makes the purpose of age, either historical, chronological, or periodic, more apparent to the dreamer. See Visions and Dreams and Era.

28. Agency—A representative, extension, or remote center of a principal, usually a company or a country. One with delegated authority to act on its behalf. An agency is authorized to transact business in its sender's (a principal) name. Numbers 3:7 and 26:55; 2 Samuel 5:1; Matthew 10:42; Acts 15:25 (tlb).

29. Agency Powers—A) The legitimate, delegated right to conduct business and/or handle the affairs of another. B) Biblically understood as the "spirit of a thing." Exodus 23:23 and 32:34; Revelation 22:16. Also Genesis 24; Isaiah 4:4 and 11:2; Ephesians 1:17.

30. Agent—A) Representative, delegated official, or authorized functionary of a country, business, or organization. B) Agents conduct negotiations, handle transactions, and administrate diplomatic affairs on behalf of, or in the stead of, their sending principal. Isaiah 28:2 (nas); Ezra 8:17; Nehemiah 2:9 and 6:3; Romans 13:4 (niv); Galatians 2:17 (rsv); Luke 10:22 (tlb).

31. Ahab—The seventh king of Israel who plunged the nation totally into idolatry, leading to its ultimate ruin. Ahab did this by his political marriage to Jezebel, a national princess (and Baal high priestess) from Phoenicia who displaced the nation's worship of Yahweh with her national gods. See 1 Kings.

32. Ahijah—A prophet of Jeroboam's reign. His name means "brother of Yahweh." He prophesied Israel's fragmentation at the reign of Jeroboam as judgment upon Solomon's defection from Yahweh to the gods of his heathen wives. 1 Kings 11:29–30 and 14:2–6.

33. Ahura Mazda—The supreme god of good of the Zoroastrian religion.

34. Aion—The name of the Phoenician goddess of passing time and life. She is also known as the mother goddess of ancient Turkey. Today the word is aeon,

for ages or eras.

35. Air—A) An element that symbolizes spiritual over natural matter. B) Aerial dreams and visions refer to the celestial versus the terrestrial subjects and objects of God, including deities. Ephesians 2:2; 1 Thessalonians 4:17; Revelation 9:2 and 16:17.

36. Akkad—Akkad is one of the Babylonian cities that Nimrod built. It is a sister city of the Babel, Calneh, Erech, Sumerian family of ancient civilizations. Akkadia, another name for it, is an offshoot of Sumer, the ancient city that is renowned for introducing and/or recording the introduction of education, astronomy, astrology, and medicine. Babylon ultimately perfected this knowledge, which devolved to us. From Akkadia came the Amorites who were the ruling powers when the Almighty called Abram. See Accad in the Bible.

37. Akkadian—A) A language and people of the ancient city-state Akkad that rose out of the overthrow of the Sumerians. B) In the Bible it was called Accad. Genesis 10:10.

38. Alah—Hebrew word for the prophet's work of delivering and elevating those delivered to their exalted, and predestined, place in God according to Hosea 12:13 specifically, and Ezekiel 13:5.

39. Allah—God of the Muslim religion. This deity had existed previously and was served by three daughters who were goddesses. They were called the daughters of Allah and held to the same obscene and pagan rituals of the day. In fact, the symbol of the god, the star crest, was tied to several goddesses of the day.

40. Allegory—Figurative speech used in public assembly to illustrate true generalizations about humanity. The term is useful to prophetic messages of a revelatory nature. The apostle Paul's allegory of Hagar and Sarah as the two birth mothers of Abraham's seed in Galatians 4:24 corresponding to the two covenants is one biblical example.

41. Almighty, the—A) The name Creator God applied to Himself when He was addressed or referred to, among or in contrast to, the gods worshipped by people outside His covenant. B) The term is necessary for those who do not know the Creator as God above all gods and have yet to recognize that the one God is higher than all others. Genesis 17:1; Exodus 6:3 and 34:14; Isaiah 43:10; Psalm 82:1 and 86:8.

42. Almond—Almonds, to the ancient world, represented semen and thus reproduction and immortality. They were connected with the Hebrews' sacred almond tree that, for them, stood for the apparent auto-generation of its adherents. Aaron's rod that budded was based upon this premise. Refer to Numbers 17:8.

The concept of auto-generative power of the almond bud is supported by God's sign to His people in using it. Its budding in support of Jehovah's choice of Moses and Aaron represented His invisible power and Godhead standing behind Aaron's priesthood and Moses as His ordained leader.

Almond symbology speaks to rejuvenation, vigilance, and delicacy. The almond in this instance also represented power over political uprising, the authenticity of dynastic government, and the disposition of rebels resisting God's theocratic government.

43. Altar—A) Platform of worship where slaughtered creatures were offered to their deities and worshippers were thought to commune with their gods. B) Altars were built as the dwelling places, or at least the meeting places, of the gods and their worshippers. C) Seven-step altars were indicative of planetary worship and were generally ascended by priests and priestesses whose private parts were often (usually purposely) exposed as they ascended the steps to perform their official duties. Babylon's famous ziggurat, dedicated to fertility rites, was such an altar. Genesis 8:20; Exodus 27:1. Yeshua forbade Israel to have such altars.

44. Amazon—Woman from the nation of woman warriors glamorized by ancient Greece for their warrior prowess. Their name literally meant "the breastless ones." The Amazons killed their male offspring to maintain their feminist society and trained their daughters for war. See Artemis (Diana).

45. Ambassador—A person engaged as a foreign representative to conduct diplomatic business on behalf of a country. Ambassadors ideally negotiated the terms and conditions of peace between two warring or hostile nations or factions. The general of the army, a member of the governing staff of the country, and a senator or two accompanied the old ambassadors on their assignments. They were always subject to a superior officer of one of these ranks.

Sometimes, in extenuating circumstances, ambassadors could double as jurisdictional governors in the remote lands to which they were dispatched. The

only two times the word is mentioned in the New Testament are terms that indicate that Christ's ambassadors are also bishops, namely His apostles. Isaiah 33:7 introduces us to the consequences of being without ambassadors of peace. Proverbs 13:17; Obadiah 1:1; Jeremiah 49:14; Ephesians 6:20; 2 Corinthians 5:20.

46. Amethyst—The dream stone, thus the highly prophetic stone. Its color, purple, is the apostle's and bishop's color. In times of old amethyst was seen as the sobriety stone and so it is fitting for it to be the twelfth stone in the foundations of New Jerusalem, according to Revelation 21:20. Interestingly, throughout the Old Testament when the stones were worn on the high priest's vest, amethyst occupied the third row and was the ninth stone. After the work of Christ, it rose to the position of twelfth stone, the top floor of the New Creation headquarters of God, thus signifying by its changed station that sobriety is the pinnacle of New Creation achievement. Amethyst, the sobriety stone, is also called the dream stone as in prophetic dreams and visions. The priest, apostle, and bishop stones signify their mission to clarify confusing and heretical doctrine in the church. See Sobriety.

47. Amon—A) The god of Thebes, the biblical No-Amon of the Ammonites. B) Eventually aligned with Amon Re, the Egyptian sun god, called the hidden one. Jeremiah 46:25.

48. Amon Re—A principal Egyptian sun deity.

49. Amorites—One of the ten ancient tribes Abraham the patriarch of Israel was to dispossess through his descendents. The Amorites were a sophisticated blend of two old Babylonian tribes, the Sumerians (residents of ancient Shinar), who merged with the Akkadians (biblical Accad). The two ultimately became the powerful Babylon and worshipped numerous deities that infiltrated Israel once in her own land.

The tribe of Dan was consumed with them and ultimately lost their place, according to Revelation 7:4–8, in God's eternal inheritance. Israel never abandoned her Amorite obsessions. Of all the Canaanite tribes, Amorite worship encompassed the widest pantheon of deities in their time. They perfected the host of pagan deities that proliferated the then-civilized world. Amorite worship shaped the ritualistic worship of the religious systems of their day and many centuries thereafter. It was inevitably adopted and worshipped in one mode or another by succeeding nations and world powers. In addition to various forms of nature worship, their idolatry included astrology, human sacrifice, animal and

numinous worship, and orgiastic worship rituals. Their worship went through Jezebel, Jeroboam, and the most infamous, Manesseh.

Today we see their resurgence in New Age religion, which promulgates the broad spectrum of rituals and beliefs that flourished in ancient Amori. Refer to Manasseh in 2 Kings 21. See Mari.

The Bible's Hivites are Amorites, as are the Amalekites. See Genesis 15:21 and 48:22; Numbers 14:45. They are also, from Deuteronomy 3:9, the people of Senir. The early Judean hills once served as the Mount of the Amorites.

50. Amos—The earliest of the Old Testament's prophetic books, Amos was a prophet of northern Israel around 750 B.C. for a short ten years. He begins the line of eighth century prophets. Amos' name means "burden bearer," and he came from Judah; called as a herdsman to abruptly leave his secular career to enter prophetic ministry. As a totally God-trained prophet, Amos was summoned and used by God outside the nation's accepted nabiim and was sent to persuade his countrymen to repent and avert the disaster God planned in response to their transgressions. He was taught to deliver prophecy by translating agricultural imagery to prophetic utterance. His messages were met with censure and punishment as he called for repentance, predicted disaster, and denounced his nation's hedonistic luxuriance from the king down. Designated as a minor prophet, he ministered at the same time as Hosea, Micah, Isaiah, and Jonah.

51. Amulets—Engraved objects, often metal and gold in particular, worn to supposedly transform their wearers into divine beings with powers to alter fates and destinies. Wearing amulets is practiced today among Wiccan and New Agers employing a renaissance of ancient religions. They revived these practices in their pursuit of power, prominence, and prosperity. This knowledge is useful for mature prophets in detecting occult infiltrations in the church and explaining to seduced Christians the root origins of modern fads and fetishes. The power believed to be contained within the amulet is derived from rituals and meditation in which yoga plays a great part. See Yoga.

52. Amuse—A) Activities or strategies designed to divert the attention of their observers for deceptive purposes. B) To occupy the attention of another by deception or playfulness. C) To absorb, distract, or bewilder with games. D) To appeal to the sense of humor of another with jokes. E) To muse. F) Prophetically the word appears as a strategy to accomplish these ends—that is, to subvert the destiny of the Lord in their lives. Judges 16:25 (nas).

53. Anammelech—The Babylonian sky god of the Samarian region. He became the area's localized deity by the people transplanted there after the deportation of the Israelites to Babylon. This deity is akin to Moloch who was worshipped with child sacrifices. See Moloch. Amos 5:26; Acts 7:43.

54. Anat—A) The Phoenician Canaanite sex goddess whose identity was similar to that of the "queen of heaven." She was worshipped with lewdness, nudity, and sexual orgies. Her image was always depicted nude to demonstrate her sexual prowess, and to inspire her worshippers to copulate and procreate in mutuality for the earth to grow abundantly. She was sometimes confused with Ishtar and other mother goddess deities. Ironically, Anat was also the Canaanite virgin goddess of fertility. Jeremiah 44:19. B) Patroness of sex and war and paramour of Baal. As the queen of heaven she corresponds with Asherah or Ashtoreth in the Old Testament. Lewdness and nudity characterized this goddess' fertility religion.

55. Ancestral—That which pertains to a family's lineage, genealogy. Prophetically, this word is important in explaining the supernatural resources bestowed by the Almighty but perverted by the demonic spirits that infiltrate and contaminate a family line. See Familiar Spirits, Ancestral Spirit, and Generation Spirit. Old Testament references to teraphim are revelations of ancestral spirits venerated by a family as the source of its powers, fortunes, and resources. Little figurines were crafted in the supposed image of the departed ancestor and a household altar was built to them. The surviving head of the family was then charged with teaching the rest of the family how to worship, petition, and serve the deified departed member that the ancestral image represented. A collection of traditions was developed and handed down to future generations.

Ancestral spirits, the less repugnant term to demons, are summoned by families to rescue them from crises believed caused by other spirits, to teach it about its history through necromancy, or to prosper it financially. Such spirits usually gain entry and control by the family's patriarch or matriarch who establishes covenants with them to protect and bless the household. Over time, long after their death, these spirits remain in the family line by attaching themselves to the seed and thus traveling down the family line. Often unknown to most of its captives—the family they dispense their fortunes or tragedies to at will—this spirit inspires especially susceptible family members' worship. Imposing a series of rites normally associated with the family's tribal religion, the patriarchs are obliged to officiate as the deity's and the family's high priest. Over time these forces of darkness elevated themselves to god or goddess status

in the family and, revealing themselves to a select few, achieve a long submerged authority over the family. When Laban chased Jacob for his teraphim that Rachel had stolen, it was based upon this custom that he did so.

To marry a daughter off and present her and her new husband with the family deities was tantamount to transferring the wealth of the line to the new husband's lineage. This Laban certainly did not want. He was more concerned about recovering the family's stolen ancestral statues than he was over the loss of his daughters and grandchildren. The potential material wealth that he felt was about to slip through his fingers forever meant more to him. In Laban's mind, his teraphim could replace whatever material fortune he may have lost to Jacob as long as they remained in his possession.

56. Ancestral Deity—A demonic spirit worshipped and served as the patron spirit of the family line. The deity is usually worshipped at a family altar and believed to be responsible for its progenies' blessings, provisions, and victories during conflict. The Bible calls their images teraphim, household gods. Rachel stole her father's when she left home with Jacob. Judges 17:5 and 18:14–20; Hosea 3:4. See Totem.

57. Ancestral Spirit—What would be called a generational spirit today was believed to be the spirit that remained in a family's lineage after the death of an important member. Ancestral spirits were (and still are) thought to bring good fortune and protection. Many times the ancestral spirit is treated as a departed family member who was empowered and elevated by death. Images of these forces were often made, and household altars were set up for them. The spirit was always tied to the patriarch or matriarch of the family who served as its priest.

The main crux of the idea is that the dearly departed left some part of themselves to inhabit and possess the head of the household as a guide or revelator of spiritual matters. In this arrangement, the spirit is granted family-like status and rewarded with the veneration and devotional service due a deity, with regular worship conducted where the father, as the customary head of the household, traveled after death through the line to his offspring. In the father's deceased state the patriarch led the family in the ancient ancestral cult rituals adopted over the years. Generally these were drawn from the patron deity of the land.

The names of the spirits were often retained as surnames or added to the family name as a suffix to show the guardian spirit's presence, possession, and

control over the family and its offspring. They were actively involved in the lives of the family's descendents as spiritual intermediaries and vigilant intercessors between the family as a tribal clan and its tribal deities. In spiritual contexts, these spirits are tied by blood relations and are the first point of contact between the natural and the supernatural access the family enjoyed, exercising the privileges of the demon power that governed the family.

Ancestral spirits were steadily petitioned for favors, aids, or blessings by prayer and sacrifices that were offered to them from the surviving kin. Traditionally, they were the first consulted in major decisions, not only because they served as the guardians of the family line, but also because, as spirit beings, it was accepted that they had firsthand knowledge of what was to happen on earth. When betrayed or offended, these beings were expected to mete out punishment on disobedient family members.

Depending on their relations with the demon spirit, the family's agricultural plot could suffer famine or enjoy fortune. They themselves could contract an illness or live in abundant health. Catastrophe or calamity could befall them or they could live an existence of prosperity and peace. Generally, ancestral spirits were identified or adopted as elders who died and were presumed elevated to their deity status. Some were believed to be joined together with the spirit of the clan's god, totemic, upon their demise. After death they were commemorated with a figurine in their image, which was thought to possess supernatural powers. The figurines were believed to motivate the deity's power by the execution of the rituals carried out by them. The clay figure was cherished as the reincarnated kinsman when he or she was not awaiting reincarnation to be born in a later family member. Daniel 11:38; 2 Kings 17:29; Amos 8:14; 1 Kings 11:33; 2 Kings 1:2. Also Exodus 12:12; 2 Kings 17:21.

58. Ancestral Worship—The worship of departed relatives whose death was believed to leave a power and prominence void in the clan. Ancestor worship is based upon the family's continued connection with the tutelary spirits of its genealogical line. The surviving elder, matriarch, or patriarch was responsible for ministering to the spirit in the netherworld, with the appropriate funerary rites and posthumous observances to appease the familiar spirits overseeing the family. The purpose was to assure the deceased experienced no second death and had a guarantee of eternal power, position, and prestige.

The survivors of the patron ancestor took on the responsibility of agreeing to allow their earthbound spirits to inhabit them at will. It was upheld to enable the

departed spirit to enjoy the life on earth they were abruptly deprived of continuing in their own flesh. The covenant was to continue until the departed relative could obtain more permanence through reincarnation. Any surviving relative that resisted this custom could cause the deceased to see second death, which was accepted to be worse than the first death they experienced. If the deceased suffered harm in the afterlife or experienced a supposed second death, the person in charge of their posthumous care was penalized. Family favors, special talents and giftings, and privileged stature in society were all at risk. The practice was eminently more meaningful to rulers and nobles because they were believed to be empowered by their ancestral spirits.

In regard to the second death, the Lord Jesus confronted this fallacy in Revelations 2:11, 20:6, 14, and 21:8, by promising His overcomers exemption from the second death. People's elaborate funerals and worship of the dead more than the living is predicated upon ancient ancestral worship where death was misunderstood and final. In the New Testament, Christ takes away its sting to make elaborate ceremonies for the dead unnecessary.

59. Angel—A) A heavenly/spiritual being, divine messenger, sent as an agent, ambassador, or emissary to conduct business on behalf of God in the affairs of men. B) May be stationed as a territorial ruler or despot in countries and nations as their spiritual power and authority. C) The Hebrew word for angel is malak. In the Greek it is aggelos. They comprise the Creator's "protocratic forces" of creation. Since people die, they exist to reassign and uphold those ordained to replace them in the standing institutions of the world. God did not suffer them to be eliminated every time their founders or leaders died. See Protocratic.

60. Angelic Agencies—Areas of creation over which angels or spirit beings have authority to govern, manage, adjudicate, and administrate. These include fire, water, and other elements; people and their lives; nations and countries; rulers; spiritual or spherical territories. Exodus 23:23 and 32:34; Revelation 22:16.

61. Angelic Delegation—The supernatural guard or contingent of spiritual beings dispatched by God to undergird and support a prophet's (or any minister's) ministry. The delegation constitutes the supernatural forces that provoke the spirit world to manifest themselves in their designated and ordained earthly modes. Their power and license as citizens of the invisible worlds of God's creation is to evidence the material form or formats of God's provision on the earth. The entire entourage consists of spiritual watchers, people's guardian

angels, the heavenly Sanhedrin—the twenty-four elders of creation, terrestrial and celestial angelic force. These complete the protocratic guardians of the earth (see definition). Genesis 28:12; John 1:51.

62. Angelic Guard—A force of angels sent by God to a specific individual or organization to protect, prosper, and execute their assigned work. These are holy angels who are to see that the demonic forces assigned by Satan do not destroy their assigned work, and that the material needs and provisions for its success are released from the spiritual treasuries of Creator God. Acts 12:6–19. Note also the angels' assignment in Ezekiel 9.

63. Angels of the Seven Churches—The seven angels to whom the Apocalypse, received by the apostle John, was addressed. Angels were addressed because of the church's supernatural status and consequent need for supernatural power and redress in the earth. The angels, not unlike Michael's assignment over the nation of Israel, are assigned by the Lord Jesus to cover, minister to, and mediate on His behalf as literal partners with the church's earthly leadership in its establishment and growth in the earth. This is what Hebrews 1:14 means. In all major entities in the earth, the ancients knew and were often introduced to (as Joshua to the commander of the armies of the Lord of Hosts—Joshua 5:14–15) the spiritual power behind them. When the Lord brought Israel out of Egypt, He told them that He was sending His angel ahead of them to keep and govern them as His very presence. Based on this eternal protocol, the Lord Jesus informs us that regardless of the longevity of any of its earthly leaders, the church was perpetually staffed, governed, and administrated by seven angels. Exodus 23:23, 32:34 and Revelation 22:16 all establish this eternal principle by letting us know the invisible protocratic forces carry out the Lord's will and works on earth. When Israel strayed from their covenant God, an angel initiated God's discipline of them (Judges 2:1, 4). It is common practice for the Lord to assure the success of His earthly enterprises by assigning angels to the ventures until all He desires comes to pass. For one reason, it is because natural power must be undergirded by spiritual power to accomplish supernatural feats. The second reason is that people die. Their death in God's mind could cause His ventures to go uncompleted. Therefore, the task is delegated to an angel first and then assigned to a human to bring it to pass in the earth.

The birth and life of the Lord Jesus Christ were launched on earth by the presence of His angels. Likewise with the apostles. Angels were dispatched by the Lord to facilitate and empower their work. It is likely that the angels who

rescued them from jail and performed other miraculous feats were the very ones assigned to the New Creation church's establishment.

What is significant about the angels of the seven churches is how the seven angels track with the seven continents of the earth that the New Creation church was to populate. Moreover, they precisely coincide with the seven spirits before God's throne that were sent out into all the earth. Prophets clearly see this as but another dimension of the Almighty's plan to reconcile all things to Himself that are in heaven and on earth as Colossians 1:20 explains about the work of the Lord Jesus Christ. Beyond this is the interesting note that in the end it is seven angels that see to the end-time judgment of the earth, and they utter statements as witnesses as well as mere messengers of God's wrath. See Revelation 8:2, 6. See explanations of Protocratic and Angels. The seven angels' last-days activity only commences after the church they have kept for millennia is raptured from the earth. See Revelation 7:9.

64. Animal Sacrifices—The slaughter of an animal for the purposes of appeasing and communing with a deity. Typical ritual sacrifices were sheep, oxen, goats, lambs, dogs, horses, donkeys, and mules. These are in addition to the array of birds, reptiles, and insects that were offered. Hebrews 7:27 and 10:6. Also the book of Leviticus.

65. Animal Skins—Used as fetishes, animal skins were important to the ancient world and were worn for or by the priests and shamans to attire themselves in what was to be imagery of their tribal deity. Animal skins served significant purposes in the Bible. The first time we see them is in Genesis 3:21 where the Lord made coats of skin to cover Adam and his wife after their original glory departed. From there, the obvious use of animal skin is established.

Even today, leather and other animal skins are used for warmth and covering. However, as with everything else the ancient peoples set their fancies on, whether for necessity or not, religion invariably became the stronghold that tied the object or element to community life. To represent their god in worship and ritual, priests of religion often donned animal skins. They were frequently adorned for prayer and protection, and worn to ward off evil spirits. In this context, animal skins were used as fetishes. See Fetish. They were often chosen to represent natural images of the land's gods. Snakes, lions, tigers, and dragons were favored as well as bird parts. When the entire animal was not worn, their perceived powerful parts were for the priest to capture the slaughtered animals

life force. Typically the animal skin was gained by contest where the wearer conquered the animal and won his prize by killing and then skinning it. Once chosen, the animal skin was worn continually to remind the people of the power its wearer wielded and the source from which his or her authority was derived.

66. Animal Worship—Called zoolatria, animal worship dates back to ancient Egypt. Primitive ritualists believed that their blessings, etc., were due to the powers of nature. Thus, nature worship figures prominently in their history; even bestiality—sex with animals—has its roots in this religious practice. This form of animal worship has been traced as far back as 2,750 B.C.

An assortment of animals were worshipped with images, sorcery, magic, and symbiotic rituals. Many of them were immortalized with images that were carried and worshipped between ritual ceremonies. The aim of animal worship was to use the animal, especially when slaughtered, as a conduit to the presence, powers, and to count the favor of the god. For example, the goddess Gula was worshipped as the goddess over dogs. Dogs were slaughtered for her and symbolized her image. The ancient Pharaohs were protected by dogs and thought to be inhabited by their dominion's spiritual guides who were usually the spirits of their predecessors. The belief made ancestral worship integral to the Pharaohs' dynasties.

Copulation with dogs and other animals by women was practiced to present themselves as a human offering to the god believed to inhabit the animal. Hence, the practice of bestiality, which was a customary, often celebrated, ancient fertility rite. Israel's God Jehovah forbade it, although the Hebrews fell into it anyway, because of the prevailing belief that monotheistic worship was not as rewarding as their neighbors' polytheistic ritual orgies.

Israel's commission of Aaron to make a calf in the wilderness was reminiscent of this hedonistic practice.

67. Anna the Prophetess—A New Testament prophetess who confirmed Jesus as the Christ Child and the promised Messiah. Luke 2:36–38.

68. Anointed—A) Covered with the oil of God's anointing for divine service. B) Kings, priests, prophets, and all workers of the gospel receive their appropriate degree of anointing for ministry empowerment and classroom. See Chrio.

69. Anointed Cherub—A term used only once in the Bible to identify Satan's history. During his time in heaven, he served as a cherub who was uniquely

anointed for expansion. The term for the type of anointing he was given by the Creator is mimshach. It is only used once in Scripture, being applied only to the particular calling on Lucifer's life. The implication was that his glory was expansive and contained a spiritual weight that was not granted to the others. There were ordained manifestations and enlargements that were peculiarly given him by God that time showed were for more than his service among the cherubim. That expansion, as has been revealed to date, included his world dominion, assignment to deceive the offspring of Adam, and to supply the powers of darkness that would fuel their decision to sin. He was to be the spiritual and supernatural power source behind the freewill agents of the Creator who reject Him in favor of opposing Him.

Although theologically presented as an archangel, the Bible frankly designates Satan as a cherub turned adversary and accuser. Before his fall from grace, he served as a guardian angel, a covering cherub, and a transportation vehicle for Jehovah. See Cherub.

70. Anointing—A sacramental rite whereby the acts or effects of being chosen for delegated position or purpose are signified by pouring or smearing oil upon a person elevated to an office. The act symbolically communicates the power, authority, enablement, and/or licensure of a deity being transmitted to the worker. It is carried over to the New Testament in Mark 14:8; James 5:14; Acts 4:27. In addition, the anointing process recorded in Leviticus 21:12 equates to a divine crowning of the incumbent for service. This spiritual crown was believed to release and confer the supernatural powers and authority of the crowning deity with the promotion. See Exodus 40:15 where the word for "anoint" is mashach, the most commonly used word for anoint in the Old Testament. It means, "to pour, smear oil on someone or something in order to consecrate it for divine service." The act of anointing could also be executed by rubbing the person's head, hands, or feet to assure its spiritual properties were effectively commingled with their life forces. Anointing was more than mere ceremonial dressing in the Bible. It was thought to impart God's essence as the ordaining deity through the one officiating the ceremony and onto and through the one promoted.

Ancient cultures saw the induction of anyone into office or offering a sacrifice as a total transmutation of the anointed person (or object) from a mundane use to a divine state of existence and status. It was that mind-set that led them to carry out their elaborate ceremonial inaugurations. Every effort was made by the inductors to not short change their incumbents and thereby give the deity a reason to disregard their service, to judge or punish the newly crowned for

breaching their covenant by failing to meet all of its terms and conditions. A biblical example of this is seen in Moses' failure to circumcise his sons after being anointed by the Lord to deliver His people Israel. The oversight nearly cost the man his life as the Lord impressed upon Moses the importance of rigid obedience to Yahweh's laws, commands, and covenant. See the account in Exodus 4:20–26.

71. Anointing Oil—An applied substance made from olives or other vegetables used for food, healing, and light. Over time, these common objects and their use took on religious and ritualistic connotations. Anointing then began to be used to consecrate objects and people to a deity. The practice signified induction into divine service, making anointing oil's common uses classified as "spiritual nourishment, spiritual and supernatural healing, impartation of empowerment for office, and revelatory enlightenment for wisdom."

Kings, priests, and ruling authorities of all levels were installed in office by the rite of applying anointing oil. Augury and/or prophetic words followed the sacrament from the spiritual authorities of the deity inspiring and executing the installation. The act was seen as commissioning the new authority in the land. It was by these actions that the incumbent was considered to gain the legitimate right to rule successfully and the grace to do so. The application of oil was required of priests, prophets, ministers, officers, and kings. See Exodus, Leviticus, and Numbers for study.

The biblical perspective of anointing oil was that it consecrated by separation from the common routine to the exalted service of the Lord. The spiritual communication of the anointing oil being poured upon the head formed the spiritual crown of authority that we would know as a halo. The Hebrew word for crown, as used in our Leviticus reference, was nezer from the word nazar, from which comes the term "Nazarite." Thus, to be anointed for high priestly service was to be divinely made a Nazarite in old times.

The rite of anointment was popularly understood during the day to: a) set one apart for divine service; b) dedicate one to the priesthood; c) consecrate one as high priest; d) set one apart for kingship; e) cause one to become a devotee of the Lord; or f) establish the anointed as a Nazarite.

Anointing was a divine rite that showed followers and subjects the spirit of the inaugurating deity rested on their newly appointed official. The oil reflected the god's invisible presence to signify that the priest, prophet, and king was not working alone. When the anointing oil of consecration was poured upon an

appointee, it constituted the conference of the god's power for service. This is expressive of Numbers 27:15–23 and the basis for the Lord's seeming arbitrary choice of Joshua to replace Moses in Joshua 1.

In addition to all this, the anointing oil upon the head was for rulership and governing power. This understanding is frankly conveyed by the Lord in Leviticus 21:12. Thus it was prophesied according to the fulfillment in Matthew 2:23 that Jesus would be called a Nazarene, named Messiah, the Anointed Lord.

72. Anointment—A) The state or condition of being anointed. B) The word for this process was the Hebrew term shemen from which we understand the word shaman to originally emerge. Shemen means oil, especially a rich perfumed oil such as the kind used in anointing. It had the oil of the olive in mind. Shaman indicates the result of the anointing, which is to glow, shine, and grow fat (increase and swell with abundance). Its link to spiritual authority is based on these terms that point to the enhancement, empowerment, and the elevation of the anointed one. See 1 Samuel 10:1 and 16:1, Nehemiah 9:25, the result of the fatness that comes from the anointing in Scripture. Deuteronomy 32:15; Isaiah 6:10, the result of fatness that comes from the world.

73. Antediluvians—The name for the inhabitants of the earth who lived during Noah's era and were destroyed by the world's first rain. Genesis 7:6–17 and 9:11–28.

74. Anubis—The Egyptian god of the underworld and embalming. The deity was symbolized by a jackal with the body of a human and was revered as the guide to the afterlife. Refer to Micah 1:8 for an understanding of the prophetic significance of this creature in the Bible. Also, the Jackal (see definition) was often translated as dragon, to show that the two creatures, though physiologically different, served the exact same demonic purpose, one on water, the other on land.

75. Aphrodite—The goddess of love who was patterned after a Phoenician deity of similar attributes. The daughter of Zeus and Diana, Aphrodite is also linked to Uranus because she is credited with power over the sky and its changes. Victory, war, and nature were also given as her domains of power. Aphrodite was the wife of Adonis and high goddess of Athens, Corinth, Sicily, and Lesbos. She was celebrated in Corinth in an annual Aphrodisiac Festival. Hers was the cult of prostitution the city became famous for in the ancient world. The goddess was worshipped as a beautiful deity responsible for sexual pleasure in humans. Her name means "the foam born one," and she served as the goddess

of the vain. Mirrors and other beauty paraphernalia are her ritual emblems.

Organized in her honor, the prostitution community, whose harlots were called heteras, which were popular in Corinth, was where unmarried men went for sexual pleasures. Occasionally married men, with the disapproval of the society, also visited their altars. These priestesses of Aphrodite's temple were set up in brothels and were properly called courtesans. They were easily recognized as such by their style of dress, which was skimpy and alluring to be ever ready to meet the sexual needs of the men of the community.

Aphrodite gave birth to a son, Eros, called Amor or Cupid, which means "desire." Her cult required her priestesses to copulate with her worshippers and temple patrons for her to procreate their harvest in the earth. She is the old Asian goddess Ishtar from ancient Mesopotamia.

Because of Eros' origins, his worship is an extension of Aphrodite's. Eros, the fertility god of erotic love, is also called Cupid, and is celebrated for inspiring lustful desire every February 14, Valentine's Day. He is strangely connected with Ares (the war god), and the gods of fear (Phobos) and alarm (Deimos).

Animalism is her prime instinctive, as her behavioral motivations correlate with the beasts she is known for traveling with. Aphrodite is also dubbed the goddess of promiscuity. Aphrodite is the goddess worshipped and copulated with by the homosexual Greek poet Sappho. See Sappho, Lesbos, Diana, and Astarte.

76. Apocalypse—A) Revelation. B) A term used for the last-day events predicted or experienced on earth according to the Bible. These are generally of a doomsday, last days, or cataclysmic nature. Revelations of this sort tend to permeate apostolic doctrine, which emphasizes finalization, transition, and renewal.

77. Apocalyptic Numbers—Contrasted with sacred numbers (see definition), apocalyptic numbers are those in the Bible that refer to a particular time in history and the span of prophetic events appointed to it. Apocalyptic numbers are tied to the onset of God's judgments as He begins His program of unraveling His creation to replace it with the new one. These numbers count off the embedded codes God submerged in creation to see that it obeys His command to decompose at His appointed times, whether by acts of man or God. Seen most in apocalyptic writings, these numbers are: four, to reflect global impact; seven, to indicate what will occur is activated by the Lord's spiritual authorities; six, to show that it is on account of man and the fallen angels that usurped his place in

the earth that the destruction is taking place. Seven, the most frequent apocalyptic fuse, is typically the weekly marker on earth. It also symbolizes the sabbatical and the pneuma-celestial. Three and one-half is another apocalyptic number that represents a three-tiered broken covenant between men, between heaven and earth, and between the spirit and the flesh. It is based on seven's reference to a complete cycle of a spirit-imposed earthly period, and the incomplete week. Ten as an apocalyptic key speaks to consummate human performance and produce according to its Maker. That is why it is the number chosen for the tithe; a return to God of one finger's worth of the work of people's hands and the fruit of their labor. Twelve is important in creation's system. There are twelve hours in a day, twelve months to a year. For this reason, it corresponds to God's human principalities, the twelve tribes of Israel, and Jesus Christ's twelve apostles. Twelve is twice the number that the Lord assigned to man, the false prophet, and the beast, signifying that it somehow limits their powers and effects, as curtailed by the Creator's principalities. Twelve is always tied to creation's daily, monthly, and yearly functions. Months constitute lunar cycles and years solar. Fourteen is another apocalyptic number because it pertains to Christ's New Creation church after the order of Melchizedek, the seven churches under the pneuma headship of Christ's seven angels. This is based on the Lord's seven spirits before His throne and the seven continents of the earth that tie God's eternal spiritual powers to His world authorities.

Thirty as an apocalyptic number relates to a full month and the age of eligibility for priestly service. Forty as an apocalyptic code speaks to divine purging through tests meant to qualify one for God's promotion and spiritual use. It is extended to forty-two in Revelation as the complete span of natural and supernatural complicity. See Revelation 11:2; 13:5. Fifty is the number of liberation, Pentecost; sixty equates to a carnal leadership council. It falls short of God's leadership council of seventy by ten. Millennium, one thousand, equals a divine day. It embodies the day of the Lord. Millenniums are how God apportions His eternally encoded diems' breakpoints to coincide with earth's time cycles and zones. A thousand is ten times or a one hundred percent divine injunction imposed on man, and a full measure of the tithe from creation due eternity.

Any of the preceding numbers attached to one thousand gives that number eternal and world impact in connection with the Lord's day. Jesus will reign in the earth for one divine day, a thousand years. Satan will be chained a thousand years. The two witnesses of Revelation 11:3 will preach and prophesy one

thousand two hundred and sixty days, or three and one-half years before they are assassinated and lain in the street as a celebration sacrifice. During that time, God's temple is to be desecrated forty-two months—the exact amount of time they prophesy, three and one-half years, or twelve hundred and sixty days. The number symbolizes God's day calculated on His solar year, and the carnal council governing His temple during that period.

To conclude the significance of apocalyptic numbers, two sets of seven angels will destroy the earth; there are seven seals, seven trumpets, seven bowls, and three woes used to accomplish it. The seven trumpets of the seven angels speak to their preaching sounding like a trumpet. All these codes are embedded in creation and assigned to angels to carry out irrespective of humankind or who dies or lives on the earth. See as an example Revelation 9:14. The prophetic import of these spiritual details is evident. Prophets need an awareness of the encryptions that mobilize the Lord's invisible forces to carry out His will on earth so their prophecies are in harmony with His eternal actions. They must also underscore, as did Jesus Christ in His earthly prophetic ministry, that what is encoded in creation will be performed despite human longevity, plans, efforts, and grandiose timetables.

78. Apocalyptic Prophecy—Prophecy that is decidedly end-time in perspective. Prophecy that defines what God planned for the end of humanity's era, the impending reign of Jesus Christ, and the Lord's final judgments. Aside from the book of Revelation, our Lord's discourses were replete with apocalyptic prophecies about the end times. Actually, when He communicated the apocalypse to the apostle John, it was an expanded version of what He spoke to the writers of His gospels. However, before Christ, Jeremiah, Isaiah, Ezekiel, Daniel, and Zechariah were a few of the major figures whose predictions contained significant portions of apocalyptic prophecy.

79. Apollo—Called the seer god, son of Zeus, and hailed as the god of light. He was believed to be a light-giver. The brother of Artemis, Apollo was worshipped in many forms over the centuries and even invoked at weddings to bless the newlyweds' union with fertility and virility. Apollo, Diana's twin brother, was dubbed a dragon slayer and the celebrated inspiration behind the Delphi oracles. He, above all, was considered god of atonement and prophecy, which explains his connection to the Delphi oracles.

80. Apollyon—Same as Abaddon. Revelation 9:11.

81. Apostle—A specially commissioned messenger of the Lord Jesus Christ.

Apostles are granted by God plenipotentiary status and powers and delegated spherical principalities over which they rule. Apostles serve as Christ's stratospheric warriors and gubernatorial servants in the earth. See the book of Acts and the New Testament epistles.

82. Apostles, The—The name for the twelve disciples of Christ elevated to the office of apostleship by Him during His earthly ministry. Their names were Simon Peter, Andrew, John, Philip, James, Bartholomew, Thomas, Matthew, Simon the Zealot, Jude, James, and Judas Iscariot. Their ancient Hebrew counterpart is called Shaliach. These emissaries of the temple were dispatched and circulated to gather the tithes and offerings of the Diaspora and to disseminate temple teachings. Matthew 10:1–5.

83. Apostolic—That which pertains to the apostle.

84. Apostolic Confirmation—Signs and wonders. 1 Corinthians 12:12; Acts 4:30, 5:12 and 16:20; Romans 15:18; Hebrews 2:4.

85. Apostolic Council—Represented in the book of Acts as a ruling ecclesiastic panel granted by the Lord Jesus to exercise spiritual and governmental authority over His New Testament church. Acts 22:30.

86. Apostolic House—The local church institution that serves the totality of the New Testament dispensation represented by the full complement of the Ephesians 4:11 officers. The churches at Jerusalem and Corinth are strong biblical examples of the apostolic house. The book of Revelation says Ephesus was a prominent apostolic center.

87. Apostolic Leadership—Being the foundation of the church, apostolic leadership is the cornerstone of New Testament viability. Revelation, mediation, and education are key to apostolic development, with the emphasis on development. Catechism and ecclesiastical organization are foremost initiatives of the apostolic leader. Protecting the organization by preparing and putting the right people in place is paramount. Origins, history, and antiquity are persistently tied to apostle's coeval teachings. Apostles are the high callers that challenge people constantly to grow up, stretch themselves, and rise above the mundane to serve God on His level. They are builders, creative, innovative, and forward driven. The apostle promotes divine order, God's worship, and His people's priestly service to their King. They are eternity minded and want to exercise and operate Christ's eternity in the now, every day. As great governors, they take leadership beyond the routine management of the church to the government of

the kingdom. Apostolic leaders are intelligent, structured, and informative. Learning and teaching are important to them to transform people from who they were at the cross to what God made them to become forever. Their intimate relationship with the resurrected Christ makes them persuaded leaders, fervent workers, and passionate deliverers of God's truth who potently demonstrate the powers of the age to come.

88. Apostolic/Prophetic Collaborative—An arrangement based on the agreement that apostles and prophets assigned to the same endeavor unite and collaborate to bring the fullness of God's strength, character, and wisdom to it. Such a collaborative typically develops out of a forerunning prophet's recognition and connection with the apostle he or she had witnessed. As a matter of course, forerunning prophets introduce and present the apostles for whom their mantles were sent by God to pave the way. From Abraham the prophet who paved the way for Moses the shaliach (Old Testament type of apostle) to John the Baptist who was sent to blaze the trail for Jesus the Messiah, the pattern is set in Scripture. In the New Testament model, after Philip the evangelist evangelized a territory, the apostles and prophets went in to teach and ground new converts in God's truth. The initial arrangement, two apostles, was altered to form and dispatch a more effective team, that of the apostle and prophet. The premise is introduced in Acts 8:13. See Collaborative and Shaliach.

89. Apostolic Rule—Apostolic rule is a spiritual and supernatural hegemony installed and maintained by Creator God and Christ. It operates as a spherical principality overseen by the apostolic angels of Christ's church. These angels direct Christ's apostles in their government of the church as well. See the book of Revelation for the seven angels of the seven churches of the Lord Jesus Christ. In the realm of the spirit, where eternal things dominate and prevail, the hegemon and provincial rules are observed. The Bible tells us that God prevails through His powerful princes. Another term for apostolic rule is found in Galatians 6:16. In the sphere of the New Creation, that is what we call canon. See also Paul's reference to his apostolic sphere, another word for canon and rule, in 2 Corinthians 10:4.

90. Apostolic Warfare—With the apostle being a stratospheric officer whose impact is felt mostly on the spiritual plane, the concentration of their aggression is conducted in the heavenly sphere. Paul's exhortation to Timothy to war with the prophecies he had received uses the Greek term for apostolic warfare strateia, or warfare such as that conducted by apostles. 2 Corinthians 10:4; 1 Timothy 1:18.

91. Apostolos—The Greek word for the apostle. This word is used throughout the New Testament. See Apostle and Shaliach.

92. Apothecary—A perfumer. One who prepares fragrant and sacred mixtures such as the anointing oil or potions. Today a pharmacist. See also Pharmakeia. Exodus 30:25, 35 and 37:29; Ecclesiastes 10:1. Also 1 Chronicles 9:30; Ezekiel 24:10.

93. Apprentice—One in subjection to another for the purpose of training and preparation for a job, position, or duty. Joshua under Moses, and Elisha under Elijah are good examples of prophetic apprentices.

94. Aptitude—The natural tendencies and inclinations that render one fit or apt to perform assigned tasks or to fill an appointed role or position. 1 Timothy 3:2; 2 Timothy 2:24.

95. Arch—A semi-oval shape that is symbolic of transcendence; that is, passing from the bounds of the earthly to the heavenly. Job 22:14; Amos 9:6.

96. Archangel—The term for the chief or ruling angels of God’s creation. Michael and Gabriel are archangels the Bible mentions. They seem to be the only ones named outright as archangels in 1 Thessalonians 4:16 and Jude 9.

97. Arche—Greek for a first ranking political and/or military power. Luke 12:1 and 20:20.

98. Archistratege—A) A chief general over military leaders. B) A name given to Michael the Archangel.

99. Archon—A) A first rank and power. B) The word comes from the belief that the earth was supernaturally governed by seven ruling principalities. Over each creation principality it was believed that one of the seven archangels administered. The name for these spiritual governors is archon, thus they were dubbed the seven archons of creation. Upon this ancient belief, the institution of earthly archon was developed. C) Archon, for this reason, applies to the rank of angels responsible for keeping, guarding, protecting, and defending the spheres of human existence that correspond with their earthly counterparts in the flesh. This is seen by Jude 6. D) The angels that left their first estate were principalic angels in charge of specific spheres of creation for God. Spiritually, the term is applied to the seven governing powers of creation. Christ as the eternal Archon is seen in Revelation 1:5. E) A political authority that rules by reigning over others as a chief prince. F) A member of a special force of high-ranking officials

in ancient Greece. See Luke 18:18. Those in positions served as presiding officers and chief magistrates.

Archons of ancient Rome also doubled as high priests and ruling magistrates because they officiated in the state's sacred ceremonies and filled in for the king in such affairs, especially if the country was between monarchs. Luke 11:15 shows its application to the spiritual powers of creation. Also John 12:31 and 16:11.

100. Arcturus—The Bear constellation.

101. Ariel—Lion or lioness of God. Symbolic name for Jerusalem. Leonine.

102. Aries—Greek god of war and bloodshed. Also named Mars. A hill was dedicated to him called the Areopagus or Mars Hill. The name is also spelled Ares. Acts 17:22.

103. Ark—The oversized, uniquely designed boat the Lord instructed the antediluvian Noah to build which saved himself and his family. God had prophesied that He would destroy the earth and everything on it, with a never before heard of deluge of water to judge it for its sins. The people of the day were known as the antediluvians.

104. Ark of the Covenant—Chest. The religious box that was carried and revered by the Israelites containing their law and other sacred items. It symbolized Yahweh's salvation, covenant, and redemption. Its eternal counterpart from which the earthly replica was designed is described in Revelation 11:19. See Genesis 6–8; Exodus 25 and 40.

105. Arm—A) Extensions of power and representative of action, (work) labor, praise, or decrees. B) Arms in the down position signify decisive action or commencement. C) Arms upraised indicate halt, or wait, when they do not refer to sworn oaths. D) Arms, observed prophetically, are a sign of sovereign power and authority. Exodus 15:16; Psalm 10:15; 44:3; and 89:10; Isaiah 51:9; Jeremiah 27:5; Ezekiel 20:33–34; John 12:38; Acts 13:17.

106. Armageddon—The name for the final battle between the forces of good and evil, God and the devil. It takes place after the thousand-year reign of the Lord Jesus Christ and the repopulation of the earth with the spirit and forces of Satan along with his human agents. Revelation 16:16.

107. Arrow—A primitive weapon, a piercing object for penetrating the

surface. That which helps one go to the depths of a matter or situation. A symbol of energy, precision, and accuracy. In Ephesians 6 arrows symbolize spiritual warfare initiated and conducted by Satan against the family of God. Arrows were also thought of as solar and lightning symbols. Arrows in modern times are symbols of direction. 2 Kings 9:24; Psalm 11:2 and 64:7; Proverbs 25:18.

108. Art—Literally a craft or crafted object. In the Bible it is rendered "image." From its inception, art was always predicated upon the behavior of its subject as perceived by the artist. Its evolutionary process was first to imitate or emulate the behavior of the artisan's god. Later, the artist sought to enlarge his sphere by including the behavior of the god's subjects. Finally, artistic motivation extended to include the behavior and reactions of nature, natural occurrences, and events stimulated or orchestrated by the gods of a land. Handiwork, craft or craftsmanship, needlework, and apothecary all fit this category in Scripture. Metalworking and music were recorded by God as far back as the Genesis period where Lamech's two sons demonstrated such talent. Jeremiah 10:9; Genesis 4:21.

109. Artemis—Greek nature goddess of war and hunting. Also worshipped as goddess of the light and of the night. She is accordingly a moon goddess (also, Rome's Diana, symbolized by a bow and arrow for her supposed military prowess). As a moon goddess, she ruled the night to stand opposite Apollo who ruled the day in the minds of their worshippers. Artemis is a nature goddess venerated with beasts who is specially affixed to the worship of young girls. Her ancient worship required the bloody beating to death of young boys tied to her altar. In Ephesus, she was an Asiatic deity who employed eunuchs as her priests, exchanging her virgin status in older religions to the many-breasted mother goddess.

To this deity were ascribed conception, safety, and health in childbirth. Diana worship, the same as Artemis and Astarte, mirrors that of the ancient Amazons, a predominantly lesbian culture that cast out young males its women birthed, or brutally abused those that could not be returned to their paternal villages. As with all the ancient religions previously shunned as mythology, knowledge of this deity's rituals and worship expressions enables prophets to recognize them in appearance when glamorized by entertainment or peddled as higher education to modern learners. See Diana, Queen of Heaven, and Venus.

110. Artemis of Ephesians (Diana)—A Greek goddess of virginity, newlywed sexual bliss, female youth, and childbirth. She required human sacrifices in early

times, particularly the fatal flogging of little boys. This Asiatic goddess with eunuch priests occupied the place of a multi-breasted mother goddess responsible for conception. As Ashtoreth, she is a throwback to the Amazons.

111. Asa—The ninth century king of Judah who deposed his grandmother, who set an idolatrous shrine in the land. Refer to 1 Kings 15:13. A powerful reformation king who fought to return Israel to true Yahweh worship. His name means “physician, healing.”

112. Asherah—Pagan goddess of Ras Shamra, ancient Ugarit of Syria, and a Canaanite goddess of Tyre who ruled over the sea. The wife of El, the cruel war god of sexuality, particularly of bizarre sexual rituals. The name meant “lady of the sea.” Asherah was also the consort of Baal, the thunder god, at times. Her cultic object was an obscene wooden female sex organ, aside from the female breast. She often appeared as a nude woman flanked on the right and left by a lion and lily. Her association with the lily as a symbol of her sexual grace was to exemplify the serpent’s fertility rites and sadistic sexuality. She was rendered erotically appealing by a serpent wrapped about her representing reproductive powers as a fertility goddess.

Asherah’s cult centered on male prostitution where priests called qedeshim performed or submitted to homosexual rites for worshippers. The word qedeshim means sodomites. Asherah’s fertility rituals involved perverse sexual orgies infused with homosexuality, which ended in the massacre of their participants. These bloody sessions destroyed the male worshippers of a religion and were often characterized by mass human sacrifices. Asherah worship, observed as a grisly massacre, allowed the goddess—thought to love blood gifts—to wade in the blood bath of those dying in her rituals. 1 Kings 15:13; 2 Kings 21:7; 2 Chronicles 15:16.

She was the goddess of the coast and was known to rule the seas and to take and award the sea’s fortunes at will. Eventually she became the wife of Baal. Asherah had her own prophet’s staff in 1 Kings 18:19. It was set next to Baal’s image of similar nature. Asherah went from wife to sister (or vice versa) of El. She is also Astarte and Anath and imaged as a naked woman riding a beast holding a serpent. In this way, she was known as the holy (dedicated) courtesan of the temple. Prostitutes and vice dominated her temple worship, glamorized lust and elevated murder to a ceremonial worship form. Bloody orgies butchered the people, mostly males, to satisfy her grisly appetite for blood. The most ecstatic of these rituals was slaughtering and dismembering humans and wading

in their severed body parts and blood. The priests of the goddess were not above eating the parts that were slaughtered in this manner.

113. Ashes—In prophetic experiences, ashes may appear in dreams for a number of reasons. Since they are the leftovers of something burned in a fire, the reason and source of the ash is important. In religious lore, ashes were often applied to worshippers, especially to the forehead, to signify their connection with the sacrifice that was burnt and devotion to their god. The idea of having died and been burnt in the fire was to convey that the worshipper ceased to live as their former self. The ash on the forehead was a sign that they were marked by the god who destroyed them, and sentenced to live only by the power of their faith. Another example is the ashes of the red heifer that Yahweh required His people to wash themselves with for purification from sin. See Numbers 19:17–19. Lastly, the appearances of ashes in a dream or vision signify the destruction of something and its residue being worthless. To be ashy or ashen is to be tied to the dead or a disciple of a death cult, or gripped by fear.

114. Ashtoreth—A Canaanite goddess identified with Venus and the Babylonian goddess Ishtar. This Phoenician lunar deity was synonymous with pregnancy, sensual love, and fertility. She required licentious worship and was a patron goddess of war and sex. Often Ashtoreth was represented by obscene wooden images that signified her ritual requirement for orgiastic worship under the trees she supposedly represented. Athaliah, Ahab's daughter presumably by Jezebel, from whom she no doubt learned her godless rituals, was a powerful adherent of the worship of the ashtoroths. The Bible phrases their rites and observances of whoring or fornicating as "under every green tree and on every [high] hill." Tree and high hill used interchangeably referred primarily to the worship of this deity.

115. Ashur—Black.

116. Asia—Easter, place of the chief or arch.

117. Assignment—A work, project, task, or duty initially given to one person but transferred or delegated to another for the sake of expediency and/or excellence. 1 Chronicles 9:23 (nkjv), 16:4 (tlb), and 23:11 (niv).

118. Assyria—A) Ancient Syria. Also called Asshur, a dwelling place of ancient Semites and Mittannians. B) A great center of ancient Ishtar worship and the country of the infamous city, Nineveh, to which the prophet Jonah was sent. C) Spiritually, Assyria was a symbol of brutality and bullying instigated by

hostile threats. Indicative of impending captivity and oppression. Genesis 10:12.

119. Astarte—A Canaanite goddess also worshipped in parts of Arabia as a fertility goddess. She is identified with the planet Venus with whom she eventually became fused. This deity is the same as Babylon's Ishtar, Diana, and Artemis. In Ras Shamra, she is Ashtartu and appears throughout history by a number of reinventions. Astarte is further revered as the mother goddess and the queen of heaven. Whenever goddess movements are fomented, this deity resurfaces as the spirit behind them.

120. Astoreth—Also Ashtoreth. Star. Phoenician goddess reformed from Solomon's day. 1 Kings 11:5; 2 Kings 23:13.

121. Astral—That which pertains to the heavens or the sky and its celestial bodies.

122. Astral Deities—The planets, stars, and the heavens worshipped as gods. Beelzebub would be one example. Matthew 10:25 and 12:24; Luke 11:19.

123. Astrologers—One who divides or cuts up the heavens is the Old Testament understanding of the word. The term describes celestial prophesiers who sought and retrieved their predictions from the celestial bodies in the heavens. Often lunar worship figured prominently in their practices as they based many predictions on the movement and position of the moon at various times. Isaiah 47:13 says that astrologers cut up the heavens to follow their courses and assign their movements to their petitioner's future. Those who rely primarily on lunar activity were seen by the prophet as prognosticators. This art (crafting of human deceptive devices) favored fortune-telling over simple futuristic predictions. Another word for the astrologer is "star gazer," which completely melds the astrologers activities with the activities of the stars. It too is a form of divination.

124. Astrology—A) The study of the planets and stars to predict the future. It is forbidden by Creator God. B) Deifying the heavenly creatures over the Creator as a form of astral and numinous worship. Astrology appears in the Bible as the constellation Mazzaroth (see definition). As "the host of heaven" in modern translations, it is the study of the zodiac. Astrology is forbidden by Creator God because the service, neither performed nor required by Him, has nothing to do with giving humans the license or ability to cast or forecast His creature's destinies.

Originally, an ancient Babylonian (primarily) art, astrology's sole purpose was

to predict and provide celestial information to humans on their planned or desired ventures. The idea is based on the fact that each constellation or star group in the sky appearing at a particular time in the year had corresponding humans over which it ruled. Considered as orbiting or revolving spiritual bodies, the stars were thought to be communication from the fallen angels they symbolized and to inhabit a certain group of people born on the planet during their times of traversing the universe. That belief is what sustains the practice today as darkened humanity seeks to obtain information about its future and destiny from these fallen spirits. To visualize for their believers the nature and appearance of these normally invisible creatures, they point out the celestial shapes in the sky that seem to correspond with animals (most of all), household utensils (the Big and Little Dippers, for instance), and hybrid creatures forming the bodies of animals and humans or one animal or another. The idea is to give the worshipper/spiritual offspring a vision of the powers of the heaven that controlled their destiny. To fortify the belief further, the ancient world was convinced that these celestial creatures or beings were delivered volumes of text on the individual destinies of those over whom they ruled. It is this information that astrologers and horoscopists draw on from their spiritual informers to pass on to the one whose sign they pretend to read. See Horoscope as a form of divination. Each star constellation in the zodiac was touted as having received from the council of gods the library of fates and destinies on every human born and was empowered to decree them and exercise their superior power and authority to force their decrees to happen in the lives they divined.

To gain secular acceptance and escape the consequences of being rejected as a religion, modern-day astrology fought to divest itself of its religious, although not spiritual roots. It renamed many of its practices and operations, shed some of its former idolatrous tags and applied for acceptance as merely another science. That way astrology could be integrated in public school curriculums, sold to intellectuals, and pursued as an irreligious alternative to spirituality. Facilitating this agenda are modern educational systems. They require their student’s study of ancient deities under the heading of mythology, and ancient worship forms under literature and the arts, or perhaps antiquities and archaeology. Joining the trend of severing the ties between religion and spirituality, astrology gained acceptance as a contemporary cultural resource for planning one’s future and forecasting the outcome of one’s life ventures peddled by the media and modernists in every area of human existence. Refer to Deuteronomy 4:19; 2 Kings 21:3; Acts 7:42.

125. Astronomy—A Greek term for “the laws of the stars.” Astronomy began as an old Chaldean science practiced by their priests in antiquity. Initially tied to astrology, it was relied upon for divination, fortune-telling, and prophetic omens. Their records date back to the early second century B.C. Astronomers recorded the aspects of the heavens, planetary and star activity, and the motions of the constellations. History shows the Chaldean astronomers developed an almost precise science predicting the appearance and the approach of eclipses. The Scriptures called them stargazers. Refer to Isaiah 47:13. From its humble crude beginnings, astronomy has been transformed into a sophisticated science by modern astronomers who do not necessarily link it to religion, prophecy, or astrology.

126. Atheism—A) An irreligious observance claiming disbelief in the existence of God, any god. B) An abject denial of the existence of God. Refusal to acknowledge a Creator with spiritual authority in the affairs of the earth and humanity. Atheism generally springs from a crippling disappointment in God, prayer, religion, or faith by adherents. In retaliation for a presumed indifference from God, atheists, in their mind, simply concoct a lifestyle that ignores Him. An individual’s excessive and unbalanced introduction to worship and his or her subjection to compulsory religion are often other root causes of this unbelief.

127. Athene/Athena—Greek goddess of wisdom, the Roman version of Minerva whose symbols are the owl, olive branch, and the snake.

128. Attendant—One who serves another by waiting on their needs, carrying out their requests, administrating their affairs, and accompanying them on professional excursions and journeys. Numbers 11:28; 2 Kings 4:43 and 6:15; Luke 4:20; Acts 13:5; Ezra 7:24; Esther 4:5; Genesis 39:4; 1 Kings 19:21; 2 Chronicles 34:20.

129. Attending Spirit—A subordinate agent or force that supports and serves a higher, more powerful one. Attending spirits complement an influence (or inspiration) or they maneuver natural circumstances in and by our supernatural world. Usually these spirits are the guards of the strongmen in a maneuver to possess and oppose a saint or a believer. Matthew 12:45; Luke 11:26.

130. Augur—Fortune-telling and prediction by means of omens (a supposed voice that spoke to priests from objects, entrails, and natural phenomena). A legal institution in ancient Rome, auguring was done by a member or members of a particular college of priests in Rome. Through augury, they revealed the future and sought Apollo as the god of prophecy.

Augurs were also skilled in interpreting night visions and were always assigned to generals. They accompanied them on military campaigns and were ever close by to give the disposition of the god regarding proposed military campaign strategies. Their predictive activities included foretelling, surmising from the objects studied, conjecture based on the obvious, and foreboding premonitions. Augury is close to divination and served in official positions in Roman courts, palaces, and temples. They differed from official prophets in that they strictly relied on designated occultic objects to obtain their revelation.

Dagon prophets, on the other hand, were distinguished by being seized by the spirits of their messages. Many of their seizures were chemically induced so the prophet could get caught up in trances and ecstatic frenzies to deliver their words from the gods. Under routine circumstances, seeking their words from objects was not necessary, although many of them employed sorcery or other magical elements to receive their words. Leviticus 19:26; Deuteronomy 18:10; 2 Kings 21:6; 2 Chronicles 33:6. Also Ezekiel 21:21.

131. Augury—A type of divination that detects oncoming events by interpreting their signs by bird's flight or animal's behavior. Augury bases its predictions on everyday incidents appearing in unusual ways and translates them to signs or omens. Ancient Rome had an entire priestly caste devoted to augury to inform the state, government, military, and society of its future and potential for success in various ventures. The word augury originally came from "the flight of birds." Observing the flight path of birds under certain prescribed circumstances was believed to reflect the silent direction and will of the invisible gods who were thought to direct and determine the path the birds flew. The belief extended to the conviction that the god, his or her emissary, or spirit resided in the chosen birds in the first place.

132. Aura—A) A nimbus radiating around a person symbolizing their investment of numinous powers and authority. B) One adorned with spiritual power. The word comes from Latin roots that define "a crown of gold." Anday called it a halo. Refer to Proverbs 4:9; Isaiah 28:5 and 62:3; 1 Peter 5:4. C) A spiritual term for the radiation of spiritual power that usually crowns a person. It is detected by colors that show the nature and type of spiritual power (anointing glory) they are empowered by or to dispense by divine assignment. See Color Symbolism and Nimbus.

133. Auspices—A) That which pertains to omens such as the voice of the invisible and inaudible forces. B) Readers and interpreters of tokens received

from divine beings through augury. C) The process whereby official priests and mantics sought and divulged information about the rights, powers, and privileges of others according to divine will. D) What was used to supposedly reveal the inclinations and potential of a proposed ruler or priest was chief among their revelations. With augury, this was the official means whereby the Roman government foretold the potential of one entering divine duty, military service, or priestly ministry on its behalf.

134. Authority—A) The lawful right and power to enforce obedience on a person or group to regulate or modify its behavior. B) The right to impose a specific code of conduct, to initiate correction, assess penalties, or censure improper behavior. Proverb 29:2; Matthew 20:25; Luke 4:36; 1 Corinthians 15:24; 2 Corinthians 10:8.

135. Autocrat—A) One who governs by self-rule; a tyrant. B) A negative term that can apply to ruthless apostles. C) Rehoboam is a biblical example of the Bible's many autocrats.

136. Auto-Prophetics—A practice of the New Testament church based on the mistaken belief that anyone with the Holy Spirit can self-prophesy and is never in need of a prophet. (The one who stands in the official [restricted] office of the prophet is what is meant.) The Lord's problem with this belief is explained by the prophet Jeremiah who says in Jeremiah 17:9, "The heart is…desperately wicked" and is thus unable to be known by its owner. Jeremiah 10:23 enlarges upon this reality by informing us that it is not in people to direct their own steps. The Lord designed the body of Christ to ultimately function like His own; that is, to be interdependent upon each member to assure the fullest complement of service, support, and sustenance is available to all concerned.

What people hear directly and accurately from the Holy Spirit as the word of the Lord concerns their private lives. This is not surprising since those succumbing to self-prophetics are strictly interested in hearing the word of the Lord for purely personal and often selfish reasons. Under these circumstances 1 Thessalonians 5:21 admonishes us to "prove all things." This requirement is next to impossible to heed with auto-prophetics. Second Corinthians 13:5 agrees with this requirement, to prove all things admonished by God, by saying we must also prove ourselves to see whether we are in the faith of the Lord Jesus Christ. The Bible clearly states that there are many voices in the world—a world that is also full of many false prophets with new ones rising up daily. Therefore, it is a dangerous thing to only rely solely upon one's own spirit to hear from the Lord

when one does not have a prophet's spirit. This is particularly true when the Lord says it is quite easy for official prophets to follow their own spirit and prophesy vain visions and imaginations. How much more so is it for the one who never wants to disappoint himself?

People seek God's prophets when they really want to hear God's mind and heart on their matters. Those that refuse this important revelatory institution in favor of their own opinions and conclusions seek their own advice under the guise of spiritual revelation. See Ezekiel 14:1–12. Also see Ezekiel 13:1–6 for God's reaction to the prophets of Israel who prophesy out of their own hearts. He condemned their auto-prophetics because they did not follow His Holy Spirit but their own spirits with which they thought to bring the word of the Lord. In His rebuke of such prophets, the Lord enlightens us on His problem with such prophet's activities. Aside from likening them to foxes (deceivers, schemers, and subverters), the Lord describes their negative impact. The prophets of their own hearts and spirits had not "gone up into the gaps," according to the Lord's indictment against them in Ezekiel 13:5. That is, they had not attended to the breaches in the protection walls of the land. They had not made up the hedge of defense on the country's wall, referring to the Lord's divine wall of protection. See Job 1:10. Vain visions, lying divinations, subjective prophecies, and unconfirmed words from the Lord that have no hope of coming to pass are God's charges against these messengers. They court God's opposition and set themselves up as His enemies. Ezekiel 13:9 depicts their punishment; they are immediately banished from the Lord's general assemblies. Once exiled, the condemned prophets' names are omitted from the writings of the Lord's covenanted ones. Lastly, such prophets are precluded from ever entering the land of God's people again. Their divine indictment is bluntly announced—they seduced God's people with words of peace when there was no peace ordained for them. Israel had sinned, they had defected from Jehovah and turned to pagan deities. Lying prophetics, we learn from Ezekiel 13:13, ignite a cosmic war that manifests brutal weather and destructive hailstones indicative of the Lord's judgment against sin, idolatry, and divinatory prophetics (see definition). They are sent by God to destroy the land in retribution for its apostasy and rejection of His reign.

137. Aven—Nothingness, ruins. The biblical word for idols in general. See Beth Aven.

138. Avesta—The sacred writings of the Zoroastrian religions.

139. Axe—In addition to being a work tool, it is also a symbol of an irreversible decision put into action by divine power; a forceful resolution of a problem. An emblem of a deity. Isaiah 10:34; Matthew 3:10.

140. Ayida Wedo—Snake wife of Dambala, voodoo's high god, also a snake. Haiti knows her as the rainbow snake, not unlike the Greek Iris. She joins Dambala in ruling over waters, rivers, and springs and is celebrated as co-creatress.

141. Azariah—A prophet whose name means "Yahweh's help."

B

Baal to Burden of Prophecy

142. Baal—An ancient Babylonian deity whose worship involved lewdness, bloody orgies, human sacrifice, and ceremonial prostitution. Baal was a constant snare to the Lord's covenant people who resorted to this deity's worship repeatedly because of its high sensual appeal. The meaning of the word Baal—husband, lord, and master—was attached to Yahweh in order to integrate his worship in Judaism. The idea that Yahweh was Israel's husband (ishi in Hebrew, Hosea 2:16) facilitated this duplicity and eased Baal worship into His people's religious system. The required lewd behaviors, coupled with multiple partner copulation (and partner swapping), lent itself well to this seduction as the natural desire to fornicate and commit adultery was exploited by the proponents of pagan religions.

Body worship, which goes along with both fertility rites and human sacrifices, surround male prostitution (qedeshim), and ritual harlotry (qedeshot). They served the priesthood and engulfed their worshippers with them in perverse ritualistic sex acts. Their ritual ceremonies consisted of gay licentiousness between the sodomites and the worshippers. Baal was believed to impregnate a heifer in order to bring forth his hybrid offspring, the basis for his religion, rituals, and ceremonies. Its practice encouraged bestiality, which is condemned by God among His worshippers. The custom had much to do with the veneration of the sacred cow. The fact that the chief god Baal copulated with the cow gave the cow its exalted status in the eyes of baalists. It may also be the inspiration behind such worship today. 1 Kings 14:23; 2 Kings 23:7.

These historical facts have prophetic value in the recognition of similar practices and customs popularized today as fashion, liberation, or entertainment. Although stripped of the name Baal to make them secular instead of religious, they are the same old acts under a new name and the guise of sexual liberation, or recreational sex. However, everything secular has spiritual roots. These farces were introduced to the planet by the fallen angels mentioned by Jude and Peter, which "kept not their first estate." Through them the devil's age-old strategy imposed his ancient ruin on each generation to accomplish what he started in Eden, to provoke God's curses and corresponding judgment on carnality and

perversion. See Fertility Rites.

143. Baal's Mountain—The term applies to the Bible's Mount Carmel. See definition. It is the place where the prophet Elijah drew Jezebel's prophets of Baal and Asherah into contest with the Lord and won. Elijah's victory succeeded in slaughtering the entire prophetic institution of these two idolatrous deities, and for a season returned the people's worship to God.

144. Baal of Peor—A Moabite androgyny deity presented as a male and female figure at once. This spirit seduced the new nation of Israel, as it passed through Moabite territory, to join themselves to the gods of its land which angered Jehovah. The incident provoked His wrath and caused thousands of the Israelites to be slain in the wilderness. Numbers 25 and 31:16; Joshua 22:17.

145. Baal Prophets—These were messengers of the nabi institution of Jeroboam, Jezebel, and other promoters of false prophetics, meaning they were prophets who served for pay and to whom finances were most important. They were called and inducted only to privately serve their financial backers. See Nabiim Institution. 1 Kings 18:18, 25, 40; 2 Kings 10:19; Micah 3:5–8; 2 Peter 2.

146. Baal Worship—Baal worship dates back to the first generation of man, to the time when Cain was banished from his father's land and forced to wander the earth. Baal was worshipped in Tyre as Melkart and Merodach, among other names. Even Zeus worship was devolved from these heinous rites. Prevalent in ancient times as Babylonian worship, Baal, whose name means "possessor, lord of the house, husband, owner, and master," worship gripped every culture on the planet throughout history. His epithets assured he was never in want of worshippers. Ordinarily Baal was a local deity whose authority was confined to villages. The word Baal finally came to mean "lord" and was prefixed to the names of the many towns that chose him their as national or local god.

The deity's lordship was over the land and its corresponding spheres of life. Baalism (worship of Baal) required human sacrifice, usually the firstborn, according to 2 Kings 16:3 and 21:6. Baals usually had consorts (concubine wives) named Ashtoreth. The couple's worshippers viewed these deities as the reflection of the face of Baal in the same way as the moon reflected the sun. Baal worship in Israel went back as far as Jonathan and David whose sons' names included "baal." Under Jezebel's tyranny, baalism took on its decided Phoenician character. Jerusalem eventually became a Baal capital as Yahweh's worship was displaced by it under Ahab's dynasty.

During this king's reign, an amazing four hundred prophets served his wife, Jezebel, while Baal's wife Asherah had four hundred fifty. Beyond these were the countless priests and priestess, along with the prophets and sodomites that served the religion. Baal prophets resorted to divination that invariably included prophecies that supported its fertility rites, predicted the outcome of godless wars, and promoted demonic rituals as the way to the higher powers of Israel's God. See Leviticus 17:7; Deuteronomy 32:17; 2 Chronicles 11:15. Baal worship called for the priests to fall into ecstatic orgiastic frenzies, offer up incense to symbolize the prayers of the worshippers, and sacrifice a whole burnt offering. They further included bloodletting to attract the deity's attention to grant their petitions. As a nature god Baal, with his wife Asherah, was celebrated with a host of sordid fertility rights. Some writings note him as the son of Dagon and the storm god. Baalism was addictive because of its perverse erotically driven worship led by priests and priestesses on the high places.

The phrase "high places" was significant as their religion required its worshippers to publicly perform sexual acts on high hills in full view of all. See Eli's sons in 1 Samuel 2:22. Today, we would see this as excessive public displays of affection or adult entertainment when filmed. The mark of all Canaanite religions was the extreme and often sadistic emphasis on sex and its performance in public places. As such, the god demanded sacred meals, communion, lewd dances (such as those in adult bars and clubs), and the slaughter of something and someone to bathe the altar in blood. Baal's temple, not unlike his consort Asherah, were prototypical of today's brothels and the high hills that so offended the Lord are reflected in pornography. The ancient sites contained chambers for the prostitutes, sodomites, and harlots to service worshippers. See 1 Kings 14:23–24; 2 Kings 23:7. Revelry, gaiety, and licentiousness characterized the scope of Baal worship. These explain why Jehovah had such a problem with the religion, and its toll on the health, welfare, and hygiene of His people. The biblical shechem's version of baalism involved slaughtering and offering asses on the altar and the male worshippers were dubbed "sons of the asses" which tied it to Amorite and Mari worship.

147. Baalpeor—Moabite deity worshipped as Chemosh. It is merely their variation of ancient Baal worship. Numbers 25 records the story of Israel's seduction by this deity and its costs to the people of God.

148. Baalzebub/Beelzebub—The Philistine variation of the god Baal. He was credited with the production of flies and glorified as the controller of pestilence. In the New Testament Beelzebub also meant "the lord of the heavenly

habitations” and he is understood to be the ruler of the demons. See Matthew 12:24.

149. Babel—An ancient city, which is called in the Bible “the beginning of Nimrod’s kingdom.” More specifically, it means “the gate of god,” but not the Most High God. It is the place where the Lord confused “word’s meaning,” the language of the nations who attempted to build a tower that would get them into heaven. It is also called the land of Shinar and the site of the great Ishtar gate. Genesis 10:10 and 11:9; Daniel 1:2; Zechariah 5:11.

150. Baby—In prophetic dream symbology a baby signifies the immature, the new, and unseasoned. It also reflects the start of something recently born or brought into existence. A baby indicates promise and when not applied in literal contexts, symbolizes the germane potential of something planned or initiated. For this reason, the Bible calls children a heritage and a providential hedge against the normal onslaughts and ravages of old age for their parents. The greatest prophetic examples of babies as fulfilled promises are Isaac, Jacob, Moses, Samson, Samuel, and Jesus. Male babies speak to the seeds, being sperm bearing, that when planted in the earth become trees. Trees in this context represent nations. Isaiah calls them God’s plantings (Isaiah 60:21–22 and 61:3–5). Female babies speak to fruit, being the product of seed planted and grown. Male babies reflect potential if handled (nurtured) properly. Female babies speak to fruit as the outcome of handling God’s assignment as promised. New projects or ventures are often depicted prophetically as babies in their inception. When a venture is depicted with or by a baby, this is expressly what is meant. If an infant is shown in charge of, building, or otherwise in control of a proposed venture, this speaks to its small beginnings but ultimate success.

151. Babylon—Ancient Mesopotamian city founded, according to the Bible, by Nimrod. Originally called Babel (confusion), the city grew in stature, power, and prominence under King Hammurabi of the Amorites.

152. Babylonia—A) Biblical Shinar. B) Eastern region of the Fertile Crescent. Babylon was originally its capital and inhabited by the Sumerians. Later the Akkadians entered and through war and upheaval, the two peoples formed what came to be known as the Amorites who became the Babylonians under Hammurabi. Genesis 10:10, 11:2, and 14:1, 9; Isaiah 11:11; Daniel 11:2; Zechariah 5:11.

153. Babylonian Astronomy—The earliest science of studying the stars and the planets. The Babylonians are credited with introducing and perfecting the art,

making it the basis for secularized divination, astrology, and prophetic oracles. Its premise is that the stars and heavenly bodies have more than an aesthetic purpose in creation. They believed that the stars and planets influenced humanity and its everyday existence, that careful study of their activity could explain earthly events or predict their outcomes.

The Babylonians settled on the number seven as the cardinal number of spiritual significance. Its introduction was passed on to Israel who later had the tradition explained by the creation story revealed to Moses. The sun and the moon were seen as distinct from the other seven planets believed to be ruled by powerful angelic beings with authority to influence and manipulate humans as well as their world. Modern astrology takes much of its foundations from this ancient civilization as does the prophetic.

154. Babylonian Captivity—The term for the seventy-year period that God's nation was in bondage to Nebuchadnezzar, king of Babylon, for their persistent unfaithfulness to Him. They relentlessly pursued idolatrous worship and were sentenced to enslavement by King Nebuchadnezzar and the Babylonians as a result. Ezekiel 1:2 and 39:28.

155. Babylonian Religions—An ancient religion based on a conglomerate of worship forms and fetishes that sprang from the early civilizations of the ancient Near East. These included the Ubaidians, Sumerians, Akkadians, and Amorites, groups that progressively and collectively comprised old Babylonia. They promulgated and perfected spiritual contact and religion in the region of biblical Shinar. Their beliefs and rituals were predicated upon the early peoples endeavoring to explain their circumstances in life, to answer the mysteries of their world and interact with the invisible agents of creation that no doubt took advantage of their ignorance. They contrived a network of deities to worship and a host of perverse rituals to appease them. Doing so enabled them to resolve the daily conflicts and confusion associated with humanity and creation over which they had no control.

The cultures also sought, by their superstitions, to influence their world and through them assure their sustenance from the land. They hoped to preserve their lives, even after death, through their worship and sacrifice rituals. Every act of worship was a feeble effort to participate in and somehow manipulate the forces of nature that dominated them at will.

The catchall term Babylonian, commonly used for early heathen worship, came to apply to the assortment of rituals, offerings, sacrifices, and oblations the

people invented and prescribed to appease the gods. Through their idols, the spiritual forces occupying and manipulating them and their land were petitioned for intervention and prosperity. The pantheon of gods were believed to exercise authority to maneuver the weather, crops, warfare, life, and death. According to what the deity prescribed, their worship and rituals consisted of divination, augury, astrology, magic and sorcery, fortune-telling, and diverse, yet crude, animal and human sacrifices. Fertility was their highest rite as they united copulation with vegetation in an effort to provoke the earth to grow abundantly. In addition to fertility, ancient world religions also prized death, which they believed was an exit from earth's pain and suffering as well as elevation to godhood. Most of their ceremonies required revelry and intoxication. The objects of their worship were summarily everything and anything. They divided their deities into three groups—celestial gods (gods of the sky), terrestrial gods (gods of the earth), and death gods (those of the netherworld); these were afterlife gods.

Whenever fertility (life) was not the object or occasion of worship, death was, and the ancient worshippers executed a host of funerary rituals to assure their prosperity and prominence in the afterlife. This conception forged with the Egyptian religion and entrenched the mystic belief in reincarnation to explain away the mystery of death. It became a pervasive way to ease the grief suffered from the loss of a loved one. They would return to earth again in another form or by inhabiting another creature. The goal was to prove that death was not the end but the beginning. To feed their deities of death, gods of the underworld, human sacrifices were often made. This was to give them a life, ideally pure and sinless, in exchange for continued favor, victory, prosperity, or simply to stay alive themselves.

Celestial worship venerated gods who were superior in the lofty spheres of life. They were the ones who helped them win wars, provoke the elements for rain, connect with the high spiritual forces of creation, and access supernatural information for prophecy and divination. The death cult is explained by the funerary worship rituals of old. Excessive sexuality looks back to the fertility rites of the heathens. What remains to be explained is persistent ancestral worship that also resurfaced repeatedly in succeeding generations and prophecy.

In explaining ancestral worship (our version of generation spirits) the belief was that the gods came down to earth and copulated with humans and produced children who in turn gave mortals license to interact on the heavenly plain. From this notion arose the institution of occultism where divination, magic, sorcery,

and astrology reigned. The powers for these arts was believed to be bestowed by the children of the gods who were also referred to as heroes—half deity and half human. They made up the host of familiar spirits that aligned themselves to families and passed on their superior wisdom and knowledge of eternity to the mortals of earth.

Prophecy was perfected under these circumstances as an institution that no nation could dream of doing without. The king was chosen by some aspect of it—augury, omen, and divination. Some means of receiving a word or sign from the silent (yet potent) agents of the spirit world was resorted to before major decisions were made or critical actions taken. The military, the palace, the courts, and every community had its share of prophetic voices of varying levels and degrees to inquire of the gods on important matters. The Old Testament from beginning to end chronicles these events as told by the Lord Himself. The Amorites, one of ancient Israel's chronic nemeses, are mentioned repeatedly, as they were the original inhabitants of Jerusalem. The Sumerians constituted ancient Shinar, it is believed. Ur of Chaldea is a region of Babylon, old and new. Second Kings 21 is one of the most extensive statements on the worship and views of these ancient cultures. Study bold words for more information.

156. Babylonian Whore—The term literally applies to the ancient world's "mistress of the nations" and refers to the last days' city of whoredom and harlotry judged by the Lord as an abomination in Revelation. As a large commercial center, the city (spiritually a woman with children), was responsible for the fall of the entire world through idolatry and fornication. It was a center of cult prostitution on the physical and spherical plane. Pornography, adultery, incest, and every other sexual and social abomination were in the culture of this land. Also, the Babylonian whore saturated society with witchcraft, sorcery, and false spirituality.

Making these ancient religious art forms and worship commercially profitable, she even proliferated guilds that instituted and professionalized them in the normal course of business. Certain rituals and prayers were offered up by these professional groups to assure the success and prosperity of its membership. See Nahum 3:1–6 where she is called the mistress of Baal and thus of the same stream as ancient Jezebel. This word from the prophet describes one who sells nations to sin, sorcery, and magic along with their children. Homosexuals, harlots, and idolatry are the social standards of the era. Revelation 17:1–8.

157. Bacchus—As the Greek and Roman god of wine and drunkenness, his

orgiastic worship is believed to be influenced by ancient oriental Baal worship. Wine and sometimes beer were consumed until intoxicated participants succumbed to revelry and orgies, referred to in Daniel 11:31. See Dionysus and Tavern.

158. Back—A) Departure, rejection, or refusal. B) The back speaks to negation or completion. C) In ancient times, the best way to revere an elder or prominent person was to back in and out of their presence. This was required of servants and slaves in particular. Today, the requirement is considered demeaning and reflects contempt for the person with whom one has audience. Sometimes to show the back is an act of protection on the part of someone who wishes to remain secret or anonymous. Genesis 9:23. The back is equated with strength and a wall of support.

159. Backward—The Bible uses this term, “backward,” to describe apostasy and its results. God classifies people as having gone backward when they return to their old ways and choose their former paths and resources in life. Today we would categorize this as backsliding. Isaiah 59:14; Jeremiah 7:24 and 15:6; Lamentations 1:8.

160. Balaam—An ancient pagan prophet who was hired to seduce the new nation of Israel to defect from Yahweh to the Moabite religion. Balak the king of Moab, paid Balaam to curse Israel using sorcery, divination, and other occultic powers. Jehovah intervened and compelled the prophet to bless His nation. Later, Balaam returned to Balak’s payroll and completed the job interrupted by the God of the Israelites. He seduced them to sin by indulging in orgiastic rituals with the Moabites in the worship of their god and was ultimately slain by Joshua’s army in Joshua 13:22. Deuteronomy 23:4–5; Numbers 24:1.

161. Bankruptcy—The state or condition of being financially, morally, ethically, physically, or spiritually destitute. Without funds, character, soul, emotional response, or sensitivity—spiritually void of all that makes for life, living, and prosperity. See Spiritual Bankruptcy. 1 Timothy 6:5; Matthew 5:3; Luke 12:21.

162. Baptism—A) A rite of initiation. B) Immersion of a person into a body of water as a figurative immersion into a body of knowledge to signify a novice’s awakening to the deity, worship, and doctrines of a cult or religion. The rite was performed to confirm an initiate’s absorption into a doctrine or perspective. Generally applied to religion, baptism was introduced as a Christian rite with the onset of the ministry of John the Baptist.

163. Bar—A place of intoxication and prostitution in early times where the gods of beer, wine, and revelry were celebrated and worshipped. See Tavern.

164. Barnabas—The fifteenth New Testament apostle who was a companion of the apostle Paul.

165. Barren—A) The state of being unfruitful and unable to produce or reproduce. B) Being without the faculties or resources to perform or to yield a harvest from one's efforts, seed, or deposits. C) Empty—void of power, strength, or energy.

166. Barrenness—Barrenness is the absence of fruitfulness on one's efforts or the inability to produce profitable fruit. Barrenness may be the result of an inherent or external condition. According to the Bible, in Deuteronomy 7:13–15, God establishes barrenness as a product of the curse. There are several women in the Bible whose barrenness the Lord overturned in order to fulfill His promise through prophecy. In all instances the Lord's word was sent forth to overturn the woman's condition and eliminate the barriers preventing her pregnancy. See Galatians 4:27–29; Psalm 113:9. The devastation of the state of barrenness is written in Proverbs 30:16. "The grave; and the barren womb; the earth that is not filled with water; and the fire that saith not, It is enough." Second Kings 2:21: "And he went forth unto the spring of the waters, and cast the salt in there, and said, Thus saith the Lord, I have healed these waters; there shall not be from thence any more death or barren land."

167. Bashan—An Amorite town that was among the first Canaanite sites overthrown by Joshua. It is important to prophetics because the Amorite religion pulled Israel down all of her days as a nation in the ancient world. Manasseh reinstituted it full-blown during his reign. The action served to be the death knell of the nation as it never recovered from his permeation of the land with its filth and degradation. Refer to Amorite. Nahum 1:4; 2 Kings 21.

168. Bath—In dream language, baths speak to washing away previous experiences, contamination, or flesh in preparation for a new day, a change, or upgrade in lifestyle.

169. Bathing—A) The process whereby one takes away the old influences and their effects and prepares to enter the new. B) Baths and bathing both imply a transition from one act of service to another.

170. Battle-Axe—A) An emblem of a deity's weaponry, especially Baal's. B) The weaponry of deities, such as battle-axes, were replicated and handed over to

the priests and priestesses of a god’s temple upon installation. Jeremiah 51:20.

171. Beacon—Signal, a light beam to alert, direct, or guide the way.

172. Bear—A) A predatory symbol. B) Representative of cold-blooded brutality and savagery. C) Ancient symbol of the gods Odin (death) and Artemis (war). D) It represents a predator spirit and a cruel warrior. E) A bear symbolized then and now some European countries, especially Switzerland of old and Russia, perhaps due to their cold climates. Prophetic symbology may be seen in Daniel 7:5–7.

173. Beast—A term used in Scripture by God to divulge the inner spiritual character and nature of human beings. He often applies the term to rulers, kings in particular, whose dominion is assessed and characterized by the animal after which it is called. Pharaohs, for instance, were cobras, snakes, or serpents. In the Bible, rulers are sometimes dubbed lambs, and in other places they are called rams, etc. Beasts also represent the literal embodiment of a movement’s leader or founder. Thus, the beast in Revelation is actually the spiritual formation of the followers. The kind of animal reflects the nature, character, and attitudes of the people or disciples; leopard, bear, lion, lamb, etc.

174. Beast, Mark of the—The phrase for the numbers 666 inscribed in the right hand or on the foreheads of those who follow and worship the beast, the dragon, and the false prophet in the book of Revelation. The number is a threefold statement of the spirit of man who was created on the sixth day, even though he was not placed in his body until the eighth day after it was formed by the Lord. (See Genesis 1:27 and 2:7.) Revelation’s dragon signifies the spiritual hold, the beast is the soul manifestation, and the prophet elucidates the expression of the being. Collectively, they coincide with the threefold makeup of mankind: spirit, soul, and body. The mark of the beast is to bring the ongoing conflict between Creator God and His creature Lucifer (who was demoted to Satan) to an end. Up to the time of this era, people were divided along cultural, traditional, religious, or economic lines.

After the onset of the beast era, all that changes. Now the entire human population is divided by two things, the belief in the living God and His Savior Jesus Christ or the belief in the dragon, his beast, and false prophet. The here and now immediately becomes the norm of the day. People want what they want, when they want it, the way they want it, now. The unholy triad holds the power of life and death, success and ruin, prosperity and poverty, and the price they put on them is idolatry. Worship the beast, publicly display your devotion to him,

and you shall live and prosper. If not, the worst is true. See Frogs, Unclean, and Six, Six, Six.

175. Bedroom—A) A place of secrecy, rest, and intimacy. B) The center for the most private affairs and their causes to be executed. That which is attached to the state of the body and its spiritual and emotional needs. The sanctuary of psycho-emotional activity, desire, and/or fulfillment. See Room.

176. Bee—The bee is a symbol of divinely inspired and monitored industry. It represents diligence and technical expertise. Bees as command creatures represent harmony, industry, sociability, wisdom, and sobriety. They are also associated with abstinence and generosity. In iconology, bees speak to illumination and symbolize the royalty of ancient powers and their monarchical system. Priestesses of ancient gods were also called bees because of their industrial service as revenue producers, often through prostitution or divination.

The bee's attributes were linked to the soul realm and were viewed as emblematic of reincarnation. They were used in religious imagery frequently as resurrection symbols. Deborah was the name of the Old Testament prophetess who ruled Israel during the times of the Judges. Her name means bee. However, further study of the words connected with this definition adds that it came from roots that mean a prophetic discourse. See the Hebrew word dabar and Isaiah 7:18.

177. Beelzebub—A) The devil, Satan, as a fallen cherub transformed by the fall into an evil spirit. Review Revelation 12:4; Luke 10:18. B) The title of a heathen deity with ascribed sovereignty over evil spirits. C) Chief spirit of evil, the tempter of mankind. D) Creator God's adversary and the first inhabited landlord of hell. E) Same as Baalzebub that also means "lord of the flies." This creature corresponds to biblical Ekron's "dung-god," no doubt because of flies' affinity for waste and the larva they leave to produce more of the same. See Baalzebub.

178. Beer—A) The drink of tribal rulers and warriors because of its affect of unleashing anger and aggression in its drinkers. To drink beer before entering conflict or warfare was a standard ritual. The theme stemmed from the Egyptian god Osiris who was thought to be the god who supplied its ingredients and blessed its production. Beer was often used as a rite of passage to adulthood required by the god as a libation. B) One of the drinks meant by Paul's mention of revelry in Romans 13:13.

179. Behemoth—Water ox. Can mean hippo. An Egyptian word for a large mammal often associated with or seen as the dragon. Job 40:15–18. The behemoth of old was seen as a land version of leviathan.

180. Bel—The god of Babylon that corresponds to Baal. He is also called Marduk and Merodach and was the chief of the pantheon. This sun god was celebrated in the spring of the year to venerate the awakening and conception of nature. The medieval Druids, who saw his name as meaning “the shining one,” adopted his worship. Bel earned his high rank in the Babylon pantheon in antiquity by killing the goddess of chaos Tiamet. Isaiah 46:1; Jeremiah 50:2 and 51:44.

181. Bell—An object of announcement, warning, or a call. A bell was worn by high priest in the Holy of Holies where its continued sound told people that his work and their offerings were accepted by God. Silencing the bell signified the high priest’s activities or what the congregation offered was not accepted, so he died in the presence of the Lord.

182. Belly—The seat of thought and life, especially that which generates prosperity. Refer to Psalm 17:14; Proverbs 18:20. Because of this, the belly is presented in Scripture as the wellspring of life. The belly was historically seen spiritually as the source of death and resurrection after trial and/or judgment. The heart functions in spiritual contexts as the core source of spirituality, courage, and confidence. Refer to Job 20:15 and 32:19. The prophetic word is felt in the belly as bubbling and the source of inner strength is experienced there. (See Intestines.) The belly was thought to be the center of the heart through which its issues and sentiments flowed. Thus feeding the belly was the means of making spiritual deposits within the heart and soul of the person. It is through this means that the word of the Lord bubbles up out of the belly like rivers of living water.

Our Lord Jesus drew on this metaphor when He taught about the coming of the Holy Spirit and how it felt like rivers of living waters bubbling up inside (John 7:38). It also symbolizes the place of spiritual appetite, which is why spiritual deprivation translates to food cravings in those the Lord is drawing to Himself. Romans 16:18; Philippians 3:19.

183. Belt—A spiritual symbol of official power, potential, and authority. Reflects the foundation and support that governs ones life. Also called a girdle. It further signifies preparation for war and work. It is an emblem of readiness for duty, task, or assignment. Worn as a part of an official uniform, such as for

battle, it indicates military courage. It also speaks to self-control and restraint. Jeremiah 13; Acts 21:11; Matthew 3:4; 2 Kings 1:8; 1 Samuel 18:4; Ephesians 6:14. Refer to Girdle.

184. Belt, Leather—As with all animal skin attire, in addition to being the only reliable means of durable clothing, the skin also held conquest significance. To wear the skin of an animal back then came from having conquered the animal in a contest to the death—before stores and manufacturing people had to hunt for their food and clothing. To wear the skin of certain animals signified the courage and victory of the wearer. See Animal Skins.

185. Berith—The word means covenant. Related to the god of the Shechemites. Judges 9:46.

186. Beryl—An emerald stone. Exodus 28:20; Revelation 21:20. Also Ezekiel 1:16 and 10:9.

187. Bestiality—The most debased of the lewd fertility rites condemned in Scripture. Bestiality is the copulation of a human with an animal. Among God's obvious concern over the health and hygiene of the practitioner is the misuse of human authority over animals. Above this is the Creator's concern for His dispensation and allocation of human seed and the lives, destinies, meant to come into the world. Leviticus 18:23 nas: "Also you shall not have intercourse with any animal to be defiled with it, nor shall any woman stand before an animal to mate with it; it is a perversion." Leviticus 20:15–16: "And if a man lie with a beast, he shall surely be put to death: and ye shall slay the beast. And if a woman approach unto any beast, and lie down thereto, thou shalt kill the woman, and the beast: they shall surely be put to death; their blood shall be upon them." The idea of copulating with an animal was to provoke the animal's increased powers of conception. It is one of the many abominable fertility rituals in the ancient world. Peculiarly, bestiality, witchcraft, and the other New Age religious rituals tend to flourish under the same popularity.

188. Bestowed—Originally, this was an old nautical term for the property and possessions stored on a ship setting sail for a remote destination. The people of God are vessels of Christ's Spirit, who bestows upon them His gifts, callings, and destinies, which are appropriately classified by this term. It also refers to that which is carried in a hidden vessel or compartment transported for use at a later time, usually in a distant location. Symbolically, the word applies to what God gives His people in the way of positions, gifts, and talents to be used at a later time and place in pursuit of their ordained destinies. Isaiah 63:7; 1 John 3:1.

189. Beth Aven—A) House of idols. B) One of King Jeroboam's two major idolatrous centers in Israel. It became the temple site of the golden calf worship. Initially, it was one of the places Joshua sent spies, and before Israel's takeover it served this idolatrous purpose. Jeroboam took advantage of the site's history and restored its worship, using his position as regent of the land to legalize its renaissance. See Bethel.

190. Bethel—Originally, the house of God. It literally became one of Israel's two idolatrous worship centers set up by Jeroboam, a rebellious king of Israel, who feared Israel's going to Judah to worship Yahweh. He instituted calf worship to deter the people's worship from Jehovah. The other center was Dan. Genesis 12:8; 1 Kings 12–13.

191. Beth Shemesh—House of the sun god. Joshua 15:10.

192. Bible—The holy Scripture of Creator God written by His holy vessels and canonized by His Son Jesus Christ. Luke 24:44–49.

193. Biblical Prophet—Prophets should be knowledgeable of prophetic history and that history includes knowing who the Bible's prophets are and what they did or were ordained to do. This list of Bible prophets names the messenger and gives the meaning of his or her name to indicate the type of anointing and/or area of prophetic activity they emphasized. Obed—He has restored; Jakaziel—God sees; Zechariah—Yahweh remembered; Shemaiah—Jehovah has heard; Zadok—righteous. Also, there is Daniel—God is my judge; Nathan—gift; Gad—God's fortune; Abijah—Brother of Yahweh; Iddo—festal; Azariah—Yahweh has helped; Hanani—gracious; Jehu—Yahweh is He; Elijah—Yahweh is salvation; Micaiah—who is like Yahweh; Jonah—dove; Isaiah—Yahweh is salvation; Hosea—salvation; Amos—burden bearer; Micah—who is like Yahweh; Nahum—full of comfort; Joel—Yahweh is God; Zephaniah—hidden of Yahweh; Jeduthun—praising; Jeremiah—Yahweh establishes; Habakkuk—embrace; Enoch—dedicated; Noah—rest; Abraham—father of a multitude; Jacob—supplanter; Aaron—bright; Moses—drawn out; Joshua—Yahweh saves; Joseph—may He (Yahweh) add; Obadiah—servant of Yahweh; Ezekiel—God strengthens; Dodavah—beloved of Yahweh; Haggai—festive; Malachi—My messenger; John—Yahweh has been gracious; Agabus—beloved; Paul—little one; Urijah—Yahweh is light; Hanani—merciful; Peter—rock or stone; Barnabus—son of exhortation; Judah—praise; Silas—wooded; Miriam—obstinacy, stubbornness; Deborah—a bee, industrious and fruitful; Anna—grace (feminine of John); Huldah—weasel or mole, hid away. Others named in the

Bible are Jasher, the prophet to Jeroboam, Iddo the Seer, and John the son of Hanani, Amaziah's prophet and the remainder of the apostles of Jesus Christ as apostles too are prophets. Studying the names of the prophets provides insight into the work that they were called either to do or address, and the reason the Lord summoned them into His service.

194. Biblical Prophetics—An exclusive term coined to identify the range and emphasis of study of the prophetic realm according to Scripture.

195. Biblical Numbers—See Sacred Numbers.

196. Big Toe—A) The big toe was anointed by, and of, the priests in the Old Testament and signified their position of headship. The anointment established the basis upon which their fountainhead of power stood. B) It is the leading extension that directs walking movement. Both thumbs and toes signify apostolic movement or direction thereby. Exodus 29:20; Leviticus 14:14, 17, 25, 28. See Toe.

197. Birds—Birds in spiritual and symbolic contexts refer to messages from heaven to earth by way of spiritual messengers. Ecclesiastes 10:20.

198. Birthing Prophecy—The spiritual counterpart of bringing a natural life into the world. It applies to the prophetic because of its seedlike nature as the word of God, which is life. The prophet or the prophetic vessel once impregnated in the spirit with the word of the Lord can find his or her experiencing something akin to the gestation of a woman with child over the time it takes for the word to ripen and be mature enough to come forth. At the time of delivery, the preliminary experiences that qualify the prophet to bring forth the word can resemble (in physical sensation) the labor contractions of a woman. Jeremiah, among others, spoke of the onset of physical sensations that occur at the time of prophesying. Isaiah 21:3.

199. Bishop—New Testament word in the Greek for one of the church's elders, the highest one in the Christian church. Apostles are automatically bishops; the opposite is not necessarily so. 1 Timothy 3:1–2; Titus 1:7; 1 Peter 2:25.

200. Bishop's Staff—A crooked rod carried by bishops to symbolize their pastoral authority. It became adopted as such because of their shepherds' duties and the sheep-like nature of the family of God over which they had charge. Their rod is considered the insignia of spiritual guardianship and managerial duties as stewards of the dispensations of God. The crooked rod is an ancient emblem of

Near East nations' officers of power, leadership, government, and ambassadorial duties. The crook on the bishop's rod is furthermore emblematic of his apostolic authority as Christ's under-shepherd.

201. Black—A color that refers to calamity, sin, darkness, and sorrow. Job 30:30; Jeremiah 4:28 and 8:21; Revelation 6:12. It also speaks to worldiness.

202. Black Art—A) Magical spells that harness the evil spirits that empower occult forces to manufacture unnatural events in the natural world. B) Black magic. C) Sorcery. The Bible condemns any sort of magic as intrusion into God's sphere of domain to upset the course of history, destiny, and the events ordained by Him in the lives of those magicians disturb. To fulfill their ministries, skilled prophets must be as educated as Daniel and Samuel were in their opposers' tactics. They must be able to answer with words of wisdom those who come to them about the works of darkness. See Proverbs 22:21; Acts 19:14 and 16:16. See Prophetic Skill and Competency.

203. Blackbird—A sign of temptation as inspired by definite demonic infiltration or invasion.

204. Black Cloud—The presence of evil spirits, a swarm of demonic forces, death, and sorrow. Revelation 6:12. See thick clouds in Isaiah 44:22.

205. Black Lamb—An animal sacrifice exclusively reserved for favors from the gods of the dead or the netherworld in ancient times. Specifically, Hades, the god of the abode of the dead, demanded them as required sacrifices. Hecate required a black lamb as an offering along with a dog. Offering black lambs is a typical witch's sacrificial rite.

206. Black Magic—Magic practiced for strictly raw, evil purposes accomplished with the aid of evil spirits. Black magic is rendered successful due to the practitioner's covenant with the evil forces that perform it at the word and works of the magician, sorcerer. See Sorcery.

207. Blood—Blood, in times past, was used as a ritualistic elixir because of its life force and life-giving properties in the human body. This revelation was clear to the people of ancient civilizations. Blood was believed to emit a portion of divine energy and was considered the individual spirit of a life. Sheep's blood constituted the bonds of the marriage covenant among early civilizations. Consequently, for a marriage to become blessed and successfully consummated, its sacrificial blood had to be shed. Many religions, especially Baal and Ishtar cults, chose bulls' blood for this purpose ascribing the success of the marriage to

the virility of the husband. Without the sacrifice it was feared the marriage would be childless. Hence, this is one of the chief reasons blood was ascribed magical powers.

To be drenched in the blood of a bull was to be baptized into the power of its magic, virility, strength, and fertility. As a fertility liquid the blood of human sacrifices was considered the highest and most precious. Sun deities, it was understood, were best appeased and their wrath most efficaciously satiated with the blood of humans. Such sacrifices were relied upon to guarantee daybreak and the rising of the sun. Blood mingled with anything symbolized the formation of a family bond for brotherhood. Blood as a seal marks a covenant between God and humanity.

The Savior's blood accomplished and released all the Godhead's power and beneficial attributes upon mankind. Jesus shed His blood as God who transferred these values to humanity. Sprinkled blood signifies peace, appeasement, purification, and atonement. Its presence on a sacred object was the only way for the deity to see it as holy and of transforming the objects dead-doomed state into a life-reflecting one. Study the book of Leviticus for this wisdom, especially Leviticus 17:11.

According to this passage, blood sacrifices affect the state and condition of the soul. As a cleanser, blood's power in this respect is seen in Romans 3:25 where it is linked to propitiation, a word whose connotations include good fortune, changed destiny, and prosperity because of God having made peace with His creation through the blood of Christ. Thus, the blood of Christ qualifies us to partake of these from His inheritance. Blood determines one's blood line, genealogy, and overall human makeup. The condition of one's blood reveals the health or sickness of the flesh. In addition, blood was believed to determine the calling on one's life as received from the seed of the father. The status and accomplishments of the father were believed to decide one's lofty or mundane destiny. See 1 Corinthians 10:16; Ephesians 2:13.

208. Blood Covenants—The agreement between a deity and his or her covenant people. The custom of blood covenants go back to Adam's fall when God covered his and Eve's spiritual and natural nakedness. After that came Abel's slaughter of an animal whose shed blood he offered to the Lord after his parents' transgression and banishment from Eden. In the sphere of deity, blood is the highest of acceptable sacrifices because in it is the spirit of life. Without blood, clay bodies cease to function and return to the dust. That means the

essence of all life is in the blood. The only visible element of the human being that transcends time and space is the blood. There is no part of the body untouched by it, and as the only moving tissue in the body, it is the single feature that communicates to every other part of the body. Thus, the blood serves as the body's intelligence and alert system.

When Cain slaughtered Abel, the Lord said that Abel's blood still spoke to Him from the earth. Evidently, in the realms of the spirit, blood has both voice and intelligence. God knew Abel was dead because of what his blood once said to its body; it was now crying out from the ground. Because Abel's blood spoke, it identified itself and showed that the blood somehow is a living memory system, explaining why and how it is the life (and all it involves) of all flesh. The spiritual life contained in that blood continued to cry out to its Maker although Abel's physical body that contained it was dead. See Genesis 4:8–10.

Later in Hebrews 11:4, the writer reiterated that Abel's
blood spilled on the ground still speaks millennia after his physical death, a bloodshed compared to the constant intelligence communiqués of the shed blood of Jesus Christ. From this story that no doubt circulated and traveled down through the ages, pagans are inspired by the same spirit that took Abel's innocent life, to kill blameless victims and eat and drink their blood. They are motivated by the belief that in so doing, their own lives were somehow energized, empowered, and extended.

In response to this, Yahweh told His people to pour their sacrifices' blood out on the altar to Him to indicate its life force returned to Him. Leviticus stresses the high value the Lord put on the blood in flesh and human blood most of all. People are not to shed human blood, they are not to eat or drink it. The blood, according to Leviticus 17:11–12, atones for the human soul. See also Leviticus 4:25, 7:2, 14, 26–27. It would seem from the Creator's point of view that the blood communicates to Him everything there is to be known about a human being, its life, and its health (spiritual, emotional, and physical). For all these reasons, blood covenants served divine spirits and were required by the initiation of Israel's covenant with Yahweh.

209. Blood of Redemption—Consistent with blood covenants, the blood of redemption accomplishes what the phrase implies, "the purchase or buy-back of humans from their originating deity by another, usually a greater one." Blood being the life agency of all flesh means that it is the only currency that occupies time, space, and eternity at once. Therefore, to shed blood is to release a

communication that extends beyond the natural spheres of existence. The higher the caliber of blood, the better and more effective its sacrifice.

The blood of innocents was prized because no sinful actions had yet to contaminate it. The blood of royalty was better because it contained the originating life of the god that brought the line into existence, so to spill it was seen as a conquest over the progenitor's god. Priestly blood was special because it allowed the empowering aspects of the priest's blood that stood for the entire congregation to be delivered into the hands of another god. For all these reasons, blood was and remains the most effective mediatory sacrament to come from the earth.

In this is seen the factors that make Jesus Christ's blood the most excellent sacrifice. His blood was sinless and so spiritually and naturally uncontaminated. His divine conception saw to that. He is the Son of Creator God who is the King of Kings and so meets the criteria of royalty perfectly. As the faithful High Priest from eternity, foreshadowed by Creator God's eternal priest Melchizedek, Christ's blood transcends time and space to reach back to heaven, the place of Lucifer's transgression, and to Eden to remit its transgression. Being eternally human and divine, Jesus Christ's blood remains effective to the end of the age to cover all those born on earth until then. See Blood and Blood Covenants. Review Hebrews 9–10.

210. Blue—A color that prophetically has celestial and heavenly power, blue symbolizes spiritual dominance and heaven-bestowed rulership. It also signifies unimpeded growth, unlimited potential, and indomitable opportunity. Blue signified God's appearance, and also symbolizes the perpetuity of eternity's government. Blue was the color of the cloth used to cover the priests' sacred implements of service for all these reasons. Exodus 25:4; Ezekiel 23:6 and 27:7 (asv); Numbers 4:12 and 15:38; Esther 8:15; Revelation 9:17 (niv); Ezekiel 10:1; 1 Corinthians 9:25 (tlb).

211. Body—In prophetic contexts, the body represents the housing of the entire being of a person. In it dwells the soul and the spirit. Body analogy is what the Lord uses to describe His church as well as its various functions and organs. Thus it is the life center of human existence. Body is not limited to the physical corpus or the church but applies to any gathering or collection of components along with their aggregate elements and operations.

Dreams about the body should be paid close attention to since they often speak to a large mass or an organized group of persons, things, or institutions. It

is always a dream that talks about a collection of something. As a result what the body is doing, how it is behaving, and what it is producing are all prophetic clues to the message the Lord is depositing in the dreamer. How it is or is not clad is also important as well as what it is made up of in the dream. In Job 41 the beast's body is consistent with his body in Revelation. What many do not understand is that the beast's body represents his following. In Scripture, as with the body of Christ (many members), the apocalyptic beast God exposes in the Bible is a mass of people, disciples, and agents drawn by a message and manipulated by a head; usually, this is the founder by virtue of origination of the message. See Vessel.

212. Book—A collection of writings that record, register, reveal, order, and regulate anything. Beyond its packaging, books constitute any other means of communicating the will, thoughts, beliefs, and ideals of another. A book in a vision or a dream signifies wisdom, knowledge, and scholarship. It is a tool of study and an instrument of recordings. Books symbolize divine revelation and spiritual truth. As an eternal life metaphor, books represent the record of lives, genealogies, and the deeds of people. To swallow a book in a dream or vision is to consume its knowledge. A closed book indicates completion of its subject matter or exclusion from it. In the latter case, it is an invitation to win the right to open and learn from what is in it. An open book invites free access to its knowledge and implies the call to release its information or revelation. Burning books reflect the renunciation and destruction of its knowledge and annihilation of its information.

A closed book facing right equals knowledge to be learned, studied, and explored. A closed book facing left signifies the end of a study season, preparation, or learning process. A book on a shelf means untapped truth and revelation. A book in the making is a work in progress, a scholastic route to be taken in pursuit of knowledge. The Bible repeatedly refers to books written and maintained by the Creator. These include the Book of Life, the Book of the Living, the Book of Christ, the Book of the Law, the Book of the Wars of the Lord, and the Book of Remembrance. Revelation 20:12; Deuteronomy 28:61; Joshua 23:6; 1 Chronicles 29:29; 2 Chronicles 34:30; Esther 6:1; Jeremiah 36:8,10; Matthew 1:1 (cross-reference Genesis 5:1). Also Malachi 3:16; Luke 3:4 and 20:42; Philippians 4:3; Hebrews 10:7; Psalm 40:7, 56:8, 69:28 and 139:16; Revelation 22:19.

213. Book of Adam—A prophetic term that establishes the distinctions between prophecy from the spirit of Christ and divination based on Adam's

book. The book of Adam releases predictive words from the soul realm invoked by the false prophet or interjected in prophetic streams by any spirit that happens to be in the vicinity of true prophetic moves. See Divination. Often prophets and those to whom they prophesy ask how psychics can deliver apparently accurate words from the spirit realm. Frequently, fortune-tellers, tarot readers, and soothsayers declare things to their inquirers that are factual though not necessarily truth. What differentiates the two, however, is the book of Adam. It contains the curses enacted by Creator God on sinners' acts and deeds. These were decreed in the earth several times by the Lord God. The first time is when Adam sinned in the garden. The second time is when Noah and his family exited the ark after the flood. The third time is when Moses led the people out of Egypt. Variations of these very laws are reiterated by the Lord Jesus during His earthly ministry. On mounts Gerizim and Ebal the curses and blessings of serving the Most High God according to His covenant were declared.

At each successive juncture, the proscriptions increased until the Lord Jesus Christ finalized their spiritual, eternal, and redemptive elements. Every dispensation of prophetics enlarges upon these Creator laws and penalties. God calls them the blessings of life and the curses of death. The curses were written for adamic sins originating from Cain's lineage; most specifically, from the line of Cain who was of the wicked one. Cain's line is alluded to in John 8:44 where the Christ unveils him to his offspring as a murderer who abode not in the truth. His kingdom was comprised of opposers of Adam's godly seed resurfacing in the earth after Seth (Genesis 4:26): "And to Seth, to him also there was born a son; and he called his name Enos [which means "mortal man"]: then began men to call upon the name of the Lord." The birth of Enos, Seth's son, marked the beginnings of humanity's recognition and worship of the Lord, the true and living God. Genesis 5:1 lists the generations of Adam, those who were of humanity's first father's seed, though they are mortals doomed to die under God's penalty of sin and death. In that genealogy neither Cain nor Abel is mentioned as Adam's seed.

Strangely, when the Lord inspires the scribe to record the sons born to Adam, the line begins with Seth. When Eve gave birth to Seth, she knew that he was from the Lord and that he replaced Abel and not Cain. In the genealogy, Cain is unmentioned, his existence removed from the history of Adam's sons. In 1 John 3:12, the apostle John, under the anointing of the Holy Spirit, identified Cain as the son of the wicked one, designating his offspring as the tares that belonged to Satan. Serving as the first human sacrifice for sins, Abel's name appears in the

eternal registry of those who are righteous by faith in Hebrews 11:4 and 12:24.

Prior to that time, Cain's laws and edicts prevailed as his fate masquerades as Adam's sons' destiny. See Romans 5:12–21. The entire seventh chapter of Romans affirms that blessings, curses, and doom were a matter of Cain's prerogatives whose license to do so came from being the devil's firstborn in the flesh. The serpent that had deceived his mother and outwitted his human father authorized him to govern and pervert all the Creator's works on earth. This is seen in Lamech's invocation of the laws of adultery, bigamy, murder, and extreme retribution. See Genesis 4:19–24. In relation to prophecy, when a psychic receives information about a person's life to declare, it is from the very spirits that joined the devil's campaign against his Maker and suffered loss in their heavenly battle with His angels that enlightens them. In Adam's book the Creator condemns the works of the flesh endorsed by psychics. He cursed sin, death, disease, miscarriage, bigamy, and polygamy.

Moreover, the Lord imposed strong sanctions on polytheism, murder, thievery, and sexual perversion of all kinds. The lust of the flesh, the lusts of the eyes, and the pride of life are all seen by God as sinful. Therefore, when psychic readings talk of sex partners, lovers, communion with departed relatives, and so on, they are reading from Adam's book of the doomed. What makes this worthwhile prophetic wisdom is it answers how and why psychics can appear accurate even to Christians. The soul realm has its destiny as does the spirit realm. So when a psychic gives what seems to be an accurate word, it has to do with the spirits that serve them; it is all from the soul realm, although they call them their guides. The Lord identifies them as familiar spirits. See Familiar Spirits for a comprehensive definition of these archrivals of the prophetic. These spirits get their information from the realm of the devilish archons that spawned them illegitimately in the beginning of the world, which makes them familiar spirits. They are related to the family tree of devils and, thus, are the lone generative offspring of the devil and his angels. Their ungodly miscegenation with flesh allows their psychics to retrieve and exercise spiritual power and delivers its use to the earthly families to which they are attached. Among those powers are divination, magic, and sorcery from which comes the readings and fortune-telling of psychics.

Divination, the godless counterpart of prophecy, is its rival. It is the word for the spiritual information gained from demon spirits. Isaiah 8:19 records Creator God saying mediums get their information from the dead. The dead refers to familiar spirits. Among the many definitions that are given for this godless order

of apostate angels is “prattler,” a term recognized as muttering words and mumbling the name of one’s paternal god for spiritual information and powers of the supernatural. Many such people are necromancers. Psychics do not have access to the word of the Lord on people’s lives because the Lord’s words are spirit and are thus hidden from them. What they have is information that courts the judgment of God by way of the curses uttered on Mount Ebal. They flourish because the deception aspect of God’s affairs is handled by the devil who delegates them to his angels (Matthew 25:41) to carry out on the earth. Naturally, few Christians knowingly admit they prefer the psychics of Satan over the prophetics of God and yet far too many are duped into resorting to them.

Moreover, the devil and his angels are smart enough not to let deceived people know they are under the curses and judgment of God. Instead they mix a few elements of truth in their seductions to convince people that anything and everything spirit is from the Creator and His Son Jesus Christ in order to multiply souls for hell. Souls who work for Satan and his spirits say what he and his inquirers want to hear, what he has put in their heart to need to hear. It is what he has programmed his souls to desire, so psychics tell people what they want to hear to reward the devil with whom they are in covenant. Typically, what one receives from psychics stems from what the Lord has damned as evil, even if the words seem kind, caring, and relevant to the situations of the hearer. They are devoid of the will, timetables, and requisites of the Creator because they have arbitrarily chosen to exclude His standards and protocols, what they do falls under the category of evil.

In cases where psychic readings are not necessarily inspired by evil, the psychic, like many novice prophets, accurately predicts what will happen only because the spiritual force, aura if you will, enables the impending events surrounding a person to come to pass. The aura comes from the angels or other spirits sent to perform the supernatural messenger’s words, angels or devils as the case may be. Psychics, prophets, and most supernaturally inclined individuals can sense and sometimes see the presence of dispatched angels (good or evil). Psychics seem able to accurately voice what will happen because the Creator’s most highly spiritual souls are very astute and intuitive to the invisible workings of creation. These people can interpret the glory or glow of their presence. The things pertaining to life under the sun, as Solomon called it, are what adamic messengers read because they hate the Creator and have covenanted to frustrate His plan for people. Whatever the popular trend is, they are for it: adultery, fornication, homosexuality, anything that assures doomed

destinies and wasted lives lost to the seeds scattered throughout the earth. Psychics as agents of darkness, knowingly or not, destroy and derail the futures and fortunes of those they touch because they deliberately endorse what the Almighty has cursed to seduce souls into falling into sin and rejecting Him. It does not matter whether people do not know it, they are being set up to subvert their futures and abandon the Lord. God emphatically needs prophets since they balance the detrimental effects of psychics.

Adam's book was written by the Lord before time began to script consequences for the choices people make in the exercise of their free will against their Maker. Adam's book gives his generations the alternative results of their alternative choices, to reject the Lord Jesus Christ and the righteousness of the Almighty.

214. Book of Christ—The book of Christ is actually the entire Bible. However, because it is the word of the Creator who is spirit and outside time, it meets the meaning of prophetic. What makes this term important to prophets is the reality that everything the Lord God did He wrote down and invisibly encoded throughout creation. The Lord God wrote down what He did and would do for the invisible agents of His kingdom assigned to see that His word comes to pass. Lastly, He wrote down what He did and would do for humans on earth. The book of Isaiah assures us that what the Almighty does He does according to His written word. When prophets of God prophesy, they do so consistent with what the Lord God wrote before time began to be actuated by later prophets' words in the appropriate times and seasons. Genesis 1 says that even the very stars and the heavens follow the Creator's prescribed events. Psalm 19:1 says the heavens declare God's glory while 97:6 says they declare His righteousness for all people to see. First Peter 1:20 says that the Lord ordained earthly events in His Scripture that are prophesied by His messengers. In 1 Peter 10:20–21 it is confirmed that the Lord operates on what He has foreordained.

When Christ spoke of the Scriptures needing to be fulfilled, this is what He meant. In Daniel 10:21 the angel Gabriel announced what the Lord wrote before time concerning what will befall His people and beloved nation. Psalm 119:160 says the word of the Lord is true from the beginning. Proverbs 8:23 says that the Lord possessed wisdom from the beginning designating it before the earth was formed. The remaining emphatic references come from Ephesians 3:9 where it discusses the mystery the Lord hid from the beginning of the world, with others found in Isaiah 40:21, 41:4, 26, 48:3, 5, 7, 16. All these passages explain the unique distinctive between the psychic's divination and the prophetic word of

the Most High God, Creator of all things. That God does everything by His word is seen in all the prophetic writings. That He manifests His word's fulfillment is understood by the language of the following Scriptures. Genesis 26:24; Joshua 1:2, 7; 2 Samuel 3:18 and 7:5, 8; Isaiah 44:28.

All these passages share how the Lord's power is energized and exercised by His word. It is that word the Lord shows His prophets and assigns them to declare to the world in its time. When a prophet gives the word of the Lord, it is from the Scripture of truth, and that which has been inscribed throughout eternity, and declared from the mouths of prophets of old that He is releasing. Prophets who give God's words faithfully, as in Jeremiah 23:28, can only reiterate what has been written in the Scripture of God from time immemorial.

Here is what gave Christ's mission its power, its authority, its overcoming triumph. John 2:22 makes this point clearly when it refers to the Scripture that foretold Christ's mission and the word that Jesus spoke, which corresponded to it. When Jesus ministered, He did so from the Father's prerecorded Scriptures. See John 7:28, 42. John 10:35 says that the Scripture cannot be broken. The book of Christ is important and its fulfillment is paramount if the will and word of the Lord is to come to pass. John 13:18, 17:12, 19:24, 28, 36 and 20:9 make the same statement harmoniously. Romans 4:3, 17 states His apostles followed their Master well and continued the practice. They locate the truth, find the hand of God, declare His will according to the Scriptures—Scriptures that testified of the Savior, His death, resurrection, and eternal reign. When it came time to affirm the certainty of redemption, the Scriptures again are drawn on. See Romans 10:11 and 11:2. The model given by Jesus becomes the pattern continued throughout the life of the church. It is so frequently turned to that the messengers of God today have no recourse but to complete the pattern the Lord started.

The prophetic relevance of this information lies in its being a standard guideline for all prophecies to follow. Prophets do not have the luxury of varying the word of the Lord. For them to do so is to minister a lie and that takes the prophecy out of the realm of truth and places it in the domain of divination. To remain consistent with the truth, prophecy must line up with Scripture the way the Lord says it, to the one the Lord says it, at the time the Lord instructs His messenger to release it. When it comes to personal prophecy the same is true. Psalm 139:15–18 and other passages of Scripture establish that revelatory predictions and prophetic insight are for the individual as well as the body. See duties of Moses in Exodus 18:16–20.

215. Book of the Generations of Adam—Mentioned in Genesis 5:1, this book records the names and lives of all the seed of Adam born at the time of creation as seeds in his loins. Adam's generation is managed by its own prophetic destiny inscribed by the Creator, that of the flesh. It predicts according to the darkness in it and is regulated by the doom assigned to carnal pursuits. Adamic book's destinies, more like fates, are what the occultists easily read. It governs humanity's lives until they come into Christ. The Book of the Genealogy of Christ dominates as long as the redeemed ones remain in the Holy Spirit.

Backsliding returns Christians to Adam's fate, and thus the prophetic words penned for their carnal lives by Almighty God leads to doom because of the curse put upon Adam and his seed. Psychics invariably predict what is consistent with the works of the flesh and endorse rebellion against the Creator. Since that is what psychics exist for, they can anticipate, predict, or discern these acts in progress on the life subject to backsliding. See Familiar Spirits.

216. Book of the Generation of Christ—Like the book of the generations of Adam, it is the long line of sons and heads of households born to the natural line of Jesus Christ. Interestingly, it counts from Christ back to Adam in Matthew 1:1. Similar to Adam's book, this register records everyone who is born in the lineage of the Lord Jesus Christ. Prophecies from the Lord's genuine messengers are received from this text as long as the believer remains in and pursues his or her righteous stead in Christ. If not, the words from the book of Adam apply and any psychic can detect these. The generations of Adam are many, but the generation of Christ is one. It is the last of Creator God's human and divine race. As the new creation church, Christ's generation comprises the beginning and the end of His progenies of spiritual and physical offspring. Christ's cross completed the plan by being the means by which the two are made one. Hence, the Spirit of Holiness forever dwells in flesh or what we understand as the merger of divinity with humanity.

217. Boots—A) Symbolic of preparation for difficult work, tasks, or walks in life. B) Boots signify safety of the feet, which are seen as the basis of life's mobility, progress, and power. C) The foundation of one's life. D) Work, war, or climbing rough terrain can be the reason for them.

218. Boundary—Applied to prophetics, it refers to a spiritual or natural border that divides, limits, or restricts the reach, access, and range of a prophet, his or her actions, and ministry progressions. The Bible calls it a landmark. Job 26:10 (asv); Micah 7:11 (nas); Psalm 16:5–11; 2 Corinthians 10:13 and 15–16.

219. Bowl—A) An object of spiritual and divine outpouring, eating, and personal ablution by authority and judicial figures. B) Called a vial in the New King James Version. The vessel for the soul, as the spirit is contained in lamp stands as Ecclesiastes 12:6 says. 1 Samuel 10:1; Revelation 16.

220. Bowls, Bottles, Cups—What all these object share is that they are containers. The Bible calls them vessels that hold substances. What is in the vessel is important, as is what the vessel is used for, packaging rather than dining, transportation instead of being stationary, to hold or serve food over liquid. In prophetic symbology, best seen in the book of Revelation's vials outpouring God's wrath, vessels represent divine dispensations, judgments, or spiritual blessings. In Revelation 5 they contain the prayers of the saints signified by the incense that was carried by the angel to God's altar. Bowls, normally larger than the other two, are likely to hold solids as well as liquids. Bottles, in the biblical sense, were strictly vessels of wine or water. Cups were often wine vessels held during mealtimes. They were used in communion and fellowship as well as for refreshments. Biblically, vessels were carried or used to serve wine and water, two of the most expressive symbols of the indwelling Holy Spirit.

221. Breasts—Breasts are obviously motherhood symbols that indicate protection and nourishment or nurturing. Breasts also indicate material and marital love. Bare breasts represent women in captivity, imprisoned as the spoils of war. The baring of their breasts gave potential husbands a look at the goods they were purchasing or obtaining. Temple prostitutes, for expedience's sake, often revealed their breasts to entice would-be worshippers to spend their money with them. Goddesses with exposed breasts were seductive power symbols that assured inhabitants of their land that there would be sufficient fertility to assure abundance in harvest time. This was accomplished through the adventurous sexual escapades these goddesses enjoyed with the various deities of other pantheons.

Contrary to modern concepts, baring breasts was not the dress of warrior women, who understood the danger their exposed flesh presented during battle engagement. Multi-breasted figures typified fertility goddesses believed to be endowed enough to sufficiently suckle all creation at the proper time. Oversized or exaggerated breasts were an image of Mother Earth and her various fertility cults. Ezekiel 23:29.

222. Bridge—A symbol of transition, in particular transitions over the high

grounds of life. Bridges can symbolize difficult life changes and rites of passage. Prophetically, bridges exemplify the arc over waters, troubled or serene, depending upon the issues causing the symbolism of the bridge. As opposed to tunnels, bridges signify external and apparent transitions. Consequently, bridges allow overhead passage and are reflective of celestial or spiritual (lofty) transition. Often bridges advise spiritually the death and quitting of the old for passing into a new or better quality of life. Walking across the bridge speaks to the slow, arduous pace of transition. Driving across the bridge indicates purposeful crossing in the driver's control. Halting midway between the two ends of the bridge signifies a stagnation in the progress of transition. Standing at the beginning of the bridge speaks to decision, the decision to cross over to something else or to turn back to where one has just left.

223. Broken Hedge—The situation whereby the hedge of protection around a person's life is shattered or removed to allow the enemy to come in at will to pillage and plunder that life. The absence of prayers, prophetic impact and impartation, pastorship, personal economy, and employment viability are all reasons for this. To these, one can add rejection of God and Christ, backsliding, disobedience, and rebellion. These, too, will cause the hedge around a life to be broken or dissolved. Idolatry always deteriorates God's hedge of protection around a life. At times, as in the case of Job, God allows the hedge around a life to rupture to affirm our personal allegiance to Him before all creation. It brings Him glory to restore it manifold at the end of the test period. Proverbs 15:19; Ezekiel 13:5; Ecclesiastes 10:8; Isaiah 5:5.

224. Bronze—A metal symbolically considered to be indicative of a demotion to a less than glorious or impoverished state. A lesser or lower celestial power. Bronze is an antiquated protective power signifying the primitive and unrefined. As a metal it is an ancient power emblem. Displacement of gold and silver with bronze was considered the consequence of sin. In the Bible it signifies lewdness and harlotry. 1 Kings 14:25–27.

225. Bronze Snake—A brazen serpent crafted of dark metal. The image was the symbol of healing from the curse of sin. The idea behind the bronze serpent was that the serpent was the cause of all sickness, which was a direct result of the sin in man, and that its causes were as old and crude as the original sinner, the old dragon, the fleeing serpent. Therefore, Moses was instructed to prepare this in the wilderness for Israel to look upon and be cured. Later it became an object of worship during King Hezekiah's term. The bronze serpent symbolism carried over through the ages even until today where it is the symbol of the

medical industry. Also called nehushtan, in the Hebrew, for copper thing. 2 Kings 18:4; Numbers 21:9.

226. Brown—The color symbolic of the earth.

227. Buddha—Founder of the Buddhist religion.

228. Buddhism—Differing from Hinduism, this very similar faith distinguishes itself in how it came to be. Queen Maya, the mother of Buddhism's founder, Siddhartha Gautama, claimed to have conceived her son, Buddha, in a dream. She asserts to have been impregnated by a white elephant that deposited the baby in her side where she carried and delivered it. His sensational nativity motivated the child's special status and calling to the ascetic life of a mystic teacher. Disturbed by what the Bible terms the wages of sin (or the law of sin and death) and its three main ravages—disease, aging, and death, the young man abandoned his royal heritage. He became a holy man in search of cosmic truth that would release humans from such fates. Hence, the myth of Nirvana was born. Deep searching and long journeys rewarded his quest, as Buddha believed he found the answers to life. He concocted something called dharma (the law of truth that leads to Nirvana) and began to propagate his new religion. Naturally, needing some deities to carry the torch, he resorted to Hinduism's pantheon, which he renamed patrons. Over time his fakir life led him to take on what he concluded were aspects of godhood until the images today of the religion's founder fully emerged. Predicated upon human works, this religion proclaims an eightfold principle of life aimed at teaching its devotees the right way to live on earth to avoid its three destroyers that terrified Buddha: disease, getting old, and dying. His system of spirituality promotes human knowledge and intellectualism as the paths to enlightenment and the truth that leads to Nirvana. Buddha says that chanting, such as that done in yoga, permits mystical communion. It is performed to join devotees' sounds with the spirits of the wind in order to enable their prayers to get to heaven. See Hinduism and Yoga.

229. Bull Worship—A form of calf worship practiced by ancient, particularly Middle Eastern civilizations. Bull worship is synonymous with sun worship because it typifies the deification of the sun in ancient Egypt. See Baal Worship.

230. Burden of Prophecy—The weight of a prophecy imparted by God to the prophet to be delivered at an appointed time. The weight stems from the incubation period that exists between the time the seed is planted and that of actual delivery. The Bible refers to it as "the hand of the Lord" being upon the vessel. Its sensations take many diverse forms, all of them akin to that of

gestation.

C

Cabala to Cushi

231. Cabala (Kabbalah)—An arcane religion emerging as a perversion of the teachings of the founder of the Jewish faith, Abraham. Birthed in eleventh century France and extending to Spain, Cabala was named after the prophet Ezekiel's chariot-throne. The religion believes in transmigration (a form of reincarnation), divine emanation, and resorted to amulets (fetishes and charms) and magic to practice its beliefs. Later blending with medieval Christianity, Cabala is today revered by certain branches of Hasidic Jews, Pagans, Neo-pagans, and Wiccans.

232. Cain—The firstborn son of Adam and Eve whom the apostle John identifies as the literal son of the wicked one (that is, Satan). See 1 John 3:12. Cain was proof of Adam's irreversible error. The envious spirit sin bore in him moved him to rise up against his brother Abel and kill him. Cain's act released the first human bloodshed in creation and led to his banishment from the Creator's God-centered community.

Convinced the Creator's laws of retribution would avenge Abel's death upon him, Cain feared his punishment, which he felt he could never survive. Therefore, God put a heinous mark, more spiritually discerned than naturally observed, upon his forehead to preserve him from those who would kill him because of his crime. The mark spared and sealed him by identifying him as a criminal and a fugitive from divine justice who because of divine clemency should be allowed to live. See Genesis 3–4. Cain's transition from son of God to fugitive reflected his true spiritual nativity, that of the devil. As with Lucifer who became Satan and fled as a fugitive serpent, so his firstborn human son was condemned to the same fate.

233. Caleb—Capable, dog. Caleb joined Joshua in supporting the Lord's invasion of Kadesh Barnea that the rest of Israel united against. Caleb was a Judahite who received an inheritance among the tribes of Israel for his faithfulness and courage toward Jehovah.

234. Calf—A fertility/virility symbol. Considered important for worship as the fruit of the womb for the blessings and provisions of one's god. Calf worship

allowed continued favor and prosperity for the civilizations of fertility cults. It was diligently observed to guarantee abundant flocks and herds to nomadic peoples whose only source of wealth was the produce of the land. The worship of the golden calf promised the food supply of animals that provided abundant pelt inventory and shearing to sell. These all contributed to family and tribal wealth. On this basis the calf was a token creature offered as a thanksgiving gift for symbolic purposes.

235. Calf Worship—Ceremonial worship of a young bovine as a god. Usually the choice was a bull for male deities and a cow for the females. Israel adopted bull worship from the Egyptians because of its virility and strength. The belief was that the bull's strength qualified it as a god or credited it with godlike traits and abilities. Bulls were symbols of the deities Sin, An, Anu, and Marduk. Cows symbolized Ishtar. In all instances they were thought of as possessing and imparting life-giving power. Bull worship was also part of the Egyptian Pharaohs' worship since it typified their deification of the sun in ancient Egypt. The Egyptian gods Ra and Ptah were idolized with bulls.

Aaron encouraged calf worship after Israel was brought out of Egypt. He was motivated by Moses' extended stay on Mount Sinai to receive the Ten Commandments. Aaron, swayed by the voice of the people, made for Israel a new god to serve in place of Yahweh whom they were convinced had abandoned them. The calf was a reversion to their previous idolatrous worship in Egypt. Jeroboam set up calf worship in Bethel and Dan where he instituted a religious order and system straight out of his own heart. Exodus 32:1–6; Deuteronomy 9:16; 1 Kings 12:28–29.

236. Calvary—The word for the place where Christ was crucified (Luke 23:33). The word used in that passage means "skull." It also means "horn" for strength, power, rulership, and government.

237. Campaign—An apostolic-related term that literally means a warfare, expedition, or apostolic adventure.

238. Cana—Place of reeds.

239. Canaan—A son or offspring of Ham whose tribe became powerful, potent, and prolific in the ancient world. The name Canaan became associated with pagan worship, fertility cults, and crude and cruel idolatrous practices, which ancient Israel embraced. The meaning of the word Canaanite—merchandiser, trafficker—further divulges their exceptional uniqueness in the

ancient world. Their fetishes, rituals, and diverse pantheon eventually displaced Yahweh's worship with His people. Human sacrifices, orgiastic rituals, fertility rights, and astrology were all Canaanite idolatrous practices, ultimately disseminated throughout the known world and subscribed to by every succeeding generation.

240. Canaan Worship—The way this nation worshipped was attractive to the Israelites. It was actually more than attractive; it was addictive. They were fascinated with its highly sensual and sexually charged rituals. Baal worship was its primary religion. Animal sacrifices, licentious dances, and sacred prostitution dominated it. Male prostitutes (qedeshem) and ritual harlots (qedeshot) served their worshippers in temple chambers (religious brothels) built for just that purpose. 1 Kings 14:23–24; 2 Kings 23:7.

241. Candle—Biblically symbolic of the spirit of a person according to Proverbs 20:27. In the book of Revelation the candle symbolizes a congregation among Christ's seven church dispensations. The candle speaks to illumination, revelation, guidance, and a spiritual pathway. Refer to Psalm 18:28; Luke 11:36. In addition, the candle witnesses the quick, but short-lived, fiery flames of the human soul. It signifies inner illumination, the glory of the Lord about the head (Job 29:3), human productivity, and industry (Proverbs 31:18), and Christ's message as the light that shines in the darkness of this world. Matthew 5:15.

242. Candlestick—A New Testament symbol of the New Creation church. Its flame refers to its output, a light in darkness. Revelation 1:20.

243. Captain—Head of fifty to one thousand. Head of a troop.

244. Captives—Taken ones.

245. Cardinals—Ancient term used for church leaders. The term to them meant "princes of the church."

246. Casting Out Devils—The act of evicting a demonic spirit from the soul of a human being. The practice predates Christ as witnessed in His question about whose power He used to cast out demons. He said, "If I cast out demons by the power of God by whose power do your sons cast them out?" (See Matthew 12:27–28.) This statement indicates that exorcism, another word for casting out demons, was a common and flourishing practice. It progressed from the early times and hardly any religion excludes the concept from its rites to this day.

The belief that demons populate the earth and inflict human beings at will is dated as the spirits of light were venerated and desired over the spirits of darkness by the ancient world. Their polytheistic mind-set said there was no single great god that they knew of and anything and everything was or could potentially be a god. They only operated on the premise that there were gods in the heavens, gods in the earth, and gods beneath the earth. The ones they wanted they kept and served, using their slaves (demons) as needed. The gods they did not want they cast out, that is unless a person wanted to be inhabited by them to make use of their spiritual access to supernatural powers and authority. Yahweh upset this belief system and its errant practice by establishing Himself as the only true God, to which all His prophets attest.

To prepare His disciples to receive His Holy Spirit and be totally converted to Him, the Lord Jesus cast out many devils, which knew Him and would have attempted to reveal Him before time. Using His authority as Creator and Sovereign Lord, He evicted the demons and devils (see both elsewhere) and paved the way for the soon-to-come indwelling Holy Spirit. Upon His ascension, He delegated the power and the command to continue the practice until He returned, admonishing us to do so in His name. Instead of merely a sort of musical chair exorcism, the Lord truly cast out the demons and suffered their re-entry into a life no more. It was His true deliverance of the captives that angered His contemporaries so, as they were reaping great profit from the shuffling back and forth of the demons that they pretended to exorcise.

247. Castor and Pollux—Greek gods whose names mean “sons of Jupiter” or “the Zeus boys.” They were worshipped as the gods of horse tamers and boxers respectively. Acts 28:11.

248. Cat—A symbol of vigilance, sensuality, and transformation. Cats were and are still linked to women and blamed for their negative and malicious temperament, causing the word “catty” to characterize unpleasant, gossipy, and slanderous females. As with any feminine worship object, cats too are associated with lunar goddesses and were tutelary spirits. Black cats were feared as unlucky, while cats in general were often used in witchcraft as the embodiment of the devil himself. They were also felt to be vessels of demonic spirits or familiar spirits and used in satanic rituals and orgies. Cats are a famous pet of witches.

249. Categories of Service—The term given to the dimensions of service to which a prophet’s particular mantle may be predisposed.

250. Cave—A primitive shelter symbol representing the womb. In some cultures caves represented darkness and therefore hell. Ancient cults often used caves in initiation rites where newcomers to their faiths were compelled to spend time to receive the germs of their teachings and hopefully a prophetic word to settle them in the religion. Their darkness and isolation made people think caves housed familiar spirits.

In antiquity, until John the Baptist, caves were connected with the reclusive lifestyle of the prophets. Their solitary lifestyles spent in the caves seemed to inspire them to receive oracles and orient them to their impending promotions by their gods. David's experiences in the cave of Adullam is one such example. The birth of our Savior in a cave manger as the Great Prophet who was to come, prophesied by Moses centuries earlier, is another incidence of the incubation powers of caves subscribed to in that era.

251. Caves of Divination—Specially selected caves celebrated and frequented as haunts of familiar spirits. They were often resorted to because of their peculiar habitation of spirits and invisible agents who brought information from the invisible world to the inhabitants of the earth. Most religions had a cave that served as sort of a prophets and diviners sanctuary to which they retired to receive the answer to an inquiry. Many oracles were received this way. What made Jehovah curtail the practice was that other gods were sought to answer the inquiry of the messenger either by dreams when asleep, or by apparition. Anyone answering the inquiry other than Himself was condemned.

252. Cave of Incubation—The place where prophets entered to take on the mantle of their prophetics. It was assumed that caves symbolized wombs and so were useful to help birth the prophetic word in people. Their dark, isolated environment lent itself well to the appearance of the prophet's god and clear hearing of his or her word. Caves were places where prophets and rising leaders were confined in order to birth their purposes, receive the anointing for their elevated service, and hopefully encounter the deity that was putting them into office. See Womb.

253. Cedar—A frequently mentioned tree in the Scriptures, it symbolically refers to longevity and durability. It is a sign of the immovable, the impenetrable, and the incorruptible. Its symbolism comes from the ancient Sumerians. They viewed it as representative of their tree of life.

254. Celestial Angels—Those angels whose assignments are in the highest heaven or in the presence of God. These include archangels, seraphim, and

cherubim. Isaiah 6:2; Revelation 4:8.

255. Cement—A sign of solidarity and cohesiveness of man-made mixtures. One spiritual meaning is human intermingling with something divine.

256. Cephas—Christ's induction name for the apostle Peter. The word means "stone" but refers to a revelatory gem that when mediated properly divulges mysterious truth to its holder. The spirit of this word encompasses the Greek term psephos. As a stone it was used for voting, casting a verdict, or making an elective or judicial statement. As a prophetic implement, the results of the cast lots was accepted as the decision of the deity for whom the process was initiated. The apostle Peter, as the rock of the church, served all of these purposes. Acts 26:10; Revelation 2:17.

257. Ceres—Pig goddess. Commanded pig entrails as offerings.

258. Chair—Symbol of power, authority, relaxation, and socialization. Chair can also signify the power of enslavement, bondage, and even a bond of covenant to divine service.

259. Chaldea—An ancient city in the southern region of the Persian Gulf's Babylonia that came to be considered Babylon, more at Babylonia. Ancient Babylonia derives its name from the control of the region by the Kassites, a region of the biblical Shinar was properly Babylonia in later years. Its culture was especially known for extensive and ecstatic worship of fire and astral deities and a wide array of elaborate fertility rites. Abraham, the father of the Jews, came from Chaldea and was recognized by God as one of its highly trained prophets. He was initially groomed under the Babylonian's supernatural dominance. Chaldea, arising from Sumeria and Akkadia (biblical Accad) was the seat of early sun worship. One of its cities, Nippur, is the Bible's Calneh (see Genesis 10:10). The city, as with many of its time, was saturated with temples devoted to the many gods it worshipped and feared. All temples had priestly schools to maintain a supply of knowledgeable ministers to serve at their altars and catechize converts. Genesis 15:7, 11:31. See also Jeremiah 50:10 and 51:24.

260. Chaldean Astrology—Ancient Babylonian art of predicting the future from the stars; adopted by the Greeks in its inculcation of the religion throughout its culture. Daniel 2:10–11.

261. Chaldeans—The Chaldeans were the highest priestly caste of the ancient world. The word Chaldean, for this reason, came to be synonymous with superior occultic powers and mysterious knowledge. Use of the title for these

experts in divination and magic goes back to early Babylonia, if not further. Chaldean renown was gained from their sophisticated systems of divination where astrology and astronomy were chief disciplines. With these the ancient Chaldeans specialized in omens augury, dream interpretation, spell binding and casting, horoscopy, and sorcery. Magic was their main divinatory tool. The Chaldean mind-set was set toward nature worship. How it operated and its times and seasons of operation were essential to the success of their magic formulae. To the Chaldean, natural laws were executed by deliberate, rational, and intelligent beings who could be placated, appeased, and cajoled into serving mortals under the right circumstances. The object of their manipulation was to subvert natural law, curtail its effect in human life, and impede the normal courses of life. Intelligence, not erratic spiritual maneuvers, was used to carry out the magic spells and rituals employed. A blend of science, medicine, and numinism were used to identify and isolate the presence, causes, motivation, and affects of demonic activity responsible for the sickness, disease, calamity, or prosperity their magic was to remedy. Intense schooling was required because such knowledge involved intimacy with the unseen forces and a thorough acquaintance with their ways, rules, protocols, laws, and parameters. With such knowledge the Chaldean priest could implement ways to overthrow the work of subordinate spirits and invoke higher spirits to perform at their word. Doing so relied on an intricate knowledge of each one’s manifestations. Medical treatments mixed drugs and magical potions with religious rites and magical words.

262. Chance—The belief and explanation of events and incidents appearing to happen of their own accord. Chance ignores any logical plan or governmental orchestration of creation or the world and its inhabitants. Coming from the Latin, the word springs from meanings that define “a fall, as in line with a cadence.” The idea is that there is a pulse to life that, if left uninterrupted, would cause things to fall according to some invisible order or decree. Hence, the phrase “let the chips fall where they may.” The word seeks to explain the belief in events and incidents appearing to happen of their own accord. Chance contends that all that was done at creation, a creator being irrelevant. Invisible events are released by the forces of cause and effect who merely pull a lever, if you will, that pours out on the planet what has been stored waiting for the right moment. Sovereign intervention or similar rhetoric are believed to be inconsequential in human affairs.

263. Chant—A repetitive song sung to inspire and motivate the appearance or

actions of spirits to respond to the prayerful petition of the chanter. Chanting may be done by songs, dirges, mantras, etc. The idea behind chanting, as easily perverted as it may be, is found in Jeremiah 23:29: “Is not my word like as a fire? saith the Lord; and like a hammer that breaketh the rock in pieces?” The statement clues into how humans can tap into the Lord’s spiritual resources and invoke His supernatural powers by continually pounding the subject or object of their desire in prayer, praise, and repetitive statements. While Christ discouraged this in His teaching on the best way to pray, one must, if they are not to confuse this counsel with the wisdom of Luke 18:1–7 in the parable of the unjust judge, distinguish between the two. The hammer-like effect of God’s words, as uttered by the words of His prophet, achieves its purpose much like a natural hammer, that is, it keeps hitting its target until every barrier to its success is destroyed. Prayer on difficult matters, that is those that resist normal petition efforts, requires the worshipper to persist until there is a response or better yet, answered prayer. In contrast, chanting is what pagans use to invoke their gods who require the same ritual repeatedly done the same way in order to respond. The initiator is the chanter and the target is generally to achieve their personal ends.

264. Characteristic—A special trait or feature that sets one thing apart from another in its group or class. Important for prophets to identify what distinguishes them as officers of the Ephesians 4:11 ministers of the New Creation church.

265. Chariot—A symbol of mastery and rulership. An emblem of military ability and prowess. A sign of spiritual authority. As a prophetic sign it symbolized a military leader’s triumphal journey. Chariots were considered the mobiles of the gods. 2 Kings 2:11–12; 2 Chronicles 18:34; Psalm 104:3. See also Zechariah 6.

266. Charisma—The Greek word for the gifts of the Holy Spirit bestowed upon humans. Charisma is a divine endowment given as a result of God’s grace to prosper in life and perform in His service. As a gift, it is bestowed free of charge and cannot be paid for or repaid. The purpose of such bestowments is to qualify people for God’s use. It miraculously empowers their faculties and equips them with the ability and capacity to perform. As a blessing, charisma comes as a portion of the Lord’s New Creation economy. Modern use of the word simply sums up its meaning as gifted, personable, winsome, or talented. It woefully falls short of what the Lord’s Spirit seeks to convey who come to Him through His Savior Jesus Christ.

267. Charismatic—Term for a religious movement where prior Pentecostal expressions are blended with miracles, healings, speaking, and detections of the Holy Spirit. Charismata is based upon the operation of what has come to be known as the gifts of the Holy Spirit, specified in 1 Corinthians 12:7–11. In verse 7, it shows that what is called and embraced as gifts of the Spirit, to be exercised at their owner's discretion, are really manifestations. An entirely different word and application.

268. Charm, Charming, Charmed—A) An attractive quality. B) A small ornament worn as a trinket on a bracelet for its supposed magical benefits of warding off evil. C) An amulet. D) An action or formula exercised as a supernatural formula for achieving supernatural results. Usually this is done by chanting and incantation to cast spells on others. The aim is to subdue, control, and/or to summon spiritual powers that effect magical results. Also to overcome an object, event, situation, or person with mysterious power, even the powers of pleasure and comfort. Furthermore, to attract by fascinating with magical rituals and ceremonies that respond to protect, entice, captivate, or make vulnerable. This popular complimentary word has its roots in spiritual manipulation when applied by one who is knowledgeable of the rudiments and protocols of spiritual power and demonic arts.

269. Charmers—From the Hebrew word lahash, this terms refers to whisperings and mutterings and hissing done by those thought to charm snakes. The genuine ability to do so is acquired from a rigid alliance with other worldly spirits. Charmers were also inclined to be magicians, spell binders, and heralds of religious taboos that kept the people in fear of them.

270. Checkered Patterns—Spiritually indicative of a dark and light past, its arrangement signifies the imposition of darkness upon the light, or sin's blackness organized and interspersed amid seeming righteousness. Checkered patterns are commonly seen in dream language.

271. Chemosh—A cruel deity similar to Moloch who required child sacrifices as worship. The national Moabite war god synonymous with the Ammonite astral deity. Same as Babylon's Hamash. Judges 11:24; 2 Kings 3:27 and 23:13; Numbers 21:29.

272. Chenaniah—A chief musician of the Levites during David's reign. He was skillful in sanctuary music, particularly that which led or accompanied the remainder of the music team in prophetic song and psalms. The word means "Jah has planted," or "what Yahweh establishes." Chenaniah as a word applies to

something planted and intended to grow large and wide. The planter in this instance is the Lord God. 1 Chronicles 15:22, 27.

273. Cherub—A guardian angel of God's holiness and holy possessions. Multi-winged angels that guard the ark of Jehovah. These were the living creatures who were set by God to guard the way to the ancient Garden of Eden. They kept Adam from finding his way back to the tree of life through darkness. These powerful creatures were believed to appear angelic, part human and part animal. They were thought to guard the sacred treasures, sanctuaries, and possessions of the deity. Celestial attendants and transporters of God and His throne. See Anointed Cherub. Exodus 25:19; Ezekiel 28:14.

274. Chief of the Magi—One who is head of the spiritual and supernatural force of a country, palace, court, or sanctuary. The chief of the magi. Jeremiah 39:3, 13 refers to this officer as one who is supervisor over the magicians, astrologers, soothsayers, diviners, sorcerers, and Chaldeans. Daniel, in his post in Nebuchadnezzar's palace, was thought to have occupied this office. See Daniel 5:11. During his day, the Rab-mag, another name for the chief of the magi, was considered to be an embodied principality of the spiritual counterpart's earthly staff. Although the work was largely prophetic/divinatory in nature, a strong priestly element was affixed to it. The chief magi held the title of master astrologer in the ranks. With Daniel's gifts far surpassing those of his colleagues, how and why he eventually served Israel's God in such a high position in Babylon is explained. The chief magic officers of the ancient world were usually engaged by royalty or elevated to the status themselves. Often the regent of the lands submitted to their tutelage and became their disciples. No royal household was without one who served as the spiritual intelligence of the monarch. Such officials were employed to see, comprehend, and interpret heavenly phenomena and absorb them to release their powers, wisdom, and knowledge.

Chief magi were well-versed in their kingdom's affairs, history, and position within the spheres of heaven and earth. They were especially attuned to the happenings of the netherworld which accounts for the entrenched necromantic features of their service. They routinely conversed and interacted with the gods in their jurisdictional vicinity as can be seen by Balaam's encounter with the angel of the Lord that sought to kill him. Frequently, as Balaam's mantle would indicate, prophets of old easily doubled as magi and deftly wielded magical powers for the deities they represented. An example of God's prophets exercising supernatural powers is Elisha, a protégé of Elijah, whose powers

extended to judging the nation's sin and raining down fire upon them. Christ's apostles evidently were well aware of the presence and legitimacy of spiritual power because their ministries were replete with supernatural exploits. Modern magi activities mirror those of ancient religions with the very demons empowering those of old recruiting and enlisting servants from succeeding generations.

275. Chief Prophet—A senior prophet likely to have charge of trainee prophet's preparation. The head of a company of prophets or a prophetic school. A prophet with statewide or higher responsibilities or duties. Called in the Bible "a man of God." The arrangements between Elijah and Elisha as well as Moses and Joshua typifies this. 1 Kings 12:22 and 13:21; 1 Timothy 6:11.

276. Chiun—Also Rempham and Kaiwan, the star god. Amos 5:26.

277. Choregeo—The word as used in 2 Corinthians 9:10 and 1 Peter 4:11 refers to giving and ministering economic and valuable gifts that provide for the vital needs of another. It pertains to giving, in particular giving by a wealthy citizen responsible for the care of special ministries (especially the service of those in volunteer service to ministry). The choregeo was a noble aristocratic group in ancient civilizations that worked in concert with the leitourgos (see definition). The two groups financed the special productions and choral—more precisely, praise—productions of the community in ancient times. Athens, Rome, and Greece all had such support groups. They came from the wealthy citizens of the land who were obliged to perform this service voluntarily as a celebration of their prosperity and prominence in the community.

In return, they received special recognition, honor, and places of prestige and influence in the land. This group came out of, or worked in association with, the Greek ekklesia. Paul drew on the term to define the wealth inherent in the New Creation believer and God's expectations concerning it. He also wanted to show how the Lord would support those in His service through the bounty of His saints and how they in turn would continue to receive abundance for this very purpose. The choregeo always gave in support of a particular ongoing service or ministry. Their funds were invariably used to furnish and supply whatever the ministers' special gifts and callings needed to do their job. The object of their assignment was to see that the workers were not distracted with mundane economics and were not pulled off course or away from their assignments by financial needs. These aristocrats were almost always enriched by what they sacrificed.

When applied to God, the ministry consisted of His conference of gifts, talents, and callings. Valuable for practical teaching the spiritual dynamics of divinely motivated support of the ministries of the Lord by His church. 2 Corinthians 9:10; 1 Peter 4:11. Other related examples can be found in Colossians 2:19 and 2 Peter 1:5, 11.

278. Chosen—Greek word is eklektois (elect). It means literally the best of its kind in its class. Favored because of preeminent excellence. The word includes:

•Chosen for an office.

•Chosen by God as fit to receive and prosper from His favor.

•Separated to be God's peculiar treasure.

•Selected to be protected and governed by the Lord.

•Specifically groomed to produce a certain result or as a result of a purposeful selection process.

279. Chozeh—A) An ancient word for a prophet. B) The Hebrew word for the seer prophet, the one who receives communications from God more from visions and dreams than audible words. C) Differs from seer in that the chozeh's experiences and spiritual receptions are applied under the prophet's anointing. D) Prophets who say they saw the word of the Lord more than heard it are examples of this type of prophet.

280. Chrio—The Greek word for anointing that specifically designates its empowerment of a person ordained to, and installed in, ministry. Chrio furnishes what is required to comprehend and perform typical ministry duties. Its application imparts the divine powers needed for service to the Lord and simultaneously activates the latent powers and talents of the minister to perform. The two coagulate to constitute the ministry power anointing of the prophet to occupationally receive and deliver the potency of God. Acts 10:38; Luke 4:18; 2 Corinthians 1:21.

281. Chrio Anointing—The ministry power anointing where the baptism of the Holy Spirit is given by God to empower one to serve Him in ministry. It differs from charisma in that it is expressly designed to facilitate ministry activity with accompanying signs and wonders. Chrio confirms the calling and the accurate performance of the work assigned by the Lord. Peter and the apostles experienced this potently after they prayed about being able to witness

the resurrection of Jesus Christ with powerful signs and wonders. Acts 2:33.

282. Chrisma—The familial anointing all believers receive upon conversion and the New Birth. The unction spoken of in 1 John 2:27. Important to distinguish from chrio anointing.

283. Christian Demon Possession—The question of Christians being demon possessed looms great in the minds of the newly saved and seasoned saint. Can they be possessed by the devil or does the New Birth make them invincible no matter what? The answer is the New Birth does make all Christians with the New Creation Spirit and the indwelling Holy Spirit (see Ezekiel 36:26–27) invincible to demonic possession. While they can be tempted and for a moment swayed by the devil, they cannot be possessed unless they are turned over. According to Scripture, there are two major reasons for Christians to be demon possessed, another phrase for turned over or surrendered. Prophets should be aware of them if they are to help set the captives free. The first reason is sexual immorality. The second reason is blasphemy. For scriptural examples of these two reasons for Christian demon possession, see 1 Corinthians 5:5 and 1 Timothy 1:20. The Creator/Savior premise for such actions are in John 8:34; 1 Corinthians 6:15; Romans 6:16.

284. Church—The word means in the Greek “called out one.” It comes from the Greek term ekklesia. See Ecclesia. Matthew 16:18; Hebrews 12:23.

285. Classes of Angels—According to Scripture, angels serve in distinct classes. These are seraphim, cherubim, archangels, and angels over the numerous forces and elements of nature. In addition there are the guardian angels and those who administrate the will and purposes of Creator God on earth. With these are the watchers who oversee the behavior and conduct of world leaders and their dominions to keep the balance of power the way God ordained. Lastly, are the seven archons of creation and with them the angels over the seven churches of Christ in Revelation. Psalms 80:1 and 99:1; Ezekiel 10:8; Isaiah 6:2, 6; Ezekiel 1:5; 1 Thessalonians 4:16.

286. Classics of the New Creation—Twenty-one exalted qualities, attributes of the Godhead that standardize the spiritual patterns of behavior—attitudes, conducts, and perspectives the born-again child of God is to exemplify. Introduced in Constructing the Contemporary Prophet by the author. 2 Peter 1:4; Galatians 5:22; Ephesians 4:22–30.

287. Cleft of the Rock—The niche of the gods of the mountains governing the

territories in which they inhabit. See Mountains. Clefts represent safe places amid one's dwelling or visitation with their god. Later, man-made niches replaced this concept. See Exodus 33:22.

288. Cloak—Like hood and mantle, a cloak is a type of covering. It too is meant to protect, secure, and conceal. The Bible refers to a cloak as a covering for sin.

289. Clock, Timepiece—In prophetic dreams, clocks represent the Lord's revelation of His impending times and seasons as they pertain to shifts in His activities in the earth. The time on a prophetic clock can appear as seconds, minutes, and hours but it takes prophetic revelation to determine if these in fact apply to days, weeks, months, and years. Decades, centuries, and millennia could even be meant. Isaiah 38:8.

290. Cloud—Prophetic symbol of celestial spirits and angels; spiritual vehicles upon which, or within, the heavenly citizens ride. Since biblically clouds are revealed as the transportation system of the spiritual citizens of creation, it is not surprising that they provided Christ's mode of transportation upon which He returned to heaven. Isaiah 19:1 says God rides on a cloud. See also Psalm 68:4.

291. Coasts—Prophetically coasts symbolize the borders, ports of entry, by which returning or alien forces (demonic spirits included) enter a territory. All coast lands were and continue to be merchant centers. Since most travel was done by ships and large imports and exports relied on them, the coasts became known for business, trade, idolatry, and harlotry. Here is why the end-time references to the harlot and trafficking are linked together. Sailors away at sea for long periods were in need of all kinds of refreshing and thus prostitution flourished in such areas as ritual harlots brought their temples and deities much profit by charging sex-starved merchants for their favors. The queen of heaven, lady of kingdoms, and Babylonian whores were all favorite metaphors for coastal brothels spawned by the trafficking of international commerce as well as the pagan and idolatrous customs behind the trafficking itself. In Isaiah 47:5–7, Chaldea, a synonym for Babylon, is dubbed the lady of kingdoms, a consignment that carries through to the apostle John's apocalypse in Revelation 18:3–23.

292. Cobra—A sacred serpent who was thought to have magical powers, special wisdom, and other occultic and demonic influences. The Egyptians worshipped cobras for these reasons. Cobras often embodied rulers of the

ancient world to give them their power to rule. Egypt's Pharaohs wore them on their crowns for this reason. The fanning out of the cobra's head made a particularly regnant appearance on their crowns. They saw the creature in this position as having a hood that was representative of a mantle of authority. That is why Pharaohs headdresses flared out about the head in similar fashion. See Serpent and Dragon.

293. Cockatrice—A) A type of serpent linked in some Bible passages to the fiery ones. B) Symbolically, the cockatrice was designated as the serpent with the deadly glance. The deadly glance refers to the evil eye, envy, and its malignant consequences, often associated with the reptile. Isaiah 11:8 and 14:29. C) The cockatrice was seen as the heralding serpent who was incubated by the dragon.

294. Cohort—A military contingency of ancient Rome of ten thousand men taken from their legion. A cohort was specifically one-tenth of a legion and was divided into groups of four hundred twenty and assigned to different military orders. It is similar to a special operations force of modern militaries. The centurions and the maniples employed ten cohorts. Cohorts served the infantry, cavalry, and equestrian ranks of the military as well as the palace's imperial guards. In Rome, the night police and the firemen were assigned to cohorts. Spiritually, the term applies to the organized leagues of Satan's army. Matthew 27:27; Mark 15:16; John 18:3, 12; Acts 10:1 and 27:1.

295. Collaborative—A term defined as joint venture where two or more parties unite for a common goal and the common good of the whole. It involves a two-way agenda where multilateral groups or individuals cooperate with one another by way of a shared vision with the mutual understanding that each one's pursuit will be best achieved through corporate unity. Collaboration involves shared resources, support, and combined efforts. See John 7:18; Acts 2:44.

296. Collective Dispensation—The sum of the dispensation of God's grace poured out within all that are vessels of the Holy Spirit of God. Dispensation is the equivalent of the economy of the New Testament church. 1 Corinthians 9:17; Ephesians 1:10 and 3:2; Colossians 1:25.

297. Color Symbolism—Prophetic use of color is natural. Different colors surround prophetic manifestations to denote the spiritual agents that minister the material fulfillment of God's word. God's activity in earthly or human matters are often detected by the spiritually astute, from colors that manifest His Presence. Moreover, they point out the presence of His angelic beings' and tell

their sphere of power and influence in the proximity of (or in relation to) the prophetic minister prophesying, and/or the one to whom they are attending. Colors reveal the purpose and corresponding benefits following their visitation. They reflect the spirit's glory and identify the sphere of providence the angel was dispatched to release, usually occasioned by prophetic words.

Remembering that the Lord does everything by His Word, when a prophetic word to a person arrives at its time of fulfillment, its sign may manifest in spiritual colors. When angels enter someone's sphere of existence to render divine service to them by performing the prophecy, they radiate supernatural glory. The color of that glory, red, green, rose, yellow, or white, announces the sphere of blessings, provisions, and events to be bestowed because of the prophecy. The Old Testament prophets often spoke of lights, glory, and various colors attending their angelic visitations. Beside the usual emanations of the Holy Spirit that appears from time to time, an angelic visitation to complete a prophetic word from the Lord exudes a more intense, substantial brilliance.

Before the blessings of the word manifest, there may be a faint tinge of the color that corresponds to it. Green, for example, is linked to wealth and prosperity as well as spiritual well-being and prophetic operations. Orange indicates the fire of God and/or the autumn (harvest) of a season. Red points to warfare, sin, and its associated bloodshed. Blue betokens revelation, and yellow announces the onset of heavenly insight and supernatural illumination. White is figurative of victory, righteousness, and purity. Prophetic sight may observe these tokens about the presence of the one that God has sent to bless as evidence that something spiritually spectacular is about to or is occurring in and for them. These are but a few examples. Revelation 9:17; Numbers 11:7; Ezekiel 8:2 and 10:9; Daniel 10:6. See Aura and Nimbus.

298. Comet—Considered in ancient times the sword of the angels or the gods of the heavens, the comet signified oncoming harm, calamity, and catastrophe. They presaged change and so were interpreted as falling monarchs and kingdoms. Comets were dated and consulted to predict the onset of war and famine. The reign of rulers and their depositions were always tied to the stars which were felt to be the meanings for their rise and fall.

299. Commentary—A formal statement or body of information presented on a subject's teaching or research that conveys to its learners comprehensive information that educates or enlightens. Commentaries put forth the thoughts and opinions of their authors to a professional group or audience. Understanding

this helps enlighten Bible students on the perspectives of the various learning materials that contribute to their knowledge and preparation.

300. Commission—Biblically it means “full power” or “fully empowered.” The word refers to power authority inherent in one person or position being transferred from one to another. A charge given to one who is sent out to perform some prescribed acts or duties on behalf of another in authority. Commissions are created with written warrants containing the scope of the commission and the extent of authority the delegate has in the foreign land or organization. It is an official warrant that certifies the skills, powers, abilities, and integrity of its bearer. Apostles are commissioned. Acts 26:12; Numbers 27:19; Deuteronomy 3:28 and 31:14; Isaiah 10:6; Haggai 1:13; Colossians 1:25 (niv); 1 Corinthians 9:17 (rsv); Judges 11:11; Ezra 7:15 (tlb).

301. Commissioned—One sent forth with a specific assignment, duty, or task by a principal. Christ’s apostles are specially commissioned officers of the New Testament church. Numbers 27:23; Deuteronomy 23; 1 Samuel 21:2 (nas); 2 Corinthians 1:21 and 2:17 (rsv); 2 Samuel 18:11; Isaiah 49:5 (tlb).

302. Communion—The sacred rite of eating with, and before, a god. Communion is a powerful rite that holds extraordinary significance in the spirit realm. Communing with the gods and supping with the brethren dates back centuries. The idea was manifold: to ingest the spirit of the deity, to spiritually connect (become one) with it, to establish a spiritual covenant, or to partake of the deity’s powers, privileges, and authority. Communion, spiritually, was constantly observed because it served the same purposes in the nonmaterial side of man that natural eating and fellowshipping served in the physical body.

Communion in the different religions of the past took many forms. There was always a meal that was preceded by any number of preparatory activities. The meal usually came after all of the sacrificial rituals were completed. The gathering of the worshippers in the presence of the deity meant they could partake of the remains of the sacrifices not included in the god’s portion as one body. Communions were held at their set tables and were ordinarily officiated by priests. In every recorded instance of communion, it was understood that the celebrated god of the sacrament manifested to receive and enjoy the festivities. Communion was meant to be a joyous and solemn occasion at once. The meal consisted of meat, grain, and wine. The oil was supplied as a supplement to either qualify the participants or sanctify (fumigate, soften, or seal) the offering. The drinks were called libations and the first portion was always poured out to

the god being worshipped.

After the outpouring to the god, the worshippers partook of the drink. The drink ceremony was typically called an oblation. One can see in this description the power of the sacrament of holy communion committed to the church to remember the work of the Lord Jesus who redeemed us from darkness and death. Paul, concerned about the new churches of the Lord misunderstanding the rite of communion and its purposes as transferred from heathenism to the New Creation, chastened them for their misappropriation of the rite. He warned them against seeing its execution as a mere overlay of the pagan rituals they had enjoyed. For them to do so was to commune with demons instead of Christ. See 1 Corinthians 10:16. Look also at Matthew 26:26–29; Mark 14:22–25; Luke 22:19–20; 1 Corinthians 11:24.

303. Communications—Originally, the word meant to inform; that is, form something within a person by imparting, putting a part of something in them. Today the word has come to collectively mean the avenue by which information and knowledge are conveyed; consists of information, dissemination, education, impartation, and revelation of truth. It is the distribution of facts or details important to the operation and security of a body, force, or group. It encompasses the transmission of thoughts, ideas, and feelings of its individuals and the whole assembly. Luke 24:17; 1 Corinthians 15:33.

304. Competence—A) Equipped, thoroughly furnished. B) Sufficient possession of required and essential qualities, skills (know-how), and abilities to function as a worker who properly develops the pertinent capacities to perform in an office or professional position. The word pertains to the potential and effectiveness of Christ’s ministers. 2 Timothy 3:17.

305. Computer—A) In prophetic contexts, computers speak to modern technology, sophisticated work force, artificial intelligence, and electronic information processing. B) A man-made (worldly spirit inspired) brainpower of modern speed of thought and processing.

In prophetic contexts and for symbolic purposes the computer represents the same spirit of arrogance as the Titanic represented to its creators because it is elevated to the station of deity, and seeks to place with artificial intelligence.

306. Conclave—A session where the ecclesiastical officials of the church lock themselves in to deliberate, pray, and vote on the replacement to their highest office. See Acts 1:13. Amos 3:7’s use of the secrets the Lord shares with His

prophets equates to a conclave called by God with His prophets. See Sod.

307. Confrontation—A) A face-to-face meeting where clashes and conflicts usually take place, or ideas, beliefs, and thoughts are challenged. B) The object of which is the resolution of a conflict. 2 Kings 2:11; Job 38:1; Galatians 2:11.

308. Conjure—To enchant by magic or sorcery. To invoke or evoke into appearance and operation. To summon by bewitching, charming, or hexing. A series of prayers, incantations, and magical rites that cause to materialize or to cast a spell.

309. Conjure Man—A witch doctor.

310. Conjurer—A magician, sorcerer who uses spells to charge, entreat, or call into action forces to perform phenomenal feats for them, even only if to amuse onlookers. The work and activities of a witch doctor.

311. Conjuror—One who conjures. A wizard, sorcerer, or witch.

312. Constellation—A) A star cluster like the Milky Way, Orion, Pleiades, and Archturus. B) The celestial sphere that covers star clusters. Constellation of world power, believed to be governing spiritual powers of the earth. C) Venerated in times past as the princes of the heavenly worlds. See Archons and Star Cluster.

313. Constituents—A) The inner substance of a thing. B) The spiritual components found in the elements of a knowledge, teaching, and substance that result in the performance of its intended purpose. Prophetically, it speaks to that which makes up the prophet’s anointing. Job 38:36; Psalm 51:6; Proverbs 18:8.

314. Consul—An official appointed by a government who is dispatched to a foreign land to conduct business that is usually of a commercial nature. It is one of the ambassadorial terms for the prophet and the apostle. Any official of a sovereign with delegated authority and diplomatic assignments.

315. Corn—Jesus gave several parables in the gospels using corn symbolism and imagery. He said two important things about corn that have greater significance than what may be seen on the surface. In John 12:24, the Lord told about the power of corn to reproduce itself after death. He told His disciples that once it fell to the ground and died, it then reproduced itself after its own kind. The second reference is equally impressive.

In describing the inherent power of the earth, a type of the human being, the

Lord said the development process that starts out secretly eventually shows itself when the corn appears in its ear. Spiritually what enlarges this parable is that, historically, corn represented in nomadic times a symbol of a king's seed. What makes it even more impressive regarding our Savior is that seeds only grow by first bleeding and then dying. Thus the Lord Jesus, in talking to His audience in their own language and comprehension, revealed Himself to be the King who would bleed and die for His seed to grow in the earth. First as a blade and then the ear in the blade. After that the entire corn would show up in its ear. Of all the vegetables He could have used to make His point, ironically, corn—being symbolic of a king's seed—was what He settled upon.

316. Corridor—Same as hallway, it is an enclosed pathway that limits, but compels, one's transition. Corridors represent internal, often submerged or concealed, transition. Forward or backward are the only choices. Corridors indicate the beginning and the end of a very focused, usually restricted, journey. Doors along the way signify options and opportunities the narrow path offers. Doorways along the way symbolize only two choices in route to the end, forward to one's destination (destiny) or backward to one's place of beginning. Lighted corridors indicate an enlightened journey. Dark corridors (or those dimly lit) represent obscured vision or a blind course of travel.

The positions of the lighting, too, should be observed. Lights at the outset dimming and disappearing down the corridor indicate the trip starts out clear but dims in progress. If the reverse is the case, it means the darkness lifts as you come to the end of the path. Clear corridors say the course is virtually obstacle free. Clutter in the way signifies obstacles and oppositions or distractions along the way. Constant light and an uncluttered pathway says the only thing the dreamer will encounter along the way is a narrow road with limited or no options or opportunities as they go forward.

317. Cosmic Tree—Venerated since ancient days, the cosmic tree is what Scripture calls the "tree of life." Prior to Judeo-Christian revelation, pagan religions all venerated a tree they saw as the center of the universe, connecting heaven and earth. Some religions believed such trees spawned the offspring of the gods. Others believed them to be the haunts of gods and fairies, and so instruments of divination. In Norse mythology, among others, the Celts worshipped the mighty oak for its longevity and supposed divinatory oracles. Aside from being the haunts of demons and other spirits, the cosmic tree claimed to be the supposed meeting place of humans and deities. Few ancient religions excluded cosmic tree lore. Realizing that the antediluvian history would be

handed down by Noah and his seed, once they began to repopulate the earth, it is apparent how and why every succeeding generation's cult theology espoused a story about a special tree planted, used, cultivated, and nurtured by the gods they served. The Bible calls Noah a preacher of righteousness in his day. He preached, obviously from this statement, a message of righteousness from the Most High God. Evidently, the story of creation Enoch dispensed to his generation got splintered and perverted over the years, making the famed tree of life God used to test Adam's fidelity in the Garden of Eden merely another mystic cult object that his darkened progeny worshipped. See 2 Peter 2:5; Genesis 6–8. See also Creation Myths.

318. Covenant—A word that defines an agreement, accord, or contract between two parties where the greater one forges a union that achieves a common goal that fortifies the lesser one's quality of existence. The spirit of covenant upgrades and enhances the lesser one's position in life. Genesis 6:18; Leviticus 2:13.

319. Cow—A) A symbol of the pagan mother goddess. B) A symbol of female fertility and of psychic divination, especially by false prophetesses. Cows were objects of divination that required lewd fertility rites to cajole or appease. Refer to Ezekiel 13:17–19; Amos 4:1.

320. Cows of Bashan—False prophetess rebuked by Ezekiel in Ezekiel 13:17–19. See Bashan. Bashan refers to ancient spirit of the prophetics of the Amorites. Amos 4:1.

321. Creation Archons—The seven archangels assigned over the created works of Almighty God. They coincide with the seven continents on the planet and spring from the agencies of the seven spirits before the throne of God. In addition, they support the angels of the seven churches of the Lord Jesus Christ.

322. Creation Myths—A series of tales, stories, and accounts that seek to explain how the physical world came into existence. There are many creation myths that all sum up the answer as a) ex-nihilo, b) divine warfare and struggles, c) divine copulation, and d) deliberate design. What makes knowing these myths important is that they are taught in every major educational institution of the world. The "out of nothing" myth subscribes to what we would understand today as the "big bang" theory where for no explicable reason, nothing turned into something. The "warfare and struggle" myth claims that the world came into existence as a result of ancient gods and goddess battling it out until one seized ascendancy and thereby authority over the others to subdue the already existent

but chaotic planet. “Divine copulation” extends this myth by adding that preexistent celestial figures mated and from their union came the planets, the elements (water, fire, and wind), and the other objects of creation. The most popular creation myth is the Babylonian Epic of Gilgamesh where an antediluvian wanderer named Dumuzi tells the story of how the world began according to his personal escapades. Creation myths explain mankind in their various stories as the ultimate cruel or crowning achievement of the gods who are always presented as a plurality of supernatural powers. The typical creation myth portrays a creator/creature relationship that enslaves humanity to the wicked and whimsical will of the gods. Man was created to relieve them of their workload and carry out creation’s grunt work for them.

The Bible’s creation story says that the world is the product of a deliberate Creator act; a well thought out, skillfully orchestrated architecture. Humanity was created in eternity and placed in a body after which the Creator breathed into his nostrils the breath of life. That action served to deposit the spirit and the soul of the man and all his progeny by way of the blood at once. Creationists, normally Judeo-Christians, know what Genesis 1:1 says is true. “In the beginning God [did] create the heavens and the earth.” Ephesians 3:9 adds that He did so by Jesus Christ, His Son and the founder of the Christian faith. The creation story told by Moses in Genesis is the only one that describes mankind as created to serve, not as a slave, the vision of all other impostor creators. Man was made a vice regent in the express image of his Maker. His entire purpose and destiny is to accomplish on earth for His God in the flesh all that the Creator achieved in eternity. See Genesis 1:26–28.

Since many educational institutions teach creation myths, prophets should be well versed in them to counter the sure unbelief even faithful Christians may fall into after hearing that the Genesis story is not the only popular account of how the world(s) began. See Cosmic Tree and Afterlife Myths.

323. Cross—A T-shaped upright post used in Roman times to execute criminals sentenced to death. Crucifixion was a common means of carrying out death sentences that dates back to earlier times. Our Lord and Savior was crucified on a cross at Golgotha Hill, or Calvary, as a sinless sacrifice for our sins. In anticipation of the world’s rejection of His Son the Messiah, the Old Testament prophesied that Jesus would be hanged on a tree, the death sentence of one severely cursed by his god.

According to Genesis 40:19, this manner of execution dates back to the

Egyptians, for Joseph prophesied that hanging is how Pharaoh's chief baker would be killed. Deuteronomy 21:22–23 prescribes it in the Law of Moses. In addition to punishing criminals, the Roman army also crucified captured war criminals to publicly display them as trophies. The New Testament discusses the cross twenty-eight times to stress its importance as a memorial of the Christian faith.

324. Crow—A sign of impending war or death and representative of alienation and solitude. Crows always presage misfortune and are evil omens in prophetic contexts. In the past it was understood they appeared as guides with divinatory voices, especially the voice of Apollo and his offspring pantheon of deities. The crow indicates a divine messenger sent from darkness whose chief purpose is to bring humiliation. See Raven.

325. Crown—A) Greek word, stephanos, the Latin is corona. Crowns were fixed symbols of war triumphs. They were placed upon rulers' heads because that is ordinarily how they earned their rises to authority. Hence, crowns and conflicts go together, as our Savior purports in the book of Revelation.

As marks of distinctions, crowns signified the highest level of achievement its wearer had attained. As emblems of victory, crowns were part of the prizes won by athletes, worn as a badge of honor and courage. In the Old Testament, priestly crowns were also called mitres. Occasionally, ornate turbans were used as crowns. Revelation 2:10; Exodus 28:4, 37, 39; Leviticus 8:9 and 16:4. B) A wreathed or gold circlet worn by one either victorious in an athletic competition, military campaign, or elevation to royalty. Crowns are symbols of achievement, rewards of service and accomplishment, or insignias of power and authority. The jewels in the crown represent the wealth, wisdom, and the resources and instruments the crowned one's dominion possesses. Horns on crowns are usually given to military leaders for their warrior prowess and conquest of kingdoms. The number of horns corresponds to the portion of the world the warrior has conquered. Crowns are normally worn during ceremonial processions and at times of formal service such as court, judgment, or promotion.

Crown imagery is very prolific in the apocalyptic writings of the Bible. Each reference intends to signify what the wearer has accomplished, conquered, and gained the rule over. The seven-horned crowns referred to repeatedly indicate world dominance on all spiritual spheres of God's creation.

Diadems are a little different. The diadem bestowed to royalty, usually blue and white in color, is a band wrapped about the head that appears as a turban.

Basically, it is a royal headdress. Crowns are caplets bestowed for victory, valor, or special merit in civic or community service. See Headdress.

326. Crucifixion—Death on a cross, which was the typical way Roman slaves were killed. See Cross.

327. Crucify—The means of executing criminals in ancient times. This means was especially effective in that it made a public display of the executed to deter future criminals and squelch future civil disobedience. Our Savior was crucified. See Cross.

328. Crushed Grapes—God's wrath. Wine refers to spirit. Revelation 14:18.

329. Crystal—A gemstone that symbolizes wisdom because of its clarity. In occultism, crystals are very popular for fortune-telling, seeing the future, and as a sort of talisman, a good luck charm, because unlike other ornaments they were clear. Being from the earth, as opposed to man-made glass, crystals were thus seen as tools provided by creation and its deities for augury. Crystal is quite important in prophetic genre and in spiritual knowledge. Crystal speaks to clarity of thought and revelation. This is the premise behind crystal balls. Transmission of the spiritual to the natural, underlying the basics of radio transmission. Purity that is difficult to corrupt due to its transparency is what crystal provides and implies. It is believed the Urim and Thummim were used based upon this awareness. Wisdom is synonymous with crystal, making it representative of spiritual revelation. Both are tied to gemstones as Ezekiel 1:22; Revelation 4:6, 21:11, 22:1 all show. See Augury. Job 28:17; Ezekiel 1:22.

330. Cult—A term applied to religious groups and secret societies that promote mystery and stealth isolation from family and community, asceticism, and manipulation of the will and welfare of their followers for personal gain and private advantage. Deuteronomy 23:17; 1 Kings 14:24 and 15:12; Job 36:14; 2 Kings 23:7; Hosea 4:14 (rsv); Acts 6:9 (tlb).

331. Cult of the Dead—An age-old religious practice of worshipping and glorifying the dead and the dying. It is symbolized by ghoulish grisly rites where blood figures prominently in the worship feasts (insinuative of ancient idolatrous sacrifices). Cults of the dead are throwbacks to ancient ancestral worship and seek to promote hell and corruption as more appealing to the sinner than redemption.

As with all cult seductions, death cults play up freedom from morality and righteousness while promising an eternal liberty that simply cannot happen to

one separated from the body because they have no control of what happens after death. In addition, the cult promotes harm, hurt, and destruction of their followers, believing that life after death beneath the earth is better than life on earth. The idea of an eternal existence in heaven is shunned entirely.

The most powerful death cult is that of the ancient Egyptians where exhaustive means were taken to assure the Pharaohs eternal dominion and hopefully an opportunity to rise from the nether world and be joined to the sun god Horus. See Necromancy and Wotan.

332. Cult Prostitute—A term that applies to the prostitutes of a religion. This word mostly pertains to males who were sodomites. Prostitutes were initially the carnal workhorses of ancient religions. As ministerial servants of the cult god, they dwelt in the temples where worshippers came to worship. Women were groomed, even birthed, for the purposes of mating with the worshippers, either publicly as a ceremonial act that was officiated by the priests or priestesses, or privately to satisfy the physical desires of special members. The monies collected by the temple from these services were used to finance its existence and to pay the salaries of its functionaries. 1 Kings 14:24. As with all the foundations of the earthly spheres created by the Lord God, prostitution originated from the notion that sexual favors constituted religious offerings. Therefore, it cannot exist apart from a deity to whom the offering is made. The spirit empowering the prostitution is bestowed on the prostitute to enslave her customers to the religion’s deity. Deliberately the prostitute, as a servant of the deity, performs the act to unite the body of the one with whom he or she fornicates with her god. See 1 Corinthians 6:15–16. The effect is the same with those who practice illicit sexual intercourse. They are joined, according to the Lord Jesus Christ, who knows that He never sanctioned a marriage union between the fornicators, to another god in communion and fellowship.

333. Cup—Vessel of the vine, a spiritual symbol of oblations and outpouring. Also symbolizes the heart, its offerings, and even in modern times, achievement. Cups can also be symbolic of an experience, call to purpose, assignment, or a charge delivered from the spirit world to our natural one. Usually these are seen in dreams by a hand extending the cup outward to the dreamer. A hand drinking from the cup means the spirit being is communing with the dreamer or visionary. Special ones were used in ancient times for divination. Genesis 40:11; Psalm 116:13; Isaiah 51:22; Jeremiah 16:7; Mark 10:38.

334. Cupid—Another name for the god Eros whom Psyche fornicated with at

appointed seasons in celebration of her unrequited love for this orgiastic patron deity. Cupid is the name used today for celebration of Eros by the soul under the holiday St. Valentine’s Day.

335. Curious Arts—Found in Acts 19:19. Refers to magic and sorcery, which was very popular in Ephesus where, as a practice, it was called the black arts by the sorcerers who used them to control the spiritual spheres of their communities. Simon the sorcerer was one of the chief practitioners of these arts until he encountered the apostle Peter.

336. Curse—A term used for expletives, vulgar words to cast spells, and overall a call of evil upon a person, action, or thing. The aim of cursing is to destroy, defile, or desecrate the sacred and holy. Another word used for it or with it is swearing. Swearing adds the dimension of taking an oath or vow for the performance of the curse. Cursing is used to thwart the Creator’s ordained destiny on the one cursed.

The object of cursing is to fight God’s purpose in a life by so defiling their sphere of life and human temple with vulgarity as to render them corrupt and disqualified for divine use. The curser is usually the agent of the unclean spirit seeking to recruit and divert their calling to the service of darkness. The slang version of the term cuss refers to profanity that originally started out with the same objectives in mind. Malignity, taboo, and sacred bans are all more formalized practices of employing the instrument of cursing to tear down or to execrate the spiritual capacities of the one cursed. See Numbers 22:11; Deuteronomy 11:26–29. The effect of cursing was to belittle, destroy, and condemn at the root and thus begin the process of ultimate annihilation of the object cursed.

337. Curtains—See Veils. Coverings, dividers, adornment. Absence of curtains speaks to vulnerability and exposure. Closed curtains represent secrecy, seclusion, and prohibition. Open curtains signify revelation, the entrance of light. The color and design of curtains is important to discover the nature of the message being conveyed.

338. Cush—A) Means black. B) Ham’s eldest son (Noah’s grandson). Father of the Ethiopians and grandfather of Nimrod the founder of the land of Shinar, ancient word for Babylonia, later known as Chaldea. Father of the ancient cities Calneh, Babel, Accad, and Uruk.

339. Cushi—Ethiopian.

D

Dagon to Dying God, the

340. Dagon—Strangely the name means corn and also fish. See Corn. Dagon is a Mesopotamian deity depicted with a body of a fish as well as the head and hands of a man and is believed to bring life to nature through water. Dagon, a Philistine deity, was also worshipped for his perceived power over agriculture. Dagon worship dates back to 2000 B.C. Judges 16:23; 1 Samuel 5; 1 Chronicle 10:10.

341. Dalai Lama—The perpetually reincarnated leader of Tibetan Buddhism. The requirement of constant reincarnation to manifest higher more ancient wisdom is a key credential of this multi-god religion. See Hinduism, Buddhism, and Reincarnation.

342. Dambella—Represented as a snake god, this high god of the voodoo religion inhabits trees near springs of water and is seen as a fertility spirit. Dambella is venerated as father of all the loa, voodoo's divinities, and is called the good god in Haiti. Holy garb for this deity is white. See Voodoo, Loa, and Ancestral Deities.

343. Dan—Jacob's fifth son by Rachel through her maid Bilhah's surrogacy. His name means "a judge." Dan received a quite unfavorable prophecy from his father that threw the tribe into a depth of idolatry and immorality from which it never recovered. According to Genesis 49:17, he would become a serpent although his call was to be a judge in Israel. The serpentine ascription referred to Dan's penchant for and ultimate submersion into the ways of the heathen. Jacob's prophecy proved true, for in Judges 1:34 the tribe of Dan was unable to possess his inheritance and was overthrown by the powerful and cagey Amorites.

Dan surrendered to their resistance and became neighbors with them to his ruin. According to Judges 18, the tribe of Dan had succumbed fully to their culture and was an outright Amorite-influenced people. Later, their land became the center of the second idolatrous worship center created by King Jeroboam. This was due to their notoriety as a region settled in the demonic worship forms, so Jeroboam drew on Dan's infamy to divert Israel's faith from Jerusalem to his

own territory. By the time of Revelation 7, the tribe of Dan is conspicuously absent from the list of the twelve tribes sealed during the Apocalypse era. In their place we find the tribe of Manasseh. 1 Kings 12:30.

344. Daniel—Another major prophet in the Old Testament, the last of the four, Daniel was the second of Yahweh's prophets to be assigned to a Gentile nation. The other was Joseph who was assigned to serve God prophetically in Egypt under Pharaoh. This distinctive is important as it shows God's sovereign government of all the earth. To see that His word is delivered to the nations, He orchestrated events to position His prophets in the palaces of their kings. God's initiation and induction of these two prophets is very similar. Both were dreamers and interpreters of dreams. Both were taken from their homelands at early ages. Both auditioned before their kings by interpreting their enigmatic dreams, and both prophets' interpretations catapulted them to the rank of second ruler in their lands. Their dreams made them divine visionaries, seers, and their interpretations projected them onto the international front as prophets with ruling authority. The similarities between these two prophets' induction into God's service are too sensational to ignore. It seems that gifts of dream interpretation, normally treated casually by the modern church, are important to the nations. That is why the Lord used them deliberately to give His prophets political clout and authority in the Gentile world.

Daniel, as the prophet of Judah exiled in Babylon, served Nebuchadnezzar, Belshazzar, and Darius of the Medo-Persian empires. His Chaldean training overlaid his Judaic service in Jerusalem's palace as a prophet to royalty and nobility. Rigorous three-year Babylonian training prepared him to audition before King Nebuchadnezzar who was looking for the best spiritual functionaries available to staff his palace.

Daniel's audition was sort of a final examination where he excelled all the others. The king said that he found Daniel's supernatural abilities ten times better than all the wise men, astrologers, diviners, sorcerers, and magicians in the land. Thus he made Daniel chief of them all bestowing upon him the office of chief of the magi, the highest spiritual position of the day. Later, Daniel's extraordinary prophetic abilities were tested again as he interpreted for the irritated king the meaning of a troubling dream he received from the Most High God. Daniel's success again rewarded him as he was promoted to the third leader in the land.

Frequently, Daniel's devotion to his God was challenged, and once, it could

have cost him his life as he was thrown in the lion's den. However, the Lord was with Daniel and he came through the trial unscathed. Daniel's mantle included politics, visions, dreams, and writing. His comprehensive education served well to receive God's phenomenal apocalyptic visions concerning his present world and its developments, the world to come, and end-time events. Throughout his career, Daniel met angels, saw the heavens open, and observed the Most High God as the Ancient of Days holding court witnessing God's sovereignty over world powers, human and divine. The seventh chapter of his prophecy foretells of the incarnation of the Messiah as the Son of Man and His ultimate triumph over darkness to bestow God's kingdom upon the saints of the Most High in the eighth. To explore Daniel's mantle at face value is to glean enormous insight about prophets and their capabilities, stature and powerful function in the world.

345. Dark Sayings—Another word for dark sayings is parables. However, what Psalm 78:2 and Proverbs 1:6 refer to goes beyond just parables. Their meanings include the analogous, enigmatic, veiled, or allusion. For prophets, the ability to understand and interpret veiled spiritual language is essential since God uses this form of communication most often. In the book of Daniel, chapters one and two, the prophet is said to have been endowed by the Lord with such special abilities for his ministry. Daniel ultimately became known for his unsurpassed ability to interpret dreams (the main source of dark sayings), solve riddles, and explain enigmas and revelation of hidden mysteries of God's kingdom. Babylonian royalty's use of this gift benefited God's kingdom where Daniel lived and was often called upon.

Daniel 5:12 helps us understand the Lord's aim for these giftings: "Inasmuch as an excellent spirit, knowledge, understanding, interpreting dreams, solving riddles, and explaining enigmas were found in this Daniel." The New King James Version of the Bible clarifies the aims that the language of the King James Version uses to convey the extraordinary abilities Daniel possessed in his prophetic service. Here is the King James Version rendering of the same verse: "Forasmuch as an excellent spirit, and knowledge, and understanding, interpreting of dreams, and showing of hard sentences, and dissolving of doubts, were found in the same Daniel." Notice that riddles and enigmas were understood to accomplish the showing (revelation) of hard sentences and the dissolving of doubts. These answers tell us why the Lord sees fit to include these abilities in the prophet's mantle skills and abilities.

346. Daughter—A) Biblically, the word daughter refers to a female as the producer of nourishment for infants as the father's offspring. B) A female

offspring whose natural and ultimate fulfillment is suckling a child. C) The concept of a natural father's female offspring as the milk producers of the family is brought over to the church. Thus, the term defines the church of the Lord Jesus Christ as the milk dispenser of His word. See 1 Peter 2:1–4. D) Symbolically, a city and its citizens, for instance the Bible terms Israel's cities the daughters of Israel. E) Term of endearment, "apple of my eye," was a paternal one. Its use meant God was saying that is what Israel was to Him (Deuteronomy 32:10), along with Zion (Zechariah 2:8) a daughter city that He cherished greatly. See Milk. Psalm 48:11 and 97:8; Isaiah 16:2.

347. David—"Beloved of God." Israel's second king who also stood in the office of a prophet. This was not a major phenomenon since most ancient kings of his day were expected to do the same. That is, the king was to be the a) shepherd of the land, b) priest of the land, c) prophet of the land, and all in addition to fulfilling his role as the king of the land. Also, the king was automatically commander-in-chief since his ascension to the throne, in most cases, was facilitated by his warrior prowess. Study the book of 1 Samuel and 1 and 2 Chronicles.

348. Day—Shining. The full twenty-four-hour period between sunrise to sunrise, or in the case of the Hebrews, sunset and sunset. The literal day portion is the twelve hours of light that is distinguished from the equal number of hours of darkness. Genesis 1:5, 8. Symbolically, the day refers to the time of exposition, revelation, and manifestation. The day of something is also the period spiritually aligned with the biblical day where something ordained of God occurs as His prophetic word coming to pass. In that day is a phrase often used in the Bible. That day refers to the time marked on the Creator's calendar for the appearance of something prophetically ordained that cannot be annulled or avoided.

349. Day, the Lord's—The Sabbath. The day of rest. In the New Testament church, it is Sunday, the first day of the week, when the Christians gather according to the book of Acts 20:7 and Revelation 1:10. In Christ, the term refers to the period of history that ensued upon His resurrection and ascension that will never end. It is the era of the New Creation church. When encountered in prophetic or symbolic contexts it may pertain to the spiritual implications of any one of these explanations. Hebrews 3–4; Revelation 1:10.

350. Daybreak—Symbolically this terms refers to the interruption of darkness, specifically a dark hour of trouble or sorrow, with the illuminations of God. In

prophetic contexts it applies to the Lord's intervention into one's tribulations and trials with His help and rescue.

351. Day of the Lord—A generally apocalyptic term that speaks to the times in human history and cosmogony when Creator God interjects His wrath, His will, or a scheduled event that is ordained to interact with or overrun the normal course of earthly affairs. Usually, when the Bible uses this phrase, it pertains to the Lord's reservation of His wrath and its outpourings for a specific period in human history, ordinarily the end of a prescribed cycle of events that led up to His ire.

Hence, the phrase the day of the Lord is not only apocalyptic, it is prophetic. In visions and dreams it is seen as violent cosmic wars, catastrophic weather, or earthly calamities such as plagues, famine, pestilence, or drought. Isaiah 2:12, 13:6, 9; Amos 5:18–20. In the New Testament, see 1 Thessalonians 5:2; 2 Peter 3:10; 1 Corinthians 5:5; 2 Peter 3:8; Jeremiah 46:10.

352. Daystar—Found only in 2 Peter 1:19, this word is synonymous with the morning star and, as such, the planet Venus. The word literally means "light-bearer" and refers to the love star or the star of love. It speaks to revelry in the life given by the Lord Jesus Christ. Daystar pertains to the illuminator, the revelator, the declarer of truth, and enlightenment of mental knowledge. It refers as well to the prophesier from within. The daystar Peter was thinking of was the one who teaches from the spirit to the spirit, He who affirms and maintains the inner man. Daystar, speaking to the prophetic word, is rhema and the logos combined. Daystar is the star that resides in the day as well as illuminates the darkness. Revelation now says the title and function belongs to Jesus Christ.

353. Deacon—A minister in the New Testament church. 1 Timothy 3:8–13.

354. Death (Natural)—The question of death has occupied its victims' survivors, and perplexed thinkers and students since Cain's slaughter of Abel. Why do people die and how do they die? For ages, scientists and scholars have sought to answer the two questions, only outweighed by a third one, what happens after people die? For its answer, see Afterlife. Natural death is a direct consequence of spiritual death even if it takes years for the physical body to succumb to the death conditioning of the human spirit. Dying then is an utter cessation of the physical body due to the departure or otherwise expending its life force, the spirit. See James 2:26. While Adam was not made with eternal life, that which Jesus Christ brought to earth and left His church in the form of the New Birth, he did have immortal life, that is, life that continues to breed life

and to live on its own.

Adam's Edenic fall changed all that and left him and his offspring to subsist entirely on natural life, that of the soul and body apart from the spirit originally received from God. The outcome made humanity more bestial than divine in outlook and behavior unable to seek their Creator on their own. Humanity's identity became linked to the animals they once ruled and its glorious image of the Lord God became little more than the beasts in Christ and God's mind. For case in point, read Daniel 7–8 regarding God's likening human kings and kingdoms to brute beasts. An idea borne out of Ecclesiastes 3:18.

All this happened because the human spirit died the moment Satan disguised as the serpent entered Adam's being and contaminated all his sperm. The disaster so mutated his glorious body that it lived on as a weakened shadow of his former self. The light of the glorious life of the Creator such as that the apostle John wrote about in his gospel, "in Him was life, and that life was the light of men," was permanently snuffed out (John 1:4, 10 nkjv). Adam and his seed were left with natural life and breathed the life of a world now under the sway of the wicked one, walking a now dead planet. The immortal spirit downgraded to a natural life became empowered by the very dead spirits cast to earth in Lucifer's eviction from heaven and evacuation from eternity. See Revelation 12:12.

The human spirit, see below, though dead to its Maker is nonetheless alive and existent in its world. The difference is now the power by which it lives and receives life (energy) to the soul and body is that of darkness. What Christ explains in Matthew 6:23 when cautioning people to beware of the light that was in them; that it could be the light of darkness.

God made spirits—Isaiah 57:16—to power and enlighten His creatures. In Job 32:8, Elihu says as much before correcting Job's negative remarks about his divine trial. John 6:63 has Jesus revealing that the spirit of a thing gives (provides and supplies) its life. With this 2 Corinthians 3:6 agrees, as does 1 Corinthians 15:44–45, which talks about the spiritual body that can only come from Christ and the soul body that descends from Adam. Refer also to 1 Corinthians 15:20–22 that explains emphatically why all people who wish to enjoy God's eternal life must be born again and review John 1:12–13 for clarity.

People die naturally because death lives in them physically. Death is a force with a command system all its own. Job 28:32 and 30:23; Revelation 6:8 and 20:13–14 all show that death has its own rules. In 1 Corinthians 15:56 it says

that “the sting of death is sin,” going awry of the Creator’s laws of life and code of living. Not only do people die because they have dead spirits, but their world is filled with death. Everything about them is undergoing the same disease so that what does not enter to destroy them will emerge from them as destruction. That is why people age, get injured, get sick, and eventually die. It is also why people compulsively kill people. From the moment of conception, death is at work in them using up their natural life reserves (unless they are dealt a mortal blow that releases all their life reserves at once) to kill them. When Jesus said He came that they might have life and have it more abundantly, this is what He meant more than anything because a new spiritual life (force and source) is needed to replenish what humans expend daily and ultimately exhaust to the point of their death.

355. Death (Spiritual)—“Far be it from God to do wickedness, and from the Almighty to commit iniquity. For He repays man according to his work, and makes man to find a reward according to his way. Surely God will never do wickedly, nor will the Almighty pervert justice. Who gave Him charge over the earth? Or who appointed Him over the whole world? If He should set His heart on it, If He should gather to Himself His Spirit and His breath, All flesh would perish together, and man would return to dust” (Job 34:10–15 nkjv). Few passages of Scripture say so clearly what spiritual death is, in fact what death is altogether. “God sets His heart on gathering to Himself His Spirit and His breath [of life].” It is so simply stated that it is tempting to reject it as too easy. Yet that is what the Scripture teaches about death.

Spirits die because of sin, God’s vehicle of disease, sickness, despair, suffering, and the pinnacle of them all, death. Spiritual death allows natural death, the means the Lord God almost always employs to bring people to judgment and then either eternal life or eternal damnation. These are all agents of divine judgment and executioners of God’s wrath. Their being spiritual says sin impacts more than morality or offenses to other human beings. It goes all the way to the realms of the spirit where God and His authorities abide. Thus sin is a spiritual agency at work in the physical world to cause the death that exports people to their eternal destiny. As God’s regulator of human conduct and alternative to divine command, sin is the means by which death and all other negativity in creation attaches itself to people. It affects first their spirits, then their souls, and lastly their bodies, which takes its subsidy from the life of the soul and the spirit.

Hence when Adam sinned, sin entered and brought with it death. See Romans

5:12–14. It is the reason why “in Adam all die” (1 Corinthians 15:22). The human spirit is always subject to death unless what is described in Ezekiel 11:19, 18:31, and 36:26–27 are accomplished. Summarily, these comprise the New Birth the Lord Jesus teaches about in John 3:3–8. If Ezekiel 36:27 does not occur, the new human spirit is in danger of being contaminated anew without a stronger power to guard and protect it. Here is what Jesus meant in the parable of the strong man in His gospels. A new human spirit changes the life signals of the adamic man and transforms people into Christians.

Apart from the New Birth, this cannot and will not happen regardless of how much people say they love the Lord, labor to serve Him, or appear to worship Him. Their state of spiritual death continues unimpeded until they die. Then they are subject to the mandates of sin and death whose laws they served with their lives. Therefore, none of Christ’s agents can recoup them from the earth upon their demise as they were never given the authority to do so. See Jude 1:9. The decedents’ human will decided who should take them at death and sealed it by retaining their old adamic spirit instead of receiving God’s new one in Christ Jesus. Here is the most shocking of the laws of sin and death. All shall be made alive only in Christ Jesus, says 1 Corinthians 15:22. The question is how do they get into Christ? It is answered by Romans 8:9. See New Birth.

356. Deborah—An Old Testament prophetess who served Israel during the time of the Judges. Deborah’s role as commander and chief reflect the highly superior activities delegated to her that indicate she functioned more as an apostolic type like Moses. For the meaning of Judge see Samuel and Shaphat. Judges 4–5.

357. Decree—To judicially declare or legislate by saying.

358. Defile—A) To make foul or pollute ceremonially, religiously, sexually, or ethically. B) To profane by making common, or using in a common manner. C) To apply the holy to the sinful or secular. See Jeremiah 3:9. D) To become or render unclean. E) To forfeit one’s sanctified or consecrated status or calling. Forfeiture of one’s consecration by appending oneself to the secular world. Contaminating the flesh by thoughts, fantasy dreams, and corruption to destroy or desecrate the temple of God.

359. Degrees of Anointing—A term used to describe the varied measures of anointing different prophets receive. This meaning is important for prophets to understand in order to respect the gradual phases and stages in which their anointings appear and increase. It applies to themselves and to those to whom

they minister. Romans 12:3, 6; John 3:36; 1 Corinthians 12:1–11.

360. Deism—A) The belief in nature as religion. B) The contention that God is not involved in His creatures and that His creatures are not accountable to Him.

361. Deity—An impersonal term used to define a spiritual being worshipped as a god.

362. Delegated Authority—The right to exercise authority received from another whose authority is higher than their own.

363. Delegation—A) Ambassadors. B) A representative party or group of an organization, country, or a sovereign dispatched to a distant location to conduct business in its name. C) An assignment handed over to a subordinate by a superior. Luke 14:32 and 19:14; Joshua 9:4, 14:6, and 22:13; Judges 21:13; 2 Kings 2:19 and 18:18; Acts 12:20 (tlb).

364. Delphi—A) A word that means dolphin in the Greek. B) The center for oracles, divinatory utterances, and petitions for the ancient Greeks. A center for female prophets who receive prophecies for their countryman. C) A prophecy petition center.

365. Delphi Oracle—The term applied to the predictive and instructive responses received by ancient Greek worshippers of the Delphic religion, that is, the worship of dolphins as saviors, redeemers, and deities or as their transportation vehicles.

366. Delusion—Error in strategy and its effects of falsehood and mockery for the purposes of deception and seduction. 2 Thessalonians 2:11; Matthew 27:64; 1 John 4:6.

367. Demon—An unclean spirit with divine and inferior godlike status able to influence humanity and their affairs by bestowing fortunes on people or inflicting suffering upon them. Often became worshipped as a god or a goddess in ancient civilizations. These beings have their own treasury of fortunes that they distribute at will in return for worship and service. For example Christ’s temptation by Satan where he offered to give the Lord all the kingdoms of the world if the Savior would bow down and worship him.

Demons differ from devils in that demons, aside from being accepted as an inferior god or goddess, are also referred to as “familiar spirits.” What this

means is that demons, according to ancient definitions, are tied to the family line of the one possessed. This is because devils fathered demons, at least spiritually. They were the ones whom the fallen sons of God sired by the daughters of men. Rebel apostate angels invaded the planet and set up a godlike village that became the center of their rule. After doing so, they chose young women to impregnate to rear up seed to themselves.

Paul rebuked the Corinthian church for perverting the Lord's communion supper as a throwback to their heathen ways. Using the guise of culture, tradition, and family ties, the same ancestral devils that they had always worshipped their heathen gods with, return with a new twist. They could still do what they had done, only now the demon would agree to a name change. He would allow them to think they were communing with the Christ using the same emblems and sacraments they held dear as handed down from their forefathers. Paul saw through the tactic and said that what they resorted to was tantamount to worshipping and fellowshipping with demons. 1 Corinthians 10:20.

Based on our Savior's teachings, demons were responsible for the deformities, mutations, maladies, and afflictions of humans. Devils are spiritual authorities, territorial princes over the demons who minister to them and obey their words. Some, for limited periods of time, appear attractive. This is a seductive tactic. Psalm 106:37; Deuteronomy 32:17; Matthew 9:33; Luke 8:29; 2 Corinthians 11:15; 1 Corinthians 10:20–21; 1 Timothy 4:1; Revelation 9:20, 16:14, and 18:2.

368. Demonic Oppression—The state of a spirit-filled believer being weighed down and superficially manipulated by an unclean spirit. Typically, such oppression arises from illicit contact with immorality, carnality, and pseudo spirituality. See Isaiah 61:3 for the "spirit of heaviness." See the activities of spiritual oppression in Hosea 4:12–18 and 5:4. Simon the sorcerer, after his initial conversion to Christianity, is an example of this. He remained oppressed by his former powers and exposed it by asking Peter to let him buy the powers of the Holy Spirit.

Generally, demonic oppression stems from a believer's return to some carnal activity or state of existence of their pre-Christ life. Doing so courts the return of the pre-salvation spirits (demons) that have populated their family line. This is the basis of the Lord Jesus' admonishment to those He freed to go and sin no more. The cessation of the sin or state of existence that necessitated His divine intervention in the first place was the condition for maintaining their deliverance. John 5:14 and 8:11.

369. Demonic Possession—The condition of being inwardly possessed, held captive by a demon power whose legitimate right to control and command the vessel is broken only by the indwelling Spirit of God replacing the spiritual (more familial) power the vessel is driven by. Demonic possession is legitimate when the person is not a member of the family of Jesus Christ. Being born into the world through Adam's seed authorizes their possession. Their right to inhabit a body or person is often exercised at birth or even in the womb. This is because the Holy Spirit is not indwelling until a person repents of their sin and receives the Lord Jesus Christ.

Since everyone must receive their spiritual life from some spirit, it is the spirit of this world, and the power and graces they provide, that fulfill this function until salvation evicts them from the people they possess and installs the Spirit of the true and living God instead. This is only accomplished by the New Birth. See Ezekiel 11:17–20 and 36:24–27.

370. Demonstration—A display or example put forth to show the inherent potential, powerful accomplishments, or unseen worth of a person or thing. 1 Corinthians 2:4.

371. Demonstrations of the Spirit—Acts performed by God through the Holy Spirit to make His invisible power and attributes seen by people and to meet their needs or answer their prayers. They constitute signs, wonders, or miracles given as tokens to witness His approval, presence, or preferences of God. Demonstrations of the Spirit are usually prophetic in nature in that they foreshadow or confirm something the Lord has spoken and is poised to soon bring to pass. 1 Thessalonians 1:5.

372. Deputy—Selected. Those sworn into or occupying delegated offices are likewise deputies.

373. Desert—The desert in prophetic experiences indicates the lonely, doleful, rejected, and barren. It is the place where the lives of the banished by God roam awaiting eternal damnation. The life of banishment is for unbelief and rebellion such as with Israel's refusal to conquer Kadesh Barnea. Numbers 12:16.

374. Destiny—A term that basically refers to the ultimate end or final outcome of a person's or country's existence. Destiny includes the person whose end is meant and their posterity as heirs of that destiny once fulfilled, or lost if left unfulfilled. See Lamentations 1:9; Revelation 2:26. Destiny is more than what one does to get through life. It includes the final destination for that life as

a result of their pursuit or rejection of the destiny devised for them by their Maker.

Destiny fulfillment relies on more than the performance of one's call. Its success depends on equipment, training, and skills the person must identify, acquire, and refine to excel in what they were born to do. Destiny usually evidences itself by what a person not only does well but thrives on doing. It exceeds hobby by being the only solace, gratification, or enthusiasm a person receives or has for anything. What one is made to do is what gives value, merit, and meaning to their life. The destiny becomes a refuge and an outlet at the same time.

The Bible links destiny without fail to prophecy, that is, the word of the Lord, which a person is predestined to live up to and pursue as his or her appointed destiny. All people born on the planet have a destiny that their choices and circumstances eventually reveals to them. Whether they answer its call is dependent upon their determination to explore and make the right choices. The alternative to one's destiny is fate, that is, living life come what may and settling for what happens or is forced upon one by circumstances. Ephesians 1:5, 11.

375. Deva—A god.

376. Devas/Devi—The name for Hindu, and Buddhist, gods and goddesses.

377. Devils—The word given for the fallen angels of creation who rebelled against their Maker and presumed to overthrow heaven and its kingdom. Lucifer, who led the campaign, started a war that led to his, and his angels', eviction from heaven and eternal banishment from the celestial spheres of God. At this point his name was changed from Lucifer, the Light-Bearer, or son of the morning, and he became the father of devils and lower spirits of darkness.

Devils are superior to the demons who are their slaves. In contrast to the demons, devils are the actual powers and authorities in the sphere of darkness. The devils are the strategists that assign and dispatch demons. See Familiar Spirits. Demons in comparison are believed by some to be the hybrid offspring from the marriage of devils and human women.

378. Devil, the—The devil, Satan, is the prince of all these lower demonic deities. He was Lucifer, son of the morning, and the anointed cherub. See Isaiah 14:12; Ezekiel 28:14. The devil is how the dark heavenly spheres of God are exercised. Their powers impel their will upon the people of the earth. The devil's chief manifestation is symbolized by the he-goat, especially the shaggy one, and

other animalistic attributes. Some of his mythological images include the satyr and a sylvan god. The devil heads up the archons of darkness in the heavenly spheres. In dealing with him practically instead of figuratively, Paul talks about fornication which then and now included demonic worship. Finally, another example is 1 Timothy 1:20 where Paul said he turned two Christians over to Satan to teach them not to blaspheme. See Goat and Anointed Cherub.

379. Dianic Wicca—Religious worship venerating the goddess that emphasizes matriarchal authority figures. Dianic is the word witches that are mainly opponents of patriarchal religions use to reference their deity, the goddess Diana. This goddess is identified in the Bible as Diana of Ephesus. For this reason Dianic Wiccans usually exclude or subjugate male deities and male authority to females. The movement corresponds to neo-pagan witchcraft's nature worship in the celebration of seasons and pursues personal power through pagan rituals and demonic invocation. Wicca in all its forms is largely feminist as a throwback to ancient pagan religions that revered pre-Canaanite Asherah, Anat, Astarte, and other fertility goddess of the various civilizations that precede modernity. Systematically, with each conquering king's victory the pagan goddesses have been reformed and renamed to fit the times and mind-set of the present culture.

380. Didactic Prophetics—The aspect of the "prophetes" propheteia that concentrates on teaching and instruction from the prophetic perspective more than revelation and prediction, which serve this anointing as confirming signs. Didactic prophets often find their anointing overlaid with a strong writing ability and so easily function as scribal prophets as well.

381. Difference—That which makes one thing unlike another in nature, quality, ability, action, or use. A key function of prophets is differentiation. Leviticus 10:10; Ezekiel 22:26 and 44:23.

382. Dionysus—A god of regeneration, wine, orgies, and physical passion. Also a god of fire who was accompanied by goat-tailed satyrs with imp ears and noses thought to roam wooded areas. These were lecherous spirits who were blamed for the impetus of rape. His emblem was an ivy leaf that became his symbol. Also called Bacchus, the god of beer and revelry.

383. Dirt—Depending upon its condition, dirt in prophetic encounters, visions, and dreams, can be a positive symbol. Considering that it is positively used for seeding, seeing dirt can indicate new ground, new opportunities for the dreamer. If the dirt is hard and dry, it reflects a drought and that means famine.

The location of the dirt imagery is important as it figures prominently into the dream. Dirt highlighted in forests has a different connotation (that of thickets, meaning obscurity), than dirt on a highway, which could mean building, landscaping, or some other human endeavor. Wet dirt is mud and this could signify slander, exposés, and scandals. Rich, dark dirt speaks for itself. It is ground ready for seeding. Lighter colored dirt can indicate shallowness and ground that will not bear good or long lasting fruit. See Sand.

384. Dispensation—A word used to identify the unique economy of the Lord's kingdom. Dispensation means stewardship, administration, management, and oversight of another's property. More than merely a period of time in which the gospel is scheduled to be preached, a dispensation is actually an economy. This word includes terms like "distributed allotment," "allocated funds," "disbursed payments," "expenditures," and "subsidy." Subsidy adds the features of aid, allowance, pension, and bounty. To these God attaches the word providence. Hence a dispensation is more than a preaching epoch. It includes the financing, provisions, and monetary benefits of doing so. What makes this important to the prophet is the reason the Bible links the office to prosperity, wealth, riches, and so forth. Since God does everything by His word, He intends for it to always profit Him. God being the embodiment of all riches and wealth in creation dispenses these in every generation to every soul. However, prophets get a greater measure of these dispensed to their mantles because they are empowered by the Lord to release and impart the ability to prosper to others. See 2 Chronicles 20:20; Isaiah 48:17; Jeremiah 2:8,11, 7:8, 23:32. All these associate prophetics with profitability.

385. Distinction—What sets different objects apart from each other in a way that designates the better over the lesser in qualitative ways. Creator God's apostles and prophets are called to make God distinct for His people. Every time His people are overrun with carnality and demonism they are commissioned to move to renew God's distinctions. The influx of the forces of carnality and demonism into the body of Christ means it ceases to have the ability, or capacity, to discern the righteous and godly from the evil, demonic, and worldly. Leviticus 20:25 and 11:47.

386. Diva—A goddess believed to have fallen from the sky to dwell with the people of a certain area. A female priestess of such deities whose celebration of the idol included performances of a dramatic nature to commemorate the idols falling to them, and to demonstrate what the deities were doing, had done, or would do, for their people. Such performances also emulated the conduct,

behavior, attitude, disposition, and lifestyle of the deity as well. Two groups were responsible for the support and maintenance of the dramatic functions of the gods of ancient Greek culture. These were the leitourgos and the choregeo. See definitions elsewhere in this book. Diana of Ephesus along with her temple priestesses, especially the high priestesses, were of this sort.

387. Diversities of Tongues—A term that identifies the different types of languages the Holy Spirit distributes to those who receive His baptism. Although it sounds like the customary “other tongues” in the book of Corinthians and other places, diversities of tongues seen in 1 Corinthians 12:28–29 speaks to the power of ministry service. It is not praying in other tongues as a worshipper, but wielding the eternal power of the Almighty as a minister, a messenger, and agent of the Godhead. Before the controversy over private or public use of other tongues can be settled, the context in which one is used over the other should be established.

Typically, diversity of other tongues is a public expression that is tied to accessing the spirit realm where the Lord and His invisible creatures abide and from which they operate. To benefit the assembly as a prophetic messenger, sometimes the Holy Spirit will move upon His servants to utter declarations and such in the language of the spiritual forces in attendance. He is likely to inspire one to do so when the spirit is tormenting or using a person, or whose effects stem from a long line of generation activity in a particular life. Regardless of their usage contexts, it should be understood generically that inspired use of other tongues is, above all else, evidence that the invisible and otherwise inaudible baptism of God’s Spirit has occurred. It signifies God with power from on high, or His highest power has endued the person upon whom the Spirit rests. Jesus linked the Holy Spirit’s baptism with supernatural power in Acts 1:8 when conferring His authority upon His apostles and disciples. This type of enduement is expressed as the diversities of tongues above and beyond the normal gift of praying in other tongues most charismatic believers share. It is a result of the presence of the Holy Spirit upon those who believe in Him as established in Mark 16:15–20.

Among the various benefits of becoming born again, not reborn, is the evidence of speaking with other tongues. God promised this gift to those who would receive His Son as a sign, a faculty, and a combined tool and weapon. The greatest service diversities of tongues offer is the ability to speak not only in the languages of the current generation but to draw on, for the sake of effective spiritual warfare and prophetic manifestation, the language of times past and

those of eternity. What makes this necessary is that, when dealing with spiritual matters and the supernatural, the one so empowered is immediately thrown into the sphere of the timeless where the spirits and powers of creation controlling or manipulating it abide. Since those spirits are timeless, their effective wielding of the Creator's power dispensations is not limited to or reliant upon humanity's eras, generations, or trends. Their stations and tasks are irrespective to the contemporary fads of the earth, superseding them by being bound by only what the Lord God has assigned and decreed.

The other tongues in general, as taught in the New Testament, enable humans to transcend the contemporary and human barriers of our world to access the invisible spheres, provisions, and properties of eternity the Lord ordained for those of the earth. The diversities of tongues center this ability in the realm of spiritual clout, the supernatural exercise of the New Creation spirit, and the ability to enforce the will and commands of the Creator on the terrestrial renegade spirits harassing this world. See Speaking in Other Tongues.

388. Divination—What would be known today as the New Age psychic movement, divination is an institution of retrieving and exchanging spiritual information that reports on people's futures—mostly their fortunes and tragedies—from different objects. Types of divination are tarot card readings, divining rod, water flows and puddles, tea leaf readings, lots casting or sorting, augury, astrology, liver and entrail reading—hepatoscopy and haruspicy (effective only when linked to live sacrifice)—and palm reading. Included in these are alchemy, metoposcopy (forehead divination), oracles, numerology, oneiromancy, phrenology, runes, talismans, chiromancy, geomancy, and rhabdomancy. Generally, the suffix mancy on the end of a word indicates that it is a form of divination. Likewise, mantic as a suffix. It too stemmed from the root of divination. That means prayer, spiritual manipulation, and probably sacrifices and oblations (drink offerings) originally played a great role in the success of the activity or event associated with the word.

Divination invariably relies on objects, inanimate or not, for its information. This type of spiritual inquisition is tied to nature worship and resorts to natural elements to retrieve its spiritual data. See Magic. Often divination is joined with magic and sorcery and further exploits nature with herbology, where potions are made as offerings to petitioned spirits for audience and favor. One cannot divine apart from a covenant containing prescribed formulae for appealing to, appeasing, and interrogating a familiar or demon spirit, or cajoling one to release facts about a person into this world that would otherwise be unobtainable.

Divination as practiced in the Bible was censured by Yahweh when His people sought to use the same manipulating means of accessing supernatural knowledge that the heathen did to hear from Him. They sacrificed the wrong animals, petitioned lesser spirits, and forged ungodly alliances with unclean spirits or their national rulers to court supernatural favors. The only tolerable forms of divination, merely because Israel had yet to find out that her God was the only God and the God of gods, were by lot or by Urim and Thummim. Both these methods fall short of prophecy in that their answers were obtained under rigid guidelines. Yes and no inquiries, and short, closed-end responses from querants were typically the limit. The lot, the most rigid form of Bible divination of all, was a single chance response. It fell where it fell, and the result was presumed to be the unchangeable will of the god sought. See Lot Casting.

The idea behind divination is that fates and futures could be learned from the spirits occupying or circulating the vicinity of their expected occurrence or that of the querant. Thus, diviners could forewarn, protect, or punish those in the path of the events. The god's destiny on a life was another reason for divinatory inquiry. The divining damsel in the book of Acts was an itinerant oracle that traveled from place to place, telling people's fortunes for money. Presumably, she had the inherent power to turn the fortunes she told and doubled as a paid supernatural mercenary.

Paul's problem with her exceeded her source of information and the lying spirit that supplied her knowledge. He was extremely agitated by the damsel's intrusion into the work of the gospel. As a counterattack against apostolic ministry and its powerful evangelism, the young woman's demon sought to defend himself with a perversion of the gospel through the girl's mouth. The spirit took to heralding the good news of salvation by appearing to affirm Paul's and the others' ministries. See the brief account in Acts 16:16–17: "These men are the servants of the most high God which show unto us the way of salvation." The account said she did this for many days. How could one know that the girl was divining? The words she spoke were not the gospel, and no self respecting Jew or newly saved Christian would have spread the gospel with a tactic like that since all religions had some knowledge of God. (See James 2:19.) It was Jesus Christ that was the stumbling stone and the rock of offense. Paul knew that it was by the name of Jesus that all men must be saved and so understood the insidious attack on his calling and halted it. Prophets should know regarding divination that many things can have truth in them but only in the gospel is there truth in its entirety. See Mancy and Divinatory Arts.

389. Divination by False Prophets—False prophets divine for pay and emphasize money before prophecy as a rule. Their messages are characteristic of psychic fortune-telling and they are rarely able to go beyond the material wealth and human-interest sphere of revelatory information. Sophisticated false prophets (those like Balaam) who genuinely defect from the Lord Jesus Christ, infiltrate their messages with typical occult genre. False prophets redesign ancient divinatory arts to disguise them, but close study shows they are the same practices the false prophets of Scriptures resorted to. These include necromancy, consulting images, astrology, geomancy, exorcism of bad spirits by perceivably good ones, declaring and interpreting dreams that are dichotomous to the Scriptures, and telling fortunes that if lived out would definitely take people away from Christ and the church. Prophetic encounters that need to know birth dates, handle objects of clothing, or other possessions are certainly divinatory. See False Prophets.

390. Divinatory Arts—A phrase commonly used to identify the spectrum of fortune-telling and fate-casting methods used by witches, shamans, false prophets, and diviners. They include sorcery (lot casting), tarot reading, dowsing, geomancy (earth reading), augury, dream and omen interpretation, palmistry, and magic as the main ones. See Divination, Mancy, New Age, and Spiritism.

391. Divinatory Objects—Objects used by psychics, wizards, necromancers, and fortune-tellers to read the future, conjure omens, or produce a pseudo prophecy. Birds, tea leaves, crystal balls, tarot cards, and slaughtered animal entrails and organs are all examples of divinatory objects. In ancient times amulets, charms, pillows, veils, and water glasses were also used in divinatory prophetics. These items seek to elicit a response to an inquiry from any spiritual being that happens to be in the vicinity irrespective of whether or not the response is true or from the true and living God. They use objects to obtain a divinatory prophecy. Ezekiel 21:21–22.

392. Divinatory Prophetics—Prophetics inspired by external forces. Prophets enter a frenzied state, traditionally induced by intoxication, to deliver them. The frenzy was expected as a witness that the god was actually possessing and speaking to, as well as through, the messenger. Psychic or occultic predictions are based on these premises. Also the practice entails delivery of soulish prophecies stemming from personal impressions or opinions, or theological conditioning. Prejudice, bias, or the interpretation of special (familiar) traits and features of the subject or object of the prophecy can likewise be inspired by

divinatory prophecies. Divination operates strictly on external factors such as observances, omens, or the aid of objects, events, and organs of animals. Micah 3:11; Ezekiel 12:24, 13:6, and 21:21–24; Acts 16:16.

393. Divine—A) That which pertains to spirits, angels, or any celestial being thought to rule and control, or possess, various aspects of humanity and its spheres of life. Their spheres of territorial ownership extend to different towns, villages, nations, or countries. These signified their authority in the earth's human and social realms where their assigned territories illustrated their presence with images erected to them by the town's people. These beings may be patron spirits (or saints) that installed and empowered the kings and princes, tutelary powers, or ancestral deities. Divine ones were often astral deities whose powers were believed to control or influence weather, vegetation, and livestock reproduction. They were considered to be adept warriors, judges of human behavior, and executioners of divine edicts and penalties. The nature and likeness of God, His Godhead, or a godlike creature. A being without mortal features, limitations, or boundaries. Proverbs 16:10; 2 Peter 1:3–4. B) A verb that identifies the means by which patron deities (or departed ancestors elevated to sainthood venerated as deities) were inquired of and their communications received. An institution of false prophetics. 1 Samuel 28:8; Ezekiel 13:9,23; Micah 3:11.

394. Divine Appointment—No prophet or prophetic soul could consider life from any other perspective than that of the timing of God. The Bible refers to God's time appointment repeatedly, as He underscores His sovereign authority over all the works of His hands, and world events. Prophetically, the word of the Lord is empowered by two things, God's inscription of its performance on creation and the scheduling of His embedded events in creation. Prophecy itself is the medium by which the Creator's inscribed events are triggered. See Prophetic Triggers. Amos 3:7 makes this point emphatically by saying the Lord God does nothing except He reveals His secrets to His servants the prophets.

Once God's revealed intentions come to the prophets, as the same prophet stated, "the Lord God has spoken, who can but prophesy?" (verse 8 nkjv, emphasis added). It is upon His words, which are living and powerful, that the world turns and churns out its myriad of events from the invisible to the visible world. The key to being trusted with God's prophetic powers is the messenger's acute sense of the times and seasons of God. Finite instincts are deposited in such prophets to alert them to
the shifting moods, trends, and sways the Almighty ignites. While the calendar

dates may or may not be significant in the matter, the Lord's seasonal shifts resonate from within His prophetic vessels. Jesus exemplified this greatly when He challenged the listeners of His day to discern the face of the sky for the prophetic seasons of God in much the same way that they forecast the weather. What the Savior sought to do was provide them with a means of transferring natural events to supernatural occurrences because prophets are well versed in God's sovereign holds and maneuvering of time. They know His power and omniscience are not only confined to the eras of earth but force themselves on the individual times and seasons of the lives of those to whom they prophesy. God teaches His messengers early about the invisible signals and visible signs that reveal the way the Lord is about to move and how things are about to change. Especially sensitive prophets' natural faculties pick them up on many of God's doings without any intelligible transmission from God being received, that is, without visions, dreams, prophecy, and the like. How the Lord's predetermined deeds are done is by what the Lord moved earlier prophets to write down for Him during their ministries. Their writings release His invisible protocrats to perform in designated eons of creation's time what God ordained before all time began.

Habakkuk 2:3 is just such an example. Visions from God, once plainly written and described in detail carry the power of divine edicts. For the sake of clarification, they are to be seen as "Supernatural To-Do Lists" on prophets' task boards. They discharge specially assigned angels poised to carry them out. These angels are not just the good and holy ones, but include the demonic forces God uses to execute the dark apportions of His plans as well. Biblical examples of this prophetic insight include Daniel 8:19 who speaks of times that are appointed for the end. Jeremiah 8:12 mentions times of visitation. Psalm 102:13 talks about the time of God's favor. Exodus 9:5, 18 stresses God's appointment of events to prescribed times in history. For further study see Zephaniah 2:2 (nas); Psalm 75:2 (nas, rsv); Deuteronomy 11:25, 27, 29; Isaiah 60:22; Matthew 8:29 and 26:18. The one Scripture that articulates the Lord's definite application and imposition of His times upon human events is Ecclesiastes 3:1–17. Thirty typical human events are listed as governed by the predestined timing of God and the up and down sides of each are given. For example, in His wisdom God did not just tell us that there is a time to live but counterbalanced it with a time to die. Ecclesiastes 8:9 supports this greatly, as does 9:12.

Summarily, all this is to say that without a timetable and a divine schedule, the Lord does nothing. His prophets distinguish themselves by their words coming

to pass in their appointed (and pre-appointed) times. God's prophets, those who revere Jesus the Logos as the spirit of prophecy, know that to say something is to happen or will be that the Creator has not written is to resort to witchcraft's magic.

395. Divine Estate—A spiritual territory that corresponds to a sphere of earthly life and human existence over which a prophet or an apostle have control. Such a territory is a prophetic ward or apostolic sphere. Habakkuk's watch ward mentioned in chapter 2, verse 1 of his discourse with God is a biblical example. He said after he had vented, that he would return to his ward (station) to see what the Lord would respond to him. See Habakkuk 2:1–3. Generally this constitutes a principality of sorts that the Old Testament calls the high place as mentioned in several passages. Habakkuk 3:19 is one place. Most notably 2 Samuel 22:34 and Psalm 18:33 are others. High places in the Old Testament correspond with the heavenly places or the heavenlies spoken of in the writings of the apostles. Divine estate based on this definition is also what is meant in Jude 1:6 where the writer referred to the angels who did not keep their first estate. In that context the phrase applies to territory, realm, sphere, dispensation, home, or dwelling.

396. Divine License—The word license refers to the permission granted by one in power or authority by virtue of their delegation or competence to another to engage in an activity or to exercise a certain power or right. Prophetically, divine license applies to the right to act or perform by the will of or on behalf of the Almighty. The liberties to execute supernatural details by divine approval. Matthew 21:23; Luke 20:8; Joshua 1:1–9.

397. Divine Mandate—A mandate issued by a celestial authority to a human given by way of a dream or vision as an apportionment. Generally these are issued and received by way of spiritual phenomenon. Though spiritual, such mandates are accompanied by physical signs and tokens that assure the recipient that what he or she received immaterially is sure to manifest with the exercise of the duties and tasks assigned by the Lord. The signs and tokens are short-lived or minute versions of what the Lord allows and confers supernaturally. They eventually confirm by and through His existing authorities that the initiate inducted into His services is valid and approved unto God.

398. Divine Messenger—One who brings or gives a communication from a god. An angel, prophet, minister, or saint. Proverbs 13:17; Isaiah 42:19; Haggai 1:13.

399. Divine Object Lesson—An important term that explains the living situations the Lord uses to train His messengers (or ministers) in the classrooms of the world. Prophets mostly are recipients of this type of training and grooming from the Lord. Divine object lessons are where learners are thrust into situations that compel them to learn life's lessons by experience rather than theory. These divine object lessons are what the Lord needs them to grasp from His school. Generally, the lessons turn out to be the springboard for future ministry tasks and assignments. In prophetic contexts these can take the form of lessons about visions, dreams, Creator symbolism, or the literal manifestations of prophetic words to be spoken by the minister.

400. Divine Schedule—A term that is meant to identify the Lord's predestined calendar of events ordained to keep the earth and humanity on His clock. Prophecy is tied to God's schedule and prophetic apprehension and respect of the Creator's timing is crucial to their continued success in His service. Prophetic words given irrespective of their appointed time or season are dangerous and leave the recipient of such words vulnerable to demonic performance ahead of God's calendar or their counterfeit of the prophecy to seduce the person away from the worship of Creator God. Jesus spoke again and again about how the word of God must be fulfilled. The Scriptures, He stressed on more than one occasion, must be fulfilled. In His journey to the cross He took care to etch in the people's minds that all that was taking place in His life was according to the inscribed, and prescribed word of God. He was born according to divine schedule. He appeared on Israel's front by divine schedule. Jesus taught, traveled, slept, and worshipped in total accordance with the word of God on His life. He held the communion supper where the Lord God of Israel told Him to, knowing that what was necessary for the fulfillment of the Father's commands was already prepared for Him. He left one region to minister in another to be, where He was to be, at the time He was to be there, teaching the subject matter the Father had prescribed for those in attendance. When He was arrested He reminded onlookers and perpetrators alike that they were all just a part of a master cosmic plan, the outcome of which would be nothing like they supposed.

When standing before Pilate, the Lord Jesus continued His assignment by letting the governor know that he could have no power over Him if it were not given to him to have it by the Creator. Jesus, almost nonchalantly, informed Pilate that He could ignite an intergalactic war to prevent the governor from putting Him to death if He so chose. He said He could summon twelve legions of angels who would fight to stop His death if it were not written. One wonders at

this remark, if His words were more targeted at the forces of darkness who knew who He really was more than they were meant for Pilate who probably had no clue as to what was happening. In any event, the Lord stressed that all that took place in His life was according to a plan that could not be reversed. Our mishaps, apparent mistakes, and errors in judgment and choice are all accounted for by God in His creation calendar and nothing occurs apart from the divine schedule of events He recorded in eternity.

The prophet Isaiah, among others, grasped and poignantly conveyed this truth for us. He emphasized God's predictions, and apocalyptic and prophetic revelations repeatedly in his writings. God calls the end of a thing from the beginning. He calls the generations by name. Every star He ever created has a name that He knows, and not one of them is missing, the prophet said. God declared from ancient times what would be and withheld some information until the last minute to keep the devious from saying it in advance and taking credit for the occurrence. The prophet Isaiah made similar statements in his prophecy to let us know the Lord's secret workings behind the scenes and outside of time. See Isaiah.

401. Diviner's Fee—Money or valuables given to a fortune-teller or diviner (false prophet so named) to utter predictions by way of invisible spirits in their locale disregarding the Creator's designs, plans, or actions in and upon a life. The fee is rendered as payment for predictions and other intervening spiritual activity (Numbers 22:5–7). Balaam, the prophet hired to curse Israel by Balak king of Moab, was driven to do so because of the diviner's fee the king offered. The Lord God prohibited His prophets from charging fees for their services above that which they earned as staff of temples or palaces. However, it was standard practice for persons wanting to engage a prophet's service to bring gifts of various sorts as offerings in return. In ancient times, before Christ's triumph, these fees courted real power, as Balaam was credited with the ability of wielding in Numbers 22:6. He was said to have the power to release or overturn fortunes for which he enjoyed considerable remuneration and renown.

The practice stemmed from recognition of the prophet's ability and authority with the petitioned god. As advance reciprocation for what the prophet's reputation already demonstrated that he or she could retrieve or manifest from the supernatural on their behalf—fortune or disaster—different gifts were legitimately offered. Cases of the practice include the prophet Elijah's reward from the Shunamite woman, a furnished apartment, food, and hospitality just because he was a prophet. When Naaman the leper came to be healed, he was

supplied with a huge bounty from his king to give to the prophet in exchange for his service, healing the high ranking officer from leprosy (2 Kings 5:20). Daniel the prophet was rewarded continually by the kings he served for accurately interpreting dreams, prophesying the future, and serving as the chief of the wise men, astrologers, and prophets under his spiritual authority for his kings. From these examples one can see the Lord had no issue with His servants receiving due wages for their services. What the Lord does take issue with is prophets manipulating people to their personal advantage with false prophecies or soulish, psychic prophecies, picked up from divine beings loitering in the vicinity of the prophet's operation. Balaam was just such a prophet whose ministry was relied on to move and extract from the supernatural for a cost. It was his livelihood, and questions over Creator truth, integrity to the Almighty, or eternal righteousness were never factors in his decisions to render service.

Balaam was a hired servant who originally worked for the Lord God, whom he declared to be his own (Numbers 22:18). Over time, the lure of money and fame were too irresistible for him and he became an independent agent, freelancing his gift and calling to whoever paid the diviner's fee. That Balaam's prophetic mantle was established in Numbers 22:6; Deuteronomy 23:5; Joshua 24:9. The diviner's fee is denounced by God, whose words and destinies for people are compromised for the sake of dishonest gain (see Micah 3:11; 2 Peter 2:15). Meanwhile, Micah 3:5 makes God's point best, "Thus says the Lord concerning the prophets who lead my people astray; when they have something to bite with their teeth, they cry, 'Peace,' but against him who puts nothing in their mouths, they declare holy war" (nas). Second Peter 2:15 shows the Lord's attitude on the subject of prophets prophelying, deliberately predicting lies for a diviner's fee, has not changed over the years or during the transition from the Old to the New Testaments in the Bible. That Balaam was once in the Most High God's employ is seen in the Lord's frequent recollection of his defection and His ire over it. Right up to the book of Revelation, Balaam's defection to darkness is remembered and censured, so much so that He became the pattern for greedy prophetics.

402. Diviner's Tree—The terebinth tree which was also seen as the tree that spawned the children of the gods.

403. Dog—A scavenger by nature, the dog when domesticated is a popular pet. The animal is often seen as a comfort, guide, and guardian. In ancient times, dogs were associated with wind gods, especially in Egypt. Along this vein, male prostitutes of idolatrous cults were dubbed dogs as their service to the gods of

their temples.

Temple patrons being male or female was invariably irrelevant. This belief led to their being thought of as the embodiment of the spirits (and thus the wisdom) of departed souls seeking to help out the inhabitants of the earth posthumously.

Biblically, dogs are considered mutilators. The Lord Jesus used them as a metaphor for unworthy hearers of the gospel: apostate, reprobate, or hypocritical. See Matthew 7:6. Today dogs symbolize carnivores and whorish men in addition to greedy. See Whore and Whorish Man.

404. Dolphin—A) A representation of humanist salvation, redemption, and deliverance. B) Attributes of the ancient god Poseidon, Neptune, Aphrodite, Eros, and Demeter. C) Also symbols of the raucous deity Bacchus. Dolphins of old were objects of Cretan worshippers at Delphi, hence they are strongly linked to divinatory prophetics. Titus 1:12.

405. Dome—An ancient symbol that, when seen in prophetic and/or revelatory dreams, speaks to the celestial housing and covering of the gods. Its idea springs from the dome suffix in the Greek that pertains to dwellings or places of habitation. The Greek word oikodome is one such example. Matthew 24:1; Ephesians 2:21; 2 Corinthians 5:1.

406. Door—A symbol of lateral transition, entrance, and access. Opportunity.

407. Door Bell—A contemporary summons. A call to respond or answer a summons.

408. Double Doors—A sign of entrance into high-powered positions or the presence of royalty, authority, and rulership. Double doors represent the entryway to palaces and so to kingdoms. Forcing them open indicates a takeover. Having them opened indicates a welcome invitation or elevation.

409. Dove—Symbol of the Holy Spirit. Doves were traditionally viewed as the astral or celestial messengers of wisdom or grace that marked the onset or intervention of spiritual activity. See Matthew 3:16; Mark 1:10; Luke 3:22; John 1:32. The baptism symbol was said to impart peace (a grace virtue) and harmony to a worshipper by his or her god. Dove wings were revered as love symbols.

Doves in the ancient world represented symbols of maternal nurturing where the mother who deeply loves her children is more than a caretaker. She rears them well and equips them for stability and prosperity in life. The Holy Spirit

descending upon Christ in the form of a dove signified the Father's unending love for His Son who gave Himself so freely for the sins of mankind.

John the Baptist, recognizing the Holy Spirit in its dove form, unveiled the paternal and maternal union of God that brought Christ into the world and would soon birth His church. It was for this reason that John acknowledged Jesus as the Lamb of God who takes away the sin of the world. More than his confirmation of the appearance of the promised Messiah was involved. It also looked forward to the purpose and finished work of Christ's appearing. That was His body, the church, being born into the world. See John 2.

410. Draconic—Dragon-like; pertaining to the dragon. Revelation 13:11.

411. Dragon—A leviathan-like (reptilian) creature, a massive version of the serpent. The dragon is Satan of old according to Revelation 12, and a constant occult symbol. The dragon is considered to be the power of the sorcerer, deception, brutality, and cruelty. Classified in this group is the lizard, the crocodile, and the serpent. Peculiarly, dragons were seen as the ruler of drought seasons. See Daniel 11:6 where this sort of power is applied to a human sphere or rule. Other symbolic terms for the dragon are Rahab, Egypt (Ezekiel 29:3), Babylon (Jeremiah 51:34). See their meanings elsewhere in this book. The ancient Pharaohs believed their powers came from the dragon. They adorned themselves with serpentine regalia and were also symbolically revered as dragon-kings or offsprings thereof. Occultic, spiritual, and supernatural knowledge are believed to be obtained, possessed, and dispensed by the dragon, no doubt reminiscent of the serpent that beguiled Eve and overthrew Adam's world dominion. Here is why significant portions of its symbolism constantly employ reptilian creatures as emblems. Psalm 91:13; Isaiah 51:9; Ezekiel 29:3. After Christianity established itself as a spiritual stronghold and Christ's revelation of the true nature, work, and identity of the dragon was known, the fondness once held for the dragon in Eastern lore was replaced with the repugnance the creature and its purveyor deserve. See Satan, Serpent, and Snake.

412. Drakon—Greek for dragon. Name for the constellation of the dragon. Drakon was considered the constellation of ancient Babylon. Revelation 12:3 and 20:2.

413. Drama—An outlet for art and a setting for depicted imaginations. Drama originally started as plays put on by a town or religious community to celebrate their gods' festivals or triumphs. Although dramas began as religious rites, because of the extreme attention and potential for wealth, they grew to be very

competitive. Producers and actors alike could receive crowns, trophies, honoraria, and bonus money from the king and other public officials for successful productions.

As entertainment productions, actors initially, in an effort to amuse and impress their audiences, put on dramas that mocked or commemorated the invisible doings of their gods. Over time they came to be a most seductive platform for airing public forums and depicting societal issues. Drama, from its beginning, resolved its conflicts and broadcast its views by role-playing human and political situations. In early times, such dramatizations were the presumed perspective of the celebrated deity and matters were resolved based on his or her answers. Today it is no different, as the attitudes, beliefs, and perspectives of its artists remain motivated by similar forces.

What artists believe is what their drama portrays (this includes their producers and directors). These beliefs determine the stories told and the manner in which they are told. Thus, their pneuma-religio ideals become the entertainment or amusement force for their audiences, making drama a powerful conveyance, and contrivance, of popular thought. Modern drama is the chief source of social, human, and cultural attitudes, beliefs, and conduct. Its glittery and glamorous depictions of inner beliefs and ideals mold public opinion and shape its identity. This industry does much to spearhead social consciousness, shaping at will public thought, and shifting tactically popular trends. What people see, they believe, is the premise upon which it is based; not unlike the inspirations of its formative era.

Early dramas generally opened with prayer to the patron deity as well as sacrifices and offerings made to it as the ritual ceremony gave way to the celebration performance. After opening activities ended, the priests of the celebrated gods were replaced with the actors of the production. In contemporary society, the New Testament church has the opportunity to do the same thing. Throughout time the prophetic has presented itself in diverse creative ways. Although the most common means of prophetic delivery is speaking, it also employs other ways of communication that go all the way back to its inception. Isaiah and Ezekiel, as well as Agabus in the New Testament, employ one of those ways, that is, by prophetic drama. See its description elsewhere. Prophets in typical worship service have been known to demonstrate theatrically the word of the Lord.

414. Dreadlocks—A long, shaggy hairstyle worn by followers of Prince Ras

Tafari of Jamaica. He was the foundation of the Rastafarian religion founded by Marcus Garvey. The hairstyle is worn in obeisance to his belief in himself as the incarnate messiah and as such, his being the lion of the tribe of Judah. The loose, flowing hair is to emulate the mane of a lion who is venerated for its power, prowess, and hunting skill. The lion as the king of the jungle is the means by which this religion celebrates their cult of the king. See Rastafarianism.

415. Dream—Dreams are the transmission vehicles of ethereal communication. They serve as the communications channel of the spirit world and act like wavelengths upon which one's thoughts are dispatched to the mind. Dreams visually communicate sleepers' activities and sentiments or desires. They do so by mentally displaying submerged thoughts, ideas, or activities buried within the dreamer.

When prophetically spurred, dreams send messages and information conveyed by the Lord, or His spiritual agencies, such as the prophetic's dream angel. These take the form of prophetic dreams where the dreamer is told or shown something while asleep that pertains to or affects his or her waking sphere of life. The prophetic dream distinguishes itself because it uses language, symbolism, and vernacular unique to the dreamer relevant to their waking life or everyday existence. Often these dreams, while they may be sentimentally triggered, have no emotional tie to the dreamer. This is because they are to transmit information to the dreamer not ordinarily or easily received while awake.

Initially cryptic, the prophetic dream ends up being decidedly predictive or revelatory. The prophetic vision, on the other hand, does not. It instead presents its facts as the spirit world knows them to be according to a truth often obscured from people's natural eye or insights. See Vision.

To discern the difference between the two, the prophetic dream and the prophetic vision, keep this in mind. The prophetic dream, though supernaturally inspired, is communicated by how the dreamer thinks, feels, and sees his or her world and its elements. The prophetic vision ignores these entirely. Its broadcast, even if within a dream, aims to open the dreamer's natural faculties to receive the vision, apart from the person's natural understanding. The vision reels out to the dreamer how its supernatural sender knows the dreamer's world to be or become. Genesis 37:19; Deuteronomy 13:1–5.

416. Dream Angel—An angelic being whom the ancients of old civilizations understood to be the vehicle by which their dreams, visions, and other supernatural phenomena occurred. Gabriel would have been one of those

according to Scripture. Read Daniel, Zechariah, and Moses' first encounter with Jehovah in Exodus. A dream angel communicates the entire book of Revelation. The Lord Jesus said it was His angel. Zechariah 1:9, 4:4, and 6:4; Revelation 22:16.

417. Dream Language—Sleep communication or sleep talk that relies on imagery, symbolism, and signs meaningful to the dreamer to convey its message. Not all dreams are prophetic. Some arise as a result of inner turmoil, desire, or determination.

418. Dream Objects—In prophetic architecture, the objects that constitute the props and material of a dream are important. Their meanings are emblematic to God, as some are standard equipment for dream conveyance. In Amos' preparation the Lord identified what He meant by the objects shown him. Fruit, mountains, landscape, and weapons all make up God's inventory of dream objects. Jeremiah, too, had training in dream objects with his sash and other implements.

Dream objects often make up not only the message of the dream, but its enactment and fulfillment as well. For prophets, understanding dream objects is important, as those that God uses consistently become the staple of their dream interpretation.

419. Dream Scenarios—Dream scenarios are the supernatural productions of the spirit realm of God's creation. They may be presented by dream angels, the Lord Himself by the Holy Spirit, or the devil and his demons. The stories and situations themselves portray to a sleeper spiritual messages or reveal prophetic events on the calendar of creation. The scenarios are presented as historic facts, impending occurrences, truths, or deep-rooted circumstances needing to be exposed.

Dream scenarios are eternity's theatrical productions shared with the dreamer on the stage of his or her subconscious. They contain a cast of characters, a plot, and a sequence of events that culminate in a parabolic story the invisible watchers of our world want to premier to our natural one. See Daniel 4 where Nebuchadnezzar was shown a scenario of what would, or could, happen in the future if he did not change his ways and his style of leadership.

Ordinarily, dream scenarios are told as options the dreamer, or those to whom they are sent, has to avert crisis or ensure blessing. They sketch spiritually in the dreamer's understanding what is taking place behind the veil of the natural world

as a threat or as a promise. Generally, their stories comprise allegories, metaphors, and similitudes the dreamer must explore carefully to extract the truth being revealed. Amos 7:8 and 8:2. See Dream, Era,
Age, and Dream Language.

420. Dream Settings—This phrase explains the prophetic importance of recognizing the era, furnishings, location, and backdrop of dreams. It is important for finer prophetic dream interpretation and revelatory insight. Dream settings take into consideration what is normal and abnormal about a dream. Something as vague as texture, grainy versus smooth, full color as opposed to black and white, and vivid clarity over blurriness can be significant to the dream's interpretation. Walls, lighting and light fixtures all say much about what the messenger of the dream wishes to convey. Granite rather than marble, colored or design flooring, bare or carpeted flooring all speak to elements of revelation important to understanding the entire dream. See Dreams.

421. Dream Thoughts—The greatest biblical example of this is Nebuchadnezzar's prelude to his golden image dream. The account in Daniel 3 says that he was resting on his bed about to doze off to sleep thinking about his kingdom and what would become of it after his demise. The Almighty, the Most High, used the thoughts in the way that Nebuchadnezzar knew Him to launch a prophetic episode that elevated Daniel in the kingdom of Babylon to chief of the wise men. Dream thoughts are inquiring meditations of a revelatory or predictive nature that lead to the onset of a prophetic vision. Consider as another example the dreams one has where one is aware of thinking on the subject or events of the dream while still dreaming. Or, as another case in point, being aware of dreaming and recognizing that one's thoughts were active and somehow participating in the dream while one is still asleep.

422. Dreamer of Dreams—From Deuteronomy 13:1, 3, 5, a spiritual gifting where the majority of the individual's supernatural experience comes through dreams. In ancient times, this was actually an official function in the courts, palaces, and temples of the land. Joseph was a prophet, but his main means of prophetic reception was dreams. His faculty distinguished itself and demonstrated its prophetic link by Joseph's being able to interpret his dreams and those of others.

While dreams are natural complements to the prophet's mantle, this operation was often shunned as many dreamers used intoxicants to induce their dreams and thus made their disclosures from the spirit world suspect. Jehovah warned Israel

against them for just this reason. False prophets imbibed just before going to sleep to receive a petitioned oracle from the gods of the lands they either inhabited or visited. This is what Balaam did in his assignment from Balak until the last time, for Numbers 24:1 says that Balaam finally got the message that the Most High God had determined to bless the people he was hired to curse. So the last time he sought a word from the Almighty God, he did so without using sorcery, enchantments, and augury.

Dreams, except those of a decidedly prophetic nature, were typically relegated to low-level revelation status, that is, the prophetic and spiritual community as a whole felt they were the least reliable means of divine communication, being more subjective than any other types of spiritual reception.

423. Dress—A) Article of clothing. Garments worn that serve as coverings to indicate an office's insignia and ministry representation. B) They also signify the spiritual nature or attitude a person may be walking in at given times in their lives. For example: regal dress of kings, queens, and nobles; or the attire of a harlot. Proverbs 7:10; Jeremiah 2:32; Ezekiel 23:15; Zechariah 3:1–7; Psalm 73:6.

424. Drug—A) A narcotic. A mind-altering substance that produces a narcotic effect. B) A sleep-producing, anesthetizing substance injected or ingested as an intoxicant. See Pharmakeia, Morpheus, and Amethyst.

425. Druid—An ancient caste of Celtic priests popular in Britain, Ireland, and Gaul (France), existing from a similar priestly caste from around the third century B.C. The Druids comprised an upper class of ancient religionists that worshipped a pantheon of nature gods and goddesses. Known for their intelligence, these priests were the chief educators of their communities. They believed in soul migration, reincarnation, rejected the idea of eternal judgment, and chose nature as their worship sanctuary. Tree groves, rivers, and lakes were favored places for their religious ceremonies, believed to be the haunts of their deities. They celebrated the oak tree and devised various rites for it. The famous mistletoe, a parasite often found growing on the oak tree, was sacred to the Druids who invented the idea of kissing under it during the celebration of their winter solstice to facilitate their fertility rites. Aside from magic and divination, the Druids practiced human and animal sacrifices. The only power that broke their reign was Christianity. They retaliated by fusing with it later to survive and become more acceptable, appearing in Christian legends as magicians and wizards protecting the church. Druidism is closely tied to Wicca, and witchcraft,

as many of their worship forms and observances coincide. Brighid, goddess of the sacred flame, is their deity's female counterpart and their patroness. Historical studies show this group of self-proclaimed neo-pagans bears a strong resemblance to the ancient Persian Magi.

426. Dunamis—A Greek term used to describe dynamic power of the sort that generates and manifests the miracles of God. Matthew 11:20; Luke 1:17; Acts 2:22; Romans 1:16; 1 Corinthians 12:28; 2 Timothy 1:7.

427. Dunamite—A term that aptly describes the official miracle worker ordained to the New Testament church. 1 Corinthians 12:28–29.

428. Duties of Power—A ministerial post that consists largely of supernatural exploits and events. Micah 3:8; Luke 1:17 and 24:49; Acts 6:8 and 10:38.

429. Duty—Conduct, regard, obligations, and work functions or assignments to be performed as a regular responsibility to elders or superiors by one in a subordinate position. 2 Chronicles 8:14; Ezra 3:4; Ecclesiastes 12:13; Luke 17:10; Romans 15:27.

430. Dying God, the—As a weapon of discredit to the work of Jesus Christ on the cross, antiquated polytheistic religions both foretold and promoted the idea of a dying god. Every religion in existence on the face of the earth has the myth, which is unquestionably tied to nature and numinous worship. In the Bible, one such deity was Tammuz, an ancient sun god for whom the women of Israel at the north gate of the Lord's house sat and wept in Ezekiel 8:14. This ancient deity was one of the gods of the early pantheons, and he goes all the way back to Sumero-Accadia. See Sumer. He equates to Dumuzi, Adonis, and Osiris and his wife to Ishtar, Astarte, and Aphrodite depending on the locale and period of his worship. His variegated worship observed biannually, inspired by the changing seasons of winter to summer and summer to winter, were rooted in carnal creature worship. When fall and winter came and all vegetation died, he was mourned as the reason for it—vegetation died in the winter because its god died every year and a funeral was repeated to commemorate it. In the spring when the seasons brought forth new fruit or the seeds planted were ready for harvest, Tammuz and his many other names and manifestations was celebrated as having been reborn, a belief integral to reincarnation. To celebrate, the funerals turned to fertility rites with orgies venerating the male and female deities' reunion.

What sets Jesus apart is not that the Bible ignores these myths but that His work on Calvary dispels them. We are told in the epistles that Christ died once

for all and that He came at the end of the age, in the fullness of time. We are told that if His sacrifice had been imperfect He would have had to die many times. Throughout history, His Father's response to the perpetuating myths that enslaved His creation attacked each one prophetically with the promise of His Son. One would come and be the perfect sacrifice for all. Many passages of text in God's word respond to the dying god myths and their endless cycles of lives and deaths. On the other hand, eternal redemption is the lone motive for the cross. No matter how many intellectuals see the story of Christ as no more than a reworking of these ancient myths, Scripture tells how He fulfilled and ended forever their mindless rituals that kept His beloved humanity out of His grasp.

This knowledge is helpful to prophets in giving a response to those who say that other religions also have a dying god who is resurrected. It is also informative in answering questions about New Birth experiences. Lastly, a practice of the dying god ritual in modern times would be the celebration of spring break where young people resort to beaches to worship the sun (god) with perverse lewd behavior. This annual custom has taken on the power of a rite that strangely demoralizes women above all. See Mythological Pantheon of Gods and Goddesses.

E

Ea to Ezekiel

431. Ea—Chief god, considered ancient savior. Babylonian god of physicians.

432. Eagle—A sky emblem symbolizing spiritual and divine omniscience and victory. Also, a prophetic bird accepted by the Old Testament as a symbol of Yahweh's prophets. Ezekiel 17:3 represents the eagle as symbolic of great and powerful kings. In Isaiah 40:31 they are equated with spiritual quickening and earthly renovation. The eagle distinguishes itself as a powerful bird of prey that is also tender toward its young.

Eagles are extraordinary nurturers that meticulously develop their young. These are two other characteristics one finds in genuine prophets. They are pictured in Ezekiel 1:10 as eternal creatures and Job 39:27 presents them as particularly responsive to the voice of Creator God. The eagle is also symbolic of a messenger; therefore, it is also applied today to His prophets. Aquila is the Greek word for eagle. Psalm 103:5.

433. Eanna—The temple in ancient Uruk, the biblical Erech, for old Babylonian pantheon of gods.

434. Eannead—The word for the nine dynastic deities of ancient Egypt.

435. Earth—Maternal female. Prophetically refers to the mother goddess figure in ancient religions. All goddess religions, i.e. witchcraft, worship the earth as mother and consider her to be a goddess and creatress. The earth is God's recorder. He uses the earth as a witness to what He says. The earth receives His word as a deposit. This is one of the many ways He sees that His word is always in the planet whether or not it is prophetically spoken by a person. These words are spirit, as the Lord Jesus told us. They are often awakened by Him in due time and make their way to the prophet's heart and spirit for release into the earth. Isaiah 26:9; Deuteronomy 30:19; Revelation 18:1, 23.

436. East—The natural direction of the rising sun, east speaks to spirituality, origins, and the beginnings of human events and affairs. It is the direction from which our Lord rises and appears on the earth. Eastern worship speaks to the

primitive groping of humanity in search of its origins, purpose, and powers of life. The east refers to the ancient and eternal in God's language of spirituality. When used prophetically, it is indicating regeneration, renewal as from the new day symbolism.

As waters designate the west, the mountains designate the east direction. See Numbers 3:38. East being solar speaks to spiritual seed being sown, thus equating it with the sun. Obviously Asian in perspective, visions situating their events in the east indicate a spiritual communication set in antiquity. East directions in visions reflect the ultimate prophetic purpose for life and events in the New Testament.

437. Ebeh—Sumerian mountain god overcome by the Inanna.

438. Ecclesia—The Greek word for church inducted by Christ into His kingdom as a term to identify His body of believers. The spiritual confederacy of Creator God. His New Creation state. Based on an ancient Greek institution comprised of citizens who were inducted in the organization to handle community business and collaborate with royalty and government in various judicial, political, and military matters. Daniel 7:14; Matthew 16:18; Revelation 1:4 and 7:9.

439. Economy—The idea of economy is that of having enough to subsist and survive in order to prosper. One's inherent economy is bestowed by the Creator. It is how people succeed and compete effectively for vast wealth, resources, and riches. Economy includes efficiency, organization, and systemization. It is taking the sum of the components one has at their disposal and arranging and utilizing them to best serve the needs, interests, and pursuits of one's life. The goal of economy is to productively consume and distribute what one has control over, and access to, for the greatest good and the highest possible return.

God's economy involves His assignment to every generation the administration of His vast creation wealth, resources, and provision throughout the world. Creator economy differs from that of mortals in that it contains spiritual giftings, talents, and abilities. Included in this list are ethics, morality, and qualities that all ensure the fulfillment of the destinies God assigns to each soul born on the earth. These supernatural bestowals generate the natural possession and benefits one acquires in the course of their life. God's economy spans time, generations, and nations throughout history. In these contexts thrift, conservation, life management, and skills acquisition are all important to economy's success.

Biblically, the word economy refers to the dispensation of the gospel of Christ, that is, its wealth and resources as distributed to His kingdom. It is the stream of spiritual power and potential the Lord Jesus innately has and dispenses according to His wealth. In the Hebrew the two words that best describe the tremendous economy of God are towb and maaseh. See 2 Chronicles 12:12; Isaiah 29:23. Collectively the two words as used in the referenced passages mean God's:

•Goodness and mercy

•Pleasure and spiritual ecstasy

•Peace, love, and joy

•Divine excellence

•Eternal riches and valuables

•Spiritual and natural prosperity

•Righteousness, morality, and ethics

•Benefice, bounty, and beauty

•Welfare, intelligence, and finery

•Precious possessions

•Diligence and supremacy

Divine economy looks at the Lord's deeds, acts, and work done on earth before and after the creation of humanity. It adds people's subsequent pursuits, business enterprises, and their undertakings successfully achieved. The Creator's products, purposes, and handiwork are added to round out the prospective prosperity buried deep within each person and their sphere of life. It is with this comprehensive knowledge in mind that the writers of the New Testament settled on the word oikonomia in Scripture. See for further explanation the discussion of the word dispensation elsewhere in this book.

440. Eden—The word means paradise of delight. It was God's first home for man, Adam, and his wife, Eve. Eden was set in a garden with every possible pleasure and delight the Lord could think of to provide for His creation, man. Adam's lone task was to guard and keep it. That meant, considering the circumstances of the fall (see definition), his job was to see that only what

belonged there and could prosper the garden and its residents were permitted entrance. Adam failed his charge and caused the spirits and powers of sin and death to fall upon all humanity as a result.

441. Edenic Transgression—The term for the sin of treason Adam perpetrated against his Creator and humanity in disobeying the word of the Lord concerning the Tree of the Knowledge of Good and Evil. His act led to a series of events that culminated in death being spread to all humanity even though he was the only one who sinned. Genesis 2–3.

442. Edgar Cayce—A popular world prophet, Edgar Cayce was a supposed faith healer from Kentucky. His main contribution was the popularization of the doctrine of reincarnation in American spiritual genre. He is best known for entranced medical diagnoses that enabled him to psychically heal the sick. Establishing the Association for Research and Enlightenment (ARE), Cayce is a favorite among New Agers who revive his theories and practices as part of their religious discovery. His trances allowed him to surrender his body as a medium for pretending departed people or fallen spirits who gave him information on people he could not obtain by natural means.

443. Egypt—Biblical Misrayim, for its black land situated on the Nile River. Great center of polytheistic worship, its principal deity was the sun god Horus in the Greek or Ra in Egypt. Originally the home of the Hamitic peoples, later invaded by Semitic people from Babylonia. See Osiris.

444. Egyptian Captivity—The four-hundred-year period God prophesied to Abraham, the father of the Israelites, that his seed would be enslaved to the Egyptian nation. That is precisely what occurred when Joseph was brought into Egypt and sent for his family of seventy souls to join him for salvation’s sake. It is from their captivity, after multiplying dramatically, that their deliverer, Moses, rose in the land as the heir apparent to Pharaoh’s throne and rescued the seed of Abraham. Genesis 15:13.

445. Eight—The number of new beginning, such as the new week in Genesis 2:2–7 (see seventh verse especially). The passage explains it as the number following the last day of the Lord’s week and the first day after His Sabbath rest from His labors. Resuming His work, the Lord created Adam on the eighth day. That is the day the clay vessel was filled with the spirit of life and soul breath from the Father. While Jesus was the offshoot of David, it is interesting to note that David was Jesse’s eighth son who marked, coincidentally, the new monarchical reign of Israel after Saul’s death. Its application to the New

Testament church is seen in Micah 5:4–5 where it mentions the seven shepherds. With Jesus as the Chief Shepherd, that brings the number to eight, with the seven shepherds foreshadowing the seven angels spiritually governing and pastoring the New Testament church. Eight souls were saved from the antediluvian flood. The same eight were rescued from eternal death when Christ preached the gospel to them in hell. See 1 Peter 3:18–20. Eight was also the number of days to expire before a newborn male child could be circumcised and dedicated to the Lord under the Law of Moses. See Biblical Numbers and Sacred Numbers.

446. El—A cruel tyrannical god of Mesopotamia venerated for sex and war. Israel deceptively merged him with their God Yahweh. Their action led to the designations of Jehovah that prefixed His attributes with the pagan god's name, El. His name was used with other names as a prefix for many towns in the Bible.

447. Elder—An older man or woman respected for wisdom and engaged in leadership in the New Testament church. The title has come to be applied to pastors and other leaders in the Christian church. Job 32:4; 1 Timothy 5:1; 2 John 1:1; 3 John 1:1.

448. Electricity—Lights, etc., indicate the flow of man-made current or human illumination. Modern power sources.

449. Elements—The basic, essential parts of something. Prophetically pertains to the composite subjects, substances, or disciplines that generate the activities vital to its purpose. The elements, as prophetic symbols, reflect the immorality of the world of the four elements—air, water, earth, and fire. Only the last element, fire, can man create or manipulate. Without these four, (air to breath, water to refresh and cleanse, fire for heat, and earth which formed the body), creation would not exist. Since they are fundamental to life, or the prophetic, much of the ministry's terminology and resources are rooted in them. Galatians 4:3, 9; 2 Peter 3:10, 12.

450. Eleven—The number for paradigm shifts. Eleven is a transitional number that signifies when power changes hands because it falls between ten, the number of divine injunction and government, and twelve, the number of the rule of God's covenanted ones, particularly His apostles. 1 Kings 6:38; 2 Kings 9:29; Jeremiah 1:3 and 39:2–3. See also Matthew 19:28; Revelation 21:12–14.

451. Eliezer—The prophet who proclaimed God's judgment against Jehoshaphat's alliance with Israel's king Ahazariah. 2 Chronicles 20:37.

452. Elijah—A ninth-century B.C. prophet who served during the reigns of

Ahab and Ahaziah. This prophet distinguished himself with the many notable miracles he performed during his service. Elijah was a rigid, unrelenting prophet who demanded allegiance to Yahweh and adherence to the standards of Israel's covenant religion with God. This bold prophet was used by God to single-handedly dethrone Jezebel's false prophetic institution by slaughtering all her prophets in a contest called by her husband, King Ahab. Elijah means "the Lord is my God."

Elijah's anointing was designated as one of the prophetic mantles that lingers in the earth. It signifies the spirit of repentance and return to the true and living God. John the Baptist was given this mantle, and Jesus' departure from the planet was preceded by a visitation from the glorified Elijah and Moses. Elijah's constant conflict was against the false god Baal who was frequently worshipped by Israel in place of the Lord God of their covenant.

453. Elisha—The prophet Elijah's successor who requested and received a double portion of his predecessor and mentor's portion. The unusual anointing enabled him to perform twice as many miracles as Elijah and repeat those done by his master as well. Elisha was called to be a "slaughtering" prophet. See 1 Kings 19:15–21. His impulsive and totally egotistical response to the mocking by local juveniles caused him to use his newfound power to provoke the death of forty-two youths, who were mauled by bears as a result of his curse upon them. He was the only prophet the Bible specifically states died from a terminal illness. (See 2 Kings 13:14.)

454. Embedded—A prepared supporting substance. An object or feature integral to a whole that is encased as a seed. It works beneath or throughout the obvious operations of the whole and is activated by secret signals and silent impulses.

Prophetically, the term is used to identify the object of a prophet's actuations where his word, when spoken, causes the manifestation in physical form of all the spiritual deposits Creator God embedded in the earth. James 1:21; Romans 5:13; 1 John 2:5; Genesis 28:12–13; Jeremiah 4:28; John 12:48.

455. Emerald—A green gemstone that prophetically symbolizes royalty, eternity, and bespoke prosperity in nearly every area of human existence. Exodus 28:1–18; Ezekiel 28:13; Revelation 21:19.

456. Emerald Green—A color from the stone after its name. It symbolizes Christian faith and the Godhead. Emerald green also speaks to divine revelation.

The pagan world identified green with water and fertility. Today, some see it as the color of illness or envy, depending upon the hue seen in the prophetic dream. See the Scriptures listed in Emerald.

457. Enamel—Immortality for its durability as that of the teeth.

458. Encoded—The specific genetic coding of one communications system to another. The coding of a message from one language or form to another. Prophetically, encoding applies in the same way as the revelations, prophecies, and mysterious elements overlaid in Scripture with common and mundane facts and details. John 5:2; Revelation 9:11 and 16:16.

459. Encounter—To come directly or momentarily face to face with; to meet or confront. A face-to-face meeting with a celestial being. Genesis 32:1; Psalm 85:10; Hebrews 7:1.

460. Endowed—A) A gift provided freely to finance or furnish the support that maintains a person or operation. B) A benefactor's provision of something of value in return for the performance of a pledge, promise, or covenant. The word is based on the ancient term in the Bible for the process a man engages in to obtain his wife. It involved bargaining, purchasing, and presenting a dowry to obtain the bride. Exodus 22:16.

461. Endue—Jesus told His disciples and apostles to tarry in Jerusalem until they were endued with power from on high. He explained that power in Acts 1:8. The word He used for what they would receive is the Greek term enduo from which we get our term endued. It means, a) externally clothed with a quality or trait by supernatural means; b) invested with power to fully execute the functions of an office; c) delegated authority to discharge a leadership position under divine service.

462. Endued—To induce or induct into something by permeating or infusing with the power of its energies and forces. Acts 1:8.

463. Endued with Power—A) Deputized by the Holy Spirit's power with enablement, empowerment, and authority to act on behalf of God in the earth and in the lives of others. B) The supernatural means by which the Lord constructs Himself and engrafts His powerful abilities in His people. Luke 24:49.

464. Enduement—The introduction of the forces or elements, human and divine, that inducts one into the official position. The benefice or office by which

a special (transmission) transfusion of power and authority endows and imbues a person for religious, political, and royal service.

Enduement supplies that which dispenses the deity or authority's ability and wisdom for sufficiency in their service or position. The induction is usually to a post of prestige, power, and authority among a higher class of servants, officials, or ministers. 2 Chronicles 2:12–13; James 3:13.

465. Enki—Babylonian wind god of water.

466. Enlil—Babylonian god of air.

467. Enoch—The seventh of the antediluvian (pre-flood) patriarchs. He was the very first prophet recorded in Scripture. His words remained for the better part of the ancient world, even up to the time of compiling the New Testament. Jude records a sermon from his works. Enoch's name means "dedicated and initiated." Negatively, the name means "mortal one." Genesis 5; Luke 3:37; Hebrews 11:5; Jude 14.

468. Ensi—A word important to prophetic symbolism as it defines the ancient priest-king that ruled a village or community that was birthed and established by, and therefore a theocratic site of, a deity. Melchizedek was just one such officer for the Most High God whose ancient stronghold was Jerusalem long before He presented it to Abraham's seed. It explains how and why the Lord could, and did, cast out its former inhabitants to settle His people there as was customary for people's gods to do. Once they engendered their own race of people, or nationality, they then settled their offspring in their own (that of the deity's) land that was previously taken for themselves. Ordinarily, it was the site where they first landed when they descended to the earth. An example of such a descent would be Jehovah descending upon Mount Sinai. This common fact of the day explains why Jesus made so much out of His being born and not just another newly arriving god (Deuteronomy 32:12, 17) appearing out of nowhere. He is the door of the sheep because He came in by the doorway of the sheepfold, that is as a human being is born into the world. The priest-king motif of the early world stemmed from this event that set in motion all that would happen in a land under the joint leadership of a spirit being and a human. See Portals, Jerusalem, and Melchizedek.

469. Entertainment—A) To hold (by entering within), to maintain influence or control over one's mind. B) To engage by diverting the attention from seriousness, or business, to pleasure.

470. Entrails—Intestines. Bodily organs thought to dispatch the intuition and release human instincts. Ancients resorted to studying them in this magical sense for divining knowledge with which to foretell the future. God told His people to burn the entrails of the animals they slaughtered for this reason. Exodus 29:17–20.

471. Ephod—The vestment (waistcoat) worn by priests in the execution of their official duties, especially in consulting the Urim and Thummim. Exodus 25:7 and chapter 28.

472. Epistle—Called in Latin an epistola, the word used to identify the writings of the New Testament outside the gospels. It means generally a writing for a letter. The word is also applied to a secretary. When employed in official state or governmental matters, the epistle (epistola) was an imperial letter that stated the will of the emperor as the law of the land.

Epistles were drafted and dispatched to impose imperial authority, edicts, and government upon its communities. There is no doubt in this context that the King of Kings employed the writers of the New Testament. Most notably His apostles communicated His will and presented His thoughts, responses, and legislation of the New Covenant to the ecclesia. Acts 15:30.

473. Era—A highly distinguished time period notable for its consequential incidents. Eras etch in societies its memorable historic profiles and dramatic catalytic contribution to the age. These are established by the degree of impacting change they had on a society, its cultures, and generations. See Age.

474. Erech—One of the cities built by Nimrod. See Genesis 10:10. Known contemporaneously as Uruk.

475. Eridu—An ancient city of Mesopotamia, the earliest of the Mesopotamian settlements. Also the temple site of the water god Ea. Ancient cities were important as they marked the strongholds of founding or conquering deity’s who still retained authority in the land.

476. Eros—A) God of love and sex. An imp-like creature that is considered the sex partner of Psuche, the goddess of the soul. B) The Greek god Cupid, who is the god of the annual Valentine celebration. Also identified as the self-destructive base instinct brought on by extreme and irrational pursuits of pleasure.

477. Esagila—The name for one of Babylon’s most famous temples.

478. Eternal—A) The sphere and realms of creation outside, and unlimited by, time and space. B) Eternity is where Creator God originate, dwells, and operates. It is the domain and territories of the spirit creation. Deuteronomy 33:27; John 5:39; Romans 6:23.

479. Ethiopia—Cush; comes from the word that means burnt faces. The name of a family of Africans.

480. Europa—A princess of Phoenicia, the land of the Phoenix deity that was kidnapped by Zeus to bear his children, one of which is Minos.

481. Evangelist—A member of the fivefold officers that completes the line of itinerant ministers. It is the third officer of Ephesians 4:11.

482. Eve—Wife of Adam; so named by her husband after their Edenic transgression. Until the fall, the couple was simply referred to by God as Adam. Eve was named by her husband after they fell. Genesis 3:20; 1 Timothy 2:14.

483. Everlasting—The merger and coalition of the eternal and the temporal in the never-ending domains of God. Everlasting is where the natural and earthly are imposed upon by the heavenly and the temporal. Distinguished from eternal by having a beginning but no ending. Isaiah 9:6; Daniel 4:34; John 6:40.

484. Evil Eye—A term used by Jesus in the gospels as a condition of the heart that contaminates the flesh. The evil eye refers to and manifests envy. It includes the extent of covetousness that motivates destruction of desired objects so their owners are deprived of them. The evil eye can apply to envy, flatter, hypocrisy, and lechery. It can also relate to the occult and sorcery where wizards were supposed to possess such power as to destroy their victims with a mere look. Hence, the source of the old adage “killed with (or by) a look.” Proverbs 23:6 and 28:22; Mark 7:22.

485. Exorcism—See Casting Out Devils.

486. Exorcists—Swearers out, those who expel demon spirits from people by way of oaths, vows, and promises made to them or to the gods they represent.

487. Experience—Knowledge and seasoning gained by trials, living, encounters, and exposure to various fields of endeavor and disciplines. That which was learned by practice and observation. Genesis 30:27; Ecclesiastes 1:16; Romans 5:4.

488. Expert—Mastery in an area of discipline gained by practicing, learning,

and acquiring its distinctive skills and knowledge. Proficient, highly trained, and competent. 1 Chronicles 12:33–36; Song of Solomon 3:8; Acts 26:3.

489. Exploit—Successful outcomes or endeavors achieved by notable acts and deeds in conflict, combat, or resistance. Specials feats. Heroic and adventurous deeds. See Prophetic Exploits. Daniel 11:28, 32.

490. Eyes—Fountains, faces, surfaces. A spiritual or natural presence. Spiritual perception. The presence of eyes in prophetic contexts indicates protection and the supervisory powers of the invisible world. The eyes were referred to as the emanating source of passion, judgment, and emotions. They are the organs of silent communications, such as a glance. The lamp of the body, Jesus told us, is the eyes. They symbolize—better yet, reflect—the inner strength and power of a person. The eyes are seen as the revelator of the soul's contents. Matthew 6:22–23 and 20:15.

491. Ezekiel—Another major prophet with a priestly mantle, Ezekiel's prophetic career was colorful, dramatic, intense, and highly ethereal. He was called to the prophet's office four years after being deported to Babylon from his homeland. This made Ezekiel a prophet of captivity in a Gentile land. Serving during the fifth century B.C., his messages took aim at Judah, but included the nations. Theatrics, drama, artistic drawing, and vicarious symbiotics are all featured in Ezekiel's ministry. God used all forms of available media to get His point across to people who were so dull-minded that He had to visualize for them their impending judgment. No prophet encompassed more of God's dramatic side than Ezekiel. He was told to sketch Jerusalem's coming siege and downfall, to strip naked and lay out before his neighbors to show the extent of their captivity. He was told to act out how they would be reduced to eating garbage and dung in captivity and many other such behaviors to exemplify God's total surrender of His people to cruel hostile forces.

As a priestly prophet, Ezekiel preached and demanded ritual purity and holiness in God's temple. To empower the prophet's courage and understanding, the Lord revealed to him Israel's powerful God as creation's sovereign. He enjoyed spectacular visitations from God, incredible visions of His work in creation and the world, and interacted with the angels on a regular basis. Ezekiel was used to preach to his countryman in their homeland by way of divine translation. The Holy Spirit of God simply whisked him off to his prophetic assignments when necessary. On one occasion, as Ezekiel was preaching in the Spirit to leaders in Israel, amazingly one of them died on the spot. His prophecy

records that several times the Lord superseded His laws of time and space and flew the prophet when and where He needed him to speak. In the New Testament, Philip the evangelist was used in like manner to rapidly spread the gospel of the salvation of Jesus Christ. See Acts 8.

F

Face to Furies

492. Face—An appearance of the frontal view of something. An expression or confrontation. Can also mean a meeting. Nodding indicates a release, revealed reaction, an approval or disapproval, or other emotion. Genesis 1:2 and 17:3, 17; Luke 9:53; Acts 17:26.

493. Faculty—An inherent or innate power or ability. Faculty applies to the means by which such power exudes based on its specific kin or stock. What distinguishes faculty from its synonyms is that its meanings stress stored up wealth that supplies the resources from which the power and ability of a faculty draws. Deuteronomy 8:18; Daniel 1:17 and 11:6.

494. Faith—The immaterial mechanism that produces material blessings and provisions from Creator God. Hebrews 11:1.

495. Fall, The—The term given to the transgression of Adam, the first man, in the Garden of Eden. Adam was commanded before the appearance of his wife not to eat from the Tree of the Knowledge of Good and Evil. At his wife's insistence, and the deceptive revelations of the serpent who persuaded them that they would become as gods, Adam did eat.

Although his wife, Eve, took of the fruit of the tree and ate first, it was not until Adam followed her that calamity came upon them. The serpent, who was the scout for the entrance of sin into humanity, was always in the world. Sin was now free to enter the spirit and soul of humanity through Adam's foolish act. The Bible says that the man was not deceived, but entered transgression. The woman on the other hand, Paul told Timothy, was deceived and fell into sin. With Adam it was a matter of volition; he voluntarily ate from the hands of his wife. She, on the other hand, was foolishly deceived, believing the information about her heritage the devil told her. Adam knew better; she did not. The difference is that if Adam had never eaten of the tree of the knowledge of good and evil, if he had steadfastly obeyed the command of his God, the world would not have fallen into sin because the command came directly to him and not to his wife. She received the edict from her husband so that when she ate, she only disobeyed him, and the consequences were minimal as a result. It was when the

man ate, after the woman, that their eyes were opened, they both knew they were naked, and they became afraid.

The chronology of events surrounding the account clearly relays that Adam's obedience, or the lack thereof, caused the problem. Most likely had he refused his wife, we would have all had a different future, and he possibly would have received another wife from the Lord.

496. Fallen Angels—The term for the one-third of the stars of heaven that were drawn out of the sky by the dragon's tail. See Daniel 8:10; Revelation 12. These are the devils who rule the dark powers and principalities of God's creation with their prince, Satan. They are also the ones who fathered the demons who became the familiar spirits that torment people. Peter identified the angels as those which kept not their first estate. See Jude 6. Researching the meanings of the words shows they are the cause of human sicknesses, diseases, and deformities. See Familiar Spirits, Demons, and Devils.

497. Falling—Many people, prophetic or not, have spiritual experiences and prophetic dreams of falling. Whether the source or object of the image is prophetic or simply ethereal, a falling sensation means just what it says. It indicates a drop, pushed or not, from a high place to a lower one.

Sometimes falling experiences are positive in that they can signify a purposeful or valuable reduction in life in one's rank, status, or position. They are a result of a judgment from God. Painful as they may appear or become when lived out, the truth is, the event happened for developmental purposes. The concern when seeing or sensing a fall in the spirit should be over what happens after the fall and what one falls upon. These two say much about the intent and nature of the vision.

If one falls and never lands, that is speaking about an abysmal experience. Endless doom is the outcome. If one falls in the darkness, it is due to ignorance or judgment. If the fall is in light, it is an event in which the person falling is aware of the circumstances where the fall takes place. This is generally positive either in impact or consequence. It also means the outcome of the fall is ultimately positive as well. The surface upon which one lands in the fall is also important. A soft surface is self-explanatory. It says that no matter how terrifying the fall or its descent, the landing will be soft, that its outcome positive or at worst inconsequential.

To fall on a hard surface refers to hitting the bottom and doing so painfully.

This is saying that at the end of the fall excruciating repercussions await the person at the end of the drop. Its aim is humbling. This is where divine judgment may be at work, especially if the cause of the fall is hidden or the push that started it is by unseen forces. When hands are seen, the fall is caused by human circumstances. At such times the fall is the result of an error in personal or professional judgment, a product of arrogance or stubbornness, or the cause of an assault by another person, usually a rival. It does not matter, in these explanations, if the fall's vision is the product of a literal assault or a spiritual one.

498. Falling Stars—The visible sight in the heavens of a star toppling out of its place and falling to the earth. The idea is expressed by the Lord Jesus in Luke 10:18, where He said He saw Satan fall as lightning from heaven. Thus, Satan was the first falling star, so to speak, in Creator history. His fall from celestial grace is described in Ezekiel 28, where an exhaustive explanation of his past as the anointed cherub (see Anointed Cherub), his future as the adversary, and his present life as the prince of darkness are all recalled for the prophet.

The lightning metaphor is significant since lightning not only represents swiftness, but according to Habakkuk 3:11, it also refers to spiritual battles. Lightning bolts symbolically represent the missile weaponry of the spirit world, as lightning itself is an instrument of divine judgment. For other biblical references to falling stars see Matthew 24:29 and Revelation 9:1. Both times the revelations are given by our Savior.

499. False Prophecy—Predictions and revelations not contained in God's eternal plan for man and the earth that are spoken as prophecy. Also known as pseudo prophecy. False prophecy is a prophetic word spoken that the Lord did not send into the earth, nor inspire the prophet to speak. It is generally a very sensuous and good-feeling word given to one who is really worthy of God's chastening, in the least, and most often deserving of His judgment.

A false prophecy chants peace and encouragement when obvious or revealed sin is at work. It flourishes in the atmosphere of spiritual error and demonic doctrines. False prophecies always embolden the apostate and reprobate person in his or her sin. They are especially flattering, ignoring the righteousness of God and His redemption, and typically motivate people to sin more confidently and abandon morality altogether.

False prophecies ignore or hide the consequences of their subjects' behavior and misrepresent the fruit of their prophecies to them. They never speak about

duty or responsibility to God, or if they do, it is done to bring the spirits of condemnation and terror upon them if they are righteous, that is, when false prophecy is given to one standing in God's righteousness. Then it is used as a weapon by Satan to destroy them because of their righteous acts and their potential threat to his kingdom. In this instance, the devil sends a false prophet to terrify and bully the saint into quitting the work or task the Lord assigned them to do. His goal thereby is to assure the godly rewards and results of their obedience are forever annulled. These prophecies promote fear, threaten judgment, and predict failure. Sometimes they are so subtle that they claim to see obstacles that are not there, or misinterpret a dream or vision to the advantage of the devil rather than to the glory of God.

Immature or godless prayer sessions are very likely to bring about such words. The immaturity or disobedience of the gathering is an open channel to the spirits of opposition who can interject images and visions in the minds of sensitive or powerful people that are then interpreted according to their own way. Anyone receiving a word under these circumstances should weigh them carefully, and those that bring genuine fear and terror to the heart should be overturned with the right revelation and its correct application to the situation.

False prophecies are always tied to a spiritual disobedience and are worded to undermine courage and faith in what God has assigned one to do. See Nehemiah 6:14 where Nehemiah recognized those he received from the prophetess Noadiah and the other false prophets in league with her to destroy him as a strategy. He recalled them to God as part of his prayer of justification and vindication. Jeremiah 23:21 also has an example of this tactic of the enemy in his conflict with the prophet Hanani.

500. False Prophets—A prophet who is not a member of the new creation priesthood of Jesus Christ, one who prophesies and performs prophetic functions on behalf of the devil, even if in the flesh. According to the Bible, false prophets speak in the name of another god. They prophesy from their own resources, namely their own hearts, and ordinarily are motivated by private aim and selfish ambition. They are of the Balaam order of prophetics where money for prophesying, a diviner's fee, is the only way they will give the word of the Lord. The magnitude of the word is in direct proportion to the amount of money a hearer presents. They require gifts in advance of their words to assure the word does not predict a more valuable return to the hearer than the gift is worth.

Most false prophets today are recognized as messengers who never teach from

the Bible, bring words that are decidedly occultic and New Age, and have no balanced scriptural substantiation for the things they say. (See the Lord's words to the church of Thyatira in the book of Revelation.)

False prophets follow after their own spirits and not the spirit of God. Today false prophets operate the same way, except now, added to their deception is the rejection and renunciation of the salvation and redemption of the Lord Jesus Christ. False prophets, like psychics, also encourage immorality or support it as offerings to the demon spirits undergirding their work. They explain away fornication and adultery because they are presented to their seducing devils as ritual sex. They are also interested in giving prestige, money, wealth, and power in return for apostasy, reprobacy, and perversion. This is the same type of exchange the devil tempted Jesus with by bowing down and worshipping him.

The last thing the false prophet will do is understand and downplay human sin and weakness. He or she will also alleviate the worshipper's weight of responsibility to God by humanizing their hang-ups and the Savior's character and standards as well. They go something like this, "God understands you cannot attend church because..., He knows you would obey your calling if..., the Lord is a loving Father; He is not bothered by your...." All of these words are fine as long as they do not conflict with the model for resolving human and eternal conflicts left us by the Lord. Jeremiah 23 and Ezekiel 13 give the most extensive biblical teaching on the subject of false prophets. See also Micah 3:6. Peculiarly, the term false prophets does not appear in the Bible until the New Testament. It was actually the Lord Jesus Christ who identified and labeled those who deceived people with false predictions although they did exist under the Old Covenant. While there may be many reasons for this, the one that sticks out the most is that the Light of the world, the Way, the Truth, the Life had not yet released the Creator's truth into the world. Until Christ came as the embodiment of the living word of God, prophets were not distinguished as true and false, just as those who served the Lord God and those who did not. To illustrate, Balaam was used by God as a prophet. He knew it and the Lord knew it. Abraham was a prophet before the Lord brought His beloved nation into being. Job was considered a prophet of the Almighty, and there were others. The idea of true and false were to be dealt with later, and none of them had the spiritual capacity for discernment on God's level. Israel had one word from the Lord, that of the Law of Moses. The other prophets were simply diviners. God had initially revealed Himself to Israel's fathers (Abraham, Isaac, and Jacob), and as Hebrews 1 put it, He was now doing so through His Son. The God of the Jews disclosed

His eternal redemptive plan through the heretofore unidentified second Person of the Godhead, Jesus Christ. In anticipation of this period, Moses made provision for Jesus' prophetic ministry in the Law in Exodus 18. Throughout the subsequent prophets' ministries, the word of the Lord after the Law was an ever unfolding revelation of the Messiah who would come and set it all right. Slivers of clues streamed out of each prophet's mouth through the years, as epoch after epoch of Israel's life and history with her God unwound.

Each new prophet's utterance, along with reinforcing obedience to the Law, promised that one day it would be fulfilled in one person. They predicted that the tedious legal requirements for appeasing Jehovah, chronically rejected or perverted by the people, would pass away. Yahweh's prophets of the day pointed to the time when Jehovah would buy back His people, redeeming them from the grave, the evil one, and finally restore their land to its former prominence, power, and glory in the earth. Of course, we all know that was merely the beginning of the plan. The rest had to do with the coming and ministry of the Great Prophet who was to come. The one we discover in Revelation 19:10 is the Spirit of prophecy who stated that the entirety of the Law and the word of God they had been observing testified of Him.

On the basis of His being the embodied word of the Creator, with prophecy being that word in the mouth of the prophets, Jesus designated who was the true and false prophet. Over the course of His ministry, He unfurled the character, preoccupations, and words of those who were not truly speaking on behalf of the Lord God, His Father. All this is not to say that the Lord never addressed the matter in the Old Testament, because repeatedly He did. What is meant is that the designation false prophet as seen in the New Testament is not made in the Old. See for example Deuteronomy 13:1, 5 and 18:20–22. The instances where Jehovah exposed a false prophet include 1 Kings 13, the account of the old prophet the Lord used to deceive the arrogant younger prophet who disobeyed God in order to gloat over his harsh ministry to King Jeroboam. During his service Jeremiah spent an entire chapter distinguishing between the false and true prophet, even if they are not so named in Scripture (see Jeremiah 23). Chapter 28 of his writings shows Jeremiah in conflict with a false prophet, Hananiah, one of the king's staff of paid prophets who was showing off. Along this line Hosea 4:5, 9:7–8 and Micah 2:11 give us further insight on the prophet walking in falsehood, synonymous with lies in God's mind. Still and all, it took the apostle Peter to label false prophets as such, which he was able to do after his training with the Messiah.

Back in Israel's ancient days, the darkness within each person would have made such distinctions futile. See God's heart on the matter expressed in Deuteronomy 5:29 and 29:4. They explain what God knew about His family, and creation, that precluded His making too much out of false and true prophets. By the time our Lord came to earth to complete the last half of His Father's plan the institution of false prophetics was well entrenched in the culture of His people. The nation was no longer its own and overrun with prophetic voices of all sorts. Since redemption would encompass the entire world, the Jews and Gentiles, the number of those who would rise up and say that they were prophets of the Lord would increase dramatically. The apostle John wrote in 1 John 4:1 warning the New Testament church about them. See also Acts 13:6. Add to this the fulfillment of the words of Joel about the outpouring of the Holy Spirit on all flesh, and you have a formula for false prophetics that only the Lord Jesus could expose. What God once localized within Israel's class of prophets would now be multiplied thousands of times over. Read the following passage to see the situations. Acts 2:17: "And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams: And on my servants and on my handmaidens I will pour out in those days of my Spirit; they shall prophesy." This power-packed prophecy is full of information and revelation. Not only would God's Spirit flood the earth and saturate all flesh, but it would release mass spirituality on all humans on the planet.

The result would be an influx of supernatural activity and a multiplied host of prophets false and true. Thus the Savior sought to warn and instruct His flock on the difference between the two. Read Matthew 7:15, 24:11, 24; Mark 13:22; Luke 6:26. Staying with His revelation, the Lord further elaborated on the false prophet in His Apocalypse to John. The latter half of the epistle records the culmination of the world's false prophetic institution and its purpose in the hands of the Almighty. Revelation 16:13 introduces it, starting with prophets' resource, their mouths. While the hearers of their messages may not detect demonism, the Lord sees the words as unclean spirits emanating from the false prophets' mouths as frogs. Jesus' explanation is reminiscent of 1 Kings 22:22–23 where Micaiah was privy to a heavenly meeting where he saw the Lord holding open court to discuss the king of Israel's relentless rebellion against Him. Ahab has come to the end of the road and disaster has been decreed against him. What the Lord's lone prophet of truth saw was the spiritual strategy that would remove the king. A spirit stepped forward applying for the job, announcing he could seduce

the king into catastrophe. The Almighty released him to do so. The account supports Christ's revelation to John of the false prophet empowered by three frog-like spirits. False prophets have to have help to be false, and that help comes from unclean sources released at the permission or assignment of the Lord.

501. Familiarity—Originally a spiritual term that defines the breeding ground of contempt. From this perspective, it deliberately spawns disrespect and rebellion. Familiarity has its roots in the familiar spirit—the old Greek Pytho spirit and the ancient work of Satan's ancestral spirit network in human genealogy—their family lines. Familiarity is the perverse extreme of friendship and relationship that seeks to promote the undeserving and diminish authority. Familiarity operates with the attending forces of slander, gossip, abuse, slight, neglect, criticism, or judging. Attending is an original Latin form of the word familiarity. These are known weapons in the arsenal of Satan. Prophetically, familiarity may be seen as the calculated onslaught of Satan taking place in the life of a minister or servant of God. It manifests ultimately as an impending warfare set to wage against the church of the Lord Jesus Christ and all established authority in general.

502. Familiar Spirits—A) A divining demon working through a sorcerer or conjurer. A witch's or occultist's guide. In ancient times, the term was derived from the generation spirit that supplied a family with its supernatural knowledge, worldly possessions and success, and spiritual wisdom. That spirit was thought to belong to the family line, therefore it was worshipped and sought for ancient and spiritual divine light and knowledge. Spiritism, necromancy, and psychic revelation were believed to come to certain "gifted" members of the family by this medium, which received his or her powers from the demons Satan assigned to the family line. Leviticus 20:27; 1 Samuel 28:8; 1 Chronicles 10:13; 2 Chronicles 33:6; Isaiah 29:24. B) A term used sixteen times in the Old Testament for a distinct class of spiritual beings credited with empowering and dispensing the powers and wisdom of the dead to their human progenies.

Familiar spirits are primarily necromancers because their words and revelations do not, and cannot, come from the living God. As the offspring of devils, the spirits have been slain already, as were their apostate and demonic patriarchs. Therefore, whatever information their human agents get is derived from the dead spirits that sired them and that information is emphatically tied to the realm of the dead. That is why they specialize in summoning and inquiring of the dead. It is by means of a particular covenant they hold with the devils that

they are empowered to feed their dark spiritual knowledge to those they own by genealogy or by covenant. It is also the only source of spiritual retrieval they have for preternatural knowledge and information.

Familiar spirits possess their vessels, which are the people who received their occultic gifts and exercised them for Satan's benefit, often from the womb. For the most part they have been promised from their generational lineage. Strictly speaking, the people they possess are the descendents of Cain through Adam. Familiar spirits are authorized to attach themselves to any human family's line and impose their will and activities upon them because all Adam's seed was sold by him to Satan in the Garden of Eden. This is how succeeding generations of people receive their powers and abilities from demons. See Demons. It is the means by which they became the appointed handlers of the dark side of creation's mysteries. Sorcerers, magicians, wizards, high witches, and the like are all inducted and indoctrinated this way. These familial agents of the occult are empowered by their ancestral spirits and often supervised and supplied by their "guides" or "fairies," as their pet demons are called. What they understand from their mediums, instinctively almost, is how to call on the powers of darkness and evilly manipulate them as their authorities in the flesh. Another intriguing fact about the word familiar comes from its Latin root. It is the word famulus, which defines an attendant.

In connection with spirits, it refers to slave spirits assigned to a family (household or ancestral spirits), to provide its continual and genealogical access to the powers of the supernatural world. The express word for familiar spirits in the Bible is the Hebrew term ob. Essentially, it defines one with or driven by the spirit of the father. It speaks of one operating under occultic powers as a wizard, a sorcerer, or a necromancer because the means of conjuring the spirits required a constant mumbling of the father's name. This was called prattling and was done by those who evoke the spirits of the dead.

As deceiving spirits, they pretend to serve the humans of their genus but in actuality they seek to possess and manipulate them into allowing their occupation and dominance in this world in the absence of a ready patriarch or matriarch through which they can rule communities and villages. Through their tribes or clans, familiar spirits inhabit mute animals and express themselves through the creatures' conduct and behavior. They are known to manifest in animals to such an extent as to give the creature near genie-like abilities. This manifestation is, of course, not limited to animals. Humans, too, are granted extraordinary powers and giftings they employ at will.

Nevertheless, cats, dogs, and ravens are favored animals for witches, who embrace their vessels as domiciles of their “pet” demons in disguise. The spirits of the familiar, those that comprise Satan’s network of familiar spirits based on their Hebrew etymology and its common understanding, are the spirits of those offspring mentioned almost casually in Genesis 6:1–4.

The term used for those fallen spirits is given as simply le in the Hebrew. Exploration of all the references connected with this definition brings out that their offspring, once deprived of their bodies after the flood, comprise the demons who serve as devils’ spirit slaves in the earth. They provide the earthly economy of all occultism as inferior gods and goddesses whose treasuries include spiritual and natural fortunes they bestow and revoke at will. The spirits’ skill, as learned from their fallen patriarchs, undergirds and empowers the entire kingdom of darkness as it is administrated in the earth among humans. They operate as the juniors of devils whose supernatural nativity caused them to be relegated to immortal, though not eternal, status.

God’s making use of their existence allows them to be the demonic agencies behind the family lines—familiar spirits—whose abilities seem to be confined to serving the dead. Jesus referred to them in one parable as the tares of this world, that is, the children of the wicked one of whom Cain was the firstborn through the flesh. See 1 John 3:12 and then Jude 11 where this epistle’s writer’s indictment on them is linked to supernatural, specifically prophetic, misconduct that was condemned by God.

This statement alone suggests that the problems the Creator had with them then, and now, have spiritual origins rooted in the residuals of the offspring of the fallen spirits. Definitions add that they function as genies and were the express produce of the ungodly unions between the rebel archons of creation and the daughters of men. Moreover, their children, who became the mighty men of old, became the ancient world’s monarchs and abusers—violent aristocrats and tyrants, ruthless warriors, and cruel authority figures. Among their many great accomplishments, the development of their godless world institutions under Satan include magic, sorcery, mysticism and spiritism, and divination. Their original lofty roles and rights in human affairs were interrupted and restricted after God dispossessed them from their flesh through the flood. As with the devil, whose spirit was alive and well enough to flounder until the subversion of Adam and his kingdom, so these filthy demonic creatures serve a like purpose and function in the spheres of man.

Although lost and doomed, their hybrid hero-like creatures decide the family's totem objects, source, and means of spirituality and worship. Other aspects of their definitions further allude to their being the source of deformities and human diseases passed on down the line. The writers of the gospels uphold this view, as there are definite differences between the effects of devils over demons, as pictured in Scripture. Devils are spiritual rulers, princes, and archons. Demons, on the other hand, are familial spirits peculiarly tied to the genealogy of those they oppress or possess which are enslaved to them.

When studied closely, one finds that devils were hardly ever the source of physical maladies, deformities, or disease, but the demons invariably were, according to the Word of God. References to the devil, or devils, indicate their roles and effects to be much higher, more stratospheric and strategic. Familiar spirits are represented as the powers that govern and determine national and societal affairs more than the individual and tribal ones. These, the Lord's teachings clearly tell us, remain under the local and more terrestrial domains of the demons.

A New Testament example of these creatures in operation is Acts 13:8–11, which records Paul's conflict with Elymas the sorcerer. Paul called the wizard a child of the devil, which was to say how he inherited his wizardry. See Devil, Ancestral Worship, Teraphim, and Generation Spirits.

503. Family—A) The word originally belonged to the aristocrat who sought to distinguish those born to his line from the offspring of the commoner or peasants. It was initially meant to define the "high born" or the "noble born." B) Another word for family is a tribe, clan, or sort. A household with its residents, staff, and possessions. See Numbers 1:5–16 for wider prophetic application. The term family broadly includes the idea of a household and its possession. C) More intimately, families exist for the comfort, fellowship, and communion of their membership, which constitutes the body and perpetuity of the progenitor and reflects the spiritual force that covenanted with him.

The word as initially adopted was to reflect a progenitor's place and power in a society, and most importantly, his special status with the spiritual powers of creation. The latter was especially critical, as it decided the resultant family's wealth, status, and influence in the world. The family name was vital to its explanation and the history of its origin and lineage. Recording and rehearsing that history was imperative for successive heirs to trace their right of inheritance and rulership back to the first one in the line that forged a covenant with its

genealogical spirit. The ability to do so confirmed their legitimacy to the powers over the sphere or realm of earthly power the family line was to perpetuate.

The early idea of family included extending and continuing the powers and presence of the spirit force that supposedly gave it life and origin. The family's incumbents were to enlarge their predecessor's achievements with each succeeding descendant to take its reins of rulership. It is the present and future offspring's responsibility to see that the spiritual power behind the family's line is satiated, appeased, and worshipped, as well as communicated to the seed to come. Failure to do so nullifies the covenant made with its progenitor of the line and disqualifies the heirs for their inheritance. The failure closes them off from the covenant provisions ordained by promise to the heirs.

Christians born again into the family of Creator God, the household of faith, are as obliged as the ancients were to observe the terms and conditions of their family tree. That is why the names and history of people listed in Hebrews 11 are so important to the New Creation saint. In addition, it is what made it important for the gospel writers to meticulously list the genealogy of Christ. Doing so met the requirements of the eternal familial tradition. It enabled Him to comply with the everlasting imperative to trace His human lineage back to the royalty, dominion, and humanity of His inheritance. Christ needed to establish His legitimate right to rule on earth to satisfy the accusatory subordinates of His rule. Likewise, He was equally obligated, for the sake of the eternal citizenry, to trace His divine lineage back to Creator God as well as to affirm His right to rule there. Kingship on all realms has been established by Him in the records of the Creator. Sonship, Priesthood, and Sovereignty of all the works of His Father's hands are rightfully Christ's as the Heir of heirs according to Colossians 1:15–18. See Familiar Spirit and Familiarity.

504. Fantasy—A word that describes the illusory and the enticing. Fantasy comes from the word fancy that originally meant "hallucination." A) The unrestrained imaginative journeys and visions of the mind. B) Mental excursions that permit the unrestricted roving of the mind. C) The process of conjuring or conceiving mainly the unrealistic or improbable. D) Fantasy is believed to be the psychological response to a need to create for oneself mentally what does not, cannot, or should not be experienced in reality. E) Biblically, the word is described as vain imaginations. Genesis 6:5 and 8:21.

505. Fate—The alternative to one's Creator destiny where sentiment overcomes the will and compels a life course of convenience rather than what

comes out of one's inner being. Fate is the alternative for all those who reject their Maker's call on their lives, for it is the only call that has a designed blueprint for one's life. Fate is the result of rejected or neglected destiny.

506. Faulty Prophetics—Prophetic ministration that is errant, subjective, or self-serving. Also prophetic ministry that fails to perform according to God's standard or diverts the hearer from the living God. Jeremiah 23:13, 32.

507. Feasts—Food and drink celebrations between a deity and its worshippers originally scheduled regularly to coincide with nature's harvests and seasons. Many were held at the times and seasons of the planetary activity, and others were observed in commemoration of some great event or act of their gods. Leviticus 23:2; Nahum 1:15; Jude 12.

508. Feature—The special trait, quality, and ability that enable the performance of certain exploits, deeds, or acts unique to one of a group or class.

509. Feet—A) A symbol, in prophetic environments, of foundational power. Feet represent the ground of anything. B) They also indicate a vehicle of mobility and constitute basic and/or primitive transportation. They speak to the traveler's slow, orderly, and arduous journey in moving from one place to the next. C) A tedious path to a destination. See Big Toe. Genesis 19:2; Joshua 3:13; Deuteronomy 11:24; Isaiah 60:13; Nahum 1:15; Zechariah 14:4; Ephesians 6:15.

510. Female—The term for a woman used to express gender irrespective of her marital or maternal status. The Bible refers to women generically as female in Genesis 1:27 and Galatians 3:28 to make the statement that God shows no difference between His male and female children. The statement points out that matters of motherhood and wifehood used to subject females to men in general are matters of earthly callings and not eternal status. The customary bias on the basis of gender is a human device and not a Creator ordainment. When making distinctions between men and women and the roles they may or may not fill in life, one must distinguish the woman's position as a wife, in which case her husband's authority over her may influence her liberty, or her position as a mother where her obligations to her children are an issue. In no other case is the matter of a woman's rights and abilities factors in God's call and use of her. Outside of marriage and motherhood, a female's liberties and eligibilities are limited by male dominated custom. See Male.

511. Fertility Gods—Pagan idols built and crafted as symbols of trees, nature, the elements, and animals (even the stars and planets) to worship and serve in

return for their commuted powers of reproduction, agriculture, and procreation in nature and humanity. 1 Kings 15:13; 2 Kings 21:7 and 23:4.

512. Fertility Rites—Sexual acts, rituals, and fetishes engaged in by worshippers of an idol served for its power to affect nature and stimulate agriculture. Jeremiah 2:20 and 3:6; Ezekiel 6:13; 2 Kings 17:10; Numbers 25.

513. Fetish—A) A popular term for an object used for its imagined magical power. B) Usually represented on a small stone; fetishes are generally carvings of animals that are sometimes worn as jewelry. C) The fetish is believed to protect or aid its owner in times of need or crises and, regarded superstitiously, is accorded irrational trust and reverence. D) Fetishes engender obsessive devotion by their possessors who see in them the presence of their chosen gods or perhaps a dearly departed kin. In the latter they are tied to totemic (animalistic ancestral) worship. E) Fetishes are also used for real or fantasized sexual gratification. F) As objects of fixation, fetishes may be worshipped and used for sexual expression. G) A series of rites observed by cult worshippers.

514. Fifteen—A) The number of a Levitical servant, the slave's wages. It is also a shepherd's number. B) Half of the mature portion for divine service, which is thirty, the spiritual number of a mature priest and shepherd. 2 Kings 20:6; Hosea 3:2; Galatians 1:18.

515. Fingers—Spiritual outreach and activity. Individual assistance or supports of the hand. See Hand. Symbolic of all of the fivefold officers and their positions. See Ephesians 4:11. The thumb refers to the apostle, the pointer finger refers to the prophet, the middle finger refers to the evangelist, the ring finger refers to the pastor, and the pinky finger refers to the teacher. Psalm 8:3; Daniel 5:5; Exodus 8:19; Deuteronomy 9:10; Luke 11:20.

516. Fire—Fire is an important element in the sphere of the prophetic. As far as prophetic language goes, it is a regularly employed symbolism that depicts the emotions of God, His use of His elements, and exemplifies the affects of the Lord's transmission of His word to the messenger assigned to deliver it. Fire, of all the elements, is the one that humans can create. This uniqueness makes it that much more instrumental to prophetic language as the heat of God's word. Compared to fire, the prophet Jeremiah said God's word was shut up, burning in his bones. Jeremiah said that receiving God's prophecies was a fiery experience to him. Prophetic imagery, too, uses fire in its apparitions as messenger after messenger are summoned, empowered, and guided by God's fiery presence. Prophets of today also find it difficult to comprehend the Lord's words apart

from an appreciation of His elements, particularly that of fire.

517. Fish—A) An aquatic creature used in the Bible to designate people. B) In theological contexts they also represent the souls of humanity in the waters of life. The Hebrew word for soul, nephesh, includes this meaning in its definitions. C) In particular, fish represent conception and fertility. D) The Hebrew word for fish itself is dagah, a variant of the old Philistine god Dagon that was made as a fish-man. The Savior Jesus Christ recalled this metaphor often when He related parables about fish that really meant humans. In John 21:13 He fed His apostles broiled fish, their offering of service, replacing the Old Testament priestly-regnant induction food which was a bull or a ram. E) The fish signified Christ's power over the souls of humanity which, prepared by Him, would be treated by their apostleship. Matthew 4:19 states He made His apostles fishers of men, or soul-seekers.

518. Five—The number five is an operative number. It belongs to the virtue of grace manifested and operated as the hand of God in a life and/or ministry. This is because anything the Lord does is provided freely, and since it cannot be paid for by earthly currency, it is a gift of grace. The number mainly equates to hand symbolism and represents the performance of a service vow to the Lord. It particularly applies to a sacrificial service. Five also speaks the vow of devotion expressed as the power in the hands of someone to fulfill it. Hand symbolism features prominently in the Old Testament and is brought into the New by the apostle Paul in his presentation of the fivefold offices of the New Testament church. The Old Testament temple looked forward to the hand's fulfillment in the New Testament church. It had five pillars to support the structure. Thus, the ministries of officers, elders, and leaders are foreshadowed there. Ephesians 4:11.

519. Five-Fold Officers—Anyone filling one of the five positions of Ephesians 4:11 (apostle, prophet, evangelist, pastor, and teacher).

520. Flies—Clusters of insects whose appearance in Scripture signifies the Creator's judgment of pestilence on a land. Flies in prophetic contexts indicate a manifestation of the destructive presence of the devil, especially a swarm of flies. Exodus 8; Psalm 78:45 and 105:31.

521. Flood—Judgment, positive or negative. Floods also represent powerful forces used as agents of God's divine acts. The Bible's most dramatic flood in history is the very first one brought on by God to penalize the antediluvians for their sinful impenitence. In prophetic contexts, floods symbolize the

overwhelming. They reflect being swept away by something, good or bad. Jeremiah 46:7; Nahum 1:8; Matthew 24:38–39; Genesis 9:11; 2 Peter 2:5; Revelation 12:16.

522. Flowers—Flowers are tokens and symbols of love, victory, and good will. In prophetic contexts they can indicate a season of spring that is blossoming or the shortness of a human's existence or cycle of life. Flowers are often depicted spiritually as signs of short-term conditions or states of life.

523. Foot—Symbolic of a ruler's foundation. It is expressive of heavy-handed or oppressive power. See Feet and Big Toe. Leviticus 8:23; Psalm 38:16, 68:23, and 121:3; Isaiah 41:2; Luke 4:11; Revelation 10:2–3.

524. Forest—The primitive place of mysteries where mystics went to obtain occult knowledge. It also represents the achievement of that knowledge in the adult world. Forests were the dwelling places of minor gods and spirits, especially terrorist spirits who feast on fear. Jeremiah 5:6, 10:3, 21:14, and 46:20–25.

525. Foreshadow—A) An immaterial event or object that bespeaks an impending one. For instance, the Law of Moses foreshadows (sketched a visible outline) Christ's redemption. B) A spiritual appearance of something that indicates the approach of something else to come in the future. Practically, one would understand this as a free wardrobe they receive, for example, that comes just before the job the Lord promised them they would get. The wardrobe foreshadowed the job because it was what was lacking, or the unseen token of the need to shortly be fulfilled.

526. Foretelling—Predictive prophecy. 2 Corinthians 13:2.

527. Fornication—Sex outside of marriage as an offering to a prostituting god or goddess. Both Hebrew and Greek terms link fornication to cult prostitution and ritualistic intercourse where the performers are responsible to the gods of those they copulate with, or serve, through the act of copulation. Recreational sex, that is sex for sex's sake, is never indicated by the word's definitions, even when adultery and incest are both involved. In modern times we would define this as pornography from the Greek terms porneo, porneous, and porneia. We would understand the terms today as referring to pornography. See Pornography. Fornication and whore-mongering are synonyms. 2 Chronicles 21:11; Isaiah 23:17; Matthew 15:19; 1 Corinthians 5:1; Jude 7; Revelation 2:20.

528. Forthtelling—Declaring revelations and prophecy from the mouth of the

Lord irrespective of its predictive elements. A word declared by someone in a highly charged spiritual setting that is claimed as the word of the Lord. Acts 26:25.

529. Fortune-telling—The function of divination that primarily foretells the economic and financial future of a person. It is achieved by tarot card readings, palmistry, interpreting the entrails of animals (ancient), or dissecting and reading severed animal parts (mostly archaic). Tea leaves, bird flights, or different elemental events are also used. Fortune-telling can also be the result of sorcery where its origins and object are best explained as lot or fate casting. Sorcery is the sorting and dispensing of the lots of people's lives, better known to us as fates and destinies. Reference Divination.

530. Forty—The number of spiritual preparation through trials and wilderness bouts. When applied to time it refers to a season predisposed to natural disasters and calamities. Also, forty years is the length of time it takes Pleiades—the star cluster of the seven stars—to appear. Forty is an ancient number linked to purification and used in the Bible to commemorate significant events in the calendar of God. Whenever the number is employed prophetically, it is indicative of a dramatic, elongated act of the Almighty. Biblical events associated with the number forty are:

•The flood

•The Israelites' wandering in wilderness

•Moses and God's Sinai summit

•David and Solomon's rule

•Christ's wilderness temptation

•Christ's three and a half–year ministry

•Christ's forty-day post-resurrection ministry

531. Four—The number of world impact by way of the four corners of the earth. Prophetically, the number represents something with worldwide impact primarily signifying the four compass points—north, south, east, and west—in its intent or affect. Divine intervention and acts spiritually involving the four winds of creation run the course of the four quarters of the earth. A divine command that encompasses humanity and its planet. While seven is the number of global impact, focusing on the continents of the earth, the number four

emphasizes the planet within the orb. Genesis 2:10; Jeremiah 49:36; Ezekiel 1:8; Daniel 7:6; Zechariah 6:5; Acts 10:11.

532. Fourteen—The number of the New Creation generation born in Jesus Christ. See Matthew 1 for the genealogical list of the Messiah. Symbolically represents the seven New Creation churches fused with the seven Spirits of God before His throne. Creatively, these reflect the New Creation church as God's external ordained powers.

533. Fox—A symbol of guile, malice, and hypocrisy. The red fox represents a fire demon, a trickster. The fox is identified with the old Norse deity Loki. A fox can also represent a seductive female.

534. Frey—The beneficent Norse god of seed, earth, and growth. His sister is Freyja, the goddess of the dead who foraged battlefields for dead warriors. Her finds were shared with Odin, a chief death god.

535. Friends—Safety, support, communion, and companionship. Relationship, dependability, and reliance.

536. Frigg—Norse mother goddess married to Odin. The Germanic queen of heaven and benefactoress of homes and amorous love who is the equivalent of Greece's Venus.

537. Frog—Symbolically, representative of a perverse spirit usually manifesting as sexual immorality. Frog images refer to the Egyptian goddess of birth, Heket. It is an ancient fertility symbol. Also it is biblically known as an indication of heresy and was used in ancient times as a rain charm. The book of Revelation identifies them as unclean spirits from the mouth of the dragon, the beast, and the false prophet. Thus they represent unclean prophecies and false teachings.

538. Frogs, Three Unclean—Revelation 16:14 says they are the spirits of devils (King James Version). Researching the term for devil used there shows they were actually spirits of demons. The word applied was demon or daemon and not diablos. It is important to note the Bible's use of one word over the other. See Demons and Familiar Spirits. These spirits came from the mouth of the unholy triad, the dragon, the beast, and the prophet. Since they emerged from their mouths, they were manifested through and by words. Their message is not only heresy but it is also militant. Their job is to seduce the rulers of the earth and its populace to gather together in preparation to battle the Almighty. They are anointed by their teachings and rhetoric to launch an all-out war against the

God of heaven, their Creator.

539. Full Moon—A sign of completion, maturity, and readiness. Registered in creation as its symbol of wholeness, fullness, and ripeness. The full moon was worshipped by every ancient religion because of its cyclical tie with their earthly productions. Harvest, animal reproduction, and so forth were all tied into the cycles of the moon. Its effects on the planet were also included in the basis of its worship. Months, the meaning of the word moon, changed based on its orbit.

540. Functionary—A) The agent of a principal who acts, leads, or rules in his or her stead. B) A place for the functional acts of a principal to be performed. C) That which has the nature of something to exhibit or execute its operative purpose. D) What is characterized by a particular function and what is done with or for a principal's functional operations. E) An agent, agency, or representative.

Service to God in any official capacity renders one a functionary, as carrying out any of His commands by His authority constitutes executing our functions in His life. This may be seen as the core of purpose and destiny. The practical fulfillment of the Creator's assignments on our lives in answer to His needs to which our human functions apply. God translates His needs to our functions and those functions are interpreted as our purposes in life.

541. Function—An official act or purpose for which one is brought into the service of another. Proper work done in the performance of official duties. The execution or discharge of one's duties.

542. Functions of the Prophet's Mantle—God expects to achieve specific, predetermined results from His prophets' mantle. He provides the officer to the people for these reasons. The forty ongoing functions of the prophet's mantle are:

•Inquire of God for His people.

•Settle difficulties and disputes between God's people.

•Teach the Lord's laws and statutes.

•Give God's people His counsel.

•Stand before the Lord on His people's behalf.

•Show God's people the work He wants them to do.

•Judge between people's controversy.

•Receive fresh and relevant revelation for the time.

•Deliver the Lord’s word to His people.

•Release widespread revelation from God to the world.

•Receive and communicate God’s visions.

•Move the Lord’s people to repent.

•Restore God’s people to Him after repentance.

•Travel a circuit to judge and oversee God’s people.

•Prophesy God’s mind on modern issues.

•Reveal the thoughts of people’s hearts to them.

•Anoint and inaugurate new leaders.

•Counsel and enlighten God’s people’s hearts on Him.

•Encourage obedient and devoted service to the Lord.

•Teach people to hear the Lord’s voice.

•Prepare prophets to enter and discharge the office.

•Instruct God’s congregations on His prophetics.

•Guard Christ’s flock against idolatry and heresy.

•Assure and affirm God’s love and devotion to His church.

•Stay the hand of God’s judgment with prayer.

•Intercede for the sins of God’s people.

•Answer the Lord’s people’s questions about Him.

•Declare God’s revealed judgments on rebellion.

•Officiate the Lord’s spiritual matters.

•Judge and pronounce sin as sin and its consequences.

•Manifest, articulate, disseminate God’s wisdom.

•Utter the Lord’s poetic prophecies.

•Record and circulate God’s emerging revelations.

•Instruct people in God’s righteousness.

•Manifest Christ and His truth to His sheep.

•Organize and structure local church government.

•Repair sin’s breaches and ravages in people’s lives.

•Fortify and maintain the biblical foundations of Christ.

•Collaborate with Christ’s apostles on church policy.

•Uproot, pull down, and overturn destructive heresies.

543. Fundament—The underlying ground or principle of a thing. It is a principle, idea, or discipline.

544. Funeral—A death rite to celebrate and orchestrate the secure passage of a deceased one from the land of the living to the land of the dead. Funerals were exorbitant means of assuring the deceased made it to their afterlife destination successfully. Sacrifices to the spirits of the dead that would transport them and the god(s) to whom they would be delivered were the original underlying motives for funerals. Special preparations of the body then were as much for making the departed appealing to the god of the world to which they were going, as it was for cosmetic or sanitary reasons. When Jesus replied to one of those He called to His service to let the dead bury the dead, He was not merely being callous, as it would appear. He was addressing long-standing superstitions and manipulations of the death cults entrenched in society at the time.

During the Lord’s earthly ministry the cults of the dead were powerful institutions that everyone patronized. They were popular because the right cultic ritual, priests, and morticians were important to assure their departed relatives received proper preparations and burials. In doing so, they felt assured their deceased relatives made the journey safely to the family’s accepted eternal resting place where the other departed ancestors had arrived. That was guaranteed by the religion they followed and the ancestral spirits they had worshipped from generation to generation. For the head of a family or elder child to shirk this responsibility was risky. They could bring harm to the dead and perhaps disaster on the living that would infiltrate the family line. Engaging in outlandish funerary rites was more than a superstition to them. It even exceeded proper religious protocol. To these people it was a safeguard that no

one born of that day would think of ignoring.

Christ's message of eternal life conflicted with this belief and its customs. The people of His day failed to see why He was not as concerned with honoring the dead as they were. See Funerary meanings for more insight.

545. Funerary—Originally, that which pertains to the worship of the dead. Ancient religions developed elaborate funeral rites as a way of prosperously interring their dead. They believed the demise was not really dead but simply transferred to another invisible world to live. Many of them thought they would return in spirit and inhabit the bodies of their closest or eldest surviving relatives. Typically, an offspring was chosen by the family spirit guide to receive the departed one's soul and spirit until such time as they could earn the right in death to enter heaven. The funeral was to consist of sacrifices and oblations to the god to whom they had entrusted the deceased. Regular visits to the burial site and offerings made in their name posthumously were to keep them safe in their new world. They were made to ward off evil spirits that sought to overpower them or divert their journey from its peaceful destination. In some cases long processions celebrated their passing over to the other side. Those whose lives were cut short by fate were allowed to interact with the living until their work on earth was genuinely done. This explanation shows where ancestral worship and elaborate funerary rites get their roots.

546. Furies—Female demons serving the Greco-Roman pantheon.

G

Gabriel to Gun

547. Gabriel—One of the angels named in Scripture. The other one is Michael. Gabriel was considered the herald or messenger angel. His name goes back to Sumerian times where vowels were not used. GBR, as the root of his name, meant “governor.” That would have made him the governor or ruler over Divine messengers and their institution. This title is consistent with the definition of the Hebrew word malak. See definition.

548. Gad—A) The name of the prophet, more seer, who served King David. He was a scribal prophet who supplied the king with wise counsel when David strayed from the ways of Jehovah. His scribal talents served the king as he recorded the acts of King David along with Samuel and Nathan. See 1 Chronicles 29:29. His name means “good fortune.” B) The name of the god of fortune. Always joined with Meni. Isaiah 65:11 nkjv.

549. Gaea—Born of chaos, the maternal wife of Uranus the sky god, also mother of the primal mother goddess. Refer to Mother Goddesses and Queen of Heaven.

550. Gaia—Name of the mother goddess of earth. Guardian of the oracles (prophecies) of Delphi. The main object of goddess religions.

551. Garland Wreaths—A floral crown worn as a sign of consecration and elevation to an elevated position. A symbol of honor to the god served by wearing the object. A divine statement of election and elevation.

552. Gate—In Bible symbology, gates were important. They were installed at the city entrance and were also used to guard castles. Typically, gates were built as defenses with towers. The purpose of the gate was to provide a movable barrier through which people could be screened and enter the city upon permission. Ancient gates were opened in the morning and locked at night and were the only way to lawfully enter the city. The most common gates were constructed with thick walls, double doors, and reinforcement bars. They usually had huge keys that the gatekeeper was to safeguard with his life. The guards patrolling the gates were combined peacekeepers and soldiers. In times of war,

attacking kings strove to enter the city by the gate. To do so meant his army had conquered their enemies inside and he was no longer barred from taking over. The previous inhabitants controlling the city and its contents were subdued. It is this symbolism that comes forth in Jesus' admonishment to strive to enter in the narrow gate (Matthew 7:13). Gate strategy was paramount in a ancient war campaigns. Metaphorically, it was understood in antiquity that once a king entered the city by the gate he had access and control of all its wealth, commerce, and resources, having seized full authority over the land. To break through the enemy's gate was a major triumph and all warring kings looked forward to it. See the Almighty's prophecy to King Cyrus regarding the gates and double doors in Isaiah 45:1.

Fortified cities had gates that served many purposes. They were often designed to house guards, store siege supplies, and hold off enemy invaders. Gates were also where business was transacted, courts convened, and where diplomatic figures resorted to carry out political affairs.

To prophetically dream gates or to see them in prayer indicates the Lord's introduction to a higher more authoritative course of life. Generally an elevation in business, politics, or even spiritual warfare is foreshadowed. Gate symbology goes all the way back to eternity as Job 38:17 speaks of them in the underworld and Genesis 28:17 speaks of them in heaven in Creator God's domain. There is also the reference to the twelve gates to God's New Jerusalem in Revelation 21:12, 21. A synonym for gate is portal. It has the same connotation but with more spherical implications in mind. See Portal.

553. Gateway—A) The doorway, or portal, that allows entrance into a city, palace, or other stronghold of dominion. B) The opening of a portal between God's visible and invisible worlds. Jacob's ladder is one such portal, as the newly inducted patriarch of God's kingdom was introduced to the powers and resources that would attend him as God's covenanted one. Jesus said that He had a similar provision from a divine portal that supplied yet more preponderous resources for His ministry.

The prophet Ezekiel said in his prophecy that Jerusalem is the site of the God's temple and throne (Ezekiel 44:6). It resides there, spiritually and spherically. That makes it the gateway of eternity through which the blessings and provisions of God stream into the earth, which says why He gave the land to His covenant people. While the reality may have little impact on the modern New Testament church, the ancient world knew how they got their lands and that

their dispossession from them constituted the most extreme of all curses. It was tantamount to being perpetually cursed by their god and disenfranchised from his or her commonwealth. It was not a light thing for ancient peoples to have their gods cease to defend them to the point of keeping them in their land. For a god to completely deport his or her offspring, nation, from their land was the severest punishment an angry theocrat could mete out because it severed one's ties with their god and closed the gateway through which his or her blessings streamed into the earth. See Genesis 28:17, where Jacob seemingly happened upon the gate of God that he understood to be the place of God's house.

Today, the gateway to the treasuries of the Lord and such are at the ready disposal of all those born again of His Spirit. His Fatherhood relationship entitles them to such access, a large part of what the epistle to the Ephesians seeks to convey. See Portal.

554. Gem—A word for precious stones. Virtue and potential fortune were ascribed to them. Precious stones then, as it is today, were important to the ancient world. They were especially revered in religious ceremonies. Gems, by their colors, were assigned various spiritual powers. Crystal, for instance, was credited with wisdom. Diamonds were revered for their wealth and endurance. Pearls, likewise, represented wisdom. The difference between the crystal's wisdom and the pearl's wisdom is that crystal's is occultic or mystical wisdom versus the practical wisdom of the pearl. Pearl wisdom was generally for everyday life affairs. Emerald, for instance, bespoke prosperity in nearly every area of human existence. Jasper signified joy and friendship. Both the diamond and the emerald, with jade, represented purity and royalty. Sapphire and pearl signified fidelity. Beryl is the youth stone. Crystal and zircon are wisdom. The sobriety and healing stone is the amethyst, which was also known as the dream stone. The Bible talks about living stones because these were the embodiment of light, spiritual life, and ability. The book of Revelation says that there is a group of believers who get new stones with their names on them.

555. Gemstones—See Gem above.

556. General Prophetic Education—As can be seen from Samuel's institution of the schools of the prophets, Elijah's and Isaiah's schools, as well as the Savior's three-year education of the apostles, education is important to prophetic ministry. The prophet Daniel, having been educated under Israel's nabiim institution was nonetheless required by Nebuchadnezzar to be trained by Babylon's Chaldean system. It consisted of physics, medicine, herbology,

astronomy, math, and other general studies that augmented its extensive prophetic, mystic, and magical training. New Testament prophets do not need training in these subjects to prophesy, but they do need to understand the prophetic as God ordained, as it was corrupted by darkness, and as the Lord Jesus sanctified and restored it to His church. Thus a fundamental program of study designed to teach the introductory principles of God, His word, and the Holy Spirit in relation to how they act in and upon His prophetic people is important. There is an academia to the spirit world, creation, and God's manifestations of which the typical prophet has little or no knowledge. The lack of information on which most prophets subsist, hinders their skillful and competent execution of the office because prophetic accuracy relies on Jesus' messengers rightly dividing and aptly applying the continuous stream of information flooding their spiritual faculties. The ability to discern good and evil, the darkness from the light, and what is Satan's from what can only be God is crucial to prophetic truth. A solid education in these disciplines and concepts enables a strong viable prophetic career.

557. Generation—Offspring succeeding their ancestors in time, season, history, or class descending from a single line, alive at the same time. Isaiah 41:4 declares that the Almighty God calls the generations from the beginning, that is, from the beginning of the seed line that eventually brings them forth.

558. Generation Prophetics—A professional nabiim (plural of nabi—the Hebrew word for the prophet), a calling that specializes in the destiny of future generations with their words. The prophet who visited King Jeroboam at the altar of Bethel in 1 Kings 13:1–12 is one example of generation prophetics. The prophet's message stressed the Lord's displeasure with Jeroboam's counter-religious concoctions and promised they would be overturned by a king who would be named Josiah. The prophet, not long after this assignment, was killed on the road by a lion that mauled him to death. Whatever he may have done before this task was assigned him, the prophet's most significant work for the Lord was to speak into existence the coming of the righteous king who would restore godly worship to the land. That word took generations to come to pass, but it did happen according to the word of the prophet. Generation prophetics then speaks directly to the posterity of the prophet's contemporaries above all else, and the prophet's high intuitive, interpretative, and visionary abilities serve this purpose. Jacob's most significant prophecies fit this category in the closing chapters of Genesis (see chapter 49). He spoke prophecies over his sons that governed their lives all the way to the end of time. Jeremiah prophesied the

coming of King Cyrus who would authorize the rebuilding of God's land. He even financed it due to a covenant encounter with the Almighty God. The details of this encounter open the book of Ezra. Isaiah spoke Cyrus' birth and rise to the throne of Persia into existence in Isaiah 45:1–5. In every era of humanity, creation prophecies are embedded in the word of the Lord for the times, seasons, and posterity of every generation. Generational prophetics serve this purpose: to keep humanity moving along its predestined path and assure that the eternal word of the Lord comes to pass in their times. Matthew 24:34; Judges 3:2. See also Isaiah 30:8.

559. Generation Spirit—The term given to demonic forces that consider themselves possessors of a family's line. These pass along from generation to generation until a higher power dispossesses them. Refer to John 9:1 to see that the idea of generation spirit's afflictions devolving was common in Jesus' time. There is a generation whose impulse planting, temperament, and mentality are promoted by the era prevailing at the time it lives. The vast majority of what inspires them is by the ancestral spirits.

560. Generic—The shared nondistinctive qualities of a class or group that isolate it. These distinguishing qualities are acquired from its birth (or inception) and designate it as a specific kind among others like it.

561. Giant—A draconic symbol. A sign of the brutish, awkward, and dense. 2 Samuel 21:16; Job 16:14.

562. Gift of Prophecy—The Romans 12:6 gift of the Holy Spirit given to preordained individuals that emphasizes preaching over prediction or prophesying, and lacks the enforcing, actuating, invoking power of the official prophet. A "forth-telling" preacher is what this gift is generally referring to.

563. Gifting Versus Operation—In the sphere of the prophetic, the distinctions between these two is of fundamental importance. Frequently people are said to have a prophetic gifting while the Bible more often uses the term operation. The difference between the two is a matter of expression over deliberate exertion. Prophetic operations (pneumatikos, or prophetic pneumatics) involve "applying prophetic skill to divine and human issues to accomplish predetermined results in this world." See Pneumatics.

Prophetic giftings speaks to the endowment of a person with the capacity to exhibit prophetic aptitudes. Under circumstances of spiritual impress they can utter a predictive word at the unction of the Lord. Saul's ability to prophesy,

however wicked and perverse he behaved, is one example. On the other hand, a prophetic operation is a functional appropriation and exercise of the prophetic from God's creation resources. The gift may present itself intermittently at the behest of the gifted but until the person enters the sphere of the prophetic as an agent of the office, power and competence are wanting in their prophetic expressions. The gifted must be educated, trained, tried, and refined before they can hope to operate their gift, prophetic or not, as a skill. Without that training and pruning, the best the prophetically gifted can provide is sporadic brilliance with consistently dull prophetic outcomes. They repeatedly fall short of the prophetic span they need or are called upon to reach.

This distinction is important to the question of why and how some prophets are multi-tasked and others are simply prophesiers. While Samuel the prophet no doubt exhibited a strong prophetic gift as a testimony to his call, it was not until his training was complete that what he did naturally became what he was to do skillfully. Once the shift of power that merged the priestly with the prophetic succeeded, Samuel's apparent ability to prophesy was elevated to the office of the prophet with the other major features of prophetic service besides, those of leader, judge, and militarist. See Gift of Prophecy.

564. Gifts of the Spirit—A native endowment or talent granted by God to facilitate one's call to work or ministry. These are found in Romans 12:1–8 and include prophecy, which is really more inspired preaching that may include some element of revelatory insight but is often without the strong predictive features of the official prophet's spontaneous utterances from the mouth of the Lord. In addition, other aspects of the prophet's mantle are absent as well. The prophecy gifting often lacks the actuating, invoking, and mobilizing power of their prophecies that the official exercises routinely. Compare Agabus, Elisha, Elijah, Moses, and many others throughout the Bible. Often erroneously confused with or used interchangeably with the manifestation of the Spirit as discussed in 1 Corinthians 12:3–9.

565. Girdle—A belt or waistband signifying reproduction, preparedness; a readiness to perform or fulfill, complete for action or duty. Also means a carrier of weapons, provisions, and resources. Ephesians 6:14 talks about God's girdle of truth.

566. Globe—An orb or circular object symbolizing world dominion, absolute authority. It is a power symbol that dates back to the Roman Empire. Globes also symbolize truth, fame and fortune, abundance, and justice. In addition, it

represents the omnipresence of God. The orb is also a sign of a halo. Leviticus 21:12.

567. Glory—The term for the apparent presence, accompanying power, and brilliance manifested by the appearance of a deity or divine spirit. The presence of the Lord God, His Son, or His Holy Spirit. Glory was more than a brilliant appearance. It also indicated a witness of the favor and grace of the Lord. It was a sign of His pleasure and acceptance of the offerings and praise of the gathered worshippers. The Hebrew word for glory is kabod or kavod. The Greek word is doxa, from which we get our term doxology. Glory includes, in addition to its radiance, honor, prestige, power, and blessing. According to all definitions of glory, its purpose is to make and establish one as a "heavy weight" in spiritual matters. The presence of God's glory brings automatic increase in every area because earthly wealth and prosperity have their origin in the spiritual world. Glory is an automatic deposit of the anointing. See Anointing.

568. Glove—The hand of an executive, a symbol of manual power and skill. A sign of a performance pledge, positive reaction, and go. White gloves mean purity. A gloveless right hand indicates sovereignty or superiority.

569. Goad—A stick with a pointed end used to poke, prod, and prick a work animal into action. Symbolically serves the same purpose for Christ. Goads were used in ancient Near Eastern countries by teachers to encourage learning. Thus, they came to be synonymous with diligent learning, expert instruction, and a skillful teacher. Judges 3:31; 1 Samuel 13:21; Acts 9:5 and 26:14.

570. Goat—A common symbol of virility, potency, lust, and cunning. The goat is a destructive presence when appearing in prophetic circumstances and manifests male savagery and despotism. Goats were a Hebrew sign of lewdness and an object of bestial sexual practices. These were standard among the Mendesian cult. As a demonic symbol, the goat signifies cruelty, brutality, perversity, and the sinner. The animal of the sin offering.

571. God—The Creator, with His Son Jesus, and the Holy Spirit. Genesis 1:26; Acts 17:29; Romans 1:20; Colossians 2:9.

572. Goddess—Female deities worshipped in and by ancient and early civilizations for their believed powers of fertility. Worship forms included prostitution, orgies, homosexuality, and transvestitism. Isis, Ishtar, Venus, Astarte, and Ashtoreth were all major cultic deities of these ancient practices. Generally speaking, in any culture where occultism rises, goddess revivals rise

with it. When these two movements permeate a culture, the same ancient homosexual fetishes that dominated and plagued the ancient worlds reappear with ominous tenacity.

573. Goddess Movement—A term that describes the rise and proliferation of the belief in female deity as creatress. Periodically throughout history there has been an ongoing struggle between the reality of a male over a female creator. The movement invariably lends itself to a concurrent rise in lesbianism where the goddess assumes the attributes of a male deity in an effort to present an image of omnideific power. Goddess movements assert their supremacy on the basis of an ancient belief that women were gods because they produced life. The childbirth process witnessed by early unenlightened civilizations caused them to see women as special because babies came from them, being woefully darkened to the truth of Creator God, that seeds precede fruit rather than the other way around. They celebrate the obvious over the imperceptible—women over men. Darkened by sin and reliant upon what they could see, touch, taste, smell, or feel, these people mistook the fruit of the womb as the lone source and origin of life. They never saw the seed as the cause and so gave credence and power to the woman's womb over the unseen male sperm.

574. Goddess Religions—Worship and veneration of female deities over the male as creatresses. Goddess religions observed and promoted feminine fertility symbols and credited female deities with the powers and elements of creation that produced their annual harvests. See Goddess and Goddess Movement.

575. Godhead—The three Persons sharing Creator Sovereignty over creation. Expressly stated in Scripture three times. See Acts 17:29; Romans 1:20; Colossians 2:9. Peter uses the Greek term for the Godhead three times in his writings. Also see 2 Peter 1:3–4, for the first reference is to the Godhead proper. The last references speak to the New Creation saint as the offspring of the Godhead through salvation. The term is given to the triune personage of Creator God as the Father, His Co-Creator the Son, and Equal Creator the Holy Spirit.

576. Gods—Idols worshipped by the unenlightened and the doomed.

577. Gold—An element that symbolizes the refinement of the spirit; royalty and transcendence. Gold is representative of the spirit. Opulent wealth and spiritual power.

578. Golden Calf—Ancient object of Eastern worship, usually a bull. For a goddess, it was a cow. Worshipped with fertility rites and orgies.

579. Gomorrah—Literally Amorah in Hebrew. The word is rooted in their word amar and means the merchandisers, slave traders, and tyrannical manipulators.

580. Gothic—A) A Germanic reference. B) Spiritually and symbolically representative of mythology, the uncouth, and the barbarous. Gothic in prophetic accompaniments point to the desolate, macabre, and violent in manifestation. As with any era encountered prophetically, names of nations, countries, and time periods should be viewed in connection with the spiritual forces that permeated the age. C) A work of fiction that promotes and inspires the tasteless and is devoid of elegance; barbarians.

581. Governor—The chief financial, administrative, and military officers of a state, territory, or province. The governor in ancient times was in charge of imperial and royal properties, collecting taxes, and paying the military. They also handled the local troops which today would be known as the police. Other words for governor under the Greco-Roman era were prefect and procurator. The basic understanding of the term was “one who rules a territory or subordinate land by delegated authority.”

Governors were also called chieftains and lawgivers. Other governor terms used in Scripture are mashal for ruler, and nasi for prince, deputy, and lieutenant. Governor generals were, as the term implies, military governors to establish that governors frequently doubled as warriors. Governors were found in every sphere of humanity that required leadership, protection, and administration. Thus, there were secular, political, military, and religious governors. The Jews had what was common to them the “governor of the nation.” Consistent with this organization, the Lord prophesies through Micah (5:2) that Jesus would come as the “Governor of God’s people.” In this sense He is the Governor Ruler of the New Creation nation Peter identified in 1 Peter 2:9.

In the New Testament, the word for governor, as meant here and in our Micah reference, is hegeomai. It is what would today be comprehended as a hegemon (see explanation). The Old Testament counterpart of this term is mashal, also described. See also Matthew 2:6. By academic definition a governor is one that governs by exercising authority over an area or group. As an elected or appointed official, a governor is ruler, chief executive, or nominal head of a political unit such as a state, city-state, or military province. An institution or organization’s managing director and customarily principal officer. A member of a group that directs or controls an institution or society.

582. Government—The organized body of officers, activities, and entities that operate a country by managing and administrating its affairs, ruling over its realm, and legislating its behavior, conduct, and liberties. In the Bible, which is useful for prophetic understanding, government as used in Matthew 2:6 refers to empire and expresses the idea of a ruler's dominion. It is designated by the word kuriotes which means supreme authority, mastery, ruler, and dominion. The work kuriotes is closely aligned with the Hebrew word sarah for prevail, princely power, and ruler of a principality.

583. Green—The color of "go." Green was considered in ancient times to be the color of the prophet and indicative of divine activity. It is linked to wealth and prosperity, as well as spiritual well-being and prophetic operation. Also refer to emerald green.

584. Grey—Spiritual dullness. A Hebrew appellation of the sages or the elders; for to them, gray indicated wisdom because of the elderly's hair changing to this color.

585. Guardian—One who watches over another protectively and safeguards his or her welfare and well-being.

586. Guide—Popular in New Age and other occultic genre, guide is the word given to impostor spirits who manifest themselves to people (especially the grieving, the embattled, and the confused) as helpers to get them through the affairs of this life and position them prominently in the next. These demon spirits represent themselves as obliging agents of the spirit world who, for reasons of feigned generosity, are assigned to their charges to give them access to the invisible world and its resources. They enable people's spiritual exercise of creation's supernatural powers and wisdom in this world. Usually called spirit guides, these unclean spirits in the Bible appear in a life at a very vulnerable time and offer their services as crisis relief on the pretext of divine intervention. In young ones, they can appear as imaginary friends the youngster welcomes and befriends as an answer to loneliness, rejection, abuse, or insecurity.

Generally fallen angels, these guides wield their otherworldly powers through the humans they ally with and based on something akin to a covenant. They so meld themselves with their people's personality that after several years it is difficult to know which one is which. Practitioners of necromancy, shamanism, astral progression, and OBE (out-of-body experiences) all perform with the aid of a guide. Wizards and sorcerers likewise operate by the same power sources. As a matter of course, guides gain entry into people's lives that are called to

operate creation’s dark powers through an ancestral lineage or a familiar spirit—with the emphasis placed on familiar. In such cases, a familial authority figure has either promised a particular seed from their heritage or merely served as an unwitting conduit to the spirit’s migration down the family’s line. Reference John 8:44; Luke 11:24; Revelation 18:2. Also see 1 Samuel 16:12–16, 18:10, and 19:9; Acts 19:15–16.

587. Gun—The god of iron and war. It is the same as the African iron deity, FON.

H

Habakkuk to Hypnos

588. Habakkuk—A minor prophet of the Chaldean period that served somewhere between 655 and 600 B.C., perhaps under kings Manasseh and/or Jehoiakim. He indulged in a frustrated harangue with God regarding the Lord's decreed destruction of His people. His ranting ended with Habakkuk seeking refuge in his prophetic ward (station) to hear God's response. His doing so says much about the nature and conditions of prophets' latitude with God. Although Habakkuk's outburst could have been sternly judged, and perhaps would have been if it had been someone else demanding answers of God in such a manner, because the prophet is the Lord's mouthpiece, Habakkuk's frustration may well have mirrored God's. Nonetheless, his good sense to return to his prophetic station to learn God's response shows a keen appreciation of his limits with God. Reverently, Habakkuk demonstrates his awareness of acceptable behavior before the Lord, even under the duress of severe prophecy.

589. Hades—One of the biblical designations of hell, the others being Tartarus, Gehenna, and the Abyss. The ultimate disposition of all after death penalties is the Lake of Fire.

590. Haggai—The beginning of the post-exilic prophets during Darius's reign, Haggai conducted a very short prophetic career in 520 B.C. He was quite old when he entered the Lord's service. As a prophet with a priestly mind, he was sent to inspire God's people to rebuild Jerusalem's temple and initiate His restoration of the Holy Land to its rightful people. His prophecies ended with strong encouragement because initial attempts at obeying God's request were met with violent resistance from the powers occupying the territory. The people then reacted by abandoning the project and turning their attentions to themselves and their personal pursuits, building their homes and families, and laying only the foundation of the Lord's house. Haggai chided them for their indolence and fear and moved them to take up the venture anew, this time to complete it. His ministry was paired with Zechariah, a much younger prophet, and together the prophetic team prophesied the project's completion over a four-year period. It was finished about 516 B.C. Haggai's ministry also commenced the restoration of Jerusalem's monarchy with Zerubbabel. The prophet stressed the links

between the temple's restoration and the people's proper worship, acceptable rituals, and corresponding prosperity.

591. Hair—Hair was extremely important in ancient times, as it has been up to now, and spoke many things to early civilizations. Prophetically, hair says much about what the subject or object of a dream or vision intends. To start, the hair's color is important. See Color Symbolism, addressed elsewhere. Where hair was observed disclosed a wide range of applications. Hair on the head meant something different than hair on the feet, hands, or legs for example. Chest hair said something that facial hair did not. In prophetic contexts, hoary, gray hair speaks to old age, and on a younger person exceptional wisdom. Gray hair, seen as reflective of old age on a young person, makes a spiritual statement as to their wisdom and intelligence (even if merely a potential) in relation to their years. White hair speaks to glory and imports a corresponding elevation in status or rise to eldership in church or consultative leadership in a secular calling. It is a statement of a divine achievement, tried and seasoned wisdom, and prefigures an associated promotion as a result.

The Lord Jesus revealed Himself in the Revelation with white hair, signifying His eternally changed status from the Son of Man that John knew to the forever-triumphant God in flesh. His appearance to John mirrors the prophet Daniel's vision of the Ancient of Days, where the Almighty sought to convey His sovereign existence since the beginning of time. Since old age was not the object of what Daniel saw, antiquity must have been. The Creator, it is understood, cannot age because aging is a sign of the curse He imposed on humanity's fall. Jesus' appearing to John looking just like His Father is significant as the Son of Man, too, is reflected as being the glorified, ageless, triumphant, and eternal offspring of God the Creator. Throughout the Bible, the color white has been symbolic of victory, righteousness, and the triumph of truth.

Hair on the face has different meanings entirely. Generally speaking, biblical times saw them as representing meekness and might. Hair standing on edge signifies fright and shock. See Job 4:15.

592. Hairy Garments—Garments are often designated mantles in Scripture, and are constantly spotlighted in the Bible. What a person wore, especially as professional attire, informed people of the work he did and what he could be patronized for in business or service. Divine service garments were doubly important, as they were the means of identifying a deity's servants for its worshippers. The garments helped them envision what their god was like, and

helped them understand the nature and scope of transformation the deity made in the lives of the wearers as chosen representatives in the flesh. See Spiritual Attire and Mantle.

Animal skins worn for their hair spoke of more than a covering. Usually they commemorated a triumph over struggle, and initiation to public service where arduous ministrations were connoted. A servant wearing a hairy garment indicated much about the god he or she served. The messages delivered reflected the mind of that god and correlates with the very nature of the prophetic. Camel hair voiced what Bible people readily understood about the prophets. They were distant desert dwellers who appeared on the scene in times of duress or change to communicate what the god had been saying to them during their wilderness season. Camels, whose hair was often worn, were multipurpose animals easily adapted to a rough life. They are constructed to serve and provide under the most severe circumstances. They are carriers, suppliers, burden bearers, and producers at once. Camels easily adapt to the austere, brutal desert and have amazing ability to turn within for survival rations. They are excellent storage and retrieval creatures, which again, perfectly designate the prophet's calling and conduct.

Camels are pictured as being fussy, temperamental, and obstinate, even dangerous, when not handled properly. Once more, this clearly speaks to the prophet. All of this taken together helps an understanding of the value of the prophet's field attire. Camel's hair, such as that which Elijah and John the Baptist wore, refers to the frequently hard and bristling message prophets often speak. Such references in prophetic context seek to demonstrate the rough and primitive pressure prophets bring to bear on their audiences. Processed camel's hair, such as that made into coats, equate to fine wool and thus signify wealth and prosperity. Symbolically, it envisages sophistication. Goat's hair, because of its hard-to-penetrate exterior, was well suited as a water-repellant tent cloth. Certain kinds of animal hairs were used as pillow stuffing.

593. Halloween—October 31, a satanic holiday for the intermingling of occultic agents and demonic spirits. Samhain comes from the Gaelic word. Those who celebrate it seek to exalt profanity, uncleanness, and witchcraft. It is a high offering day for witches, sorcerers, and occultists of all kinds. The time falls at a seasonal harvest time.

594. Hall—A large meeting room for celebrations, judgment, or public assembly.

595. Hallway—The length of hallways are indicators of the duration of one's

journey from one end to another. The period of time assigned their transition journey. Lighting speaks to the degree and nature of revelation one receives along the way. Colored lighting should be observed, as these tell the sort of light one may expect along the way. The width of the hallway gives insight on the space available for maneuvering as one walks. The construction of the hallway is important in assessing the nature, style, and composition of the course of travel. Its flooring indicates the foundation upon which the walk will be made. Whether it is a revelation or prediction may be ascertained by what happens upon entering and exiting the hallway. The time can be judged from these as well as by what leads one to the hallway and what one does upon completing the journey. See Corridor.

596. Halo—A ring, spiritually considered a crown, encircling the head of a saint, deity, or one of his or her messengers or ministers. According to Job 29:3, the halo over God's servants' heads equates to the lamp of God covering them. It is indicative of His glory empowering them.

597. Ham—Grandson of Noah and progenitor of the Canaanite peoples who were responsible for a major part of the occultic practices and rituals devolved to us today. These got their institutionalization from Nimrod.

598. Hammer—A symbol to exemplify creative and destructive power of one in sovereign authority. An actuating and productive implement of the prophetic word according to the prophet Jeremiah.

599. Hammurabi (or Hammurapi)—The famous king of Babylon who united the Akkadians and the Amorites after conquest into one powerful nation. This king is celebrated for developing one of the most prudent codes of law in the then known world. Often, his work is associated with Moses' decalogue. However, closer scrutiny of the two works shows Hammurabi to lack any of the righteousness elements that provided preservation and redemption for the Jewish people. Hammurabi thought to instill peace, fairness, and justice in his territories irrespective of the religions they practiced or the rituals they used to do so.

Moses, on the other hand, was inspired by the Creator to write what would sanctify his nation to the Most High God and keep them in harmony with the covenant of their God. Secularism and justice among them was secondary. God knew the spiritual forces that ruled this sphere and what they needed and promoted to seduce and destroy the people of earth. The Israelites' observance of the Ten Commandment was to exempt them from the devils and demons lawful right to harm, enslave, and destroy them. It was termed a covenant for these

reasons. As long as Yahweh's people confined themselves to the terms and conditions of their covenant, they could not be visited by the same evil spirits the other nations were subject to. None of these factors influenced Hammurabi's writings. He merely sought to establish law and order in his land and minimize the criminal activity that threatened to destroy it. Issues like adultery and idolatry never figured into his code, nor were they ever meant to.

600. Hanani—A palace seer who served and rebuked King Asa for allying with the king of Syria. His name means "Yahweh's gracious gift."

601. Hananiah—A false prophet who confronted Jeremiah in open session by giving a false prophecy to rival the word of doom spoken by him. Jehovah showed which word was true by slaying the false prophet, according to the prophecy of Jeremiah, who retaliated at the man's physical assault on his person. See Jeremiah 28. Hananiah's death was a direct result of his breach with Jeremiah, the true prophet's covenant, which is to say, Hananiah taught rebellion against the Lord.

602. Hand—An instrument of work, service, and spirituality; ministry activities that fulfill the word and will of God. See Finger. Hosea 12:10.

603. Hand of the Lord—The hand of the Lord upon the prophet is mentioned frequently in the Bible. It is a term that the prophets coined to express the weighty burden of prophecy that exhibited itself as a press upon the shoulders, upper back, or about the neck. Other prophetic sensations felt in the region of the belly were bitterness, effervescence, or burning in the chest. These sensations would be classified more as the massa prophetic burden.

604. Harlot—A) A sexually immoral woman. B) A young woman engaging in premarital sex, or a married woman committing adultery. In either case, the idea of appeasing a deity is at the heart of the word and its practices. In most instances in early times, the setting for harlotry was a sanctuary or religious worship site. A harlot differs from a prostitute in that money does not necessarily need to change hands for the harlot's performance. With the prostitute, the exchange of money for the service is required before the woman may perform, as her services constituted her income and that of the temple she served. Harlots were often rewarded with gifts, treasures, and other valuables as opposed to the outright monetary compensation of the prostitute.

The Greek word for the harlot is porne. It defines illicit sexual intercourse, adultery, fornication, homosexuality, lesbianism, bestiality, and incest. In short,

the central notion is that copulation of any kind for any reason is urged for the appeasement of some fertility image or deity. So entrenched was this custom in ancient cultures that the Babylonians required every female attend their goddess' temple once to prostitute themselves in the goddess' honor. Young girls of the Ishtar cult were to surrender their virginity in the temple to give the goddess their first fruits before they could marry. Men of this cult were not allowed to marry virgins, because their virginity belonged to the temple deity and was to be offered to the priest as a sacrifice first. The earlier a youngster's virginity was taken, the better, and so the practice lent itself well to pedophilia and other forms of child abuse. Proponents of harlotry deify the reproductive organs, and seek to participate in orgies as part of their rituals. Canaanite sanctuaries were giant brothels for these purposes. Polytheistic societies legalized harlotry under the heading of religion. Nahum 3:4 specifically ties it all to national witchcraft or sorcery.

605. Harp—Instrument of celestial music produced by heavenly choirs.

606. Harvest—A time to reap what has been sown during seedtime. A time of severing or separation to resemble the fruit of the ground being severed from its roots as harvest. Visions of severed branches and boughs also reflect harvest time.

607. Hathor—Egyptian goddess of shepherds. Depicted with a woman's head and a cow's body.

608. Hawk—Symbolic of a stalker. The hawk, too, is a predatory bird.

609. Hazon—Hebrew word for prophetic vision.

610. Head—Head symbolism in the Bible and the ancient world was quite important. It was cultural to relate anything that had power derived from or associated with wisdom, control, and authority to the head. Strong's Concordance essentially defines the head symbolically as "first, chief, principal, highest, and authoritative." As the center of imaginative thoughts, the head was, and still is, considered the control center that distributes decisions to the body to execute. Vitally, the head, housing the brain, serves as the intelligence processor of the human being. In figurative contexts, the head is the ruler, the governor if you will, of anything: the body, an organization, or an operation. Allegorically, the head covered refers to protection or anonymity; uncovered it means exposure or disclosure. The head intact speaks to the object or subject in question being in control, the head in disarray indicates disorder, a scattered authority. A bald head

according to Bible symbology indicates the object or subject to which the prophetic dream or vision is attached is ashamed or shameful. When Scripture makes such comments about the head and baldness, it is talking about the deliberate act of shaving one's head for spiritual, practical, or ritualistic reasons. Frequently, priests of pagan gods required their servants to be bald in order to serve them so their exterior head could reflect images the deity might transmit. Regardless of the reason—natural or intentional—baldness from the perspective of the Almighty is not His ideal. Therefore, He required His priests to wear caps so that their natural baldness over time would not present itself to Him in their years of service.

611. Headdress—Biblically speaking, a headdress is more than a head covering that protects from the elements, although that may be what is meant when seen in dreams or visions. Spiritually, headdresses represent authority or affirmation by the authority that installed one into service. Headgear in general since time immemorial has been tied to culture. Warmth and protection aside, priests wore them to show their station and relationship to the god they served. Kings wear them to designate the reach and power of their kingdom. See Crown. Warriors wear headdresses to reflect their sovereigns, to sometimes frighten their opponents, and to distinguish rank and authority figures among the troops. Professionals wear them for all or any one of these reasons. Types of headdresses include caps, hats, hoods, turbans, crowns, and wigs.

612. Headless—In prophetic concepts, the appearance of a headless person means loss of power, loss of authority. It also speaks to the unstable, flighty, and foolish. In relation to businesses and organizations, to be headless indicates an absence of literal or quality leadership and thus prone to takeover or curses. In the churches of the Lord Jesus Christ, the headless vision appears as abandonment, rebellion, or judgment. He decries, for instance, sheep left without a shepherd. See Numbers 27:17; 2 Chronicles 18:16; 1 Kings 22:17; Matthew 9:36; Mark 6:34. These all show the tragedy, according to God, of flocks being headless.

613. Headship—A term that describes the council of leaders over a body or organization. Generally, more than one leader is meant when the term is used, for it is nearly synonymous with council.

614. Heart—The seat of human emotion, affections, desire, love, and feelings of all kinds. The heart is the origination or center of true thoughts, ideas, desires, and the human will. Jesus taught us that the heart was the seat of all that

eventually becomes our behavior, conduct, and attitude. See Matthew 15:19 and His parables of the seed, the sower, and the Word in the gospels. According to what our Savior said in these parables, the product of human life and its experiences stem from the heart. The heart is not only the seat of emotions, it is the place where inner judgments, morality, and courage are conceived and formulated for behavior and conduct. The heart is the core of all human emotions. The heart is also the sunlight of the body because it is the body's light source. Salvation impacts the heart where the love of God is shed abroad. Lastly, in spiritual and religious matters, the heart was thought of as the temple seat of one's god. It is this premise that led the writer of Hebrews 13:9–10 to comprehend and describe the heart as the worshipper's altar. Look also at Jeremiah 17:1.

615. Hecate—A goddess who was venerated as the supplier of witches. Hecate was worshipped as the daughter of Perses and Asteria, who presides over sorcery potions, witch enchantments, and conjuration of spirits with mystical knowledge. Identified with Diana, Luna, and Proserpina. Symbolized as a female triad joined with the moon goddess Luna, the huntress and fertility goddess Diana, and Proserpina, fire goddess of the underworld. Witches, with a sacrificial black lamb and a dog, worshipped this goddess.

616. Hedge—Prophetically, a spherical guardrail surrounding anyone. One's hedge may also be thought of as a wall of protection, defense, or siege of destruction. Its purpose is to shut in and restrain, as well as to keep unauthorized forces out. Actually, everyone's life has a hedge; not all of them are hedges of protection. Hedges are built up and sustained by the deity one worships. Creator God assigns them all. However, His sustenance of the hedge requires compliance with the conduct of His spiritual kingdom. This is because they are the very things the Lord built to sustain His worlds. It is very important that people learn all they can about the rule, precepts, and wisdom of God's spiritual kingdom. If not, an individual may still maintain a deficient or bankrupt hedge even though they may be doing all they know to be right. Proverbs 9:10–11 stresses the importance of excelling in the knowledge of God to build up and fortify a hedge.

Many things go into fortifying, sustaining, and building up a hedge. To start, submission to His will, obedience to His word, and living according to His way of life are the basics. The obvious things of righteousness, mercy, truth, integrity, morality, and holiness head the top of the list. With these are tithing (see definition), worshipping the Lord as God, sacrificial service and giving (especially in times of need), and godly communing with Christ and His saints.

Faith works wonders in the personal economy of one's hedge because it is how one will trust God and comply with all the spiritual requirements. Being connected with a genuine and credible prophet is another. See Ezekiel 13:5 and 2 Chronicles 20:20; both passages underscore this function of the prophet. Job 1:10; Proverbs 15:19; Ecclesiastes 10:8; Isaiah 5:5; Ezekiel 22:30; Hosea 2:6; Mark 12:1. See Broken Hedge.

617. Hedge of Protection—A) The invisible yet powerful shelter and defensive wall the Lord builds around His people. It is mentioned in Isaiah 22:8 (nkjv). Angels, prosperity, wealth, prayer warriors and intercession, prophetic words and prophecy, property and provisions, as well as good relationships all contribute to a potent hedge. The story of Job and the removal of his hedge for divine testing is the most extensive biblical example of this. See Satan's words to God in Job 1:10. With these are the ministers of the church of Jesus Christ, especially the fivefold, with particular emphasis on the pastor. They too make up the believer's hedge of protection. Good, righteous, and upright conduct, sowing and reaping, and a pure, forgiving heart increases it more. The guardian angels over one's life and those God dispatches at critical times in people's lives are an essential feature of the hedge of protection. See Hedge for more guidance. The angels of 2 Kings 6:17 reflect the spiritual hedge of protection surrounding the prophet Elisha. Also, Joshua 5:14–15 gives the reference to the Commander of the Lord of Hosts' army. To show another factor in the Lord's building or fortifying a hedge, see Genesis 19:1 for Abraham and Lot and the Scriptures referring to the angels who tended to the needs of Jacob and Jesus ascending and descending upon them during their appointed service to the Lord. These are good examples of spiritual hedge elements.

When a person comes into Christ, the angels who guard and keep him change, along with the nature of the hedge put around him. This is important because should the new convert not build and sustain his New Creation hedge it will appear as if he or she were spiritually bankrupt, see definition. Sometimes in the beginning of a new convert's life with Christ, the experience of spiritual bankruptcy may appear because the person has spent little time and resources on their spiritual existence in relation to their carnal pursuits. This circumstance explains why redemption can be initially brutal on some people upon conversion, especially upon those who are called to do great and mighty things for God in His kingdom. See Psalm 78:49 and 89:38–40; Jeremiah 11:15; Numbers 14:9, along with Jeremiah 5:31. B) The description of the powers and provisions of the spirit that God assigns to people to see that the enemy has

hardly any access to them or their possession. The destroyer, no matter how he tries, cannot come near their dwelling. The spirit of Psalm 91 expresses this most effectively. Also Ezekiel 13:5.

618. Hedge of Thorns—Meaning crises, problems, and the cares of the world. According to the Lord Jesus Christ, such hedges mean a person is encamped by troubles and calamity in life. Such a hedge can be self-erected by people who are lazy, irresponsible, and generally ineffective in life. Ecclesiastes 10:8; Proverbs 15:19.

619. Hegemon—The Greek equivalent of what we would call a principalic ruler. A term that defines gubernatorial rule that supremely applies to Christ, according to Matthew 2:6. Throughout its New Testament usage, the word hegemon was translated as “governor.”

620. Hegemone—An old Greek word for a queen or a woman in sovereign power.

621. Hegemony—The provincial territory of a great king or ruler with military, judicial, and gubernatorial authority. Hebrews 13 applies the term to the rulers of the New Testament church and its leaders and shepherds.

622. Helios—Greek god of light.

623. Hell—The word for the infernal resting place of dead humans and doomed angels. Deuteronomy 32:22 identifies it as the place where God puts His burning anger so as not to destroy the earth before its time. The Bible teaches that hell is deep, has levels (the lowest hell), and is vulnerable to its Creator God. Hell is accessed only through death, where only the soul can enter. It has a guardian and angels who transport doomed souls there. Hell’s neighbor is Abaddon, the wandering destroyer who spends his time deceiving and seducing people into deserving it. Christ says it is fiery, the place of the doomed, the cursed of God which the Creator prepared as a place for the devil and his angels. See Matthew 25:41. Isaiah 14:9 agrees with this description. The Hebrew word for it is sheol. Hell, from all passages addressing it, is the place of God’s waste, anger, and destruction. It houses and contains these in anticipation of the devil’s fall and humanity’s exercise of its free will to reject His redemption from sin.

624. Hell Hound—The companion of Hecate, the death goddess who guides souls to hell. Dogs were sacrificed to her.

625. Helmet—Spiritual thoughts or control deliberately exercised over one’s

thoughts. The power of the invisible to protect in battle. An object that guards the head in warfare.

626. Heman—A prophet in 1 Chronicles 16:41–42 who served during David's era. Heman was a prophet by way of psalmism and the music ministry of the sanctuary. He had a staff of priestly musicians who praised God in song and in music. He was also called the king's seer. Refer to 1 Chronicles 25:1–8.

627. Hen—Symbolic of a female necromancer. Also a suffocating and fussy mother.

628. Hera—See Juno.

629. Hercules—A famous herald in Greek mythology who was born of an adulterous queen who gave birth to fraternal twins, one to her lover Zeus and the other to her husband. His human and divine nativity gave Hercules powers in both worlds, making him a hero to humanity (at least to those of his culture) and a thorn to the spirits and beings that preceded him.

630. Heresy—The most damnable tactic of heresy is its fruit. The Bible says that no lie is of the truth and all unrighteousness is sin. Heresy sidesteps these two premises by presenting a little truth couched in a great deal of bland deception. Essentially, heresy is a delusional doctrinal opinion chosen as a basis for one's course of conduct, and to publicly propagate. God perceives heresy as an act of aggression launched by deceived and unsettled souls. It aims to frustrate the common faith of believers and to subvert the efforts of genuine ministers of the gospel of Jesus Christ. The heretic favors error and refuses to be dissuaded from a personal self-willed response to questions concerning biblically orthodox Christianity. In Galatians 5:20, heresy is presented as commensurate with sedition, a form of treason. Heresy is hairsplitting, hypocritical doctrine that declares and peddles the opposite of what Scripture truth reveals and intends. It is a doctrine from man, for man, to man that completely ignores and drives the Lord's veracity into disrepute. Ultimately, its achievement is that the Gentiles blaspheme the Lord's name (Romans 2:24).

Being a product of the self-will, heresy seeks to promote itself by overthrowing established truth. Its strategies include a redefinition of previously defined doctrine and its vernacular. It concocts privately developed procedures for applying its new dogma, as the heretic devotes himself completely to spreading the errant doctrine. Heresy intends to aggravate, destroy, divide, and ultimately convert followers to a nonplussed, yet purported easier Christianity

where suffering is scorned and comfort and convenience are peddled. So vague are its delusions that the kernel of truth it portrays initially overshadows the lies. The prophet Jeremiah's words best describe God's view of heresy. Jeremiah 23:30 reads, "Therefore, behold I am against the prophets, saith the Lord, that steal my words every one from his neighbour." This enigmatic statement says much about heresy and its path. Its dogma comprises the stolen words of the Lord that are taught as new revelation of divine truth. The objective is to attack and destabilize biblical Christianity and scuttle the scriptural life and modes of Christ, as exhorted in 1 John 2:6.

Those stolen (and perverted) words, being spiritual in nature, appear as mysteries revealed. Because they come from the Lord God, they seem eternal even though heresy is itself no more than a supernatural attempt to usurp the living God in people's lives. Heresy shows itself as an alternative to truth's rigidity. It is an invitational doctrine that seeks to soothe, making it quite akin to soothsaying, and comfort people so they evade repentance and undermine holiness.

In respect to heresy, it clashes with specific immutable elements of Bible doctrine that should remain untouched. They include: God's righteousness, His truth (God cannot lie, because it is impossible for Him to do so), His judgments and statutes (which are to bring life), God's holiness and sanctification from the world; the motive for all He does for creation, His love. These standard features of divine truth characterize God the Father's fundamental traits. In regard to God the Son, Jesus Christ, His immutables extend to: repentance (a primary condition for entrance into His kingdom), salvation via the New Birth, sanctification from dead works by His truth (John 17:17; Hebrews 6:1–2), and the indwelling Holy Spirit with powerful demonstrations of His word in deed and truth (1 Corinthians 4:20; 1 Thessalonians 1:5). Of course holiness is the capstone of them all. With Jesus, all these are predicated upon His disciples loving His Father and Himself equally and expressing that love supernaturally in the earth and among themselves. And then there is the Holy Spirit, Creator God's last heretical acid test.

The Bible places enormous emphasis on the work and fruit of the Holy Spirit in people's lives based on Ephesians 5:9–10. The presence of the Godhead in a spirit means to lay down eternal foundational truths that extract sin and carnality from the soul and prepare people to live in eternity. Twenty-one of the distinct elements of the Holy Spirit's manifestations beyond those of 1 Corinthians 12:7–11, are: 1) the Spirit of God; 2) the Spirit of the Lord; 3) the Spirit of your

Father; 4) the spirit of wisdom and understanding; 5) the spirit of judgment; 6) the spirit of burning; 7) the spirit of counsel and might; 8) the spirit of knowledge; 9) the spirit of the fear of the Lord; 10) the spirit of grace; 11) the spirit of truth; 12) the spirit of holiness; 13) the spirit of life; 14) the spirit of Jesus Christ; 15) the spirit of adoption; 16) the spirit of meekness; 17) the spirit of liberty; 18) the spirit of revelation; 19) the spirit of glory; 20) the spirit of salvation and redemption; 21) the spirit of prophecy.

Doctrinal revelations to unfold during the purchased person's journey on earth must line up with Scripture and be interpreted and applied according to the twenty-one objective outcomes. To promote a truth that ignores or diminishes holiness is heresy. To promote a liberty that perverts sanctification and holiness is heresy. Salvation without repentance, the Holy Spirit just cannot condone or perform. For Him to do so is to sidestep redemption's number one criteria, the new birth. To propagate a wisdom that removes the fear of the Lord is heretical. To preach a universal redemption that disregards people's free will and obligation to choose to be saved by Jesus Christ and indwelt by His Holy Spirit is heresy. To downplay God's justice and righteousness with His grace, love, and mercy is heresy.

Prophets impelled to investigate and evaluate heresy must study a teaching material's intended effect and expressions thoroughly. They must examine how the doctrine will proceed when observed in a believer's life. How a questionable teaching that clashes with established truth manifests in action, and what it produces when infecting others, is critical to prophetic inquiry and should be anticipated. While it may be difficult to incisively judge all the nouveau doctrine that arises from time to time, one good process of elimination is to assess how its fruit lines up with the Spirit of God. The ultimate fruit of sound doctrine is righteousness that leads to holiness (2 Corinthians 9:10; Philippians 1:11), which is so often overlooked. Other fruits are repentance (Matthew 3:8) and the fruit of the Spirit (Romans 8:23). Although it is always good to know the etymological meanings of certain terms, especially one like heresy, in the end it is the fruit of a word and its work that gives the most accurate analyses. Gamaliel, in Acts 5:34–39, gives the best response. Heresy should be refuted, but when it persists his is the only good counsel with which we are left. Time reveals truth.

631. Heretic—A teacher of heresies, an agent of false doctrine and unorthodoxy.

632. Hermes—Also known as Mercury, this celestial deity was the god of

commerce, science, and craft. He was also a messenger herald of the Greek pantheon. Acts 14:12.

633. Heroism—A modernized form of ancestral worship.

634. Hierarchy—A power structure. Among its many synonyms, this word also includes ministry. In relation to its ministry application, hierarchy speaks to the infrastructure of government that undergirds the New Testament church. It defines the regime of the organization, its lines of authority and responsibility, and the bureaucracy that administrates its rules. Hierarchy includes jurisdictional lines and the governing plan.

635. Hierarchy, Ecclesiastical—In the New Testament church of the Lord Jesus Christ, its hierarchy is mainly delineated in two passages of Scripture. They are Ephesians 4:11, which concentrates primarily on the regime that governs, and 1 Corinthians 12:28–29. In the latter passage, a meticulous structure as ordained by the Lord through the apostle Paul defines for His church the hierarchy it is to supervene. The legitimacy of this order is seen in the opening phrase of the passage: “The Lord has set these in the church.” The word for set is a cardinal term supported by distinct ordinal sequences.

Meanings for the term denote the ideas of establishment, ordination, appointment, fixed, and placed. The model described not only declares what the Lord decreed as His church’s hierarchy, but ranks its positions and dispensations in the order in which He wants them to appear and govern:

•First, apostles

•Second, prophets

•Third, teachers

•Next, miracles

•Then, gifts of healings

•Helps

•Governments

•Diversities of tongues

Paul’s model is ordered in accordance with the way the church comes into existence, attracts its following, and sustains itself through meeting the needs of

those saved. The apostle as the specially commissioned one starts the process. Afterward, the prophet comes along to support the work with the now word of God and enlightened spiritual education.

From the ministry of the teacher emerges the one to catechize the body now formed because of the apostle's work. Having called a mass out of the world of sin and death, it is logical to see that healing is required. After all, the people have existed in the world with a host of uncleanness, maladies, and corruption lingering upon them. Having made the converts strong in the faith and settled in the household of God, the business of building and sustaining the ministry begins.

Putting the Lord's people to work in His kingdom is vital if they are to become and remain rooted and grounded in Him. Thus enters the ministry of helps. An increasing flock needs management to alleviate chaos and rebellion. Consequently, governments become the next order of business. From there the ministry of the supernatural takes hold and diversities of tongues enters.

The model is not only organized, it is relevant. From the initiatives of the apostle—which are strategic, priestly, and militaristic—to the actual installation of the King's military force of spiritual warriors, the church He left to flourish on earth is provided for.

636. Hierarchy of Human Makeup—Prophetic skill is enriched by knowledge, and since it is a ministry of people, to and for people on their Maker's behalf, knowledge of humanity is crucial to its effectiveness. The Bible repeatedly discusses how God made people. It also addresses why He made people and the different parts of their makeup. Hierarchy plays a great role in those discussions as the Lord stresses the affects of the spirit over the soul, the soul over the flesh, and the heart's will over the head's intellect. In creation everything has a hierarchy of design. With the human being it is the same. How people learn, react to life's circumstances, and surrender to God is all a matter of their makeup as affected by their experiences.

The spirit is the most dominant of the three, the soul and body being constructed to submit to it. Its power is ultimately absolute. It is made like its Creator and so performs and functions similarly. See 1 Corinthians 2:10–12. The soul is the bridge. It connects the body and the spirit so that the will of the three are balanced and equally distributed. The body is the slave. It serves as the last in line, the point of contact to the physical world. The body expresses outwardly what the other two spheres have determined inwardly. The heart is the repository

that receives and dispenses via thoughts and will what the soul desires and the body craves to perform. The spirit, once renewed to God, becomes a slave to the long-standing dominance of the other two, the soul and the body, until it is matured by His word. It seems to have the least say after salvation, when once it held dominant authority. As the spirit is renewed, per Ephesians 4:23, Romans 12:2 happens and eventually what the new man (another word for the spirit) decrees the other members will agree to and perform.

The soul is revealed as the seat of the human being in contrast to the spirit, which is presented in Scripture as being the divine part. Romans 2:9; Psalm 16:10; Matthew 10:28; Acts 2:27, 31. It would seem from this distinction that souls were created differently from spirits to enable their animation in the earthly realm. The spirit conversely was made to inhabit God's celestial realms, which makes the revelation of Matthew 25:41 clearer. The devil and his angels' obvious eviction from heaven confined them to what the Lord established as His lower worlds, hell being the lowest of the two based on Deuteronomy 32:22. Thus their presence in the lower realms of creation coincides with their banishment from the celestial heavens to the terrains of earth. Humanity's origin in the same mid-lower realms receives God's invitation to press to earn the right to ascend into the highest by the spirit. The role of the soul to inhabit the earth is to prepare people to reside in heaven, God's first choice for them. See also Isaiah 57:16 and 43:7; Job 32:8; Genesis 1:27.

637. Hieroglyphs—Ancient writing form using phonograms and logograms arranged in horizontal and vertical lines.

638. Hierscopy—The official work of ancient pagan priests of Greece and Rome whereby they sought and supplied omens by studying the severed parts of a sacrificial animal. The organs most studied were the heart, kidneys, liver, and gall bladder. Deformities, abnormalities, veins, and tissue formation were all thought to be omen signs.

639. Hierus—A Greek term for a sacred official, a priest. The term underscores the servant's worshipful character and official duties to his or her deity. This is a New Testament word used in the accounts of the Lord's ministry in the gospels.

640. High Places—Hilltops where pagan gods were worshipped. Samuel took Saul to his prophet's high place to commune with him about his call to be Israel's first king. Also in Habakkuk 3 the term is used again to designate the sphere of authority, power, and ministry where a servant of God is placed for

duty. 1 Samuel 9:13; Psalm 18:33; 2 Samuel 22:34; Habakkuk 3:19.

641. High Priest—The highest office of temple ministers who are responsible for sacrifices, offerings, and votive gifts to appease the Lord.

642. Hills—Centers of pagan and nomadic worship. Generally, hills were the worship centers of lower or subordinate deities. Mountains were the site of a celestial god's worship.

643. Hindu Trinity—The Asiatic triad of the Hindus adopted also by the Buddhists comprised of Brahma, the creator god; Vishnu, the preserving god; and Shiva, the destroyer. These are in addition to a host of other deities over the earth, its elements, nature, and the skies, as well as the underworld.

644. Hinduism—An Indo-Asian religion based on replacing nature worship with human deification; a concept held by the ancient Egyptians. By absorbing the teachings of their masters, adherents of Hinduism become human replicas or the embodiment of their faith's deities; an achievement considered as total enlightenment. Contrary to traditional faiths, Hindus are cooperatives with their deities in their spiritual development. They have as much to do with their spiritual success by good works as the god they strive to conform to or become. When it comes to religion, Hindus—and Buddhists—do not see themselves as necessarily truckling slaves of their gods, as primitive peoples did. Instead, they are free agents and somewhat compeers in the co-transformational process of transitioning from earthly to divine beings.

The Hindu pantheon is but a reinvested Aryan version of the old Asiatic-Indo-European religions that predate it. Though claiming to be atypical, the religion is no more than a revival of the fecundity cults of antiquity where the mother goddess (earth) is worshipped with a pantheon of other deities now called devas or devi. The recurring themes of previous myths are espoused to justify belief in astral, terrestrial, and subterranean gods. As with their primitive counterparts, the other detrimental features of their religion are brought forward as well, such as intoxicating drinks to remove inhibitions and hallucinogens to facilitate phantasm. Of course, godhood is ascribed to the powers of their intoxicants and he is called Soma.

Moreover the motif of prophetic symbols and divinatory objects persist with spiritual import placed upon the worshipper's connection and communion with the gods, further carryovers from antiquity. Taking the forms of nature's phenomenon, the elements, and animal creatures, Hindu deities are shrouded in

the mysticism that typify so many archaic ancestral religions. Priests and ministers don ceremonial masks and costumes in worship to give the impression of transforming into the deity's image. Ceremonies involving human slaughter, fiery immolation pits, and violent rituals for bloodletting are executed to appease the deities in rituals expressed as divine battles, conquests, and tributes acted out by human agents on divinities' behalf. Also consistent with their early polytheistic predecessors are the divine wars and fertility myths used to explain the male dominance and female subordination characteristic of Asian lands. The male god holds a condescending view of the goddesses, consort or not, that stems from his position as creator and head, and hers as the feet, so to speak. See Buddhism.

645. Holiness—A) The state of being consecrated and sanctified to God from sin. B) The law of God's temple. Holiness from God's perspective is uncontaminated and incapable of being contaminated by anything outside itself, hence Jesus' parable of Matthew 15:11, 20 and Mark 7:20. God's holiness speaks to holism with all parts well, healthy, and operating in perfect synergy with the others uninterrupted and unimpeded. It is holiness in conduct that springs from holy thoughts, emotions, desires, and determination. It is a willful holiness that resolutely exists to produce and perform what is right, recognize and shun what is not, and impart the power and excelling virtues of both to those around. This is more than sanctification or consecration. It is the grounds upon which both can be accomplished and biblical redemption is exhibited.

646. Holy—The state of being dedicated and devoted to God by being separated from sin.

647. Home—Symbolic of acceptance (or rejection and disapproval in negative circumstances), safety, and security. Warmth, relaxation, and harmony. A place of familiarity and a refuge.

648. Homosexuality—An observance of ancient pagan fertility rites where persons of the same sex copulate in worship of the old spirits that required fecundity offerings. The Bible calls male homosexuality sodomy, because that is what the fertility gods of primarily eunuch and prostituting men submitted to in supplying sexual favors for the ancient rulers, worshippers, and the deities they served. Being without a normal female sex organ, the sex act is completed rectally. It is the necessary mode of this completion that Creator God condemns because it mixes the male seed, which is to bring life, with fecal waste and thus death prevails. The condemnation is more than God's resistance to the freewill

agency of humans to choose alternative sexual outlets. It is also abominable because of the mingling of human excrement, a classic ritual practice for the gods of the dead. That is the issue.

Beyond being unwholesome, the act as seen by the Lord is unclean because that is what its union with waste brings about. In addition, most Mesopotamian religions required fertility copulation in honor of the union of the god or goddess with the worshipper. Female homosexuality is not especially labeled by Creator God, as the absence of seed implantation, but rather categorizes it as a vain act of women who are simply dishonoring their bodies. They are condemned for mimicking their male counterparts and submitting to sexual perversion under the inspired auspices of a deity. Historically, homosexuality flourishes whenever antiquitous pagan spirits are revived and their worship forms reinstated. Peculiarly, they track with occultism, witchcraft, sorcery, and magic. In addition to these is astrology, where the worship of the heavenly bodies further provokes such perversion. The celestial archons of creation (see Fallen Angels), being male and spirit, explains homosexuality clearly.

When one adds to these the requirement for sexual copulation and the worship of these doomed deities, the logical outgrowth of men with men seems inevitable. What is to be seen from the homosexual and sexual discussions in this book is that sex is a spiritual event and appears to be tied to the celebration and worship of one’s god. See Goddess, Sappho, and Lesbos.

649. Hood—A type of head covering and headdress, hoods in prophetic experiences speak to secrecy and concealment. They are worn by those who wish to hide from their audiences and remain reclusive while they are in public settings. Hoods as customary garments of mystics generally indicate a rejection of the light of truth, gospel truth. While hoods protect from sunlight and the elements, in religious contexts, they are worn to appeal to their followers as something mysterious and therefore unattainable by ordinary humans. Mystic and ascetic religions are likely to require hoods. They also mark achievement or initiation. See Mask.

650. Horn—An object that symbolizes force, strength, virility, and combat. A warrior’s and ruler’s insignia. It was used as an instrument to call to arms and as a battle sound (Joshua 6:5). For its application of strength, see 1 Samuel 2:1. As a sign of elevation anointment, see 1 Samuel 2:10 and 16:1. The horn was used to sound the alarm. As a symbol of royal status and authority, see Psalm 132:17–18 where the horn was connected to the crown of David. The word for crown is

nezer, explained under Anointing Oil.

651. Horoscope—A term for the written product of astrological readings.

652. Horse—A) An animal symbolizing power, war, and swiftness. B) A symbol of the Lord's supernatural patrol of the earth and its policing, according to Zechariah 6. C) Horses were also seen as the transportation vehicles of the gods, especially when they were adorned with wings. The horses of judgment and agony described in Revelation 9 illustrates this point. The same passage presents horses as supernatural battle symbols. D) A white horse, prophetically, stands for victory and purity. It was also a symbol of the rains that brought about agricultural abundance and prosperity through the harvest. E) The black horse symbolized drought and famine that leads to death. Jeremiah 51:21; Amos 2:15; Zechariah 1:8, 9:10, 10:3, and 12:4. Also Revelation 6:2, 4 and 19:11, 19–21.

653. Horseman—Spiritually, horsemen signified messengers of judgment, supernatural patrol, and battle. See Isaiah 22:6–9. Review the Zechariah 1–3 references.

654. Horse's Mane—Glory of thunder. The adornment of power especially that of the neck. Symbol of swift movement and strength. See Job 39:19. Important to the prophetic, as many early religions and popular styles embrace long, flowing hair for this reason. Warriors and militants often grew their hair long as a symbol of prowess, unorthodox authority, and spiritual symbolism.

655. Horus—The Egyptian god believed to embody the Pharaohs. Horus was a sun deity from whom the Pharaohs were convinced they received their wisdom because the gods of kings were seen as their father, which is the reason they were transmuted, they believed, from human to divine. He was a falcon-headed god with a human body.

656. Hosea—The first of the twelve minor prophets in the Old Testament. He was a contemporary of a junior prophet, Micah, serving from 770–725 B.C. As a prophet to the Northern Kingdom, Hosea served under King Jeroboam. His is an intriguing mantle that called for him to marry a harlot, fall helplessly in love with her, and suffer numerous heartbreaks to fulfill his prophetic calling. God chose Hosea to partake of His own experience as the mistreated Husband of chronically unfaithful Israel. In order to enable Hosea's understanding of the words to best describe His pain, the Lord compelled the prophet to enter and live a life where he would feel firsthand what Israel's God felt every day. When Hosea's children were born, he named them after the conditions and ordeals that

the Lord experienced. The two, the prophet and his God, shared the bittersweet agony of being inescapably in love with a spouse who could never faithfully return that love, and whom they could never abandon. Hosea discharged his ministry concurrent with Isaiah and Micah.

657. House—A dwelling place, abode, tabernacle, or tent. A shelter, residence, or secure setting. A symbol of acquisition, prosperity, possession, and accomplishment. A center of family activity. Spiritually, a family line, dynasty, or nation.

658. House, Strange—Thrust into unfamiliar surroundings. Forced to accommodate change or move to new environment.

659. House Prophet—A term for a prophet who serves in a local church as its spiritual watchman, guardian, and covering. He or she may also be assigned to a ministry without a church for the same purpose. The concept comes from the ancient prophets who served in temples, palaces, and courts. They were staff officials who gave counsel on religious matters, regal issues, and judicial decisions on behalf of the gods of their land or the one that inaugurated its rulers. Israel had such institutions that functioned in the same manner, except their only God was Yahweh. Jeremiah 5:31, chapter 23, and 29:8–9 are examples.

660. Hozeh—Another word for the Hebrew word chozeh, for the seer prophet. See Chozeh.

661. Hu—The Egyptian god of taste.

662. Huldah—A prophetess in Judah who prophesied to King Josiah the downfall of the nation after his service. Huldah was believed to have had a prophetic community where she trained and shepherded prophets, much like Samuel had in his time. 2 Kings 22:14; 2 Chronicles 34:22.

663. Human Sacrifice—The slaughter and dismemberment of a person to appease one’s god. The immolated human’s remains were offered to the gods as their food. Their eating the dead victim was considered the only acceptable divine nourishment of which the blood, containing the life of all flesh, was the richest. Another idea behind human sacrifices was to offer the severed parts of the human body to a deity in exchange for the life-giving power of the god. Sacrifices in general were rites that preceded communion with the god so served.

In the New Testament era, such a sacrifice could be accomplished on the character, emotions, thanksgiving, praise, or reputation of the victim. Leviticus

18:21; 2 Kings 16:3 and 23:10; Jeremiah 32:35; Ezekiel 20:26.

664. Humanist—A modern term for the reign of the flesh and soulish over the spiritual, and for the exaltation of the earth and its pursuits over the heavenly. In a humanist era, destiny is the first thing to be lost among its adherents (which has its place in the spheres of Creator God). Humanist contentions maintain that people are their own gods, thereby the makers and masters of their own destiny. It is a breeding ground for atheism and the cause of every throwback to ancient worship forms and the influx of spiritual forces that supply and inspire them.

Humanist eras foster creature independence of the Creator, self-deification, and a strictly autonomous existence without accountability to anything not touched or tasted by the intellect and the five senses.

665. Hungan—Voodoo priest as opposed to priestess.

666. Hypnos—Ancient god of sleep. Also called Sommus.

I

Icon to Israel

667. Icon—An image crafted by humans to symbolize or be reminiscent of something cherished, worshipped, or observed as a deity. A small-scale model of a life-size object.

668. Iddo—A scribal seer who served kings Solomon, Rehoboam, and Abijah. The name means “festal.”

669. Idol—An object, being, creature, or place worshipped, trusted, and relied on as a god. Ideals, concepts, doctrines, and beliefs of a religious nature invented or concocted in the psyche of the worshipper can also be contrived as idols.

670. Idolatry—Worship of another god or of objects, symbols, people, accomplishments, concepts, and ideals considered superior to that of the worshipper. Devotion and veneration given to representations of the same. Obeisance and subservience paid to a deity or objects and places governed by a false god.

671. Ifa—A geomantic form of divination where sand lines and other earth markings are interpreted for fortune-telling and predicting the future, irrespective of fortunes. Blended with voodoo Santeria, the religion bases its divinatory techniques on pine nuts, wood dust, and a divining shaman priest. The idea is to get the distant disinterested creator who abandoned his handiwork and hid in heaven to listen and answer life’s questions. Invoking the absent creator by way of mediating spirits and wrestling with a trickster god is how this religion gains its divinatory information. Ifa is practiced in North and West Africa by the Yorubas.

672. Illusion—An abnormal image or concept of actualities presented to the natural mind, often perverse in nature.

673. Image—A pictorial representation of something else; may be two- or three-dimensional.

674. Immortality—The state of being alive forever. Eternal, imperishable. Immortality was symbolized by precious stones that shimmered and radiated

brilliant auras. Words like light, brilliance, and radiance were all used to signify its difficult-to-illustrate concept. Gold, a spiritual metal, signified presence and luminance of the spirit over the soul; it is also symbolic of the immortal. Another substance that indicated immortality was enamel because of its shimmering state. Anything enameled in a prophetic experience points to immortality. See Eternal and Everlasting.

675. Inanna—Another name for the pagan goddess Ishtar.

676. Inaugurate—A) The ceremony that officially installs an individual in an office; usually thought to be united with the god of the office, position, or land in question. B) To augur into office. C) To take omens from bird flights, lightning paths, or abnormal birth deformities to tell the future or obtain the wisdom of one to be installed in office as a king, a priest, or a military officer or public leader. D) To consult a deity by these means. E) To consecrate or sanctify a place or position that begins its service to a deity and/or its land. F) To divine (soothsaying, fortune-telling) by means of augury, to foretell the success or failure of a venture or military campaign. G) To install one in service based on augury signs.

677. Incantation—Words of a spell uttered by one seeking to assault or manipulate the life, well-being, or prosperity of another. See Spell.

678. Incense—Fragrance ascending in smoke of a religious rite. Incense was used as the perfume of offerings and sacrifices. It fumigated the sanctuary of the slaughtered animals, the odors accompanying their death, and the smell of blood they left behind. The rising smoke was thought to connect the earth with heaven in worship to forge a bond between the human worshipper and his or her god. Incense formed a cloud that came to symbolize the manifestation of the divine presence known as glory and the accompanying powers that attended the manifestation. Incense, when smoking, formed a cloud in the worship area that signified the presence of the spiritual citizens.

It was the appearance of the presence and the demonstration of power that comforted the worshipper and said their sacrifices and offerings were accepted. Incense was made of scented wood and burned as a pleasing smell that delighted one’s god. In addition, incense served as a meditation aid that is akin to the popular aromatherapy used today. Revelation 8:4 discloses that incense was really received in heaven as the prayers of the saints. Luke 1:10.

679. Incubation—Abiding in a temple in order to receive divine oracles,

cleansing, and empowerment for services. This was mainly required of the holy place's ruler or priest. The ancient rite was observed by early religions and their civilizations. Newcomers to the faith or to the service of the god were assigned to isolated and often underground places to meet the god of the religion. In more developed cultures the assignment places included the temple of the God. The idea was that the isolation, which constituted the rites of initiation, would serve to fully consecrate the novice or promoted servant to the god's ministry. Incubation was often accomplished in caves, deserts, or on high mountain clefts if the call was to a high position. In many cases, intoxicants were prescribed, along with fasting, to provoke visions and hopefully visitations from the god or his or her lower spirits. The genuine purpose of the incubation was to breed the spirit, wisdom, and orientations of the deity in the one so selected.

David typified this practice by being compelled by the Lord God to dwell in the cave of Adullam. Priests, kings, and most notably, prophets were regularly forced to spend time in caves in particular, seeking the face of the deity and being transformed to his or her essence and assuming their positions of power and authority. Joshua complied with this exalted spiritual requirement when he went into the tabernacle during Moses' day and did not depart from it until he had absorbed all the Lord wanted to put upon him for future service. When Jehovah's priests were consecrated to their office, each had to spend seven days in the temple before the Lord to assume their office. Review Leviticus 8:33–35. See Prophetic Incubation.

680. Incubation Experience—The season of an initiation for elevation just before one assumes their position ordained by God. Experientially, it emulates the classic incubation requisites of creation. One has entered it when he or she suddenly and inexplicably feels detached, alienated, and isolated from the once familiar and secure. The incubation experience of prophets is often quite drastic and severe. Upon arriving at the point of their training and preparation for their divine calling, the initiates can encounter radical lifestyle shifts and abruptly severed or strained relationships or professional occupations. Without apparent reason, they become, like Christ, driven into the wildernesses of life where they are constantly facing and fighting with savagery, danger, deprivation, and brutality.

Once well-liked and sought out, the prophetic initiates are sometimes violently rejected and expelled from every promotional and popular sphere of their former existence. Without warning, they can be jobless, homeless, and friendless, compelled to turn to the Lord alone to learn of Him and His ways in

new and shocking dimensions. The reactions of such people are sparked by His forced tutelage and serve to educate the up-and-coming prophet on the issues of life and the world the Lord is treating through his or her mantle. The period of the incubation is determined by the extent of wisdom to be imparted to the learner and the degree of time it takes to internalize the lessons sufficiently enough to accurately employ and apply them for God's human and earthly assignments. Historically, the number seven has been attached to the timing of incubations, that is, seven days, weeks, months, or years. The reason for the number seven has to do with the spiritual forces, authorities, and agencies assigned to the entirety of God's creation spheres. Each one's input and instruction are included in the training period.

Since there are seven spirits ever present before the throne of God (see Seven Spirits Before the Throne of God), it stands to reason that the number represents the sum of what He deems to be essential spiritual wisdom and practical exposure to what must be confronted and handled in ministry. Thus seven is more than an earthly number, or one by which the timing of creation is calculated; it is also an eternal number that can never be ignored. It is recorded throughout the history of spiritual knowledge that, in accordance with these spirits, there are seven archons (ruling powers and principalities) over creation. David, Jesus, Joshua, Samuel (in Eli's temple), and many others were compelled to a ministry incubation experience before being entrusted with the reins of their leadership.

681. Induct—To summon and install into a service, organization, or group for the purposes of work, duty, or official delegation.

682. Initiate—Rites, customs, and practices that induct one into a service, society, or group as a member. To orient and indoctrinate to the rules, laws, and customs of the group or organization.

683. Initiation—Mock dramatic acts that symbolize or prefigure the rite of passage that allows a person entry into an organization or group. Generally, initiation rites exemplify the mock death of one's old self to allow a rebirth into the new self, completely aligned with the others of the group. Initiation rites often demand rigorous trials and strenuous training.

684. Inscribed—Written upon or within.

685. Institutional Prophet—A prophet, usually a nabi, who served a sanctuary, a palace, or a temple in ancient times. Today, such an individual would be

considered a house prophet.

686. Intercession—Intervening on another's behalf by interposing oneself between two parties and their difficulties or crises, usually by prayer but also by means of aid, arbitration, or mediation.

687. Interactive Prophetics—Occupied with professional prophetics ministry. Prophet activities involve the lives and circumstances of those they cover prophetically. This interaction involves prayer and intercession, prophesying, counsel, deliverance, and wisdom teaching.

688. Internal Equipment—God's inner spiritual supplies of the supernatural that readies a minister for service and empowers him or her to perform.

689. Interpretation—Explaining difficult thoughts, teachings, or information in terms that hearers can easily understand. Making the vague and cryptic clear. Defining what a message sender actually meant or intended by the message sent.

690. Intestines—A symbol of the emotional center of human beings. The seat of fear, courage, and terror. Intestine imagery refers to the move of the bowels by compassion, mercy, or prophetic germination. Ezekiel 3:3; Habakkuk 3:16; Revelation 10:9–10 (for prophetic germination).

691. Intoxication—An ancient rite of communion with spirits that foster spiritual possession. Deliberately making oneself out of control of one's faculties. The surrender of one's will and ration to another force, usually an agent of darkness.

692. Iron—One of the elements that represent immutability and rigid strength.

693. Invest—To clothe with attire symbolizing one's rank, power, and authority as an official and thus grant power and authority to control.

694. Invoke—To call or summon to help, or support with the appeal or voice of one authorized to put into effect or operation.

695. Iris—The name means rainbow. This goddess was credited with the power of the rainbow and its use in warfare. Her name means one who speaks, utters, or calls. She is also credited with what we would call the rhema word today. Iris was venerated as the ancient inspiration behind female prophets. Genesis 9:13; Revelation 4:3 and 10:1.

696. Isaiah—The first of the Old Testament's major prophets responsible for

leaving extensive complex literature behind. Isaiah's name means "Savior Lord" or "Jah (The Lord) has saved." It designates the prophetic bent of his mantle, that of prophesying and igniting the Lord's salvation.

Serving in the seventh century B.C., Isaiah's political and royal prophetic assignment covered four Judean kings. He was considered to be of royal descent, which could account for his easy access to the upper echelon of his society. During Isaiah's approximately forty years of service, he prophesied to kings Uzziah, Jotham, Ahaz, and Hezekiah, carrying out a quite impressive career. His genealogy and upbringing no doubt prepared him for his call to handle the breadth of military, political, social, royal, and religious tasks assigned by the Lord.

As a contemporary of Amos, Hosea, and Micah, three significant minor prophets, Isaiah's ministry ran the full gambit of prophetics. The eighth chapter of his prophecy indicates that he even had a prophetic school where his disciples were privy to the extraordinary revelations and wisdom God dispensed to him. His prophetic duties encompassed those of a statesman, ambassador, healer, leader, divine scribe, and royal functionary in God's service. He is famous for writing the longest of the prophetic discourses. His book contains sixty-six chapters, as many chapters as there are books of the Bible, which is why his is considered a mini-Bible in itself. The work addresses all the elements of Scripture from Genesis to Revelation in some form or another. Some scholars argue that Isaiah did not personally produce all the content in his book. However, with his having a prophetic school, it is quite likely that his students recorded and retained them for an appointed time, later compiled his writings, predictive and historical, and appended them to his existing, a practice common between mentoring prophets and their prodigies. Isaiah's prophetic mantle was lyrical and rhythmic, two effective tools of prophecy meant to override the high resistance of intellectual listeners. Not surprising, with his scope of prophetic application, Isaiah is dubbed a messianic prophet whose later writings foresee and foretell Christ's coming, world evangelism, the Holy Spirit's Pentecostal outpouring, and the Messiah's ultimate rule over the world.

697. Ishtar—Babylonian fertility goddess whose religion was birthed by the revolt of Nimrod, along with that of Murduk, his deified name.

698. Ishtar Cult—The ancient Babylonian cult worshipped the goddess Ishtar. Her many vile requirements included having young girls dress immodestly and gather on her temple steps to wait for passersby. Ishtar cults go way back to

ancient Babylonia, where they were founded. The Sumerians inculcated the worship in their society. Since then, it has been passed down under many names and forms, integrated into worship of succeeding generations along the way. When strangers and other males came to the temple to worship, the young women competed to be the one with whom the man chose to have sex. This was a cultural requirement that served as a sort of rite of passage for females seeking to be accepted in their communities. The main purpose was the loss of their virginity. The custom of the day was that a man could not marry a virgin since all virgins automatically belonged to the temple priests.

The girls had to serve their time in Ishtar's temple before being qualified for marriage. The young women who the men kept refusing the ceremonial rite of sex were stigmatized and branded as undesirable. The story of Eli's sons fornicating with women in Yahweh's temple was imitative of this profane sacrifice to the fertility goddess.

699. Isis—Egyptian fertility goddess, wife of Osiris. Isis was a counterpart of the Greco-Roman Astarte.

700. Islam—From Arabic meaning "submission to God" comes the name of a world religion founded by the prophet Muhammad in sixth century A.D. It is based on the Bible's Judeo-Christian faith, from which Muhammad extracted his religion. Both these faiths, plus a multitude of pagan deities, were popular during his time. Although he acknowledged the Bible's famed Jewish and messianic prophets, Muhammad simply saw them as forerunners of himself, the last prophet to ever speak for the one true god, whom he called Allah.

Born in fifth century A.D., Muhammad grew up in Mecca's polytheistic culture. His fortunate marriage to a wealthy widow catapulted him to wealth and prominence. Nonetheless, Mecca's religious syncretism motivated him to search for the true god, and so resorting to a cave (see Cave of Incubation), Muhammad went to meet his god. Eventually, he had a supernatural apparition where the angel Gabriel, who prophesied John the Baptist to the Zacharias and Jesus Christ to the virgin Mary, supposedly came and taught him the name Allah, telling him to recite it as the name of the only true god in his new religion. Gabriel gave him a black stone to signify his founding of a new faith, and instructed him on Islam's five pillars, their "way of life." From his angel, the prophet received what was to become Islam's sacred book, the Quran (recitation), whose verses are translated from Arabic as signs.

Immediately converted by his divine encounter, Muhammad set out to teach

his new doctrine and convert his idolatrous countrymen who rejected him and drove him out of Mecca. He ended up in what he renamed Medina, the prophet's city, and discipling numerous followers, marshaled an army strong enough to force Islam on his world. This he did after returning to his homeland to wage holy war, a jihad. He successfully stamped out polytheism and made his world an Islamic state where only one god, Allah, was worshipped. To resolutely sever ties with its pagan roots, Muhammad changed the region's calendar to a lunar one, establishing Islam as a martial and lunar religion. He marked his success as the beginning of the Muslim calendar used today. This new religion would promote good will and force people to be generous to one another, especially to the poor.

After his death, Muhammed's new religion underwent several splits where new branches were formed by followers choosing their leaders from his cofounders. The new branches are called the Sunnis, the Shiites, and the Sufis. The last one is the most expressive and mystic of them all. Believing in angels, Satan, demons, and Muhammed's near transformation into a deity, Islam takes its legitimacy from Abraham's firstborn, Ishmael. In addition, they venerate Adam, who they believe Abraham built a temple to, and Ishmael's mother, the Egyptian Hagar. The Islamic way of life is based on what it calls its five pillars, symbolized by a woman's hand, that of Muhammed's daughter Khadijah. It is called "the hand of Fatima," her other name. The pillars are regulations imposed on all Muslims that they must do to observe their faith and obey Allah. They must acknowledge that there is no god but Allah, and declare that Muhammad is his only prophet. Muslims must pray five times per day, facing Mecca, fast once per year at Ramadan, give alms to the poor, and make at least one pilgrimage to Mecca in a lifetime.

In addition to its sacred book, Islam has a sacred symbol that is, ironically, that of a lunar goddess. The same symbol has been adopted by idolatrous Christians as the symbol of the virgin Mary. See Solar/Lunar Gods and Goddesses, Star and Crescent, and Mother Goddess.

Islam's only inference in the Bible is found in the Lord's prophecy to Abraham's first son, Ishmael, by a slave woman. Genesis 25:12–16 establishes Ishmael's place in Abraham's line. However, Genesis 17:20–22 introduces it. Ishmael will be blessed because he is the seed of Abraham, but the perpetual global blessings assigned to Abraham's seed go to Isaac, the object of God's promises made to his father. Ishmael is Abraham's heir, but Isaac inherits the world, for Romans 4:13 says that Abraham was made heir of the world by its

Creator because he was free born. As a wife, Sarah was also included in the prophecy (Genesis 17:15–16). Sarah's particular physiological makeup alone would produce God's ordained nations and kings in the world (verse 16 nkjv: "And she shall be a mother of nations; kings of peoples shall be from her.") To Hagar no such promise was ever made. Thus, the children of her son Ishmael, though precious because they are from Abraham, are not children of promise but of slavery (in the spiritual sense).

Nevertheless, it is upon this premise that the prophet Muhammad founded his religion. Having a sort of awakening, he evidently discovered he and his people's destiny in the account of Abraham's conversion to the one true God that motivated him to abandon his native Chaldean polytheism. Consequently, Muhammed's religious practices attributed to Abraham were adopted from, and blended with, the Mosaic Law and portions of Christianity. Moses' law appealed because of its hygienic benefits, and collectively the two give us what today is called Islam. Although Islam is touted as one of the world's three monotheistic religions, it remains paganistic in that its god Allah was not Abraham's God. Muhammad may have been or desired to become monotheistic, as the Jews and Christians who know the one true God, but Allah as that one does not exist. Abraham's God is not the god of Islam's founding prophet and could not have been because the religion was born after Christ, whose seed birthed the last race of humans to ever be born on the earth. See Matthew 1:17; John 3:3–8; 2 Corinthians 5:17; Galatians 6:15. Under this principle, Islam and subsequent religions were left with only two choices for existing; to be a Christian faith or to revive an ancient polytheistic one. Islam's religious symbol of the lunar goddess Ishtar, the star and crescent, alludes to the possibility that it sprang from the latter. Accounts of how the symbol was adopted by Muslims say that it was taken from the moon goddess Diana who is a martial deity. The star and crescent appeared in the heavens during a great battle where Islamic states were under attack. Seeing the sign, one of its military leaders took it as a token from Allah that they would win the war, and fare well because of their beliefs.

All religions—pagan, ancient, monotheistic, polytheistic, and supernatural—recount a spiritual nativity where their god approached their human father and/or mother to announce the god's new life had been injected into the progenitor's sperm. This did happen with Ishmael's seed, but Allah is not the god who did it. It was done by the Jews' Yahweh. Therefore, it can be said that Islam is monotheistic, but it is the only pagan monotheistic religion. Its universal symbolism coming from a lunar goddess further takes its roots away from

monotheism, as religions with this symbol were decidedly polytheistic and fertility based.

For a religion to be valid in a numinous sense according to the laws of creation and eternity, there must be the meeting of its founder with the god of its progeny, for whom and with whose seed, the deity through the founder will populate the earth. The purpose is simple and, according to 2 Corinthians 6:18; Hebrews 2:10; John 8:44, traditional. The god's spirit seizes the founder's seed (Luke 1:55; Romans 9:8–9; Galatians 3:16, 29; Hebrews 11:18) to be reproduced in those born from the founder's relationship and union with the deity (see Genesis 18:19). Such a meeting, typically forged by sacrificial offerings, creates a covenant ratified by blood. Both Judaism and Christianity, as monotheistic religions, can boast that their inception complied with the laws of divine naturalization. Read the Genesis account of Abraham's adoption by the Almighty, paying particular attention to chapter 15. Review also Hebrews 2:16 and Revelation 12:17 in view of Genesis 3:15, and the repeated references to the New Creation believer in Jesus Christ as adopted into the Creator's family line. Ephesians 3:15 expressly says this. All these passages make John 1:12–13 clearer to understand. From what is written about the birth of this third monotheistic religion, none of those things happened. Muhammad merely reports an angelic visitation that gave him an understanding of who and what Abraham was to his people, so he adopted his forefather's religion but assigned it to another god, refusing the true God of his forefather. The people of his line however, already existed and the covenantal sign of circumcision imposed on Abraham was already a custom for his seed. Refer to 1 John 3:9.

What Islam's prophet Muhammad apparently received was an explanation meant to fulfill God Almighty's promise to Abraham with Ishmael's seed, "he too shall become a mighty nation and twelve princes shall come from him" (Genesis 17:20; see also Genesis 25:16). Finally, the prophecy that included Sarah as Abraham's wife was neither duplicated nor initiated with Hagar, Ishmael's mother, although Islam celebrates her. The angel of the Lord that blessed Ishmael after he and his mother were sent away by Abraham totally ignores her role in bringing him into existence. She provided a womb for a very great man who was to father two great nations, but that entitled her to no more divine privilege than that of maternal recognition. See Israel, Star and Crescent, and Solar/Lunar Gods and Goddess.

701. Israel—A) The name of the Most High's national country. B) The name for the twelve tribes born from Jacob, son of Isaac, who was the firstborn of

Abraham and Sarah in their old age. Jacob, whose original name means "supplanter," was renamed after a strenuous battle with the angel of God assigned to his success and eventual rise to power and acclaim. Jacob, by way of his two wives and their two maids, fathered twelve sons and one daughter, Dinah. The name Israel means "prince of God" according to Genesis 32:28 and "God prevailed." In Genesis 35:10, it is established custom for the day that the progenitor's god gave them a covenant name. Any time a deity seized a human for his or her use and intended for that use to be perpetual, the name of the one chosen was changed to break their ties and identity with their previous life and family and to forge the person into the lineage of the god that called them and presumably gave them life. The name Israel comes from the Hebrew sarah, which means "to prevail as a prince, one who has the power of the prince." It conveys the idea of one in authority persevering until triumphing. Its ending, el, means "to prevail with God" or "as with the strength of God." It further means to be mighty, strong, and powerful in nature as a result of one's union with one's god. Together the two meanings boldly declare what the Lord did with Jacob and meant to do with Israel, his offspring. Deuteronomy shows that these meanings are proposed in the context of spiritual and material power and dominance. There the Lord says that He will make Israel, His national people, high above all nations. The word for high there is elyown. It is understood as the title of the Supreme deity and is applied to Davidic kings, the highest God, the Most High, God's name as well as His rulers—angelic or human. In the same way that Yahweh made Moses as god to Pharaoh, Israel was made elyown to the nations of the world.

J

Jackal to Jupiter

702. Jackal—An evil, foul-smelling scavenger of darkness that is synonymous with the devil. The Bible likens (and links) the jackal with the dragon and, strangely, a serpent. These ascriptions indicate its role in occult powers. Ezekiel 29:3.

703. Jacob—A) Abraham's grandson, whose divine name, Israel, was given to God's first and lone nation. Jacob's name means "supplanter." Supplanter means a usurper who displaces. B) Jacob's prophetics were limited to reiterating the prophecies concerning his posterity and its purpose in the world. Jacob was also privy to several dramatic spiritual encounters with the angels supplying and undergirding his destiny. In a dream, Jacob witnessed them ascending and descending upon a ladder leading into heaven with the provisions of his covenant God bestowed on him and his genealogy. He became the father of twelve sons by two wives and two concubines who became the patriarchs and later the twelve tribes of Israel. His wives were Leah and Rachel, whom the Bible commemorates as the two women who built the nation of Israel. Their maids helped with the childbearing. Their names were Bilhah and Zilpah. See the tribes' prophetic destinies in Genesis 49.

704. Jade—A stone symbolizing divine mandate. Its colors range from white to black with blue, green, or red in between. Jade stones were set in ancient religious objects that were used in sympathetic magic rituals. Sometimes the stone was pulverized into a powder to be used in apothecary rituals. In this form, jade stone was viewed as a fountain of youth elixir and a potion. In a perverse practice, jade was honored to symbolize reincarnation and sometimes blood.

705. Jaguar—A) A symbol of royalty and sorcery seen as an agent (or conduit) of spiritual forces. B) Represents divination, earthiness, and lunar worship. C) A fertility symbol commanding occult powers. Jaguar imagery is fire and weapons, or weapons of fire. When he appears prophetically, it signifies danger and reflects unpredictability.

The ancient Aztec god Tezcatlipoca had eyes that were reflective and viewed as mirrors for reading people's hearts. For this reason, they were felt to bear the

image of the jaguar.

706. Jahaziel—A prophet who ministered in Judah to Jehoshephat regarding the salvation of Yahweh in the people's conflict with the children of Ammon. According to the passage in Scripture, Jahaziel was more of a psalmist prophet than a nabi. 2 Chronicles 20:14.

707. Janus—Roman god of light. The month of January was supposedly named after him. The name referred to his two faces.

708. Jeduthun—A psalmist from the tribe of Merari who served under King David as a sanctuary musician. See 1 Chronicles 9:16 and 16:38, 41–42.

709. Jehovah—Christianized form of the name of ancient Israel's God Yahweh.

710. Jehu—A doomsday prophet of Israel who officiated during the tenure of a king who assassinated his predecessor to seize the throne. Baasha was the king who massacred an entire family line of royal heirs. Jehu also rebuked King Jehoshaphat for his foolish alliance with the king of Israel. Jehu's name means "He is Lord."

711. Jeremiah—The Bible's second major prophet; Jeremiah was summoned to prophetic duty at a very young age. He was so young that he was reluctant to obey his call, fearing his lack of maturity would hinder his ability to perform well in the office. God countered his excuse with the fact that he was not called because of his age but because he was created and formed to stand in the office of a national prophet from the womb. Seen as a prophet of doom and defeatism, Jeremiah's ministry was fraught with sadness, grief, despair, and depression. His was not a popular or desired word. Sent to royalty more often than anywhere else, Jeremiah was the prophet who predicted his homeland's destruction and God's judgment on its rulers by it. He was arrested, banished, and punished in all sorts of ways because the leadership did not want to hear the truth. Several attempts were made on his life as he faithfully obeyed the voice of the Lord.

After so many hostile reactions to his word, Jeremiah's natural instincts for self-preservation made him try to resist the word of the Lord when it came to him. Vowing he would not speak or even receive the divine communications, Jeremiah discovered that God's power over him was much stronger. He recorded that his vain efforts to fight the Lord's Spirit caused physical discomforts that eased only when he uttered his prophecies. Jeremiah said that he had quaking in his bones, felt fire and a pulsating palpitation whenever he determined to not

prophesy. Daniel and Zechariah were two other prophets who recorded physical sensations associated with receiving their divine communications. God spoke to Jeremiah through visions and dreams. He used parables, riddles, symbolism, and enigmas to convey His thoughts to the prophet and to depict for him the words He wanted uttered. So harsh were the people's reaction to Jeremiah's word that one prophet, Hananiah, grandstanding before the king in opposition to Jeremiah's word, retaliated by yanking Jeremiah's prophetic yoke from his neck. Jeremiah departed and returned later with the Lord's response. Hananiah would be dead in twelve months because he dared teach rebellion against the Lord. The word came true and the rebel prophet died according to Jeremiah's word. In addition, the land was surrendered to the Babylonian king who allowed Jeremiah to remain in his country living on his own property as promised by God for his faithful delivery of the word of the Lord. Meanwhile, his headstrong king and the other nobles were cruelly deported as foretold by Jeremiah.

712. Jericho—The name means "moon city." It also means "fragrant place." Jericho was a Moabite city. Joshua, Moses' successor, sent spies to Jericho before they were to conquer the city. There they met and were sheltered by a harlot named Rahab before they left it to take back their report to Joshua. Later, when they captured the town, Rahab and her family were spared due to her kindness. Eventually her kindness led to her being grafted into the lineage of Israel as an eternal heir of its commonwealth. Joshua 6:22–25.

713. Jeroboam—The Ephraimite son of a widow who attended to King Solomon. Jeroboam's industriousness won him the throne of ten of Israel's tribes. Jeroboam made two golden calves for Israel to worship in place of going to Jerusalem. He devised his counter-religious cult centers, which the Bible says he did from his own heart. Jeroboam did this because he feared the return of his subjects to the rule of Judah. Bethel and Dan were the names of his two worship centers.

714. Jerusalem—Israel's capital city taken by its second king, David, from the Jebusites. Once the city of Judah, it is called by several other names in the Bible: Salem, Ariel, the city of God, and the holy city and Zion—God's fortress or high place. It is named because of the two great mountains it is situated around. See Mountains. Summarily, its name means "foundational possession of peace," which harmonizes with Ezekiel 43:7, 12. A city so ancient that Egyptian texts from the third century B.C. refer to it. Jerusalem's nativity, said the prophet Ezekiel, comes from the land of Canaan. Being the product of a mixed marriage, so to speak, its father was an Amorite and its mother a Hittite (Ezekiel 16:3). Its

origins foreshadowed its destiny to host, produce, and shelter all nations, as Acts 2:1–13 shows it fulfilled. The Amorites and the Hittites were two of the ten nations the Lord told Abraham his descendents were called to displace. See Genesis 18–21.

Before its control by the Israelites, Jerusalem was under the dominion of Jebus, according to Joshua 18:28. Its Jebusite inhabitants were defeated by Joshua to pave the way for King David's later takeover of the city as his fortress and capital. Jerusalem's spiritual fabric is best understood from the following passages of Scripture: Psalm 46:4, the city of God; 2 Samuel 5:6–7, the city of David. Second Chronicles 25:28 calls it the city of Judah, and Psalm 48:12 names it Zion. Matthew 4:5 say it is the holy city. The prophet Isaiah saw it as the faithful city in Isaiah 1:21, 26, and the city of righteousness in 1:26. Zechariah, another Old Testament prophet, calls Jerusalem the city of truth, in Zechariah 8:3; while Psalm 48:2 identifies it as the city of the Great King, meaning Jesus the Messiah. Now largely under Muslim control, Jerusalem still harbors the widest syncretism of religions on the planet.

Originally called Salem, and ruled by the Creator's earthly vice-regent Melchizedek, who was assigned from eternity to establish and hold it for its predestined heir, a revelation that shows Jerusalem was and always has been the Creator's stronghold. Jerusalem's history and struggles go all the way back in time. Melchizedek's reign over the city as its priest-king (ensi) is significant as the Hebrews' call to become the people of the Most High God and settle there is foretokened by it. Hebrews 7 describes Melchizedek as an immortal being whose lineage is not derived from any human genealogy. He is said to have no beginning of days nor end of life. The reference to his being made like the Son of God is not to equate Melchizedek with Jesus Christ, but to show that he fits the category of Job 1:6. The text sought to convey his makeup, though human in appearance, was more angelic, or at the least celestial. Such a phenomenal revelation establishes that the Creator, along with all the other gods, set His regent in the flesh to exercise His sovereign authority and dispense His riches to the earth from the site called Jerusalem, what had been done since the beginning of time with Adam, even after he was banished from the garden. Cain's banishment caused the premise to be expanded by the sons of darkness. See Sumer. Since it is the work of priests (especially priest-kings who were set up by their gods) to mediate, rule, and disseminate the blessings of the god of a land, Melchizedek's role as Jerusalem's priest-king is clear. While waiting for the first human to come along to take over the reins of the Lord's spiritual power center,

he amassed wealth, provisions, status, and prominence to confer upon Abraham whom he no doubt knew would come. It appears to have been a well-known custom of the day, as Abram's reaction to Melchizedek when he showed up after his victory over the five kings was to treat him as a priest and king to his new God. He honored him and without question offered the tithe of his spoils to the king to place in the temple of the Almighty. The fact that there was a temple there is understood by the fact that all ancient towns with local deities built temples for them that were situated right in the heart of the city. Melchizedek's role concludes that Yahweh had just such a temple stationed in Jerusalem where he and a staff of supernatural priests mediated on behalf of fallen creation. See Temple.

Numerous cultures, religions, and so-called deities have seized control of Jerusalem as the prized centerpiece of all the earth, since it is where the Creator says His throne abides (Ezekiel 43:7, 12). This is one city that has been won and lost by nearly every major power on the planet at one time or another and promises to struggle for its existence until the Apocalypse' New Jerusalem descends from heaven. Reference Melchizedek and Ensi.

715. Jeshurun—God's poetic (pet) name for His beloved nation Israel. The phrase means something akin to "His upright ones," or "my upright nation." It may also be defined as "God's land of righteousness." Jeshurun as expressed in Scripture is Yahweh's term of endearment for His covenant people. See Deuteronomy 32:15 and 33:5,26; Isaiah 44:2.

716. Jethro—The prophet Moses' father-in-law. He was priest of Midian, under whose wing Moses abided during His forty-year exile from Egypt. Jethro's significance is understood by his wilderness appearance to Moses upon the prophet's triumphant deliverance of Israel from Egyptian captivity. To once more and for the last time counsel Moses, he advised his son-in-law on the organization and administration of the new kingdom he has just inherited from Jehovah. Jethro instructed Moses on the most efficient way to govern the people. Moses' sheep tending education no doubt came through Jethro, which explains why his father-in-law was comfortable with telling him how to better handle his new job. Jethro's authoritative tone indicates that he was well accustomed to counseling and instructing his son-in-law on high matters. See Moses.

717. Jewels—See gems.

718. Jezebel—A) A Phoenician priestess who married Ahab, the king of Israel. She saturated Israel with the worship of Baal, Tammuz, Asheroth, and

other repugnant deities. Jezebel's name is so infamous that in the book of Revelation she is remembered as a spiritual influence of false prophetics, pagan ritual, and immoral priestly service to God. Her chief sway was seduction of the people, especially the rulers and leaders of Yahweh to the gods of her father. B) A prophetess in Thyatira during the era of the early church who sat outside a temple and gave prophecies to those who came to worship. She combined prophecies with professional guilds and vocational training. Her ministry encouraged consorting with demons, probably as a means of increasing their wealth and prosperity through various offertory rituals.

719. Joel—A southern kingdom prophet who ministered thirty-nine years under King Joash. Joel's is believed to be the oldest of Judah's prophecies, speculated to predate its monarchy. His words are fulfilled in Acts 2:14–21 at the coming of the Holy Spirit on the New Creation church's first Pentecost.

720. John the Apostle—True to the context of the apostolic mantle, John, one of the original apostles, was also a prophet, as was his Mentor and Role Model, Jesus Christ. John's most immense prophecy is the Revelation of Jesus Christ. It is also called in the Greek the Apocalypse. John's other works were more didactic oracles even though they contain prophecies.

721. John the Baptist—A prophet forerunner of the Lord Jesus Christ whose mantle was a resurgence of Elijah's. John's ministry was transitional in that he ends a long line of Old Testament prophets and introduces the new order of prophets under the Lord Jesus Christ. "Repent and receive He who baptizes by fire" was his trumpet call. John's signature calling card was seen in his surname. He baptized by water to point the way to the One who baptized by fire. There were six months between John and Jesus, who were cousins, and both were men of miraculous conception.

722. Jonah—A minor prophet out of the Galilee region in the vicinity of Nazareth where our Lord lived and launched His ministry (2 Kings 14:25). This connection failed to go unnoticed by Jesus who recalled and related Jonah's extraordinary experience in His own call to die and be buried only to rise from the dead three days later and fulfill His destiny as eternal world Redeemer. Jonah was sent to Nineveh, a powerful wicked city of Assyria that somehow knew and feared Jonah's God. Repenting at Jonah's preaching, they succeeded in forestalling the prophet's predicted disaster. Jonah responded to their national repentance led by their king with sullen resentment because the Almighty relented of the disaster his prophecy had promised, seeming to thereby discredit

him. Jonah was angry at the Lord's forgiveness of the penitent city and pouted because He did not destroy the land as He had sent Jonah to declare. God used Jonah's reaction to teach him a valuable prophetic lesson. Prophecies that kill and waste lives are not God's best. The Lord had more than one hundred thousand people in Nineveh that repented at the idea of His displeasure, which should have pleased Jonah more than their annihilation. Later however, the prophet's word came true and Nineveh was completely destroyed.

723. Jordan River—The name Jordan means "descending, downward flowing." The Jordan rises in the mountains and flows into the Sea of Galilee. It is a natural barrier between the eastern desert and the western fertile country. In addition, Jordan represents a boundary, as well as being known as a popular site for miracles, transitions, and shifting paradigms. Change always accompanied the Jordan as it marked some of God's most propitious events.

724. Joshua—Moses' attendant and successor who brought the children of Israel into the Promised Land. Joshua was stringently trained by Moses, meticulously groomed by Jehovah, and installed in office after being inaugurated by Moses in Numbers 27:15–23. In the first chapter of the book bearing his name, which means "Yahweh is salvation," the Lord inducts Joshua into His service and sends him to complete the portion of the Exodus task Moses left undone. Joshua's faith was later proven when he refused to disobey Jehovah's command to enter the Promised Land. Before this, with Caleb, Joshua showed courage and conviction in standing against the twelve tribes' rebellion to uphold God's character and power. The event landed him the role as commander and chief over the new nation. After apportioning the Promised Land to the tribes according to God's disbursement plan, Joshua governed the young country until his death.

725. Josiah—A king of Judah who was credited with the most sweeping reforms of the nation. Josiah's national campaign succeeded in leading his nation to repentance and revival of Yahweh worship. However short-lived their reformation may have been, as the prophetess Huldah predicted, the country reverted to their idolatry not long after the king died.

726. Journey—When dreamed or seen in visions, a journey means change, transition, or repositioning. It pertains to a road extensively traveled that leads one to their destination.

727. Judgment—A decree or decision. The capacity for sagacious wisdom.

728. Juno—The other name for the mythical Hera, goddess of marriage, is protectress of lying. The moon queen and wife of Jupiter. The so-called goddess of women to whom the people all offered special sacrifices. Juno was also the goddess of childbirth.

729. Jupiter—Zeus, the king of the gods in the Greek pantheon.

K

Ka to Kuntia

730. Ka—Egyptian god of spirituality who communicates personal energy to others in order to live on after the vessel he inhabits dies. An afterlife deity associated with the myth of reincarnation.

731. Kabod—In addition to the word identifying the overwhelming brilliance and awe brought on by the appearance of God's presence, it is the Hebrew word for glory used in the Bible. Kabod describes the excellence and the power of the Lord's presence and anointing bestowed on people. Glory was, by definition, meant to be a weighty, demanding, and empowering enduement of the Most High God. It was a necessary enabler for anyone to do anything for the Lord. The bestowing of God's glory immediately sanctified the person for His proximate use. It elevated them in stature and position in the kingdom, and once bestowed, attracted a host of benefits, blessings, honors, and privileges.

732. Kadesh—Also called Kadesh-Barnea and En-Mishpat, the word means "desert holy place." Kadesh, spelled qadesh, means "holy." The area was home to the Amelekites and the Amorites, and even the patriarch Abraham resided there. Kadesh served as an early campground of the Israelites for nearly forty years while they were en route to the Promised Land. It was about eleven miles from Mount Horeb, Sinai, where God handed down His Law, the Ten Commandments.

733. Kali—A Hindu goddess of darkness known as the "Dark Mother." Represents maternal savagery and oppression.

734. Keys—A symbol of authority, prosperity, power, and entry into knowledge. Keys are often given as part of initiation rites. They licensed access to, and employment of, a religion's society or cult mysteries. To unlock them was to reveal their secrets, the decoded enigmas. Keys are also emblems of official and municipal authority. Gold and silver keys represent pontifical authority dating back to mid-300s B.C. Possessing the key to anything equated to the guardianship of entryways and alternative progression from one stage or level to the next.

When Christ told Peter He had given him the keys to the kingdom, according to the practice of the day, Peter received the keys to heaven's eternal archives, its supernatural entryways, and its spiritual seal of authority. These Peter received, as was customary of those heading up a council that operated as a principalic ruler in creation. To hold the council keys was to have considerable authority over the affairs of state, its records and archives, and the fortress in which the state took refuge. The person who held the keys was the chair of a high-ranking council and led the way in the transaction of official, governmental, and judicial business.

Keys symbolize the entity over which the key holder chaired and handled its administrative, financial, military, and foreign affairs of the land. The entity convened regularly, and its officials often stayed in office for a specified term. Such a body interviewed and qualified potential rulers, generals, and ambassadors.

When Christ made His declaration about Peter, He had these functions in mind for his role over the brand new ecclesia He was about to bring into existence. The Lord was establishing Peter, and the other apostles, as leitourgos in His eternal community. This explanation sheds further light on the rank, role, and functional authority of the Lord's apostle.

735. Kidney—The filtering organs of the body. Spiritually, the symbol of emotional restraint and inner control. From the Greek nephros, it means "reins." That which checks, bridles, or controls the emotions. Revelation 2:23.

736. King—A male ruler established on a throne. Kings were initially believed to rule by divine authority and supernatural grace. Generally, they constituted dynasties whose progenitors were brought into existence by the god of the land. The presence of a king in the land signified its connection with, and access to, supernatural forces from which the king's power, resources, and leadership were derived. The power that set the king in office was presumed to be the source of all his wealth, health, wisdom, and military strategy.

Ancient kings were never without their spiritual advisors. These were prophets, seers, and augurs. Kings rose and were successful in their jobs by augury. Hence the meaning of the term inauguration. A king's inauguration ceremony included anointing, augury, and covenant vows. Kingship symbols include the sun, the moon for queens, and a scepter or rod that stood for their kingdom. There was the throne that was typically encircled with something like an orb or halo. The throne area was adorned with precious stones like rubies,

sapphires, and emeralds to emit the brilliant radiance of its glory. With these were swords, arrows, and other projectiles to complete regnant embellishment for the military requisites of royal service. The elements were thought to be dispensed by the god who bestowed the position upon the ruler.

The word means “the embodiment and crown of a tribe.” Kings today are not thought of as they were when the Bible was being recorded. The democratic mind could hardly appreciate the importance of kings to a nation and its divine origin. Fearing too much power and autonomy in the hands of a single person as detrimental—and over the course of history, it was— modern minds see government from the shoulders down and not the neck up, as the early civilizations did. However, since the Scriptures are eternal, the legitimacy of kingship is not only eternal also, but spiritual as well. Kings were made by deities, not humans, because the invisible world existed before our physical one. Whenever a human being carried out the installation of a king, it was understood that he or she did so at the behest of the god of the land. The basis of the god’s choice for a king was determined by the tribe’s (and ultimately nation’s) progenitor. Hence Abraham was the first king of Israel, Scripture all but declares him such, functionally speaking. Those alive during Abraham’s day understood and concluded this truth. Based on Yahweh’s choice and induction of the man into His service, Abraham was viewed as (understood by all the surrounding peoples) having been elevated from humanity to deity. That was the idea behind kingship. An arrangement between the spiritual ruler and his or her earthly body created a mediating alliance to facilitate the god’s government of the community of people he or she supposedly birthed. A king arose from a particular lineage because its progenitor was chosen by the god of the land to serve in his or her stead, exercising their royal authority in physical form. This is why the Lord took such great pains to tell us how Jesus was born, why His Father is God, and how that makes Him King of Kings and Lord of Lords.

From the moment he or she is born, the chosen monarch is groomed to eventually be offered up to the god of the land, who adopts the human into his or her divine lineage, the idea behind leaders being dubbed blue blood. Thus, they are considered divine humans, and that status gives them the right and power to rule in the name of the god. Ancient peoples believed that more than a title designation took place when a person was installed as king. They felt that the literal physiological makeup of the one adopted was transformed into that of the deity and enabled special powers and privileges to be accorded to them that were ordinarily denied the masses. The special abilities were seen as what made the

person eligible for divine service, as he or she was to be used for the facilitation of the duties and tasks of kingship. Wisdom was imparted, power dispensed, authority conferred, and prescribed duties were appointed to be discharged. In their minds, any extensive encounter and acceptance by the god of the land elevated one from their station of human subject to that of coregent with the spiritual ancestor of the land, tribe, and its communities. The prophets are important in this because they were always the ones notified by the land's deity who the next king would be. In addition, the prophet's anointing, likened to that of the god itself, was applied to the incumbent king by the prophets to transmit the power of the deity to their new ruler. Kingship was born upon this premise, with God being the very first King and His Son Jesus Christ (Daniel 7:14) being the first Son to whom divine power and right to rule was passed. The spiritual mold for subsequent lawful kingship was set by this eternal prototype. The seed of the king, from the Creator's perspective, was placed in the genealogy of the lines so chosen for it. The mind of the ancient world, for this reason, saw their kings being as the embodiment of the kingdom inherited and/or built. So the title was not merely granted upon physical evidence of the effect of the monarch's rule, but was bestowed on the basis of the genealogical inheritance. Lastly, kings were accepted as being the instrument of the god's dominion and the agent ordained to see to its prosperous perpetuity.

The reason a certain line was chosen was because of the spirit of the ruler originally ordained to continue to pass on the nature and caliber of the initiating rule from generation to generation until the end of time or the demise of the kingdom. It is in this spirit that Revelation's messenger identified those born again in Christ as kings and priests to the Lord. The king's attire, crown, scepter, robe, throne, etc., all serve the purpose of crystallizing for the subjects the glory of the god's presence and eminence upon the king. The crown, a circlet, is to depict the ring of glory that covers the head of the empowering deity. The scepter represents a symbol of the governing beams of creation upon which the world and its systems hang. The robe is reflective of the glory covering of the deity, with its colors corresponding to the powers and elements of creation over which he or she governs. The throne, self-explanatory, replicates the seat upon which the deity dispenses his or her judgments and metes out punishments and rewards. The throne room symbolizes where the deity holds court, and administrates the powers, resources, and wealth of the spiritual kingdom behind the one the earthly monarch rules. Other emblems of kingship—the ring for the marriage-like covenant between the regent and his or her god, the breastplate for the covering that protects the vital organs in combat and conquests (the torso

area being seen as the habitation of the lives of those served and ruled)—all this is important to the prophet's comprehension of the ceremonial symbolism presented in the prophetic dreams, visions, writings, and parables from the Lord. They are to communicate the eternal genre He wants to divulge to the prophet and, thereby, release to the world that is governed and managed by God's invisible protocratic force.

737. Kingdom of God—A) The dominion of God within a believer by way of the Holy Spirit. B) The presence of God within a person occupied as His holy habitation. That presence releases to the vessel the Godhead's embodiment, all the benefits, provisions, and power characteristic of Creator God and His eternal kingdom. The embodiment releases the hand of God to move and exercise His authority wherever there is a believer present.

738. Kingdom of Heaven—A) The dominion and sway of God's orders, systems, rules, and ways in the affairs of men. B) The influence of the church of Jesus Christ in the world. C) What imposes the authority of Jesus Christ upon the world as the ruler of God's kingdom and His heavens.

739. Kiss—Aside from its obvious symbol of affection, a kiss served other purposes. As a religious symbol, a kiss confirms covenants formed and bound by spiritual unions. To kiss persons in authority paid homage to them in their exalted positions. In this instance, usually the hand was being kissed. Such acts are more than mere obeisance. The custom was based on the belief that to kiss a dignitary, especially the hand, was the means by which the powers, virtues, and attributes of the authority were transferred to the one being kissed. 1 Samuel 10:1; 1 Kings 19:18.

740. Knee—A) A sign of submission and supplication. B) Bended knees speak to humility and homage. C) To be on bended knees is also the posture of prayer, as well as the position of honoring and revering a deity.

741. Knife—A ritual instrument for consecration. It was used to slaughter sacrificial victims, for the rite of circumcision, or in martyrdom. A knife encountered prophetically is a destructive or curative symbol that signifies severing or healing. The action of the knife when seen is important to notice in a prophetic setting. Who is brandishing the knife is also noteworthy.

742. Knocking—A call to answer or respond to something; someone being summoned or bidden.

743. Komos (Comus)—God of feasting and revelry. His worship required

excessive drinking, drunkenness, obscenity, and lewdness as part of the sacred rites of worshippers. Rioting, lasciviousness, and perversion always accompanied his gatherings. See Romans 13:13 as the spirit behind the revelry or the party life.

744. Koshar—Vulcan god of Canaan. Ancient Egyptian god of fire.

745. Kuntia—Buddhist goddess of mercy and protection.

L

Ladder to Lyrical Prophet

746. Ladder—A) A construction implement. B) A builder’s tool. C) Mobile stairs that allow the ascent and descent of workers and providers.

Spiritually, a ladder represents the angels of God providing for the people of the earth. Jacob saw a ladder where angels ascended and descended from God’s throne to the earth. The meaning of the vision was that the Lord of his covenant showed him how he would be provided for throughout his life. Later, Jesus experienced the same thing. He told Nathaniel that because of his faith in the arriving Messiah he would see the angels of God ascending and descending upon Him as they did Jacob. The Lord revealed what furnished His ministry. The vision of the angels shows the Lord’s word on a minister’s success.

747. Lake—A still body of water that represents the abyss, death, and buried mysteries. Lakes for this reason symbolized death and confinement. In the past, they were often sites of ancient enchantments which practitioners of magic and divination resorted to for their arts. The mirror image of the lake meant one could always see themselves, and the clarity of the image was frequently sought as a huge crystal ball. That is how lakes came to be equated with the supernatural, in particular, clairvoyance.

748. Lamb—An innocent, pure, and sinless sacrifice designated as acceptable for the appeasement of a deity. Lambs were a common ancient animal sacrifice chosen because of their abject obedience to, and reliance upon, their shepherds. This was displayed in their characteristically mute submission to slaughter. The innocence of infancy made them effective sacrifices giving the lamb the reputation for being sinless and pure. Lambs were regularly used in annual spring offerings. The choice and timing was because their sacrifice coincided with two important events. The first is the lamb’s maturity as a sacrifice. According to their age, once they were freshly weaned from their mothers, they became eligible to sacrifice. Being just weaned from milk, and often before they turned to other food, the lamb was pure enough for the pre-war sacrifice ritual. The time for weaning, secondarily, often corresponded with the spring of the year when kings go to war, the annual royal war campaign.

Ancient kings went to war in the spring (2 Samuel 11:1), and so to assure their success the kings chose that time to offer sacrifices to their gods. Slaughtered lambs' organs were the means by which the kings inquired of their gods as divination was used to learn the outcome and strategy for their impending military campaigns. Israel's God told them to immediately burn the organs to Him as their oracles were derived for the all-seeing, all-knowing Lord of all the earth—the Lord of Saboath. For pagan rulers, examining the organs and entrails of the dead animal told them whether or not the campaigns they planned would be successful. A favored divination organ for this practice was the lamb's liver. See Liver. Primitive occultists believed that the inner construction of the liver resembled a little man who told them the secrets of the future. See 2 Samuel 11 and Ezekiel 21:21 for the annual war campaigns of kings. Livers then stood for regeneration and confrontation. Thus, they were always sacrificed at these times. Lambs have a long-standing status as the sacrificial of choice for most religions.

The Creator's term of endearment for His Son Jesus Christ is the Lamb of God, because of His submission to divine slaughter for the redemption of humanity. Creator God as a King was about to wage war with the forces of darkness that were being evicted from their long-standing authority. To do so, God provides Himself a sacrifice, the ultimate and final one. The only sacrifice that was suitable for the God of gods was a God equal to Himself. Thus, His Son was the only being sinless enough to outstrip the lamb slain in the garden of Eden after Adam's transgression. Lambs as offerings were prefigured throughout the Old Testament. Israel's annual rituals all required lamb sacrifices. With the feast of unleavened bread, seven lambs were commanded to be offered. The lambs were male (rams) and were offered just at the butting age. That is their age of eligibility for engaging in territorial conflicts. Numbers 28:11 through 29:36 specifies the lambs were to be offered annually at the beginning of every month with other meat offerings. Interestingly, the lambs' offerings were tied to the tithe in these passages. Lastly, the seven lambs offered annually at the feast of unleavened bread coincide with the seven spirits before God's throne and thus the seven churches that eventually came out of Christ's passion.

One-tenth of the meal (grain or flour) was to be mixed with the holy oil and offered to God. Thus the connection between the tithe and the church of Christ is further amplified. Every year seven lambs were to be offered in the prescribed manner, saying to us that not only was Christ the sacrificial lamb but the church as His sevenfold offspring was also depicted. Look at how beautifully the connection is made in Number 28:26–29: "Also on the day of the first fruits,

when you present a new grain offering to the Lord in your Feast of Weeks, you shall have a holy convocation; you shall do no laborious work. ‘And you shall offer a burnt offering for a soothing aroma to the Lord...seven male lambs one year old, and their grain offering, fine flour mixed with oil,...a tenth for each of the seven lambs’” (nas).

In this passage of Scripture, the same application of firstfruits to the New Testament church appears again. Clearly, the repeated sacrifice of the seven lambs looked forward to not only the crucifixion of Christ but the firstfruits of His crucifixion as well. Read the definitions given for the number eight and you see the full portrait. Christ plus the seven lambs makes eight and that is what David was, the eighth son who initiated Israel’s new day as a monarchical nation under God, which collaborates with Genesis 2:7 the day after the first Sabbath when God formed man of the dust of the earth and gave him rule over the world. Christ likewise is the King over the world through the seven churches that cover the globe embodied by the seven spirits that were before God’s throne and sent out into the world. Refer to Micah 5:5 for a further connection. See also Sacred Numbers in the Bible, the Number Seven, and the Seven Spirits of God.

749. Lamentation—A prophetic discourse that utters judgments from God on the misconduct and unfaithfulness of His people. The prophet Jeremiah’s prophecies conclude with a section dedicated to narrating God’s displeasure with His covenant people and His corresponding chastening.

750. Lamia—A snake-eyed hermaphrodite deity appearing as a female vampire.

751. Lamp—A) A lamp is a vessel of light. B) Prophetically, it symbolizes enlightenment, instruction, and guidance. C) Such qualities lead to prosperity. Jesus for instance told us that the lamp of the body is the eye. Thus it is another symbolic application of the word of the Lord. See Psalm 119:105; Proverbs 6:23. Lamps hold candles and that equates them to light. D) The seven churches of the Lord Jesus are held in seven respective lamp stands.

752. Language of the Spirit World—Prophets are virtually incompetent without an understanding of the language of the spirit world. While knowing linguistics and such are important to the physical world to teach revealed knowledge from God, that is not always the case with the spirit world. To receive fresh revelation requires an entirely spiritual set of circumstances. The citizens of eternity and the immortal are all very active in communicating this language.

753. Law—A) A body of rules, prescriptions and proscriptions, and social and moral codes, as well as policies that constitute government. B) Regulations that establish and maintain order in a land or organization. C) That which restrains evil and wrongdoing and promotes wholesomeness and obedience. Laws not only include prohibitions, what should not be done, but penalties for their disobedience. The purpose of law is for the protection of the rights and liberties of a community, to assure safety and prosperity of a land, kingdom, and its people.

The Bible's use of the word law means to convey the idea of a body of rules and regulations that direct, teach, instruct, and produce the fountain of life. See Proverbs 13:14. Another goal of law from God's perspective is fear of the Lord and the law of life.

754. Law of Moses—Originally the Ten Commandments, the entire evolution of statutes, commandments, testimonies, and ordinances handed down by God to His people. Moses was the first recipient of this body of codes for divine living, service, labor, and worship.

The Bible has numerous laws that God identified for His people to isolate and treat every aspect of their behavior, conduct, desires, emotions, and reactions in His land.

Leviticus 7:37: "This is the law of the burnt offering, of the meat offering, and of the sin offering, and of the trespass offering, and of the consecrations, and of the sacrifice of the peace offerings." The Beast, Leviticus 11:46: "This is the law of the beasts, and of the fowl, and of every living creature that moveth in the waters, and of every creature that creepeth upon the earth."

755. The Laws of Offerings—Here is a condensed list of those laws and where they may be found in Scripture.

1.Burnt offering—Leviticus 6:9

2.Meat offering—Leviticus 6:14

3.Sin offering—Leviticus 6:25

4.Trespass offering—Leviticus 7:1

5.Sacrifice of peace offerings—Leviticus 7:11

6.The plague of leprosy—Leviticus 14:1

7.An issue (cold, etc.)—Leviticus 15:32

8.Jealousies—Numbers 5:29

9.The Nazarite—Numbers 6:13

10.Fiery law—Deuteronomy 33:2

11.The law of Moses—Joshua 8:31

12.The law of God—Joshua 24:26

13.The law of the Lord—2 Kings 10:31

14.The law of the God of heaven—Ezra 7:12–14

15.The law of the king—Ezra 7:26

16.Law for the priests—Nehemiah 12:44

17.The law of holiness—Ezekiel 43:12

18.Law of the God of the Righteousness—Psalm 37:31–32

19.The law of Israel—Psalm 78:5

20.Law of the God of Jacob—Psalm 81:4

21.The law of God’s mouth—Psalm 119:72

22.The law of thy mouth—Psalm 119:72

23.The law of thy mother—Proverbs 1:8

24.The law of the wise—Proverbs 13:14

25.The law of kindness—Proverbs 31:26

26.The law of light—Proverbs 6:23

27.The law of the house of the Lord—Ezekiel 43:12

28.The law of the Medes and Persians—Daniel 6:8

29.The law of truth—Malachi 2:6

30.The law of the fathers—Acts 22:3

31.The law of the Jews—Acts 25:8

32.The law of faith—Romans 3:27

33.The law to her husband—Romans 7:2

34.The law of my members—Romans 7:23

35.The law of sin and death—Romans 8:2

36.The law of the Spirit of life in Christ Jesus—Romans 8:2

37.The law of righteousness—Romans 9:31

38.The law of Christ—Galatians 6:2

39.The law of commandments—Ephesians 2:15

40.The law of a carnal commandment—Hebrews 7:16

41.Royal law (the king's law)—James 2:8

42.The law of liberty—James 2:12

756. Left Hand—Symbol of emotional strength and perspective; sentimentality.

757. Legion—Army, great multitude. Unit of Roman army with one thousand troops and cavalrymen. The word means gathered.

758. Legs—In prophetic context, legs represent pillars. They symbolize support beams and the extension or following of a people. The following was often called trains because they trailed. It is with this idea in mind that legs are often referred to as trains. Isaiah 47:2.

759. Leitourgos—Used in Hebrews 8:2 and translated "minister," this Greek word defines one who is a public servant and a functionary in a temple. Unmistakably, it defines one who is a minister and a worshipper of God who thereby benefits humanity. The word refers to one who works in the sanctuary of God as a laborer toiling for the welfare of the people of God. This word is used four times in the New Testament and is important because of the implications surrounding its use. See Romans 13:6 and 15:16; Philippians 2:25; Hebrews 1:7. Secular officials, ministry offices (the apostle Paul to the Gentiles), and angels all fit this category of ministry in addition to the Lord Jesus Christ.

Leitourgos ministers of Jesus' day were interesting servants. Theirs was a unique mission. Paul's use of the term for this reason was deliberate as he meant

to convey some potent truths about how God's public ministry to the needs and gifts of the church are to be carried out. During Paul and Christ's time, the leitourgos servants were the ones who performed ordinary and extraordinary service to the public on behalf of the god of the land. Their duties were, without fail, state imposed and only the wealthy of society could afford to be chosen to do them. This group of public ministers financed the annual drama and celebration of the deity; they sponsored the athletes and professionals' training and their sporting contests as well. The leitourgos paid for and supervised the care and upkeep of the holy places in the land and covered all the expenses related to its sacred embassies. As temple and state servants they financed the country's wars to the point of even building their war machines, outfitting their military forces, and providing their troops with armaments. Being chosen by the state to do these things, they were recognized by being rewarded with prestige, stature, and powerful influence for doing so.

The senators of the land, its nobility, and heirs or heiresses were the ones elected to perform the duty. In the war provisions, the leitourgos cooperated with the strategic generals and provincial governors. This class of prosperous and prestigious ministers worked with the choregus of the day who were specifically charged with this duty. The apostle Paul's use of the term in the Bible applied to a distinct type of intercessory minister and was to enlarge the church's view on the scope and nature of divine service some of them were to minister.

760. Leopard—A) A symbol of the cruel, ruthless, and powerful in exploits and conquests. B) Indicative of vicious pride in the guise of human courage. C) A sign of swiftness and stealth mobilized for assault. The leopard was an ancient symbol of shamanism and the sacred animal of Set, the Egyptian deity. Its character was also linked to the attributes of Dionysus (Bacchus), the Greek god of revelry, brutality, sexual perversion, and drunkenness.

Leopard spots were also identified with the many-eyed god Argus. It is also called Puma. For this reason, the black leopard was thought to be born from a crossbreed of the lion and the panther.

761. Lesbian—The name for sex between two women. History shows that lesbianism got its perverse reverence from the ancient Greek isle of Lesbos. There a female poet named Sappho wrote of her sexual exploits with the goddess Aphrodite, which popularized the practice. She saw herself as a mentor of developing young women called to awaken and heighten their sexuality through this means. Her belief was that she was assigned the duty of preparing them for

marriage. Before the women got married they spent time being tutored about life from her. She formed a special college of lesbian females that gained notoriety and some infamy for their lewd sexual conduct. The observances got their start from the goddess Aphrodite with whom the poet claimed to have had relations, which explains how and why the two, goddess worship and lesbianism, appear on a society's front together.

Paul the apostle condemned the act and its popularity as defilement in Romans 1. The fact that the practice honors other gods puts it in the class of idolatry, and as same-sex partners the Creator's classic qualifications of marriage cannot be met. Beyond this, the worship of another god is condemned in Scripture and thus such people cannot inherit His kingdom. See Goddess, Sappho, and Lesbos. Jude 1:7 and Romans 1:26.

762. Lesbos—The name of the Greek isle where the ancient poet of the sixth century lived. Her name was Sappho and she is credited for the establishment of lesbianism in the modernized cultures of the West. Her writings reflect her lesbian liaisons with the goddess Aphrodite who is also Venus the goddess of love. Paradoxically, it is in this context that the ancient pagan goddess is purported as the virgin. She was commemorated by lesbian females for generations as her work included instruction in the perverse homosexual behavior.

763. Leviathan—A) A coiled animal. B) The word specifically means "a coiled one given in union by covenant." C) A ruling principality of the serpentine family whose spiritual rule is likened to that of the dragon. D) A draconic creature of old who represented the devil and symbolized mystical intelligence and brute force. The leviathan of old was an aquatic creature that represented the cruel and absolute forces of nature. E) A symbol of the "unsubdueable," the leviathan equates to chaos.

F) Leviathan is spiritually the constellation of Dracos, which was adopted as the spiritual authority over ancient Babylon, also recognized in the ancient world as the Lady of the Sea, coinciding with Revelation 17:1.

The leviathan discourse of Job 41 allegorically depicts a sphere of spiritual power and human experience where pride rules as the leviathan ruler over the children of pride. False religion, illusion, and delusion are accompanying features of this creature's power. Dinosaurs, lizards, and crocodiles are other forms of this menacing, seductive being.

G) The leviathan was also called Lotan in old Canaan, who resembled Tiamet the goddess figure of chaos. H) The fleeing serpent of the Scriptures is also named Leviathan. I) An ancient Ugaritic dragon. J) Symbolic of sea monsters and aquatic chaos. K) The deep abyss. L) Spawn of the zodiac. The Hebrew word for the serpentine creatures of the Bible is tanniym and it defines dragon. In 1907, according to Barnhart's Dictionary of Etymology, leviathan became a term transferred to a great, powerful person or thing. See Babylon, Dragon, and Serpent.

764. Levite—A member of the priestly line of the children of Israel known as the Levites. They were specifically and exclusively assigned to handle the ministerial functions and sacrificial duties of temple worship in the Old Testament. The name came to be synonymous with minister, particularly the deaconry, in New Testament vernacular.

765. Levitical Priesthood—The collective term for the entire priestly institution that served God in Israel.

766. Lewd—A) An obsessed preoccupation with sex. B) Overrun with excessive sexual desire. C) Lustful to the point of obscenity expressed in indecency. D) Driven to exhibit one's sexual desires through immodesty and lascivious behavior. E) Prone to obscene demonstrations of unchecked lust. F) That which is the product of a criminally wicked plan. G) Devious and deviate. H) An evil irreligious purpose. I) That which is of an evil device by means of licentiousness, adultery, and incest. J) Idolatry and harlotry. K) Heinous crimes of wickedness. L) That which produces and reduces to nothingness; foolish, vile, and impious. M) The unclean exposure and misuse of one's genital organs. N) Public exposure and portrayal of the sex act seen by Creator God as performance of the fertility rites offered to heathen gods.

767. Liar—One who habitually lies, refuses, and rejects the truth.

768. Libation—A) A ritual term for the drink offerings included in worship. B) The drink shared by a worshipper and his or her god.

769. Lice—Destroyers.

770. Lie—A) That which is untrue or in conflict with the truth as Creator God revealed and upholds. B) What is against the laws of creation and its Creator. C) According to the Bible, in particular the book of Revelation, all liars, even those who invent or believe lies consistently, are given to the lake of fire. Revelation 21:8.

771. Light—A) God, His truth and power of regeneration, renewal, and transformation. B) The word of God specifically. C) Light also signifies the creative powers of Creator God either at work or employed to produce, perform, and grow. (Jesus said, “I am the light of the world” [John 8:19, 9:5].) D) Light guides ones way, pierces the darkness, and provides visibility for traveling, working, and socializing. E) Light is useful for growing, reflecting, and protecting. Isaiah 49:6 spoke about the Lord Jesus being sent as the light of the world long before He came. Psalm 18:28: “For thou wilt light my candle: the Lord my God will enlighten my darkness.” Psalm 119:105 adds: “Thy word is a lamp unto my feet, and a light unto my path.”

Light also represents the eyes making it the equivalent of sight. In ancient times, electrical energy having yet to be invented, light was obtained by candles and torches. Hence, these two become enduring symbols of personal, individual, and portable illumination. Torches, the larger of the two, led the way for crowds and armies and thus represent forceful and advancing light. Progression. Candles generally were carried ahead of small groups and parties. They signify personal and individual guidance, or direction and illumination on a smaller or confined scale.

Light is also accepted as spiritual luminescence. Thus supernatural spirits correspond to light in themselves. The human spirit too is seen as light. Jesus the Savior in revealing His Father’s true self told us that “God is light.” First John 1:5 picks up on this theme and lets us know that in God, because He is light and the source of all light, “in Him there is no darkness at all” (nkjv). Thus it is no wonder why His Son came to earth as the “Light of the world.” The Offspring of Light could be nothing less. This line of thought, though somewhat primitive to modernists today, is consistent with the mentality of the ancient world who saw their deities as light and life, and the supreme source of all their illumination. When they broke fellowship or offended the god, they were plunged into darkness. Prophetically, this is what the Lord is warning the prophets of Micah’s day about. The withdrawal of God’s light (illumination) is a divine judgment as seen in Micah 3:5–7. Here is how it reads: “This is what the Lord says: ‘As for the prophets who lead my people astray, if one feeds them, they proclaim “peace”; if he does not, they prepare to wage war against him. Therefore night will come over you, without visions, and darkness, without divination. The sun will set for the prophets, and the day will go dark for them. The seers will be ashamed and the diviners disgraced. They will all cover their faces because there is no answer from God’” (niv).

Another important sign of light, better yet symbol of its presence, is the anointing oil poured upon people. Its glistening on their faces was to show those they served that the light of God was on the vessel. The importance of God's command to never let the lights go out in His temple is tied to the representation of His Presence and comfort to the worshippers who come to Him. Their ordinary fears were allayed as they left their darkness and entered His light. For these reasons wisdom, instruction, and knowledge are emblems of light's presence. That is why God asserts Himself as light. Light also symbolizes prosperity, because productivity, labor, ingenuity, and creativity are all enhanced by light, its manifestation is connected to ideas, abilities, and wealth productions. Gold because of its shine makes light and riches synonymous.

772. Light Bringer—Meaning of Lucifer's name before it was changed to Satan for adversary or the accuser. The name change marked his demotion from celestial to terrestrial service to the Almighty as the spirit of darkness to delude and capture the unbelieving.

773. Lightning—A) A manifestation of God's wrath, power, and spiritual warfare. B) The arm of God. In ancient times, especially in Rome, lightning was viewed as augury from the gods, particularly from Jupiter. It was also a symbol of the spiritual battle of a deity, for instance, Baal. C) Lightning represents the arm of the supernatural.

774. Lilith—The name of a female demon dubbed the night owl by the Lord in Isaiah 34:1–14. With a name that comes from the Akkadian lilitu, which means "demon," she appears as a feminine demon. Lilith represents a harlot either naturally or spiritually opposing the righteousness of God. The name means "she of the night."

Lilith is a spirit of lust that often seeks to possess and seduce males to commit fornication with her, usually in the night. Her name comes from the Hebrew word for "specter." It means ghost. Lilith represents a winding spiraling force that beckons her victims up to a dark spiritual heaven with the promise of sensual pleasure.

As a night creature, Lilith manifests gloom and appears as a lone howling creature with a goddess-like presence. Her dwellings, according to Scripture, are always in desolate places. The name also stands for owls, satyrs, and other idols worshipped with perverse sexual appetites. Her name is synonymous with "ominous thing."

775. Lily—The word meant to the writers of Scripture a “pole of nature.” It was a flower that was celebrated for its attraction. Poles serve many purposes in that they hold up things, support and transport, and work well as hangers. The lily in the Bible, aside from its metaphoric application to our Savior, was replicated in the long handled trumpet with which congregations and armies were sounded, and its petal arch reminiscent of the arch-like covering or doorway that protects and provides access respectively. As a metaphor for Jesus Christ, the symbolism is clear. He is the support of the world. As the word of God, He is the one the writer of Hebrews said upholds the whole of creation as God’s word. As a water lily, He provides dry respite for aquatic creatures. As the trumpet that sounds, His is the call to redemption, to communion to worship and to war. As the arch, He is the pavilion of God that protects—from the heat and elements of the world—and as the doorway, He provides access and egress to and from the presence of His Father God. The veil of His flesh is how we pass between the two worlds, God’s and ours. John 10:7, 9; Ephesians 2:18; Colossians 1:17.

776. Lintel—The word means boundary and that explains its prophetic import. When God had the prophet Moses instruct His people to paint the door posts and lintels with the Lamb’s blood, it was to establish for the death angel, an invisible messenger from the world of the spirit, the boundaries of his assignment. Exodus 12:22–23 introduces us to this spiritual function of the lintel in Scripture. Later, the King James Version of the Bible draws on its symbolism again, this time in connection with the “oracle” in the tabernacle. It talks about how Solomon decorated the lintels in God’s oracle. The holy place within His sanctuary from whence the Lord voiced His mind to His people. From that point on, the Old Testament called the holy place, the inner sanctum of the tabernacle and sanctuary of God, “the Oracle.” See 2 Chronicles 5:7. See Oracle.

777. Line Prophet—One who serves in a convened prophetic presbytery for the purposes of sharing and distributing the prophetic load of a large gathering.

778. Lion—A) A biblical symbol of rulership according to the Old Testament; in particular, a king. B) Representative of the Lord Jesus Christ as the Lion of the tribe of Judah. C) Also ministerially representative of the apostle. D) A lion was worshipped as a symbol of solar power and thus linked to the sun. E) It also typified royal authority with all its most positive and potent attributes.

Lions were thought of equally as destroyers and saviors. They are nocturnal hunters that are highly sociable. Ancient peoples hunted and killed lions to

demonstrate strength and mastery over godlike creatures. Victory in these contests was supposed to assure continuous life. See Joel 3:16. Lions for this reason also signified military dominance and bravery in battle.

Lastly, they were believed to be destroyers of evil and champions of light and life. In Greece, lions represented Dionysus, Phobus, Artemis, and Cybele because of their combined rulership and defensive, as well as protective, qualities.

779. Lion and Lamb—Terms applied to Christ's dual roles, virtues, and attributes as Creator God's reigning and ruling King of kings and His sacrificial Lamb slain for the sins of the world. Christ, His Son, was God's ultimate sacrifice provided by and for Himself to remit the sins of the world inspired by the rebellion that contaminated His creation. Lucifer's revolt against Creator God's authority introduced into creation the spirits of sin and death that were passed on to humanity.

780. Lion of the Tribe of Judah—A) One of the symbolic names ascribed to the Lord Jesus Christ because of His sovereignty, power, and authority over creation, as well as rulership over all the works of God's hands. B) Christ's human lineage from the tribe of Judah as a descendent of King David which is how His rulership came to be named from this Israelite tribe.

781. Litan—A) The seven-headed one. B) The coiling serpent. C) Spiritually, a tyrant. D) The dragon of chaos. E) The spawn of Tiamet. See Lotan.

782. Liver—The heaviest organ, the Hebrew word is linked to its rendering of the English word for glory. Livers were prime divination instruments. The liver was thought to tell the future of a life, seen as a luminescent organ of enlightenment. Therefore, they were significant in revealing the mind of the gods on life and death situations. King Nebuchadnezzar consulted them before engaging in any kind of war campaign. Ezekiel 21:21.

783. Living Creatures—Supernatural quad-faced beings that serve in the holy sanctuary of the Almighty. See Cherubim.

784. Living Room—The living room speaks to socializing, relaxation, and comfort. It is a familiar surrounding that reduces stress. Anything happening that is uncustomary to what one usually does in the room is a signal to flag the purpose and meaning of the message. Washing dishes, for example, in the living room is uncharacteristic of its use. Therefore, the dreamer should seek to determine the link between what is normally done in a kitchen being done in the

living room. Why would such a thing be done there? What would make the Lord see an inappropriate task being done in an improper place? These are some of the inquiries that should be made when one has such a dream.

785. Lizard—A) An early civilizations religious symbol with snakelike properties. B) Worshipped for wisdom, cunning, divination, magic, and sorcery. As an Egyptian symbol of these (previously mentioned) and secret knowledge, lizards were consulted for their mystical logic and used in mysterious arts. C) Lizard images were used to signify guardian monsters such as gargoyles, and they typified heroes of old. They also represented ancestral spirits honored for guarding the generation's family line. D) The word means muscular, burly, and lusty.

786. Loa Loas—The voodoo word for it is necro-deities. Necro means "dead." Loa are abiding spirits that protect the territories or regions (usually of the dead) to which they are assigned. Others are ancestral deities and all are led by a priest or priestess, hungan or mambo respectively. Today's loa are blended with medieval Christian saints who are felt to typify these abiding spirits in religious significance.

787. Local Church Prophetics—The organized institution of prophetic activities, agencies, and operations manifested in a local assembly under the auspices of its pastor and its prophetic superintendent.

788. Lock—As used in Scripture, which sees instruments and objects as mechanisms that achieved purposes, the word identifies "that which bars the way." Thus the meaning of the word explains its spiritual connotations and amplifies what the Lord Jesus found wanting in the lawyers' teachings of His day. In taking away the key of knowledge, they kept the door to God's wisdom locked and its potential way to eternal life. Their closure of the doorway of the knowledge of Israel's God and His Messiah condemned those who had yet to hear and learn of spiritual darkness and its corresponding bondage and ravages. Hence, they "barred" the way of salvation. Luke 11:52: "Woe unto you, lawyers! for ye have taken away the key of knowledge: ye entered not in yourselves, and them that were entering in ye hindered."

789. Locust—Symbolic of destruction, in particular, mass destruction as a judgment from God.

790. Lord—A term of reverence and submission toward a ruler. The word means ruler, master, and king. The Hebrew word for Lord is Adoni. In the Greek

it is Kurios.

791. Lotan—A seven-headed Canaanite deity in the form of a sea monster. In the Bible, the ancient Horite god who was believed to cover their land. This seven-headed figure represented the god of evil. The name is synonymous with leviathan.

792. Lot Casting—An old voting method that allows voters great objectivity in making choices and selections. Lot casting chose Judas Iscariot's apostolic replacement. See Acts 2. Negatively, lot casting is a form of sorcery where coupled with magical maneuvers and divinatory arts, unseen forces were interrogated to render their decisions on human affairs and earthly events.

793. Lucifer—The name of the cherub who once led the heavenly worship assembly into the glory of God's presence. He is erroneously believed to be an archangel, while Scripture clearly identifies him as a cherub—the once anointed cherub. The word used for anointed to describe his former cherubic standing is applied only once in the Bible. It is the word mimshach. Lucifer, the anointed cherub, is the only one who received such anointing among the Lord's creatures. His name was changed to Satan when he launched his all-out assault on his angelic countrymen and waged eternal and infernal war against his Creator whom he supposed he could overthrow. Ezekiel 28 and Isaiah 14 reveal him.

794. Luna/Lunar—The name for a goddess worshipped in ancient times. It means "moon goddess" or "goddess of the moon."

795. Lunar/Moon Deities—Deities that rule the night that are usually female goddesses. Sumero-Babylonia are major ancient cultures in the Mesopotamian world that worshipped the night and night deities of whom Asherah, Ishtar, Diana, and Venus are but a few.

796. Lute—A lover's musical instrument of the past that also symbolizes a strange mix of scholastics, marriage, and government.

797. Lyre—A) The harmony of the earthly and the divine. B) A symbol of the musical spheres of creation. C) A sign of the poetic.

798. Lyrical Prophet—A) A prophet whose ministry, saturated with poetics and rhyme, is often delivered in song irrespective of actual psalms. B) The messenger may, or may not, be an official psalmist.

M

Maat to Mythological Pantheon

799. Maat—Hebrew word for truth. Maat was also the Egyptian goddess who was believed to reign over the virtue of truth.

800. Magi—A) Median tribe. B) Priests of an image. C) A staff of Persian castle advisors. Magi is the name for five classic groups of occultic officers. Their areas of professional supernatural expertise are: 1) Teachers of sacred nature worship; 2) sign and omen interpreters; 3) conjurers; 4) exorcists; 5) soothsayers; 6) magicians; 7) diviners; 8) astrologers; 9) destiny casters; 10) star gazers; 11) lunar predictors; 12) sorcerers; 13) witchcraft; 14) spiritism; and 15) enchantments. D) The head of the mageans. As offshoots of Zoroastrianism, the magi were nature worshippers, astronomers, and the founding priests of the magic that involved nature, spirits, spells, and fate casting. See Druids, Magus, and Zoroaster.

The magi were a caste of Eastern priests who were primarily astrologers, diviners and sorcerers. The book of Acts refers to the magi in mentioning Bar Jesus the sorcerer and Elymas whose name means sorcerer. The connection between the magi and their sorcery is that the two words are nearly synonymous.

In the Old Testament, the magi were regular members of Babylon’s court advisors. Among the extensive spiritual abilities of the magi was dream interpretation, for which they were routinely sought. Another name for the magi is master astrologer, because astrology was fundamental to their divine service. Divination being a chief product of the magi’s services, they developed an elaborate system of religious, ritual, and divinatory tools to extract information from divine beings and to coerce their services in resolving or manipulating earthly affairs. As a priestly tribe of the ancient Medo-Persian empire, the magi were the guardians of the sacred fire and nature worshippers. They conducted funerary rites in support of their necromantic branch of mysticism.

Accomplished performers of the spiritual arts, they were known for supernatural feats where magic played a primary role. With the help of conjuring spirits that inhabited them, the magi received power and skill in conversing with the dead. In doing so, they were authorized to summon evil spirits masquerading

as the dearly departed and invoking them to manipulate human affairs. Prophets are in need of understanding this staff of spiritual workers and allies with the powers of darkness. See Necromancy, Divination, and Magic.

801. Magician—A) One who practices magic. B) A sorcerer. C) A wizard performing magic to divert attention or to entertain. D) One who resorts to the black arts. E) An enchanter, necromancer, sorcerer, conjurer, and illusionist.

802. Magic—The unlawful manipulation, coercion, or intrusion into the supernatural for ungodly reasons. The word magic comes from the Latin magica to mean arts. The Greek term for the word is magike which means techne. The last one is the prefix of our words technique or technical. Coming from the magi, magic emulates their archaic skill in curious arts. Practically, magic is an art in which supernaturally skilled persons exercise unauthorized spiritual power to technecraft, the invisible forces, sources, and resources of creation for devious and detrimental reasons. The New Testament word for magic is pharmekeia because so much of its success depends on drugs and intoxication. Hallucinogenics are its prime agents. This feature is in keeping with the ancient and early rituals of primitive peoples who imbibed before, during, and after worship rituals and ingested hallucinogens to see and hear their gods. It is interesting to note, therefore, how drug addiction rises and grips cultures that promote or permit magic. The Hebrew word for magic is kashaph, which means “to whisper a spell, to enchant or practice magic.” The link between magic and the ancient Persian magi was that magicians are priests, making them idolaters worshipping the same pagan deities that proliferated the old world. Magicians, consequently, are priests of fallen angels masquerading as deities from another world.

Practitioners of magic claim that there are two types, white (harmless) magic and black (harmful) magic. On the surface this sounds innocent until one realizes that the operations and objects of the two are essentially the same, with the only difference being varying degrees of manipulation. Both forms aim to use or misuse the supernatural for purely selfish ends. Both ignore the inscribed laws upon creation and clash with God’s protocratic forces ordained to uphold them. Both forms also reject the notion of human free will, taking delight in overriding a person’s will for love, service, giving, and other behaviors that they would ordinarily refuse. Whatever magicians want a person to do, and for whatever reason, regardless of how mild the form of manipulation and control, their sorcery intends to achieve. When it comes to white magic and white witches’ claims to harm none (the Witches’ Credo, so to speak), the truth is, that is

impossible. To take what is not given or one's own, to conjure what is not earned or deserved, to influence what is normally out of the scope of human affectation is harmful to those targeted.

Magic includes sorcery, witchcraft, incantations, enchantments, wizardry, spells and spell casting, and demonism of all kinds. The premise of magic stems from the illegal entrance of the fallen angels into the earth. This is prior to their Revelation 12:12 relegation by the Almighty to the earth realms. The invasion that introduced and propagated magic is found in Genesis 6:5; Jude 1:6; 2 Peter 2:4. These rebel beings succeeded in exercising their transcendental powers over humanity because of the darkness Adam's transgression bred in them. To use people and operate through them, the devils and demons imparted their spiritual knowledge to those they fused with in the flesh. Such knowledge, then accepted as magic (from the magi, today), included knowledge of physics, kinetics, herbs, astronomy, and other numinous information to later become the intelligence substructure of human wisdom. Sharing the information they needed to control the human race, these superior creatures established priests to exercise their powers to suppress the community and manipulate the worshippers. A body of rites and observances using drugs and oblations contrived a religion that allowed the fallen spirits to maintain a steady stream of supernatural maneuvers to retain control and compel obeisance. Under the guise of deity they kept up a continual institution of sacrifice, slaughter, and ritual to hold onto their entrance and exit privileges to and from the planet, and achieve their ultimate goal to populate the earth with their spiritual seeds. See Magi, Magicians, Sorcery, and Sorcerer. Also see Zoroastrianism.

803. Magnet—An ancient metal used for its perceived power harnessed by the sun. It was the symbol of the sun god Horus, worshipped as the regulator of the movements in the celestial bodies of creation. Magnets were also used as love charms.

804. Magus—A) The singular form of magi, the ancient Medo-Persian priestly class that officiated the Zoroastrian religion under the god Ahura Mazda. B) Same as biblical wise men. C) Word also includes their functions as magicians and sorcerers.

805. Major Prophets—The Bible contains the writings of four major prophets, so named for the extensive ministries they executed and the lengthy texts they left behind as a record. They are Isaiah, Ezekiel, Jeremiah, and Daniel. See Bible Prophets and Minor Prophets.

806. Malachi—A priestly prophet of the Old Testament during Nehemiah's mission. This minor prophet addressed priestly misconduct, unclean sacrifices, ritual perversion, and spousal abuse. He served about 400 B.C. and his name means "My messenger." He revealed how the Lord listens closely to the comments of His people concerning Him and records what is said. Malachi showed that God records the complaints of criticizers and the loyalty of the faithful. Both have books where God determines their associated rewards.

807. Malak—A Hebrew word for angel that refers to more than a divine messenger. Its Hebrew meaning describes a spiritual ruler who is the possessor of an assigned territory as a supernatural governor.

808. Malakh—A Hebrew word for a deputized person under a ruler who performs, functions, and executes his or her superior's duties with delegated authority. These are usually done remotely.

809. Male—The generic gender description of a man that has no bearing on his marital or paternal status. See Female.

810. Mambo—Name for voodoo priestess serving the death cult of the religion.

811. Man—A) Prophetically a seed, source, and progenitor. B) A son, husband, and father. C) A male person, object, force, or a spirit being. Refer to explanation given for woman below. Replace fertility with virility, wife for husband applications. See Woman and Male.

812. Manasseh—The son of Hezekiah who succeeded him on the throne of Judah. This king threw Judah back into its formative years by leading them to resume their worship of the forbidden idols of all the lands around it. His reign popularized astrology and completely returned the heart of God's people to their former Amorite fetishes.

813. Mancy—A suffix affixed to many terms to mean a style or mode of divination and thus the spirit of delusion: necromancy, hydromancy, and so forth. The suffix at the end of these words indicates the process whereby divination was sought. Thus, to see this stem at the end of a word is to recognize that the influences of divination are at work. See Divination.

814. Mandate—A) An official trust or authority handed over by a superior to a subordinate to give authority to act, judge, or govern as a representative of a court, country, or sovereign. B) Applies to jurisdiction, territory, and execution

of official business. In times past this was thought of as a causative term used to identify a charge delivered by a pastoral or angelic official via a specific message.

815. Mandrake—A narcotic plant used in ancient times in sorcery, conception, and witchcraft. Its powers were believed to be magical and so were used freely in spell casting and enchantments. Because of its narcotic nature, it was used as an aphrodisiac, an agent that arouses sexual desire supposedly to promote fertility and procreation. The plant was also employed as a healing agent to treat a host of inflammatory discomforts.

816. Maneuver—A more positive form of the word manipulation that denotes success in triumphing over an enemy in warfare.

817. Manifest—Showing forth, displaying, or exhibiting the veiled or concealed in its visible form.

818. Manifestation—A) The acts or processes that cause something or someone to manifest; that is, to appear in its physical or literal form. B) Prophets are manifestants.

819. Manifestation of Prophecy—The term identifies the physical appearance of a prophecy spoken by a prophet. Highly trained prophets know that they do not merely speak into thin air. Years of divine and hopefully practical schooling have taught them that they utter what the Creator has submerged and encoded in creation before time began. The idea is based on Hebrews 4:2–3 that says that God’s works were finished from the foundation of the world. Jeremiah 28:9 declares the function of the prophet’s word is to come to pass. The prophet recognizes the mantle he or she wears by the Spirit contains a host of hidden abilities, resources, and products awaiting their times of appearance in physical form. Prophets further comprehend their power to format and ignite literal events in the earth triggered by the way they prophesy. Also in Jeremiah 7:11–14 it adds that God’s prophets’ words materialized in the form of great disaster. Daniel 9:2 further emphasizes this as the young prophet realizes the events he is living are according to an earlier prophet, Jeremiah, words whose mantle paved the way for the work he (Daniel) was to do.

Zechariah 1:6 talks about the power, the almost intrinsic intelligence of God’s words that activate and mobilize physiologically in their pre-appointed times. In 1 Kings 17:1 Elijah understood that the power resident in his spoken word would manifest itself in performing what he commanded. In Jeremiah 28:7–11, the

prophet demonstrated how he knew word of the Lord from his mouth was about to come to pass. Jeremiah reminded them that it was at the word of earlier prophets that the current events that befell and would befall them happened. Hosea 6:5, another example, is where the Lord said that He hewed His people by the words of His prophets who declared His judgments. Luke 24:44 has our Savior reminding His followers that the prophets foretold what they had just witnessed and experienced with Him and therefore their words had to be fulfilled, something He did consistently. Acts 15:15 adds that the emerging events of the New Testament church were in complete agreement with the prophets' words; things were manifesting as prophesied. In 2 Peter 3:2 it adds that it is according to the words of God's holy prophets that His people are to expect fulfillment of His words. Deuteronomy 18:22 conveys that prophets' words are to manifest themselves.

First Kings 18 gives a potent example in Elijah's contest with Jezebel's prophets that makes our point. Without the grisly fanfare pagan prophets are compelled to, Elijah treats God as if He is present, hearing, seeing, not an indifferent deity far off but a covenant God that granted him powerful privileges. That was what Elijah invoked as he called on his God to answer by fire. That answer was based upon Elijah's word as God's agent in Kings 18:24. In 2 Kings 14:25, the Lord restores a territory of Israel according to the word of His prophet Jonah, the son of Amittai. Read 2 Chronicles 36:21 and Ezra 1:1 where both underscore how the events occurring in their times were the result of the prophet Jeremiah's words. The prophets of God operate from the vantage point that nothing they will do or are licensed to perform is foreign to God. As His functionaries they accept that what they possess, the power they wield, is the result of God's official empowerment, serving merely as their professional ministry power tools. Prophets see their corpus of gifts and powers as implements with which they administrate God's will, manage His resources, and dispense His provisions in the earth. That is the pulse of their prophesying and why they expect it to manifest.

820. Manifesting Prophetics—This term refers to the entire operation of the prophetic as it involves maneuvering and provoking the will of the Lord and its various forms onto the world by the structure and tenor of their words. Recognizing God's foreknowledge of sin and its devastation in the lives of those born on the earth, the prophet understands that the work of the mantle is to compel the stubborn forces of darkness to give way, or give up, the provisions of God stored in His creation for those in need. The entire Bible is one treatise after

another of God’s command to the rebellious agents of sin to release His provisions and dispensations to those whom He assigned them. Prophets, by way of dreams and visions, through prayer and even spiritual excursions to the presence of God such as those Ezekiel and Zechariah were privy to, know that what they say from the mouth of God is fulfilled before it ever entered or left their own mouths. What gives prophets the assurance that the words that they speak must come to pass is the realization that God’s power inherent in the word has already brought to pass in the earthly realm what He issued forth through them from eternity. All that remains is the manifestation of their messages in their literal or physical form.

821. Manipulation—A) An old Greek term describing a meticulous warfare strategy. B) Today, it is a word often applied to prophecy delivered for personal gain, or to coerce favor, submission, or support from another. Another application of the term in the New Testament church is the oppressive or coercive actions of an especially strong leader.

However, it should be understood that all such accusations ought to be weighed against the integrity of their accusers before treating them as real. Frequently, people who resent being told what to do, or who resist submitting to any authority outside of those compelled by secular law and custom, will falsely claim that a pastor or other church leader is, or has been, manipulating them. In these cases, the accuser should be pressed for details and made to explain what action on the part of the minister explicitly constituted blatant manipulation. They should be urged to describe honestly the situation(s) that provoked their manipulative encounter.

Accusations of this sort are dangerous and they should not be accepted at face value but should be explored responsibly as to how they truthfully resulted in minister manipulation. When it comes to prophetic ministry, the opportunity for heavy-handed prophetics is ever present. That means that prophets can and many have easily slipped into manipulative tactics to bring their words to pass, or to save face with others if they fail. Nevertheless, that is not always the case in manipulation claims. As often as the prophet has been at fault, it has been the accuser as well. Sometimes claims of manipulation by one’s pastors or other spiritual leader should be investigated before being unconditionally received as truth. On more than a few occasions, close scrutiny of such claims have revealed that the complainant was insubordinate and angered at being obliged by their leader, pastor, or mentor to do something they did not want to do.

In addition, prophets who mentor are regularly criticized for their strength and discipline by the mentoree who originally perceived their mentorship to be more convenient, less intrusive, and certainly more fun and advantageous. Correction, discipline, and structure were never in their initial visions of prophetic work, and when they came, the result was disastrous. Faced with the real requirements of the mentoring relationship, many novices initially assigned to a prophet bristle at the call to obedience, respect for authority, or the stringent demands of service as an apprentice. In retaliation, they tend to claim manipulation to cover their own insubordination to the development program the Lord assigned them.

Far too often their self defense strategy works well because naïve listeners conditioned by unbalanced teaching, and perhaps their own biases or pet peeves, relieve the accuser of their responsibility of qualifying their charges against a man or woman of God. Instead, they simply take what they hear and repeat it without proof to the damage of the reputation of the minister. Unsuspecting souls hearing the now greatly perverted story perpetuate the cycle until a wise one stands up and desires more details before circulating it as truth. When the case is the fault of the prophet, as it many times is, the matter should be brought to the attention of a responsible, well-balanced authority who can and will rescue the novice from the unproductive association.

822. Manna—A) Literally “what” or “the what” because of the Israelites question, “What is it?” B) It signifies the divine provisions of grace demonstrated in the miraculous. C) Also indicates nourishment that can only come from God. Therefore, Christ referred to it in John 6:31–58 as nourishment in the Person of Himself. The Bible says the Lord fed manna to the Israelites in the wilderness. D) Manna was considered the food of heaven. As divine nourishment, it represented spiritual thoughts and ideals. See Psalm 78:25; Exodus 16; Joshua 5. In John 6 we learn the manna to be our Lord Jesus Christ, and Revelation 2:17 adds that it is spiritual in origin.

823. Mantic—A) The Greek word for a technical fortune-telling function with divination, omens, and augurs as products of natural phenomena and machinations. B) Crafted schemes or thoughts that are blended with magic. C) Ancient mantics relied on hierscopy for a good amount of their divinatory information; that is, they studied severed organs for predictions. D) Occult word for a prophet. E) A soothsayer or diviner. F) One whose message deliveries are usually given in frenzied and frantic states, often induced by intoxicating drinks.

824. Mantle—A loose-fitting garment worn by prophets and other officials in

authority to signify their position and power to exercise dominion. Mantles reflect latitude, stature, prestige, and provisions of the wearer, as well as the license to act.

825. Mantle Treatment—What is learned, practiced, supplied to, and provided for the mantle of ministers to equip and empower them for service to the Lord. These are beyond normal church attendance and believer's Bible studies. Mentorship, schools of ministry (especially for the prophet and the apostle), and ministry apprenticeship are needed for effectively treating one's mantle. These preparations are usually above what the typical Christian gets or is exposed to in church services. Their distinction is that they help ministers perform more competently and confidently in their posts.

826. Marduk—A) Name of an ancient Akkadian and Babylonian deity credited with creation by both peoples. B) Also, Assyrian and Babylonian sun god. With Ishtar, Marduk was symbolized by leonine images. The association sprung from the belief that the two deities were feared as guardians among the gods. C) Also called Merodach, a deific name for Nimrod of ancient Babylon.

827. Mari—A) An ancient city of Mesopotamia on the banks of the Euphrates. The center of the Amorite kingdom during the 1800 B.C. era. Its most renowned king was Zimri-Lim and excavations reveal an elaborate palace and impressive temple ziggurat dedicated to Ishtar. Mari, like the Amorites, excelled in astrology, divination, and witchcraft in all forms. The chief deity was Ishtar. One of the few ancient civilizations that upheld equal rights for women. B) An old weather or storm goddess. She was a queen spirit who inhabited female rulers. Synonymous with Iris, this lunar goddess is depicted with a rainbow as a halo. See the previous definition of Mari.

828. Marriage—A) Symbolic in visions of covenant, union, collaboration, and joint ventures. B) Signifies intimate relationship and secret alliances.

829. Mars—In addition to being a planet, it is the name of the war god of ancient Rome to whom the nation gave thanks for fathering Romulus, who was the father of the Roman people.

830. Martyr—The New Testament word for this is witness. The idea is that the person so designated was an eyewitness to a vitally persuasive truth for which they were willing to give their lives as a testimony. In the New Testament, Stephen was the first gospel martyr in Acts 22:20. In Revelation 2:13 Jesus talks about Antipas, His faithful martyr.

831. Mask—Symbolic of pretense, concealment, subterfuge, coverup, and impersonation. In many mystical ceremonies, masks were worn to impersonate the deity. To have them appear in visions or dreams signifies one of these is at work. When the Bible refers to the saint's beholding the Lord with open face, it was with inference to this old religious practice. Mystical religions and ascetics cover their faces with masks usually crafted in the image of their gods to impress its appearance upon worshippers. Moses was forced to cover his face after being saturated with God's glory because the people could not bear his reflection of God's perfect and overwhelming light. Refer to 2 Corinthians 3:6–18, and see Hood.

832. Mashal—A) Government, an empire. A Hebrew word for what we would understand as a principality. B) Can qualify as an apostolic principality today. C) Important to the prophetic because it refers to the invisible principality of the Lord Jesus Christ (Ephesians 1), in which His church became vital. See Micah 5:2; Jeremiah 51:27.

833. Maternal—A) That which pertains to motherhood. B) The work of a female parent. C) A mother in the Bible includes the meaning and application of the word matrix used by the prophet Isaiah concerning the coming of the Christ. Isaiah 49.

834. Matriarchal—A) Mother or female leadership in the home. B) Excessive domination by females. C) The power of womanhood. D) Negatively applied to any strong, competent, and confident female in the New Testament church.

835. Mazzaroth—Hebrew designation for the zodiac according to Job 9:9 and 38:32. The word literally applies to the bear constellation. Another variant of this word refers to the planets as the zodiac. The word may additionally mean "bear guard," to imply a spiritual, angelic sentinel.

836. Media—A means of conveying or expressing thoughts, ideas, and information. Originally meant "middle land."

837. Mediator—One who intervenes between conflicting parties to bring about accord, settle disputes, and reconcile differences to release and promote the transmission of goods, services, information, and provisions between them.

838. Medium of Prophecy—The means by which the word of the Lord is brought into human format and delivered to the earth.

839. Melchizedek—The eternal creation priest-king of Almighty God who in

Genesis 14:18 met Abram after his battle and victory over the five kings. Melchizedek served as a divine ensi, or priest-king, in Jerusalem in the ancient world. Jerusalem, ancient Salem, was the lone such city for the Almighty. Melchizedek as God's priest-king confirmed Abram's covenant with the Almighty by officially administering holy communion between the patriarch and God Most High. The act signified the ratification of the covenant the Lord made with Abram. Melchizedek is also mentioned in Psalm 110:4 as the eternal priest of the Most High God. His name means "king of righteousness." He is later discussed in the New Testament as official administrator of the Lord's heavenly priestly institution that foreshadowed the New Creation priestly order instituted by Jesus Christ. Melchizedek foretokened the royal priesthood of the New Creation as the prototype of God's fusion of priest and king forever, spoken of in Revelation 1:6. The uniqueness of his ministry was that he kept the priestly mediation between heaven and earth. Serving as the priest of all creation, he officiated at the only Creator altar on the planet to propitiate the damage done by Lucifer's rebellion and the subsequent demonic host evicted from heaven to terrorize the earth. See Hebrews 5 and 7–10. Melchizedek's is the order over which our Lord Jesus became High Priest as written in Psalm 110; Hebrews 6:20 and 7:11, 15, 21. Melchizedek is the active priest of the New Testament tithes and offerings presented to Creator God from what is read in Hebrews 7:8. He lives today under the high priestly ministry of the Lord Jesus Christ and, according to Hebrews 7, was not earth-born but heaven-created. See Jerusalem, Ensi, Priests, and Priesthood.

840. Melchizedek Priesthood—The eternal order of priests who minister on behalf of creation and man to God to atone for the sin that erupted in creation after Lucifer's rebellion. The Melchizedek order existed, and still exists, to appease the Lord for the bloodshed that occurred in creation. Melchizedek spearheaded that priestly ministration as its chief until the Lord Jesus completed His word and assumed the position of High Priest of eternity. Christ's New Creation church is now included in that eternal priestly order as the royal nation of kings and priests to God according to the apostle Peter and the Revelation. Hebrews 6:20.

841. Meni—From Isaiah 65:11, the god of destiny and fate, worshipped for good fortune. Partnered with Gad, the god of good fortune.

842. Mentor—One who coaches, instructs, and refines another for a professional career or service.

843. Mentoree—The student or prodigy of a mentor.

844. Mentor Manipulation—Negative behavior, conduct, and attitudes that mistreat a mentoree by one trusted with their professional development and grooming. Misuse of mentor authority to the personal advantage of the tutor that damages, or subverts, their training and preparation. Extreme hardship, abuse, neglect, or oppression applied by a mentor to a learner in the guise of preparatory enrichment. Servitude demanded by one expected to equip another for future service that is unrealistic and unreasonable in comparison to its potential rewards and future opportunities. See Manipulation.

845. Meonenim—Exemplified in Judges 9:37, this word refers to a sorcerer, a soothsayer, or a wizard. Specifically, it speaks to their work as conduits and conjurers of familiar spirits. See also Deuteronomy 18:10,14; 2 Kings 21:6; Micah 5:12.

846. Merodach—Marduk, the name of the Akkadian god after whom Nimrod patterned himself in the religions he pandered among the ancient Babylonians. See Babylonian Religions.

847. Mesopotamia—A) The land between two rivers. B) Area of the Fertile Crescent.

848. Message, Messenger—A) Communication from one person delivered by another. B) A piece of mail. C) A signal sent as a sign of something to happen. D) A verbal or written communication. In Bible times, messages were delivered verbally more than in writing. To relate this word to the prophetic, its messages are relayed by God to the prophet usually directly. Long before writing, people heard from spirit beings audibly and were sent to deliver what they heard to their community, explaining why Scripture never had to explain the ministry of the prophet, only its character. A fact that says how old the institution of the prophetic is and why it has been necessary since the beginning of time. The messaging centers, agents, and systems go way back and give the best foundation for prophetic teaching and training. Learners better understand the prophetic when they comprehend its earthly counterpart—communications; that is, the preparation, delivery, and receipt of a message from one party to another. Messengers, messages, and their transmission as employed in early civilizations pragmatically exemplify prophetic ministry. When writing came along, messages were then written down and sent by others to distant places in the same region or to far away lands. Postal centers eventually developed to receive and dispatch messages that royals, nobles, political and military rulers, temple priests, and

other authority figures sent. Each group had their own center, and the epistle writers subscribed to the practice of having and using their own couriers for the sake of safety and integrity. Frequently, messages were sent with travelers who doubled as couriers for their families and neighbors. Otherwise, the wealthy of the land shared the postal network of the powerful. A message was always sealed to certify its authenticity and messengers had to see that their parcels and letters were delivered intact. The seal of the sender was important, and rich families and high powers all had theirs handcrafted and kept on their person. To steal or forge a seal was popular yet dangerous as any type of correspondence could be fabricated and dispatched in the name of the owner of the seal. This frequent tactic made messenger reliability critical and false or deceitful messengers suffered great damage when they were exposed.

In early times, message delivery was a very risky job. Being wholly reliant upon human carriers, people's messages could get waylaid in a hundred different ways. Eavesdroppers could set traps along the way so that the carrier failed to get through. Seditionists could lurk along the roadway to seize government or military correspondence and destroy it before it reached its destination. Spies of enemy camps and countries could intercept the messenger to learn of their enemy's plans and counterattack by sending a false messenger to the destination with a counterfeit plan. If goods and valuables were being transported, the risk of harm and theft grew immensely. Typically, using the strength in numbers strategy, messengers traveled in packs, but the danger remained and many communications failed to get through and return to the sender to say the task was completed. The angel wrestling with Jacob was motivated by this requirement. When daybreak came he was not to be in the earth but was to have returned to the Lord with a report of his assignment. Jacob perhaps understood this and used the knowledge to get what he wanted, something he was accustomed to do.

Many times the messenger was the scribe who wrote the message directly from the mouth of his sender. At other times, he may be the postal administrator who received and dispatched mass communications to their designated areas. The institution was critical to business, government, and communal life, and messengers were a prized group of laborers in their day who were well respected, stringently tried, and cautiously trusted. Their uprightness had to be impeccable since their persona and sentiments were expected to diminish for the duration of the assignment to their feelings, beliefs, even personality from corrupting their messages. For professional reasons, verbal and commissioned messengers became mere orators who repeated what was put into their mouths.

A wicked messenger or an unfaithful one could cause much ruin. That is the premise for Proverbs 13:17, 17:11, and 25:13. Not all messengers were verbalizers, some were sent to perform what was spoken, or exercise the authority of the sender. These couriers were then ambassadors, emissaries, agents, deputies, or specially commissioned officers. However, all messengers took great pride in their work. They had exceptional memories as some words they were sent to relay were not allowed to be written, being intended for the ears of the addressee only.

Recognizing the dangers and pitfalls along the way, professional not incidental, messengers were skilled combatants who were knowledgeable of their route's terrain. Using shrewdness and stealth, they could evade ambush, while remaining ready to defend to the death the charge entrusted to them. Professional messengers knew better than to let anything interfere with their deliveries and confronted by a powerful figure died before they let their messages fall into the wrong hands. Many of them chose to do so rather than return to their sender without the proper response. They dreaded having to say that they could not get through to deliver the word. Review Ezekiel 9. (This attitude is also seen in Daniel's angelic messenger in chapter ten of his prophecy.) To be entrusted with a message was not inconsequential and many years of training and proving went into being relied on as a messenger. An inner probity that demonstrated concern about accurately receiving what was to be delivered and accurately reciting it to the designated hearer had to be displayed. A principle crucial to biblical prophetics. Messengers were not gossips who could not keep secrets, nor were they inclined to deliver their words to the wrong ears. Most of them would just as soon take the word to their graves rather than deliver them contrary to the instructions of their senders. To modify or paraphrase a message during these days was tantamount to being both a false witness and a liar because the messenger and the sender for the period of the assignment merge as one with the messenger surrendering all personhood to rightly represent and perform for the sender. See Proverbs 30:6. Here is the natural fundament of the prophet's ministry.

The prophet as the scribal courier and commissioned agent of the Godhead has a high obligation to see that their words are accurate, timely, and relevant to those who hear them. His or her task of hearing from God, interpreting what was heard, and writing it down to be delivered at the appointed time constitute the crux of the ministry. Like their secular counterparts, prophets are to guard the calls of God with their lives and every effort is to be made to see that the

Godhead they represent are not distorted or diminished in the eyes of those to whom they are sent. For more on messengers see Haggai 1:13; Malachi 2:7 and 3:1; Matthew 11:10; Mark 1:2; Luke 7:27 (all pertain to the prophetic messenger); 2 Corinthians 12:7; Philippians 2:25.

849. Metal—A) A celestial object of spiritual potential. B) Indicative of one, or more, of the seven planets venerated by ancient civilizations. The moon, for example, represented silver, and the sun represented gold.

850. Meteorite—A) Spiritually, believed to be a charge from the ruling spirits of a region ignited by its creation elements and forces. B) Believed to be the spirits of falling angels who once governed the region. They were manifested as stars in the heavens. C) Also believed to be an inrush of new angels into our world.

851. Micah—A) A prophet of Judah who prophesied against false and deceptive prophets who only gave good and soothing words to God's people even though they had failed Him miserably in their faith, obedience, and morality. Their "good news only" prophecies ignited the Lord's anger and were the source of His shutting down their streams of prophetic light and revelation. B) Micah's symbolism to convey his word is insightful and should be studied by anyone interested in the prophetic genre firsthand. C) Micah officiated under Jotham, Ahaz, and Hezekiah. His name means "who is like God?" It frankly points to the antagonistic issues Jehovah sent him forth to address.

852. Micaiah—An itinerant prophet during Ahab's era. This prophet was brought into conflict with Ahab's palace nabiim institution, the four hundred hired prophets that collectively prophesied that he should confidently proceed with his campaign against the Syrian army although God had ordained his destruction by them. King Jehoshaphat's recognition of their duplicity urged Ahab to find a true prophet of the Lord. The king knew just where to find one and sent for him. On the way to the prophetic presbytery, the messenger begged Micaiah to agree with the other prophets, who encouraged the king in His impending war campaign. Micaiah replied he would only speak the word of the Lord.

When he was first asked for God's word on the proposed campaign, Micaiah said what the others had said before him. Oddly, King Ahab knew that he had withheld God's word and commanded him to tell him the truth in the name of the Lord. When pushed, Micaiah recalled the vision that prepared him for his assignment. He recounted the vision of the hosts of heaven summoned to a

meeting about rebellious Ahab. Jehovah had determined to destroy the king and was using his customary arrogance and disobedience to do so. The outcome was shared with Micaiah in a vision where he learned how the king's demise would occur. A lying spirit would be given authority over his beloved prophets and they would convince him of a success that simply was not going to happen. When Ahab heard the word he retaliated against the prophet, proceeded with his plans, and was destroyed because of his stubbornness.

853. Midnight—A) The beginning of the hour of power in the spirit realm. B) Symbolic of a spiritual peak of maturity or ripeness that culminates in the amassing of celestial forces dispatched to change things in the earth. The angels who appeared and heralded the birth of Christ are examples of this. C) Prophetic experiences with events happening at midnight signal changes on the cosmic front of God's creation. They indicate power shifts in His plan and typically reveal altered states of existence for the inhabitants of the earth.

854. Milcom—A) An Ammonite god. B) Also called or likened to Moloch, Mercury, Hermes, and Malcham. Zephaniah 1:5.

855. Milk—A symbol of divine nourishment, regeneration, spiritual growth, and survival. Milk, encountered prophetically, is an auspice of immortality received from the nourishment of one's own god, according to ancient thinkers. Milk, spiritually, is the required drink of initiates that brings them into the higher virtues and knowledge of spiritual things.

Human wisdom was believed to come from drinking this basic staple of human life, especially the life of infants. That is why initiates (novices and neophytes) were required to ingest it as they learned and adopted the basic tenets, rudiments, and doctrines of their faith or discipline. As a symbol of spiritual nourishment, milk was thought to manifest the purity of the group that relied on its spiritual texture for knowledge. This is why the apostle Peter exhorted Christ's converts, in his first epistle, to desire "the sincere milk of the word [of God]" (1 Peter 2:2).

856. Milk (2)—What the Lord ordained His New Testament church to perform as the newborn's Christian's mother, nurturing its new converts with the sincere, pure milk of the word of the Lord. The church's duty to the new convert is to teach them the elementary, easy-to-absorb word of the Lord, which Matthew 28:20 exhorts as essential following redemption. In using the words sincere or pure, Peter stated that every new born-again Christian has to be taught the ABCs, so to speak, of the gospel and kingdom of God. Hebrews 6:1 calls it

the “elementary principles of the doctrine of Christ.” Earlier in Hebrews 5:12–14, they were referred to as the “first principles.” God’s offspring, the New Creation church, is seen by the Lord as the bearer of the milk of the word of the Lord as it streams from the Holy Spirit. From such symbolism we are to understand the spiritual occupation of the New Testament church—birthing, nursing, and rearing up those who come to God through Jesus Christ.

The New Creation, as the Lord’s birth mother of the redeemed, follows birthing with a mother’s natural inclination to nurse the infant until it is weaned, ready for solid food, a function those of the Ephesians 4:11 offices take up. After awhile, the milk as the word of the Lord is now exchanged for strong meat to mature the growing Christian in the righteous ways and wisdom of God.

857. Milky Way—A) A sign, a bridge, or boundary between heaven and earth. B) The sign of the celestial serpent of old worshipped by idolatrous religions.

858. Min—The name of the Egyptian god of harvest. He was worshipped as a life-giver and the force behind reproduction.

859. Minister—One who serves as a public official to a land, government, church, religion, or country.

860. Minister’s Covenant—The post-preparation arrangement between the minister and the Lord whereby the servant is released for official duty with a prescribed promise of divine backing. The minister’s covenant is not unlike the prophetic covenant, except the former must be defined in terms of God’s specific provisions, promises, and limitations. It is emphatically tied to the particular officer and sphere of service the minister is assigned by God.

One cannot assume on a minister’s covenant. They must be sure of what the Lord has told them He will uphold and undergird in their service to Him. To presume in this area could be hazardous to both the minister and those he or she serves. See Covenant.

861. Minister Manipulation—A term used to describe a minister’s heavy-handed tactics of ministry where those under him feel mistreated, oppressed, or abused by him. Accusations of such manipulation should be investigated carefully, and those hearing their claims queried closely for ulterior motives. See Mentor Manipulation and Manipulation.

862. Ministerial—That which pertains to the ministry.

863. Ministerial Treatments—The acts, words, processes, and spiritual activation supplied by the minister of the gospel of Jesus Christ to the believer's life for victorious Christianity.

864. Ministry—Devoted service to God in answer to one's divine call.

865. Minor Prophets of the Bible—There are twelve Minor Prophets: Hosea, Joel, Amos, Obadiah, Jonah, Micah, Nahum, Habakkuk, Zephaniah, Haggai, Zechariah, and Malachi. These twelve are called Minor Prophets because their literary works are small in comparison to the prophetic writings from the major prophets. See Major Prophets and Biblical Prophet.

866. Minstrel—A singer whose ministry facilitates praise, worship, and prophetics. One who plays a musical instrument. Elisha called for a minstrel when inquired of by Jehoshaphat about his and Ahab's impending war campaign with the Syrians. See 2 Kings 3:15.

867. Miracle—A word used to identify events and achievements that occur outside the laws and limitations of the natural world. Based on 1 Corinthians 12:28–29, miracles are integral to the New Testament church. They have enjoyed a long uninterrupted legacy with the people of God who were nourished, sustained, rescued, and preserved by them. The Bible records that God's first deliberate miracles began with Moses' dispatch to Egypt to deliver his people. He even elevated Moses to the status of godhood on earth to discharge his prophetic office (refer to Hosea 12:13). "And the Lord said unto Moses, See, I have made thee a god to Pharaoh: and Aaron thy brother shall be thy prophet" (Exodus 7:1). The word God used to designate Moses as a god to Pharoah is elohim, the same word used in Genesis 1:26, "And God [elohim] said.…" God's Old and New Testament saints were birthed by and made accustomed to miracles. That prophets are predisposed to miracles is seen in the mantles of Moses, Elijah, Elisha, and other power prophets of the Lord. As acts of divine intervention, miracles are God's public displays of affection for His people. They demonstrate His sovereignty and intend to manifest His power. See 1 Corinthians 4:20 and 1 Thessalonians 1:5. In addition to miracles, there are working of wonders and manifestations of the Holy Spirit. See Acts 8:13. Typically, miracles characterize apostolic and evangelical ministry, as they are the calling cards that announce to people that the Lord God and His kingdom are on the scene. Special miracles were wrought at the hands of Paul by God according to Acts 19:11. That is not to say they are the only mantles through which the Lord works miracles because Mark 16:14–20 says otherwise. When

He appeared to the eleven apostles having dinner and wallowing in unbelief, Jesus told them that signs and wonders and exploits of power follow those that believe in His name. First Corinthians 12:28–29 also tells us that miracles are a mainstay institution of the New Testament church and beyond that there is such an office as the miracle worker. See Dunamite.

868. Miracle Worker—One born to, and thus constructed with the capacities and properties of dunamis power to perform the miraculous for God. A Dunamite. 1 Corinthians 12:28–29.

869. Miriam—The sister of Moses and Aaron who was also a prophetess in Israel. She was remembered by the Lord to the prophet Micah as the third ruler of the land. Micah 6:4.

870. Mirror—Means to wonder at an object or reflection, synonymous with vanity and narcissism when self-viewing became extreme or excessive.

871. Mishmar—From shamar, the word refers to a watch, a ward, and a guard.

872. Mishmereth—A) Also from shamar, the word means “a watch station or ward.” B) A place where captured prisoners are corralled and detained. C) Can refer to the prophet’s guardianship and place of oversight.

873. Mishpat—The term given to the sphere of righteousness and justice that is characteristic of the rule of God. This sphere includes the New Creation Christian, the ministers of the Lord Jesus Christ, and the judgment and government of Creator God and His protocratic agents.

874. Missionary Prophet—A prophet whose main assignment is to be sent by God to specific areas to perform prophetic duties.

875. Mist—A sign of approaching spiritual apparition, revelation, and transition. It is a prelude to supernatural occurrences and/or spiritual manifestations. Reflects that which is transitory or without substance, temporary. False prophets and their words and the wandering stars or angels of rebellion are both characterized as mist in the Bible.

876. Molech—The national Ammonite deity. Leviticus 18:21; Jeremiah 32:35.

877. Moloch—A) A Semitic deity that required its worshippers’ children to pass through the fire. B) This deity was ironically thought of as a protecting father. C) Believed to be the same as Molech.

878. Monotheism—The belief in one god. The world purports three monotheistic religions: Judaism, Islam, and Christianity. The Bible declares that Judaism's Yahweh is the Father of the Lord Jesus Christ and so His is the only true and living God. Creation, redemption, sin, and the cross all establish faith in Christ as the true religion for the New Testament believer.

879. Monster—In the Bible, the monster is a preternatural being formed either as a sea serpent, a dragon, or a hideous land animal. Often the whale or dinosaur are what was meant by their references in Scripture. Monster worship in a culture represents several ominous signs. In fact, one of the definitions the Bible's terminology gives for monster is that of an omen. Two was an influx of demonic forces and devils invading the land. Three, it indicates a high degree of Christian apostasy, which aligns itself with the apostate angels of creation and the ancient world. Four, it bespeaks the rise of deviant human behavior rooted in demonic character. Five, it states that the light of the gospel of the Lord Jesus Christ has been shut out by an overwhelming human desire and addiction to the things of the flesh. Six, a deeply entrenched occultic stronghold. Seven, strong demonic manipulations at the hands of witches. Eight, another step closer to the apocalypse of the Book of Revelation.

The human desires that prevail in a monster era form the platform upon which the demonic, witchcraft, and diabolical powers of darkness ascend. Carnal worship craves the monstrous. It inspires indulgences that spawn compromise and finally a conversion to demonism. It is an attachment to the institution of familiar spirits and false and heretical worship. Monsters, the bizarre and grotesque, permeate societies in these instances and generate perverse and obscene fetishes in a land. Popularization of them were indisputable precursors to its demise. Lamentations 4:3.

In the Bible, monsters are dubbed Leviathan, Rahab, Dragon, Sea Monster, and Behemoth. All of these creatures are indicative of high occultic movements and the wisdom (Wicca knowledge) of the serpent; that age-old serpent, the devil, and Satan.

Jeremiah 51:34 and Ezekiel 29:3 are the two Bible passages that refer to monsters, and in their cases it was a monster of the seas. The dragon is usually meant, or some other serpentine creature. Students of the Bible and theology understand that popularized monster lore is a sign of impending judgment and doom on the society that celebrates them.

880. Monster of Chaos—The seven-headed monster, three of the heads are the

lion, the eagle, and the serpent or dragon. See Lotan.

881. Month—A) The moon's cycle. B) Months in prophetics speaks to a lunar time cycle where time is measured by the moon's rotation rather than the sun. When seen, the shape and age of the moon is important to understand its application in God's prophetic calendar. The functional operatives of the number twelve springs from the moon's twenty-nine-and-a-half-day rotation and that there are twelve of them in an earth year.

882. Moon—A) The luminary of the night that was often the object of ancient civilizations' worship. B) Believed in times past to influence human behavior and water, as well as the natural elements. C) The moon was the basis of humanity's first time measurement. Its influence is seen in its observance in worship, feasts, and other religious or natural events. D) The moon's cycle was and is apparently important to the Lord God, who had many time plans available to Him to choose from when assigning a calendar to His nation. The Egyptians, for instance, had an eight-day week that they worshipped and eliminated even numbers from anything significant. Yet the Creator opted for the seven-day week and a lunar month instead of a solar one.

Generally, during later years, female deities were objects of moon worship. From them comes menses worship, that of the menstruation cycle, which emerged as a cultic belief system used to deify women and elevate them to goddess status.

883. Morning—A) Indicative of a time soon to come; the lapse or end of darkness. B) Morning represents hope in a fresh start and thus new opportunities. C) Daybreak and the entrance of light. D) A time of spiritual seeking and communion. E) The moment of revelation. See Psalm 5:3. F) The time of divine and human initiatives.

The time that ushers in a twofold change in earthly life, that is, the end of night, when most spiritual activity took place and the beginning of morning, when human and natural activity ensue under the inspiration of that which was accomplished by the spirit realm over the nighttime. The hours between midnight and five a.m. are the most industrious for the spirit realm. Specifically, among those hours, the time period between two and four a.m. contain the most supernatural dynamism.

884. Morning Star—A) Originally the secondary name for Lucifer in Isaiah 14:12. B) Also a synonym for the planet Venus. In addition, the morning star, as

meant in Scripture, refers to the first star of the day—the morning star is the one that introduces the others. C) The morning star ushers in the change of seasons and is the scheduler of earth's activities. D) The morning star is the one that rewards the saints. E) It is the first cloud that transitions the night into day. See Hosea 6:4. Fortunately Revelation 22:16 names our Lord Jesus Christ as the Morning Star under the New Testament, now filling to perfection the functions Lucifer foolishly abdicated. It is with this understanding in mind that the Bible designates the sons of Creator God Almighty as the stars of heaven.

885. Morpheus—A) The sleep and dream god. B) Prophetically, represents sluggishness. C) A perversion of the dream angel used in the Bible to promote prophetic dreams and visions. See Malak.

886. Moses—The first official prophet of Israel, after the Israelis left Egypt. Moses was actually an Old Testament type of apostle because of the nature of his mantle. He was born of Levite parents and spared death for his very purpose in life. Moses was successful in his deliverance of the Lord's first and only covenant nation. He was inducted in Yahweh's service at the age of forty after having been exiled from Egypt where he was to be its next Pharaoh. Moses understood he was called to something different, it was not until after a forty-year exile in Midian that he was prepared to lead the people of the Most-High God out of captivity.

Afterward, Moses single-handedly enacted the new nation's government and legislation. He installed its political, religious, and community leaders and established its judicial system as well. He did all this with Aaron, his older brother, and Miriam, his sister. In preparation for his expansive destiny, Moses was raised in Pharaoh's house as Pharaoh's son because his daughter rescued him from the river. Thus, he became the son of Pharaoh and a legitimate heir to the throne of Egypt.

Moses was heralded posthumously as the greatest prophet who had ever lived until Jesus the Savior.

887. Mot—Babylonian death god.

888. Mother Goddess—A significant figure in pagan, neo-
pagan, Druid, and Wiccan lore, the mother goddess, or great mother goddess refers to the earth and the female spirit that supposedly created it. Because the earth births in its seasons, heathen mind-sets concluded that it was a deity in itself and that the deity was female. Comparing the earth's actions over time with

the birth of children from the womb, they assigned a mysterious feminine power to it. Springing from the ancient Mideast religion, this mother earth was to be worshipped as a fertility deity. Eventually, when a solid connection was made between the women becoming pregnant and her relations with a man, mother earth was assigned a husband.

Thus later a male deity joined the mother earth deity to form a sacred marriage wherein the fruit of the earth was conceived and produced through their union. Familiar names for the mother goddess figure are the Babylonian Ishtar, the Syrian Astarte, the Egyptian Isis, and the most popular Gaea (for earth). In addition to Diana of Ephesus, the Greeks also added Hera, Rhea, Aphrodite, and Demeter. The Roman's changed their names to Maia/Maya, Tellus, Ceres, and Ops. All the same figure, this imposter female spirit (since there are no female angels or subsequent female spirits) merely travels down the ages conforming to the culture her stops through history take her. The names for the male companions she adopted along the way (the root source of spiritual homosexual relationships) are Dumuzi, Adonis, Attis, and Osiris. Theirs is the great seed deposited in mother earth to bring forth its annual abundance. Their competition with biblical Christianity stems from the fact that as nature gods they were seen as dying at the end of their seasons (winter) and returning to life when its springtime reappears, seen as renewal. Herein lies the pagan concept of being reborn or their born-again experience. Ignorantly, pagans align ancient religious beliefs with the one time only death, burial, and resurrection of Jesus Christ. The adoption of the mother goddess figment into Christianity by venerating the virgin Mary as the mother of God further fuels this delusion, making it hard for the sinner to see any reason to abandon Gaea/Gaia and her consorts for salvation. For obvious reasons, strong witchcraft, magic, and sorcery are part of the rites that celebrate the reviving god and his spouse's annual reunions to promote the earth's produce.

These reunions, celebrated when the god was to rise from the dead again every year or reappear from heaven, coincide with season changes and the movement of the planets and stars, what we would call solstices and equinoxes. Hence, the Halloween obsession of witches is explained and how and why it is a pagan worship rite are answered. When Galatians 5:19 says that witchcraft, sorcery, is the work of the flesh this is what it means. Worshippers of pagan religions adopt a host of antiquated rituals that are targeted at summoning their invisible spirits to appear and aid them in crises. To assure their favor with the spirit continues, ongoing rituals are observed to forge an unbreakable tie

between the priest-worshipper and the spirit who is served for supposed magical powers. The symbol for the mother goddess is the crescent moon. Any religion embracing it as their emblem, knowingly or not, is a worshipper of her. See Magic, Sorcery, Goddesses, Shamanism, and Goddess Religions.

889. Mother of God—The persistent myth that gods were birthed by women and that creators and creatresses produced lesser gods. Every mother goddess in history was credited with birthing divine offspring, an act mythology promotes as the answer to how creation began and how it is being upheld. The infusion of this stubborn myth into world religions is seen in the claim that the virgin Mary was deified by her role as the birth mother of Jesus Christ. To accept this is to say that the earth is a goddess because it bears fruit, quite reminiscent of the mother goddess contention held by witches, occultists, paganists, and polytheists since time began. Ishtar, Anat, Inanna, Diana, and Venus to name a few, have all laid claim to the titles mother of god and queen of heaven. Christ surely was aware of this obstinate—one word for the Hebrew meaning of Mary—religious belief and took great pains to publicly deliver his natural mother to the apostle John to care for as a son. His doing so showed that Mary's role as His earthly mother was finished and that it did not constitute her deification. See John 19:25–27. The truth is borne out by the fact that she was in the upper room with the other disciples on the day of Pentecost when the Holy Spirit fell in Jerusalem. She too had to be born again. In addition, before He went to the cross Jesus had His scribes write for later generations that, after Mary gave birth to Him, she went on to have other sons and daughters. See Matthew 13:55–56. It is much like Hannah whose son, after being devoted to the Lord, went on to have other children, and also like Abraham who after Isaac was born and Sarah had died, remarried and begot another family. Political expedience caused the post-apostolic Roman church to transfer her role as the mother of the Savior to that of the pagan mother goddesses that have dominated heathen religion for millennia. See Goddess Religions, Queen of Heaven, Mother Goddess, the Dying God, and Creation Myths.

890. Mother of Harlots—The term for Mystery Babylon in Revelation 17:5, so named because of the spiritual and natural connection to the ancient, the goddesses, and their fertility cults of Babylonia.

891. Mount Carmel—Properly called Baal Karmela, it refers to the Canaanite-Moabite deity Baal. Mount Carmel was a center of oracular and divinatory prophetics. It is also called the Mount of Divination and was accepted by Yahweh and His prophets as the center of false prophetics. Its name means

literally “lord of Carmel.”

892. Mount Horeb—Another name for Mount Sinai.

893. Mount Moriah—Chosen. Place where Abraham sought to sacrifice Isaac at the word of the Lord in Genesis 22:2. It is also believed to be the place where Solomon built the temple.

894. Mount Sinai—A mountain commandeered by Creator God to serve as His meeting place with Israel once they left Egypt. The region was that of the moon god Sin, hence the possible root of the name. It was also considered to be the Mount of Legislation since it is where Moses received the Ten Commandments.

895. Mount of Divination—A mountainous high place where Baal prophets gathered for summit meetings and to consult with the god of their prophetics Baal. It is also Mount Carmel where Elijah, Yahweh’s prophet, drew the four hundred prophets of Baal into a contest that ultimately caused their death. 1 Kings 18.

896. Mountain—Prophetically, mountains were symbolic of governments. This belief explains the reason why meetings of high powers, especially governments, are called summits. Mountains in old times were the center of a civilization’s spiritual community. That was where they gathered to be near their deity and experience his or her manifestations. Therefore, mountains quickly became established as the place of immortals, heroes, gods, and prophets as the messengers of the gods, where their communities worshipped and served their national high powers.

897. Musical Prophetics—Prophetic ministry that relies on or is enriched appreciably by music being played at the same time. Elisha called a musician to minister to his flow when he responded to Jehoshaphat’s question about going to war as an ally with Ahab. As the musician played, the prophet was able to expediently bring forth the word of the Lord. A minstrel; a music maker.

898. Mystery—A) A secret or hidden thing. Does not mean mythical or nonexistent. B) Secrets of a religion and its rites only revealed to its initiates. C) The secret will and counsels of God not apparently understood by the average person. The government of God is an example as it is concealed in the mystery of the New Birth. D) That which may only be understood in symbolic, parabolic, and prophetic contexts. Mark 4:11; Isaiah 8:16; Ephesians 5:32; 1 Corinthians 2:7; Colossians 4:3; 1 Timothy 3:16; Revelation 10:7.

899. Mystic Religions—Prophets, to be knowledgeable of their opponents and not ignorant of Satan's devices must wrestle with the false teachings and seductions of darkness. They know that other religions are ever vying for the faith and souls of those Jesus Christ desires or has redeemed. The esoteric wisdom of the ages promoted by them appeals to those seeking higher knowledge or deeper thought. Since Adam's fall, man's quest to reunite the soul and spirit with the body in this world has consumed people. An inner awareness of their darkness to God's light and spiritual revelations leads people to strive to rediscover the Creator's light, using the wisdom of darkness to do so.

The vehicle most commonly used to attain to such higher knowledge, self-realization, and mystical enlightenment is religion, mystery religions most of all. Secret societies, another name for them, have proclaimed access to wisdom the ordinary human lacks but craves. Tracing these societies shows they are invariably reinventions of the ancient Egyptian and Babylonian religions and deities of old. At the heart of every one of them is Luciferianism. That is the deadly light of Lucifer, the fallen cherub of Ezekiel 28, and acquisition of his powers to rule and prosper in the earth. Such organizations include the Lucis Trust, New Age, Rosicrucianism, the mysterious Illuminati, Theosophy, and Freemasonry. Their importance to the prophetic has to do with their emulating perversions of genuine Christianity to confuse the worship of the true and living God. These organizations promise and claim to dispense ancient powers by way of demons and blend medieval Christianity with philosophy, science, mysticism, and paganism to promote their veiled heresy.

The inclusion of Christianity in their teachings makes them a real threat to true believers and even devoted ministers risk their redemption. Believing they serve the true and living God, they strive to gain a so-called deeper knowledge of the true Messiah (Matthew 24:24). These mystery religions are said to be the underlying power of the world that is under the sway of the wicked one, according to Ephesians 2:2 and 1 John 5:19.

900. Mythology—A) The formalized institution of fiction, untruths, and vain imaginations. B) The word used to promote and propagate ancient pagan religions and their gods. C) A modernized term for ancient idolatry. See 1 Timothy 1:4; 2 Timothy 4:4; Titus 1:14 (nas); 2 Peter 1:16 (rsv); 1 Timothy 4:7 (tlb).

901. Mythological Pantheon of Gods and Goddesses—From the Sumerians to the Medieval Christians, gods and goddesses have traveled down the annals of

time. Changing their names, fusing with other culture's deities and altering their shapes, forms, and rituals, they nonetheless live on to stock each generation with a ready supply of idols to worship. Generally speaking, they are all nature based as a throwback to Cain's decision to worship the Almighty with the fruit of the ground in Genesis 4:3. In addition, they all integrate ritual sex, intoxication, immolation, and numinous functions in their worship. Invariably magic (natural and supernatural), sorcery, spells, and spell casting show up as the major veins of each religion.

Varying in number from seven to twelve, the classical pantheon assigned one aspect of nature or the elements to a deity, or a deity for each month of the year. An, who became Anu, was the sky god. These were usually creator gods or key creator figures. An's son—for they all had sons—Enlil, was the storm god who ruled the air and winds and reigned over lesser gods. Baal, Hadad, and Marduk are his biblical names. Enki, also known as Ea and Oannes and corresponding to Apsu and Nun, was the water god. Dumuzi, Ishtar's lover, is the biblical Tammuz for whom the women in Ezekiel 8:14 were weeping. Kingu is the slave deity credited with making humanity and Dagon the corn god of the Philistines. Yam is the oceanic god and Mot the god of death and drought. The earth goddess was Ninhursag among others. See Goddesses. Utu was the sun god whose biblical name was Shamesh. Nannar, the moon god, is the biblical Sin. Inanna, the Venus goddess, is also dubbed the star of the morning. Cybele is the magna mother, great mother goddess (see elsewhere) and was paired with Dionysos, also known as Bacchus, as a divine couple. The twelve Olympian deities of the Greeks are Zeus who is also Jupiter, Hera who is Juno, and Poseidon who is Neptune. There is Demeter who is Ceres, Apollyon who is also Apollo, Ares who is Mars, Hermes who is Mercury, Hephaestas who is Vulcan, and Athena who is also Minerva. Ephesus' Diana shows up as Artemis, and Aphrodite is Venus. Lastly there is Dionysos, who is also Bacchus. Over the millennia of earthly existence these primary manifestations of satanic seduction reappear to entice each generation to pursue eternal damnation. Many of their names are used in modern technology to identify computers and their programs, software, communications, and their servers or services. How and why their names were chosen as opposed to what exalts the Most High God is answered in higher education.

Prophets should know that higher education in most countries provides extensive study of these deities under the guise of mythological education, the humanities, ancient history, or archaeology, ignoring their religious origins and

spiritual implications. Meanwhile, equal time is not given to Christianity or the God of the Bible. As such, public education serves as an ongoing proselytizing center for demonic and occult knowledge. Consequently, the mythological stories lodged in the back of the minds of many thinkers hinder their ability to perceive and accept God's truth. Instead they serve to inspire pursuers of higher knowledge to convert to the darkness and reject the light of Christ. When the gospel of Jesus Christ is preached, their teachings strongly influence its listeners, convincing them that there is no difference between these age-old deities and their stories and that of the Savior of the world Jesus Christ. Moreover, when youngsters raised in Christ go to these institutions of higher learning they are obliged without choice to study mythology and are often thrown into confusion by them. Thus prophetic wisdom and insight is needed to counter their influence in the unsaved and resettle the souls of the redeemed who are exposed to them. See Dying Gods.

N

Nabal to Nymph

902. Nabal—Fool. Wicked. A churlish man who denied David provisions from his abundance when the king-to-be was on the run from Saul. His wife Abigail spared David the judgment of killing him in his ire, which God eventually did and gave the man's wife and possessions to His crown king. 1 Samuel 25.

903. Nabi—The Hebrew word for the official prophet.

904. Nabi Institution—The ancient prophetic institution that was integral to early cultures and their officials. The institution was well organized and treated as a professional career whose spiritual value was equally as important as what we would call a secular career. The members of this group formed powerful guilds in their days that spiritually upheld every major arena of work. Ahab's staff prophets and part of his wife Jezebel's eight-hundred-fifty-man prophetic corps are biblical examples.

905. Nabiim—The plural of the word nabi for the Hebrew prophet. The word refers to more than one prophet; in particular it refers to a prophetic council or company, such as that under Samuel in 2 Samuel 10.

906. Nabu—Babylonian god of learning, oration, and literature. This deity was also believed by the ancient Babylonians to be the spirit that empowered the prophets.

907. Nahum—A colleague of the prophet Jonah, he is a minor prophet whose name means "God's comfort," or "God's consolation." He too prophesies Nineveh's fall, which happened forty-nine years after the prophecy. Nahum's was a call to defend God's actions and attitudes toward His people and verbalize His reasons for reacting so harshly to their mistreatment and violation of His covenant.

908. Naked—When encountered in prophetic context, nakedness signifies vulnerability, primitivity, poverty, and shame. To be stripped naked is to be exposed to humiliation. To be branded as captured by an enemy, the captors stripped the clothes from the prisoner. Nakedness in a vision refers to the

presence or approach of one of these experiences upon the subject of the dream. What gives nakedness its negative connotation goes beyond religious persuasions or the Adam and Eve story.

Creator God, being practical, tabooed nakedness because of the myriad of health and hygiene risks unclothed cultures posed to themselves and their environments. His opposition to it has to do with the exposure of unprotected skin to the elements: cold, harsh heat, flying objects, and the filth in the atmosphere. These agents as contaminants have the power to render the body ill and so cause the onset of weakness that makes them captives of sickness and disease. The shame aspect comes with the naked body either having nothing to wear because of poverty, or lacking the wisdom to recognize the dangers and detriments such exposure can cause to themselves and those around them.

909. Nannea, Nana—Persian goddess. Ancient Babylonian moon god whose home was Ur of Chaldea. See Queen of Heaven, Mythological Pantheon, and Sumer.

910. Nannar—Moon god.

911. Narcotic—An intoxicating substance delivered or ingested by one to induce sleep or to create an unconscious state of existence. An anesthetic.

912. Nathan—A prophet under David's reign. Nathan was one of the many prophets who contributed to the records of the Old Testament. His name means "God has given" or "Yahweh's gift." Nathan was a nabi prophet whose authority is displayed in scriptural accounts of his influence in David's court.

913. Native—Gifts and talents bestowed by God to people for their purposes in the planet. These contribute to the natural inclinations, drives, and impulses of the person.

914. Natural Dream—Dream activity that emits imagery depicting situations, conditions, emotions, etc., of the dreamer's life. These are not necessarily prophetic dreams.

915. Nature—The basic unchangeable, yet highly influential, makeup of a thing.

916. Nava—The Hebrew word for prophecy that drips or distills as rain, that is, pours forth as condensation from the clouds.

917. Navel—Symbolic of psychic powers in occult jargon and reproductive

life. Considered the center of anything reproductive or life-giving. The core of spiritual energy of the flesh, the center of soul power. See Job 40:16. Jerusalem is considered Yahweh's navel in the midst of the earth.

918. Navy Blue—A color that signifies military authority, might, and assignments.

919. Nebo—The Babylonian god of literature and learning. Thought to be the god of education. Adopted from the Akkadian Nabu. Isaiah 46:1.

920. Neck—The part of the body between the head and shoulders where the expressions of the will are exemplified. It is believed to be the evidence of strength, particularly the strength of will.

921. Necro—A prefix that means dead. Whenever this prefix appears in a word, regardless of its stem, it pertains to the dead.

922. Necromancy—The worship of the dead. It usually involves veneration of familiar spirits, calling on ancestral spirits, or petitioning them for aid and information. Necromancy in any form communicates with the dead and is usually tied to some familiar (family) spirit. It is forbidden by Creator God. See Séance.

923. Negligent Prophetics—Prophetics engaged in, or exercised for, purposes not ordained by God, or the kind of prophetics that fail to accomplish their spiritual and predestined objectives.

924. Nehushtan—The bronze serpent god condemned and destroyed by king Hezekiah. Important to understand because the serpent is a common symbol of occultic and idolatrous religions. It features prominently in mysterious arts, mystical knowledge, and supernatural powers. 2 Kings 18:4.

925. Neo-Paganism—The term for modern paganists reviving the ancient pagan polytheistic rituals and religions of Sumeria, Old Babylonia, Egypt, Philistine, and Phoenicia. Pagans and neo-pagans are occultists, magicians, white and black witches, and sorcerers. See Pagan, Witchcraft, Wicca, Magic, and Sorcery.

926. Nephilim—The word means "giant" in the English language. The nephilim were believed to be the offspring of the illegal marriages between the sons of God and the daughters of men. They are believed to be the mighty men of renown who ruled the world before the flood, as recorded in Genesis 6:4.

They were considered to be tyrannical bullies that ruled the mortals of their era with cruelty and ruthlessness.

Extensive etymology of the name infers they were fallen creatures, angelic beings whom Jude tells us kept not their first estate. These were, according to word meanings, considered to be the fallen angels who cast themselves down to the earth to inhabit flesh and so procreate themselves to take over its rule. (See Jude 4.) They were judged by the Creator as fugitives and inferior as angels go. They were archons of the day and are presently under Creator arrest until such time as they are released on the earth for its final judgment.

927. Neptune—The god of water in the Greco-Roman pantheon. Also called Poseidon.

928. Nergal—Babylonian war god of the underworld.

929. Net—Nets symbolize a seemingly frail device's power to capture and overpower the strong. It represents souls snared by stealth, the invisible conquering the visible. Nets also represent the natural cunning to capture the untamable, the imperceptible, and the indomitable. A net exemplifies Christ's triumph over the lost soul, as lost souls to Him are fish caught in the seas of the world. His net metaphor points to His nautical prowess as Creator and Redeemer fishing the waters of life for those who are lost, and retrieving His own by the use of a net. The net in this context refers to the Word of God swung out on the waters by the Holy Spirit. It is with this symbology that the Lord dubbed His messengers "fishers of men."

930. New Age—The term for the world's renaissance of the ancient Eastern religions and rituals to reconnect itself with humanity's spiritual roots. Secular religions based on occultism, witchcraft, astrology, necromancy, and the like. Isaiah 2:6 (nkjv) and 8:19; Deuteronomy 18:10; Ezekiel 13. Popular in the sixties, the phrase names a wide-ranging set of beliefs and practices brewing beneath American culture since the early nineteenth century. New Age purports a spiritual dawning that will transform society into a highly enlightened race that equally exercises its tangible and intangible self.

As a movement it promotes personal spiritual growth, self-realization and holistic medicine. Crystal healing, reincarnation, astral projection, astrology, and a host of other divinatory arts are practiced as uncensored untraditional religion. New Agers appropriate what they call mystic powers, devolved from mystic religions whose roots date back to ancient Egypt, Babylon, and Sumeria. They

stress meditation to get in touch with one's self and to allow the invisible forces and powers of nature scouting for human agents to locate and enter them.

Usually yoga plays a great role in this scheme. Through meditation they exercise their spiritual gifts and intrude into the spheres of the supernatural. Chanting, yoga, and spiritually seductive music are primary means of achieving these ends. Founded by Madame Helena Petrovna Blavatsky and refined by Alice Bailey, New Agers see themselves as the answer to humanity's ails and conduits of the spiritual powers of creation seeking to seat themselves in the heart and soul of humanity's world societies and governments. See Yoga.

931. New Birth—The process of God by which the Holy Spirit transforms and removes people's old human spirits and hearts and installs the new ones from Christ's nature in their place.

932. New Creation—The race of humans who through the new birth have become citizens of the kingdom of God. They are the adopted sons and daughters of the Father God through His Son Jesus Christ.

933. Niche—The sanctuary habitation of the god of the temple. The supposed dwelling place of the guardians of the faith. Reminiscent of the cleft of the rock residence of the gods of the nomadic era. See Cleft of the Rock.

934. Nicolas—The people's victor. Victor of the people.

935. Nile—A major river in Egypt. Symbolically, it was associated with the Milky Way by ancient religious astronomers. The word means "dark blue."

936. Nimbus—Latin for cloud. A word for the halo around a deity or a saint.

937. Nimrod—The son of Cush and founder of the four oldest cities of the world. They were Babel (Babylonia), Erech (Uruk), Accad (Akkad), and Calneh (Nippur). These were all in the Bible described in Genesis 10:10 as the land of Shinar, a code name for ancient Babylonia. In addition to being Ham's grandson, Nimrod was also the great-grandson of Noah. Nimrod's ruling territories extended to Assyria, another ancient city and civilization that influenced and troubled the people of God. His name designates him as a tyrannical warrior who governed his lands with cruelty and rebellion against the Most High God. He was apparently bent on establishing himself as god and instituting religious forms and worship that deposed the Lord God in the minds of His creatures.

It seems for his day Nimrod's warrior prowess was unprecedented and with it

he controlled and conquered all around him. His military might and skill were complemented by his industrial strength, political savvy, and architectural and ecclesiastical genius. Truly, this was a man prepared for the call on his life, which was to supply the children of Adam from Cain's lineage with an alternative culture and religion to the one they inherited from their father and his Father.

Nimrod and his offspring progenies were insolent, violent, and proudly independent of the Maker. He took his skills, gifts, and talents much like his surrogate father, the devil, and used them to turn on the Most High Lord and make himself a god instead. The name Merodach (Marduk) is synonymous with Nimrod and so designates the wild ruthless hunter as a deity himself. The words for his history, as simply stated as the Bible presents them, refer to one who used violence to profane, pollute, and desecrate the holy and sacred. Nimrod did this by instituting Marduk and Ishtar worship, among many other deities of the Babylonian pantheon. He injected full-scale ritual sexuality and idolatry into the mainstream of human culture. He defiled everything and anything that could be named God and trampled his Creator's covenant under the pollution of sin. Nimrod violated and vilified anything that stood in his way and slaughtered and wounded thousands in building and subduing his kingdoms. His strong musical bent, no doubt inherited from Jubal (Genesis 4:21) aided his campaigns as they lulled the deluded into following his sway uncontested.

All the forces and agents of sin, darkness, and death and their implements, Nimrod gave place to flourish and dominate. These were equally a part of his overall building and institutional campaigns. The references to his hunting skill were to say more than the man was brave because it is linked to his city building. Therefore, his superior hunting ability would have been a significant factor in what he ultimately accomplished in the land. Considering the era in which Nimrod lived, he must have used his hunting expertise to the benefit of the people of his day. The word for his hunting includes the acts of stalking, entrapping, and storing kill for food.

Nimrod then must have provided enormous amounts of kill for the village people to eat and subsist on in barren times. His provisions would have undoubtedly elevated him swiftly in the eyes of his community to eventually serve as a seductive maneuver to gain power over the land. His stockpile must have been a potent negotiating tool for amassing an army and gathering a following that grew with the gifts and favors he no doubt diplomatically handed out.

As a significant food supplier and, for sure a brilliant entrepreneur, the man quickly became the voice in the land and the authority over its villages. Anyone daring to resist him was without the tremendous political clout with which he conquered the territories he starved and destroyed. His tyrannical spirit would see to it that those who wanted to prosper with him and from his cunning would submit and commit to whatever he wanted. Poor people, after they had given all they had for food, would become slaves, and so the kingdom(s) would grow. Recognizing that Nimrod's abilities were no accident, the Bible states that he was ordained and upheld in all he did before the Lord.

At that time, the Lord was still respected as the source of the powerful and excellent things in the world, even if He was not revered for them. It is highly probable in this environment that Nimrod's shrewd acumen used this state of affairs to his favor as well by declaring that he was in power because he was the chosen one. These all lend themselves to the impression, for his advantage, that he represented the Lord God.

938. Nine—The number of gestation, reproduction, and matured development.

939. Ningal—Babylonian mother goddess.

940. Noadiah—A prophetess of Nehemiah's time who joined forces against his work along with other officials and a company of false prophets to overthrow what the Lord God gave him to do. Nehemiah 6:14.

941. Noah—A prophet of the antediluvian era instructed to build an ark by the Almighty God while he, at the same time, preached against the wickedness of his contemporaries. Peter calls him a preacher of righteousness. Genesis 6:1–9; 2 Peter 2:5.

942. Noon—A) A time of revelation. B) The hour of the sun's fullest power and most intense heat. C) Noon represents the glory of the day and indicates the opportune time for confrontation. From this explanation comes the idea of showdowns being scheduled at noon. This practice was valuable due to its safety because shadows were most visible at noontime. Therefore, those old western gun battles could commence in somewhat safety as the two opponents could see the shadow of anyone lurking on rooftops or behind buildings seeking to uneven the odds of the fight. See Amos 8:9. D) The most opportune time for midday breaks due to the heat and the severity of the sun on outside laborers.

Noon is also noted in the Bible as the time of the midday meal, the time for an afternoon rest, and the time of a death judgment. Acts 26:13 shows it to also be

an effective time for heavenly visitation, the meal being delayed and the body needing rest from the early day's activities. Noon is the halfway point to midnight where other extraordinary supernatural occurrences take place in a presumably sleepy world. See Midnight and South.

943. North—The point of coolness, cold, and gloom due to its frigid temperatures and lack of the sun. The north speaks to the dark and hidden. Job 37:22 reveals the north as the dwelling place of God Almighty. In God, Mount Zion is situated on the north as the city of the Great King, that is, the Lord Jesus Christ.

944. Nostalgia—Nostalgic dreams and visions in prophecy are speaking to a return to the old, pleasant, safe, and secure. They are sparked by a yearning on the part of the dreamer if not prophetic in origin. If the aim is depositing prophecy, such dreams are a revelation from the Lord of the mental, emotional, or spiritual imposition of the forces of another time period. The era in which the dream is set reveals the prevailing spirits in the person's life at the time, as well as those engineering their revivalist actions behind the scene.

Prophetically, nostalgic dreams provide insight into what is making its way back around to manipulate and control. Often nostalgic dreams are old familiar spirits' way of maneuvering themselves back into the forefront of a society, or the dreamer's waking life. What ruled one's country or world ten or twenty years ago, or even a century or millennia ago, is important to research to understand the underlying message of such dreams. These can easily be the agencies fueling a resurgence of their day to takeover the ground His kingdom gained by the church. This is what the Lord is warning the prophet about in the dream. The climate of their influence at the time the dream portrays is also significant in identifying its source and purpose. A return to a more desirable or strategic era, dreamer desire, an upset in the present life, and emotional need, all contribute to the onset of nostalgic dreams.

945. Nostradamus—A physician in fifteenth century France, Nostradamus was a healing astrologer. His gift became renowned during the time of the plague. In addition to healing, Nostradamus was known for prophesying in rhyme.

946. Novice—One new, untrained, unskilled, and uninitiated in a call or profession.

947. Number Symbolism—The spiritual application of numbers to indicate the Creator's time and timing of human and earthly events.

948. Nun—The name for a sea god power that settles the sea and brings it to its most fertile state thereby. Father of Joshua, Moses' servant.

949. Nusqa—Fire god.

950. Nut—Egyptian sky goddess.

951. Nymph—Mythological, fairylike being that properly named young maidens. Though inferior goddesses, they were believed to be the guardians of certain areas of nature, people, and lands. The nymphs were believed to be servants of the gods of divination, spring waters, poetic inspirations, and marriage. They were stalked by the satyrs for molestation and used by the idols to rear up their children.

O

Oak to Owl

952. Oak—A) A symbol of might, stability, and endurance. B) Oaks were sacred to ancient thunder gods of western nations. They represented and were venerated for their symbolism of male potency, wisdom, and virility. Gods and goddesses of ancient civilizations were connected to the oak, especially those of a prophetic nature. Its bark was once used to make clubs supposedly employed by ancient deities and heroes in warfare. C) Oak leaf clusters are used in United States military insignia.

953. Oak Tree—A) The tree of divination. B) The site of mythical apparitions and of prophetic reception. Trees in many lands, being the domicile of birds, represented the place to hear from the spirits or the gods thought to dispatch the birds with a message. Oak, as the oldest and strongest of such trees, developed the reputation of being the most reliable of such sites.

Oak tree stump, an early twentieth century prophetic guise, is based on this notion. There was a cult formed then that in more recent times believed the spirits of departed persons resided in the trees and so gathered about them to receive a word from the other world for the people of their time.

954. Oar—Included in this work because of the popular teaching regarding one aspect of a Christian minister’s work that is linked to the function of an under-rower or oarsman beneath a boat. The Greek word oar in question is huperates. This term was generally reserved for official servants. It speaks to an under-rower among other things.

In earlier times the oar represented royal power, executive action, and skill. It was an instrument or implement for a guiding force or propulsion. Oars were once an icon of river gods.

955. Obadiah—A Minor Prophet who served between 852-841 B.C. who was sent to address the ongoing feud between the Edomites, Esau’s descendents, and the Israelites, Jacob’s offspring. The conflict raged because of constant rehashing of the account of Jacob’s theft of his twin brother’s birthright. Both sides used the story as fuel for continued fighting. Obadiah wrote the Old Testament’s

shortest book and served before Jeremiah’s time.

956. Obscene—A) Unchaste and immoral. B) That which produces and promotes impurity. C) Signifies a bad omen; a sign of the presence of evil forces and agents. D) Spiritual and moral disfigurement caused by lewdness. E) Filth that bodes of evil omens; portentous and inauspicious. F) What hags and old witches motivate. G) The offensive, injurious, and perverse. H) The filth that springs from hate and the abominable. The word applied spiritually defines a deliberate attempt to offend accepted standards of morality, modesty, and decency with lewdness purposely to incite lustful passions and desires. It implies using the repulsive, repugnant, and disgusting as tools to outrage. Sexually driven portrayals of the impure intended to defile and demoralize and promote pornography on behalf of a deity or in compliance with its rites of service and worship. According to the Old Testament, the term was spawned and inspired by Asherah, or Ashtoreth, the Phoenician goddess of sex, war, and fertility. I) The filth and impurity produced by the obscene that equates to excrement and urine. Adultery.

957. Obscenity—A) The lewd, crude, and base acts of perversion that, when popularized, bode of impending ill. B) Widespread obscenity foretokens impending doom. Ezekiel 16:27 and 23:44. That which is repulsive and lustful to cause or fortify depravity. C) A premeditated assault by perversion, lewdness, or debauchery. D) A deliberate act to offend by excess. E) Morally abhorrent. F) Obscenity is that which should be kept out of view (suppressed) because of its intentional aim to offend, to assault morality and modesty, and inflame the passions for the purposes of moral destruction.

958. Occult—A) Hidden, concealed, and secretive. B) Mysterious arts and practices. C) Unlawful access to, and appropriation of, the powers and forces of the supernatural for godless purposes.

959. Oded—A Samarian prophet of 2 Chronicles 28:9. He urged the Israelites to treat their Judean captives fairly and tenderly. His intervention resulted in their humane treatment, something that was not originally planned by their captors.

960. Office—A position of trust where agency and representative powers are granted for one’s service to another. Isaiah 22:15–25.

961. Officer—One charged with special duties and responsibility of a command conferred by a governmental authority for a public service.

962. Offering—Offerings play a dominant role in religion overall, and in the

prophetic it cannot be ignored. Several times the Bible relates offerings to prophetic service. For example, Balak payed Balaam the diviner's fee, and Naaman offered bounty to Elisha for healing him from leprosy. When Saul sought Samuel's insight on the whereabouts of his father's lost donkeys again the practice of bringing an offering comes up. Saul's assistant said he could go to the man of God for an answer. Saul agreed but stated he could not do so without an offering (1 Samuel 9:7). When Elijah went to the widow at Zaraphath, he asked for an offering even though the woman told him that feeding him would deprive her and her son of their planned last meal. See 1 Kings 17:13. The idea is that the prophet, as a representative of God, stood in His stead to mediate the matters for which the messenger was sent. Therefore, in honor of God's grace, the prophet's attendance warranted a suitable offering to be heaved up to God and to sustain the officer's ministry. The New Testament has the apostle Paul upholding this practice in Galatians 6:6; Romans 15:27; 1 Corinthians 9:11. Together these passages equate spiritual ministration with material goods and establish that the ministers of the gospel are to expect to receive material remuneration. In addition, Paul's extensive treatment of the subject in 1 Corinthians 9 further affirms that specific
offerings of a material nature are integral to New Testament ministry. He said that as temple ministers get their food from the temple (an Old Testament precedence), its altar servants are to get their share of its provisions and likewise preachers of the gospel are to live from the gospel. Obviously, preachers include prophets.

963. Oikodome—A) The Greek word for building. B) An edifice, a temple of a deity, and the dwelling place of his or her priests. C) Pertains to the prophet as the word used in Ephesians 4:12 for the edifying work of the fivefold officers of Ephesians 4:11.

964. Oikodomeo—The word used by Christ in Matthew 16:18 for building His house, the New Creation ekklesia. Prophetic Economy.

965. Old Man—The spirit and soul of those born in this world from Adam's line.

966. Olive—Olives stand for spiritual fruit, or better yet, a fruit typified by the Holy Spirit. They symbolize peace, joy, provision, and immortality. They represent both abundance and chastity. Before Christ and the Holy Spirit, olives were representative of the goddess Athene. In the world of the Old Testament, they were a food staple of the Hebrews and others in their region serving deep-

rooted nutritional, medicinal, and ritual purposes. As a fruit, rather than a vegetable as one would suppose, olives as a symbol of the Holy Spirit is consistent with the Lord's potent fruit in our lives.

967. Olive Branches—Power. They betoken friendship and success.

968. Olive Leaves—Symbolize virginity.

969. Olive Wreaths—Represent victory and were used as crowns. Their appearance in prophetic contexts indicate submission to regnant powers.

970. Omen—A word that describes whispering voices speaking through slaughtered animal parts. Augurs, diviners, and hieroscopy were the means by which omens were obtained. The word omen more generally means a favorable sign that captures the hearer's attention by suddenly answering or responding to unsolicited questions and inquiries. Omens represent a sign obtained by any of these means.

971. Omnicreational—A term to describe the all-inclusive impact of God's prophetic word. Its influences, regardless of the target, reach all spheres of creation and every sphere connected with the life it touches. Further, the Creator's eternal predictions affect every perspective of the circumstances it is sent to treat or resolve.

972. Omri—Sixth king of Israel succeeded by his son Ahab. Omri initiated Israel's defection from Yahweh. His religious perspective was decidedly human, which Yahweh condemned because of their pagan roots. Nature worship, among other things, permeated his tenure as king. Micah 6:16.

973. One—The number of wholeness and unity.

974. One Hundred—A) The number of a full return on a seed. B) A full increase.

975. One-Tenth—The tithe. One-tenth of the spoils of war, that is the victory booty, was for the Lord. It was offered by the leaders of the army that won the battle. One-fifth of the remaining spoils was the priest's portion. It was how the priest maintained the house of the Lord, fed his household, and sustained those who were in his employ.

976. Oracle—A divine message given by a deity in response to a petition for guidance and instruction in behavior, conduct, religious ordinances, or everyday living. Oracles are usually received by way of the priest's delivery, even if

modified, of the Lord's word to a petitioning worshipper. Typically, the prophet and the priest are the ones to receive them. Oracles were felt to come by way of dreams, external or natural signs, or outright words spoken by the augurs, prophets, or diviners.

The Old Testament's priests' inquiry of the Urim and Thummim is an example of a response to a petitioned oracle. Such responses were drawn from, or upheld, the law of God. Through them He enforced or elucidated for His ministers His commands. Oracles differ from prophecy in that they are petitioned for and are given in response to prayer, intercession, or inquiry. Prophecy comes as a direct initiative of the deity, irrespective of whether or not the prophet or the hearer sought the word. Solomon's temple included an area for oracles. See 1 Kings 6:31. Oracles were ordinarily produced by inquiry. Worshippers and inquirers were answered by objects, people, or other means. That they were inquired of makes the present mockery over one seeking God's prophets for spiritual information and insight into the future inappropriate.

Oracles are often instructive and prescriptive in nature, but may also be a discourse of special sayings of the Lord. The Greek word for oracles is logion. It refers to "a saying or the burden of the sayings of the Lord." In ancient times oracles were the site of the discourse as well as the verbalization of the discourse itself that came from the deity's messenger. Oracles include the commandments and guidance that are not necessarily predictive or revelatory in nature. The Hebrew word for oracle is dabar and its site debir. It refers to the guidance one receives from God in answer to a question. Compare the meaning of the Old Testament word massa. It produces oracles that may or may not be of a prophetic nature or of prophetic intent.

977. Oracular Prophet—A prophet whose duties are primarily verbal communications, preaching, and prophesying over the miraculous confrontational exploits of the power prophet.

978. Orange—A) The color of fire. B) Indicates one is tried and proven. C) Also a harvest color or one of autumn.

979. Orgiastic—That which pertains to the orgies engaged in to celebrate the worship of fertility deities. A favored term for lewd sexually explicit fertility rites.

980. Orgies—Ceremonial worship of an idol that requires drunkenness, revelry, and mass perverse sexual acts. The god Dionysus, which is Bacchus the

god of wine and beer, demanded orgies. Religious orgies included bazaar pagan rites, which were supposed to disintegrate any and all barriers between the worshipper and his or her god by means of the orgiastic activities of the worship. Babylon was one of the nations that annually legalized a twelve-day period where normal civil laws were lifted to permit frenzied orgies that promoted anarchy.

981. Orion—A star constellation mentioned in the Bible that was worshipped by the Egyptians as the spirit of their god of death Osiris. The name means “the burly one.” In ancient times this constellation was thought to be the spirit over the over indulgent, stupid, foolish, and arrogant interchangeably. This constellation was credited with being a prevalent source of Egyptian prophecy.

982. Osiris—Egyptian god of the Nile and the underworld, believed to be responsible for agriculture. He symbolized reincarnation. Worshipped as the judge of the dead, Osiris was well served. Since death was an important celebration for the Egyptians, as they felt their Pharaohs were elevated through it, much attention was given to training them to serve and please Osiris in the afterlife. Part of this training included their obligation to attend his institution of the prophets to be able to bring word back to the land of the living from the god as his posthumous messenger through death. Osiris was venerated as husband of Isis.

983. Owl—A witchcraft spirit, specifically a soothsaying or occultic female. Owls represent divinatory spirits of heresy and false prophetics. Isaiah 34:15 intimates that the owl is tied to the snake in its serpentine effects, that is, its disclosures prophetically speaking, are akin to the mysticism of darkness. Specifically, Isaiah 34:14 reflects this with its statement on the “screech owl” translated from the Hebrew lilith. See Lilith.

P

Pagan to Pythonic Spirit

984. Pagan—A) A term that originally meant “country dweller” and biblically corresponds with the definition of the Amorites, whose heinous demonic practices caused God’s people to be deported from their land. B) A word that identifies the worship rites and religion of Wicca, Druidism, witches, magicians, and sorcerers. The word pagan, being made popular again, speaks to those who practice the occult, black arts, black magic, and sorcery. See Amorites in 2 Kings 21:3–11. The word for “westerner” was given to mountain dwellers whose polytheistic worship was foreign to monotheistic Israel. Such religions were fraught with idolatry and steeped in magic with demonic interaction at the center of their rituals. The most prevalent practice was necromancy. While the typical meaning of the word pagan seems innocuous enough, its origins actually came from the deviant religious practices of ancient peoples’ religions. Pagan, in God’s mind, is synonymous with heathenism and hedonism.

The term “westerner,” for example, referred predominantly to the Amorites and those of their diverse clan. Their rituals were repugnant to the Almighty, who forbade Israel from learning their heathen ways as they were sure to turn His covenant peoples away from Him. The most common name for them was Amorite, which came to encompass the entire spectrum of idolatrous practices. Invariably, Amorite (westerner) religion involved nature worship (deification of the creature over the Creator). It was expressive of the religious institution set up by Cain that was passed on to Nimrod, and subsequently to others.

Amorite worship forms are what actually earned them the name pagan in the first place; it included every kind of astral, earthly, and terrestrial and subterranean deity’s worship of the time. Astrology, epicureanism, demonism, death rituals, and bestiality dominated. Aside from them every perversity humans can invent was practiced by those mountaineers in the name of religion. The fundamental basis of their religious systems was self-preservation from the elements and life’s cruel hardships, and salvation in the afterlife. Paganism, then, is the equivalent of the adumbration of unclean and familiar spirits.

985. Pains of Prophecy—A) Prophetic burdens. B) Agonizing, but typical, sensations that accompany the nurturing (gestation) of a maturing prophetic

word about to burst forth. The prophetic word to be released may have been conceived in a vision or a dream, incubating in the spirit of the messenger until the Lord was ready to bring it into the world.

Prayer and intercession to produce the utterance may bring on the birthing pains of prophecy. God may also ignite them through a burden of prayer suddenly descending upon the messenger. The spiritual feelings of prophetic birthing often mimic the discomforts of natural childbirth pains and include weighty sensations in the bowel area. At times there may be chest pains or heart uneasiness. At other times, such as in the case of Jeremiah, there may be numbness or heaviness in the limbs. All these spiritual episodes are associated with the delivery of a prophecy. They do not relate to genuine symptoms of a real sickness, which should always be investigated to assure prophetic impartation is really the cause.

High praise, music, or intense worship may also be the catalyst for such burdens. Such physical reactions, akin to natural gestation, to nurture a prophetic burden are normal. The conditions may exaggerate as the prophet becomes progressively more relaxed with the word of the Lord. During the course of their term of office however, as many Scriptures reveal, seasoned messengers can expect numerous prophetic birthings to occur with increasing intensity. Commonly exhibited in the veteran prophet, prophetic birthing is most frequent in prophets who regularly struggle in prayer to form and release their oracles.

986. Palestine—Philistia. The Palestinians are the ancient Philistines born from Ishmael. The Philistines were Israel’s age-old nemesis. Scripture is full of the constant struggle between these two nations.

987. Palm—A) A symbol of triumph over death and victory. B) Signifies resurrection, ascension, and transition into immortality. Palms were routinely used in the celebrations of military exploits with triumphal processions. They were a standard sign of conquering warriors in honor of their successful campaigns. When Revelation 7:9 refers to the saints of God suddenly appearing before His throne carrying palm branches in their hands, it is figurative of their similar triumph over the devil and his hosts of hostile forces. They, too, enjoy the standard celebration given to honor jubilant champions for their defeat of the state’s enemies.

To commemorate forever their victories, the Lord shows their participation in the same triumphal ceremony temporal warriors have earned in the earth since time began. The audience of John’s day fully understood the analogy and what

the word meant. They had full comprehension of the reward that awaited them for enduring to the end, and what it would cost them to gain it.

988. Palm of Hand—An important communicative gesture, the palm of the hand as seen in prophetic contexts can signify many things. An upturned open palm represents openness and a readiness to receive or to offer assistance. A down-turned palm, perhaps hitting a table or similar object, signals closure, rejection, or halt. A waving palm signals greeting, assent, and welcome. A closed palm, or fist, is either menacing, stingy, decisive, or judgmental. In instances of judgment the closed fist pounding is the equivalent in effect of a judge's gavel. The primary symbolic link between the palm and Scripture is its reflection of the palm branches used in various peace symbolism, for instance in Revelation 7:9. A particular instance that stands out is how the palm was used in the Feast of Tabernacles and in Christ's triumphal entrance into Jerusalem before His crucifixion. Other scriptural applications of the palm of the hand include uprightness, victory and celebration.

989. Palmistry, Palm Reading—A) Palm reading. B) Telling fortunes from the lines and markings on the palm of the hand. C) A divinatory art called chiromancy used to tell fortunes, read lives, divine the future, and to make character judgments.

A form of divination, palm reading attempts to tell people's fortunes based on the lines of their hands, their placement and sometimes the hand's structure. While most of the efforts are false, merely contrived to extort money from the gullible, the danger lies in the strategic deception that opens the way for other more detrimental forms of divination or occultism. The Almighty prohibits all forms of divination as it creates a platform for lies, seduction, and primes subscribers to be overthrown later by more determined unclean spirits. In addition, divination frankly aims to ignore or override Creator prescribed destinies for people's lives or incite a rebellion against the Lord, which courts divine judgment. The phrase "rebellion against the Lord" is uttered by a prophet in the Bible; refer to Jeremiah 28:16. See Divination, Divinatory Arts, and Palm Reading.

990. Para—Ancient Finnish household spirit shaped as a cat, snake, hare, or frog. This was a spirit of thievery that appeared engorged by all that was eaten or stolen.

991. Parable—An earthly or natural example used allegorically to demonstrate or express heaven's spiritual truths. Parables usually take the form of short

stories that use figures of speech to communicate their spiritual and eternal principles. Parabolic stories are replete with axioms, morals, metaphors, and similitudes. As a rule, they are highly illustrative and draw on everyday life details common to the hearer. This approach enables them to grasp the lofty messages being conveyed in their own understanding. Often parables are accompanied by or presented with riddles to heighten the hearer's quest for its truth. The process is further intensified by God's annexation of enigmas to His stories to correspondingly challenge His audience to dig for their meanings and relationship to them.

The objective of parabolic teaching is comparative instruction in the high things of God. Their use is based on the reality that what hearers lack to hear and understand, parables render to them spiritually, emotionally, or academically because they are unable to capture its truth. Nevertheless, the need for parabolic wisdom far outweighs people's inability to promptly comprehend them. To scale down God's superlative wisdom to their understanding, figurative stories that listeners can relate to are told with subtle nuances that prick their hearts. Hearers can then translate God's parabolic messages to their speech and circumstance in life.

The word parable is mentioned in the Bible nearly fifty times. Seventeen of those times are in the Old Testament. Its first occurrence is in the incident with Balaam and Balak in Numbers 23:7.

The Hebrew word for parable is mashal and in the Greek it is parabole. Both terms define the figurative use of comparisons to illustrate the enigmatic and heavenly truths of Creator God, using earthly similitude and stories that captivate and perplex the hearer. Their goal is to teach the ways of God, the rules and ordinances of His kingdom and to reveal His mind on the matters pertaining to humanity. In addition, Proverbs adds that parables are difficult for fools, that is, the unenlightened novitiate. This is mostly because parables are the product of prudent and often deep meditation. Much time and concentration is required to probe their insight and rightly apply their wisdom.

Our Lord Jesus often used parables to present His heavenly teachings to a spiritually dead populace. They served to keep His hearers in spiritual darkness until He had completed His work on earth. The parables worked because the time for people to hear Him and be moved to repentance by what He said was reserved for the outpouring of the Holy Spirit. Opening their understanding for redemption likewise was reserved for the Holy Spirit. Before our Savior's use of

parables though, the prophets of old regularly employed them to communicate to their followers.

Parabolic teaching, it appears, is a routine form of prophetic instruction and preparation. Prophets, as seen from Ezekiel 17:2 and 24:3, are groomed for their service to God often with parables. The Bible's revelation of this fact began with Balaam and Balak in Numbers 23. Seven times the divining prophet Balaam drew on parables to bestow a prophetic blessing upon the children of Israel. The psalmist predicted the Lord Jesus' ministry of parabolic teachings by saying His wisdom would be dispensed in dark sayings. With that, the writer said in Psalm 49:4 that parables flow richly under the inspiration of a musical instrument.

From the remainder of prophetic references to them, it seems the Lord's judgment on His people was delivered in parabolic form as if their immediate grasp of the word was never intended. It seems the Lord purposely chose the parabolic method of prophetic delivery to deliberately close off the future He was revealing from those to whom the messages came. The reason for this is given by His Son, Jesus Christ, in Mark 4:12. There He explains to His disciples why He spoke to the masses in parables when He took such pains to see that they, the disciples, understood His words plainly. They observed how He designedly left the rest of their countrymen in the dark. From the language of the passage it can be discerned that the Lord wanted the masses repentance and conversion to advance at a slower pace than His disciples. He indicated that the words He spoke had performing effects to be accomplished before they hit their mark in the hearts and lives of the hearers.

God's reason for employing parables is simple. He is spirit, He made humanity in His image to be spirit, and when our time on earth is ended we return to and exist in the Lord's spirit world forever. Unfortunately, the one skill that humans will most likely die deficient in, though it is desperately needed, is that of spiritual knowledge, thinking, and wisdom. What makes this tragic is that the spiritual makeup of humanity coincides with its eternal spiritual destiny.

Elihu, the young man who spoke to Job and his friends' futile harangue about why Job was afflicted by God, opened one of his discourses with "there is a spirit in man, and the breath of the Almighty gives him understanding" (Job 32:8 nkjv). It is that very condition that caused the Lord to resort to parables to convey His thoughts to creation. He distinguished the spirit in people to enlighten it with His truth.

As Creator, God works in accordance with the way He made His creatures;

that is, spirit, soul, and body. Consequently when He wants to get important truths across to them, He aims for the spirit to allow it to process and transmit the insight to the other parts of the human being. See Soul. All of these are the reasons for parabolic communications.

The first part of the human being that came into existence was the spirit. That says the real site of human wisdom and genuine knowledge is in the spirit of man. See 1 Corinthians 2:11. To assure the Almighty's truths reach their desired destination and accomplish what He pleased, the Creator started with people's spirits. Refer to John 6:63; Isaiah 26:9; John 4:23–24. These all explain the predominate place the spirit holds in the composition of man.

992. Parabolic Prophecy—An aspect of prophetic transmission whereby God challenges the prophet to explain a parable in order to comprehend a prophecy he or she is to deliver. Amos' repeated task of interpreting divine imagery in order to grasp the prophetic word he was to deliver is a great example. Isaiah too, received prophecy from God in this manner. In particular, is the Lord's parable of vineyard and Himself as the vinedresser (Isaiah 5:3). Jesus employed parabolic prophecy constantly in His earthly ministry. One such use was His question to Peter about their having to pay temple tax, before He sent the apostle to get the money from the fish's mouth. Matthew 17:24–26. See Parable.

993. Parameter—A fixed constant or limit that sets bounds, marks a condition, and establishes a measure.

994. Pastor—One who shepherds a flock of sheep, symbolically, the church of the Lord Jesus Christ. Pastors and prophets, by virtue of their assignments, are usually team ministers of the flock of God in the local church. Historically, it was believed that pastors were the dominant force in the flock and that prophets were their subordinate. Closer study of the Scriptures proves that was never the will of the Lord concerning leadership and government of His purchased possession. Another contention is that prophets are done away with in the New Testament for which there is no biblical basis. It is commonly taught that there is no place for the prophet's ministry in the Christian churches since the Lord gives every believer the Holy Spirit to lead them and guide, and to tell them what to do directly. The New Testament however does not bear this out.

The word pastor as used in English is only in the New Testament once. In its plural form, pastor appears in Ephesians 4:11 exclusively. The allegorical term for pastor, shepherd, appears in the New Testament about twenty times. Of those times, it refers to congregational pastors three times. The majority of the cases

the word is used pertain strictly to the Lord Jesus Christ, when an actual shepherd in the field (such as those who were told about the Christ-child) is not meant. In the Old Testament, the word pastor appears prominently as those who tend the flock of God only in the prophecies of Jeremiah and Ezekiel. The majority of those cases have the prophets rebuking Israel's shepherds for their mistreatment of God's people. The other times, in this context, pastoral mentions prophesy the coming of Christ as the true Shepherd of the flock, a theme the Lord Jesus picks up on in John 10. Most of the times the Old Testament prophets speak of shepherds negatively.

Jeremiah in 17:16 discusses himself as a pastor although he is clearly called to be a prophet. (See Shepherding Prophet and Jeremiah 2:8, 3:15, 10:21, 12:10, 22:22–23). In the book of Genesis, Joseph was equated to a pastor even though he too was clearly established as a prophet in a Gentile nation under an Egyptian Pharaoh. All in all, considering the controversial stronghold held by pastors over the Lord's church the world over in contrast to the number of times they are mentioned or alluded to is less than fifty times perhaps. Prophets and prophetics in comparison are referred to more than ten times that number. It seems by these facts that more pastors today are prophets or apostles than know it or are willing to admit.

The word used for pastor in the Greek is poimen. Its meaning is so expansive one wonders how the church ended up with its narrow view of the pastor's work so popular today. In a strictly natural sense, from which the spiritual application of the term comes, poimen defines "a herdsman who shepherds." The pastor in this vein is one who cares for and controls the flock entrusted to him. The pastor manages, governs, and nourishes the flock with the precepts, doctrine, and dispensations of Jesus Christ. Positionally, the pastor is the president of the flock and as its presiding officer, directs the affairs, conduct, and activities of the assembly. Spiritually, the Lord's invisible creation sees His pastors as priestly kings and/or princes over the spherical region in which the church resides before the Lord God. Typical pastoral tasks included watching out for enemies attempting to stalk, invade, and endanger the flock. They are to defend the sheep from predators and threats from nature and creatures. Pastors are to heal Christ's wounded sheep, tend to and nurse back to health the sick ones, and seek and restore the kidnapped or wandering ones. They are to free those trapped in carnality, idolatry, or immaturity. As the daily companion to the flock, pastors are to love their flocks, share their members' lives, and earn their trust and respect by transforming them. That transformation is to affect the sheeps'

perspectives and conform their souls from the darkness of the world to the light of the Lord Jesus Christ. Study Ezekiel 34.

995. Pastor/Prophet Collaborative—Like the apostolic/prophetic collaborative, this arrangements speaks to the prophet assigned to the local church. The distinctive trait of this collaborative lies in the basis of the prophet's being the higher officer according to 1 Corinthians 12:28–29 and Ephesians 4:11. In routine prophetic environments, this distinction would be insignificant, but in the setting of the local church it can create difficulty unless the prophet understands the place of the ministry in the church.

In a pastor/prophet collaborative, the prophet voluntarily submits his or her mantle under the pastor for the duration of the assignment, much like the Lord Jesus did in coming to earth as the divine-human agent of the Godhead. The Bible says that He emptied Himself, or set aside His divine privileges or Godhood. See Philippians 2:7. The pastor on the other hand interacts to the prophet as more of a contractual agent, if the officer is sent in by God, or a compeer if the prophet grew up under the pastor. The ideal arrangement is based on the pastor's vision and calling and the prophet's ability to support and advance it. The prophet's authority is exercised as a complement to the pastor's, not as usurpation. The sheep of the flock are to see the pastor as their shepherd and the prophet as a staff officer. Prophets, in addition, are to endeavor to keep the pastor as the head of the church in the congregants' minds. See Pastor.

996. Paternal—That which pertains to the father's and fatherhood.

997. Patriarch—The father's rule and authority as the head of the family line, a tribe, or a clan.

998. Patriarchal—A) The rule of the father in the home. B) Male headship. C) Excessive male domination in leadership.

999. Patriarchs, the Twelve—The term applied to Jacob's twelve sons who fathered the entire nation of Israel, Jacob's covenant name. Their names are Reuben, Simeon, Levi, Judah, Zebulun, Asher, Issachar, Dan, Gad, Naphtali, Joseph, and Benjamin.

1000. Paul the Apostle—The fourteenth apostle of Jesus Christ according to Acts 13–14. Barnabas was the fifteenth one, with whom Paul was in partnership. Paul authored thirteen books of the New Testament as the apostle to the Gentiles, Peter's counterpart.

1001. Pax—Roman goddess of peace. The same as Greek goddess Eirene, she was celebrated every January 3 and depicted with an olive branch, cornucopia, and scepter.

1002. Pearl—A jewel symbolizing wisdom.

1003. Pegasus—Greek mythological winged horse fathered by Posiedon with Medusa.

1004. Pele—Hawaiian goddess of fire; was feared because of her powerful destructive ways as a volcano and raging envy.

1005. Pentateuch—The first five books of the Bible. Also called the Law of Moses.

1006. Perception—Knowledge and information received from one's inward resources and faculties.

1007. Perverse—A) Turned about. B) Twisted. C) Disobedient, deceitful, and false.

1008. Perversion—That which is fraudulent, crooked, or distorted from original design and purpose. What is corrupt, false, or warped as seen in Isaiah 19:14. A misinterpretation that succeeds in corrupting. See Leviticus 18:23 (nas); Proverbs 15:4 (nas).

1009. Pestilence—A) A symbol of approaching or infiltrating demonic forces dispatched by occultic means such as sorcery, magic, incantations, witchcraft, and other enchantments. B) Pestilence is a sign of God's judgment like locusts, flies, grasshoppers, and such.

1010. Peter the Apostle—A) The accepted founding stone of the apostolic church. B) One of the original twelve also called Simon and Cephas. C) Peter has two contributions to the books of the New Testament. They are named after him.

1011. Pewter—Symbolically, a color that reflects the medieval era. Its popularization indicates a throwback to its magic arts, sorcery, and mystery when seen in prophetic settings. See Gothic.

1012. Pharaoh—A) Title of Egyptian kings. B) The title is meant to designate the regent as a god via his soul's integration with the god of the land. Pharaohs were considered to be the reincarnation of the god Horus who was the deity

under the Orion constellation.

1013. Pharmakeia—A) Used only twice in the New Testament (Galatians 5:20 and Revelation 18:23), this word is a translation of the New Testament terms for witchcraft and sorcery. Pharmakeia is an appropriate word for these practices since many of the ancient divinatory rituals induced spiritual activity and revelation through intoxication. B) The word defines that which produces a magic spell for witchcraft purposes. C) The root word pharmakeus defines a drug used for spell casting and potions. D) More innocuously relates to a pharmacist. E) Refers also to magicians who prepare magical remedies and the potions they concoct for magic and sorcery purposes.

1014. Phobos—God of fear and alarm.

1015. Phoenicia—A) Ancient land noted for worship of Tammuz, which evolved into worship of Venus and Adonis. B) Baal was also worshipped there. Its people, the Canaanites, were specifically called the Sidonians. C) Also the home of Jezebel, whose marriage to Ahab (Israel's seventh king) introduced Israel to Baal and Astarte worship.

1016. Phoenix—A) A mythical Egyptian bird that symbolizes sun worship. B) Credited with the power of infernal regeneration. For this reason, its symbol was equated with the undying. C) The phoenix was the patron deity of the Egyptian city Heliopolis.

There is an ancient constellation named for this creature. Some ancient writings place the phoenix as a constellation that represents a spiritual creature responsible for the sun's fire power and rejuvenation in eternity.

1017. Phylacteries—Mentioned in the New Testament, this word identifies religious amulets worn for the same reasons as their mystic counterparts. Matthew 23:5.

1018. Pillar—A) A symbol of support stemming or originating from a sacred axis. B) A neck. C) Pillars represent the undergirding presence of divine powers. D) Pillars also signified the lifeforce of its structure, the transcendence and ascension of its adherents, and strength and stability. E) Pillars were thought to serve this purpose and/or function on both the terrestrial and the celestial plane.

Pillars as support beams were recognized as being the conduits of the gods of the heavens, which supplied the earth through their tubing. Their centers were never felt to be hollow by the ancients but to contain channels through which the

powers of heaven were transmitted or commuted to the earth. God used a pillar of fire over Mount Sinai to guide and protect Israel.

1019. Pink—A) Femininity. B) Female rebellion.

1020. Plants—In visions, dreams, and prophetic contexts, plants represent fertility symbols. They indicate prosperity, growth, and signify the end of a season of barrenness.

1021. Plate, Platter—In prophetic symbolism, these two show up often as objects of service. Spiritually they may be carriers or holders. The plate is for mealtimes and represents a festal, communion, or service item. The platter is a large holder that is set before several eaters. It is likely to contain the larger portion being intended for many diners. Platters were offered by the leaders of each tribe in Numbers 7:84 as part of their dedicatory offering to the temple of the Lord. The spiritual symbolism seen in this rite looks forward to the leaders of the temple today offering vessels to the Lord with which He can serve the temple of God. Vessels that His people can eat from or be served from that carry and present quality meals to nourish them. See 2 Timothy 2:20. Reference Bowls and Cups.

1022. Pleiades—Electra. Also a name for the seven stars as mentioned in Job 9:9 and 38:31. The Pleiades were worshipped as the jeweled ones of creation, and recognized as spiritual or celestial ornaments. They also represent the tablets of heaven on which are inscribed the hidden treasures of God. In fact, the ancient Pleiades myth proported seven female virtues of eternity. Ironically, the Pleiades are often mentioned with Orion, a prophetic constellation credited to Zeus.

In the New Testament, Jesus mentions them as the seven stars representing His church that He held in His hands, according to the book of Revelation. Those seven stars equate to the seven spirits before God’s throne who were sent out into the whole world. See Revelation and the Seven Spirits. Amos 5:8 introduces the Pleiades, and the Lord Jesus possesses and controls them in the book of Revelation. His apocalyptic letter transmitted to the apostle John is actually addressed to the angels (synonym for star and spirit) of the seven churches. Revelation 1:16, 20, 2:1, and 3:1. See Seven Stars.

1023. Plenipotentiary—A word that describes the apostle as one delegated with undiscretionary power and authority by God.

1024. Pneuma—Greek word for the spirit.

1025. Pneuma Intelligence—The term for the wisdom, knowledge, and insight of the Spirit over the natural spheres of God's creation. Ephesians tells Christ's people to be renewed in the spirit of their minds. The renewal is meant to bring them to a place of spiritual intelligence where the matters and wisdom of God's invisible worlds are accurately known to them, and natural events motivating them are surmised and processed intelligently with the faculties provided by the New Creation Spirit Man.

1026. Pneumatics—A) Operations of the Spirit of God. B) Spiritual operations, activities, and manifestations within and through the New Testament church.

1027. Pneumatikos—The Greek word for "spiritual," spirituality, as it is known today. The Bible has twelve applications for this word: the law, gifts, things of God, the church and ministry, judgment, meat (food), people (see Hosea 9:7), body, songs, wickedness, understanding, and house. More than just something immaterial or ethereal in nature, the word pertains to the otherworldly, the eternal, the celestial, and heavenly. It is an operative term that not only identifies what is not human or carnal, but also includes the forces, powers, and agencies assigned to operate the invisible collateral of creation. Lastly, the word speaks to the functionality of God's supernatural machine that keeps all that the Holy Spirit and His holy angels are set in the earth to drive, manage, and administrate. The word pneumatikos, or pneumatics, is important to the prophetic because it identifies the intrinsic performance of God's power embryonic, inactive and yet dynamically at work within His invisible world. What this says is that the prophets' power is heavily sustained by the Creator's spiritual mechanics functioning at His word spoken through their mouths. Pneumatics run continually, churning out what is left in creation to manifest, mobilizing its wisdom and skill to reproduce what replenishes the earth. See Manifest Prophetics and Manifesting Prophecy.

1028. Polytheism—A) The belief in many gods. B) All ancient religions except Judaism believed in and worshipped many gods. Today's New Age religion is a regression to this worldwide belief and worship.

1029. Pontifex—An ancient term for one who builds sacred bridges between a deity and his or her lands. Every deity had a pontifex that constituted the members of the highest college of priests in Rome. This group superintended all sacred and religious functions, attended to consular and judicial matters of state, and interacted with the royal matters of the king. Induction into the pontifex was

a lifetime position served originally in connection with river god worship.

The pontifex is believed to have begun in ancient Numa before 500 B.C. The institution was founded upon papal authority where the college of bishops assumed complete religious and moral authority over their citizenry. The organization propagated a male superiority based on its spiritual leaders' inherited fatherhood status from the god of their religion. The patriarchal mind-set placed the clergy in the stead of human males embodied by the god and the co-patriarch of the worshippers.

This ancient institution, along with many others, flourished in Jesus' time. Its insistence upon its clergy being addressed as father is what He meant when He admonished us not to (religiously) call any man our father, because the true Father of all things was His Father, Creator God. It was this religion that He was refuting and not the term of respect and endearment one shows his or her natural father. Matthew 23:9.

1030. Pontifex Maximus—The high priest of the pontifex college. Institution dates back to before 500 B.C. Hence the basis for Christ's words in Matthew 23:9.

1031. Pontiff—Presiding priests officiating within a pontifical college (college of popes). Pertains to papacy.

1032. Pornography—Writing or visual materials designed to arouse sexual excitement. In the Bible the word for pornography is tied to idolatry and adultery. Outside of being linked to the temple prostitute, pornography is defined as the writings and/or visual aids of a harlot or prostitute. The idea behind pornography is to induce viewers and onlookers to mimic the portrayal of public sexual acts. Historically, performing as official representatives of the gods they supposedly emulated, priestly couples sanctified to the temple for this express purpose, lead their congregants in the mass worship of their fertility deity to picture for them what their gods were doing in the heavens, or wherever they may have been. Israel's incident with the golden calf (Exodus 32:4) that resulted in their fornication is one such example. Another is the crisis at Baal of Peor (Numbers 25:1–3) where they repeated their offense against Jehovah. The rite included drunkenness by alcohol or drugs to facilitate the orgy. To stimulate the perverse ritual en masse, obscene images and acts were exhibited as lewd devices to inspire the lust that led to the surrender of the worshipper to the supposed will of the god or goddess.

1033. Portal (Spiritual)—The Bible knows this term in its spiritual contexts as an “egress for traversing back and forth and for transporting products sent between two locations.” Spiritually, that would be between two worlds. Supernatural egresses transport and deliver creation’s invisible products to the earth to be physically clothed and used by humanity. The use of the word egress establishes the exportation as twofold. The prayers of the earth are gathered and taken to heaven where they are exchanged for the blessings that answer them with the Creator’s spirit products (Revelation 8:3). (See Manifest Prophetics.) By nature and intent these spiritual products were created for earth, so Creator God set up portals in eternity as exit and entrance points to ship them into the earth. See Micah 5:2 and Isaiah 48:16–17.

Heavenly portals were credited with operating the same as the sun when it completes its circuit and returns to the place of dawn, or daybreak, saying God’s portals emanate and revolve from the east. The sun circuit metaphor explains the portals of the spirit realm have seasons to open and be traveled. Thus, Jesus’ goings forth uttered by the prophet Micah were from the rising of the sun and like its rays His light travels and exports God’s blessings and judgments to earth. The greatest example of this, other than His and Jacob’s ladders with the ascending and descending angels, is the Lord and His two angel’s sudden appearance to Abraham in Genesis 19. Another meaning of Micah’s use of the Hebrew words mowtsaah and motsa for goings forth, adds that what is brought into the planet comes from what humans would know as a spiritual mine with rich veins. Spiritual portals themselves are similar to what would today be called channels or pipelines.

The spiritual portals of antiquity were understood as sites of divine exportation where something dispatched and destined for another place is transported from a port, such as a dock. This makes them synonymous with a mouth opened and shut for this very reason. A further mouth connection that ties spiritual portals to the prophetic is that the mouth as an orifice for the spoken word is what prophets use to prophesy. Their prophecies then, in God’s mind, serve as conveyors of heaven’s eternal and spiritual products, destined for this world and transported on the wind of the spirit (metaphorically the Holy Spirit and God’s angels). All this is initiated and accomplished through prophecy. Messianic support of this truth is in Jesus Christ’s presentation in the Bible as both the Word of God and the Spirit of Prophecy (Revelation 19:10).

In addition, a portal in general is a gate, a fountain, causeway or course, meaning track. In relation to humans, it is identified with a family line generated

and descending from God into the earth. A last thought concerning spiritual portals is that they are supported by heaven's spiritual pillars. See Principalities and Protocratics.

The prophetic mind-set knows that what is seen is not all that exists. Hence, when it comes to acknowledging that there is a world backing ours, with citizens, power, kingdoms, and authorities greater than earth's, they have no problem accepting and complying with it. Refer to Titus 3:1. Prophets know that where the Godhead and their agencies dwell is where they receive their spiritual and supernatural genre. Recognizing also that all the references, inferences, antecedents and precedents, patterns and prototypes of this world are contained in the Bible, prophets appreciate that whatever happens in the earth is a direct result of what is ordained or transpires in the heavens. So when it comes to portals (also see Gateway), prophets comprehend that the Lord as Creator provided access and egress points in the planet for His spiritual creatures to enter and exit it as needed. Of course prophets are not so naïve as to think that only good creatures use them, but they nonetheless accept that they exist because that is what the word of God teaches.

Portals are presented in Scripture as being sources of light, illumination, and blessings. They release happiness, provisions, and prosperity. The portals of God were equated to what the olive trees produce and that is glistening anointing oil that in those days mirrored light. It is why the light metaphor is attached to portals when they open and release the light of the other world. The spiritual portal is the equivalent of all that the anointing can supply as a sign of God's approval and covenant provisions. They say that heaven is open over one's head. The following passages refer to spiritual windows (portals): Genesis 7:11 and 8:2; Joshua 6:19; Isaiah 24:18; 2 Kings 7:2, 19. See also Deuteronomy 28:12 and 32:34.

Based on the Lord's declaration of Deuteronomy 28:12, it is established that He has a treasury, a storehouse of provision both in heaven and on earth. These are providentially assigned and may be withheld for various infractions of the Creator's law. Revelation 4:1 and 11:19 further support the reality of divine or heavenly portals that go all the way back to Isaiah 48:16–17, where it talks about the dispatch of the anonymous Second Person of the Godhead. The other passage, Micah 5:2, elaborates by revealing that the goings forth of the Son of God were by means of a divine portal such as Jacob's ladder from which Jesus also received heavenly sustenance. Micah's reference defines an egress for traversing back and forth as well as the products created to be transported

through it. The word conveys the notion of a circuit like that of the sun that brings about the dawning of a new day. Portals appear at times of daybreak, spiritual or otherwise.

When the prophet Micah used this term, he was fully aware that what he referred to was a site of exportation, that is, something dispatched from the heavenly spheres is carried to the earth. That dispatch is occasioned by a spirit's command, prophetic utterance, both viewed and used as the export vehicle. For instance, the blessings and provisions of God released to the world by His prophetic voices. The word further defines a gate, a fountain, a course (as a channel or spiritual aqueduct), and an egress, all tied to one's family descent, including the heavenly. These are eternally administrated by the eternal pillars of creation, for example the Lord Jesus as High Priest, His watchers, angels, heavenly Sanhedrin, and the Melchizedek priesthood. Thus when Micah 5:2 prophesied the coming of Christ, it was not as if that event would be the first time He ever entered the planet. It would seem, based on Jesus' statement that no man had ever seen the Father (John 6:46 and 14:9), that it was He who appeared to Abraham with the two angels back in Genesis 19. Their appearance was no doubt by way of the divine portal set up for Abraham and his seed to receive their flow of blessings from their covenant God.

Through intercessory prayer and other acts of spiritual protocols and righteousness, one opens and keeps open the portals of their life. Ephesians tells how they are dispensed and that the dispensation largely includes the prophetic voices assigned to one's Christian walk. What was once a national provision for natural Israel has become an personal counterpart for the individual members of the body of Christ.

1034. Poseidon—God of the seas. Also called Neptune.

1035. Possessor of Heaven and Earth—The name given to Creator God first uttered by Melchizedek upon greeting Abram (Abraham) after his slaughter of the five kings. See account in Genesis 14:19–22. The event initiated the sacrament of tithing to the Creator, which began as the patriarch's covenant gesture of gratitude and for the establishment of their relationship.

Abraham tithed to God Almighty for saving him and his family, for delivering them from captivity and certain bondage to the other kings. His gratitude extended to thanking God for providing the weapons of his warfare that triumphed him in his battle. Along with these was Abram's thanksgiving for the prosperity he gained from his conquest arranged by Almighty God. See the

account in Psalm 24:1 and 89:11, along with many other passages of Scripture that declare our God, the Father of Jesus Christ, to be the Possessor of heaven and earth.

1036. Potency—Intrinsic strength to exert effective force and exercise inherent power. In the New Testament the Greek word that best describes this is dunamis.

1037. Power—Ability to perform; strength to exert pressure or release force. See Potency.

1038. Praetor—A New Testament word to describe an officer of the Roman Empire's magistracy.

1039. Praxis—A term that defines the acts and duties of a specially charged official of a god or a government. It is applied to the apostles of the Lord Jesus Christ in their functions and duties to Him of carrying out the gospel, birthing and developing His church, and overall executing their mantles of apostleship. The word emphasizes the business of such doings as well as the deeds done.

1040. Prayer—Worshipful supplication made to petition a god or higher force. Entreating a deity.

1041. Prayer Manipulation—Prayer uttered to declare, compel, or provoke its desire upon another irrespective of his or her will, needs, or desires. Such prayer also ignores the Lord's will or purposes in people's lives.

Balaam's contract against Israel taken out by Balak is an illustration of this. See Balaam in Numbers 22.

1042. Praying in the Holy Ghost—A) Praying in other tongues. See Jude 1:20. B) Taught in the New Testament as a benefit of the New Birth. The capacity for doing so was bestowed on the early church on the Day of Pentecost when the Holy Ghost fell on the one hundred twenty gathered together awaiting Him in the upper room as commanded by Jesus.

The arrival of the Spirit of God, also known as the outpouring of the Spirit, manifested itself in tongues of fire and was expressed in everyone baptized as speaking in a language they had never learned. The result of the occurrence was that those who heard them were able to hear about Creator God and His wonderful works in their own tongue. Since then, the glorious gift of the Holy Spirit has become the standard means of knowing those who have been born

again.

Praying in the Holy Ghost, for explanative purposes, is the communication of the divine language of the Godhead. Moreover, it encompasses every tongue that has ever been spoken on the planet since the creation of Adam and those that are yet to come. See Genesis 10:20, 31; Psalm 55:9. Also review Mark 16:17; Acts 2–4 and 11. Praying in the Holy Ghost accesses the communications network of the spirit world and allows conversation between the Lord and His saints, Spirit to spirit. It also enables God's protocratic agents to hear from the heart of the saints what they really need and want, and receive it consistent with the will of the Lord concerning them. Acts 10:46; 19:6. See Praying in Other Tongues and Speaking in Other Tongues.

1043. Praying in Other Tongues—Referred to as praying in the Spirit. Praying in other tongues allows the New Creation saint to communicate in the language of the supernatural and effectually charge, reprimand, and overrule the agents of darkness. It also permits God's children to produce from the Spirit world the immaterial, yet existing, blessings and provisions the Lord has provided via the New Covenant in His blood.

Paul, the apostle to the Gentiles, offhandedly divulged that the language of tongues includes the tongues of men and of angels in his treatise on the superiority of love over spiritual gifts. By this he let it be known that not only did the angels of God sent forth to minister to the heirs of salvation have the means of effectively communicating their need using every tongue ever spoken on earth, but that they had the resources to convey them in every language of creation as well. See also 1 Corinthians 12:10, 28, 30, 13:1, and 14:2–6, 18, 21. Beyond that, definitively speaking, there is apparently a difference between praying in other tongues and speaking in other tongues.

Praying in tongues involves the classic elements of prayer as discussed in Scripture, with one exception: It is not in the native language of the person praying. The distinction becomes important once one understands the purpose of the two (the native language and tongues). Praying in other tongues integrates the actions of the Holy Spirit resident in the worshipper who, according to Romans 8:26, helps our infirmities; that is, the Holy Spirit overcomes our human lack of spiritual strength to tackle the matters that drive us to prayer. Infirmities, as meant in this passage, include feebleness of mind due to emotional duress or simple mental fatigue caused by intense and relentless trials and tribulations, along with spiritual naïvete concerning God and His kingdom ways.

In addition, infirmities applies to the carnal motivations that may inspire prayers that offer petitions out of fleshly desire or the natural limitations of all humans to enter the realms of the Spirit to execute gloriously the will of the Lord concerning the powers that be. Routinely, the limitation stems from an absence of essential spiritual skill coupled with the normal mental or physical frailties that may or may not have anything to do with sickness or disease.

It is for all these reasons that the writer of Jude exhorts us to persistently pray in the Holy Ghost (other tongues). There seems to be a concrete link between doing so and building up one's faith. Paul concurred with this belief when he said that exercising the gift of speaking in tongues edifies oneself. 1 Corinthians 14:4.

1044. Preach—Inspired and spontaneous speech that is charged with conviction and emotion. See Prophetic Preaching. See Nehemiah 6:7; Luke 4:18. Preaching is distinguished from teaching in that being emotionally charged, it bypasses on purpose the bulk of the intellect. Preaching relies on emotions and sentiment for its entreaty. Teaching does not; rather, its greatest impact is felt in the sphere of the mind and is accepted only after its typical processes have been completed. In the work of the Gospel, place is made for both. To induct a convert into the message, the Lord relies on preaching that declares what must be heard to pierce the heart of the listener and motivate him or her to repent and believe. Once the work of conversion is over, the Lord, according to the Great Commission, interjects the ministry of teaching into the development program. Here the intellect, which must be renewed to the Spirit of the Lord, is transformed by an inculcation of Christ's truth. Thus, preaching convicts and converts while teaching informs to transform. Christ's ministry started, as did John the Baptist's, by preaching. Mark l.

1045. Prefects—A high ranking official installed by the emperor who watched over monies, property, civilians and often military troops and their bases. An administrative watchman.

1046. Pregnancy—In visions and dreams, pregnancy represents hope, regeneration, and immortality. To see a pregnant woman is to encounter an opportunity with great promise. If the woman is healthy, the promise will be performed and long lasting. If the woman is sickly, what is promised by her pregnancy has flaws and may be a struggle and not succeed. This is in the case where the vision does not portray a literal condition. See Revelation 12. Refer to Baby.

1047. Presbytery—An order of elders, that is, leaders over an assembly, Christian or Jewish. See 1 Timothy 4:14. The New Testament presbytery is ordinarily made up of representatives of the five-fold ministry, bishops, and elders. Their role is the oversight and administration of the church, its possessions, and dispensations.

1048. Prescribed—Orders and dictates written at the beginning of an event or in advance of its needs as directions, guides, or rules of action as a remedy.

1049. Priest—A) One who serves as a high-level minister with special rights, privileges, and access to the deity employing him or her. B) A mediator between God and His people. C) The role the New Testament church fills as the New Creation priesthood of the Lord Jesus Christ. Genesis 14:18; Exodus 18:1; Psalm 110; 1 Peter 2:4–9.

1050. Priest Prophets—One of the several spheres of prophetic ministry that emphasizes the sacred, holy, and reverential. Such prophets are unavoidably compelled to concentrate on these areas more than anything else. They often find themselves in the position of having to establish or re-establish observance of God's worship the way He designed and intended it, as well as to assure His enjoyment of our gatherings and fellowship. Often this task is carried out in itinerant ministry and achieved on a church-by-church basis. Priest-prophet diligence wards off the eventual consequences associated with irreverent, profane, or commonized worship by God's family.

Priest prophets are constantly concerned with worship and its proper form and emblems, pure expression in worship, and godly devotions. Their anointing targets proper spiritual posture and sanctified character. Reverential attitudes and holy lifestyles are always sought and exhorted by them. Ezekiel, Isaiah, Moses, Jeremiah, and Samuel were all priest prophets.

1051. Priesthood—The word that identifies the body of individuals serving as priests. The Bible recognizes three priesthoods: Melchizedek, Levitical, and the New Creation nation of kings and priests born again into the Lord Jesus Christ. Exodus 40:15; Hebrews 7:24; 1 Peter 2:9.

1052. Principal—One with ruling control or authority as the head of something. Principals have delegated officials who administrate their affairs out of business and operation centers called agencies. Those who work in the agencies are called agents, representatives, or functionaries.

In relation to the Lord's New Testament church, its Principal is the Godhead.

The church is its agent and the ministers its delegated functionaries. The Lord's ministers are empowered by agency power and authority, and their mantles which are saturated with His anointing for their respective services.

1053. Principality—The territory and/or sphere of a ruling prince who is the offspring of a king or queen. See Hegemon, Apostle, and Mashal. The church of the Lord Jesus Christ is His principality in the earth. Specifically, the Lord's apostles establish regions of this massive principality throughout the world.

1054. Principis—A) Ancient Greco and Roman term for the apostolate as employed by the pontiffs in their B.C. (before the times of Christ) era. B) The apostolate in ancient Greco-Roman terms. See Principal and Principality.

1055. Principle—A ruling guide or thought that governs the comprehension and laws of a doctrine as its primary source.

1056. Priopus—Ancient mythological god of lusts, obscenity, and lasciviousness. This spirit partners with Eros who is also known as Cupid, the deity worshipped on Valentine's Day. The holiday promotes sexuality and copulation in the guise of romantic love as inspired by the ancient rituals and worship sacrifices to these deities.

1057. Procession—An ancient ritualistic activity where the participants are purged and purified on the way to worshipping their gods. Processions were held to honor and celebrate outstanding feats of victory or triumph in the past or future. Processions were also held to acknowledge a promotion to leadership. It was also held for heroic military leaders, triumphant rulers, and victorious athletes.

Processions were conducted from the place of achievement or recognized achievement to the temple. It traveled an avenue to the deity's sanctuary, or station, where the god resided. Processions also depicted their power by the sacred objects and emblems carried by its entourage.

Military heroes dragged along their captives in their processions as displays of their military might. Prominence was exhibited as the celebrant was carried on the procession. Such processions are alluded to in the New Testament when its writers referred to or used the word triumph. The readers understood its use to predict the honor awaiting the believer's heavenly procession where God publicizes the believer's victory over this life.

In the Old Testament, a similar event took place with the Hebrews having

another objective in mind: that of generating fear in the hearts of the enemy. Encircling their town and walls was meant to inflict fear in them. The event in question is seen in the procession around Jericho where the Israelites circled the city to weaken its structure. The wall fell flat. In addition, the psalmist spoke of God's procession. Psalm 69:24–27.

1058. Procurator—An imperial officer in the Roman Empire responsible for collecting taxes, paying soldiers, and stewardship over the emperor's affairs. An administrative governor over a province, a steward, or fiscal agent.

1059. Profane—A) The deliberate, criminal, and vile desecration of God, His word, and His holiness. B) That which bores through the shield of protection between righteousness and sin to wound, stain, and defile the sacred. C) To prostitute and pollute oneself and others through ritual sex. D) To violate one's covenant and dissolve its effects and benefits in one's life. E) To commonize. F) To be godless and corrupt. G) Crossing the threshold of the sacred to pass through the door that separates the holy from the profane in order to desecrate. H) The word refers to immoral deeds and acts done within, or before, the temple to render it unholy and polluted. I) The secular, or what is done by and with the secular. J) Spiritually and morally dead; stained by a spiritual injury. K) Forbidden by Creator God. L) Spiritually perforated, sickened, worn out, and afflicted. M) Diseased or infirmed by sorrow. N) Prostituted by being forced into cult prostitute service. O) Harlotry, adultery, fornication, and hypocrisy. Leviticus 19:29; Isaiah 9:17; Numbers 18:32; Ezekiel 7:21.

1060. Prophani—Greek for "to say forth beforehand."

1061. Prophecy—A) An inspired communication from God. B) Prophecy is God's supernatural communications media. What makes it prophecy is that God speaks through His prophets before the earthly events in question occur. C) Predictive revelation that God, who is eternal, speaks from outside time to His creation and family in time. Once a word from the Lord leaves eternity and makes its way in the earth, usually through a human vessel, it precedes the event that occasioned it. That is what makes prophecy what it is.

Psychics are different. What they speak has already made its way from the Spirit and secret treasuries of Creator God and have been in the planet floating as temptations waiting to ensnare the souls of humanity. Other than this, what they speak is received from seducing spirits as slander, gossip, and talebearing. This is why the Lord says they are the product of familiar spirits.

1062. Prophecy Anointing—A term that applies to the move of the Holy Spirit within a person to move them to prophesy. The prophecy anointing is typical equipment for the official prophet, the psalmist, the seer, and the intercessor. When the Holy Spirit manifests in one of the children of God, the prophecy anointing and the words of wisdom and knowledge manifest.

The prophecy anointing is tangibly felt in the abdomen, the heart (as a burning), the belly which the Lord Jesus made reference to in John 7:38, and the intestines—what people recognize as a gut instinct. All the early prophets talk about fire in the belly or burning in the joints. Others talk about a pounding within to signify the activation of the word of the Lord. A moving of the bowels is further referred to by them, as well as an inner movement that precedes the utterance of prophecy.

1063. Prophecy Confirmation—There is no more important aspect of prophetic activity than that of prophecy confirmation. That means finding accurate and reliable means of assuring the messages people get from the Lord are authentic, relevant, and therefore able to come to pass. One prevailing belief about prophecy is that it exists to and automatically confirms what the hearer has already heard from God. As consoling as this idea may be, the Bible says that the opposite is the case. That is why the Lord put so much emphasis on prophetic accuracy and other prophets bearing witness to the word of God's truth. Refer to 1 Corinthians 14:28 and see Prophetic Repetition/Reiteration. Prophecy can more often be new to the hearer than confirmational, otherwise
how does it live up to its definition as "an inspired utterance from the mouth of a deity of an event beforehand"? Here are some examples of prophecy confirmation.

Mary could not possibly have imagined that she would be the one woman to bear the Messiah, conceiving Him as an unwed mother. Israel was stunned and angered to learn that their beloved Yahweh was so incensed with them that He planned to evict them from their land. Elisha for sure did not think that he would be summoned from the family business by the famed prophet Elijah. His response indicates that he was surprised at the veteran prophet's actions toward him. Zecharias exhibited near disbelief at the words of the angel Gabriel when he told him that he would bear a son. The apostle Paul did not act as if Agabus' prophecy that he would be killed was confirmational; he was just determined to complete his course. Gideon was shocked to find that the almost forgotten God of the Hebrews wanted to use him to rescue His people. Jeroboam, Solomon's successor, did not appear to have foreknowledge of his call to replace his king as

ruler of the land and little reason to expect since the monarchy was a dynasty. David certainly did not dwell on the fact that he was the ordained king of Israel while he tended sheep in the field; he did not get in line when Samuel was looking for the one to anoint to replace Saul. Saul was out searching for donkeys, not a confirmational word that he was to be the first king of Israel when Samuel stunned him with the news. There are many instances where prophecy was confirmed, but those cases where it was actually divine news from the mouth of God far outweigh them.

However, there is a place for confirmation of prophecy and the Bible does not ignore it. People were expected to try their prophetic messages and messengers. The first place of confirmation was the reputation of the prophet. After that was the degree of accuracy that reputation revealed. There is also testing the nature of the words. Prophecies outside the scope and context of the Scriptures merit suspicion. If they seem suspicious but are in reality from the Lord, repeated messengers are usually sent to confirm that the thing prophesied is of the Lord and will surely come to pass. The anticipated (outcome) fruit of the prophecy's potential may also be evaluated in advance. If the word will take the hearer from the holy to the profane, from Christ to the world, no matter how confirmational it is, that word is not from God. Review again Deuteronomy 13:1–5. If such a word does come, Ezekiel 14:14, among other Scriptures, says that it is test. See Prophetic Screening.

1064. Prophemi—Another form of prophecy's beforehand utterances.

1065. Prophesy—The inspiration to declare, tell forth, or reveal the word of the Lord. The act of predicting the future as inspired by the anointing of the Lord.

1066. Prophet—A divine functionary who serves as the spokesperson for a deity. See Nabi, Hozeh, and Chozeh.

1067. Prophet Block—The barriers many prophets experience when they have gone beyond God's endowed resources or attempt to extend their reach beyond the sphere assigned by the Lord. Micah explains this as the sun going down on the prophet. Either they experience a significant drop or complete cessation of their prophetic visions and dreams, or a suspension of the opportunity to exercise their prophetic mantles.

1068. Prophet Change Signs/Signals—Events and incidents that occur either immediately following or concurrent with a prophetic word that alerts the

prophet and the one to whom he or she prophesies that a prophecy is genuine and will shortly and certainly come to pass. Refer to Message/Messenger, and Signs. Matthew 24:24; Mark 13:22; Luke 21:11. The Scripture relays this idea by saying, “when these signs come upon you,” as when Samuel inaugurated Saul to kingship in 1 Samuel 9–10. As Saul was leaving Samuel’s presence, the prophet gave him a list of instructions that he was to perform in order to facilitate his promotion and installation as Israel’s first king.

The account says that as Saul turned to leave Samuel, he was “turned into another man” (1 Samuel 10:6). He saw the prophets coming down the hill prophesying, which further told him that what he heard from the prophet was true and soon coming to pass. Moses’ call to deliver Israel was verified by similar change signs that let him know that the God of all creation was really dispatching him to such a monumental feat. (See Exodus 4:9.) God put Moses through a series of tests to confirm that what He heard from the bush and in other encounters was from Israel’s God. When Christ’s birth was prophesied in Isaiah 7, signs and signals were given concerning a baby, the subject of the prophecy, and the destruction of the invasion of the land by enemy forces. Refer to Isaiah 7:14–16 and 8:1–4.

Often such change signals happen on an individual or apparently unrelated matter and speak to the person who heard the prophecy in a peculiar way. The Spirit of the Lord that sent the word and is bringing it to pass reminds the person of what the prophet said and show what they were presently experiencing was a foretoken of the fulfilled word to come to pass. For instance, how the cock crowed three times after Peter denied His Lord and friend in the gospel. Matthew 26:34, 75. Signs certify and seal prophecies’ performance and etch the impending events, however long they take, in the mind of the hearer.

1069. Prophet Covenant—The phrase for the prophet’s basis of authority and assurance of supernatural support and enforcement. See the Bible’s accounts of the prophetic induction of Moses, Jeremiah, and Ezekiel. Also see the Lord’s covenant with Samuel where it says He let none of his words fall to the ground. 1 Samuel 3:19.

1070. Prophet Credentials—A) The mantle’s signs, symbols, and activities that certify one worthy as a prophet. B) The gifts, callings, and anointing that identify one a trusted prophet according to God’s standard. C) Accurate words, prophetic acuity and acumen, and a history of prophetic manifestations are some abilities and skills that credential a prophet. With these is God’s endorsement

according to the terms of His prophetic covenant by performing the words the prophet speaks. See the ministries of 2 Chronicles 18:6; 1 Samuel 9:9.

1071. Prophet Enforcement Strength—The term used to express the prophet's inherent ability to compel the manifestation of his or her word on the earth's forces and elements. Elijah's pressing the elements of creation to produce the rain he had prophesied would come to end Israel's long drought is an example.

1072. Prophet Personality and Temperament—As with their natural abilities, prospective prophets are born with a distinct temperament that most of them struggle with the greater part of their lives. Until they are called by the Lord and connected with other prophetic types, prophets live with one shock after another to their personalities. Many people find them rash, brash, too outspoken, and painfully honest. For this reason, the basic character of the office begins to take hold when they are youngsters. Future prophets become distant, sullen, defensive, and somewhat antagonistic because they know nothing else to do with their unusual personalities and temperaments. From childhood they see life with inexplicable clarity and cannot help to call it as they see it, even if sometimes apologetically. To protect themselves from people's normal reaction to their bluntness, future prophets develop a tough sarcastic exterior. As a result people pull back from them and only those of like spirits or that understand them develop and maintain lasting friendships. Over time, these people tend to grow in their appreciation of the prophetic temperament's honesty and forthrightness.

Once the prophet recognizes their life's calling and how their personality serves their destiny, they become at peace with themselves and the abrasive edges they built up as defense systems soften. The typical prophet may be characterized by some of the following: a) a strong authoritative presence; b) a predisposition to handling sensitive messages from authority figures; c) regularly motivated by visions and dreams; d) possessing a compatibility with an itinerant lifestyle; e) delivering incisive judgments; f) openness to divine communications; g) being somewhat of a loner; h) being easily detached from people and situations; i) being daring, bold, and outspoken; j) being piercing and confrontational.

1073. Prophet-Priest—The greatest examples of this type of prophets are Jeremiah, Ezekiel, and Malachi. These prophets are known for their distinct concern for the Lord's holiness, offerings, sacrifices, and ministerial service. God usually dispatches them to ministers and those who handle the vessels and administrations of the Lord's temple and His earthly tabernacle, the church.

They address the state of the church, the condition of its membership, practices and protocols of the church and its leadership. These are prophets whose words heal the body, release its captives, and trigger the latent prophecies concerning the assembly that have been held up for various reasons and as a result are holding the church back. They are quite instrumental to God in that they turn the church back to its original purpose, revive its worship and re-establish its focus on the righteousness and holiness of God. In short, this type of prophet will challenge the church to return to its first love or be forever taken out of its place among the candlesticks that the Lord Jesus showed His apostle that He patrolled. Typically, this prophet inspires repentance, renewal, and recommitment to the initial call and work of God in the local church.

1074. Prophet Reconstruction—The work of the Holy Spirit where the prophet's physical being is upgraded and enhanced to bear the supernaturalness of his or her assignment. The Bible supports this when it talks about the spirit of the Lord coming upon an individual. The means by which this is accomplished is the anointing. Elisha's bones retaining enough residual power to return to life a dead body is an example of the reconstruction.

1075. Prophet Restraint—The inner boundaries and barriers that hold prophets back from entering or performing activities and feats unpermitted by God for them in certain situations or at certain times.

1076. Prophet Seduction—A prophet using his or her mantle and its influence to bring others into their own desire for personal gain and private advantage.

1077. Prophet Spirit—The unique spirit given all prophets, saved or unsaved, that actually makes them prophets. It permits the customary flows, experiences, encounters, and activities typical of prophetic ministry. Without a prophet's spirit, one can only be used incidentally as a vessel of prophecy and never occupationally as an official prophet with all the powers, license, and duties associated with the office.

1078. Prophet Type—A term that helps one discern and recognize the ministry nature of a prophet's mantle.

1079. Propheteia—A predictive prophecy.

1080. Prophetes—Greek word for the prophet who concentrates more on the saying than the being or authority of the official prophet.

1081. Prophetess—A) A female prophet. B) Prophetesses date back as far the

institution itself and were ascribed all the powers, authority, and competence of their male counterpart.

The Bible names Miriam, Deborah, Huldah, Anna, and Philip's daughters as God's prophetesses. Jezebel and Noadiah are mentioned as false prophetesses. Both Miriam and Deborah doubled as secular rulers as well. See the book of Judges for Deborah and refer to Micah 6:4 for the extent of authority Miriam had, even though she is simply called a prophetess in Exodus 15:20. The word for "sent," as used in Micah 6:4 to describe the dispatch of Moses and his siblings, is used frequently throughout to designate one commissioned as an apostle (shaliach in the Old Testament).

1082. Prophet's Mantle—As distinguished from the prophecy anointing, this term refers to the peculiar spiritual covering that designates and empowers prophets. The mantle (see Mantle) serves to promote and provoke the prophet's spirit within the officer. It is an official garment that is discerned by most people and honored and collaborated with by the angelic hosts. The prophet's mantle is how the prophet attracts a following, accurately presents the word of the Lord, and gathers the prophet's personal economy in support of the ministry.

The prophet's mantle, as seen in 1 Samuel 28:14, is not only eternal and spiritual, but it is the prophet's covering and contains the messenger's ministry attributes as well. It is what devotes the officer to his or her god from whom the mantle was received in the first place. The prophet's mantle's affect on the officer when in service, or preparing for prophetic ministry, targets the spiritual belly, the internal organs, intestines, and emotions. See Offering and Prophecy Anointing.

1083. Prophetic—A) The name given to the predictive spheres of supernatural communications, acts, and influences from the spiritual world and its citizens. B) The ministry and work of the prophet. C) The disciplines and practices of revelatory ministry.

1084. Prophetic Accuracy—A) A term that defines the prophet's skill in accurately delivering the word of the Lord. The meaning of the term includes the obligation to not veer from the word of the Lord in order to assure the cooperation and compliance of his or her "angelic delegation." This applies to Samuel because the Bible says the Lord never let his words fall to the ground. See also Jeremiah 23:28. B) What distinguishes a true prophet from the false. A prophet's ability to deliver an accurate, timely, and seasoned word from the Lord that affects the life (lives) of the hearers, sets in motion the encoded words of

God in creation, and mobilizes His invisible agencies to propel the world forward are all evidence of prophetic accuracy.

1085. Prophetic Activation—The process whereby the largely dormant or feeble prophetic powers of a prophet are empowered by the Lord either directly, or as is customary, by a human agent for service. The activation not only releases the servant's gifting and mantle for service but it imparts to them what is needed for effective hearing, seeing, discerning, and communicating in the Spirit. Paul activated Timothy by the laying on of hands and the word of prophecy. The same was done for him by the older apostles. Jesus activated the eleven by breathing on them and declaring they receive the Holy Spirit. Another example is when Moses activated Joshua according to the word of the Lord by laying hands on him and commending him to the office he was about to vacate. The Lord called it inaugurating him in the New King James Version, and charging him in the King James Version. Others called the act commissioning.

Ordinarily the laying on of hands and prophesying are accompanied by anointing, where oil symbolizing the oil of the Holy Spirit is either poured upon or smeared on them. See Anointing.

1086. Prophetic Activity—A series of spiritual actions and ministry deeds performed by the prophet. These reflect the prophet's knowledge of God's will and ways as they pertain to his or her service to the Lord. Prophetic activity conducts the works of the Lord as they constitute the purposes of God for those to whom the prophet is sent.

Prophetic activity includes prophecy and various prophetic dispensations that are treated, or to be treated, by the Lord and their communication to His people. Such activity may be recognized by intense urgent prayer, especially intercession, the prophet commanding or invoking the Lord's spiritual agents, or the delivery of a prophetic message by means of a diversity of prophetic outlets like drama, psalmism, prophecy, or symbiotic demonstrations.

1087. Prophetic Admonition—A term that describes the prophetic task of giving warnings, exhortations, or directives from God to one about to be inducted into service, elevated, reassigned, or demoted by God. Biblical examples of this are the Lord's words to David, Solomon, Jeremiah, Ezekiel, and others before He promoted them in His kingdom.

1088. Prophetic Appointment—The call and installation of a prophet in the office to serve in its official capacity. This phrase speaks the prophet's

completion of the procedures, training, grooming, and endorsement by mentors and senior prophets as evidence of God's release. The word for such standing is the Hebrew term amad. It speaks to one being appointed to a leadership position with governing authority as used in 1 Samuel 19:20.

1089. Prophetic Apprenticeship—The terms that describe the tenure of a prophet in training. It takes place under a seasoned prophet's oversight for development, training, refinement, and accreditation of the novice's mantle. Elisha, Joshua, and the twelve apostles all completed prophetic apprenticeship.

1090. Prophetic Aptitude—The skill, ability, and resources that facilitate the prophet's ministry and fundamentally empowers the mantle.

1091. Prophetic Assassination—A term that describes the reckless acts, prophecies, and scandalous endorsements of prophets against their beneficiaries that succeeds in destroying their destinies, respect, success, ministries, and mantles. Prophetic assassination occurs when the prophet utters negative words or imprecating prayer against one he or she has judged and condemned to failure and defeat. Balaam's task from Balak was one of prophetic assassination. He was hired to assassinate the children of Israel.

Balak wanted them weakened so he could physically annihilate them. Read the entire account and focus on Numbers 22:6 where Balak rehearses Balaam's prophetic resume: whoever this prophet "blessed [blessed—barak] was blessed." Likewise, whomever Balaam "cursed [arar—execrated, bitterly cursed] was cursed." The mantle on this prophet's life was used for gain and was effective in altering the destiny and fortune of an entire nation.

God called Balaam a prophet and treated him as such in His dealings with the man. Elisha's slaughter of the forty-two youths and the lying prophet's words that slayed the young prophet who spoke to Jeroboam in the temple are two other examples.

1092. Prophetic Assignment—A mission or series of missions prophets are either sent on or assigned to by God for the purpose of their delegated prophetic ministrations. 2 Kings 9:1–3.

1093. Prophetic Attire—The supernatural outfit of the prophet that constitutes his or her uniform of service. The angelic guard and the demons that oppose them observe this. See Prophetic Mantle.

1094. Prophetic Awakening—The term whereby a new prophet's spirit and

mantle are awakened and initiated for God's service. The awakening involves the Lord's visitation to present Himself as the prophet's covenant God. Usually new prophets are initiated in visions and dreams according to Numbers 12:6. Other means of prophetic awakening can be the training and grooming of a chief prophet that leads to the spiritual visitation.

The awakening is often accompanied by a test assignment or special object lessons in preparation for such an assignment. Amos' awakening was something like this. Also, the young man Samuel was awakened in a similar manner, with an assignment to take a word to his mentor Eli. Sometimes the awakening comes through a human agent as in the case between Elijah and Elisha. The older prophet summoned the younger by throwing his powerful mantle upon him.

Gathering in a prophet's forum or answering the summons of an older prophet is another way for the prophetic gifting to be awakened by God. Awakening does not immediately constitute anointing or appointment. It is simply the first step in a long process whereby the prophet is made ready spiritually, mentally, and practically to serve the Lord in ministry at the appointed time.

The danger to the prophet's future in the awakening stage of the induction process is in treating the awakening as a release to serve. This can be tragic, as a novice in the prophetic is no different than a novice in any other critical profession. The training program and its preparatory elements are merely stepping stones on the way to installation in official ministry.

1095. Prophetic Barrage—The immediate attack of invisible spirits at the word or prayer of prophets to the calculated detriment of their hearers. A prophetic barrage comes through words that are deprecatory. They spring from bitterness, anger, or faultfinding in the prophet that when released, summon the unclean forces who attack their victims at their words.

The victim feels the affects of the barrage in the way of unusual demonic visitations, ghoulish apparitions, intangible bodily assaults, and hindrances of all kinds. The potential of such consequences is the reason devoted prophets need to engage in relentless intercession for those they cover. It is also the reason why prophets want to refrain from saying everything that comes to mind and negatively or impulsively reacting to all the negativity they hear about a person or ministry.

Had Balaam's curse been permitted, he would have subjected Israel to unrestricted hosts of wickedness waiting to frustrate the will of God in their

lives. His rash of curses against the young nation would have unleashed a barrage of demonic attacks that could have tied up their destiny for years. As it was, Balaam eventually went back and earned his diviner's fee. Revelation 2:14 says he ultimately succeeded in his aim which Numbers 25 explains. Compare with Joshua 24:9; Nehemiah 13:2; Micah 6:5. Study all accounts of this vicious yet potent prophet.

1096. Prophetic Battle—This word identifies the prophet's struggle with the resistant forces of darkness that oppose his or her word. Prophetic battle ensues when the prophet in prayer, drama, or simulated enactment, presses the performance of the word on the agents of the devil. The greatest battle by a prophet is of course Moses in his contest with Egypt's Pharaoh and gods. However, there are others where the prophet must confront and contend on a plateau largely unseen by others. In addition is Elisha's prayer for the Lord to open the eyes of his servant who feared the king of Syria who had drawn Israel into conflict. The servant trembled at the sight of the mass surrounding them and was unaware of the ongoing battle the Lord was fighting through His prophet. To allay his fears and to halt the stream of unbelief coming from the man, the prophet prayed for him to see the real contest. That was the chariots of fire encircling them waiting to defend Israel in the battle. 2 Kings 6:8–18.

The last example is the prophet Elijah. He had prophesied that the rain would come, and when it was delayed it appeared that his word had failed. The prophet sat down in a squatting position, as if to birth the word's manifestation, and sent his servant to search the sky until he saw evidence of the word's fulfillment. As the servant repeatedly went to see if the drought had ended, the prophet pressed the demonic forces causing them to release their hold on the rain. See 1 Kings 18:40–44.

The Lord Jesus and the apostles showed us this example many times in the gospels. What underlies the incidents is the conviction of the prophet who had been in intimate conversation with the Lord during the ordeal. It is that conversation to the committed prophetic lifestyle that persuades the prophet that whatever he or she speaks must come to pass.

1097. Prophetic Birds—In prophetic symbolism, this term refers to the eagle, the falcon, the raven, and the hawk. The last two are decidedly occultic birds of vision.

1098. Prophetic Burden-Bearer—A term that describes the role of prophet-priests whereby they are primarily occupied by God with shouldering the loads

of sin, or parts of them, or redemption of those they serve. The chief reason for this task is the providential mercies of God. He seeks to bring people to repentance and redemption and not destroy them. The burden-bearer role of the prophet includes symbiotic prophetics, prophetic intercession, and vicarious punishments or discomforts at times.

The most pronounced example of this prophetic requirement is found in the ministry of the prophet Ezekiel. Many of his early object lessons included the Lord laying burdens upon him, much like He did the Aaronic priests the judgments earned by His people.

In modern times this responsibility when given to a prophet can mimic sickness, disease, catastrophe, extreme emotional duress, and psychological stress. These are only alleviated when the season of the suffering has past. They may also be eased when the suffering prophet spends time in intense spiritual prayer or supernatural warfare.

Our Savior's entire earthly ministry consisted of this cumbersome service for the sake of our salvation, for the Scripture says, "The Lord has laid on Him the iniquities of us all" (Isaiah 53:6 nkjv). See Isaiah 53:4–10; Matthew 8:17; Hebrews 4:15. Typically, only highly devoted prophets who spend more time ministering to the Lord in His presence than to His people are chosen for this weighty responsibility. That is because strict obedience and prayerful diligence and vigilance are paramount for the purposes of God to be achieved through this means.

1099. Prophetic Change Signals/Signs—A word that supports ongoing prophetic awareness of the times and seasons of the Lord and the prophet's duty to remain so. The phrase defines the inner sensations that alert the prophet to the signs received from God that indicate He is implementing and/or igniting something prophesied previously. The earlier prophecy that came forth emerged with a recognition sign announced with it as a tag-on. It was included for the prophet to see the sign attached to the word as an indication that the primary word was about to come to pass. The impending word's imminent manifestation could not come about without, or apart from, the change indicated by the prophetic tag-on sign.

Sometimes the signaled change is felt by the prophet within. At other times, it is only discernible through a correlating prophetic experience. In any case, an encounter with the natural event that is decidedly prophetic in origin prompts the prophet of the activation of the other word.

Usually, the prophetic fulfillment signal is observed as a recalled vision or dream. However, it can also be confirmed by hearing something similar or related that reminds the prophet of the Lord's words even if remembered under other conditions.

Peter's recollection of Jesus' promise that the cock would crow three times in connection with his denial of the Christ is an example of a prophetic change signal. That word came on the tail end of the Lord's describing the atrocities He was about to suffer at the hands of the Gentiles to shift paradigms of the world forever. Although Peter resisted the prophecy, the moment the cock crowed he, recalling the word, understood his life would change forever.

A new leader in power that means little to anyone else could signal to a prophet that a word he or she received from God beforehand was about to come to pass. Going by a building only seen in prophetic contexts, now apparent in real life, is another. All these events not only signal the onset of prophecy, but also emphatically correspond with a change specifically tied to a prophecy that predicted it as a link in a chain of corresponding events to follow.

Prophetic change signs or signals work with, and precede the activation of, prophetic triggers. These signs, which the Lord Jesus promoted the observance of regularly in His ministry, were to alert an intuitive witness that the Lord God was about to do a new thing; that the status quo had just been changed. Prophets early in their ministries are taught by God to be alert to His signs. When teaching people how to know the time of the end, our Savior often referred them to the elements, the sky, the patterns of birds flight or landing and other events. He also told them to keep up with current events because when they heard of wars, for example, they would see these as signs that His prophecies were coming to pass. Changes in human affairs, political shifts, prominent families, and leaders can all signal an impending prophetic word's time to be fulfilled. Isaiah's prophecy that "a virgin shall be with child" is a great example of this. The word came with a world event tied to it that would signal that God's word was happening somewhere in the earth. Jesus' prophecy of the abomination of desolation is another. See Matthew 24:15.

1100. Prophetic Chatter—The free exchange of non-specific conversation that takes place between parties called together by God to informally address His issues between and among themselves. Prophetic chatter occurs while the group waits to hear from the Lord prophetically to ignite and enter His prophetic flow. Prophetic chatter discusses God and His business, shares testimonies, and

experiential exchanges that trigger the onset of the prophetic stream. Praises and surface prophetic encounters drift until worship ensues and produces the prophetic awareness that yields to the spirit of prophecy.

The aim of prophetic chatter is to arouse sufficient spiritual momentum to release God's revelations on the matters under discussion. Such occasions are helpful when the reason the Lord brings a group together is vague even though the gathering is clearly His will. Waiting on and nurturing the word of the Lord is done this way. Samuel's taking Saul up to his prophetic high place for dinner before giving him the word of the Lord on his destiny is an example of this. 1 Samuel 9–11.

1101. Prophetic Circumstances—A) Gatherings of prophets and prophetic types where the prophet's mantle, prophecies, and prophetic ministration of God are invoked. B) Usually an important situation, conversation, prayer, worship, or a Creator–induced arrangement. C) The locale of such circumstances is insignificant to the prophetic purpose being pursued. 1 Samuel 9–11.

1102. Prophetic Class—A category of human life that a prophet's supernatural orientation and training attract and is classified by. It is a prophet's ministry rank and general slant and range of prophetic assignments in accordance with the purpose(s) for which the prophet was ordained to serve. This is reflective of the prophet's basic giftings and talents that most effectively designate the prophetic mantle and anointing. Generally, the Bible's reference to the "man of God" refers to the prophet in authority over a group of prophets, which indicates a class of prophetic seniors and supervising prophets.

1103. Prophetic Clues—Slightly perceptible signals or observances that indicate the immediate onset or appearance of a fulfilled prophecy or prophetic activity. They can echo or confirm spiritual demonstrations of God that are in accordance with His will.

Prophetic clues further ratify God's disclosures and flag as authentic what He has divulged to the church, its ministers, or prophets. These may be outright events or subtle illuminations apparent only to those who bear witness to them or to those to whom they were to apply. Simon's recognition of the Christ child illustrates this point. The prophecy of Isaiah 7:14 and Matthew 1:23 are other examples.

1104. Prophetic Company—A) A group or college of prophets who share a ministerial community, interact with and support each other, and submit to one

another’s professional endorsement. B) A school of prophets under the tutelage and mentorship of a chief prophet. 1 Samuel 10:11; Isaiah 8:16.

1105. Prophetic Competence—The status and condition of a prophet’s skill in relation to the tasks and requirements of the office. The meaning includes the prophet’s conflict with the spiritual and carnal resistance to the word of the Lord from him or her and his or her ability to overcome them. See Elisha’s early ministry days in the book of 2 Kings.

1106. Prophetic Conciliation—Always in response to the bombardment of spiritual assaults, this term applies to the reversal acts of the prophet. God calls on a prophet to exercise his or her high mantle to restore health, victory, and prosperity to a person, organization, or ministry once under divine judgment or satanic siege. It is very essential in situations where prophetic assassination and spiritual slander have occurred, particularly where a powerful prophet was involved.

The effects of this function are the removal of the demonic powers permitted to overshadow and/or overthrow the victim with the authority of the higher mantle overriding the edicts of the first prophet instrumental in the spiritual assault. The intercessory functions of a prophet’s ministry are shown with Daniel, Job, Moses, and Samuel.

1107. Prophetic Context—An important word to identify the sphere of wisdom and application that customary information, knowledge, and insight is processed through. Prophetic context is an identifying classification that takes the normal and routine applications of life out of their secular, technical, or academic environments and usage and transfers them to the scope of the revelatory, predictive, and intuitive. Certain dreams, futuristic visions, spiritual encounters, spiritual discernment, revelatory terms, and disclosures all fit this classification. These may be recognized by sensations, impressions, and perceptions that trigger revelatory insight or prophetic counsel and wisdom.

1108. Prophetic Counsel—The term for the ministry aspect of the prophet that centers on advice, guidance, and direction over prediction and revelation. When present, prophetic counsel serves only to support or expedite the treatment actions of the messenger’s ministry. Prophetic counsel involves the words of knowledge, wisdom, working of miracles (the deliverance portion), and the gift of prophecy.

Prophetic counsel is part of the prophetic treatment duties of the ministry.

Tongues and their interpretation may also be part of the prophetic counseling session and its treatments if resorted to by the prophet to hear the word of the Lord. In addition, prophetic revelations derived from prophetic counsel are generally specific to the deliverance and healing needed by its recipient. Micah 6:5; Revelation 2:14. See also Jesus' anointing for ministry in Isaiah 11:1–6.

1109. Prophetic Covenant—Coincident with the basic idea behind the meanings of nabi, this covenant has to do with the god of the prophet's contractual arrangement to supply its prophetic messenger with spiritual information, and when accurately delivered with the enforcement power to provoke their prophecies' manifestation. Part of the definition of nabi supports this view, as the term also means "one who invokes the gods." Based on this understanding of the work and powers of the prophet, the arrangement is vital to every prophet's success. It is initially introduced to the novice prophet during the prophetic induction phase of the process. Later it is ratified after the prophet's training and inauguration to confirm the new ministry's call and mantle.

Prophetic covenant includes divine license and the authority to invoke the supernatural forces of creation to compel them to obey the prophetic words from their mouths. God cut such covenants with every official prophet He used in Scripture. Samuel's epitaph reflected such an arrangement, for the Scripture says the Lord let none of his words fall to the ground; that is, none of his words failed to come to pass.

On the other hand, Ezekiel 13:1–9 demonstrates the situation where such a covenant was never forged between a supernatural messenger and the god for whom the prophet claims. It says they hope the words they speak will come to pass. In the same passage it adds that eventually false prophets will be cut off from the Lord's assemblies and their names not written in the commonwealth of His people. See Minister's Covenant.

1110. Prophetic Covering—The protection of a prophet's mantle watching out for the spiritual state of those they serve. Prophetic covering means being spiritually cared for by a prophet's ministry. Ezekiel 13:5.

1111. Prophetic Depiction—A partner to prophetic symbiotics and prophetic drama, this action of the prophet serves to allow God to issue His word forth to the prophet in the planet regardless of where it is targeted to be fulfilled. A biblical case of this action is seen in the ministry of the prophet Ezekiel beginning in Ezekiel 4:2.

During the Lord's initial prophetic training classes, the prophet was being exposed to the ministry he would eventually carry out, which shows how the Lord introduced him to the subject matter his mantle would address. God told Ezekiel to sketch on clay the prophetic word he was to deliver to Jerusalem. He further told Ezekiel to draw the city, to build on clay a siege mound, and other depictions that portrayed what Yahweh was bringing upon His land.

In doing so, not only would Ezekiel be able to look back and see that what he recorded prophetically did occur, but also the act would signal to creation's forces and agencies that God assigned the task of Judah's punishment. The depictions define the prescribed nature and extent of the effect of the Lord's words on the land of Jerusalem.

1112. Prophetic Deviation—A prophet's willful decision to deviate (stray or turn) from biblical prophetic standards, godly prophetic objectives and pursuits, and accurate prophecy.

1113. Prophetic Discernment—The ability of the prophet to detect manifestations, influences, and apparitions or psycho-emotional conditions normally unseen or overlooked by non-prophetic types. Further, an ability of the prophet to recognize and accurately attach prophetic significance to human affairs and events.

Prophetic discernment is a cultivated gift that relies on experience, exposure to a wide range of prophetics, and insight into a breadth of human situations. Collectively, these facilitate the active and accurate exercise of prophetic ministry. Luke 12:56.

1114. Prophetic Divination—A) A term applied to prophets habitually prophesying the obvious. B) Prophecies that use natural observances or prior knowledge for their delivery. C) Perceptual prophecies are a favorite of such ministers. Perceptual prophesying is that which springs from the messenger's mental opinions of the subject of their words. Examples of this are a quiet character, a person who looks shy, and two people seemingly close together who really should not be, which can produce perceptual prophesying where the word or the messages are the product of the prophet's private interpretations, empirical deductions, and personal conclusions.

Prophetic divination earns its title by relying on objects, the tangible and the physical, to deliver the word of the Lord. Birth dates, handling personal objects, or querying individuals at a gathering before a meeting for later prophetic

ministry are other tactics that support it.

In addition, prophetic divination is chronically humanist and secular in scope. It is totally the product of what is in the heart of the prophet. Supposition, opinions, theology, and religious traditions figure prominently in these types of messages. Ezekiel 13:9 and Micah 3:11.

1115. Prophetic Domination—A term that defines the power, influence, and spheres of control that prophets automatically inherit and exercise in ministry. It refers to the prophet's word power, actuation authority, and enforcement license in the supernatural to mobilize the forces of creation and affect the affairs of life. Jeremiah 5:31, although a negative demonstration of prophet's power, shows that the religious and supernatural spheres of creation were affected by the prophesying of the prophet. The phrase "bear rule," or simply "rule," used in the passage addresses just this thing. Moreover, prophetic domination as implied in our example shows the power Creator God puts in prophets' hands for their ministries. However, 2 Chronicles 20:20, a famous passage used to depict prophets' authority in the sphere of money, is a more positive example. The indomitable power of the nabiim institution in a land is so formidable that Nehemiah 6:7 shows God's enemies fearing the appointment of His prophets to the work of the Lord. Having prophets involved in such major undertakings as the rebuilding or restoring was not only typical, it was prudent back then. See Ezra 5:1 where the Lord assigned two formidable prophets to spiritually undergird the rebuilding of His kingdom. Ezra 6:14 says they did so by prophesying. Prophetic domination, then, constitutes the God-assigned area or realm where a prophet rules in spiritual and supernatural matters most proficiently. It is recognized by its times of most consistent strength, spiritual influence, and powerful contact with specific agents of darkness. The demonic forces, situations, or infestations the prophet's mantle most frequently confronts and conquers in active duty and triumphs over most proficiently is what is meant.

1116. Prophetic Drama—The delivery of prophecy whereby the prophet acts out the message to underscore either its immediacy or its manifest fulfillment. See Ezekiel 1–11 for clear examples of this function. Prophetic drama serves the purpose of imposing a prophet's utterance upon our world without the hearer or the prophet having been physically exposed to its manifestation.

Prophetic drama dates back to early human history where the silently transmitted words of the gods of the lands were acted out for their worshippers

to conceive what the deity was saying. Often these dramas were ceremonially portrayed and included a priestly cast of characters devoted to the dissemination of the messages sent by the deity. Theatre, arts, and entertainment as we now enjoy them received their impetus from this ancient practice of portraying the supernatural on a great world stage. Agabus' word to the early church regarding the apostle Paul's destiny in Jerusalem is one of the many biblical examples of prophetic drama. See with this explanation Prophetic Symbiotics.

1117. Prophetic Dream—A dream had by a prophet, or by one who is not a prophet, indicative of a prophecy because of its predictive or revelatory implications. Prophetic dreams serve the discrete purpose of being divine and spiritual communication vehicles. See Genesis 20:3. Prophetic dreams impart visions, deposit God's words, or establish spiritual truth. They are often used as precursors to a move of God and confirm something He has just done in the spirit realm that has yet to appear in physical form.

Prophetic dreams differ from prophetic visions in that the prophetic dream, though predictive or revelatory in nature, is communicated in language and symbolism that is relevant to the dreamer's sphere of life. Metaphors and parables are delivered using images and vernacular the dreamer can relate to when probing the dream upon waking.

A prophetic dream, furthermore, is one in which, upon waking, the dreamer finds details vividly etched in his or her mind. The experience of a prophetic dream means the Lord is implanting a message in the dreamer's heart or mind. The familiar emblems of the dream may pertain to the dreamer's profession, cultural background or history, family tree, or experience. Visions present themselves, although sometimes within a dream, in language and imagery that is independent of these. This holds true even if the subject matter of the dream is one to which the dreamer can relate. See also Job 33:14–16.

1118. Prophetic Dream Interpretation—Both Joseph and Daniel possessed this extraordinary ability for spiritual and professional reasons. See Genesis 40:5, 12, 16, 18 and 41:11; Judges 7:15. Dream interpretation is the process whereby a prophet or prophetic vessel identifies a normal dream from one with distinct prophetic qualities. The prophet then applies prophetic insight, scriptural revelation, and symbol deciphering to uncover the message the Lord is sending into the world or into the life of the dreamer and his or her associates.

1119. Prophetic Duties—The tasks, responsibilities, and details assigned to and carried out by prophets. These include delivering the word of the Lord,

inducting leadership into God’s service, instituting and enacting divine government, discipline and correction, vocational declaration, counseling, and instruction. Refer to Ezra 5:1; Zechariah 3; Nehemiah 6:14, along with Amos 3:7–9. Also, look at Daniel 1:20 and Jeremiah 1:5, 10, with Micah 3:8.

1120. Prophetic Duties and Disciplines—A phrase that identifies the collective acts, charges, and regulatory restraints that govern prophets in the professional discharge of the office. These exceed the practice of uttering predictive prophecy to include the balancing criteria that apply wisdom, knowledge, insight, character, and integrity to the predictions. They refer to the complement of inner government that provides the checks and balances that restrain a prophet’s natural and carnal proclivities and inspire the messenger to choose the higher and God glorifying path of prophetic service. Questions of ethics and morality are answered in the development of sound prophetic disciplines that assure correctness and guard against prophetic perversion and seduction.

1121. Prophetic Economy—A term that describes the unique economic dispensation assigned to prophetic mantles to be dispensed by the prophet. The economy is not limited to money or wealth, but contains the entire administration of the Creator’s supernatural provisions for the earth that are delegated by Him to His messengers. This is why the prophet’s mantle unavoidably attracts and releases wealth. Whatever God’s treasuries hold for the earth, seasoned prophets through prophesying, teaching, training, and spiritual warfare can and will dispense. This action lies at the heart of the Bible’s use of the term dispensation.

1122. Prophetic Elements—Components of nature, worship, and religion are employed as standard features of prophetic ministry, apparitions, or operations. They are employed as facilitators of prophetic manifestations and may extend to worship with its instruments, sacraments, and other communion objects. Prophetic elements further include study aids and practical objects identified by God in a prophetic setting as conducive to manifesting His revelatory or predictive word.

1123. Prophetic Emblems—Man-made objects, objects of nature, and other material believed to possess prophetic, psychic, and divinatory powers. Trees (the oak tree in particular), fruits, nuts, gemstones, etc., are all examples of these. They are regularly employed in revelatory and predictive settings to symbolize the things that comprise and paint a prophecy. Sometimes prophetic elements certify the authenticity of the word of the Lord, or represent standard wares that

can be relied on to serve prophetic purposes.

1124. Prophetic Environment—The setting where prophetic activities are fostered and may freely operate among a group. A prophetic company, conference, forum, or summit are all good examples of this. See 1 Samuel 10:5, 10–12 and 19:24. Psalmism, prophetic praise, and supernaturally suggestive teachings are typical catalysts for creating prophetic environments.

1125. Prophetic Exploits—Those acts, feats, and escapades that manifest the presence or power of God, demonstrate His sovereignty and preeminence, and signify the sure onset or operation of His word and work in the earth as spoken by His prophets. Moses' deliverance of Israel from Egyptian bondage is an example of this. Elijah's Mount Carmel victory, Elisha's numerous miracles (twice those of Elijah's), and Daniel's long tenure with his Gentile kings. Also, Ezekiel's spiritual excursions to preach to his countrymen in their land, by the Spirit. Review Ezekiel 11:1, 5, 24.

1126. Prophetic Faculties, God's Use of—A faculty is to facilitate the performance of tasks and activities. Colloquial speech would call it having a "knack" for doing something. The reasons God gives faculties is so people's gifts, talents, and abilities are empowered sufficiently enough for them to carry out life's assignments professionally and informally. Prophetic faculties add to this the instinctual sense of doing something for which no direct or formal training was given.

Prophetic faculties under the Lord's Spirit include: a) visions; b) dreams; c) interpreting symbols; d) comprehending and applying parables; e) riddles and enigmas; f) receiving and delivering words of wisdom and knowledge; g) prediction and revelation; i) divine decrees; j) intercessory prayer; k) spiritual watchcare; l) spiritual guardianship; m) praise; and n) praise warfare.

1127. Prophetic Function—Activities and tasks that are accomplished by the prophet in the actual fulfillment of an office. Prophetic functions serve the purpose of voicing the Lord's word in order to execute His commands, His will, and authority on earth. Function is an activity word that pertains to the working and exercise of God's power in the affairs and realms of men. The appearance of a prophet dispatched by God to announce something, rebuke someone, or endorse and support a venture the Lord wants to succeed are all performances of God's prophetic functions. Haggai and Zechariah's assignment to prophesy the rebuilding of the temple is a good example of this. See Ezra 5:1 and 6:14. Also review Samuel's task of locating, anointing, and inaugurating God's monarchs

when the time came, and his slaughter of Agag the Amelakite king Saul spared to completely fulfill the prophecy the Lord spoke through his mouth.

1128. Prophetic Genre—The category or knowledge, information, and substance unique to prophetic ministry characterized by the predictive, futuristic, and the spiritually consequential.

1129. Prophetic Germination—The term for the prophet's deposit of a word that is destined to come to pass sometime in the future. The prophet Isaiah's annunciation about the virgin who would bring forth a child is a good case. The prophecy he gave—although the events surrounding it were completely against its possible fulfillment—was uttered for one reason: to germinate the ground of creation and to ignite a foreordained manifestation though ages away in time. The prophet's act was watered from time to time by subsequent prophets who reiterated it.

The eminence of prophetic germination is its saturation of the ground or a sphere of life with what the Lord ideally ordained to happen even though for a while He will seem to be doing the contrary. The Lord's word to Jeremiah before the deportation of his countrymen is another example. In the biblical account, the Lord spoke to His prophet to purchase a piece of land and then to bury the deed in it.

The act, which was an instance of prophetic drama, had the effect of germinating the ground with the eventual performance of the word of the Lord to reverse something He was about to do that seemed to be the direct opposite of what Jeremiah had done. The act on the part of the prophet was to insure that a seed remained in Israel's ground, germinating over time, until the word of the Lord came to pass. When it did, the prophet who suffered so brutally at the hands of those who resented and resisted the word would have a right to property otherwise owned by the king of Babylon.

1130. Prophetic Gifting—A word commonly understood as the native traits and endowments prophets receive from God to do their jobs. Prophetic gifting speaks more to the natural talents and instincts prospective prophets are born with more than their enhancement upon elevation to the prophets office. Once this happens, the gifts take a more official operational condition. They are now solid tools, weapons, and implements rather than soft talents used at the discretion of the user outside the exercise of the prophet's mantle. More than that, prophetic gifts start out being intermittent, unreliable expressions used casually. Once the training, development, and practice needed for prophetic

competence is complete, the gifts are transformed into resources the prophet draws on to accomplish the purposes assigned to his or her mantle.

1131. Prophetic Groups—One of the two divisions of the prophet's office. For instance, the nabi versus the itinerant prophet, or one not assigned to, or in, apprenticeship.

1132. Prophetic Guard—The term given for the shield of spiritual force that prophets emit to deflect the assaults and stratagems devils throw at the people of God. These are very vital in the local churches of today. Prophetic guards pray, intercede, compel provision manifestation, and enforce New Testament obedience upon the forces of darkness.

1133. Prophetic Hedge—A hedge is an enclosure that surrounds an area or territory. Spiritually it refers to the guardrail prophets create to encircle their charges. Prophetic hedges extend about their spheres and charges to shamar them in the Lord. The hedge is to strengthen those over whom they have custody and see that what is granted and provided them by God is released and that their blessing flow is unimpeded. Prophets do this by keeping the word and will of God fresh and current in their lives. Through prophesying they also build and strengthen the hedge, by teaching the true doctrine of God and keeping the church in the righteousness of Christ. If they are to be effective, prophets must not allow a spiritual gap to develop. They must guard against sin and call for repentance should it occur. Once the proper restoration requisites have been performed, the prophet is to instigate resumed worship of the true and living God. Failure to do so makes a prophet liable for the vulnerability and attack of the enemy, as well as the subversion of those in his or her care. That failure or dereliction of duty is what the Lord is citing the prophets of Israel for in Ezekiel 13:5.

1134. Prophetic High Place—The gathering place of prophets and prophetic types, along with their staff. The prophetic high place was where the training, ministry for the Lord's service, and the communion of the prophet's took place. It is also where chief prophets, like Samuel, brought those the Lord assigned them to minister to or for candidates to be elevated in His kingdom. Prophetic high places, for this reason, were often the site of kings, priests, and prophets inauguration according to the prophet's words. See 1 Samuel 10–11.

High place is also a term for the spherical ward of a leader in the heavenlies replicated somewhat by an earthly counterpart. See 2 Samuel 1:25 where Jonathan's death was likened to falling from his high place. With this, Job 25:2

agrees by saying that the Lord has His own high places where He exercises dominion. These are not necessarily sites of evil or demonic worship.

God assigns high places to His servants, which can be seen in Psalm 18:33. As a case in point, Lady Wisdom has her own high places from which she rules and dispenses the blessings of wisdom. Mountains, to continue, were ordinarily the site of high places. Amos 7:9 adds to this that Isaac had high places of his own, speaking to the promised seed of Israel's covenant as distinguished from those Israel and Judah set up to defile themselves. Consistent with this view is Habakkuk's revelation that prophets are installed in Creator God's high places in Habakkuk 3:19. It is quite clear from all definitions that the high places referred to are the abode and domain of the angels—their celestial headquarters. Inclusive in this meaning are the angels as stars (that is, messengers of the Lord) and the clouds, their transportation vehicles, and temporary centers of activity in the earth.

When the servants of God speak to the high places, they are incorporating in their references the eternal temple of the Almighty and its sanctuary. To mimic these, the devil too claims power and position in the heavenlies where his sanctuaries and temples dwell. With this Ezekiel 28 concurs.

On the negative side, the most popular and well visited high place of the Bible aside from Mount Sinai was Mount Carmel. It was the center of divination and false prophetics for the prophets of Baal. It was also called the Mount of Divination or Baal's Mountain. Read also the meaning of the word Mountain in this book.

1135. Prophetic Incubation—A term to describe the season of separation and often isolation whereby divine messengers are groomed for service by the god who called him or her to it. Prophetic incubation is where the spirit of the prophet is awakened to the calling and filled with the elements of the ministry. In the past, this incubation took place in caves or similar underground dwellings; sometimes they were sent to the wilderness for the same purpose. Once there, the only life the novice encountered was that of the deity orientating him or her for prophetic service.

Visions, dreams, inner conflicts, and tumultuous wrestling with the opposers of their mantles occupy the novices' time in incubation. During that time, they are expected to confront and conquer every fear, inhibition, or resistance arising to resist who and what they are called to become.

The idea of prophetic incubation is that the initiate would learn the ways of the spiritual world and the means by which he or she would bring forth prophecy, oracles, and supernatural emanations of all kind. Familiarity with the invisible spheres of creation and the higher unseen powers of the land and/or the covenant god, as well as confidence in receiving and understanding the messages therefrom are what the incubation period is to bring about. John the Baptist, Moses, the apostles, and the prophet Elijah all underwent prophetic incubation.

David spent quite a bit of time in the cave of Adullam before his ascension to the throne of Israel. This seemingly insignificant situation was customary for anyone who would rise to positions of power, even though David's was also viewed as a hiding place and refuge from Saul's pursuit.

1136. Prophetic Induction—The series of events, largely spiritual and mostly dreams and visions, the Lord uses to induct (call) His prophets into service. As the time for their installation nears, new prophets find that symbolism and signs play a more obvious role in their lives. Suddenly, they see the unction of their calls in everything. For the season, whatever they handle and encounter reverberates back to what the Lord is summoning them to enter. Prophetic induction can take a long time before the prophet actually accepts the call to the office.

Over the induction period they find their dream life intensifying, spiritual communications multiplied, and they gain a heightened awareness that a deeper understanding of God exists. In addition, the prophet discovers that he or she is confronted dramatically with the prophetic features of their past culminated in their present. They recall dreams that were once vague but are now clear. They will remember spiritual encounters that took place perhaps during childhood that intrigued them but failed to make sense. Now under the anointing of the induction those memories rush back into their minds and the pieces finally come together to make sense.

All those incidences were the mile markers on their road to their divine destiny. Standing at the crossroads of their obedience the connection is made. The Lord is surfacing their prophet's spirit along with the years of supernatural deposits He has been making to use them in official prophetic ministry. See Jeremiah 1.

1137. Prophetic Instincts—A special faculty inherent in certain people where they sense, perceive, and can identify what is happening behind the veil of this world. The faculty is available to all who have the Holy Spirit. It is even

perversely operated by those who have other spirits at work in their lives. Along with sensing the events, those who have the faculty understand its prophetic functions, objectives, and manifestations. These people further possess the ability to say whether or not an event or action is of God and serves His eternal purpose. Their ability can say if and how it demonstrates His potent authority in all realms of His creation.

Sensing the presence of the prophet's spirit in a person or recognizing the shifts of the Lord from one stream (i.e. evangelical, pastoral, didactic) to the prophetic for apocalyptic, predictive, or exhortative purposes are but a few of the aptitudes prophetically instinctive prophets display.

1138. Prophetic Institution—The term applied to the spiritual and supernatural force of vessels delegated prophetic authority in the local church. This contingency consists of the order of house prophets, psalmists, intercessors, the prophetic praise team, seers, and those members particularly sensitive to the prophetic streams and sways of God. 2 Chronicles 5:12, 29:15, and 35:15.

1139. Prophetic Integrity—The deliberate decision of a prophet to adhere to and perform according to biblical, ethical, and moral standards for the sake of God's glory and the benefit of those served by the ministry.

1140. Prophetic Intercession—The term for the peculiar high-powered prayers of prophets whereby revelatory insight, historical experience, and official authority unite to cause the petition of the prophet to be granted by God. Once heard, the words they utter take on the effect of altering static situations and conditions that others may have no affect upon. See Intercession.

Prophetic intercession involves prayer, declarations, commands and decrees, and various supernatural executive or legislative acts prophets are authorized by the Lord to influence. These official actions on behalf of the Most High compel the holds of darkness to release themselves from their captives, objects, and their possessions.

Prophetic intercession involves the prophet's intervention, interruption, interposition, and interjection of the will, word, and works of God in a human situation or earthly affair. In a word, the prophet's intercession licenses the power, authority, and sovereignty of the Lord to be exercised by them. In Jeremiah 15:1 Moses and Samuel were commemorated by God as the earliest standard of prophetic intercession. Beside them are Daniel, Noah, and Job according to Ezekiel 14:14. The two groups' intercessory impact are separated

by one thing. Samuel and Moses were prophetic intercessors within the literal kingdom of God. They both served as rulers in the Lord's procured land.

The second group, Daniel, Noah, and Job, did not. They all served the Most High God, the Almighty, in pagan lands under kings and rulers who resisted and despised the Creator. Nevertheless, through these examples the Lord shows the power of a prophet's intercession whether under His direct or indirect domain. If you read Psalm 99:8 you will also learn that intercession, although it may produce divine forgiveness, does not always exempt one from the consequences of his or her sinful deeds. Sometimes people's deeds are so tied to creation's law of cause and effect that even though they may be forgiven, many penitents are still obliged to walk through the damage and detriments of their sin.

Notwithstanding, a prophet's intercession serves to exclude some sinners from the spiritual and/or eternal repercussions of their sin, what God really desires most of all. Daniel 10 records the most intense and extensive prophetic intercession engaged in by a prophet. Moses injects this important function in the chronicles of Israel's history by being constantly in a position of having to intercede before the Lord for Israel's habitual sins. Sometimes his intercession averted national crises and plagues, and at other times it did not. See Baal of Peor as a case in point.

1141. Prophetic Interpretation—Prophets' ability to make the symbols and parables of God plain to their hearers to reveal what God has said in visions, dreams, symbols, or parables. The entire writing of Daniel illustrates this standard function of the prophet's mantle.

1142. Prophetic Language—The body of terms and phrases that can only apply to the sphere of prophecy. This is the predictive, revelatory, apocalyptic, poetic, and psalmist spheres of Creator God's dominions. These further include the Holy Bible as God's revelation of Himself, and the supernatural and spiritual as they are invoked in prophetic manifestations. See Daniel's ministry in the Old Testament.

1143. Prophetic Leadership—The phrase pertains to the unique leadership style, methods and motivations of prophets. The office being one of inherent leadership means that getting God's tasks and projects done through His people and moving them forward in the Lord's purposes are innate to the position. Prophetic leadership, best illustrated by Samuel and the other prophets of Scripture over congregations, tends to be more inflexible and can be more intrusive than others. Prophecies and revelations aside, with prophetic leaders,

God’s agenda, will, and wisdom typically dominates. Unlike Saul’s attitude toward leadership where the people’s voices overrule God, prophetic leaders are God-minded. They communicate and transmit a fear of the Lord based on fresh revelations that leaders of the revealed word of God tend to downplay. Prophetic leaders are concerned about knowledge with spiritual intelligence. They are people developers who see people’s growth as potential and productive instruments in God’s hands.

Prophetic leaders are Scripture-driven but can also be too ethereal and somewhat cryptic in their teaching when not grounded in God’s wisdom. With prophets who are leaders, plans, projects, and divine direction are important. What God wants to do, when He wants it done, and the way He wants it done are constant themes in prophetic leadership to the point of being occasionally narrow and rigid in their views, inconsiderate of those they assign tasks and delegate responsibility. A strong pastoral influence tempers prophetic extremes to balance a prophet’s lofty spirituality with people-oriented practicality. Order, timeliness, and structure as well as achievement are important.

1144. Prophetic Makeup—In accordance with the prophet’s spirit, the prophetic makeup is the deliberate design of the God of the prophets. There are distinct expressions that reflect the potential to occupy and execute the prophet’s office, or to be consistently used by the Lord in prophecy. Twenty traits make a prophet a prophet. These are: 1) propensity for visions and dreams; 2) sensitivity to spiritual things; 3) comprehension of prophetic matters; 4) apprehension of the role and place of prophecy in everyday life; 5) awareness of God; 6) capacity for revelation discovery; 7) peculiar interpretive skills; 8) extraordinary wisdom and instinctual human insight; 9) great sense of practical application; 10) heightened spiritual discernment; 11) inordinate grasp of Scripture; 12) deep hunger for the knowledge of God; 13) potential for inspired utterance; 14) remarkable accuracy of divine communication; 15) strong literary skill; 16) impressive elocution and oration ability; 17) unusual judicial aptitude; 18) notable organization ability; 19) outstanding leadership ability; and 20) influential government ability. All prophets—whether they serve the Lord Jesus or not—show a great many, if not all, of these traits from childhood. They are how the Lord equips them to be able to handle their ministerial and prophetic calling and the means that He approaches them prophetically expecting a preordained response.

1145. Prophetic Manifestations—A) The appearance of a prophecy in its visible and natural form; prophecy fulfilled. B) The materialization of the word

of the Lord spoken to a prophet. C) A prophetic demonstration and dramatization of the word of the Lord imposed on one or more of His creatures.

1146. Prophetic Mantle—The term for the cloak (spiritually speaking) worn by prophets to designate their authority in their ministry community and in the spirit realm. John the Baptist, Elijah, and many other prophets were recognized by the unique style of mantle they wore. The old mantles were generally made of camel's hair and were gathered at the waist with a wide leather belt. Today the prophet's mantle carries with it the same powers, without the need to dress so differently on the outside. The purpose it serves today is more for the invisible agents of God's creation than for the people of earth. The mantles of the prophet signify to them the status, authority, and station of the officer in the prophetic realms of creation.

When the witch of Endor conjured up the image of Samuel for Saul, he was recognized by his appearing to them with the characteristic prophet's mantle. Often in modern times we see prophetic people leaning toward the habit of wearing loose fitting garments in service. Much of this has to do with the ancient spirit of the prophet inspiring their antique dress as part of their inheriting the spiritual mantles of their predecessors.

1147. Prophetic Mediation—The term that identifies the work of the prophet in mediating between the Lord and His spiritual creation and humanity and their needs. The mediation is to remedy their encroachments upon the laws of God and creation. Doing so releases them from guilt by the Lord's forgiveness and allows the provisions embedded in creation for the inhabitants of the earth to be enjoyed. Daniel 10; Exodus 34:8–10.

1148. Prophetic Mentorship—An essential term for the prophet's sphere of training and preparation. It explains the novice prophet who voluntarily submits to a chief prophet or an apostle for the purposes of training, cultivation, and eventually God's use. Elisha and Elijah are biblical examples of this vital prophetic custom.

1149. Prophetic Might (force)—According to Jeremiah 23:10, the inner power of prophets that empower their words and causes what they say to come to pass. The word for their might or force includes valor, mastery, victory, and triumph. The power is what epitomizes the prophet's unusual authority.

1150. Prophetic Ministration—The entire process of a prophet ministering to another with all its procedures, prescriptions, and proscriptions.

1151. Prophetic Mobilization—The term for the prophet's words setting in motion by the medium of prophecy. It is also the momentum that brings what God issued out of the messenger's mouth to fruition. The term explains the inherent power of the prophet's spirit to mobilize the creation elements assigned to the prophet's mantle to congeal and perform what is required for the prophecy's manifestation. Mobilization incites the fulfillment of prophecy, decrees, and actuation.

1152. Prophetic Momentum—External momentum that when spiritually discerned is seen to drive the fulfillment and performance of the word of the Lord from the prophet's mouth. One's sense of being swept away by creation's unseen powers according to what a prophet has said is what is felt. Prophetic momentum springs from outward motivations that respond to the word of the Lord on a life or situation. They are ignited by the onset of the prophetic word's season. Such seasons include spiritual setups that bring one face to face with the people, objects, and components to fulfill the word; or the momentum may evolve as a result of being thrown into settings that bring about circumstances and events to perfectly align them with the forces God assigned to bring them to pass.

As if a secret signal was activated, the person sees himself caught in the grip of a chain of events that releases him only when the will of God has been done in him. The momentum can be brief or extended. In any case, his or her objects find themselves caught up in related or connecting situations unavoidably until what God has declared and decreed comes into manifestation.

1153. Prophetic Office—The position of trust and authority bestowed upon prophets to install them as agents and functionaries of God Most High.

1154. Prophetic Officiations—The term used to identify a prophet's execution of the office on behalf of the Godhead.

1155. Prophetic Operations—Understood in the New Testament by the Greek term prophetikos, this term defines the techniques, skills, and manifestations that prophets use and express in the course of their ministries. Such operations exceed prophesying to include acquiring revelation insight, exercising keen perception of people's hearts and thoughts in the course of duty, vision and dream interpretation, and dissecting the enigmatic as presented by God to prophesy. Daniel's resumé is the best biblical record of prophetic operations. He competently performed all the above and was adept at interacting with God's angels, positioning himself to receive from its streams, and rightly divide and

record the Lord’s words to him. He even went so far as to recognize what physical discomforts and sicknesses were of spiritual versus natural origins. See Daniel 1–4.

1156. Prophetic Perception—A) Knowledge and information derived from the prophet’s internal faculties. B) Instinctual and intuitive knowledge and insight upon which a resultant prophecy is based.

1157. Prophetic Prayer—A) Prayer conducted by the prophet with the express purpose of compelling the manifestation of a prophecy. B) Intercession engaged in by a prophet on behalf of others. C) The engagement of a prophet in prophetic prayer to eliminate the force of resistance that impeded his or her prophecy. D) Spiritual warfare.

Prophetic prayer always has intercessory overtones and exhibits strong authoritative commands to spiritual forces others usually cannot see. They require relentless faith and are typically strategic and tactical in nature. Generally, what is unknown to the observer is that the quiet voice of the Holy Spirit is guiding the prayer. His power is what makes its words and its dramatic enactments efficacious.

1158. Prophetic Preaching—Unlike teaching, which targets the mind, in most cases, and then pierces the heart, its objective is the emotions. Education or the lack of it are not hindrances to what the Lord wants the listener to understand with preaching. Prophetic preaching pierces the heart to immediately impact the soul realm of the hearer. Preaching is interested in affecting the human will quickly before it has a chance to decide whether the information makes sense and is to be kept or discarded.

Prophetic preaching invariably stresses the future and reveals spontaneous information delivered in quick, short bursts. Prophetic preaching is likely to include poetry, sing-song, rhymes, and similitudes. A rhythmic pulse is often noticed as the prophet is carried on the waves of the Spirit waiting to gush forth upon the listener and when the sermon is finished, to confirm the word.

As far as prediction goes, the prophetic preacher normally speaks on things that the audience is coping with, remarkably describing their situations perfectly. Their words promptly supply God’s calculated response to them. Hearers of prophetic preaching usually walk away praising God for His intimate knowledge of their life affairs and His demonstrated interest in their resolution. Of course, prophecy figures prominently in such dissertations. See Prophetic Teaching.

1159. Prophetic Precision—Much like prophetic accuracy, this term adds to that definition the dimension of incisiveness to the prophet's words. Here they cut away the carnal, the worldly, the humanist, and the darkened to inject the light of God in a situation. It refers to the prophet's accuracy being so keen that it removes the darkness on things that may even be hidden from the hearer. Prophetic precision bores deeply into the hearer's memory to surface what was so buried in the heart as to be unremembered or fragmented in the memory. It operates on the prophet's exposure to the knowledge of God on the matter in which they speak. That knowledge is what is revealed with pinpoint incisiveness.

1160. Prophetic Presbytery—The term given to the eldership of prophets who minister collectively to a body. Generally, this group forms a company of prophets who cast an alliance for the purpose of prophetic covering and uniform dispensation of the word of the Lord. Ahab's contingency of prophets is an example of this, as well as the companies of prophets referred to in Scripture repeatedly. They are also referred to as the sons of the prophets.

1161. Prophetic Presence—The discernable presence of the prophet's spirit operating or apparent in a person. The behavior, conversation, and spiritual attitude that designates someone as a prophet or called to be one. The woman Jesus met at the well was impressed with His prophetic presence. See John 4:6–43.

1162. Prophetic Project—This expression describes the tasks, assignments, and details the Lord assigns prophets to fulfill His word in the earth. It is more than merely engaging in prophetic preaching and teaching and includes moving God's supernatural forces, enforcing His words and decrees in the earth, and manifesting physically what the Lord had declared prophetically. See Manifesting Prophecy and Prophetic Manifestation. All this is not merely a matter of course in the prophet's routine, but it is strictly tied to projects the Lord has revealed He wants done in the earth. The prophets Haggai and Zechariah were quite accustomed to being used by God to facilitate projects undertaken as a result of the word of the Lord coming to pass. Prophetic projects are assigned when the word of previous prophets have arrived at their times of fulfillment. To mobilize the forces and garner the spiritual clout needed to turn the events that held the word's fulfillment back, God musters prophetic voices to start the work. Once it has begun moving, God assigns a central prophetic figure to push it spiritually and guide it practically. The Bible says prophets in these assignments continually prophesy, counsel, guide, and guard the work until it is finished.

They offer encouragement, confirmation, and biblical foundations for the venture's success. Such projects are initially recorded by the prophet as predictive revelation and are chronicled throughout their journeys from inception to completion. Usually, prophets used by the Lord in this manner are knowledgeable, resolute, obliging, and involved in the project from beginning to end, right up to participating in the selection of workers and leaders. In this instance, the word project "to throw forward" lives up to its etymology. Compare with prophetic watchcare, which differs from this function in that it emphasizes the people doing the work while the prophetic project stresses the work the people are doing. When the task is done, the project's prophet returns to his or her normal duties. Nehemiah, who was sent from the king's presence, illustrates this function.

1163. Prophetic Psalms—A strangely redundant term that defines the melodious, lyrical, and rhythmic way in which minstrels deliver the word of the Lord. What makes some prophetic is the revelatory and futuristic tinge attached to them. The psalmism perspective arises because of the poetic aspects of the message. See Psalms and Psalmist.

1164. Prophetic Purview—This phrase describes the unique multidimensional reach and insight prophets are given in their various tasks and tours of duty. The nature of the mantle is such that the very entrance of the prophet on the scene alters situations and redefines the normal protocols. Prophets think differently from pastors and many of them, before arriving for duty, have sought the Lord diligently on the requirements of their assignments. While churches are prone to devise themes and slogans for their reasons for inviting a prophet, the appearance of the ministry is likely to redirect the entire event. Depending upon the normal scope of the invited prophet's mantle, coupled with the special treatment it received from God in anticipation of an upcoming event, the prophet's comprehension of the spiritual climate or texture of the meeting may differ greatly. Sometimes this causes a clash between the visiting prophet and the pastor, who may go so far as to defame the officer because what was expected was not delivered as demanded. A very reckless response on the part of the shepherd who may find future endeavors snarled with consequential frustrations.

Seasoned prophets quickly size up their situations and skillful ones are able to finitely adjust their anointing, expectations, and the occupational demands they place on the Holy Spirit to meet the needs of the situation. It does not matter that they were brought in to release a particular blessing on a service or a body. If their prophetic purview shows that what is needed is not a release but balance, it

will be hard for the minister to utter the words and prophecies the church wants to hear. What happens in such cases is that the Lord grips the prophet's mantle and overrides it as He did with Balaam who was hired to curse Israel.

As long as Balaam's work and the desires of his clients did not conflict with the Lord, Balaam was free to operate his mantle as he wanted. When the Lord wanted to use his services contrary to what he was summoned to do, He interjected new revelation and awareness on the prophet. Balaam learned that God did not want him to curse Israel. Also, Balaam found new, unexpected words put in his mouth. He further had his prophetic eyes opened to see what God saw in the multitude gathered about him. When he finally understood that this assignment was not going to be what he thought, his comprehension of the situation changed his performance and altered the whole purpose for his accepting Balak's invitation.

1165. Prophetic Realm—The realm of ministry a prophet's class of service consistently and most successfully fits within. Realms speak more to physical locales, or territories over which the prophetic has jurisdiction. Churches, ministries, and businesses situated in strategic zones throughout the earth are what is meant.

1166. Prophetic Repetition/Reiteration—The Lord's practice of repeating and re-sending prophecies to people to assure they hear and receive His word, comprehend its effects in their life, and confirm that what they heard is truly from Him. Throughout the Bible, it is recorded that God sent several prophets on several occasions to restate a prophecy already heard. Sometimes, the same prophet will have to keep repeating it because the hearer fails to take the word seriously or recklessly rejects the messenger. At other times, the word that may have come years earlier is ready to come to pass. To remind the person that what is about to happen to or for them is a direct result of prophecy, God will send a new rash of prophetic voices to them to renew the prophecy and condition the hearer for the word's manifestation in its time. Later deliveries of the word may add conditions or stipulations that would have been meaningless when the prophecy first came forth. Prophetic repetition and reiteration are often initiated with unique divine arrangements that set the person up to receive the reiteration. God supernaturally maneuvers circumstances that place their addressees before their assigned prophet so they do not miss the timing and positioning necessary for them to benefit from their long-standing prophecy.

1167. Prophetic Screening—The act of filtering prophetic words through one's

biblical knowledge, practical wisdom, and the prophet's reputation and history. Prophetic screening is a normal reaction to hearing prophecy. Even if a hearer does not do so deliberately, subtly they will find themselves querying their inner mind and heart for some element of validity for which to put their faith in the message. In addition to personal screening, there is inquiring about the word with others and investigating the prophet's legacy of prophetic fulfillment. Beyond this, there is the overt act on the part of some people to shut their ears to some prophets' messages while eagerly seeking those they admire or envy, thus they screen out the prophecies they do not want and remain open only to those they desire.

1168. Prophetic Scribe—One with a prophetic nature or who is especially sensitive to the prophetic, serving an official prophet by being a recorder of his or her messages and ministry exploits. Baruch served this purpose for Jeremiah. Different from Scribal Prophet.

1169. Prophetic Sensations—The term for the diverse physical and physiological experiences felt by the prophet in preparation for duty. The sensations were felt by Jeremiah and many other prophets and spanned the spectrum of human emotions, feelings, and discomforts. They include the weighty hand of the Lord resting upon them uncomfortably until a prophetic task is completed. In addition, there is the burden of the Lord, which can manifest in a variety of ways. These may be burning, tightness, or throbbing in various parts of the body, which are not randomly selected although they may be randomly felt.

1170. Prophetic Sentiment—A prophet's emotional state and disposition as inspired by God on a message or situation about which they are to prophesy. Prophetic sentiment is a scarcely understood condition where the prophet cannot understand unexpected and unexplained moods, mood swings, or attitudes in relation to prophetic messages they must deliver. Some cannot help but be sad when others are ecstatic, melancholy when the group is exuberant, or angry where there seems to be no reason to be. Such emotions are spiritual reactions to the prophetic states of existence God wants to share with those who shoulder His burdens. After all, prophets are burden bearers, as are all ministers. Frequently, these emotions erupt long before the prophetic assignment where the prophecy is to be given and often the prophet has no idea of what they are feeling and why until after the word has been delivered to its designated party.

1171. Prophetic Signs—Images and events that are either received or given by

prophets that betoken greater or more significant events to come. See Prophet Change Signals.

1172. Prophetic Skill and Competency—An expression that identifies sharp, knowledgeable prophetic abilities, instincts, and skills that have been honed by the Lord to near precision performance.

1173. Prophetic Song—Prophecy delivered in melodious, lyrical forms where the prophet sings and/or rhymes the word of the Lord. This method of prophetic delivery is particularly suited to the critically wounded or defeated in spirit. The soothing sound of the word of the Lord musically declared has the twofold effect of healing and encouraging at the same time. People who have been crushed in spirit due to repeated setbacks or rejection respond well to prophetic song.

1174. Prophetic Spectrum—The term for the full scope of prophetic operations, activities, branches, and features.

1175. Prophetic Sphere—The area of human life or earthly affairs God assigns a prophet to, in addition to its counterpart in the realm of the church. Prophetic spheres are evidenced by the consistent yet distinctive success of the routine activity most emphasized in a prophet's ministry experiences. It is where a prophet's angelic delegation operates and propels the prophet's mantle to overpower, treat, or provoke more than anything else. The demonstrations of the Holy Spirit manifest themselves in these spheres of existence on the prophet's behalf most consistently. Marriage, religion, business, youth, entertainment, military, or politics are all examples of the spheres to which the prophet may be assigned.

1176. Prophetic Superintendent—A) The chief prophet who is in charge of initiating, overseeing, and administrating the prophetic guard in a local church; may be the house prophet if there is only one person handling the prophetic duties of the house. B) When there is a company of house prophets, the person responsible for training, orientating, and supervising the ministry's quality of prophetic expression.

1177. Prophetic Symbiotics—The means by which God aligns a prophet's natural experiences with His own. The Lord does this by permitting select events that mirror His own experience. Hosea's marriage to Gomer, Isaiah and his son, and Ezekiel's loss of a wife are all examples of prophetic symbiotics. See Prophetic Drama.

1178. Prophetic Symbolism—The term that describes the Lord's use of

imagery, metaphors, and similitudes to convey to assigned prophets the message they are to take to the world. Prophetic symbolism generally relies upon creation elements and objects to convey the language of the spirit world. Water, land, hills, mountains, stars, and other astral and terrestrial commodities are presented as emblematic substitutes to represent the items contained in a prophecy. See Ezekiel's, Moses' and Amos' preparatory sessions to understand how the Lord used metaphors to which they could relate that would allow them to grasp the scope of the message they were to eventually take. See Language of the Spirit World.

1179. Prophetic Symbols—A) Imagery that uses creation objects and elements or spiritual language and metaphors to depict God's tangible truths. B) God's pithy language and communications system to His prophets. C) Prophetic symbols are not limited to creation objects. Hosea 12:10.

1180. Prophetic Task—The prophet's duties and labors to God as carried out. These may be errands to give the word of the Lord to someone that may only involve the prophet and the subject. Another example may be to go and anoint someone to office or to go and pray for someone else to be healed. Prophetic warfare, prophetic intercession, even temporary or interim prophetic watchcare may all qualify as prophetic tasks. Even speaking engagements that promise little more than obedience to the Lord may be called prophetic tasks. These assignments are generally incidental and often short-term.

Samuel's anointing Saul and David is a biblical example of a high prophetic task. Nathan and Gad's ministry to David when he sinned with Bathsheba and the counting of the Israelites are others. Amos, Jonah, and other prophets' dispatch to the rulers of lands are more illustrations of prophetic tasks.

1181. Prophetic Teaching—Teaching that is delivered by a prophet and focuses on what God has done, which is normally undetected by His followers. It expounds on what the Lord is doing that is hidden from those to whom it pertains, and what He will do in a future generation. The teaching is instructive and contains strong revelatory and admonitory overtones.

Prophetic teaching sees its greatest impact in prophetic settings where other prophets or prophetic vessels are present. It is also extraordinarily efficacious among up-and-coming prophets. Instruction in righteousness, insight on the nature, character, and manifestations of Creator God, and how the Lord works subtly through His protocratic agents of creation are also emphasized.

Prophetic teaching easily facilitates an understanding of the immaterial side of creation as it manifests itself in our world. Besides that, prophetic teaching grasps spontaneously from the spirit world how God did and does what He does. It answers questions that are often obscured by traditional theology and religious thinkers. Insight, practicality, and guidance usually characterize its type of meaty wisdom. Anatomizing the prophetic is what it does best. Establishing guidelines for trying prophecy and testing those who say they are prophets is another feature of such teaching. With the anatomizing, prophetic teaching enables a finite understanding of the predictive and elementary modes of prophetics. See Prophetic Preaching.

1182. Prophetic Territory—The assigned location of creation that a prophet is granted by God to have peculiar jurisdiction over in ministry. It may be a country, a business, or a ministry with far-reaching impact. What makes it a territory is that the prophet's itinerant work and prophetic experiences concentrate on it most of all. It is where the forces of creation, the powers that be, and the witness of the Spirit are most favorable and prolific. Samuel had a circuit he traveled regularly, although he had authority over all Israel as its reigning judge.

1183. Prophetic Theme—Taken from Exodus 34, the term refers to concentric prophecy, usually a prophetic discourse, that applies uniformly to a commonwealth. Thematically, such prophetic wisdom features a concrete premise for future action, conduct, and behavior expressing the gist of God's mood, tendencies, and intentions in its content. Exodus 34:27.

1184. Prophetic Training—A) The sum activities and events that go into making a prophet ready to undertake the official functions and duties of his or her mantle. These often include trials, tribulations, austere life object lessons, and consistent rejection and alienation. The prophet's call is such that much of what he or she says will cause people to react negatively. The negative reactions can manifest themselves as rejection, abandonment, resistance, and abuse. Prophets can find themselves victims of harsh retaliatory measures up to and including lost opportunities that negatively affect their income. Isolation from peers and colleagues who are convinced by slander and tales of imagined or perceived injurious prophecies can also occur.

People offended by the word of the Lord from the prophet's mouth attempt to shield themselves from the word's fulfillment by amassing a force of avengers to condemn the prophet and vindicate themselves. During their years of prophetic

preparation, prophets experience the real events that await them when they embark upon the officiations of their call. By the time the prophet is released for duty, he or she has a well rounded understanding of what awaits him or her in God's service. Completion of the training program can take years. Rarely is it accomplished in under ten years through the normal course of life. B) Prophetic training is best accomplished by a senior prophet or a prophetic institution. Prophetic training is a requisite according to Scripture. It involves getting a team of prophets equipped to be used by the Lord in His service. The idea of ongoing training would assure the Lord had a well trained force of prophetic voices and watchmen to draw on as He needed. These were situated throughout the country.

In ancient days, the prophetic was an official institution of all communities. Prophets were not casual voices screaming in the wilderness. Rather they were competent professionals whose job it was to bring the relevant, consultative, and spontaneous word of the Lord to His people. This was true for all peoples and all deities in all lands. Prophetic training is indicated in Isaiah 8:16; 1 Samuel 10:5, 10; 2 Kings 6:1. Prophetic training groups are known in the Bible as a company of prophets or sons of the prophets. According to 1 Kings, sons of the prophet were quite common under Elisha's ministry. They grew and eventually came to the place where they needed a structure within which to live and learn. In the Bible, prophets were rarely lone agents wandering from place to place hoping to find an outlet for their ministries. The customary practice was to attach oneself to a senior prophet or mentor, be trained, and found credible, traveling with that mentor until dispatched by the Lord to one's own prophetic territory.

1185. Prophetic Transaction—A term that defines the prophet's intercessions and intervention on behalf of his or her charges whereby an exchange takes place between heaven and earth, the natural and the supernatural. The object of prophetic transaction is to change the situation or status of the beneficiary of the prophet's mediation.

1186. Prophetic Treatment—The counseling, healing, and deliverance work of the prophet where wisdom, prophecy, and revelation are employed in the course of prophetic ministration.

1187. Prophetic Triggers—These are codes and signals implanted in the earth, a person's sphere of life, or a specific area of creation by the word of God's prophets. These are prophetic words that may or may not be uttered to people directly. Examples are the cursing and blessings of Deuteronomy 11:29 and the witness Moses invoked upon heaven and earth in Deuteronomy 4:26. Prophetic

triggers are words tied to specific predictive events that are recorded on God's calendar. When the time appears, such as the end of the Babylonian captivity, the words of the prophet are rediscovered and revived to ignite the onset of the events and circumstances set to bring the word to pass. Examples of this are 2 Chronicles 36:22; Ezra 1:1; Leviticus 10:1–3; Matthew 1:22 and 5:18.

1188. Prophetic Vacuum—A situation where the prophetic exists but is confined to operate in a closed environment where its contact is minimal. The term aptly explains what happens inwardly with suffocated prophetics in a local church or ministry.

1189. Prophetic Vessel—A) One through whom prophecy comes even though he or she is without the prophet's spirit. B) One very sensitive to prophetic and spiritual things.

1190. Prophetic Vision—An appearance or unveiling of the spirit world and its supernatural activities to a prophet, prophetic vessel, or a dreamer of dreams. Such visions are for the purposes of revelatory preparation, training, awareness, or other official action. The prophetic vision informs the dreamer of what is happening behind the veil of this world in terms and images that do not conform to the dreamer's or visionary's normal perceptions. As a matter of fact, they purposely conflict with their habitual thought-lines.

The prophetic vision is dissimilar from the prophetic dream. It does not necessarily employ language, terminology, or symbolism readily understood by its audience. Instead, the prophetic vision is based on the perspectives, truth, and realities of the spiritual world and conforms to the dreamer's understanding only to the point that the inhabitants of our world may translate their superior language and wisdom upon interpretation.

The prophetic vision, for example, may show a person living in a house that is totally uncharacteristic of the one in which the subject of the revelation may live. In a prophetic dream, this disparity may define itself as something the dreamer and the subject share in common. With the prophetic vision, this is not the case. The common link between the dreamer or visionary and the spiritual agent of the production shifts. The emphasis now goes from the dreamer and the subject to the dreamer and the word of the Lord. Prophetic visions' objective emanates from eternity to now and not from the present time to eternity. Its hierarchy is from heaven to earth and not from earth to heaven, which is more often the case with the prophetic dream.

In the case of the prophetic vision, contemporary imagery is only confined to that which brings the dreamer's attention to the subject at hand. Its use enables a cursory identification of the scope of the subject matter as it pertains to what the Lord wants to convey to the dreamer. In most instances, the vision, if it has an eternal aim, employs symbolism that comes from God's own creation, from ideas that only pertain to Himself, His world, or from His inscribed will upon creation.

The prophetic dream, in contrast, integrates modes of thought and opinions characteristic of the dreamer or relative to what the dreamer is experiencing at the time of the dream. The prophetic vision portrays the reverse, even though the prophetic dream may give way to the prophetic vision, making the dream the conveyance upon which the vision is delivered. For instance, as in the case with the prophet Daniel and his interpretation of King Nebuchadnezzar's dream, the king dozed off wondering about the future and its impact on his world reign. The Lord, taking advantage of his musings, responded to his inquiry by injecting a prophetic vision into his dream thoughts. What started out as musing developed into a dream and evolved into a prophetic vision. Thus the prophetic dream can sometimes be a conduit for the prophetic vision.

1191. Prophetic Visitation—The experience of encountering one or more of God's supernatural creatures for the express purpose of being brought into the visions of God as seen profusely in Ezekiel and the book of Revelation. Prophetic visitations are intended to expose the prophetic messenger to the spiritual world from which his or her communications come and to empower them by their sources for the delivery of that word boldly and accurately. Prophetic visitations are a high order of prophecy delivery and are generally the fruit of a resolute and relentless prayer life.

1192. Prophetic Void—Defunct or deficient prophetic covering and guardianship created by the absence of an official prophet and the prophetic word. It can also be brought on by the evacuation of demonic forces whose place is not refilled with official prophets or prophetic vessels.

1193. Prophetic Ward—Akin to the purpose of shamar, the prophetic ward is the spherical territory the prophet's ministry most frequently occupies. It is the arena where the prophet's mantle is most efficacious and his or her words manifest most expediently. The prophet Habakkuk had a prophetic ward where he sought refuge when he vented with the Lord over Israel's sins. Habakkuk 2:1.

1194. Prophetic Warfare—A term used to describe the supernatural

engagement of the prophet and the dark forces of creation in battle. Prophetic warfare is conducted on behalf of Creator God. Elijah's conflict with the prophets of Baal and Asherah, Moses' battle with the pharaohic gods of ancient Egypt, Elisha's face-off with the army of the king of Syria, Paul's mention of Moses' clash with Jannes and Jambres mentioned in the New Testament (Timothy), and Paul's continual battles with Hymaneaus and Alexander, along with Philetus, are all specific examples of prophetic warfare.

Deborah, the woman who judged Israel and brought the country through a victorious war, according to Judges 5, won her battle as a prophet going to war. The plenipotentiary prophetess ascribed her success to the collaborative encounters she had with Yahweh and His deployment of military angels who assisted her and Barak in their confrontation with the enemies of Israel. A poetic psalm is uttered by her after her victory, which her recollection of the seen and unseen events of the battle show she was acutely aware of the spiritual hosts God sent to help her win. She referred to them as the stars from heaven that fought with her.

1195. Prophetic Watchcare—This term pertains to the stationary and spherical work of the prophetic whereby the officer exercises his or her mantle to cover a particular group or organization routinely and sporadically when critical ventures are at stake. The prophet's role in this instance is to participate in prayer and intercede to remove barriers and obstacles, and confront opposing prophets and agents seeking to thwart the work. They should also be capable of retraining, skill development, and one-to-one mentoring for success in the new venture or occupation. Refer to Nehemiah's conflict with false prophets assigned to see that his task was frustrated. A risky role to undertake as a prophet, the messenger stands in the gap to protect the venture and its workers so that what is embarked upon progresses to completion. Usually, the prophet's schedule is adjusted to carry out this detail and, of course, compensation and accommodations should be arranged if he or she is to forego normal itinerancy or vacate their routine prophetic station.

In addition, prophetic watchcare is helpful if a ministry or local church is undergoing crises, if the pastor is absent and the search is on for a replacement, or a radical shift is taking place or about to take place in the work. For obvious reasons, this role is not for novice prophets and those chosen should establish that they have sufficient spiritual and natural or secular reach to facilitate the task. Consequently, well connected prophets are best suited for this type of detail and it should commence only after much prayer and interaction, since the

opposition sure to arise will strike first at the heart relationship between the prophet and the organization.

Prophetic watchcare can ensue when a new or troubled prophet or prophetic group needs temporary attention, special prophetic treatment, or a tutorial covering for an extended period of time. They can submit to this function under the hand of a reliable, sensitive, and nurturing prophet to recover from battle wounds, reposition their giftings for change, or prepare to be elevated to a higher status or office in ministry. Under these circumstances, the officer is dispatched and temporarily assigned, not expected to remain with the group beyond the life of the situation that summoned them. Senior prophets are usually those approached for this type of temporary covering as their seasoning and wisdom enable them to rescue damaged prophets, tame new ones, and enhance the performance of struggling or transitional messengers. It is apparent that the decision to engage a prophet in this capacity should not be a hasty one. Scriptural examples of this are when God sent prophets or, most notably, the man of God to battle and in gatherings of a critical nature where weighty business was to be handled. Sometimes such prophets showed up on the battlefield and, at other times, they appeared in settings where leaders convened to discuss strategies to resolve difficult situations.

1196. Prophetic Wisdom—A) The application of divine wisdom in predictive, revelatory, and intuitive contexts. B) Prophecy used in counseling, prayer, and deliverance. C) Practical counsel that answers human affairs, directs and guides its activities, and springs from the spontaneous response of the prophetic.

Prophetic wisdom distinguishes itself by being relevant to, and cognizant of, all the realms of God’s dominion and their intercommunication with each other. It is also exceptional in that it peculiarly inculcates the past, present, and future in its ascription, applications, and insights. These furthermore extend to the same corresponding areas of human existence when put to use.

1197. Prophetic Work Spectrum—It is one thing to assume the office of the prophet or to answer God’s call to it. It is another to know what that office entails and the spectrum of activities and duties that accompany it. The prophetic, like any other official duty of God’s kingdom, has a basic complement of duties all prophets are to perform when called upon. The importance of knowing the work tasks of the prophet is training. Prophetic training that fully meets the demands of the office must go beyond merely teaching people to hear God and to prophesy. If the prophet’s responsibility of enforcing the words they

speak on the forces of darkness and compelling their manifestation into this realm is to be fulfilled, then up and coming messengers should be familiar with the full scope of their assignments and understand their corresponding skills and abilities. Essentially the spectrum of prophetic work necessitates: a) tongues and interpretation (speaking and declaring, not praying); b) discerning spirits; c) psalms and poetics; d) dreaming and interpreting dreams; e) supernatural stratagems; f) spiritual officiations; g) spiritual warfare; h) power sieges; i) power confrontations; j) discernment and overthrow of heresy and exposing heretical messengers; and k) prophetic drama and demonstrations.

1198. Prophetics—The general term given for the entire complement of God's spiritual and supernatural institution. See Prophetic.

1199. Prophetics versus Prophecy—A) Prophecy is the literal word of the Lord spoken forth. Prophetics are the activities that accompany the predictive and revelatory words spoken and performed by the prophet in support of its manifestation in due time. The word prophetics speaks to the operation of prophetic tasks. Prophecy is the literal utterance of the word of the Lord. B) Prophetic drama, specific invocation activities, or prescriptions may be assigned by the Lord to accompany the prophet's word. Pouring oil on a person after delivery of a prophetic word, or laying hands on them, are examples of prophetics in action.

1200. Prosperity—Triumph, overcoming, victory, and profitability.

1201. Prostitute—An important word for the prophetic to understand, along with its original link to ancient idol worship. Prostitutes often served as priests and priestesses of religious rites that usually included or more precisely concluded with sexual orgies. Such rites were deemed vital to worshippers and the copulating couples fertile union with the god. Ancient idolatrous institutions relied on prostitution for economic support, and the seduction of its followers. Prostitution has its roots in pagan religion and godless worship. It is worship of a deity whose priestly service requires sexual activity in the temple. Such prostitutes are obligated to serve any worshipper who petitioned them for the temple price. Prostitutes of goddess cults were taught sexual acts that conjoined them to the mother goddess, earth. Since spirituality predates sexuality, and religion and copulation before Jehovah's covenant with Israel was standard worship form, prostitution can boast itself as the world's oldest occupation. What is not included in the boast is the fact that prostitutes of ancient times were cultic functionaries whose occupation was in strict service to the temple god to

which they were born. Hence, the prostitute's head, or pimp, may be seen as the equivalent of the priests who supervised the performances of their civil and religious predecessors.

1202. Protocol—The courtesy, order, hierarchical arrangement, and rules and observance thereof, of a group's interaction within and among its peers, associates, and colleagues.

1203. Protocratic—The founding and originating forces of creation that constitute the government and management of the planet and the administration of God in the earth.

1204. Protocratic Agents—The creatures specially created by God to govern, administrate, tend to, guard, and keep His earth. God has creatures assigned to specific areas over which they rule. Others are employed by the Lord to carry out certain tasks, as God deems necessary in the earth. Still, others are stationed in various territories in the earth to patrol and manage it. These agents consist of angels, ministering spirits, watchers, holy ones, cherubim, and seraphim, as revealed in Scriptures. Refers to the angels who showed up to announce the births of specially ordained children, govern the elements—water, fire—and such as these.

1205. Protocratic Guardians—A term that applies to the supernatural beings that govern and administrate God's natural world from eternity. These include His angels, ministering spirits, watchers, archangels, and the holy ones (or saints as referred to in Daniel's apocalypse in chapters 3–8). Zechariah called them the four horsemen that patrol the earth, and they also are assigned to people, nations, genealogies, and countries. The guardians oversee the routine events of the world and its various powers, elements, and forces. The watchers who judged and punished (as well as restored) Nebuchadnezzar for his pride exemplified this.

1206. Protocratics—A term coined to explain the enduring government of the Creator and the basis for His being properly identified as the Almighty God. The word is comprised of two terms, proto (for founding, originating, beginning) and cratics (for rule, government, dominance, and sovereignty). The two stems put together define clearly the role of God in His creation and the basis for His preeminence in all things. That the word helps describe the Lord's superiority is understood by the fact that they establish the ground for His sovereignty. He is, and was, before all things, and in Him (the Christ) all things consist. The word is important to the prophetic in that it explains the host of creatures the prophet

encounters throughout the course of his or her ministry. The messenger knows that the Lord's physical kingdom is in the hands of these creatures that are bound by construction and design to obey and serve the Creator no matter what. Early in the prophet's experience, the minister is introduced to the Lord God's invisible agents, powers, and governmental and judicial forces. It is by these forces that all things operate in the earth and the plan of the Almighty forges on despite the cycles of life and death imposed on humans. Hebrews 7:23–24.

The ancient world understood this, being that the spirits possessed more highly developed intellects than the humans they interacted with, and ancient people witnessed the moves of these beings regularly. See Judges 2:1–4 where the angel of the Lord rebukes Israel's defection from Yahweh to the gods of the land. In Exodus 32:34, God introduced Israel to the angel that would see to their successful entrance into the Promised Land. God describes the powers and the authority the angel has over Israel. Throughout Scripture these powerful beings are discussed by God as the means by which He accomplishes all that He does in the earth as a matter of course. Isaiah 63:9 nkjv comments on the "Angel of His Presence." When the Bible talks about God's overrule, it is including the medium through which He rules. The statement refers to the angels over the various forces and elements of nature, such as the angel in Revelation 14:8. In addition, there are those assigned to people kingdoms, like the ones that brought Daniel God's answer in Daniel 10, and the angels of the seven churches in the apocalypse. Genesis 28:12, confirmed by the Lord Jesus in John 1:51, says that an innumerable company of angels tend to the Creator's affairs on earth; not leaving to them human instruments alone. See Protocratic Agents and Angels of the Seven Churches.

1207. Proto-Diplomacy—Original and causal roots of the affairs and policies relating to the balance of power in God's spheres of dominion.

1208. Province—A) A jurisdictional judgeship. B) A district government, prefect, or eparch.

1209. Provoke—A causative cry that calls forth the arousal, stimulus, or quickening of a person to purpose or action.

1210. Psalm—A) A spiritual song with prophetic and thus predictive overtones. B) The word of the Lord delivered in rhythmic, rhyming, or poetic form. C) Spiritual, emotional, poetic writings that can be set to music. D) Sacred odes. E) Rhythmic music used in worship, ceremony, rituals. F) A set piece of music used in sacred gatherings. While psalms are not exclusively prophetic,

that is predictive, when they are prophetic their effect is the same as a prophetic message spoken verbally. The difference is that music and lyrics intensify the prophecy's impact and expedite the hearer's reception of the word. Sometimes psalms are didactic, acrostic, instructive, or injunctive and have no music attached to them. They sometimes rhyme to convey the pulse and tempo of God's mood in the communication and can include liturgical songs, worship, and praise odes. Whatever the nature, the psalm is a set piece of music for sacred use; that is, sanctuary and/or worship use.

1211. Psalmist—A singer of prophetic songs, hymns, and dirges that contain futuristic, judgmental, provocative, invocative, and creative overtones. Psalmists may or may not be prophets. The distinction is whether or not their mantle operates outside of musical settings or highly aesthetic environments. Also, the enforcement element of all prophets is required to provoke more than a musical and worshipful response.

The psalmist must also have power to invoke the invisible agents of creation, God's angels, His spiritual ministers, etc. Their manifestations must also promote obedience and submission in routine prophetic operations. Like intercessors, many people confuse psalmists with prophets or assume the psalmist is an automatic prophet. While they are clearly prophetic, most psalmists are not prophets because of the factors described above. Psalmists, when they teach or minister apart from their music, often find their anointing verging with messages that address the musical treatments of the Word of the Lord. They can teach music, song writing, praise, and worship. But outside these situations they are often unable to prophesy the word of the Lord equally, as effectively, or with correspondent clarity.

1212. Psuche—Greek word for psyche. The term is also the name of a goddess who copulates with Eros. See the explanation of Eros. The basis of this presumably annual encounter may account for the traditional Valentine's Day celebration.

1213. Psyche—A) The soul realm, emphasizing the mind and its mental state over the emotions. B) That which is of the mind.

1214. Psychic—One who tells the future by occultic means, whereby the soul realm and carnal spheres of a hearer are read. Psychic readings stress the afterlife—the dead (necromancy) and worldliness (cosmopolitanism)—and are typically confined to things on earth. They incite sin and defection from Creator God and His laws. Their themes are home, marriage, money, sexuality (more like

immorality), darkness, and flesh.

Psychics speak what has already made its way from the spirit world and sometimes the Spirit of God, although perverted by the time the occultist utters it, which has been in the planet floating as temptations waiting to ensnare the souls of humanity. That is why the Lord says their words are the product of familiar spirits.

1215. Ptah—Egyptian god of metal works and artifice.

1216. Pulse of Prophecy (Prophetic Pulse)—Based on Jeremiah 23, the phrase identifies the pounding hammer-like effect of the word of the Lord when delivered as it acts upon the hearer to be fulfilled. Many prophets experience slight, occasionally intense, physical sensations when God delivers His word to them to prophesy. The prophet Daniel confessed he felt sick and other times he felt tired or weighed down. Other prophets too said they felt something accompanying the prophetic transmissions they received from the Lord. The same sensations can be experienced by those who receive the prophecy as it is going forth and again when it begins to come to pass. At this time the Lord connects the sensation with the prophecy, because He will recall the prophetic encounter to the recipient at the time the prophecy is due to come to pass. See the prophets Jeremiah and Zechariah.

1217. Purgatory—An erroneous concept of the afterlife for those who reject the new birth requirement of the Lord Jesus Christ. Purgatory is believed to be a place where those who were not bad enough for hell, in this life, spend time getting purged from any residual sin or unworthiness on their way to heaven. Hebrews 9:27 disavows this belief.

1218. Purple—A) A color symbolizing royalty; in particular, the royalty of a priest. Emperors, military leaders, and magistrates were also arrayed in this color because they doubled as priests and high ranking priests of their gods. B) An amethyst stone. See Amethyst.

1219. Purpose—A) Generically, this word refers to the ultimate reason for which a thing was made. B) The activities for which a thing was created to carry out in life as evidenced by natural proclivity, consistent success, ease of implementation, or operation.

The divine application of the word purpose narrows its meaning to God’s call and ordinations on a life. The Lord’s meaning and intent for a purpose is to include the following: what He ordained His creatures and family to abide in as

their calling according to His divine appointments.

In the most concrete and yet easily overlooked context, purpose relates to that which God needs from a creature He made. It involves the limitations, or deficits, the Lord saw in His handiwork that a being was made to supply. That purpose the Lord felt would keep his creation together and united with Himself. To God, purpose answered a need He personally and directly experienced during His creative process for which He made a living being to fulfill. Those wants translated to the causes He put on lives. The Creator, in His personal expectations, compels the vessels prepared for His purposes to answer His need by triggering their inner impulses. He sees to it that the drive to fulfill their inner urges moves people to commit to carrying out unwittingly what He wanted all along. The only way humans can enjoy their creature inheritance is by His design.

For Christians, voluntary commitment is required for their appropriation of their Redeemer's portion of the New Creation covenant due them. It is by these actions that their human purpose is fulfilled, and their destiny is not aborted.

Purpose in God's mind entails the earthly life's work that benefits people by yielding for them their individual economies from the invisible spheres of creation. Also, according to Creator God, purpose demands people properly use their natural and supernatural resources, unique talents, and abilities to His end. See Ephesians 3:11. Purpose, for these reasons, is living and conducting one's life consistent with divine intents, calling, and design. See Acts 1:11 and 27:13; Romans 8:28; Ephesians 3:11. See also 2 Timothy 1:9 and 3:10.

In the Old Testament, the Lord required the priests to keep fresh baked, unleavened bread on the table before Him always. The bread signified His presence and provision of themselves to His use and His work. Requiring them to set that bread of life before Him was God's way of seeing that they were always cognizant of, and in, their service which was to be exclusively to Him.

As God provided the pure bread of heaven to those who served in His temple, they were to see themselves symbolically as beings created to provide for those who came to Him through their ministries. The constant presence of the bread on the altar was to help them remember that they were to remain fresh, relevant, and undefiled in their service. When the bread's service was over, a seven-day period, it was laid before the Lord on His table, and the priests ate it accompanied with prayer, a type of incense to demonstrate its usefulness to God and its supply of nourishment to His ministers. The incense over the bread

represented the prayers of the saints that were transformed into a sweet fragrance before the Lord.

The very word for the showbread is used in God's meanings of purpose. That is to say, as preordained purposes we are first set before the Lord to serve Him as the showbread served. What all this represents is that the Lord provided for Himself purposeful human skills first, and then presented those very skills to His ministries. Compare Mark 2:26 with Romans 8:28 and 9:11.

The final statement on this dual application of purpose is that all humanity needs comes from God by His Word and is according to His purpose. The word purpose is used over thirty-five times in Scripture. Its meaning runs the gamut of human achievement and obligations to people's productive use of their God-given abilities. The meanings of the word purpose are also concerned with the quality of a person's performance using those gifts and talents. Each one is presented as Creator God's predetermined plan or purpose for people's functional and productive use on earth. The faculties for those uses are the result of their employing their human-ware from the Godhead's God-ware.

1220. Pyramid—Ancient Egyptian mausoleum for deceased Pharaohs. The word means "hill of light." They were to simulate a mountain made by men where the celestial contacted and connected to the earth. Their presence was meant to form a bridge over which deceased rulers traveled to their thrones in the afterworld. Pyramids were designed to house the Pharaoh, his family and possessions, and sometimes the attendants who served him in life.

The durability of pyramids was to the end that Egypt's departed kings would be joined in death with their predecessor's sun god and idols. Together all these were to see that their deceased rulers migrated swiftly from this world to the next without being destroyed or corrupted by death in the process. In the pyramids, the Pharaohs were protected and perfected forever.

1221. Pytho—A) The Greek equivalent of a familiar spirit. B) The demon that possesses a sorcerer or a soothsayer. C) Bond of the authority on the demon spirit in the family line. The source of the power that enables genealogical supernatural operation. See Acts 16:16 and also refer to Familiar Spirits.

1222. Python—A) A term that comes from the Greek word puthon. The word was derived from the Pythian Oracle at Delphi. For this reason, python is synonymous with divination. A dragon; serpent offspring of Gaia who is the goddess Mother Earth. B) Guardian of the oracles (divinatory prophecies) at

Delphi. The serpent who was supposedly slain by Apollo to empower him to excel in divinatory prophetics.

1223. Pythonic Spirit—Spirit of divination manifested by means of inquiring of a familiar spirit. Often this was done through séance or necromancy. See Acts 16:16. Also see Familiar Spirit, Demons, and Ancestral Spirits.

QR

Qadesh to Ruth

1224. Qadesh—Syrian name of the goddess of sacred love; that is, ritual sex acts. The term is used often in the Old Testament for a temple or a cult prostitute as a ritual harlot. The word can be found, as was the custom, in city, town, and village names to signify the deity its people worshipped over all the others. Sometimes it is spelled Kadesh in the Bible. The ultimate meaning of the word is that the area bearing the name or its variants was primarily a fertility cult.

1225. Qedeshem—Hebrew word for male ritual prostitutes. It means sodomite.

1226. Qedeshot—Hebrew word for female ritual prostitutes. It means harlot.

1227. Qetesh—A Syrian goddess in ancient Egypt that is the equivalent of Hathor, the mother goddess.

1228. Queen—Royalty in feminine form; female power. In old times, and in some countries today, a female deity.

1229. Queen of Heaven—The title to the goddess figure worshipped by ancient peoples and adopted by the Jews. As with all deities who earned the right to be venerated, it was a natural event or disaster or astral phenomenon that elevated or created its imagery and worship. Diana of Ephesus, for example, was worshipped as the image that fell from heaven. The religion built around this event included images being crafted of her and temples erected to provide a home for her images. See Acts 19:35. Venus, Astarte, Aphrodite, Ishtar, Anat, and the biblical Ashtoreth are all designated as queen of heaven goddesses. It is well understood that the queen of heaven was a fertility goddess worshipped with aphrodisiac cake, intoxicating incense offerings, and various libations. Her designation as a heavenly goddess as opposed to an earthly deity or one of the netherworld, signifies that this goddess was associated with the celestial bodies of the skies and accorded astral worship. Her lofty abode from which she was seen to commute back and forth to earth was the basis of her powers that were seen to encompass the elements and forces of the sky and the earth. The fertility rite attached to this deity assumes all manners of gross immoral rituals were

conducted characteristic of fertility cults. This goddess was courted for her favor and protection in the earth and for bountiful harvests, fruitful conception, and easy childbirth.

1230. Ra/Re—Name of Egyptian solar god.

1231. Rahab—The name of the harlot who hid Joshua's spies before Israel conquered Jericho. The woman was a temple prostitute, a ritual harlot whose name meant "stormy, arrogant, and of a proud spirit." Rahab is also a symbolic name for Egypt and is synonymous with "a mythical sea monster—Egypt's dragon." Joshua 2:1; Psalm 87:4 and 89:10; Isaiah 51:9; Hebrews 11:31; James 2:25. See Ritual Harlot.

1232. Rain—Symbolic of heavenly downpours. Rain can signify blessings to ease drought and cause the growth of the earth's produce, or judgment where its severity causes destruction.

Gentle rain speaks to mercy, golden rain to the blessings of prosperity, wisdom, and spiritual manifestations. Rain symbols include thunderbolts, lightning, snakes and serpents, and the dragon, since they are credited with the wisdom and power over the weather and its elements.

1233. Rainbow—A symbol of the Creator's covenant of perpetuity and prosperity with the earth. In early times it was the symbol of the goddess Iris whose inspiration behind prophecy gave its revelatory and utterance perspective. For this reason, rainbows were always seen as prophetic symbols and a signature of this goddess' goodwill in the heavens.

1234. Ram—A) An animal that represents power and virility in procreation and war. Rams were offered to sun deities. B) In Egypt, Amun Ra the sun god. C) Rams represented many male deities, Baal, Zeus, and Apollo included. They symbolized hot-tempered obstinacy and ruthless confrontation. Like most of the animal deities of the day, fertility was always an objective. In Israel, the shofar is the ram's horn, which they felt represented divine protection. Rams were offered as peace offerings in the installation of priests and kings. Leviticus 7:28–35 and 8:25–26.

1235. Ras Shamras—Another name for ancient Ugarit, where ancient religions, rituals, and prophetics were born and widely developed. It is located southwest of Antioch where Christ's disciples were first called Christians. Ras Shamras was a great religious center where ancient Baal and Dagon were worshipped. The site's excavation revealed many cultural tablets that record the

history of the Phoenicians, the home of Queen Jezebel, Ahab's pagan wife. See Jezebel.

1236. Rastifarianism—A largely Caribbean-based religion that sprung out of a political movement started by Marcus Garvey. It was formed in an effort to rescue Jamaican slaves and end or ease their racist struggles. The religion that was formed was based on the Old Testament Scripture with a perverse messianic strain attached. It was named after Prince Ras Tafari and evolved into his adoption of the lion of the tribe of Judah fetish as its principal worship stance. The progenitors and propagators of this religion inducted Christ's leonine symbol as their cult image and compelled this prince's worship as the incarnate messiah god.

Other of their religious forms include elements of the Old Testament Scriptures blended with magic and sorcery. Marijuana is a chief ritual substance smoked to elevate the worshipper to a heightened spiritual state to invite and receive the spirits of the cult. The marijuana ritual is observed as part of the communion rite of the religion. Features of ancestral worship are further integrated in the cult as a means of spiritual contact with the other worlds. Through it they contact the spirits of the dead. Necromancy is also a rudiment of the faith, suggestive of the hodge-podge of old Caribbean beliefs that infiltrated it over time.

Dreadlocks is the name given to the distinctive hair style they wear. It is in keeping with the Old Testament's priestly dictates about the hair appearance of its ministers. The long, straggly look commanded by this faith is based on the Lord's injunction concerning His Levitical priests cutting their hair, only they reversed it because the command was to not wear long hair while anointed for priestly service and in priestly garb. Their look is based more on an ancient myth that long hair on men resembled a lion's mane and was therefore a source of increased potency. It is felt that the hairdo communicated the wearer's strength in connection with the deity the Rastafarian worshipped.

1237. Raven—A scavenger bird related to the crow. Ravens signify death, loss, and war. The bird is associated with soothsaying, which is symbolized by it. Ravens have long been used as predatory mascots of war gods. Odin in particular employed one as his symbol. Ravens are indicative of mind powers, especially the memory, because they are credited with astute instincts.

Raven lore denotes the raven, and its relative the crow, as the wild and crude being subject to or subdued by prophets. Thus the bird doubles as a solar symbol

(because of its supposed enlightenment) of the oracular and is connected with the messenger birds of the day. Ravens are pet birds for witches who find their divinatory demons inhabiting them and so receive their oracles through the animal.

The Lord had His prophet Elijah fed by ravens when he fled the face of Jezebel. The irony is that this represented the prophetic symbol of many false prophets of the day. To have them serve the prophet of the Most High God was a distinct statement being made to the forces of darkness that sought to destroy Elijah's life. See Crow.

1238. Realm—A range or field of control, power, or other concentration of mastery and/or authority. Realms differ from spheres in that they are more concrete than a sphere. A country, for instance, is a realm; a particular area of influence or authority is a sphere. Empires and kingdoms are realms. They are ruled by sovereigns. Land is typically involved in realms. Meanwhile, trends, emotions, behavior, and conduct, along with sentiments are connected with spheres. See 2 Chronicles 20:30; Ezra 7:13, 23; Daniel 1:20, 9:1, and 11:2. Also see the meanings of Sphere.

1239. Realm of Righteousness—The realm of righteousness is wherever the camp of God's saints occupy. What facilitates that righteousness aside from the New Creation's new birth is the presence of God's holy forces. Israel's country, being under the Lord, qualifies as such a realm. Ideally, its calling to manifest the truth and holiness of the living God is unencumbered by obligations to godless authorities governing other lands. In respect to the church, that realm is decidedly where the churches of the Lord Jesus Christ are established. Their prayers, obedience to the laws of God and His kingdom and the Presence of the Holy Spirit are what creates that realm wherever God establishes them on earth. See Psalm 34:7 and 142:7; 2 Samuel 21:5 (nkjv). Even the priests had their own territories (realms) that were populated with as many spiritual citizens as there were priestly citizens. See 2 Chronicles 11:13 (nkjv). Before the captivity, Jerusalem was just such a realm and the prophet Ezekiel took great pains to tell us how and when the Lord departed from there. See Ezekiel 9:3, 7.

1240. Red—The color of royalty in its duty to engage in war to defend its land and peoples. Red is also the color of sin and death and of warfare and its bloodshed. Since monarchies in time past were usually accomplished through warfare, the color of blood became the insignia of an ascending monarch's qualifying victories.

1241. Reincarnation—A New Age thought springing from a combination of ancient Eastern mysticism and necromancy. Reincarnation, as the word evidences, (re [back in or return to] + carnation [carn = flesh]), espouses that people, when they die, can come back to earth in another form. The Latin root of the word means “taking on new flesh.” Reincarnation is the takeover of the soul of a new body after death. The body seized may be of a higher or lower life form. Same as soul migration. The Creator’s problem with the myth is its bio-physiological impossibility. For example, it teaches that people may come back in the form of an animal, an inanimate object, or even a person to resume their earthly life on another plane. The doctrine contends that the soul retains, or better yet gains, special rights after death. That is what the Egyptian Pharaohs believed.

Religion aside, sheer science dispels this myth. Life must have certain biological components to germinate, incubate, and come into being. Those components must have a vessel (people, at least a woman) in which to produce themselves in another life form to come into the flesh. The fact that people are born from their parents who were born from their parents and so forth makes reincarnation impossible. The same is true with animals. Even trees and such have the same obligation to the Creator’s standard of every seed bringing forth after its own kind—a principle set forth at creation.

So one would ask, if a person’s seed goes back ten or even a thousand generations with each one’s sperm (seed) having been received from his or her father, at what point can a supposed deceased and reincarnated soul intercept the one passed on to take its place in the reproductive life cycle? Based on simple biology the idea of reincarnation cannot make common sense. What gives a floating reincarnated soul the right and the ability to usurp a genealogical line and interject itself in it instead of the person passed along in the seed? These are but a few of the Bible’s problems with the doctrine of reincarnation. In addition is the one sperm, one egg per person principle, wherever and however planted. The two issues support the writer of the book of Hebrews: “It is appointed unto men once to die, but after this the judgment” (Hebrews 9:27).

Should a life appear to make its way back to the land of the living, that life is not human or mortal at all. It is a familiar spirit, the supernatural genus of the descendant’s family line. The death of the body previously inhabited left it, or them, without a life on earth to possess and reside within. Therefore, the disembodied spirit—the real meaning of the term familiar spirit—wanders around through the family line, if he is attached to it, trying to find a new home.

If the spirit has other options, it will seek another, often the highest functioning and most socially influential life possible, to invade. The process of the invasion customarily takes on the flavor of occultic manipulation: visions of strange and often ancient events, sudden psychic powers, and the surprising appearance of gratuitous assistance from the other world are the first line of attack.

Once the victim becomes comfortable with the new inexplicable presence in their lives, the second phase of the plan begins. Now the presence of the spirit becomes more pronounced. Its apparitions are stronger, the communion more tangible, until the will of the victim awakens and aligns with the desires of the invasive spirit. Over time, the interaction between the two—the demon spirit and the unwitting vessel—form a bond that allows the demon to assume ascendancy and ultimately possession of the body. Receptivity and ignorance are two key factors in the length of time it takes to achieve this goal. Hungry, hurting, and destitute souls are the most appealing. These base human needs easily align the will to the most expedient and efficient provider.

When it looks like reincarnation, it is really a residence change for a disembodied demon spirit whose previous residence has passed on to the land of the dead.

1242. Remphan—A) An astral deity worshipped by Israel in the wilderness. B) Associated with or identified as Chiun, the star god of the planet Saturn. Amos 5:26 and Acts 7:43.

1243. Repentance—The requirement for true salvation that calls for the sinner or the errant saint to acknowledge his or her sin and convert, or return, to the laws and grace of the Savior.

1244. Rescue—The Bible refers to this as an aspect of salvation. Rescue in a prophetic setting signifies deliverance and restoration that enables and produces a return to safety.

1245. Restricted Office of the Prophet—A phrase used to describe the prophet as an officer; a position into which only those chosen can enter. One of the main qualifications for doing so is the presence of the prophet’s spirit. Its awakening is how the Lord summons and relates to the messenger. Without the prophet’s spirit, manifestations of a prophetic nature are typically classified under two different genres. The gift may fall under the Romans 12:6–8 gifts of the Spirit, or it may be a 1 Corinthians 12:10 manifestation of prophecy. See explanations of these headings for further insight.

1246. Revelation—Truth uncovered and demonstrated or made obvious or clear. The disclosed word of God.

1247. Revelatory—That which emanates from, or emerges as, a revelation of God's truth as found in His word.

1248. Riddle—Counsel. A puzzling saying, enigmatic statement, or proverb that poses a question that must first be discerned before it can be answered. Riddles and enigmas are typical questions for prophets because of their dark revelations that ordinary ministers overlook or fail to penetrate. According to Daniel 5:12, the prophet was renowned for his ability to resolve riddles. The Bible's use of this term defines them as "hard sentences." Statements for which the obvious answer is instinctually incorrect. The prophet's ability to detect the intended psychological, spiritual, and practical application of comments stated too simplistically to be taken at their face value. That the Lord used this method of challenging His prophets' spiritual intelligence and prophetic wit is seen in Ezekiel 17:2 where God introduces a parabolic prophecy with a riddle. In Matthew 13:35, Jesus the Great Prophet recalled Psalm 78:2–6 where "dark sayings," or enigmatic riddles, are used to present divine truth. Truth that has been uttered since the beginning of time in hidden form because the Lord seeks to snare the crafty in their own craftiness.

1249. Rimmon—A Syrian autumn god of the sun.

1250. Rite—Sacred acts and observances in service to or worship of a deity. See Ritual.

1251. Rite of Intoxication—Imbibing to the point of inebriation to experience divine encounters with unclean spirits. In ancient times, prophets and diviners, seers, priests, and other spiritual officials indulged in this practice to court revelations from their patron spirits. Jehovah, in establishing His kingdom's prophetics, forbade the practice in favor of allowing His Spirit to generate all the manifestations the agents of His powers needed. Balaam discovered this truth when, after attempting to curse Israel on two occasions, he encountered (probably his first) a genuine meeting with the Almighty. See Numbers 22.

1252. Ritual—The word for the combination of ceremonies, sacrifices and sacraments, offerings, and services engaged in by worshippers of a deity as his or her cult. In addition to sacrifices and offerings, rituals included oblations and libations, drink offerings that were often intoxicants. Wine and beer were the most popular ones. With these were prayers and petitions offered with prophetic

utterances delivered as the god's response to them. Many of them were ordinarily inspired by drugs and potions specially chosen for their hallucinogenic affects.

For prophetic words and augury, divination was employed to hear back from the god. Official and annual celebratory rituals further included dramatizing what the god was doing, or had done, in the invisible world. Often these took the form of fertility rites where the god was depicted as engaging in sexual intercourse with his or her consort (spouse), warring with the gods of their neighbors, meting out judgment and punishment on their disobedience and failures, or legislating their spiritual government to be handed down to the rulers. The dramatic performance was believed to be the means by which the worshippers could discover what their mysterious god was doing. To witness the deity behaving much like themselves was important to the formation of their bond and reliance upon it. People love thinking their god is just like them, even though they recognize flaws in themselves the god is to remedy. The comfort in worshipping something potentially as frail as themselves was desired to ease their own sense of inadequacy and helplessness.

Meanwhile, in many cases, the dramas were physically imitated on earth—on the altar—by the officiating priests and priestesses of the cult to manifest the god's power in the earth. Some dramatizations that portrayed the chief deity's pantheon warring, judging, legislating, and decreeing served to instill fear, faith, and awe within the followers. The outcome of the dramatizations was construed as the message of the god on matters affecting their existence. Nevertheless, fertility rites were the most favored ritual, for obvious reasons, and because the concern over food was ever prevalent in minds of nomadic and agricultural civilizations.

The types and forms of ritual worship were meticulously designated by the deity through its officials and functionaries. What was prescribed demonstrated the ways the deity would respond to a worshipper. Any variation or deviation courted judgment and punishment as the character of the god was reflected in the rituals assigned. The deity's powers and manifestations were defined by the customs and observances they prescribed. They were also limited by, or contingent upon, their worshipper's ritual obedience as well.

The rituals were the basis of the god's responses that serve to express his or her invisible culture in action. They reminded the divine one's people from whom their cult sprang and reiterated the fundamental premises that lay behind

their human acts in the first place.

Rituals served several essential purposes in the life of a worshipper. They enabled worshippers to approach their god and prepared the way for them to receive private and public audience with it. The rituals also allowed errant believers to appease their deity and qualify to petition it for favors, aid, or protection. As such, they served as the groundwork for answered prayer and granted requests. Ceremonial rituals further permitted worshippers to present themselves as devotees of the deity. Moreover, through them the servants elect were to be consecrated into his or her official service. Vows, thank offerings, consecrations, and communion were all conducted according to the prescript of the deity based upon its cult's covenant relationship.

Rituals, however, were not only required of cults or communities. Many families venerated them, in union with the familiar spirits their genealogy served as ancestral deities or tribal totems. Routinely, under the auspices of the head of the household, these were supplicated with ancestral worship rituals. In addition, various cultural observances, holidays, and traditional family celebrations were nostalgic of this practice.

Priests, kings, prophets, and certain nobles assigned to state and temple were inaugurated into their positions by appointed rituals that were thought to transmute them physiologically from lowly peasant humans to exalted rulers metamorphosed into the essence of their god. Frequently, this was signified by a change in outer attire that symbolized their inner spiritual transformation.

All inaugurations were accompanied by a name change assigned by the god and assumed by the initiate to indicate their ceasing to exist as their former selves. The new appellation marked the beginning of their living out their new life as a functionary and representative of the god who had chosen them. The entire ritualistic process, then, was for the installation rite to cause the death of the initiate and the new birth of the noble, prophet, regent, or priest anointed by the god.

Under the New Testament covenant of the Lord Jesus Christ, the rituals that called for sacrifices, the slaughter of innocent victims, divination, reading their entrails and severed organs, intoxicated prophetics, and the like are eliminated in Christ. Initiation to His offices call for anointing with oil, laying on of the hands of the presbytery, and prophesying the word of the Lord. The novitiate's vow requirements are made by prayer, devotion, and self-surrender. Offerings are primarily of one's self, one's material possessions, tithes, and sacrificial financial

gifts. Above all, the highest of them is the fruit of our lips; that is, praise and thanksgiving to the Lord for what He has done in Jesus Christ.

Sanctification and holiness are two more important aspects of New Testament ritual worship where the believer lives his or her life according to the doctrines and commands of God. They cease from sin, serve God in righteousness, and grow in the faith and wisdom of the Savior. These collectively constitute the culture of the eternal kingdom of Almighty God and His Savior Jesus Christ.

1253. Ritual Harlot—The term for the male or female who engages in sex acts for religious reasons. See Temple or Cult Prostitute. Rahab was an example of this. Joshua 6:17.

1254. Ritual Nudity—The act of disrobing or exposing naked flesh for the purposes of service to one's god or to qualify and participate in worship celebrations to one's deity. Public nudity in all its forms results in reviving the ancient spirits of heathen religions and requires fertility offerings received from Adam's offspring since Eden. Knowingly or not, people (usually women) who subscribe to ritual nudity, especially in the name of fashion, oblige them with spiritual offerings and sacrifices that license them to continue their perverse machinations of evil in the world. Nudity offerings fall under the category of lewdness, a common form of demonic petition that operates under the guise of body worship.

1255. Ritual Requirement—A term that identifies the combination of religious and spiritual acts and human conduct required by a deity or a familiar spirit in return for favors, aid, or protection. These are based on the divine limitations and seduction guidelines assigned by the Lord of Lords to the devils and their demon spirits who call for them. In our world, these rituals express the boundaries the Creator has set for these wayward emissaries of darkness. In Creator God's world, they constitute their spiritual job descriptions and range of assignments that their role in His eternal plan fulfills.

1256. Ritual Sacrifice—The act or process of slaughtering living creatures, or surrendering oneself and one's comfort to be used by a deity as a result. This is the case regardless of the promise, or lack of a reward.

1257. Ritual Sex—A) A public fertility rite where persons, generally unmarried, engage in sexual intercourse, as a symbiotic offering to a god believed to be engaging in the same with his or her consort. B) Sexual encounters intended to purely appease, entertain, sacrifice, or merge with a god

or invisible force.

Today's recreational sex in films and televisions are frank demonstrations of this rite in modern times. Ancient fertility cults of Ishtar, Baal, Aphrodite, and others include ritual sex in their celebrations as offerings required of their priests and priestesses. Temple prostitutes, male and female, were on staff for these purposes in heathen sanctuaries.

1258. River—Symbolism for a prophetic or doctrinal stream. Rivers served as a bridge to the celestial world from the terrestrial one. Early peoples believed this because of the way the rivers lit up at night against the full moon. Prophetically, rivers epitomize a collection of unified thought, a source of enlightenment and revelation. Rivers also represent an assembly and the teachings it embraces, and is carried away by. John 7:38.

1259. Road—A) A sign of travel, a straight course. B) A pathway toward a destination.

1260. Rock—A) Symbolic of permanence, endurance and endurability, strength and integrity. B) Rocks reflect the immovable and stable.

1261. Roeh Prophet—The prophet whose mantle has a strong shepherding element attached to the ministry whereby responsibility for subordinate and novice prophets exists.

1262. Rooms—Rooms, as settings of prophetic dreams, are very important. Generally, rooms are likened to the chambers of the heart and so also the foundation of the thought life, as inspired by the emotions. Paying attention to them can give meaningful clues to what the dream or vision is communicating. The room's furnishings, use, and the like say much to the dreamer about the interpretation of the word the Lord is sending. They comprise the dream objects that support or elucidate the message and its right application to the life and affairs of the dreamer. What is occurring in the room is the storyboard from which the dreamer is to derive the dream's message.

1263. Root—The life sources of something, the cause and explanation of its fruit. The Bible uses the term root to designate the nature of a person and his or her behavior and life activity. God likens a person's treatment of His word and the move of His Spirit to the condition of his or her life root, which is found in his or her heart. Roots were either shallow—that is, not deeply planted—or deep, and so lasting and healthy with a healthy chance of growing good and enduring fruit. Trees with strong roots were often praised by God as in the case of the first

Psalm. The Lord Jesus gave extensive parables about the rooted or the rootless in His parabolic teachings about the word of the Lord, seed, the sower, and the ground both found themselves in.

1264. Roots, Withered—Divine judgment where a nation and/or its generations were plucked by God by the roots and so destroyed.

1265. Rust—A color that indicates corruption and decay. Also indicates decadence.

1266. Ruth—Beauty. Companion. The mother of Obed, who was the grandfather of David the king. Ruth married Boaz after the loss of her husband. Her name foretells her calling to be a companion that brought forth the Christ. Ruth was a Moabite who was etched into the eternal chronicles of the Savior’s line.

S

Sabbath to Syria

1267. Sabbath—A) The seventh day. B) The day of God's rest. C) The rest day the Creator imposed on humanity and its world systems. Explained in the law in Exodus 20:11, as well as the Ten Commandments. See also Exodus 31:15; 2 Chronicles 36:21. See Seven Days.

1268. Sacred—That which is holy and therefore devoted to a deity. Sacred objects are used as designated by the god to execute his or her religious service. The attendants of the service are included in the classification of the sacred. The state of sacredness is attained by a series of prayers, cleansing, and offerings in which the objects are sanctified. See Hebrews 9:18–22. In the King James Version, the word sacred is translated "holy" according to 1 Corinthians 9:13. The original word for it in the Greek is hieros. See the meanings of the term under Hierus. Refer to 1 Corinthians 9:13; 1 Timothy 3:15 (asv).

1269. Sacred Drink—Integral to all worship celebrations is the sacred liquid seen as containing divine life. Imbibing is part of every religious worship. Few rites are executed without some sort of drink consumed for its spiritual qualities. Even in today's eucharist the sacrament of wine to go with the communion bread fits the description of a spiritual or sacred drink. More than a thirst quencher, the sacred drink was imbibed to take in the spirit of the god who revived and healed (if necessary).

Often linked to the deity's life and power, people believed sacred drinks to be transubstantiated to the very stuff of the god ingested by worshippers. Petitioning prayers and supplications that preceded their intake included the god's taking the natural substance and transforming it into a supernatural one for the benefit of the communicant. All sacred drinks were essentially intoxicants consumed for various reasons, mostly to transcend mortality and mundanity to temporarily occupy the sphere as the god. The intoxication was to stimulate prophetic visions and revelations and facilitate the deity's putting divining words into the priest or worshipper's mouth.

Intoxicants were used to induce trances and/or permit excursions from one world to the next. If these were not the goal, then empowerment for duty or

battle was. The god prescribed acceptable drinks to its priest along with instructions for preparing it to the deity's satisfaction. Generally, these were prescribed from herbs and roots the god had authority over. The hallucinogen soma, for instance, was also a deity believed to grow the plant. Whatever the spirit that produced the plant contained was transmuted to the plant itself, so it was believed. Instructing its ministers on how to grow and prepare the plant for worship by extracting its intoxicating properties was considered mystical wisdom that only the priests of the cult shared. The god in worship required drugs because a drunken or drugged stupor allowed it to overwhelm worshippers and enable them to see the otherwise unseen deity.

Popular sacred drinks were wine, soma, mead (both ingredients in beer), and blood. Other intoxicants included herbs consumed as hallucinogens. Sadly, the eeriest of all the intoxicants seems to have been the most favored. It was blood, and primitive cultures prized it as the highest of the sacred drinks, making immolations central to pagan communion. The apostle Paul, in explaining the superiority of the Eucharist (1 Corinthians 10:20–21) urged Christians to restrain from other sacraments' sacred drinks for these very reasons. He was mainly trying to divest their consciousness from its deep-rooted craving to stimulate divine activity by natural means. He wanted to convince the redeemed that the ever present Holy Spirit assured them of an uninterrupted flow of spiritual life, joy, peace, and power that was more than sufficient for their daily needs and divine tasks. See Psalm 16:4; Isaiah 57:6 and 65:11 (asv); Jeremiah 7:18. See also Ephesians 5:18. Paul's caution went so far as to exhort the believer to take care how they drank socially, since the unsaved would not know the difference between recreational and sacred drink offerings prayed over and offered to other gods.

1270. Sacred Names—In early days, sacred names were as common as sacred items. They were given by people's deities to signify their transference from the realm of humanity to that of the divine. The event usually took place after a person reached a certain age or succeeded in a prescribed initiation rite. It was also done when a deity elected someone to leave their earthly life and presumably become one of their own. When Jesus enlisted Peter into His apostleship, He renamed him. He did the same with the apostles, James and John. Their former surname, Zebedee was replaced with Boernerges, meaning sons of thunder. Saul, the apostle Paul's previous name, was changed under the similar circumstances.

Name changing remains a pivotal point in a person's life when it is associated

with their spiritual calling. The practice was understood to alter the nature and existence of the one called. Certain names were selected and retained by the deity as means of imparting their own divine attributes, which was integral to the ceremonial rite. Renamed initiates were conferred in accordance with one's appointed destiny, corresponding power, and authority through the names they were given. The name change signified more than a spiritual, royal, or priestly elevation, all the instances under which it would be done. The act literally said to others that the renamed person ceased to be one of them and became an inductee and/or adopted offspring of the god for the purposes of their services. The royal and the priestly, accepted as being derived from divinity in times past, always underwent name changes. Kings were renamed upon ascension after or with the surname of the god. In the Bible we see the line of Herods fitting this description. The change of name meant that only those descending from the line bearing the deity's name could be installed in the office upon the demise of their predecessor. Today, the name change of the Roman Catholic pope fits this category.

1271. Sacred Numbers—Sacred numbers tie into worship, ritual observances, and divine calendars. They were important to primitive worshippers because they coincided with when their gods were supposed to appear and visit the earth. Sacred numbers were called so because only the priests had such knowledge and were given for express times they needed to be stationed in their temples to welcome the god's arrival, commence worship, and offer sacrifices. The requirements related to numbers included quantity; that is, amount and portions of offerings the deity deemed acceptable. Invariably the numbers found sacred to one cult or another were associated with the elements, months (moon) of the year, the time of day, or seasonal and annual events. Consequently, the numbers seven and twelve show up in nearly every religion's sacred number system.

In addition, sacred numbers held astronomical significance as it was understood that whatever happened on earth was a direct result of some heavenly action. The passage of time as from one day to another, or hour to hour, the shift from night into day (the twelve-hour period of each), the beginning or close of the week (seven days), and solstices and equinoxes all contributed to some religion's sacred numbering scheme. Harvest times as opposed to seedtime and the basic timing of births, weather cycles, and the planetary shifts in the sky were all bestowed sacred numbers. The astronomical factors stemmed from the persuasion that the deities that did not ascend from the heart of the earth arrived from the heavens. Their travel, it was believed, depended upon the positioning of

the celestial bodies and their circuits throughout the heavens. Therefore, certain numbers, times, and months of the year, twelve months or moons in all, either prevented or enabled their travel. Those times were marked numerically, with the settings and rites (physical preparations) to receive the deity prescribed in minute detail.

Since God's numbers are permanently etched in creation, the Lord assigns His multitudinous human and earthly events to their cycles. The Bible does not ignore this as Scripture says that God put lights in the heavens to mark the timing of His and the earth's seasons. That means the Lord's schedules are not based on earthly calendars that are subject to change because of time zone differences or human manipulation, but on His own calendar embedded in creation. It is this schedule that His invisible agents follow. Conception (especially animal conception) has its designated time of year. Births are scheduled by the passing months, moons. Seeds are planted at specific times and harvests are expected according to the earth's built-in produce schedule. To further explain, the Godhead is revealed in Scripture as three in one in number, saying that anything pertaining to it is indivisible and its numbers symbolic of unified cohesive action. Moreover the number seven, prevalent in all religious numbering systems endures because like it or not, there are seven nights (darknesses) and days (daylights) in a period called a week. Every month has them and no year passes without its weeks expiring in interludes of seven. What makes the number seven important is its spiritual origin. In eternity, the Bible says that God has seven spirits before His throne. These seven are said to be the powerful governance over the earth dispatched at the Holy Ghost outpouring of Pentecost to the earth into the New Creation church. Revelation 1:4, 3:1, 4:5, and 5:6.

Sacred numbering carries over to the year. When the number ten, for the tithe —the fruit of human hands—multiplies the number seven, the product seventy speaks to something entirely different. The number seventy speaks to earthly leadership, in particular that of God's people. Its premise is taken from the Bible's teaching that "a day with the Lord is as a thousand years and a thousand years but a day" (Psalm 90:4; 2 Peter 3:8). It is best understood in the context of what the Bible calls "the day of the Lord." See Isaiah 2:12 and 13:6, 9; Jeremiah 46:10; Malachi 4:5; in relation to Jesus, 1 Corinthians 5:5; 2 Corinthians 1:14; 2 Peter 3:10. Conclude your study with Revelation 20:2. The thousand-year day of the Lord applied to earth means that God marks His doings in the earth in terms of His day, not humans. At least He does so when it comes to His seasons and

their scheduled events. Relating it to leadership and eldership, it all goes back to Adam in the Garden of Eden. He lived nine hundred thirty years after his fall and banishment. The question arises, what did he do during the first seventy years of his life? The answer is, he reigned. It seems that it took the serpent a mere seventy years to dethrone Adam, making that number representative of divine rule. Israel had seventy elders, and Isaiah 23:15 says that seventy years is the number of one king.

There are twelve thirty-day (moon) periods in a complete cycle as the sun makes its circuit. Calendars can change, clocks can be reset, but if they are to coincide with creation's pulse they will comply with God's solar and lunar orbits assigned to the earth realm. The number twelve times itself equals one hundred forty-four, a number prominently used in John's Apocalypse for the handpicked evangelical Jews God ordained to carry on the church's work after its departure. See Revelation 7. Adding one thousand to the number connotes that their season is according to the day of the Lord. In addition, there is the number two. Every human being was created to have two arms and two hands on which there are ten fingers total. Hosea 12:10 establishes that hand and ministry to God are synonymous. Job 37:7 adds that the work of a person is sealed in their hand by God. Other support Scriptures are Leviticus 10:11 and Numbers 4:37, 45. The concept even applies to the hand (ministry) of angels. See Acts 7:35 and Galatians 3:19. One finger indicates the acts of God. See Exodus 8:19 and 31:18; Deuteronomy 9:10; Luke 11:20. The same is true with the feet that carry one to and through their labors and their ten toes. They point to the reason why the tithe, the produce of human labor and increase, correlates with the number ten. The number two further speaks to covenant, partnership, and balance. Two eyes enable balanced vision and so equable spiritual sight. Two ears equalize hearing and two nostrils evenly filter scent. One mouth translates to singleness of communication and so it goes. As you can see, the human body is prophetic of divine numbering.

The number twenty equates to the sum of the digits of the hand and feet, and thirty corresponds to the days in a lunar month. Thirty is the number of eligibility of Levitical priestly service. It neatly connects it to the regular appearance of God's blessings at the new moon and other covenantal events in the life of His people. The Lord Jesus was about thirty years old when He began His earthly ministry. See Numbers 4:3 and Luke 3:23. Jesus' ministry lasted three and one-half years. His human predecessor, King David, began his reign at age thirty and sovereignly ruled Israel seven years and Judah thirty-three years,

for a total of forty years. Forty is another sacred number in the Bible. It speaks to trials, testing, and training for God's service. Forty begins as the judgment on unbelief and completes its cycle by preparing one for God's service. Israel wandered in the wilderness for forty years for refusing to conquer Kadesh Barnea at the word of the Lord. Ezekiel the prophet had to lie on his side for as many days for the sin of God's people. Jesus was driven into the wilderness for forty days and nights to shed the cultural, ethnic, and religious conditioning gained from being born and raised by humans. When He returned, His Father's Spirit controlled His soul.

Another important number in the Bible is the number fifty. It is the number of the Bible's jubilee, or liberation, because it is half the hundred, the full measure of man. (See Leviticus 25:10). The gateway into and out of God's temple is measured as fifty cubits. See Mark 4:8, 20; Luke 16:6–7; John 19:39. Multiples of a hundred need to be evaluated in terms of what the value is. Four, a number that symbolizes the earth and its four poles or winds, conveys this notion when multiplied to a hundred. Seven, the number of spiritual dominance, when multiplied to a hundred is meant to convey the full measure of spiritual dominance acting in human affairs. Six hundred, as in the years of Noah's life before the flood that destroyed his antediluvian neighbors, reflects the full measure. One hundred percent of the Lord's grace was applied to their sin. At the end of that time, six being the number of man applied to the full measure of God's grace indicates that at the time of Noah's call, God had had enough. The number five defined as the number of grace also corresponds with the fivefold officers of Ephesians 4:11 and as we have shown, the digits of the hand, an instrument of labor and performance. Occultists know that sixty is the number of chaotic rule. It is an even number that tends to deadlock a council with no tiebreaker to settle its controversy. Here is a good reason why divine numbers in relation to God are generally odd as even numbers stalemate disputes.

1272. Sacred Prostitute—A cult servant who includes sexual acts with worshippers in his or her service. The sacred prostitute engages in such acts to promote procreation on behalf of the idol among the worshippers seeking to receive supposed divine seed and as a stimulus for the earth to produce bountiful harvests in due season.

The sacred prostitute is paid by the temple and generally is reared there as well for the position. See Temple Prostitute, Harlot, and Qadesh.

1273. Sacred Service—Religious and ceremonial service to a deity.

1274. Salt—A) A symbol of the enduring, the pure, and covenant. B) Salt was used for purification and protection in old times, which is why it serves well as hospitality, friendship, and incorruptible figures. C) Salt's preservative character makes it a particularly relevant token of quality relationships. In the Bible Jesus called Christians the salt of the earth. He warned His church to remain salty so as to continue preserving the earth. Salt that has lost its flavor, the Savior explained, was useless and only to be thrown out. Salt is on the planet for medicinal, culinary, preservative, covenantal, and symbolic reasons. The first four of the five reasons are self-explanatory. Medicinal uses for salt include using it as in healing, and for its purgative property. Its culinary value is as a seasoning in recipes and a preservative to prevent spoilage. Salt's covenantal use relates its use to the ceremonies and ritual observances involving a religion. All sacrificial food items were to be rubbed with salt for flavor and preservation.

Symbolically, since salt in early times in Bible regions was rare, it became a priceless commodity. Thus any time critical alliances or agreements were forged, salt became the symbol of their durability and perpetuity. Hence, the Lord's use of salt to parallel His covenant with the New Creation church becomes evident. He wanted to convey the church's role as a diverse seasoning in the world that typified His lasting covenant with it as long as it did so. Isaiah 49:6 foresees this as the role of the church in the world after the Messiah has completed His mission. Isaiah 49:6: "Indeed He says, 'It is too small a thing that You should be My Servant to raise up the tribes of Jacob, and to restore the preserved ones of Israel; I will also give You as a light to the Gentiles, that You should be My salvation to the ends of the earth'" (nkjv). That completion is presented in the New Testament church by Jesus before His crucifixion. In Matthew 5:13 it reads, "You are the salt of the earth. But if the salt loses its saltiness, how can it be made salty again? It is no longer good for anything, except to be thrown out and trampled by men" (niv), and Luke 14:34 adds, "Therefore, salt is good; but if even salt has become tasteless, with what will it be seasoned?" (nas). These passages stress the value of the church to the world when it remains salty enough for the world to benefit from it. Sometimes one has to consider all salt's effects to appreciate the scope of the church's work as its metaphor. Salt is flavorful, but sometimes it burns. Salt is helpful but in sensitive situations it hurts. Salt cleans but it is also abrasive. Salt in proper proportions is advantageous while too much salt is unpleasant. Salt rightly applied is useful, but salt in the eyes is harmful. Finally, food without salt is bland and tasteless, uninspiring and distasteful.

1275. Salt Water—A) Symbolizes tears of grief. B) Such tears were a sign of

tribulation and affliction. C) Salt water is also reflective of bitter waters. D) Waters that are unhealthy or useless for refreshing.

1276. Salvation—The term applied to the rescue, recovery, and restorative work of the Lord Jesus in retrieving us from sin and death. In Exodus 14:13, the word for salvation is the Hebrew Yeshuwah. Yeshua is what is meant. Another word is mosha and it concentrates on the saving acts of salvation that end in deliverance. This term comes from the word yasha. In this instance it means to be saved in battle where bondage is averted by the victorious acts of a savior. The battle waged contains troubles resulting from literal, figurative, or moral danger, and their respective consequences. Yesha, yet another salvation word, adds the dimension of rescue to what is saved. It refers to victory, prosperity, deliverance, and welfare. A helping hand that aids one in distress or bondage are included in its meanings.

New Testament meanings of the word for salvation center on the Greek term soteria. It adds preservation from enemies, from molestation from common and uncommon agents, and deliverance from spiritual and natural forces. In these contexts the Son of God enters and bodily encompasses the redemptive work of the Lord Jesus Christ. The hardest thing for unbelievers to grasp about the idea of salvation is that the deliverance is from mortality and spiritual bondage. The beginning of the answer is found in Ephesians 2:1. It talks about being dead in trespasses and sins that inspire moral offenses one cannot help but commit, due to being spiritually dead in Adam. The truth is based on the wording of 1 Corinthians 15:22, which says that in Adam all die and are only made alive in Christ. What is difficult to fathom is how one can be dead and still alive. For this reason people resist salvation, seeing it as an alternative religious decision rather than what it is, not just the death of the body, but the reason why the body dies, since the words of the Creator say that it is the Spirit who gives life and the flesh profits nothing. See John 6:63. In support of this is James 2:26, which flatly states that the body without the Spirit is dead. The human body lives because of the spirit within it. Job 32:8 declares that the spirit in man thrives on the information of the Almighty. In the garden of Eden, the Lord reveals the tripartite makeup of human beings. On the sixth day He created the human spirit.

1277. Samaria—The word means “watchtower” and is the name for the second of the two idolatrous worship centers established by King Jeroboam.

1278. Samhain—A high holy day of Wiccans and witches that is traditionally celebrated November 1. It worships their goddess, Gaea, Mother Earth, and

celebrates with most of the ancient fertility rites. See Halloween, Wicca, Druids, Magi, and New Age.

1279. Samuel—The first official prophet of Israel who was recognized after the tenure of Joshua. Samuel was the son of Hannah and was given to the temple to be groomed by Eli. Samuel's prophetic occupation included judging Israel as a shaphat, managing the army and its wars, training up-and-coming prophets, and spiritually installing kings. He was responsible for the development and legislation of the religious system and the civic life of the nation.

1280. Sanctuary—The room in the center of a temple that is reserved for sacred gatherings and communion with the god of a religion. Exodus 15:17; Numbers 3:31; Psalm 78:54; Hebrews 8:2, 9:1–2, and 13:11.

1281. Sand—Symbolic of instability, due to the lack of a foundation. Sand represents what is innumerable and so immeasurable. Sand in visions and dreams seeks to convey the idea of something about to appear that cannot be counted. On a seashore it applies to something about to happen on earth, in the realms of humanity that is vast and massive.

Sand, when encountered prophetically, represents multiplicity on the one hand, and instability on the other. Sand on a beach speaks to recreation, sun worship, idolatry, playfulness. It can in these contexts refer to vacationing where serenity and peace are provided. See Dirt.

1282. Sandal—Ancient object of pledges, veracity, and accord. Used to solidify contractual negotiations.

1283. Sanhedrin—"Seated together" is the original meaning, which is found in the academic dictionary. It also means assembly session; Israel's high council; court. It is presumed the idea springs from the seventy elders Moses ordained in Israel's early formative years. However, it found its fulfillment in Greece under the Hebrew culture that assimilated there. The Greek word for it is gerousia which means eldership. The Sanhedrin was an aristocratic body headed by an ancestral high priest. Sanhedrin is also the word for the twenty-four elders of creation identified in Revelation 4:4, 10.

The work of the Sanhedrin is administrative, judicial, legislative, and advisory. A similar body presided over early Christian assemblies. The Jewish Sanhedrin was controlled by the Hasmoneans, who were the princes, along with the high priests. Its members consisted of the high priest, elders, tribal family heads, and scribes who handled legal assessments.

1284. Santeria—A word that means “the saint’s image.” This religion practiced originally in Cuba, worships ancient North and West African Yoruba deities redefined as Roman Catholic saints. See Voodoo, Witchcraft, Black Magic, and Black Arts.

1285. Sappho—The name of the ancient female poet whose writings and cultic practices sponsored and promulgated lesbianism, which is also called sapphism. While the women’s work was one of the very few of her day credited with ingenious poetic achievements, she wrote several homoerotic pieces that celebrated woman-to-woman sex acts. She confessed her inspiration for such writings, and her promotion of lesbianism among the young women who sought her for mentorship, came from her visits from and to the goddess Aphrodite. One of the remaining fragments her poems recount is her romantic rendezvous with the goddess whom she revered as her lover and patron deity. Sappho’s link to the goddess Aphrodite answers how and why the religion of the goddess movement conveniently trails the rise and popularization of lesbianism. Its acts as traced historically have always found their purpose of expression in the practice of fertility rites of ancient gods.

1286. Sarah—The wife of Abraham the patriarch, the mother of Isaac. She birthed her first and only son late in life by a miraculous act of God. Her name means, in addition to princess, “prevailing one.” By her name, Sarah typified the church of the Lord Jesus Christ in that He said “the gates of hell would not prevail against it” (Matthew 16:18).

1287. Sargon—Assyrian king and father of Sennacherib. His name means “prince of the sun.”

1288. Satan—The adversary, the abuser and accuser. The one who assaults, attacks, and deceives. See also Lucifer.

1289. Satyr—An ancient goat-like creature of mythological origin that symbolized male lust and the pleasure-seeking life. This image signified a lecherous person. It represents the spirits and agents of the old gods of Rome, Greece—the mythological gods Pan, Bacchus, Dionysus, and Silvanus. These spirits were worshipped as the forces of intoxication, lust, rape, and orgies. Incest and child molestation were also required by or performed for them. The satyrs were the molesters of the nymphs whose supposed purity was defiled by them. See Goat, Devil, and Demons. Daniel 8:5, 8, 21.

1290. Saul—A) Wished; desired. Israel’s first king, replaced by David for his

disobedience to the commands of God. B) The apostle Paul's name before being inducted into Christ's apostleship.

1291. Scales—A) Instruments of balance, used to measure weights. Unbiased justice, truth, and divine judgment. Balance and potential imbalance when tilted by excess or lack (scarcity). Life's deeds and acts are weighed and measured by means of a scale. B) A biblical term for shield, buckler, protector, defense, and a covering. Used to explain the nature and powers of the Leviathan in Job 41.

1292. Scepter—A prop. The staff and rod of royalty. An insignia of royal power defined by the emblem on top. Emblematic of creative power and productive authority. The ornaments atop the scepter represented the deific power its carrier worshipped. Scepter pertains to spiritual dominion, eagle-like supremacy, and immortality. It also represented the wisdom and illumination possessed by the bearer of the scepter.

1293. Scepter of Leadership—The scepter all leaders are given as a sign of their leadership's governmental authority. Sometimes it is a hooked staff such as that given to a church bishop.

1294. School of the Prophets—A term originally used to describe the company or college of prophets accompanying and being trained by a senior prophet. Samuel, Elijah, and Elisha, as well as Huldah the prophetess all had schools where they trained and mentored prophets. Today, the term largely applies to a short-term training session for prophets or prophets in training.

1295. Scorpion—A) Stinger. A subordinate agent of the serpent beneath the dragon. The piercing one who watches and studies his victims from afar in order to sting. B) Injury through stealth and concealment such as that caused by occultic, psychic, and magical means. A supernatural watcher on the lookout, as a scout for darkness, for the opportunity to sting, seduce, and entice another to the cause of the dragon. An agent that pierces the surface to dig in and inject its poison. C) A scandal monger who uses entrapments that entice his victims to sin and ultimately to apostatize. Revelation 9:10.

1296. Scribal Prophet—A prophet who has extraordinary writing instincts and literary insight into the word of the Lord and is assigned by Him to engage in prophetic writing or prophecy interpretation for future generations. Scribal prophets more than write a single book but are usually assigned to present a collection of works that are to teach, enlighten, educate, and inform their contemporaries, ministers, and saints to come. Nathan, Gad, Shemaiah, as well

as the major and minor prophets are illustrations of this prophetic call.

1297. Scrip—A New Testament word for bag.

1298. Scriptures—A) The Holy Word of God upon which all prophets and prophecy must rely for accuracy and authenticity. B) The term is broadly applied to the sacred writings of any religion. C) In the New Testament church, which is the holy habitation of Creator God, it is the Bible.

1299. Scroll—An ancient book written on a continuous piece of papyrus and rolled up and held together with a seal. Ingesting or eating scrolls was a symbolic action that indicated the messenger consumed the Lord's word and thus it became assimilated within his or her being for later regurgitation. As a prophet, to ingest the word of the Lord was a preparatory act for delivering the word to one's prophetic generation.

The sweet taste of the ingested scroll signified the initial pleasure the prophet experienced at the Lord's finally acting on the sins and ungodliness of the generation. The bitterness in the stomach that occurred later pointed toward sadness and terror at the hand of the Lord falling upon the object of the prophecy ultimately. Woe, calamity, and catastrophe was usually the outcome of such prophetic actions.

1300. Seal—A) An instrument or symbol of authority, legitimacy, protection, and closure. B) Also indicative of transformation and transition. C) Seals indicate that which ignites or implements the predestined or what is altered in existence.

When the Lord Jesus opened the seals of the last days in the book of Revelation, it is this very function that He had in mind. In opening the seven seals, the Lord released all of the writings contained in them. On earth, His act was felt as a series of inexplicable catastrophes suddenly befalling the planet from the unseen forces of nature. Only those who knew the word of the Lord, particularly the apocalypse of the apostle John, understood what was taking place. Everyone else alive at the time were simply victims of the apparently ruthless fury of Mother Nature.

1301. Seal of Approval—A literal or figurative stamp endorsing and/or recognizing a person's eligibility and integrity for service. For the prophet, it is the Lord's special displays and demonstrations that endorse the ministry by performing the messenger's words. Samuel received such a seal of approval as implied in 1 Samuel 3:19 where it says the Lord showed Himself with the

prophet-judge by allowing none of his words (prophecies) to fall to the ground. That is, not one of Samuel's prophetic utterances failed to come to pass in God's estimation and in the people's recollection. Moses' divinely inspired eulogy made a similar statement.

Deuteronomy 34:5–12 establishes his prophetic credentials over the years of his service. The writer who completed Moses' chronicles in the book had this to say about the man of God: He died with his natural strength and vigor unabated. Age had not appreciably deteriorated his physical being. In addition, his work was attested to with mighty signs and wonders. The Lord's seal of approval designates spiritual and supernatural support from the authority backing the minister.

1302. Séance—A) Necromancy. B) Fortune-telling through communion with the dead. C) An occult activity involving conjuring up the dead, or pretending to do so, by way of familiar spirits and the use of ventriloquism.

Séances go way back before the time of Israel. During those times, the gods of the dead and the underworld were consulted through their mediums. Somehow it was understood that those who died ended up beneath the earth, perhaps a conclusion reached because of the dead bodies being returned to the earth after their departure.

Nevertheless, the idea of death being permanent and irreversible was as difficult for the ancients to reconcile as it is for people today. To interject a semblance of hope in the grief process, an array of divinatory acts and occultic rituals were contrived to ease the impact of losing a loved one. The catalyst of that movement included inventing the gods of the dead and serving them in the hope that they could win their favor and maybe reconnect with their loved ones.

Mediums and spiritists, both banned by Scripture, served as ministers of the dark deities. Their job was to offer themselves to be used as conduits (vessels) of the deities to commune with their departed relatives from the grave. The name of the service or meeting that allowed the contact with the dead to occur was the séance. It supposedly permitted the immaterial and immortal sides of a dead person that continue after the death of the body to reappear. When they were conjured, their loved ones discussed matters with their surviving relatives about the world beyond. They often shared hypothetical information about tomorrow and counseled them on how they could best use their advance knowledge of earth's impending affairs to their advantage.

The clearest example of this is seen in 1 Samuel 28:9–25. Other references to séances are contained in the Pentateuch where God forbid Israel to ever participate in such acts, as they were tantamount to serving, communing with, and worshipping the dead. The injunction was based upon the ritual of necromancy, which is a key feature in the séance meeting. See Necromancy.

1303. Seas—Seas seen in prophetic contexts represent the diverse population of the earth. Beasts arising therefrom indicate the texture, contexts, and inner spiritual makeup of those usually in leadership over the masses. People as the masses of the earth symbolized by large bodies of water, is to designate their unstable natures, often chaotic existence, and contribution to the turmoil of human life. The water symbolism speaks to their fluidity and instability of spirit, action, and conduct. Isaiah 17:12.

1304. Season—Biblically, it refers to an appointed time in God. Any prophet established in God understands the importance of His times and seasons embedded on creation's calendar of events. Its meanings range from a long awaited time finally appearing to the manifestation of a prophetic word or divine miracle manifesting in its time. Prophecy generally integrates timing in its utterances, or the "now" time of God. Ecclesiastes 3:1.

1305. Seasoned—A) Tested, refined, made fit for use, and reliable. B) Cultivated with exceptional wisdom stemming from having lived life and surviving its difficult times. C) Seasoning comes from life's serious and stringent conflicts, and contests with destruction and defeat that one has won. The word for the seasoning in the Old Testament speaks to a pulverizing or an abrasive rubbing. This is the process that the sacrificed animal prepared for the Lord's offering undergoes in order to be acceptable to God. Trials, tribulation, temptation, and diverse afflictions by the enemies of God and the maltreatment of people all go into the seasoning methods the Lord uses to expose us to the true elements of His call and give His servants the experience they need to survive demonic onslaughts and to gain success in His service.

Seasoning is scheduled and/or orchestrated by the Lord. Its single purpose is readiness for His proximate use. All major figures in Scripture, history, and the world today arrived at their places of prominence through the paths of often bitter testing. David's years on the run from Saul, Moses' harsh reorientation to nomadic leadership, and Paul's decade and a half in the wilderness of Damascus are all biblical examples of God's seasonings. (See Galatians 1:17–21.) Proverbs 22:29 makes a potent statement about the rewards of submitting to the Lord's

seasoning process. Likewise 1 Peter 4:12 exhorts us not to be surprised at the fiery trials that are to try us and ultimately refine us in God's kingdom. First Peter 5:10 adds that God's seasoning has a season and once that is past He then perfects and establishes us in His word, its works, and truth. Psalm 104:27; Ecclesiastes 3:1; Job 23:10; Psalm 12:6, 17:3, and 18:30; 1 Peter 1:7.

1306. Seat—A) Chair, resting place. B) Seat of power and authority, usually of an ecclesiastical nature such as the priests seats in temples. Seats also represent the place of relaxation, study, or comfort for work. The Greek word kathedra, for seat, is how we got our word cathedral. When Jesus' spoke of Moses' seat, He meant more than his place at the table for dinner or cozy chair. His use of the word deliberately intended to convey the idea of the site of official, primarily spiritual authority, particularly that of ecclesiastical authority.

1307. Secular—A) The worldly, earthly, and sensuous. B) Cosmopolitanism and in the sphere of religion, ecumenicism. C) Worldly. James 3:13–18.

1308. Seed—A) Spiritually, the Word of God. B) Jesus applied seed language to many of His parabolic teachings. C) A male child. D) The germ of an idea. E) Seeds represent insemination, impregnation, and dissemination of a word, knowledge, or germ of truth. See the Lord Jesus' parable of the seeds, sower, and the Word. John 7:42 says that Jesus is the Seed. Romans 1:3 declares Him to be the Seed of David.

1309. Seedtime—A) Planting time, a time of impregnation. B) The moment of conception. C) A specific time of the year or within a cycle of life where deposits are made into the ground from which one desires to yield a harvest. D) A period of deliberately practiced behavior and conduct aimed at harvesting a predetermined result or product. E) To disseminate or distribute seed or anything meant to reproduce from seed.

1310. Seeing Prophet—A) An oversight prophet who receives his or her communications from God mostly through visions. Seeing prophets' mantles have strong shepherding and pastoral elements attached. B) Roeh is one name given to this prophet. It is meant to convey the mantle's oversight attributes over the hozeh or chozeh.

1311. Seer—A) One who sees into the spirit realm and prophesies what is seen. Samuel, the first judge of ancient Israel, was called a seer early in his ministry. Later, the standard term for a prophet, nabi, was used to separate its official functions from those of the classic seer (hozeh/chozeh) prophet's

characteristics. See above. B) In the Bible Gad, Iddo, and Asaph were seers. C) A seer's gestures can mimic other spiritual activities that somewhat mirror the official prophet. D) Seer manifestations may also be observed in strong intercessors. Christians who pray in the spirit diligently smoothly escalate with the ascent of their prayers. After awhile, constant practice produces the discipline to cause the appearance of citizens, objects, or events of the supernatural in our realm.

Often such seer manifestations exhibited by fervent intercessors have the effect of showing themselves as prophetic. This classic mistake has led many to believe peculiarly sensitive prayer warriors to be prophets when they are not. One can know the difference between the two by the absence or minimal appearance of other prophetic distinctives that operate in the official prophet.

Likewise psalmists, too, can be mistaken for the official prophet. This is because their exalted praise and worship activities enable them to soar so high in the spirit realm that they easily see and sometimes retrieve spiritual information normally outside the scope of the typical minstrel's access.

1312. Seer Manifestations—A term to express the appearance of normally invisible and imperceptible activity of God's spiritual creation. Visions, observance of supernatural and futuristic scenes, and various apparitions are examples of these. Seer manifestations always emphasize the visual over the audible.

1313. Semeion—A miracle or supernatural act performed as a sign to betoken or certify the presence of God. Semeion is the Greek word used most often in the New Testament for miracle. Semeion by definition refers to that which ceremonially indicates the presence and movement of the supernatural. Its object is to distinguish one thing from another; for example, the mundane from the hallowed and holy. The semeion sign does that by portraying supernatural feats that transcend the natural with its ordinary limits and boundaries.

As a rule, a semeion appearance serves the purpose of predicting or foreshadowing impending events soon to occur in our world. They herald their heavenly wonders to impose God's will and designs upon the affairs of humanity. When one observes a semeion sign, one must never view it as an end in itself.

Since signs are meant to unfold subsequent stages of the Lord's prophetic calendar, they announce and/or alert us to what He is about to ignite, orchestrate,

or complete in our world. Routinely, this pertains to something He has initiated long ago. Accordingly, the aim of the sign is to mark and to make known something God wishes to communicate or dramatize to His natural creation. Semeion signs can be discerned in nature, the earth, the heavens, and the creatures. They can be observed in ministers and ministry activities.

Semeion signs can be detected in human and earthly events such as the rise of a particular leader, the onset of crises or calamities, or in the tides and trends of society. The Bible is the best source for understanding semeion occurrences and their clues to the future. Christ gave us a list of signs that we could study to know the times of His second coming. He said we could see changes in the planets and stars. He shared that varying and unstable weather patterns was another sign. The Lord told us to be alert for unsettling world affairs and unrest in the different strata of life. All these areas, Christ told us, could mark the successive signs of His second coming.

1314. Senators—Elders.

1315. Separation—A) Isolation for judgment or change. B) Consecration for duty to God. C) A training and preparation tool for development. D) Positioning for divine punishment. Leviticus speaks a good deal about separation inspired by the Lord, as do Exodus and Numbers.

1316. Seraph—A) A high order of six-winged celestial beings that burn brilliantly. B) Seraphim (the plural form) hover over Yahweh and tend to the holy fires of heaven and eternity. See Isaiah 6:2, 6. Seraphim appear originally in the form of the dragon before its mutation, due to Lucifer’s rebellion against the Almighty. They are a higher class of angelic being. Seraphim are more living creatures as distinguished from the angels and the cherubim, the class of supernatural creatures from which Lucifer was formed. Their description seems to be somewhat draconic with six wings.

In nature and appearance, the seraphim are engulfed within and without with holy flames that purify and empower their service to the Most High. In addition, they appear androgynous and exhibit several personalities in relationships with one another at once. These serve as the first of God’s holy temple ministers and are generally confined to His sanctuary as part of His eternal priestly staff in heaven. Seraphim were considered to be fiery red in color. In contrast, cherubim are not noted for being fiery although they, too, are imbued with the glory of the Holy God. It is cherubim that adorn the ark and the other figures in ancient Israeli décor.

1317. Seraphim—The plural of seraph. See Numbers 21:6–8 and Isaiah 6:2, 6. They are also alluded to as being winged serpents according to Isaiah 14:29, which uses the same word saraph to describe them.

1318. Serpent—A) Creepers. B) A snake. C) A creature that from antiquity is believed to symbolize magic powers, mysterious knowledge, fertility, and powers of darkness. The serpent was the favored deity symbol of ancient people and is mentioned in the Bible many times. More than a few of those references pertain to the occult. The serpent is introduced in Scripture in the book of Genesis, identified as an animal that apparently walked uprightly and had the power of speech as well as superior intellect. The serpent deceived Adam's wife, as she was still called then, in order to gain lawful entry into the earth through the seed of humanity. His plan worked because Adam's wife believed the serpent who had befriended her and convinced her husband to rebel against his Maker.

From that time forward the serpent has been hallowed and celebrated by fallen humanity. When the serpent shows up again in Scripture it is in Egypt where Moses confronts its by then powerful spiritual dominance in his clash with Pharaoh. The encounter that brought Moses face to face with the king of Egypt was spiritually calculated by Israel's God. See Exodus 7:9. The serpent was the worshipped and celebrated creature of the powerful kingdom. Pharaohs credited the beast for their supernatural as well as political knowledge and power. Egyptian Pharaohs wore serpents on their crowns, in particular the cobra. So when the Lord gave Moses the power of transmutation it was to the end that His prophet would manifest the Lord as the true Creator and more powerful than the serpent and his regents.

Pharaoh's magicians had been performing the hoax of transmutation forever and easily changed their rods to serpents as Moses did. Conjuring up serpents was a favorite palace trick. What had never been seen before was the conquest of one transmuted object over another. That sign served to warn Pharaoh and Egypt's gods (Exodus 12:12) that the reign of the serpent over Jehovah's people and eventually in the world was coming to an end. Successively, as the contest wore on, every one of Egypt's gods and beliefs were slaughtered by the God of the Jews until He triumphantly led His people out from under Satan's (synonymous with serpent) grip. The serpent resurfaces in the wilderness as a fiery destroyer and was again used by the Lord to accomplish His practical ends (Numbers 21:9). Job 26:13 says the Almighty formed the crooked serpent. The serpent from God's perspective is credited with flying, fire, and poisonous venom. In Isaiah 27:1, the serpent is called Leviathan, crooked, and in this

passage paired with the dragon. Amos 9:3 says the Lord commands the serpent and Revelation 12:9 exposes Satan as the serpent and the devil, 20:2 confirms. See Isaiah 27:1 for its spiritual connotation.

1319. Serpent's Rock—En Rogel in the Bible. A place of oracular divination in ancient times. There was also a diviner's spring. Both of these sites served the same purpose as the Cave of Incubation.

1320. Set—A) An Egyptian god with a man's body and an animal's head. B) The male deity worshipped as the god of darkness. C) He was symbolized by a black pig.

1321. Set Apart—A) Kletos, called by God, by invitation from among many to obtain and/or achieve. B) Called to discharge a divinely appointed office. C) Called to fulfill or perform a sacred holy service for or to the Lord. D) Called to become something else according to divine design. E) Called and appointed to apostleship.

1322. Seth—Pay or payment. The word means compensation and aptly so because the name first appears in Genesis 4:25–26. Seth was the regeneration of Adam's line. His birth signified the Lord God's plan of redemption. Eve understood this because she said the Lord gave her another seed to replace Abel whom Cain slew. She did not mention Cain as if she knew that her firstborn son was in fact the son of the wicked one, as we learn centuries later in 1 John 3:12. In ancient times the word seth referred to a cruel chaotic god, one of disorder.

1323. Seven—A) The number of divine revolutions and cycles. B) The number of Creator dominance that symbolizes world impact and control. C) The number of sovereignty and absoluteness.

The Mesopotamian world divided its heaven and earth by the number seven. They called their division zones after each planet. Today they are called continents on the earth. The idea of dividing the world into seven zones sprung from the belief that the earth was supernaturally governed by seven ruling principalities. Over each principality, it was believed that seven archangels administered. The name for these spiritual governors is archon, thus they were dubbed the seven archons of creation.

In the Bible, the number seven is mentioned or referred to over six hundred fifty times. In the book of Revelation, where it has its greatest concentration of usage, it is used fifty-four times.

The following are some significant events and observances associated with the number seven:

•Abominable sins—Proverbs 6:16 and 26:25.

•Completion of cycle—Genesis 7:10.

•Covenants—Genesis 46:25.

•Creation miracles—2 Kings 4:35 and 5:10.

•Daily praise—Psalm 119:164.

•Days before the flood—Genesis 7:4.

•Days of the week—Genesis 2:2.

•Deacons in first church—Acts 13:19.

•Demonic stronghold—Matthew 12:45; Luke 8:2.

•Divine decrees—Daniel 4:16, 23, 25, 32 and 9:25.

•Divine sacraments—Exodus 7:25.

•Eyes of God—Zechariah 4:10.

•Feasts—Numbers 29:12.

•Forgiveness—Matthew 18:21–22.

•Fullness of God’s blessings—Job 1:2–3 and 2:13.

•God’s lamp lights—Numbers 8:2; Zechariah 4:2.

•Offerings—Genesis 21:28.

•Ordained service to the Lord, the spirit world—Genesis 29:27.

•Priestly consecration—Leviticus 4:6 and 8:33.

•Priests—Joshua 6:4.

•Prophecy—Genesis 41:6.

•Prophetic miracles—Matthew 15:34 and 1 Kings 18:44.

•Purification—Leviticus 12:2.

•Rededication—Leviticus 23:34.

•Samson’s hair—Judges 16:19.

•Seven nations—Deuteronomy 7:1; Acts 13:19.

•Seven Passover lambs—referred to twelve times between Leviticus and Numbers.

•Shepherds under Christ’s ministry—Micah 5:5.

•Solomon’s temple completion—1 Kings 6:38.

•Spiritual release—Deuteronomy 15:1.

•Stars (the Pleiades)—Amos 5:8.

•Stone as Christ’s with eyes upon it—Zechariah 3:9.

•Tabernacle—Numbers 19:4.

•Time of completion, expiration—Leviticus 12:2.

•Trumpets—Joshua 6:6.

From the book of Revelation:

•Seven angels

•Seven plagues

•Seven candlesticks

•Seven seals

•Seven churches

•Seven spirits

•Seven heads

•Seven thunders

•Seven horns

•Seven thunders of creation

•Seven mountains

•Seven trumpets

•Seven vials

What the apostle John received on the Isle of Patmos was a staggering revelation that the church the Messiah birthed was to become the physical embodiment of the seven eternal spirits of God. In that capacity, the New Creation church would displace the ancient world's seven archons with its seven angels and as the body of Christ. See Seven Days and Incubation Experience.

1324. Seven Churches—The global community of the New Creation believers of the New Testament presented in the book of Revelation. They are the seven churches of the Lord Jesus Christ whose names are Ephesus, Smyrna, Thyatira, Pergamum, Sardis, Philadelphia, and Laodicea. The fact that there are seven of these is indicative of the Lord's church covering the entire earth, as the earth is divided into seven continents.

1325. Seven Days—This phrase is constant in ancient biblical and extra-biblical literature. Normally, it is linked to religious service, official consecration, and preparatory incubation. The most significant tie between this number of days and the aforementioned functions is that it is eternal. To appreciate its heavenly import, one must see the references to this number that consistently surface in Scripture as a standard of spiritual preparation and supernatural impartation.

The custom of requiring seven days for any preparation or consecration goes back to the seven spirits before God's throne in eternity and from this, the seven archons of creation. In fact, any spiritual reference to, or application of, the number seven looks back to the seven spirits before God's throne as the totality of discrete powers of creation. These see to all His eminence, deeds, and activities throughout the spheres of His created works. See Seven Spirits. Seven days is the full period of prophetic, priestly, and regnant consecration. It was an ordained incubation to finalize the official's readiness for service.

During the incubation period, isolation, alienation, and separation occurred to divest the minister from the old and establish the new within him. Therefore, seven-day consecrations were important seasons of revelatory insight and inaugural maturity. See biblical teachings on the consecration of the Levitical priesthood and the coronation of kings.

1326. Seven-Headed Cobra—Same as the seven-headed dragon in the book of Revelation, this creature was common in ancient Eastern lore. Its presence was

reflective of the seven days of the week so that its worship, prized by rulers, assured unimpeded dominance. However, that seven-headed (rule) symbolism looked forward to when the earth would be divided into seven continents. As for deities, Buddha embraced this creature's worship, to fuel the power and influence he wielded. This deific figment spans time and eternity. From the Sumero-Babylonians to the end-time apocalypse, the "old serpent, called the Devil, and Satan" of Revelation 12:9 remains to fulfill his purpose until the end of time.

1327. Seven Lamps—Another word for the seven spirits of God before His throne in their function as vessels of light and life for the seven churches. Revelation 4:5.

1328. Seven Passover Annual Lambs—Required as offerings from Abraham. Ewes refer to female lambs and the New Creation church, which symbolize women as the bride and wife of Christ. Lambs had to be offered with bread or meal, symbolizing the word. Ezra 8:35. See Leviticus 23:18; Numbers 28:11, 21, 29; 29:2, 4, 8, 10, 36; 2 Chronicles 29:21. See Sacred Numbers.

1329. Seven Spirits of God/Before the Throne of God—Figurative of the seven churches eventually birthed by Jesus Christ; the global powers that cover and rule God's world. The Bible's reference to the seven spirits addresses the seven spirits before the throne of the Lord God Almighty. Their other names are the eyes of the Lord, the lamps (lights) of the Lord, the churches of the Lord, the messengers of the Lord, and the sent ones of the Lord, for Revelation 5:6 says they were sent forth after the triumph of the Lamb into all the earth. See also Revelation 1:4, 3:1, 4:5, and 5:6. These all pertain to the faculties and agencies of the Creator prepared and dispatched for His government of all creation. See Seven, Seven Days, Seven Lamps, and Seven Stars.

1330. Seven Seals—The term is found in the last book of the Bible, the Apocalypse. It is applied to the Lord Jesus Christ's unveiling of what the Father God ordained and inscribed for and in creation throughout its history. The apostle John upon being whisked by the Holy Spirit into the heavenly spheres of God, called it being brought into the Spirit of God and was presented with a major task. That task was to witness the opening of the seven seals of God's judgments on earth, humanity, and creation at large. There was a scroll presented him that had writing on both sides. This in itself was uncommon because few scrolls of the day were written on both sides. Generally, what was contained in them was private, and so both author and sender were careful not to have the

communiqué read by anyone other than the intended addressee. However, John saw the scroll of God with writing on both sides, and he understood that it held special significance.

Seals, as we have said, held powerful significance in John's day. To loose them at the appropriate time by the right person was to unleash the fullness of what the writer—usually one in authority—had inscribed within. Such was the case with the event the apostle John witnessed. Initially, he was grieved by the fact that no one in heaven or on earth seemed to be worthy enough to open the seals and read what was written on the scroll. Here is why.

According to ancient Asian practices of the day, after writing scrolls, there were many legitimate reasons to seal them. Chief among them was that of the last will and testament. Its seven witnesses were the only ones who could open the scroll, and then only at the death of the testator. The scroll's opening and reading had to be in the presence of the seven original witnesses to the testament, or their successors.

John's elaborate description of the Lamb who was slain with the seven horns and flanked about by the seven spirits of God was to show that Christ and the Father met the criteria for legitimately opening the seven seal scroll that doubled as a last will and testament. It testified to the death of someone important to those of whom it was addressed. He was slain as the Lamb of God, he rose from the dead to open the seals, He appeared with seven horns on His head as witnesses, and was accompanied by the seven spirits of Almighty God who stood before the Creator's throne throughout eternity. What marvelous symbolism, and there is more. Double-sided writing on a scroll, such as what the Lord Jesus opened, signified the thorough completeness of what was ordained within. There being no room left for any insertions, the idea of a deletion was out of the question. What the Lord Jesus read aloud at that great heavenly tribunal and celebration connoted the alpha and omega of everything the Father God had ordained for His creation.

In such cases, neither the revelator of what was written therein or the herald proclaiming it could add to or take away anything from what was written. They were also not allowed to paraphrase any of it, either, as the task of making the dispatch plain to the hearer was that of the communities' leaders, teachers, legislators, elders, and authorities. No unauthorized person could undertake the task of interpreting or applying the word sent under threat of imprisonment or death.

1331. Seven Stars—The seven churches listed in the book of Revelation: Ephesus, Sardis, Smyrna, Thyatira, Pergamum, Philadelphia, and Laodicea. In ancient times these stars were ascribed to the Pleiades with the seven goddesses, daughters of Zeus, after whom they were named. However, in truth, these refer to the seven spirits and their agencies before the throne of Almighty God. They comprise the powers of the creation archons and the angels of the seven churches of the Lord Jesus Christ. Amos 5:8; Revelation 1:16, 20, 2:1, and 3:1. See Pleiades.

1332. Seventh Day—A) The Creator's Sabbath. B) The end of an imposed cycle of consecratory and preparatory ordinances upon new officials. C) The day of completion. D) The end of a feast time, celebration, or dedication.

1333. Seventh Day, Importance of—The seventh day, after launching His creation project, was the Lord's first Sabbath. Having brought mankind into existence on day six, the Lord God enjoyed with them the first Sabbath. That is, Creator God and His newly created male and female, based on Genesis 1:27 and 5:2, jointly celebrated the first Sabbath humanity was to observe. See also Exodus 20:11; Matthew 19:4; Mark 10:6.

After the Sabbath rest, the Lord completed the project begun a week earlier. He formed man from the dust of the ground (Genesis 2:7) and breathed into him the breath of life. Thus, the body or flesh of humanity was bestowed upon him on the eighth day of creation, although it was really the first day of a new week. Understanding this chronology is significant because it explains several patterns initiated in the book of Genesis. For example, the church's birthday. It coincides with the birth of the church on the first Pentecost after Jesus' departure from the earth. As the eighth day was the day Adam received his body and breath of life, likewise the first Pentecost day also brought Christ's spiritual body into existence. Characteristic of the pattern that began in the garden, the Lord once more encased the spirit into a body.

The meaningful act is further upheld in Acts 20:7. There it is announced that the first day of the week was when the disciples came together to break bread and hear the word of the Lord preached by the apostle Paul. The custom looks back at Genesis 2:7–8. The ordinance was cast for this standard when the Lord's resurrection was discovered on the first day of the week. Later when the apostle Paul wanted to instruct the church on how to administrate its offerings and sacrifices, he chose the first day of the week for them to store up their offerings and deliver what they had gathered all week from the Lord.

By the time the apostle John found himself on the Isle of Patmos, the norm had become tradition, so says his statement about being in the Spirit on the Lord's Day; it was a calculated statement. When the Savior appears, He finds John continuing to honor the ordinary Christian day of worship. Devoutly worshipping Him, John was able to enter into the realm of the Spirit on the very day to receive one of the most startling disclosures from the Almighty ever.

The Bible is replete with subtle clues to the Creator's ordinal laws and government of creation. Since they are presented so casually, they can be easily overlooked. However, under close scrutiny and thorough comparative study, one can discern the Lord's preferences and His basis for them. Carefully tracing repetitive consistencies that establish His eternal traditions in our natural world gives us insight on the cycles of the Lord's eternal observances.

It is noteworthy for prophets to consider the importance of the Lord's recalling the sixth, seventh, and eighth days of creation in relation to their influence upon His present doings. Day six is the day the human spirit was created. Day seven is when the Lord rested from His creation labors. Day eight is when the body of the human spirit was created and the breath and spirits of life were blown into them by Creator God. These three numbers mark every important prophetic cycle God initiates.

1334. Seventh Sense—The intuitive sense exclusive to the New Creation spirit. It is activated and operates under the New Covenant in Jesus Christ. The born-again Christian's seventh sense is the reconnection of the high functioning gifts and faculties of Adam and Christ in the born-again child of God. The reason it works is because the wall of partition separating the spirit realm from the flesh has been disintegrated by the work of the cross. What makes this sense that of the spirit is the language of Scripture. Repeatedly the book of Revelation, among other passages, equates the number seven with the number or the spirit realms of God's creation.

The sense of the New Creation spirit supersedes the normal six senses the unregenerate human relies upon. By their renewed spirit, which allows renewal of the spirit of their human mind, the redeemed children of God can access their new covenant rights. By the Holy Spirit, they operate the sphere of the supernatural legitimately. The transformation integrates the Lord's virtues, His wisdom, and powers to the regenerated human vessel. See Seven Spirits Before the Throne of God. Matthew 26:10; 1 Corinthians 5:4–5.

1335. Shadow—A) An earthly representation or image of a spiritual thing. B)

The immaterial view or presence of an object. C) Peter’s shadow is said in Acts 5:15 to have possessed special powers to heal. D) Death has its own shadow that is felt and sometimes seen before its arrival. Psalm 23:4; Hebrews 8:5.

1336. Shadows—A) Shadows are significant to dream and prophetic language in that they represent an existing or impending physical being. Shadows are a type of token released by the Spirit as a confirmation of what the shadow indicates. The shadow is something clearly seen whose details are unable to be made out. Prophetically, shadows are used by God to force the recipient to seek the Lord for concrete details of the matter being treated in the dream. Shadows furthermore indicate the brevity of life and its transitory events. They help the dreamer grasp the fleetingness of human life.

B) In spiritual language, shadows represent figures of the night exposed to light. In dreams, shadowy figures not only seek to portray the unknown, but they further impress the intangible, insubstantial over the literal or physical. In the Bible, shadows refer to spiritual and literal shelter. The wing of the Almighty is the most repetitive example of this. Shadows appear when the sun has moved or light has been darkened by another object. Therefore the process of day giving way to night is another meaning of the word. Shadows also signify death and aging. See Jeremiah 6:4; Song of Solomon 2:17. For an example of a shadowy figure being a spirit being, see Job 4:12–20. In Psalm 63:7 shadow is applied to wings for covering and protection. In Psalm 102:11 and 109:23 it refers to shade as insulation, protection, and concealment that can double as a supply source. In Colossians 2:17 shadows refer to symbolic tokens, while Acts 5:15 shows Peter’s shadow so full of the Holy Ghost’s glory and strength that it contained power to heal while just passing by. Hebrews 8:5 and 10:1 present shadows as temporary symbolic foretokens meant to be replaced with the real and greater thing to come.

1337. Shadowy Dream Figures—Shadowy figures are those that are shaped as people without flesh or bones. They are known by the intuition or revelation given by the dreamer’s understanding. Seeing shadowy figures in dreams that are unquestionably prophetic refers to the immaterial side or nature of a person, or its spiritual counterpart from God’s perspective. Dream shadows serve to indicate the inner self or motivations of a person that would be otherwise unknown if the dream or vision showed the object in its literal or physical form. Because shadowy figures are obscure versions of the true, the dreamer must rely on the revelatory explanations of the dream agent, an angel or the Holy Spirit, to identify the figure seen. To see beings or creatures as shadowy figures in

prophetic experiences is to be exposed to their inner versus their outer self, or the spirit of the person rather than their physical being. What God is revealing is their inner or unknown workings often concealed by daylight, other activities, or outward personality. People held in spiritual bondage or demonic captivity may appear as a shadow. People who are spiritual imposters or pretenders among the flock could appear the same way.

1338. Shadrach—Royal.

1339. Shaggy Goat—A) Goat devil, originally meant by Leviticus 17:7. A demonic creature related to Babylon who dances at the destruction of the wicked after having seduced them to their destruction. B) A goat idol as meant in Revelation 18:2, symbolic of evil spirits. An idol with demon power energizing it. The shaggy goat is a companion of Bacchus, representing brutality and lust. Daniel equates it with Greece in Daniel 8:21.

1340. Shakti—Related to yoga, it is the posture whose gestures motivate the practice of yoga. Shakti, being the start point, is linked to the pagan belief that something akin to a coiled serpent lies at the base of everyone's spine. That serpent constitutes the female energy in the body craving to connect with male energy, a deity. In meditation, this energy unfurls as a snake, reminiscent of the snake charmer with the serpent in the basket. During the drones and monosyllabic utterances of yoga chanting, the shakti awakens and begins with each gesture, position, and the meditation chant sound—om—to ascend up the spine and eventually unite with the male power of the Hindu and Buddhist deity Shiva, whose name means destroyer. See Yoga, Hinduism, and Buddhism.

1341. Shaliach—Ancient Hebrew term for one whose duties and authority resembled that of the New Testament apostle. The distinction is that they were representatives of the people and not sent, obviously, by the Lord Jesus Christ. See Apostle.

1342. Shaman—The name for the tribal priest of ancient polytheistic religion who would be best recalled as the witch doctor. The shaman is the tribe's mediating agent in the world of the spirits with the help of his spirit guide who is usually a totemic spirit or a believed departed ancestor. Sometimes the guide is a previous shaman.

1343. Shamanism—An ancient nature religion of largely indigenous peoples that relies on the spiritual positioning and conditioning of the witch doctor, or tribal priest, in relation to spirit world. Through self or spirit induced trances, the

shaman travels between all the worlds, intercepts and guides departed souls to their right destination, and wrestles for the healing and deliverances of tribal members. The shaman exercises enormous spiritual authority over the tribe and enjoys considerable supernatural powers as well. The crux of the shaman's abilities lies in drug addiction. To operate in the invisible realms of the spirit the shaman must do so with the aid of hallucinogenic drugs to open up to the guide and traverse the spirit realm with their assistance.

1344. Shamar—A Hebrew word for the prophet as a watchman. The shamar aspects of the prophet pertain to the officer's role as a gardener tending to the flock over which he or she has care. It also applies to the guardianship, sentinel, and protective function of the office. To shamar a people or work prophetically is to encircle it, build a divine wall or hedge of protection, or to seal the hedge in which the devil has broken with satanic assaults, attacks, and warfare. See Psalm 127:1 and 130:6; Isaiah 21:11–12 and 62:6; Song of Solomon 3:3 and 5:7.

1345. Shamash—Sky god, particularly the sun god of the Middle East.

1346. Shapash—Canaanite sun goddess whose worship includes prostitution.

1347. Shaphat—The Hebrew word for the type of judge-prophet that ruled Israel after the death of Eli. A shaphat served as a magistrate, a ruler, governor, and adjudicate. Samuel and Deborah are presented in Scripture as prophet-judges.

1348. Shaved Head—A) A sign of spiritual shame and humiliation. B) A mark of defection from one's object of worship. C) An act of defiance.

1349. Sheba—Oath.

1350. Sheep—A) Symbolic of the people of God, masses in general. B) Sheep was the term applied to the citizens of ancient villagers. In the New Testament, sheep represent the people of God; in particular, their souls. C) Black sheep are typical witchcraft sacrifices ordinarily rendered to the gods of the dead, that is the gods of the nether world. Since nomadic life prevailed during the assimilation of the biblical era, animals often provided the symbolism for people, their behavior, and creation purpose. When it came to the mute, docile, and submitted to God, sheep served the best purpose. Their natural proclivity toward such behavior best revealed what happened, or should happen, to a redeemed one surrendered to the Lord.

In John 10, the Lord talked about His sheep knowing His voice. From the

formative years of civilization down through the ages, kings were shepherds and, thus, those over which they ruled were consequently labeled sheep.

1351. Shem—Name of Noah's firstborn son, also the son that fathered the Semitic tribes of which Israel is one.

1352. Shemaiah—A prophet commissioned by God to call off a war that was planned by Rehoboam in an attempt to reunite the divided kingdoms of Israel for his own purposes. Since Jehovah had ordained the division, He upheld His decision by commanding the assembling soldiers to return to their homes and not pursue their fight. Shemaiah was the prophet dispatched for the job. His name means "God has heard."

1353. Sheol—Hebrew word for hell. See meanings of Hell and Hades.

1354. Shepherd—Another word for pastor. The word means "herder of sheep." See Sheep. Shepherd is used in the New Testament for a leader of sheep fewer than twenty times. The word pastor is used for a tender of the sheep in the New Testament. Seven of the times shepherd is applied in the New Testament refer to Jesus as the Great Shepherd. See Pastor.

1355. Sheriff—Relevant to the prophetic because one of its ministers' many meanings is that of a sheriff with the following connotations included: a) share officer; b) custodian of prisoners, enforcer of sentences rendered on wrongdoing; c) partner in the custodial care of prisoners, execution of judicial decrees; d) a spiritual sheriff is one of the roles of the prophet, especially the prophet of the local church.

1356. Sheshach—Goddess of Shach or the goddess Shach.

1357. Seshak—Princely.

1358. Shield—Cover.

1359. Shinar—A) The biblical name for ancient Babylonia first introduced in Genesis 10:10. B) Also recognized as ancient Sumeria. C) It is the land of Nebuchadnezzar and is last mentioned in Zechariah 5:11.

1360. Shoe—Object signifying the character and nature of one's service and its conduct. The nature and design of the shoe seen in a prophetic vision or a dream is important. The style often indicates the type of work or service being revealed. A business shoe would simulate a business venture. A sandal would reflect either a casual, humble, or foreign work. The color, too, is important and

should be noted for interpretive purposes. Joshua 5:15; Isaiah 20:2; Psalm 60:8 and 108:9; John 1:27.

1361. Shomer—A) Keeper. The watchman prophet. B) A variant of the word shamar. See Shamar.

1362. Shoulders—Symbolizes burden-bearers. The objects upon which yokes are placed.

1363. Shua—Wealth.

1364. Sia—Assembly.

1365. Sicily—The name of this country's god of volcanoes.

1366. Siege—A) A military strategy to suffocate and conquer an enemy, usually a weaker territory. B) Siege strategy was used to overthrow another's domain. C) Spiritually, against the New Creation church, the tactic may be employed through situations and circumstances that cause critical situations where need and provisions are far apart and often purposely delayed.

Examples include, the strangulation of money and access to it, loss of relationships in times of distress, suffocation of resources in times of crisis, and any other tactic that results in one feeling closed off or locked in. Biblically, the word means to hem in for the purposes of causing distress. It also refers to a fortress built for protection and as a defense. Deuteronomy 20:19; Ezekiel 4:7; Nahum 3:14.

1367. Siege Mound—The man-made wall constructed as a war tactic to surround its object with a barricade that prevents the entrance or exit of anything, especially supplies. The method was often used in the past to starve the citizens of a town or village into surrendering to the stronger power. 2 Samuel 20:15; Ezekiel 17:17; Daniel 11:15.

1368. Sign—An event or wonder given by the Lord that hints at a deeper more significant meaning. Signs serve God's confirmational purpose. Acts 16:26, and at least 75 other times is the word mentioned. Read meanings of Semeion.

1369. Signs and Wonders—The combination of miracle demonstrations God uses to exhibit His power over the nations and their gods. God also performs signs and wonders in the process of delivering His people. Jointly, signs and wonders are God's power displays that serve to confirm that His hand is with His

messengers (servants).

By the time the Lord Jesus came to earth, the people of God had become dependent on signs and wonders. He recognized it as a great hindrance to their faith and chided them on their dependency upon signs and wonders to believe. See John 4:48.

Nevertheless, the apostles called upon Jehovah's signs and wonders as a means of divine confirmation. Read Peter's prayer in Acts 4:30. Paul's ministry displayed them continually according to Romans 15:19. So 2 Corinthians 12:12, based on this truth, instituted that signs and wonders be the standard credentials of true messianic apostleship.

Finally, the Lord has decreed that His word, which is never without power, certify itself with accompanying signs and wonders. See Hebrews 2:4. See also on this subject Deuteronomy 6:22; Nehemiah 9:10; Jeremiah 32:20; Matthew 24:24; Acts 14:3, 20; Romans 15:19; 2 Corinthians 12:12; Hebrews 2:4.

1370. Sihon—Rooting. An ancient Amorite city-state the Israelites conquered. The word means warrior.

1371. Sikkuth—A Babylonian astral deity worshipped by Israel and identified with Saturn. Amos 5:26.

1372. Silas—The prophet who accompanied the apostle Paul on his journeys after his separation from Barnabas. Silas first started out with Barnabas. See Acts 15:22. He later joined up with the New Testament prophet Judas in Acts 15:27. Lastly, he partnered with the apostle Paul in what appears as a traditional New Testament outreach, as a prophet in companionship with an apostle.

1373. Silvanus—Greek god of drunkenness, especially drunken sages. In the New Testament, a faithful young brother by the name of Silvanus attended to both Paul and Peter's ministries. 2 Corinthians 1:19; 1 Peter 5:12.

1374. Silver—A) Symbolic of wisdom. Silver not only represents the soul (see Ecclesiastes 12:6) but it also indicates a spiritual sphere. B) Wisdom, prosperity, and opportunity for fortune. C) Israel's new leaders were to each offer seven silver platters upon inauguration to their offices.

1375. Similitude—A biblical term for an intangible object or thing representing something else to naturally convey a spiritual message or idea to be received by human understanding. Hosea 12:10 (nkjv).

1376. Sin—A Bible term applied by God to acts of rebellion, iniquity, and unrighteousness performed by the devil and subsequently the people of the earth. It is summarily a word that describes beliefs, conduct, behavior, and attitudes contrary to His original design, plans for man, and purposes for humanity. Unrighteousness, as qualified by God, is that which is contrary to His founding purposes for His original creation. Apprehending His mind for that design is the key to comprehending its moral and, so, mortal consequences. The Creator's intent for His creatures alone determines what is an acceptable or unacceptable standard for human living. Human reasoning after the fact cannot explain the basis for God's standard of living. They have no spiritual or eternal insight with which to do so. Their only active contribution to the standard is to accept or reject it and thereby incur the consequences of their decision.

Behavior and conduct inconsistent with the Almighty's designs, intents, and purposes constitutes sin because people cannot be useful to Him in any way, nor can they be received by Him in His eternal way of life. Sin makes the creature incompatible with its Creator and therefore unable to arrive at or abide in His presence.

1377. Sin, the god—The name of the ancient Sumerian-Semitic moon god. The word refers to the "Lord of the months" because he was worshipped during the full moon. The silver moon was worshipped as this god.

Sin's worship eventually became diverted to, or inclusive of, the Greek hunter-goddess Artemis, Italy's counterpart of Diana the moon goddess. Selene, Diana, Artemis, and Hecate all were venerated with these rites which primarily centered on worship of the dead, because the god Sin required a cult ritual of, for, and to the dead. His symbol, the right-tipped crescent moon, was shared by Hecate who was also venerated by worshippers of Ishtar. Each phase of the moon, manifested by its shape, referred to one of his goddesses, and celebrations were held to revere her. Hecate was the right-tipped, crescent moon. Ishtar eventually was melded in this worship.

Over time, Sin's star came to represent Turkey and Islam. The upturned crescent signified bull and cow worship, because of its similarity to their horns, which were invariably orgiastic. Sin's wilderness is where the Israelites were led by God through Moses immediately after their exodus from Egypt. Exodus 16:1 and 17:1; Numbers 33:11.

1378. Sisera—Ready for war. Commander of King Jabin's army. Canaan's military commander.

1379. Six—The number of flesh and humanity. Genesis 1:27–31; Revelation 13:18.

1380. Six, Six, Six (666)—The number in the book of Revelation for the unholy triad of Satan's dominion: the Dragon, the Beast, and the False Prophet (Revelation 16:13). Revelation 13:18 says expressly that it is the number of the beast, which corresponds with or translates to the number of a man. The image of this beast is a hybrid dragon and lamb; that is, a serpent or snake in a lamb's body, or more precisely with the horns of a lamb, to emulate the harmless undefiled Lamb of God that Christ represents. This beast is an offspring of the first beast to arise from the sea of people on the earth, who was wounded and healed. (Revelation 13:1–18) The two form a team where signs and wonders profusely pervade the planet, enamoring its inhabitants with them. The second beast leads a campaign to celebrate the first beast with an immortalized image. Idolatry at this point is now permanently engrained in the mind-set of the culture. The dragon-speaking lamb empowers the image to further intensify their false and fatal worship, and fortify the idolatrous mind-set of the entire world culture.

Having become a consolidated world power, the imaged beast brands his disciples with his signature by a blend of blackmail and bribery. If they want to eat, sleep, live, and so forth they must wear his name on them. The mark is more than a simple stamp; it is embedded in the texture of the person's skin and is apparently visible and invisible at once. The image is imprinted numerically but calculating it translates to the beast's name.

The term used for the process of imprinting makes it the equivalent of an automated etching system. The words used for these beasts show them to be a mingling of mammal and reptile; that is, with the brutality and savagery of a land mammal and the poisonous venom of a snake or sea creature. That they come up out of water not only speaks to their arising from the sea of people covering the face of the earth, but also that they arise from the fluid rather than solid elements of both creation, humanity, and society. See Beast, Mark of the.

1381. Sixth Sense—A contemporary term to express the soul's sense. Psychics and occultists draw from their sixth sense to touch and interact with the invisible worlds of God's creation. Six is the number of a man, and the beast of the end of the age. Therefore, the number represents the rule of the flesh witnessed in human and secular dominance. See Seventh Sense.

1382. Skill—Competence, proficiency, and expertise in one's field of

endeavor.

1383. Slipper—A) A soft shoe that when seen prophetically indicates a smooth, easier path to travel. B) It means unencumbered labor and ease of motion, painless travel, and when worn, a season of rest.

1384. Smoke—A) An ascension symbol for prayers or the purification of the soul of a worshipper. B) Indicates the presence of a divine spirit. C) It also indicates the offering of a sincere sacrifice. D) A shroud for a deity and a means of spiritual communion with the celestial creatures. Psalm 144:5.

1385. Snake—A) Symbolic of a mystical spirit. B) Snakes in dreams and visions indicate the presence of darkness and demonism as demons favor their images as representations of themselves and their cult activities. C) The impartation of demonic powers and authority. See Genesis 49:17 (nas). See Serpent.

1386. Snake Venom—Symbolic of sorcery, its magic potions and libations. These are all thought to give entrance into the deep mysteries of the world, in particular the world of Satan. Venom is frequently imbibed as the elixir of mysticism to defy death and to court the higher powers of demonism. Its intoxication permits, for the sorcerer, the seductions of the occult such as powers over death and ingestion of spiritual life and immediate capacity for spiritual revelation. Snake venom is also figurative of bitterness, envy, malice, and doom.

1387. Sober/Sobriety—To be in control of one’s mind, passions, opinions, and appetites. To be of a sound mind. To be temperate. Self-control, moderation, and discretion are what is meant, particularly as these curtail extremism by curbing (setting limits and boundaries) one’s passions.

1388. Sod—A Hebrew word taken from Amos 3:7 in relation to the Lord’s revelation of His secrets to His prophets, this term defines a closed chamber session where a superior consults with and advises subordinates on high governmental and official matters. Sod is relevant to the prophetic because it explains how prophets the world over, arrive at the same word of the Lord on major issues. Used in Zechariah 3 in a way that definitely involves the prophet, the word speaks to the inner, closed chamber meetings that prophets’ spirits have with the Lord to receive His word. These meetings are often attended spiritually and seen as dream visions with an indelible reality lingering behind them. Such meetings explain why and how prophets separated by continents and language can still deliver the same word to their masses with striking accuracy, timeliness,

and relevance. It also explains further how prophets tend to know each to be prophets when they have never met. Their attendance at God's meetings, usually conducted when He plans a major shift in the earth, enabled them to meet and learn about each other in the spirit. Sod encounters with God exceed dreaming or being brought into a vision by Him. In this context the communication transmitted is sent to where the prophetic dreamer is. It is different with the sod dreamer who is brought to the very presence of God and included in the meeting to receive what the Lord wants to say and disseminate firsthand. So the prophet returns to earth with the word of the Lord clearly burned in his or her understanding. The meeting exposed the prophet to the Lord, His court and audience, and His activities as an eyewitness is strengthened for the assignment.

Under these circumstances, God seeks to convey to the prophet that what he or she is witnessing is pivotal to the next plan and will be greatly resisted by the forces of darkness. That resistance, God assures, is only a smoke screen because the order has gone down to earth to notify the forces and agents of darkness their assignment on the matter at hand is up. That is what happened when Jesus began His ministry by announcing that the kingdom of heaven was at hand. In the Zechariah 4 account, the prophet was part of a celestial meeting where the Angel of the Lord, the Lord Himself, and Satan were in attendance. The spirit of Zerubbabel was brought in to cleanse and inaugurate him to leadership. The devil stood at his right hand to oppose him, the account says, but the Lord rebuked the devil and so things progressed as God planned. Although the actual coronation took place later, it was completed, resolved, and sealed from eternity as witnessed by Zechariah the prophet who was to execute the matter on Jehovah's behalf. Zechariah 4:5–6, 8–10.

1389. Sodom—Consuming, burning. One of the two cities the Lord destroyed for its homosexuality and the accompanying lewdness and perversion that identified it.

1390. Sodomite—A) A male prostitute who uses sexual immorality as part of his worship of and service to his deity. B) A bisexual or homosexual male. Deuteronomy 23:17; 1 Kings 14:24, 15:12, and 22:46; 2 Kings 23:7.

1391. Sofa—An article of socialization, conversation, meeting, and reclining. In ancient times sofas were also where people reclined to have their meals. They were low-lying articles of furniture that served as entertainment chairs and for meetings. Also couch.

1392. Soil—See Sand and Dirt.

1393. Solar/Lunar Gods and Goddesses—Terms that dominate mythological lore, they refer to the celestial deities that proliferated the ancient world and reappear throughout history as the gods and goddesses of subsequent religions. Solar refers to sun gods worshipped most prominently by Egyptians and Egypt based religions. These would be the deities of the day because that is when the sun is seen. Lunar refers to deities of the night and they are connected with the moon. Most sun deities are male and the females comprise the pantheon of moon goddesses with some exceptions. See Sumer and Islam.

1394. Solar/Sun Deities—Gods that supposedly rule or ruled with the sun or its power. They are usually male deities. Egypt is a major civilization that constructed its life and lifestyles around the sun and its deities, for example, Horus, and Re/Ra among many, many others.

1395. Soma—A) Fermented juice used as an intoxicant to induce spiritual experiences and encounters with immaterial beings by a presumably prophetic speaker. Often ingested by worshippers of Dionysus, Bacchus. Beer was their favorite drink along with wine and mead. Their drinking ceremonies symbolized ecstatic unions observed as rituals enjoyed with the god himself. It is the name of the hallucinogen used by worshippers of Wotan who believed their intoxicated states enabled them to be consumed by the god for war and brutality. Soma was the name of the god who supposedly brought the plant to earth and taught his progeny how to produce the drug to be used in savage orgiastic worship.

Intoxicants also symbolized blood, and imbibing them meant to absorb the life of the deity so worshipped. Many times blood, animal or human, was mixed with the intoxicant to assure such a state of existence was attained. B) Greek word for the body (meat) used in the New Testament. Matthew 5:29.

1396. Son—A seed, a male offspring, an heir, a successor.

1397. Song—A musical, melodious delivery of messages and communications that affects the soul and spirit of the hearer. They are affective to the point of provoking prompt responses and reactions to their melody or carefully calculated lyrics. Songs pierce and eliminate normal human barriers to the singer’s message that would otherwise hinder its intents and effects. Many times music achieves its effects by motivating a relaxation of the intelligence in favor of elevating and emotionalizing the sense.

1398. Soothsayer—A) Truth sayer, as the word sooth means truth. The idea was that special individuals were gifted in exploring the supernatural by various

means to uncover truth, as revealed by the gods or indicated by the forces of nature. Generally, divinatory activities were engaged in to cajole the gods or divine beings into releasing their otherwise hidden information. B) Soothsayers were highly popular in ancient Philistine and were thought of as cloud raisers or storm gatherers. As a form of divination, telling the future and fortunes by means of unclean spirits, they are the equivalent of false prophets. Sooth means truth and say is self-explanatory. Therefore, the soothsayer seeks to divine truth by way of the clouds and the weather. Their goal is to convince petitioners of what the spirits or the gods say by what they have interpreted from the way clouds moved or how storms formed. They relied on the mystical writings of pagan priests who served the false deities they represented, which is sufficient reason for the Almighty to condemn their works as demonic and spiritually subversive. See Joshua 13:22.

The girl with the spirit of divination makes our point about the soothsayers endeavor to pronounce truth that diverts from the true and living God. Acts 16:16 records the girl attempting to usurp Paul's ministry of the Great Commission by declaring that her followers should listen to the apostles and prophets because she knows for sure that they are teaching the way of God. Naturally, the divining damsel got her information from a familiar spirit and was engaged in trying to block the mass redemption that was taking place as a result of the gospel. So to seduce her followers into thinking they were all on the same side, the girl kept adding to and interjecting her form of spiritual truth into Christ's ministers message. The Philistines were notorious for their elaborate soothsaying institution.

1399. Soothsaying—A form of divination that does not necessarily derive its information from the entrails and organs of slaughtered animals or augury. Historically, the Philistines were notorious soothsayers. Acts 16:16.

1400. Soothsaying Compared to Prophecy—Soothsaying requires a medium in league with a familiar spirit. In ancient times, as indicated in the Hebrew language, these were call obu or, in Babylonian, ubi. The spirit operating in the soothsayer brings up the dead to answer questions about life and the living. By virtue of its authority over the deceased persons, in the Old Testament, the familiar spirit compelled the dead to rise in response to the medium's sorcery and answer the questions put to it. The prophet Isaiah mocked this practice by asking God's people why they sought the living among the dead (Isaiah 8:19). Prophecy distinguishes itself in that it seeks the living God for answers to the living. Prophets accept what Scripture teaches in the book of Hebrews, that it is

accounted to humans to die once and then enter into the judgment of God on their departed lives. The dead cannot prophesy because their information comes from eternity's after-the-fact release of God's inscribed events.

1401. Sophim—Another name for a prophet-judge.

1402. Sorcerer—A) A word that comes from the word sort, as in to sort lots and fortunes. B) One who practices sorcery. C) A wizard, magician, conjurer, diviner, enchanter. D) One who casts or tells the lots of others' lives by professed covenantal powers with evil spirits. Acts 8 records the career and post conversion antics of Simon the sorcerer. He was converted by the miracle ministry of Philip the evangelist (Acts 8:13), but when he saw the apostle's power to impart the Holy Ghost he wanted to buy the gift and add it to his portfolio of supernatural powers and abilities.

When Peter was approached by Simon to buy their gift of impartation with money, he answered the sorcerer according to his vocation. Peter declared to this sorcerer that he had no part nor lot in their apostolic matter. His use of the phrase "neither part nor lot in this matter" (verse 21) is significant since the apostle wisely spoke to one who sorted fates and fortunes by lot and greedily sought to transfer to his calling in God. Peter let Simon know that his partnership and lot sorting were useless in the work of the living God. Impressively, Peter attacked Simon's offer at its root and isolated the man's true motives. Simon intends to prosper from his pagan past using his familiar spirits to impart a counterfeit of the gift of God.

1403. Sorcery—A) To sort out by lot the fates and destinies of others through commanding the powers of evil spirits. B) Magic, necromancy, witchcraft, enchantment. C) Using supra-human powers over others and objects with the aid of unclean spirits. D) Practicing witchcraft, spell-casting, magic, or conjuring. E) The practice of manipulating creation, humans, or events to provoke manifestations of what is desired by the occultist. Aside from the righteousness of the Creator, sorcerers use potions and intoxication to cause to appear by any number of means, real and illusionary, the objects of their desire. F) Witchcraft or magic in the New Testament identified as pharmakeia for its frequent application of potions and libations to its incantations and spells. Galatians 5:20.

1404. Sosthenes—A) Savior, safe strength. B) Chief of the synagogue in Corinth.

1405. Soul—The immaterial part of a person where the emotions, intellect,

and desires are contained and emitted to the body. The soul is fed by two means: externally, that is the body and its outside stimuli, and internally, from the spirit. The order of the flow of human information and nourishment is as follows: the spirit nourishes the soul, the soul nourishes the heart likewise, and the heart nourishes the mind. The heart is the first place of deposit and from there it discharges to the mind. After heart issues reach the mind they are processed according to human intelligence, desire, and educational disposition, and then translated to signals, impulses, and appetites sent to the body. Genesis 2:7 and 35:18; Psalm 22:29 and 16:10; Acts 2:31; 1 Corinthians 15:45.

1406. Soul Migration—Akin to the idea of reincarnation, this term refers to a change of a soul's residence from one body or creature to another. It is based on the belief that the human soul, upon death, passes from one body to another presumably at will. When it does not change to migrate to another human body, or enter an animal, it is believed that the soul rests in an inanimate object until a suitable residence presents itself. Some religions call this a type of being reborn. Compare with new birth.

Some peoples contend that certain animals house and provide ready receptacles for departed ancestors. Departed relatives are thought to wait in them until a new human body is ready for their incarnation. Whether they cohabitate with the rightful owner of the body or overpower it to its suppression is a matter for discussion. Other beliefs, such as Hinduism, feel an individual's soul earns a new existence upon death based upon their conduct before dying. Yoga is held to enlighten the soul and prepare it for a favorable migration upon death. The ancient Druids taught this concept, supposing that a departed soul leaving one body quickly enters another without appreciable interruption. Again, the question arises as to what happens to the soul that is currently inhabiting the body as its rightful, natural born, owner. The extent of ancient Egypt's soul transmigration belief is that a departed soul leaves its earthly abode only to unite with a god—a sort of elevation to deity or promotion to angel motif. There was an infrequent belief that a soul could change into something else.

1407. South—A) Right of the east. The right side of something on the rise and in the fullest of strength. B) The south can also be synonymous with noontime. C) South winds are considered the chambers of the rain and the whirlwind.

1408. Sovereignty—Almighty God's supreme rights and actions as Creator in human affairs. Daniel 4:17; Romans 9:11, 17.

1409. Speaking in Other Tongues—In contrast to praying in other tongues,

which is only outright mentioned twice in the New Testament, this act stresses spiritual commands, decrees, and rebukes more than petitions. It is a New Covenant dispensation that empowers the church of the Lord Jesus Christ to meet, interact, and deal with the spiritual forces of creation on their level and on their terms.

First Corinthians 12:28–29 says that this ministration is an official appointment in the New Testament church, and that some of its members are bestowed as a full-time ministry occupation. As with the worker of miracles (see Dunamite), this official appointment refers to the servant of God whose workplace is primarily the supernatural and whose resource is predominately speaking in other tongues. It is where and how they uphold the edicts of Almighty God and execute the commands of Christ up to and including dispatching His supernatural forces and agencies. Speaking in other tongues delegates Christ's tasks to them using spiritual language.

The same reference says that there are diversities of tongues to allow for varied, novel, and innovative ways of implementing the supernatural in the natural world. Use of the word diversity further adds the dimension of being able to turn things around in the spirit realm to cause changes and shifts to occur in the earth. For the Lord, this official function is needed to effect His will on the planet.

The typical agent of this ministration is either a night owl, who is called to service at the wee hours of the morning by the Spirit of the Lord, or an early riser who is on duty before the crack of dawn. In any case, it is a night job, because the most prolific spiritual activity takes place at night when people God wants to move on are asleep and the planning board of the demonic is most active. They too take advantage of the sleep hours of their victims to deposit their will in people's hearts and minds while they are most vulnerable. That is when their defenses are down.

That the glossa (Greek for "tongues") of the spirit realm are representative of every tongue ever spoken on the earth and in heaven is seen in the Greek word for diversities as used in 1 Corinthians 12:28. It is the word genos, a word that pertains to kin and defines the verbal diversity God had in mind as relating to nations, countries, offspring, kinds of stock, and generations. It contains the aggregate of the entire communications of Creator God's worlds. That means those who are called to this office are recognized by their wide variety of languages when praying in the spirit.

In addition, they love to pray and when involved in prayer, tend to escalate to the realm of the spirit swiftly and linger there longer than most in the prayer group. Besides, these persons are most likely to be the intercessory prayer warriors of the ministry or church to which they belong. They are those who possess spiritual power and force enough to carry thousands on their tongues. Therefore, their tongues serve more than a spiritual access function. They also unify the Lord's resources and effectively call to arms, and call to task, the spiritual agents of creation.

As you can see, speaking in other tongues goes way beyond entering the realm of the spirit and petitioning the Lord for favor or actions. It is well accepted that prayer is exclusively made to God. On the other hand, speaking in tongues is not limited to God but extends to administrating His spiritual details on earth from a genuine position of strength; that position being over and above the agents of darkness to truly exercise the powers and authority of the New Creation. See Praying in the Holy Ghost and Praying in Other Tongues.

The function just described exceeds even the speaking in tongues mysteries to God that the apostle Paul made reference to in 1 Corinthians 14:4. There he was talking about something akin to "building yourself up on your most holy faith" mentioned by Jude 1:20. The official function of the ordination of other tongues that complements the New Testament church appointments is in 1 Corinthians 12:28–29.

1410. Spells—Relative to the occult, the word pertains to using enchantments, incantations, and sorcery or magic to bind, manipulate, help, or harm another. Imprecations and incantations are often used as well.

1411. Spell Casting—A) Resorting to magical arts, divination, or sorcery to inflict a spell. B) Employing the forces of evil to achieve demonic results in the natural world.

1412. Sphere—A) An arena or region of influence or activity that is more figurative (spiritual) than literal. B) A word for the immaterial territories of influence and control embedded in creation. See Stratos. C) An orb or the circumference of a territory over which a powerful ruler has authority. The word is used in 2 Corinthians 10:13, 15–16 in relation to the work of the apostles as the province (as one concordance put it) or boundaries, or limits of activities the officer engages in. The King James Version calls it a measure of rule.

1413. Spirit—A) An immaterial being. B) A member of the invisible worlds

of God’s creation. Genesis 1:2; Psalm 143:10; Zechariah 7:12; Mark 1:10; Hebrews 1:7.

1414. Spiritist, Spiritualism, Spiritism—A) A medium of a familiar spirit. B) One who invites and allows themselves to be conduits of demonic spirits for the purposes of allowing their manifestation in our world. Deuteronomy 18:9–14 shares God’s views on their practice. The Fox sisters who created a series of true and false machinations to entice people to visit them to hear from and commune with the dead introduced the art to modern culture in 1848. See Necromancy. They resorted to telepathy, clairvoyance, trance talk, and ghosting. Their practices included levitation, poltergeist, and ectoplasm. (Ectoplasm is a substance held to produce spirit materialization. Ecto means out, outside, external, and plasm means formative or formed material as of the cell or tissue. The outer material of a cell.)

1415. Spirit Guide—An idea popularized by New Agers, the spirit is the familiar spirit that manifests itself in the life of the seeker of higher knowledge and reconnection to the light (Lucifer) through meditation and a host of other New Age paraphernalia. The guide shows up as requested and begins to seduce the seeker with supposed deep knowledge and revelation that the rest of the world is denied. The spirit may be an ancestral spirit that seduced the founder of a mystery cult or secret society, or an ancient devil seeking a conduit through which to revive an ancient religion. They come presenting themselves as agents of genius and deceive the person into communing and serving them. Such spirit guides give their names, which are more often than not throwback to ancient Middle and Near Eastern religions. Using channeling as their methods of manifestation, these spirits often dictate lost or buried occult works from deceased witches, magicians, and such to revive their works for present generations. The spirit guide is who and what the Bible means when it refers to familiar spirits. See Familiar Spirits and Guides.

1416. Spirit of Prophecy—A) A term the Bible uses to describe the creation of an atmosphere conducive to prophesying and operating the manifest word of the Lord. The spirit of prophecy includes the atmosphere that provokes or evokes the spiritual and supernatural. This is irrespective of the official prophet. B) The act of bringing forth the word of the Lord in primarily predictive more than revelatory contexts. C) Christ is the literal Spirit of Prophecy. Revelation 19:10; 1 Corinthians 12:10 and 13:2; Romans 12:6.

1417. Spiritual—That which pertains to the immaterial and invisible spheres

of God’s creation. Hosea 9:7; 1 Corinthians 2:15 and 15:44–46.

1418. Spiritual Activity—The business and movement of the invisible and immaterial worlds of God’s creation, or that portion assigned to the prophetic vessels of the world. The church in general is to constantly engage in spiritual activity. That means they are to routinely handle the Lord’s earthly affairs with their spiritual and supernatural abilities, gifts, and callings. Apostles, prophets, intercessors, psalmists, and miracle workers are kingdom people who regularly engage in spiritual activity. Genesis 28:12; John 1:51; Hebrews 1:14.

1419. Spiritual Assault—A term that defines the negative verbal barrage that believers levy at one another, personally or not, that releases the unclean forces instigating the spiritual attack that was released against them in the first place. Ministers are often victims of this tactic, especially prophets. This is because they are obliged by God to constantly say things in His name that people frequently resent and retaliate against. The same attack was used against our Savior, and it ultimately sent Him to the Cross. Matthew 27:40; John 19:7; Acts 25:16; 2 Samuel 19:27.

1420. Spiritual Assignment—Tasks, duties, and responsibilities given by God to prophets and prophetic types. Ministers, like the priests of old, were also functionaries of assigned duties. 1 Chronicles 23:11.

1421. Spiritual Attire—A term that exposes the spiritual clothing that comprises a prophet’s mantle. In ancient days, prophet’s attire was very important as the outfits with which they clad themselves served to indicate their spiritual nature, revelatory power, and predictive eminence. Itinerant prophets were known to adorn themselves in animal skins to appear hairy. Temple or palace prophets were more ornately adorned. Aside from John the Baptist’s attire, there is the mantle that identified the prophet Samuel when the witch of Endor awakened him from his death sleep to prophesy to Saul one last time. See 1 Samuel 28:13–19. There, Samuel’s mantle identified him as actively prophetic, as he was on earth. So much was his ministry alive and kicking that he was able to tell Saul what would befall him the next day. The departed prophet was as faithful after death and cognizant of world events as he was in life. His messengers, and their mantles, say much to the spirits. The nature, type, and affects of their spiritual attire speaks volumes to the invisible creatures the Lord assigned to see to the performance of their words and the fulfillment of their ministries and to those who oppose it. See Afterlife, Hairy Garments, and Mantle.

1422. Spiritual Authority—The root of all authority exercised in the natural world. It is based upon the protocratic laws of God's creation where the angel and other spiritual beings govern. 2 Corinthians 10:8.

1423. Spiritual Backlash—The name for the retaliation and repercussions of darkness against a Christian's triumph, harvest, and/or encounter with, or from, the supernatural world. The backlash shows up as mishaps, accidents, losses, or trials and tribulations springing up immediately following the believer's victory. These are caused by the subdued or exorcised spirits historically tormenting that life. Spiritual backlash often occurs after great highly-charged spiritual meetings, especially after prophetic conferences and potent releases of spiritual answers, provisions, or breakthroughs.

One can be a victim of spiritual backlash even if he or she is not a minister or acting directly on God's behalf. A blessing from the Lord alone can trigger them. Moreover, any Christian endeavoring to live godly in this world, according to the apostle Paul, will suffer persecution. See 2 Timothy 3:12. Beyond this is the simple act of ministering the word of the Lord to a friend or kinsmen in the faith that offends his or her beliefs or theology. In a case like this, intended or not, many immature Christians can bristle and revenge what they believe to be a spiritual or religious affront. The assault can take the form of slander, backbiting, gossiping, or criticism. Frequently, it is merely a matter of recounting the story of the offense erroneously to the perceived victim's favor and to the detriment of the reputation of the other saint. 1 Peter 3:15–18.

1424. Spiritual Bankruptcy—This phrase, significant to prophetic understanding, explains the barrenness, delayed, or unanswered prayer, and constant lack experienced by a person. Often when a person gets born again, they enter the kingdom of God with little or no spiritual economy to their account. During the early years, usually the third year (Luke 13:7–9; Deuteronomy 14:28 and 26:12), they build up fruit and value in the spirit realm if they are obedient to the principles of God. The economy comes from service, sacrifice, and tithing, giving, and suffering. These all combine to create a sphere of economic sustenance and ultimately substance in a person's life. When withdrawals are made or other spiritual drains are placed upon these kingdom reserves from disobedience, wavering faith, unrighteousness, and sin, the economy starts to shrink. If unattended these dry up and eventually create a spiritual bankruptcy. When the Savior spoke about the poor in spirit, this was what He is talking about.

This principle is expressed Revelation 3:17–18: “Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked: I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eye salve, that thou mayest see.”

1425. Spiritual Barrage—A term that explains the inexplicable spiritual attacks experienced by believers where the words, prayers, and false accusations of spiritual siblings injure or presumably injure their victims. Spiritual barrages may be felt by a sudden overwhelming sense of demonic invasion and intrusion. The Holy Spirit’s manifestation of discerning of spirits can expose their presence and antagonistic operations. What makes the attack so effective is that its power is intensified by the New Creation spirit and the license of the Holy Spirit in the mouth of the attacker whose words authorize the inrush of demonic activity in another’s sphere of life. This is why the Lord Jesus stressed forgiveness, restraint from false witness and accusation, and anger that does not sin. Much of the spiritual warfare that saints are involved in comes from this satanically inspired means. Ephesians 6:12–19; 2 Corinthians 12:7.

1426. Spiritual Binding and Loosing—Presented in Scripture in Matthew 16:19, the phrase identifies the power of the New Creation Christian to bind the works of demonic spirits and release the provisions of Christ and God. The concept, like all spiritual practices and protocols, goes back to ancient religions where clashes and struggles between the gods people served resulted in the spiritual enslavement of their conquest’s worshippers, viewed as offspring of the deity. The parenting deity, along with many other abilities, powers, and authority, bestowed upon each new offspring the power and authority to bind any agent of a warring or alien god and his or her demonic army. They could bind any spiritual swarm and infiltrating force. Jesus, during His earthly ministry, showed His mastery over every demonic power regardless of its name or spiritual origin by casting them out and commanding them to obey Him. This He did to let the spirits and people of His day (and ours) know that His authority was undisputed and when He and His disciples exercised spiritual authority, it was real and uncontested. The knowledge was so commonplace in His generation’s polytheistic society that for Him to tell His followers that they had binding and loosing authority needed no further explanation. Review Luke 10:1–24. See Casting Out Devils.

1427. Spiritual Covering—A term that describes the supernatural

guardianship, protection, and defense of the prophet against spirit beings seeking to assault those who have been assigned to his or her mantle. Spiritual covering can also be provided by parents, as orphans are vulnerable with the absence of them. The husband over his family is another example. Being connected with a church is still another means of spiritual covering. 1 Corinthians 11:15; 1 Peter 5:2.

1428. Spiritual Dream—A sleep dream that unfolds the activities of the invisible realm using as its communications the normal language of the dreamer in the sleep. The spiritual dream employs the symbolism of creation applied by Creator God to His world. Prophecies and prophetic visions are obtained this way. Spiritual dreams often need interpretation for the dreamer to understand, act on, and correctly apply their truth in daily affairs. Spiritual dreams may be had by anyone. One does not need to be a prophet or prophetic to receive one as they are the communiqués of the invisible world to those of earth. Jude 8 talks of the negative sort of spiritual dream where impious behavior and lewd conduct may be the objective. Nonetheless, the meaning of the word for dream there implies the images were divinely (spiritually) inspired. However, according to Acts 2:17, there are Holy Spirit inspired dreams that serve God's high purposes. Spiritual dreams may also be brought on by God's dream angels. Nebuchadnezzar's dream in Daniel is an example of this. See also Judges 7:13; Numbers 12:6. Seers and potent intercessors are likely to have frequent and extensive spiritual dreams particularly after they have engaged in intense intercession. This is because the effect of their spiritual visitation in the high places succeeded in opening them up to the world of the spirit and the things of the spirit world to them.

The spiritual dream may also emerge as a prophetic dream, though not necessarily as seen with Balaam's dreams where the Lord responded to his inquiry on behalf of Balak who engaged him to attack Israel. Balaam's first dream concerning the matter was spiritual, since it created a meeting where the Lord talked to the prophet as a Superior to an employee. See Numbers 22:8–13. Another example is the dreams Pilate's wife had concerning her husband's role in the trial and crucifixion of Jesus Christ. Matthew 27:19 says that she suffered many things in a dream that day (a spiritual dream) because of the intense spiritual activity surrounding the Lord's crucifixion. While she did not get a prophecy, she got a warning. Still yet another Bible illustration is Matthew 1:19–25.

In the spiritual dream the Lord releases something embedded in the dreamer's

spirit that strong intercession incubated and propelled into the soul realm of the dreamer. In this instance, the dream responds to intercessory inquiry. These are revelatory in that they answer concerns the dreamer may have over a proposed action, or they allay the dreamer's fear over something the Lord wants done. What makes this type of dream more spiritual than prophetic is the impetus for the dream. It is not necessarily a predictive force that triggers it but rather the initiative of God in response to the dreamer's emotional concerns over the revealed or suspected will of the Lord. Though spiritually motivated, it is nonetheless not a beforehand declaration, but a simple exposure of the dreamer to the Lord's invisible worlds and agents. Spiritual dreams may also be instigated at a critical time in the dreamer's destiny path. The natural dream has none of these influences involved and appear only as a result of something going on in the dreamer's waking life, inner desires, suppressed will, or emotional existence. Ecclesiastes 5:3, 7 says these are the products of a busy life and overactive imagination. Furthermore, the human spirit can engender a dream, but it is routinely expressed in terms of worship, spiritual activity, or questions concerning them, or work out the dreamer's curiosity over spiritual and supernatural matters. Generally, they are rarely self motivated, addressed, or inspired, but triggered by something the dreamer's spiritual posture intends. Genesis 28:12.

1429. Spiritual Equipment—The invisible and immaterial complement of tools, arsenal, and uniform of the prophet's supernatural ministry. Prophets are not the only ones to have spiritual equipment. 2 Corinthians 6:7.

1430. Spiritual Gap—The spiritual condition of the broken hedge in a human life, along with all its causative consequences and calamities. See Broken Hedge.

1431. Spiritual Garment—Biblically, this term refers to the spiritual condition or status a person emits to the invisible creatures of God's creation. In the Christian it identifies the covering of his or her salvation, his or her status of righteousness, or the lack thereof in the spirit realm. The color and design of the garment are important to note in dreams or visions to understand the message being sent by the invisible agent sponsoring it. Attitude as well as conduct are reflected by the spiritual garment. The Bible talks of, for instance, the garment of praise. See Spiritual Attire.

1432. Spiritual Manipulation—A term to describe the imposition of personal desire and individual wills upon others whose decisions conflict with his own. 1 Kings 21:1–19.

1433. Spiritual Perversion—There are many laws and principles in creation and all of them have a spiritual, otherworldly, root. Spiritual perversion speaks to the operation of a creation power or agency by a fallen spirit or human employment of demonic spirits to facilitate their access and manipulation of the invisible creation. The term also speaks to God's spiritual activities being diverted from His holy purposes, methods, and outcomes. Jacob's maneuvering Esau out of his birthright is an example of this in that he perverted the normal spiritually driven law of the right of the firstborn, using it to his own advantage. The brother's action set in motion a host of invisible powers and agencies that culminated in Jacob's being blessed by their father with the inheritance of the firstborn, which incidentally fulfilled the prophecy given their mother while they were both still in the womb. Another biblical example is Jeroboam's transference of the nation's priesthood from the tribe of Levi and the sons of Aaron to those he chose and, worse yet, his supplanting the priesthood of Yahweh with that of demons. Deuteronomy 32:17; Psalm 106:37; 2 Chronicles 11:15.

1434. Spiritual Slander—A term that best describes the practice of rumor-mongering Christians, believing unsubstantiated tales about their brothers and sisters in the Lord. It also defines their refusal to explore facts to get the truth about what they hear. Spiritual slander is deadly for those involved in the prophetic because the satanic agents assigned to oppose them are empowered by the lies and half-truths in which Christians of slander love to indulge. Furthermore, spiritual slander leads to spiritual assassination, which is deadly for the work of the Lord and the progress of His word. See Spiritual Manipulation. Numbers 14:36.

1435. Spiritual Songs—A) Songs created and sung to reveal the invisible and supernatural praise of God's kingdom. B) Songs of the spirit, that is inspired, created, and voiced by the human spirit. C) Songs inspired by spiritual forces or agents.

Such songs sing to the Lord in response to human affairs or as a result of the human condition. Spiritual songs in the New Testament exhort and encourage us, admonish one another, and make melody in our hearts as an outlet for the overwhelming love and affection the Holy Spirit wells up in us. Read Ephesians 5:19 and Colossians 3:16. The passages show that spiritual songs are different from psalms, odes, and poems put to music. They are usually prophetic and revelatory hymns (praise songs that rehearse God's goodness and power, and that celebrate His blessings in our lives). Spiritual songs may contain all of these features, but the distinguishing factor is that they are the direct products of the

spirit over the human heart and its emotions. They may emerge as mental responses to emotion or affection that comes from the soul. Unlike the spiritual song, the soul song is self-motivated and manifested by what is taking place in the singer's world. Spiritual songs are sung by the redeemed in Jesus Christ, or any worshipper, which is another of their most noticeable marks. Review Isaiah 26:9 and 57:15–16. Refer to Psalm.

1436. Spiritual Understanding—The phrase is found in Colossians 1:9: "For this cause we also, since the day we heard it, do not cease to pray for you, and to desire that ye might be filled with the knowledge of his will in all wisdom and spiritual understanding." A) As used in this passage, spiritual understanding is the ability to put things together from the spirit with the mind. B) The intelligent flowing together of knowledge and understanding to comprehend life and its wisdom. This type of understanding stresses prudence, those thoughtful considerations that precede and guide one's courses of action. The book of Proverbs exhorts us to get wisdom that is the wisdom of God. Spiritual understanding distinguishes itself by quickly apprehending and sizing up events and situations to consider the most prudent courses of action. Proverbs 4:5, 7 urges us to unite wisdom with understanding. What is meant is the wisdom that created the worlds, governs creation, and redeemed humanity. Such is the nature and scope of the spiritual wisdom that fosters spiritual understanding. It is a responsive awareness of the foundations that established the earth and the world (Psalm 24:1) and how these influence its succeeding generations and their activities as a result. Refer to Deuteronomy 4:5–8.

Spiritual understanding springs from God's wisdom and exceeds human and secular wisdom because it includes and exalts the unseen over the seen, the intangible over the tangible, and the eternal over time. In addition, it resorts to or relies on them before engaging in natural or human ventures. God's wisdom integrates God's knowledge on all His worlds and all their creatures while at the same time gives us insight on the modes and motivations of His creation. Spiritual protocol, protocratics, sin and righteousness, holiness, and truth all permeate God's handiwork and so dominate His wisdom and demand our understanding. For all these reasons, the term spiritual understanding is useful to prophetic language. Lastly, spiritual understanding pertains to the cultivation of God's knowledge and wisdom in our natural faculties. Isaiah 26:9; Ephesians 4:23.

1437. Spiritual Versus Supernatural—In a spiritually charged society anything ethereal and otherworldly is craved and prized. Prophets should understand that

the two terms generally used interchangeably do not necessarily mean the same thing. The word spiritual refers to what is outside time and space and yet not quite eternal. The supernatural brings its affects from the realm of the celestial realms to the terrestrial so they impress the earth or the natural world. One is a sphere or place while the other, the supernatural, speaks to the resource or power that comes from the invisible world.

1438. Spiritual Warfare—A term used to describe conflict and intangible infliction and assaults that emanate from, and take place in, the invisible spheres of creation. It is centered on God's invisible creatures battling with the prayers of His saints, members of the church of Jesus Christ, on earth. New Creation believer prayers, opposition, envy, kingdom infighting, and carnal resistance can also inspire spiritual warfare. 2 Corinthians 10:4.

1439. Spontaneous Messenger—A) A spokesperson for God. B) One sent with a divine communication and inspired by the Lord to give it. C) A prophet. 1 Samuel 9:8.

1440. Spouse—A) Spiritual encounters involving spouses signify covenantal relationship, a partnership or co-laboring. B) Can indicate a yearning for companionship, intimacy, or the desire for a better marital union. C) The term spouse is only once found in the Bible, in Song of Solomon.

1441. Springtime—A) Spring is synonymous with daybreak, dawn. B) Signals a change in its beginning or earliest affects. C) Biblically, spring is also recorded as the time when kings go to war. See 2 Samuel 11:1. Thus it is associated prophetically with spiritual warfare under the New Testament dispensation. D) Spring is the time of the Lord's crucifixion, resurrection, and ascension which, being executed on Calvary, is associated with warfare.

Spring is also the time of the Passover celebration, which was also referred to as the time of "spring" over; that is, springing over from one arena of life to another. Springtime is further symbolic of the east, as the rising of the sun signifies daybreak. Thus spring equates to renewal and fresh starts in life.

1442. Staff—A) A rod of leadership, government, shepherding, and correction. B) Emblematic of power and authority passed on to one occupying an office, especially a high priestly one. C) Staffs are also an insignia of punishment as authorized to and by its carrier. Genesis 32:10; Judges 6:21; 1 Samuel 17:40.

1443. Stairs—A) Indicative of upward progress from the earthly to the

heavenly. B) Symbolic of the initiation of that process which is toward spiritual transformation. Genesis 28:13; Amos 9:6.

1444. Star and Crescent—A popular and enduring sacred symbol for fertility religions, primarily those ruled by goddesses. Tied to the waxing and waning of the moon, such religions take their power from the night and enjoy what they believe to be increased power when the moon is at different stages. Religions of this type tend to be very fluid, emotionally charged, and somewhat high-strung, being influenced by watery pulls and tugs of the moon. This is the universal sacred symbol for Islam. See Lunar Goddesses.

1445. Star Clusters—Constellations and generations.

1446. Stargazers—The biblical term for the ancient arts and practices of astrology. Ancient seers were sometimes seen as stargazers. Isaiah 47:13.

1447. Stars—Since time began, the stars and planets have held earth dwellers captive. According to the word of the Lord God, when creating the heavens and the earth, stars and other cosmic luminaries served an important function in the life of humanity. That of marking and announcing the times and seasons of its Creator embedded calendar. The word the Bible uses for star literally means “strew,” identifying the celestial luminaries in the skies. B) Natural objects created in the heavens to mark the seasons and times of the earth. C) Stars were often worshipped as gods and prayed to for aid, intervention, and protection. D) Stars were synonymously dubbed destiny because their timing was seen as coinciding with world events and so igniting destinies. E) Symbolically, stars refer to angels who are rulers of God’s spheres of life. F) The celestial hosts. G) Stars are synonymously applied to the Creator’s spiritual leaders and rulers of creation, being linked to divine government. In some early minds, they were viewed as the interpreters of God’s law, particularly creation laws. See Galatians 3:19; Hebrews 2:2. That our natural creation is governed by specially assigned angels may be seen in Numbers 24:17; Acts 12:23; Judges 2:1–5; Daniel 4:13, 23. H) Stars also refer to generations of humans born from a single source. God likened Abraham’s seed as the stars of the heavens, thus equating the power of his offspring on earth with that of the stars, messengers, in the sky. I) Joseph saw his parents and brothers as part of the heavenly host. The father was the sun, the mother the moon, and the brothers (all eleven of them) as the stars as Jehovah God saw with Abraham years earlier. Genesis 11:4; Job 38:7; Isaiah 13:10 and 14:13; Amos 5:8; 1 Corinthians 15:41; Jude 1:13; Revelation 1:20, 2:1, and 12:1, 4. See Constellations and Star Clusters.

1448. Stationed Prophet—One who seldom, if ever, leaves or moves outside of his or her assigned base, or prophetic ward. Typically a house prophet. Habakkuk 2:1.

1449. Stele—Upright stones that marked boundaries and honored gods. As funerary markers, steles were used to inscribe the famous exploits of kings and were important as a commemoration before the gods they served. Pharaohs often etched their exploits on steles to leave behind records of their reigns.

1450. Steward—A) Ruler of a household, temple, or palace. One who manages its affairs and distributes its goods and services. B) Tutors, instructors, and caregivers on assignment. C) A fiscal agent, treasurer, and superior servant responsible for high duties. One who administrates the resources and affairs of another. A commissioner, house manager, or guardian.

1451. Sting—A) The point or center of an object that injects poison to induce harm, suffering, and even death. B) The method of an enemy's invasion into a body to accomplish these ends. C) Symbolic of an impulse originating from the spiritual world. Revelation 9:10.

1452. Stoic—Porch scholar, from Greek word for porch, portico. A practical based philosophy founded by Zeno in Citium, late second century A.D. Founded upon a moral practice that exalted human pride, self-reliance, and willpower. Stressed fate rather than redemption.

1453. Stone—A) A rock-hard substance used to build. B) A construction material. C) Stone was used in temples for its enduring and solid strength. D) Stones were used to build altars anywhere one happened to experience a strong spiritual encounter. They were blessed, anointed with oil, and consecrated to the deity worshipped by the one finding it. E) Stones signified a covenant made between a worshipper and the god that met him along the way. F) Stones served as an earthly witness of the covenant between the two. The stone then marked the place where the encounter took place as holy so others would know what god of the land resided there. Genesis 31:44–46. G) Christ as the Chief Cornerstone of the church and Peter as its founding and governmental apostle. The New Creation priesthood of the New Testament church as lively stones. See Matthew 16:18; John 1:42; 1 Peter 2:5, 9.

1454. Stone, Precious—A) A natural product that symbolizes prophetically human-crafted worship. B) Also a foundational and symbolic object of revelatory knowledge. Stones were symbolic of spiritual powers that held great

sacred significance to early peoples. They were used to obtain information from the invisible world.

Stones were presented as tokens of consecration and contained powers of creation, illumination, and revelation. They were held to protect and produce life, and altars were built of them to signify endurance, immutability, and solidarity. The stone also gave a sign of fellowship with a divine authority and denoted a high spiritual existence. Moreover, stones were possessed and sought for their oracular powers and were constantly worn by prophets, seers, and agents of the supernatural. Their glitter and resonance to the light are what gave them their reputation for prophetic communications. For this reason, stones were believed to give their wearers special powers of perception, insight into people's thoughts, and revelations of a judicial and punitive nature.

The word psephos in the New Testament is used twice in the Bible. Here the stone is used to give voice and vote to one in authority. Its use as a ballot counter gave the stone the power of vote, judgment, and verdicts; revelation and prediction are ascribed to it, as studying shows. Other sources indicate that the stone was important as a verifier, a search tool, and handling in spiritual contexts was similar to that of divine worship on an instrument. See Acts 26:10 where Paul the apostle used the word. The Lord Jesus Christ used the same word in Revelation 2:17 to describe the type of gift He will give to those from the church of Pergamos who overcome until the end. The reward is to be a stone with a name written on it.

The stone with the name written on it was not a mere ornament or a treasure. The stone the Lord had in mind served revelatory, judicial, and rulership purposes. Such a stone identified the character, rank, and authority of its owner. As an eternal object, the stone Christ bestows conferred His knowledge, awareness, insight, and perception. It reflected the wearer's power of command and the privileges associated with the perpetual divine call granted by the Savior through the reward. Also inscribed on the stone in living ink, so to speak, are the deeds, the possessors of the stone that it is fit for and their nature, and the extent of the relationship with the Lord.

Along with being an implement of profitability, the psephos stone likewise gives its owner unusual advantage in the Lion-Lamb's powerful sphere of existence. The stone constitutes the owner's employment in His kingdom and unique occupation assigned as a result of his or her mastery.

The inherent power of the eternal stones awarded by the Savior when

presented in eternity will regenerate and rejuvenate their owners. Carefully reading the conditions under which the Pergamos church earns its reward clearly explains the basis of this gifting. Their triumphant overcoming explains why it will be worn as a trophy and likewise serve as an eternal commemoration of their victory. What is inscribed in the stone then will radiate with the power supply of their everlasting being and calling in the hands of the owner. The Pergamos reward stone grants its owners a judicial and prophetic voice forever, eternal youth, and divine advantage due to their elevated stature in Christ's kingdom. Dating back to the ministry of Zechariah to the captives, Zechariah 3:9 says that Jesus as the stumbling stone was laid by the work of Joshua, the high priest, with seven eyes. Seven eyes is synonymous with the seven spirits of God before His throne.

1455. Storm—A) A natural sign of spiritual warfare, impending troubles, and heavenly momentum. B) A symbol of divine judgment, shifting supernatural paradigms, and reassignment of the forces and powers of nature and its executive agencies. C) Purging and removal, displacement and installation of the Creator's supernatural powers, or their erasure and elimination. Nahum 1:3; Psalm 83:15.

1456. Strange Fire—A term used in the book of Leviticus (priests). It refers to the unauthorized offering of fiery incense (symbolizing pure and passionate prayers) to Yahweh in an unconsecrated state; that is, without being anointed and adorned for the priesthood. Aaron's sons who disbelieved and perhaps resented God's rigid priestly requirements presumed to offer strange fire, thereby rendering unauthorized priestly service to Him. Their offense went beyond merely trying to serve God as their father did, following in their father's footsteps so to speak. It spoke to approaching Him uninvited, with impure motives, and according to their own ways. The Lord reacted in kind by releasing His true fire on Nadab and Abihu, the result of which was that the two men died before God's altar for failing to regard God's holiness. They added insult to injury with their public display of arrogance meant to incite intrusive priestly service by onlookers and cause further contempt for Yahweh's holiness in the eyes of His people. See Incense, Priests, and Priesthood. Reference Leviticus 10:1; Numbers 3:4 and 26:1.

1457. Strange Gods—Mentioned in the King James Version of the Bible no less than eleven times, the word refers to false gods. More than the modern conception of an idolatrous image, it includes impersonating deities appearing on the earth to seize human worship. The passage refers to alien deities that not

only came from across the waters by way of invading people's idols, but that which is alien to the earth as well. Deuteronomy 32:12; Joshua 24:23; Psalm 44:20, 81:9; Jeremiah 5:19; Malachi 2:11.

1458. Stratagem—A) A military maneuver, a clever scheme. B) To be a general, one who leads an army. C) Pertains to the apostles.

1459. Stratagema—A) A piece of generalship; includes its artifices. B) Pertains to the apostolate.

1460. Strategica—A) The deeds of a general. B) Pertains to the apostolic.

1461. Strategos—A) A Greek word for a general with apostle-like authority, responsibility, and government. B) Secular apostolos.

1462. Strategus—A) A military leader, a general, commander, or president. B) Pertains to the apostle.

1463. Strategy—A) A war plan of a spiritual nature, formerly thought to be a contest between gods, executed through humans. B) Original warfare term that included the work of the apostle. Isaiah 19:3 (nas); 2 Kings 18:20 (niv); Isaiah 8:10 and 36:5.

1464. Strateia—A) A governor's province. B) Pertains to the apostolic.

1465. Stratos—A) A word for the stratosphere, the immediate space above the earth and just beneath its higher heavens. B) The invisible territory or a military labor, its assignments and soldiers.

Originally it meant the spheres and abodes of the invisible terrestrial hosts guarding and governing the earth. The term stratos comprised the territories of gods and their agents in heaven. On earth it included with their heavenly counterparts the spiritual arena of generals and other strategic military authorities. 2 Corinthians 10:13; Psalm 103:19; Hebrews 8:1.

1466. Stream—A) Prophetic flow, issues of the spirit. B) Significant of a fluidic flow. C) A successive procession, prevailing attitude. D) A dominating influence. Daniel 7:10; Amos 5:24.

1467. Stripes—A) The pattern seen in fabric or in décor speaks to regimentation and intermittent control. B) Stripes biblically refers to beatings and scourging usually of a spiritual nature or spiritually motivated.

Our Lord and Savior Jesus Christ was beaten with thirty-nine stripes to take

upon Himself the sins of the world. Those stripes, the apostle Peter said, are how we were made whole of our spiritual condition of sin.

When seen prophetically, stripes represent broken peace, healing in the works by God's word, and harm or punishment. See Isaiah 53. Stripes can also symbolize spiritual attack, brutality, diseases, spiritual ravaging, and spherical blight. They further stand for harsh treatment, spiritual and natural plagues, and calamity, especially public calamity and affliction. Proverbs 17:11 gives one clue to why and how this can be.

1468. Subordinate Prophet—A) One with regional or less authority; one who is in training or else moderately equipped for active or significant prophetic ministry. B) A prophet ordained to a lower strata of service or ministry because of being a novice or trainee prophet. C) A prophet who has been ordained by God to be an attending official of a senior prophet, or a subordinate prophet assigned to an apostle. D) A prophet to whom God entrusts the care and keeping of higher officers. See the prophet Elisha under Elijah.

1469. Sumer—An ancient Mesopotamian city and civilization so advanced that it is credited with introducing to humanity: writing, medicine, mathematics, astronomy, and astrology, which the Babylonians later refined for their use and passed on. The value of this civilization to the prophetic is its primitive yet potent contribution to spirituality. Believing God's fallen angels to be gods coming to earth to teach it the secrets to life and living, the Sumerians claimed a divine lineage and credited it with their becoming a highly advanced culture for their time. Various ruins and relics indicate that much of what is called modern technology today originated with them with the aid of their spiritual visitors. They became adept at herbology, which they used for medicine, ritual, and magic, and pharmacology that they used for the same reasons and for divination. A demon inspired system of rites and worship observances assured that their open heaven relationship with their deities remained uninterrupted. Their temples were auspicious buildings that served as the hub of civility. What made them important was that the Sumerians and their successors understood the importance of building a place for their god, called a temple, where the god could descend to earth to visit annually and comfortably abide when they did. Other ancient cities and towns that share Sumeria's cultural thought include Nippur, Eridu, Kish, Akkad (biblical Accad), Ugarit, Uruk (biblical Erech), with Sumer being the seventh. They comprise the ancient world's seven cities of antiquity supposedly founded by supernatural agents. All were considered, especially in antediluvian times, to be divine cities among which Jerusalem

under Melchizedek was one.

1470. Sumeria—Ancient city in the region of old Babel, Babylonia. Believed to be the biblical Shinar. Genesis 10:10. Its people are called Sumerians.

1471. Summer—A) A time of bearing fruit for stocking and stockpiling for winter what is harvested. B) A time for harvest overall. C) A time of quiet and vacation. D) Summer represents a hot, dry period that can pertain to difficulty, tribulation, or an extreme season of hardship. Summer also is indicative of the South.

1472. Sun—A) An object of worship by ancient and contemporary peoples. B) A very old symbol of the Pharaohs of Egypt. C) The sun was also used to image other pagan deities. D) Creative energy and life-force. E) Egypt's On and Greece's Heliopolis were both cities of sun worship. F) Baal, Sin, Thoth, Moloch, and Hadad were all sun deities. G) Shamash was the great Middle Eastern sun god.

The sun was mainly devoted to male deities. The moon's worship was likewise chiefly venerated to female deities, at least this came to be eventually. See Deuteronomy 4:19. Prophetically, the sun can also refer to that which is public, blatant, and stark; what is unveiled by (exposed to) the light of day. 1 Corinthians 3:13.

1473. Sun Worship—Popularized by the Phoenicians and the Egyptians, sun worship takes its cue from the astral worship inspirations of the ancient world. It is motivated by a belief that the celestial deities, especially those of the sun such as Horus or the Phoenix, were deserving of special veneration in return for their favor and agricultural prosperity. Ezekiel 8:16.

1474. Supernatural—A) That which operates and controls our natural world from the spiritual world above our own. B) Events taking place outside the realm of what is normal or natural for humans. C) The domain of the gods, the invisible agents and officials of creation. D) What is retained as a privilege and ability of the spirit creation and its citizenry. 1 Corinthians 10:3–4.

1475. Supernatural Acquisition—A) Laying hold of something by unnatural means and processes. B) That which prophets accomplish when they speak the word of the Lord. 2 Kings 4:1–7; Matthew 17:27.

1476. Supernatural Agent—A) Creatures of God empowered and authorized by Him to conduct supernatural and spiritual business on His behalf. B) May be

angels or man. C) The term also applies to the Holy Spirit as the third person of the Godhead administrating the New Covenant on earth. Genesis 24:40; Psalm 35:5–6; Acts 5:19 and 12:11; Revelation 14:15–19.

1477. Surety—Security, pledge, guaranteed.

1478. Swastikas—A serpent emblem related to the lunar goddess Isis, the swastika is an ancient tribal symbol revered by Hindus, Indians, Aryans, Celts, and Cretans. Because it is rooted in the ancient beliefs of the German forefathers, it has a formidable hold on the western mind. See Wotan. Called the axis of the Nazi movement, the emblem has widespread pagan significance stemming from primitive religions, which perhaps speaks to its inspired raw primitive conduct. In past times it was used by its worshippers to attract, repel, and fascinate others driven by its serpentine affects. The swastika was also used to frighten enemies and was thought to unleash the bloody essence of the human spirit. As a Hindu meditation object the swastika represents Maya the goddess of desire and illusion.

Primarily a goddess symbol, the swastika is an old religious representation of Astarte (Asherah) and has survived down the ages to serve Artemis and her wolf pack and Athene the warrior mistress. Its affect is to infuse the worshippers' consciousness with mystical and martial powers that draw them into the spiritual realms of creation and equip them for battle. For this reason, shamans favor the swastika as one of the tools of their spirit travel. Its ability to mesmerize when meditated upon and facilitate the trance states of their numerous spiritual journeys provides its shamanistic appeal. As much as it is presented today as the source of raw masculine power, the swastika is a warrior goddess symbol tied to moon worship. Perhaps its lunar aspect is what the werewolf 's baying at the moon is based upon. See Shaman and Werewolf.

1479. Sword—A) The divine weapons and instruments of Creator God. B) Symbolic of God's Word. Isaiah 1:20; Proverbs 12:18; Ephesians 6:17; Hebrews 4:12.

1480. Sword of the Spirit—The Word of God according to Ephesians 6:17.

1481. Symbols—Images used to represent other things or express intangible or cryptic ideas. 1 Corinthians 11:10; Zechariah 3:8; Hebrews 9:9. See also Jeremiah 6:2; Ezekiel 31:2, 3 and 32:2; Hosea 12:10.

1482. Symbiotic Prophetics—The word symbiotic refers to the synergetic action that works with another at the same time, one action may be seen while

the other activated with it is not. Words like coactive, coefficient, and cooperative explain it. The term symbiotic prophetics defines the cooperative activities of prophetic words combined with the unseen collaboration of the angelic delegation assigned to see they are performed. See also Jeremiah 28:9; 1 Kings 17:24; 2 Chronicles 36:22. In 1 Samuel 3:19, this agency is inferred when it says, “the Lord let none of Samuel’s words fall to the ground.” Jesus unveiled this action in John 14:10 when He said He spoke the words of the Father and His Father within Him did the work of the word spoken. When Mark 16:20 says that the Lord was working with the apostles as they preached, this is what is meant. Christ’s statement that the will of God be done on earth as it is in heaven is another example of this type of symbiotic prophetics.

The strength of prophecy is that the words spoken by God’s prophets are performed the moment they leave the messenger’s mouth. It is founded upon the premise that as the very words of the Creator, His inherent power, and authority within them accomplishes the work. Coupled with this are the prophet’s accoutrements of service that include their divine license, spiritual authority, and official status in the supernatural. These all activate at once the moment the Lord’s prophetic word goes forth. Prophets speak what they see by the Spirit of God irrespective of what the situation looks like in the natural.

Elijah’s prophecy of rain exhibits this as his insistent pressure upon the supernatural caused the elements to align themselves with what he said must be. After awhile, the prophet’s servant saw a small cloud about the size of a man’s fist forming to indicate that a rainstorm was in the making. It is the same with his prophecy of feast in the midst of drought caused famine. Study the entire account in 2 Kings 7. What it shows is that the prophecy spoken by Yahweh’s messenger ignited God’s sovereign intervention to perform the prophet’s words. Another instance is 2 Kings 6:16–18 where Elisha’s prophetic sight saw the host of fiery angels the Lord had sent to win Israel’s war with the Syrian army.

1483. Syria—Amram, Armenean; the word means exalted. Synonymous with Mesopotamia.

T

Tabernacle to Tyre

1484. Tabernacle—A) The name for God's earthly dwelling place. The significance of the tabernacle is best apprehended from Israel's exodus days where they met the Lord God Jehovah in the wilderness and began their lives with Him as their God. Spiritually, tabernacle refers to the human body indwelt by the Holy Spirit, its own spirit, and the soul. B) Another word for tabernacle is tent. Both tabernacle and tent are symbolic of the flesh. Exodus 25:9; Leviticus 3:13; Hebrews 8:2.

1485. Table—A low-lying platform at which people sit to eat, transact business, or conduct ritual activity. In ancient times there was something called the sacred table where nomadic officials conducted religious affairs, while in the desert a table was often set up and given official significance because of the political, military, and ritualistic matters rulers and warriors conducted for their gods. It was also commonly used for the business purposes of bankers and brokers.

In the New Testament, the table was used for sacred purposes such as the one that held the Old Testament temple's Showbread. Spiritually, the table represents an altar that symbolically signifies the human heart. For more on this use see Jeremiah 17:1, and compare it with Romans 2:15. See also Exodus 39:36 and Proverbs 3:3. For the table's royal and religious use, see Isaiah 21:5.

The prophetic application of the word is seen in the table being equated with the human heart. Based on this, Scripture teaches us how the Holy Spirit inscribes the word of the Lord upon it, our heart tablet (table, kjv). The Bible also calls the table the altar of the heart where similar matters are resolved, figuratively speaking, in its owner's life.

1486. Tail—The tail in prophetic contexts always symbolizes dark spirituality and perverse sensuality. Thus the tail is symbolic of a slave. It is the source of seduction, delusion, and through these means bondage. Isaiah 9:14–15 says it is the prophet who prophesies falsely. That means the tail represents divination. The tail also speaks to the religious practices and rituals of ancient Egypt, whose culture was replete with fertility cults and ritual prostitution (male and female).

For these reasons, the tail furthermore symbolizes cult prostitution in relation to a fertility deity.

In the book of Revelation, the tail is symbolic of the dragon (the devil) and is used to seduce, abduct, and seize those enamored by his hiss. Thus, it also speaks to deceptive revelations and false prophetics of the higher kind, the sort that occasions spiritual prostitution and even fornication in the house of God. See Revelation 12:4.

Besides these, the tail specifically indicates the presence of the serpent under his superior, the dragon, who is dispatched on assignment to spy out and subvert another by mysterious, mythical, and cunning means. The serpent, since time began, represents dark wisdom and knowledge. See the Thyatira prophetess Jezebel in the book of Revelation. It was just such knowledge and wisdom it offered Adam and his wife in the garden of Eden. Lastly, the serpent, by his tail, represents a malicious person on a scandal-mongering campaign. Revelation 9:10, 19.

1487. Talent—Originating from the ancient Egyptian and the Greek weight of measuring money and valuables, this word has come to apply to any special gift, intelligence, or aptitude employable and worthy of remuneration by an artist or professional. 2 Samuel 12:30; Matthew 25:24–25, 28.

1488. Talisman—An object with etchings worn or carried and massaged to release supposed magical powers that defend its wearer.

1489. Tammuz—A) Husband of Ishtar, a god of the underworld in the Canaanite pantheon worshipped for his annual death and resurrection cycle to symbolize the death and rebirth of nature. B) Same as Egypt’s Osiris and the Greek’s Adonis. C) A lunar deity. Ezekiel 8:14.

1490. Tares—Naturally speaking, tares are the false wheat—weeds, really—that grow with the good seed or wheat. It appears as black grain and was viewed as degenerated. Tares were also dubbed “false wheat” and were separated by the women and children just before harvest at the winnowing stage of the process. Once separated, they were used as chicken food. Their only dangerous affect on humans was when they were infected with mold.

Spiritually, however, Jesus called them the children of the wicked one, the devil. This term was used by the apostle John in his first epistle to apply to the devil and Cain, who was called the son of the wicked one. His father was said to be the devil himself, which marks the beginning of the ungodly line. The book of

Genesis speaks of Cain's lineage as that of the ungodly. Since the spiritual parentage of Cain, who is flesh, is that of the devil, then it is easy to see tares as the spirits of demons sown within the human vessels born on the earth as the Savior said that the tares were sown by His enemy the devil. That would make these people offspring of demons as were those discussed in Genesis 6:5. See also Devils, Demons, and Familiar Spirits. Review Matthew 13:25–40.

1491. Tarot—A) Also called tarok or tarek, the word defines a method of divination based on ancient, established, and emerging forms of fortune-telling. Tarotianism springs from the Jewish Cabala (Kabbalah). Egyptian religious cults, Rosicrucianism, European sociology, Theosophy, astrology, numerology, neoplatonism, and medieval Christian theology all used it. Originating from the regular playing card deck, the tarot seeks to extract futuristic knowledge of people's lives and apply it to their preordained and operative fates and fortunes. Performed by readings, the tarot deck with its largely medieval imagery of kings, queens, wands, and such claims access to normally cryptic facts and outcomes about people's lives. This service they readily provide for a diviner's fee. B) Applies to any set of cards used in fortune-telling. Tarot card reading is believed to have originated in China, India, or Egypt. Tarot cards are one of the many objects and instruments used in divination for conjuring up dead spirits to acquire information from the world beyond. It is a favorite tool occultists received from familiar spirits who were accepted as the power behind astrologers, wizards, sorcerers, and fortune-tellers. C) It is also called chiromancy, using the fortune-telling cards. See Divination, Fortune-Telling, and Familiar Spirits.

1492. Tarsus—Wing.

1493. Tartak—Prince of darkness. An idol of Samaria by Avite colonies, worshipped under the form of an ass, symbolizing darkness. 2 Kings 17:31.

1494. Task—An assigned work imposed by one in authority upon a subordinate worker under prescribed circumstances.

1495. Tavern—Taverns go back to early B.C. nomadic times. They were initially frequented as the communion and worship places of the gods of beer and wine such as Bacchus, Dionysus, and their predecessors. Ironically, taverns were operated by women during the Babylonian days, as the mistresses over the prostitution that was conducted on the premises. That is why the taverns often had rooms upstairs to double as brothels for the cult prostitutes who serviced the intoxicated patrons of the bar. Many taverns were situated along roads to

comfort travelers of the ancient highways.

1496. Technical Prophetics—The work and actions of the prophet involved in provoking the word of the Lord to come to pass in its time. At times, it requires simply of guarding the word. At other times it involves enforcing it upon the opposing forces of Satan. Still, there are other times this refers to decreeing, declaring, and summoning the terrestrial forces and agencies God assigned to earth to see to His spiritual matters. When Elijah called for rain those seven times, this referred to his technical expertise as a prophet having the wisdom to know what to say, where, when, and how to say it. The prophet even understood how to position himself for the prophetic word's manifestation. It was a sort of a birth position, according to 1 Kings 18:42–46.

1497. Temple—The dwelling place of a god and the center of his or her worship. Temples usually housed the god's staff such as priests and priestesses, altar servants, gatekeepers, treasurers, wardrobists, storehouses, granaries, and wineries. Pagan temples had brothels, taverns, and lofts for symbiotic intercourse. Temples in ancient times were the wealthiest institutions in the community and known to be the greatest employers of citizens. They contained their own banks, monetary systems, and paymasters. Temple lands consisted of clergy homes, slave quarters, inventory for stockpiling sacrifice sacraments, and barns of all kinds. The center of early communal activities was the temple, which was ordinarily situated in the middle of the town or city.

1498. Temple Prostitute—A man or a woman employed by the temple to sell sex or exchange it for a worshipper's gifts and sacrifices. Priests or priestesses assigned to temples to engage in ritual sex as offerings to the various fertility deities thought to provoke the earth to bring forth abundant harvests. Leviticus 19:29 and 21:9; Joshua 6:17; Micah 1:7; Nahum 3:4.

1499. Ten—The number of the Creator God's divine law. Spiritual significance of the number includes His eternal injunctions, statutes, commands, and edicts. The law of the tithe is just such an injunction. It appears in the Old and New Testaments as the tithe at the same time as the standard of Abram's law of faith. Actually, in the chronology of events of his life beforehand, ten as the tithe is a pre-Christ institution and not a post redemption option. In this sense, ten is the number of the divine economy and the diverse elements of it.

1500. Ten Commandments—The laws of God for humanity received by Moses on Mount Sinai, written by the finger of God. Exodus 34:28; Deuteronomy 4:13 and 10:4.

1501. Tenth—The tithe.

1502. Teraphim—A) Images. A household god thought to guard and guide the home and its family affairs. B) Usually a statue or a figurine. Judges 17:5 and 18:14, 17–18; Hosea 3:4.

1503. Terebinth Tree—Similar to the oak tree, in ancient times this tree was believed to possess and release by its sap prophetic revelation. Deborah governed Israel under a terebinth tree according to the book of Judges.

1504. Tetrarch—The fourth ruler.

1505. Theatre—Sight. A place for public shows or spectacle. That which is exhibited to be gazed at for entertainment or sport.

1506. Thief—In prophetic experiences, the thief signifies spiritually and symbolically what he or she represents naturally. The one who takes what is not theirs, who invades what he has no lawful right to and deprives people of their deserved joy, prosperity, peace, and provisions. These are the aims of thievery, which Jesus spoke about in His gospels. As with every culture and generation, thievery was and remains a notorious crime. Usually, its pain and suffering are limited to loss and deprivation. Prophetically, the thief may be someone close, an authority figure or trusted friend whose inner motive is to deprive or cause loss to those with whom they associate. Therefore, the actions of the thief, his or her attire, the timing of the crime and its backdrop are all important to the dreamer’s vision. The Bible declares that the discovered thief must restore two to sevenfold.

Any environment where wealth and provisions are unequally distributed can foster rampant thievery. However, many thieves enjoy the thought of doing what is wrong, gaining from little or no effort or merit, and taking from those they perceive as weaker than themselves. Kidnapping, a form of thievery involving stealing a person and selling him or her, carries the harshest penalty according to Deuteronomy 24:7. See also Exodus 22:1–8; Leviticus 6:4; 2 Samuel 12:6; Proverbs 6:30; 29:24; John 10:10.

1507. Thigh—In the body the thigh represents strength, foundational power, and maneuverability. Symbolically, it speaks to pillars of strength to be used for war, mobility, and motility. Outside of these areas the thigh represents the path to fertility and procreation. Spiritually, the thigh signifies the priestly and/or regnant portion.

In ancient times thighs were seen as powerful extremities of human ability, capacity, and function. The deities of the day appropriated their offerings as high tokens of appeasement and conciliation. The priest or priestesses rightful portion of the sacrifice was the thigh along with the breasts, because of their fleshly mass and joint link to the procreative powers of man. The thigh was the strongest of the two and so was revered for its potent warrior strength. For these reasons, the thigh portion was invariably served to incumbent rulers and officials just prior to, or at, their inaugural banquets. It was done to symbolically impart to them spiritual powers of national reproduction to assure that their dynastic lineage and warrior prowess prevailed. The thigh offering represented the ordained officer's obligation to consecrate all of his or her procreative powers and their products to the god that exalted him or her to high divine service. 1 Samuel 9:24; Leviticus 7:28–35 and 8:25–26.

As an emblem of warrior prowess, the Bible frequently refers to weapons of war being girded on the thigh—hence, the basis of the thigh's dual function as a carrier of strength in support of battle. The last reference pertains to our returning Lord Jesus Christ in His final battle of the era.

In women, the exposed thigh was an imposed requisite of temple prostitutes in their obligation to the sexual satisfaction of its worshippers. Its practice then and now is akin to slavery. For the prostitute then it was enslavement to the temple and its god; for the women today there is little difference, except the physical temple is now exposed, as the woman's body, inhabited by the same deity. Seduction then was an important resource of the harlot's service since payment for sexual favors comprised part of the temple's economy. It was largely supported by prostitution. Sodomites and whoremongers (male cult prostitutes most often of goddesses) of the ancient temples, too, were all corporately obliged to dress this way to present themselves as ready to provide the service of a cult prostitute.

The Old Testament's means of judging the unfaithful wife or the immoral daughter, the Lord's chastening, included causing female disorders in the woman's bowel tract, abdominal area, or the womb. As these were all thought to be fed by the thigh's generative powers, the disease that quickly manifested did so in the thigh region. Numbers 5:21–22.

In priestly and regnant consecrations, the offering of the thigh as a wave offering to celestial, rather than terrestrial, deities represented the establishment of peace between the deity and the new official. It celebrated and acknowledged

the institution of the new regime. Thus, the thigh was equated with special peace accord and established fleshly appeasement between a deity and newly appointed officer in return for covenantal harmony, favor, provision, and protection. The ruler's continued offerings sustained the covenant in much the same way that paying insurance premiums continues policy coverage.

The priest's job for the king in his or her absence was essentially to bring and keep the worshippers and a deity on peaceful terms. Failure to do so could spark war, famine, or other national or communal calamity.

1508. Thirteen—The number of revolt against divine law and defection from divine government; situated between twelve, the number for principalic rule, and fourteen, the number of the New Creation.

1509. Thirty—The number of a priest's maturity. Numbers 4:3; 2 Samuel 5:4; Leviticus 27:4; Zechariah 11:12–13; Luke 3:23.

1510. Thoth—Egyptian god of wisdom, healing, and resurrection. A scribal moon deity.

1511. Thorn—A biblical and spiritual symbol of troubles, the cares of this world, and spiritual affliction. Our Savior was mocked with a crown of thorns driven into His head to designate Him, howbeit crudely, as the brow that bore the cares of our world. Matthew 27:29; Mark 4:19; 2 Corinthians 12:7.

1512. Thousand Years—A) A millennium. B) The length of Creator God's day, the change of which signifies His new day. C) The term of Christ's messianic reign. D) The heavenly and eternal calendar imposed on earth and its inhabitants and their affairs. E) The timing mechanism of prophetic activity, propositions, and purposes. Revelation 20:2–7; Psalm 90:4; 2 Peter 3:8. See also Philippians 1:10; 2 Thessalonians 2:2.

1513. Thousand-Year Reign—The name given to the ten-century reign of Jesus Christ, the Son of God, after putting the devil in prison and removing his agencies and influences from the planet. Revelation 20:4.

1514. Three—A) The number of the Godhead and, so, indivisible power. B) The number of invincibility.

1515. Throne—Seat of a high priest, military chief, or king. The seat of royal power and authority. See Genesis 41:40; 2 Samuel 7:13; Psalm 45:6 and 89:14; Matthew 5:34.

In the Lord Jesus' kingdom, the government of the world will be divided into twelve territories over which the twelve apostles rule upon twelve thrones forever. Each territory, according to Christ, is to be named after one of the tribes of Israel as listed in Revelation 7:5–8.

1516. Thumb—A sign of power, the emblem of the warrior, executive strength, manual skill, and the brainpower for executive ability. Exodus 29:20; Leviticus 8:23 and 14:14, 17, 25, 28.

1517. Thunder—A) A symbol of divine might, spiritual warfare or activity. B) The voice and acts of God. Exodus 9:23; Job 26:14; Mark 3:17; Revelation 6:1.

1518. Thunderbolt—A) An ancient symbol of divine weaponry and spiritual assault on the celestial plane. B) An implement of cataclysmic change and the onslaught of divine beings upon humanity. C) A paradigm symbol. Job 28:26 and 38:25.

1519. Tiamet—The Babylonian aquatic goddess of chaos. Believed to be the female creator of sea creatures. Tiamet was depicted as a she-dragon and cause of chaos. Many ancients saw her as a female leviathan, often with seven heads that caused the chaos of the seas.

1520. Tiger—A) A sign of feminine occult power and defense from a female deity. B) An Asiatic symbol of supremacy over death and life. C) Also, it is a gambler's emblem. D) In some cultures tigers signified the military valor of warriors who believed they embodied departed descendents. E) It is also a symbol of senseless anger.

1521. Tithe—A) The word means literally "one-tenth." Ten is the number representative of the injunction of divine government. B) It is the number of the tithe, the Creator's portion, sovereignly demanded by Him from His creatures in support of His economy. The idea behind God's requirement for the tithe is its balance against the earth's economy. Tithes paid properly were to offset the ravages and authority of sins against the planet. Their payment safeguarded it against waste, devastation, and destruction. This is the motif behind the Lord's words of Malachi 3:11 about the devourer's right to come into the home of the non-tither to retrieve through destruction his portion of their increase. Tithing, therefore, preserves the home of God's covenanted ones and subdues and/or restrains its influence in a life or a land. It is especially important to those with whom He has forged a covenant. See Abram's introduction to tithing to the Most High God in Genesis 14:20. C) Tithing is instinctive, as can be seen from

Abraham’s account. It springs from a relational observance hinged upon a true union between the powerful and the powerless.

Historically, only those who had experienced triumphant victories and enjoyed prosperous encounters with their god tithed. The custom started out as a return of a percentage of the spoils of war. Tithing began with a military conquest. A victor’s god’s portion of the property or produce obtained as the spoils of the contests were due the god (or king) in ancient times responsible for the triumph. When the tithe was paid to a deity (this can also apply to a king), it was considered a return of what was properly due. The person who fought the battle and won the conflict to take the spoils was seen as an agent of the god sent to retrieve what rightfully belonged to the god in the first place. Reward for their courageous battle was the remaining ninety percent of the spoils.

The poor of the land, the slaves, and those who were captives did not tithe because it was a free-will requirement, more of a privilege, and one had to be free to choose to do so. The poor, because they could work for pay, could not tithe. They were taxed—that is, they paid tribute. See Amos 8:4–6. That tribute was a spiritual and civil statement of their being strangers in the land by deportation, or a subject and so a captive. Jehovah altered this tradition drastically when He said to Israel that they, being now the head and not the tail, were all to tithe since their covenant with Him provided means of doing so to everyone. Otherwise, only the prosperous and powerful of the land who had reaped a harvest of victory and prosperity (or who felt they would by covenant prosper) could afford to, or would dare tithe.

Tithing was a bold statement to make to a god or a king that sprung from an attitude that the worshipper as a tither belonged to and relied on the god of his or her victory. It signified that the earthly possessions acquired and enjoyed were the benefits of serving their god. Tithing was also a personal responsibility, voluntarily undertaken to assure the perpetuity and prosperity of the god’s dwelling place and its ministers. See Numbers 18:26; Matthew 23:23; Hebrews 7:5–9. The interesting thing about tithing is that the sum of one’s tithe constitutes a genealogical inheritance that assures the wealth of those who commit to it and their heirs after them.

1522. Title—An appellation conferred upon a person or thing to signify its stature, function, authority, or sphere of influence. See Titular.

1523. Tittle—Title. A word used by the Lord Jesus Christ to indicate the smallest, tiniest amount. The minutest portion.

1524. Titular—A) Titled. B) One with an official title empowered to execute the duties prescribed by the title. C) Also applies to gods, goddesses, and spirits.

1525. Toad—A) A demonic symbol of toxicity. B) A lunar object of perversion.

1526. Toe—A symbol of destination and inclination. The toe, beyond being an important extremity, was considered the sign of stability in power and maneuverability. Ancient warriors often severed the big toe of their captive rulers to assure they would not be able to mobilize effectively against them again in the future. A leader with a severed big toe was greatly ashamed. See Big Toe.

1527. Token—A symbolic sign delivered by God as a partial or preliminary miracle that foreshadows the word of the Lord spoken by a prophet, dream, or otherwise sent by God to a recipient.

1528. Tongues—A biblical term for praying in the Holy Spirit as stated in Jude 1:20. Praying or speaking in other tongues is a gift of the Holy Spirit that is ordained to the church. That it is an expected function of the New Creation minister is seen in 1 Corinthians 12:28, 30. It is referred to in 1 Corinthians 12:10 as a special manifestation of the Holy Spirit when operated in a Christian gathering. Praying in tongues seems to differ from generally speaking in other tongues according to 1 Corinthians 14:14–15 as compared with other 1 Corinthians references.

Beyond all that, we are told that there are tongues of men versus tongues of angels. This revelation further helps us understand the scope of power and affect of this practice. Praying in other tongues, according to Scripture, enables Christ’s people to commune with Him and the Father spirit to spirit. Moreover, they are able to command the invisible forces of creation accurately and without bias or personal objectives.

The benefit of speaking in other tongues is that Christ’s believers are free to draw on every language ever uttered out of the mouth of Creator God as needed in heaven and on earth to conduct His spiritual and eternal affairs on the earth.

1529. Topical Study—A Bible student’s assignment where a concentrated area of study is spotlighted to examine its posture on a specific theme or sphere of human life. The Scriptures studied all share the same topical theme for relevance and support of a teaching premise of doctrine.

1530. Torah—Law of Moses, refers to the Hebrews’ “Instructional Guide

Book.” Matthew 15:2; Mark 7:9, 18. Today includes the law of Moses, writings of the prophets and priests, and the words of the wise men, or sages.

1531. Torch—A) The fires of life. B) Representative of passions and desire. C) A symbol of female mysticism and goddess power of old. D) An object of spiritual illumination and guidance when seen prophetically. Zechariah 12:6.

1532. Totem—An object or creature that identifies a family or clan spiritually and religiously. These objects were usually poled and depicted ravens and other divinatory symbols, as well as deceased relatives. The ravens signified prophetic scavengers; bears that were sometimes included were for brutality and bestiality. The other mythical figures on the pole were worshipped as tutelary or ancestral spirits. Totems also displayed an image of what is to be a family line god. They were thought to provide spirit-driven guidance and rescue that enabled the family and its descendents to survive. Totems should be studied with ancestral, generation, and familiar spirits. Exodus 20:5; Leviticus 26:1; 2 Kings 23:24. See also Rachel’s theft of the household god, teraphim, in Genesis 31:19, 34–35; Ezekiel 21:21.

1533. Tower—Symbolic of elevation by way of positive and productive qualities. Towers depict ascent into the higher virtues of life and the subsequent protection and prominence they afford. Towers also are a status symbol of defense and vigilance. 2 Chronicles 20:24; Luke 14:28. Towers are temple strongholds. Judges 9:51.

1534. Tower of Babel—The ancient tower that the book of Genesis recounts as the point in history where the Lord God confounded the language of the people of the earth. The tower was the cause of His action, as the people sought to build a tower that would enable them to go up to heaven and worship there. The tower was to be the temple of Marduk and Ishtar, depending upon the aspect of the cult worshipping the deity. Babel came to biblically mean confusion. The builders of the tower, however, called it the gate of god.

1535. Trait—A distinguishing characteristic or quality that is a resource for performance, thought, intelligence, or deeds. 1 Timothy 3:10, 13.

1536. Trance—Momentary translation from one place to another. To designate the exiting of the body, which those who fall in trances were seen to have. Trances in ancient times were the mediums by which prophets and ecstatics received visions from their deities to deliver high prophecies—that is, words out of the ordinary prophetic communications. Generally, revelations depicting

something new to the earth were received by way of trances. Such was the case with Balaam in Numbers 24:4, 16. In Acts 10:10 Peter's trance was the result of what was understood in his day as a spiritual translation of his mind. A region of his mind was opened to the world of God where the Lord communicated a message that was tantamount to a crash course on his global ministry.

1537. Transcend—To rise above or extend beyond. 1 Peter 1:19–21.

1538. Transfiguration—English rendering of Greek word metamorphoo, from which we derive our word metamorphosis. The term means to change into another form.

1539. Translation—A) To carry or bear from one place to another, to take from one form to another. B) Explanation of the unfamiliar, unlearned, or foreign. C) It is also the term used for the carrying away of the Christian to heaven when Christ comes for His church. Hebrews 11:15.

1540. Transmutation—A less glorifying form of transfiguration, it means to alter by mutating or changing the basic substance and nature of something. Not merely changing color, style, or form, but altering, by some act, the very essence of a thing from one type or kind to an entirely different one. Biblical foundation for this is Moses' changing his staff into a serpent. Without Moses having performed this feat at the behest of the Creator, the idea would seem ludicrous and purely paranormal fantasy. However, the fact that God decreed Moses to perform such a feat indicates that in His creation, transmutation is in the realm of possibility. Jesus repeated such a feat when He changed the water at the wedding of Cana to wine.

1541. Trees—Creator plantings, nations. See Isaiah 61:3. Outside of the Lord, the tree represented the nesting place of the agents (spirits) of celestial and high terrestrial beings. The souls of dead humans were sometimes believed to haunt them. In any case, trees were divinatory prophetic emblems where the birds nesting in them were thought to be possessed or empowered by spirits to convey a message to the earth.

Thick, large, leafy trees represent powerful, prosperous kingdoms. With that, the tree also represented the human power of the kingdom. Lastly, trees signify fluency in revelatory speech and the nourishment that comes thereof. See Cosmic Tree.

1542. Trespass—Pass over; to go beyond a prescribed, ordained, or predetermined limit.

1543. Triad—The term for a godless trio of god-like beings. In theological contexts it is to be distinguished from the word trinity in the same way the Lord God Almighty as the Holy Most High is distinguished from the devil and his angels.

1544. Tribe—Division.

1545. Tribute—Gift.

1546. Trinity—The theological term for the Godhead. Originally, the name of a pagan deity, a goddess. Perhaps this is why the term itself is not contained in Scripture. The ancient world was proliferated with various divine triads. The writer of the New Testament was no doubt quite aware of most of them. To separate—that is, hallow and sanctify—the true and living God's Tri-Personification, every effort was made to differentiate it from that which the pagan mind of the day understood. See Godhead.

1547. Trumpet—A) An instrument used by ancient priests for ingathering and announcing the new moon, religious festivals, and feasts. B) Also used by military leaders to announce war. C) Prophetically symbolizes both. Exodus 19:13, 16, 19; 20:18; Matthew 24:31; Revelation 1:10.

1548. Truth—A) The Word of Creator God and that which lines up with it. B) The name for the Lord Jesus Christ as the Word of Truth. C) The Word of God.

1549. Tryphon—Effeminate.

1550. Tsaddiq—Hebrew for righteous, as in God's sphere of domain. Psalm 24:5 and 33:5.

1551. Tsava—The Hebrew counterpart for the apostolic strateia for warfare. In particular, this term like the other one refers to a heavenly warfare today in the New Testament church. It, too, pertains to the apostolate. See Warfare.

1552. Tunnel—A) An indication of a secret or humiliating underground journey. B) Confusion and emotional instability generally characterize such dreams due to being or feeling trapped. Often they are sparked by a resistance to change being forced upon the dreamer for which he or she sees no recourse or outlet. The makeup of the tunnel is important since its construction, if man-made, speaks to carnality being the cause or object of the journey.

If it is a natural tunnel, then the point being made is that the reason for being underground and confined has to do with one's humanness and God's treatment

of that humanness for His divine purposes. See Corridor and Hallway for other meanings. Naturally, location and modes of entrance and exit are worthwhile observations.

1553. Turban—A) An ancient headdress worn by those in authority to signify their faithfulness to duty in office. B) A symbol of the legitimate right to enter divine service. C) A spiritual sign in dreams of induction into divine service. D) Also called a miter in the Old Testament. Ezekiel 21:26; Zechariah 3:5.

1554. Tutelary—A) Guardianship by an ancestral god or goddess. B) A guardian spirit. C) The source of prophetics that comes through these spiritual agents. See Teraphim. Judges 17:5; Hosea 3:4.

1555. Tutelary Spirit—An ancestral spirit guarding a family, a work, or a human vessel by inhabiting them.

1556. Twelve—A) The number of divine government and apostolic rule. B) The number twelve represents the epitome of consummate divine and human rulership under Creator God. C) Twelve is the number of God's covenanted ones in power and authority. D) Whereas twelve is the number of natural creatures holding spiritual power and its governments in their hands, seven designates the same thing in the reverse; that is, spiritual power embodied in natural vessels wielding the highest catalytic authority in God's creation.

1557. Twilight—Twilight is a significant time in prophetic activity. In biblical contexts it signals the end of the workday, a time to quit. In natural terms, as an example of God's creative work on earth, this applies to God and man. The Bible says that for God the work day ended in the evening and resumed in the morning. Twilight, then, bespeaks transition.

A different kind of work ensues at twilight—that of the spiritual sort. Twilight was when offerings and sacrifices were made. It was when the night creatures left their dens and lairs to roam, wail, and howl. Humans' identification with the creatures of the night joined them in roaming, wailing, and howling. Thus many crimes are perpetrated at night as the darkness gives the greatest advantage, that of anonymity. Twilight is when change comes, as that is when day workers depart from their workplace and shift into domestic and social activities. It is usually when the moon is brightest and appears closer to the planet for night light.

1558. Two—A) The number of covenant, mutuality, and accord. B) Marriage and partnership.

1559. Tyrant—A) A cruel leader. B) An autocrat.

1560. Tyre—Rock.

UV

Ugarit to Vulture

1561. Ugarit—Ancient Syrian Ras Shamras, home of early Asherah worship. The prophetic value of knowing this and other ancient cities has to do with a prophet's awareness of ancient territorial strongholds for which old spirits revived in current generations will fight. See Sumer.

1562. Ur—A) Region of light; ancient Mesopotamian word that means "light." B) Site of the moon god Sin. Center of strong spiritual power and supernatural activities. The then known world's most potent priests were situated there, where a library of occultic activity streamed throughout the nations. See Ur of Chaldea.

1563. Ur of Chaldea—A) Abraham's native city in the southern portion of Babylonia. B) Site of the worship of the moon god Nannar. See Genesis 11:28, 31; Nehemiah 9:7; Ezekiel 23:15. C) Chaldean became synonymous with magic, witchcraft, sorcery, and other proficient occultic activity that facilitated humans' access to creation's spiritual resources. D) The magi; through them magic was popularized and professionalized there. To be called a Chaldean meant to be an expert in supernatural activity. It is significant that the Lord God called Abram out of this region to become the father of His brand-new nation. Abram's position as a Chaldean prophet (Genesis 20:7) in that land enabled the man to offer that type of service to the Most High God. It is this position that made Abram well aware of how the supernatural operated and what it took to connect and covenant with His spiritual agencies.

Abram's sacrifice and offerings of Genesis 15:1–21 were typical of Chaldean rituals and spiritual operation. They were commonplace officiations for humans who sought to unite with the divine. The act was discharged to forge a relationship where the latter took control of and vowed to perform stupendous feats on behalf of the former. Such priestly functions seem strange to today's readers, but were actually routine deity-to-subject transactions in Abram's day. In the same way that the New Testament church began with a prophet, Jesus being that Great Prophet who was to come that Moses predicted, so did natural Israel. It is often overlooked that Abraham began his life with the Lord as a Chaldean prophet. For that time, the title was one of high distinction and carried

with it the connotation of spiritual and supernatural excellence.

The Chaldeans were warlike people who inhabited the mountains of Kurdistan. Astrology was their primary divinatory activity. Theirs was considered a work of carving the stars, constellations, and engraving people's futures from them. See Magi.

1564. Uri—Fire.

1565. Urim and Thummim—Lights and perfection. Tools given by the Lord for soliciting and obtaining the will of Yahweh by His priests, and sometimes His kings. Exodus 28:30; Leviticus 8:8; Nehemiah 7:65.

1566. Uruk—A) Biblical Erech mentioned only once in the Bible in Genesis 10:10. B) The name of a city built by Nimrod in ancient Babylonia also called Shinar. C) The city whose name means "the seat," being between Ur and Babylon is gives its connection between these two prominent areas. Uruk/Erech was situated on the Euphrates River, a site that has significant history for the Lord God as can be deduced from His summons of the powers that governed it since time began in Revelation 7:1.

The area of Uruk has been popularized in ancient history because the Babylonians and Assyrians gave it its name. To the Arabs it was Warka and to the Greeks and Romans it was Orchoe. Whatever its latter names, Uruk was understood by its founders to be the seat of great powers. The area built by the mighty hunter before the Lord Nimrod has a long tumultuous history. It is also called Akkad; see elsewhere. The earliest ziggurat, ancient temple, held the earliest signs of writing in the world dated about 3,400–3,300 B.C. Ancient Uruk hosted the temple of Inanna, Lady of the Heavens, a heathen goddess. See Queen of Heaven. Because of this, it was considered a great city seat as the meaning of its name indicates.

In the time of the Ur dynasty, the temple of Ishtar, or Inanna, flourished and were venerated, as did that of the war god Nergal. This land was also home of the ancient hero-king Gilgamesh who wrote an epic describing the god clash that supposedly brought the worlds into existence. The Epic of Gilgamesh is one of the many circulating creation myths.

Characteristic of all the cities of its time, Uruk's land was riddled with catastrophes, calamities, crime, and religion-based conflicts where one god waged war against another to take over the land and set its own king up to rule on its behalf. It seems that Ishtar's land was most desired, and most degraded,

for this purpose. For economic, commercial, and geography, the land tempted many warlords to invade and conquer it. Uruk was a mainly pastoral land—as were most of the cities of the era—and its pastoral shepherds doubled as breeders and keepers of the sacrificial animals for the temples. Included in its religious rites was a strong death culture that established the city as a celebrated necropolis—city of the dead. Some of its greatest leaders were Hammurabi, Nebuchadnezzar, Cyrus, and Darius.

1567. Utu—Sumerian sun god.

1568. Uz—Fertile.

1569. Vehicle—Unlike vessel, or even the explanation of the word to symbolize the body, a vehicle is essentially concerned with transportation. It exists, and so is portrayed, as a means of motility. Spiritually, images of vehicles speak to a type of conveyer in prophetic settings. Thus it is important to observe what the vehicle is transporting. To see vehicles in this manner is to be told something the Lord wants one to understand about not only the vehicle itself, but that which is being transported by it.

An empty vehicle emphasizes the transportation itself. An inhabited vehicle is interested in communicating its service to, or relationship with, its contents. The message transmitted by it is in accordance with however the vehicle is being utilized. Often such messages speak to the nature and mode of spirituality the inhabitants are being driven by. Moreover, the identity of the driver in the dream is important as well as how he or she is dressed and handling the vehicle. How its occupants are dressed and what they are doing is also equally important. Their interactions with the driver and reactions to the task at hand are worth noting as well.

Old vehicles should be explored for their clues to the era of the spiritual force driving it. Modern vehicles are communicating the nature and character of newer or novel spiritual forces. Land vehicles are talking about what is happening on earth. They point to a travel on safe and secure ground, unless its pavement and conditions say otherwise. Water vehicles are dealing with the fluid things in life, like people, nations, and humanity in general. This generally is indicative of instability and rashness. The state of the body of water and the craft are important to note. Air vehicles are discussing the celestial forces of the sky. Like the water craft, the condition of the air in which it is traveling should be remembered. The importance of air vehicles may be the same as of the clouds, except they are to be interpreted from a man-made perspective as should all

other vehicles addressed. Boats versus ships are significant. Trains as opposed to buses are also relevant. All these distinctions should be taken into consideration when exploring the meanings of prophetic visions and dreams containing them.

Elisha saw Elijah transported to heaven in a chariot of fire. He later drew on this wisdom when he asked God to open his servant's eyes to see the chariots of fire that encamped about Israel in its conflict with the Syrian army. Any conveyances that appear as animals, attended or not, speak to the transportation vehicles of the Creator, as these conveyance objects humans cannot make or take credit for having at their disposal. Horses, wild animals, and aquatic creatures are all significant in their application to what the Lord is showing the dreamer. Sky creatures are noteworthy in contrast to land animals. In addition, the terrain over which the creature is traveling should be marked in exploring the dream's vision.

1570. Veil—A spiritual term for a division, partition, or covering. Matthew 27:51; Hebrews 10:20.

1571. Venus—Ishtar, who was believed to be the goddess of this planet. It is also dubbed the morning star, another title originally given this multifaceted war goddess. See Diana and Artemis.

1572. Vessel—A) A container. B) The housing of anything. C) The physical body of the human being. Acts 9:15; 2 Timothy 2:21. See Vehicle.

1573. Vévé—A magical pentagram used by voodoo priests or priestesses that invokes ancestral spirits, demonic spirits influencing nature or the elements, or deities of the dead. The ritual involves dancing and singing to stimulate the worshiper's demand for their appearance and service.

1574. Vicarious Prophetics—A form of prophetic implementation used by God to impose His will and judgment on His creatures and their situations. It impels spiritual compliance upon the Lord's humanity and creation by His supernatural agents that they have resisted or overlooked. The prophet Ezekiel practiced this facet of prophetics illustrating through drama, artwork, and theatrics what God wants from His people and will execute or provide under specific conditions. Another example is found in Daniel 10 when the prophet repented for his people although they did not know it, nor cared to do so themselves. It takes intercession into the sphere of intervention where the prophet interposes himself to take on the Lord's wrath for His people and taking their place before Him as penitents, perpetrator, or beneficiary. This differs from

manifest and symbiotic prophetics in that it is based on what the prophet already sees and knows naturally about a situation. The prophet has even participated in judging the offense or propelling forward the prophecy even though he or she was ignored or rejected. God then resorts to public drama and charges the prophet to dramatize the people's behavior and His corresponding judgment on their conduct. When Ezekiel was told to lie on his side for forty days, a day for each year of Israel's sin, he vicariously experienced what the Lord observed and consequently intended to do to His people, something He had already shared with Ezekiel in other ways. The hope is that the people blinded by their sin are inspired to react to the drama by repenting and thereby avert divine judgment to merit God's forgiveness and mercy and enjoy His continued dispensation of their covenant rights, benefits and privileges.

1575. Victor's Tax—A) Also called the Jubilee portion. B) This is an amount that is half of the tithe. It goes to the priest who went to battle with the warrior and saw to the spiritual strategies of the victory that was won. See Numbers 31. One-fiftieth was also designated as Israel's portion. It was to be given to the Levites as their share of the commonwealth of Israel.

1576. Violet—Amethyst. A spiritual color that represents modesty, moderation, and sobriety. The color violet indicates a shift from the harsh and brutal to the calm and serene. In gemology, it is the sobriety stone that inspires prophetic dreams. In the book of Revelation, violet, the color of the amethyst, is the twelfth foundation stone in the New City of God. It is also the bishop's (apostle's) stone. Revelation 21:20.

1577. Virgin—An unmarried person who has not had sexual relations. A chaste person who had vowed to abstain from fornication and/or adultery. A person who keeps from engaging in or observing anything defiling that may translate to or inspire sexual impurity. A person who remains with the same god they are purchased and indwelt by. One abiding in a state of spiritual purity. One who is pure, undefiled, unspotted by the world.

1578. Virgin Mary, The—The name for the young woman who conceived and brought forth Jesus Christ, the Son of God as foretold in Scripture. Review Luke 1 and Isaiah 7:14. The deified woman elevated to goddess status in the Roman Catholic Church. See Lunar Goddesses, Ishtar, Ashesrah, Queen of Heaven, and Mother of God.

1579. Vision—Seeing the events or manifestation of the supernatural world with awakened and elevated natural faculties. Genesis 15:1; Isaiah 1:1; Daniel

9:23.

1580. Visions and Dreams—The customary way the Lord awakens the spirit of prophets to let them know they are ordained to fill the office. According to Numbers 12:6, these are essential prophet faculties without which the prophet ceases to be a prophet. Otherwise the lack of visions and dreams by a prophet is exhibitive of the Lord's punishment for disobedience, rebellion, and misuse of the office's crucial gifts. Daniel 1:17.

1581. Vodu—The name for the voodoo pantheon of ancestral spirits elevated to voodoo status. It is based upon the idea that the progenitors of a family line are elevated to deity or demigod status after death. They are believed to continue to watch over, govern, and guide the family from their eternal dwelling places.

See Voodoo and Ancestral Spirits.

1582. Voodoo—A syncretic religion that incorporates many mystic elements of popular or enduring faiths. It was developed by African slaves in veneration of their departed ancestors who became objects of their worship. See Ancestral Spirits and Ancestral Worship. Departed souls are paid homage by their relatives in return for favors, protection, and guidance. In voodoo, their loas (deities) are the ancestral spirits themselves. Their spectrum of divine beings, called vodu, represents humanity before their creator goddess being Gran Met. Dambala Wedo is the head loa. His name means the Great Serpent and he is symbolized by a python or a boa constrictor. Pythons are always connected with familiar spirits, another name for ancestral spirits.

In keeping with the pattern of earlier pagan and idolatrous gods, this religion's deity, too, had a consort (concubine-wife) that was imaged in the form of a small snake. The serpentine element of the religion is insinuative of ancient tribal fertility rites.

Needing their worshippers in a high frenzied state of ecstasy, voodoo uses music, intense rhythm, and mystical chanting to arouse them. By these means, worshippers prepare themselves to be inhabited by the familiar spirits who use their bodies to manifest and carry out their evil schemes. Characteristic of all religions, voodoo priests and priestesses become the interpreters of the loas' words and will. Naturally, being occultic and demonic in essence, magic, sorcery, and pharmakeia drugs and intoxication figure prominently in the worship rituals. Ingesting them induces a zombie-like state where once entranced one is compelled to do whatever the loas wants. These states are

provoked by a combination of hypnotic and hallucinogenic herbs.

1583. Vulcan—Emblematic of the deity Hephaestus, a fire-smith god of Egypt. Believed to be the creator and benefactor of flames.

1584. Vulture—Tearer. In symbolism, a bird of prey used by the Egyptians as guardians of the Pharaohs. It was also a guardian of Queen Nekbet, the supposed ancient protectress of Upper Egypt, guardian of the Pharaohs' institution. She was recognized by her adornment with a vulture's headdress.

Vultures are scavengers and destroyers and represent the presence of tutelary spirits. See Tutelary. They became the sacred birds of Rome because of their ascribed prophetic powers. Vultures, credited with keen visionary powers, fierce loyalty, and strength, were taken to have somewhat prophetic insight. In prophetic experiences they can symbolize opportunistic greed because of the predatory nature of the bird and its stealth in stalking vulnerable prey. The vulture is a predatory bird worshipped for its supposed protective instincts, the reason its guardianship was chosen by the Pharaohs. Leviticus 11:14.

W

Wages to Wreath

1585. Wages—Pledges.

1586. Ward—A) The spherical division or territory. B) Place of watching, guarding, caring, or holding prisoners in custody. Generally, prophets are assigned spiritual territories akin to the watch wards of old over which they have jurisdiction. Isaiah 21:8; Habakkuk 2:1.

1587. Warfare—Hostile or competitive battle between enemies or rivals where something of value is at stake or may be lost. The Greek term for it is strateia, which defines military service and an apostolic career, as well as the warfare itself. Included in this meaning are the words expedition and campaign. Lastly, its biblical meanings add the discharge of one's apostolic duties. 1 Samuel 28:1; Isaiah 40:2; 1 Corinthians 9:7; 2 Corinthians 10:4; 1 Timothy 1:18.

1588. Warring With Prophecy—A phrase taken from Paul's advice to Timothy, the term refers to the proper response to receiving and handling prophecy whereby it is not ignored, feared, or casually set aside. A passive response to prophecy is only warranted when it is evident that what is promised will take time to come to pass, otherwise dynamic spiritual and practical steps are necessary to trigger the agencies responsible for seeing to the word's fulfillment. These steps are called warring with prophecy.

Warring with one's prophecy involves immediate prayer, regular revisitation, and altering one's life, conduct, and behavior to be positioned for its fulfillment. If the word was electronically recorded, listen to it again periodically to keep its promises, meanings, and conditions fresh. If the prophecy was written, read it, and reread it again. Covenant and collaborate with a trusted spiritual friend and prayer partner who agrees with God's prophetic word and its fulfillment. Schedule prayer and discussion times for one another's prophecies so that only positive activities touch them. If timing is of the essence and the need for a prophecy's manifestation is urgent, then ministering to the Lord daily on one's prophecy should be a regular activity. See Prophetic Project.

If the prophet indicated that the word is a way off, then just revisit

occasionally until prayer and supplication reveal its time of manifestation is near. One detrimental prophetic response is deliberate indifference, and another is willful rejection of the word or it messenger. These two reactions are sure ways to abort or stagnate one's prophecies in their germane form because there are vital reactions to prophecy that are germane to its fulfillment.

When a prophecy's manifestation is near, God sends other prophets to reiterate the original word to activate and actuate the forces assigned to its performance. Be aware of and willing to make any inner and outward changes that are necessary for a prophecy's successful manifestation in its time. It can be that new attitudes, pursuits, and desires are in order to align one's lifestyle and faith with the prophetic requirements of God's word before it can come to pass. Prayer, fellowship, and inquiring of God alone reveal this. If your inquiry into the word's timing and conditions is insistent enough, the Lord will dispatch another prophet with His reasons for any perceived delays or manifesting prerequisites of His first word.

Warring with one's prophecy does not mean wrestling with God to force its manifestation. That part is assured because the Lord took the initiative to send the prophecy in the first place. It also does not mean applying human effort and drive to perform God's word by one's own will. Both lead to frustration and resentment when the Godhead refuses or frustrates such human impositions on its schedule. What Paul meant to convey to Timothy when he gave the advice was the truth about what happens when the word of the Lord comes upon His people. Obviously from the passage, explaining warfare and its requirements were unnecessary. Paul's nonchalant use of the phrase indicates that warfare training was an important part of the young apostle‘s development. He simply needed to encourage Timothy's bold application of his lessons. War with the prophecies concerning you, Paul said, because Timothy was now publicly living out Paul's private tutelage. "This charge I commit unto thee, son Timothy, according to the prophecies which went before on thee, that thou by them mightest war a good warfare" (1 Timothy 1:18). Timothy was not to just war with the prophecies that have already gone out on his life and ministry, but those very words are now to become part of his present and future apostolic warfare arsenal. Refer to Prophecy, Prophetic Warfare, and Manifesting Prophecy.

1589. War Tax—A war tribute given to the priests and the Levites who kept the temple, sanctuary, and God's goods in peace while the army went out in the name of the Lord and won the war. The war tax is similar to the tithe where the Lord's portion is extracted and given to His representatives and their servants

instead of God, as a tribute to him for helping them win the war. The tribute was taken from the warriors, the conquering heroes who won the spoil and the commonwealth of the nation who received the booty from their conquests. This portion was divided as follows:

After the two groups received their share of the triumphant inheritance, the spoil was divided once more to give one-five-hundredth of it to the priests as a heave offering to the Lord, and one-fiftieth of it to the Levites for their services. The spiritual connotation behind this is based on the fact that the work of the priests, their sacrifices, services, catechism, and intercessions provided the supernatural backing and impetus that won the battle. It was presumed by the people of the day that the spiritual work that the servants of God did eliminated the spiritual foes empowering their natural enemies in the land.

Once the spiritual foes (demonic agents) were disposed of, the actual conquest in battle became a foregone conclusion. Likewise, the Levites who were given to the priest, their function being exclusively custodial, allowed the priest to devote his time and attention to handling the higher more complicated tasks of spirituality that permitted the army to win its wars and present the commonwealth with their spoils. Today, this would be understood as the five-fold officers who serve the Lord's body, and their ongoing battle with Satan's army on behalf of the New Testament ecclesia. With them, in the Levitical stead, are the deacons and elders—ministers who serve the Lord's apostles, prophets, evangelists, pastors, and teachers in the execution of their duties.

The church today would think of them as cupbearers, stewards, armor bearers, intercessors, and prayer warriors. These people received one-fiftieth of every valuable spoil the army won. The priests received one-five hundredth of everything. In modern times the benefit would be one-fiftieth of every dollar or dollar value won by the natural warriors of the Lord's church, the business people, lawyers, doctors, and other guardians who serve the Lord Jesus Christ. Similarly, the priest's portion is one-five-hundredth of everything.

The war tax was rendered in addition to the tithe that belonged to God anyway. Therefore, the tither had no claim to it. His or her only responsibility was to see that wealth and valuables their enemy stole from their covenant God was rightfully returned to Him every time He used them to retrieve it via a battle (spiritual conflict).

As if that were not enough, officers who won the war, the generals, captains, and such also brought the Lord an offering because they succeeded in battle

without loss of life or limb. Although they had a right to take of the spoil all they wanted, even as a first-fruits, since they were the conquerors, they still saw the prudence of giving God the first portion to assure His favor in the next and succeeding battles. See this account in Numbers 31.

1590. Wash—Symbolic of a purification rite of cleansing in preparation for divine use. New Testament servants are washed by the Word of God, which is the water of redemption according to Christ in John 13.

1591. Washing—Prophetically, it can be seen as divine cleansing or baptism as preparation for induction into divine service. Ephesians 5:26.

1592. Watch—Guard, awake.

1593. Watcher—A) A heavenly being (angel or otherwise) assigned as a guardian, judge, or tribunal over a human and his or her sphere of life. B) The meaning pertains to countries also. Daniel 4:13.

1594. Watchman—Guard, troop, sentinel, or patrol. Another term given to prophets because of their stationary sentinel type duties in their wards and precincts. Habakkuk 2:1; Hosea 12:13.

1595. Water—Water is addressed in Scripture nearly one thousand times. Aside from being an essential of life—one cannot go without water very long—it is an ancient symbol of refreshing, irrigation, and growth. In Bible times and regions, water could be scarce and so Scripture took opportunity to enforce the necessity of man living only by the word of God and used water as its symbolism. It is indisputable that water equates to life being essential for drinking, cooking, even cleaning (John 3:5; Ephesians 5:26). Symbolically water is the word of the Lord, a stream or issue of spirituality, a body or collection of knowledge, teaching, spiritual or religious doctrine. In the latter context, that of teaching or spiritual doctrine (Revelation 12:15), water is spewed out of the mouth of the dragon in order to flood the women he hated so with his uncleanness, that is with heretical doctrine that the woman, symbolizing the New Creation church, preaches instead of the Lord’s gospel. It is recognized by being rigidly intellectual or mystical in nature. Water is equated to the life-giving power of redemption, and human spirits that take in Christ to become His wells of salvation. See Isaiah 12:3.

1596. Wean—Accustom to life, to equip and release to survive on one‘s own.

1597. Weapons—Symbols of power and aggression that force change or

conformity upon human behavior and surrender on a person, country, or kings. Isaiah 13:5; Jeremiah 21:4 and 51:20.

1598. Week—A division of time based on the number seven and God's cardinal powers of creation. Ancient Egyptians observed an eight-day week, which God altered in the mind of the Hebrews with His creation story dictated to Moses. Daniel 9:27; Genesis 29:27–28. See Sacred Numbers.

1599. Werewolf—An entertainment figment that portrays humans transforming into wolves at the full moon. See Wotan and Swastika. The modern-day imagination of the werewolf is rooted in Wotan's martial aspects. Wolf pelts used by his early tribal warriors were part of the pre-combat ritual where ceremonial intoxication played a great part. Continuing to don the animal skin, the wolf clad fighter went into battle fully deprived of reason, sense, and compassion having used hallucinogens to fully be given over to the bloodlust of Wotan's savagery. Thus the need for tearing and bloodletting was satisfied in battle. The wolf transformation is so the entranced warrior lost all presence of mind to take on the fullness of the wolfish spirit. In doing so, he is made nearly invincible and capable of sinking to the deepest depravity to engage in mortal combat. It is that state of mind that caused the myth of a werewolf transformation to take hold. Furthermore, empowered by the lunar goddess of war along with the patriarchal presence of Wotan, all worshippers gave sway to its martial savagery for triumph in war. This spirit was summoned through its ancient rituals to use the petitioner to execute its murderous agenda of destroying human beings.

1600. West—A) The direction of the setting sun. B) The west speaks to lunar forces as distinguished from the sun's east direction, which of course refer to solar ones. The setting sun means the end of something—a day and/or a season. West, therefore, leads to darkness while the east leads to light. See East.

West, moreover, is a watery direction that reflects large bodies of water such as seas and oceans. It is this watery reflection that ties it to lunar forces which are also considered to be watery. Arab is the Hebrew word for west, which denotes intermingling and trafficking. However, yam is the most frequent word used for it, which is the name for the god of water and seas.

1601. Wheat—A grain food used to make food items such as bread. Biblically, wheat, because it was a precious commodity in Bible days, was likened to something precious to God—that is, people; in particular, the souls of humanity. In Matthew 13:25–40, Jesus gave a parable that shows God's delight and desire

for the wheat of this world.

1602. Wheel—A consistent symbol of creation momentum; the transportation vehicles of celestial spirits and divine powers (Ezekiel 1:15). Wheels symbolize God's movement throughout creation. As anyone can agree, wheels are a positive sign of progress. Who has not heard the adage about the wheels of change turning, or the wheels of activity are turning? Wheels in prophetic dreams and visions indicate the movement of creation. We would understand it as the turning of the wheels of God. Ezekiel 10:13.

1603. Whirlwind—A) Divine power and initiatives in action. Prophetically refers to the turning wheels of God. It is an implement of divine judgment, specifically a clearing instrument. B) Whirlwinds are used by God as a means of scattering and dispossessing something, usually a nation of people He has judged unfaithful. C) May be seen symbolically as a wheel. Zechariah 7:14; 2 Kings 2:11.

1604. White—A color that symbolizes triumph, victory in conflict, righteousness, and purity. It also bespeaks holiness and success. Revelation 7:9 and 19:14.

1605. White Cloud—A) Sleep and peaceful rest. B) The glorious presence of the Holy Spirit's manifestation of the Godhead. C) The governance and protection of the Lord. D) Preparation for prophecy. E) The vehicle for the approach of the Almighty. Revelation 14:14.

1606. White Elephant—A sacred animal of the Buddhist religion said to have impregnated Buddha's mother, Queen Maya, in a dream. The elephant is venerated for good fortune and prosperity. See Buddha and Buddhism.

1607. White Garments—A) The righteous acts of the saints of God mentioned in the book of Revelation. B) Outfits of glorified saints of God that symbolize their victory in spiritual matters and reward of authority for being victorious.

1608. White Sow (Pig)—A) Symbolic of Isis. B) A fertility animal's symbol. C) The mother goddess of Horus the Egyptian sun god.

1609. Whore—A sexually promiscuous person. Originally the word was used to identify a male vagabond. Later, perhaps because of the vagabond's rendering of sexual favors to finance his needs, the word took on its sensual connotations. As time passed, the word whore came to apply to anyone using sexual favors to finance their lifestyle. From there the powerful influence of prostitution

culturally affixed the word to female prostitutes. Like ancient prostitutes many whores were assigned to pagan temples to use their bodies to bring income into the temple and prosper the house of the god. The higher ones serviced the priests and influential patrons of the temple. However, its distinction from the prostitute is that the whore need not be an institutional sex provider and could be an independent or a long-term consort to a man in exchange for being kept by him. Primitive fornication was linked to deity worship so whoredom is biblically aligned with idolatry. The essence of worship is the actual entrance and control of a deity into a human to live and give its life to the soul that receives it. The intimacy shared during the physical act closely mirrors the action of a spirit migrating into a worshipper's life. Thus, the Lord calls whoredom a chief means of transmitting spirits from one being to the next. Idolatry as the reason for doing so is seen as taking the life force and powerful authority of one's deity and transmitting it to another.

1610. Whorish Man—Formerly a vagabond, a male wanderer. The word eventually came to refer to a man who financed his lifestyle by sexually serving women who kept him. After awhile the denigrating pleasures of sin reduced the monetary attachment, which became a matter of discretion. The whorish part remained as men used a variety of reasons to accumulate multiple sex partners.

1611. Whoredom—An institution where prostitution, harlotry, and fornication are merchandised as a part of business and industry. In such societies idolatry in the form of polytheism, adultery, numinous, and nature worship are popularized. The entire book of Hosea is devoted to the whoredom of Israel in which her God dramatically depicts His pain through the prophet's marriage to a prostitute, symbolizing Israel's marital infidelity to her covenant God.

1612. Wicca—A) An organization of witches. See Witch. B) One with knowledge of spell casting and enchantments. C) A sorceress or practitioner of magic. Exodus 22:18. D) A largely women's group, it is dedicated to magic, mysticism, pagan worship, and demonism. Wiccans believe in the mother goddess identified in Scripture as Ashtoreth. In mythology this goddess figure is identified as Diana, Ishtar, and Venus. Another name for this figure is Gaia or Gaea. Wiccans subscribe to nature worship and are a mainly feminist group proselytizing for the forces of darkness. Many of them claim to be practitioners of white magic, the sort that does not harm others but supposedly helps them, fate, and destiny along a bit. Their main celebrations as a renamed witchcraft organization coincide with the spring, summer, fall, and winter equinoxes and solstices, with Samhain (Halloween) being for them a high holy day. Aside from

the typical nature worship rituals, festivities ordinarily include intoxication to condition one for spiritual activities and fertility rites to unite worshippers with their deity spirit.

1613. Wiccan—A member of the neo-pagan group whose rites and practices are a revived form of ancient witchcraft and old paganism.

1614. Wild Beasts—A) Symbolizes the embodiment of peoples and nations in Scripture. The Lord's application of beasts to people has to do with the status of humanity since Adam's fall. The answer to why is seen in Ecclesiastes 3:18–21. The crudeness, brutality, and destruction inherent in mankind is something his Creator sees as being characteristic of beasts who were created for such purposes. B) The low base things of life as the preoccupation of human beings. They thrive to see themselves as free from their Creator's refinement and grace as are the animals. Therefore, to underscore the root of God's problem with His human creation and His knowledge of their proclivities for destruction and atrocity, He delivers His prophecies concerning the earth and people using animal symbolism.

The type of animal chosen must be studied carefully to understand the manifestation of the features its human beings expressing its character will present in the natural, societal, or secular world.

1615. Wind—A) The arrival and presence of a spirit being. B) The Holy Spirit. John 3:8.

1616. Window—A) A sign of upward mobility, an ascending call. B) An opening or exit as a source of entrance or access. C) Signifies opportunity for transition or improvement. As ordinarily ascent symbols, windows require ascension and climbing to enter and go through. Doors, on the other hand, differ because they simply require stepping over, and therefore indicate lateral transitions unless stairs or building stories are attached to the vision. See Door.

1617. Windows (Spiritual)—Windows reflect sky portals, exit, and entrance. Being usually above ground, they are different from doors that represent passageways for crossing over, and lateral movements. They reflect transition or advancement on the earthly plane. Windows signify upward movement, upward mobility, and elevation stature and are for the elements what doors are for people. Ascension is the connotation of window symbolism in prophetic contexts as related to Scripture. Ordinarily, a window is to let something that is high descend or what is lowly to arise. They enable the passage of smaller and

lighter objects. Primarily, though, what goes through a window is usually airborne such as wind, the elements, and birds. In addition, windows were considered dual sources of light and air (wisdom and spirit), and the conduit of heavenly blessings that result in complete happiness. The Bible's mentality concerning windows included the niche for birds, an outlet for smoke, and a crack for seepage or outpouring. These ideas share one spiritual significance. Birds in olden days were thought of as carriers of spirits. Smoke was a type of spiritual apparition, and water the baptism or washing of or for spiritual orientation and development. See each one under its own separate heading. The Bible depicts windows as a means of pouring out blessings from heaven or divine judgments.

Windows may be seen as the opening that permits the earthly to receive or appear before the heavenly. John's Apocalypse speaks of the window in heaven where the Lord showed him the ark of God after which the earthly Levitical ark was made and numerous other details of the spirit realm that he would have otherwise been unable to know. Scriptures that allude to spiritual windows include Genesis 7:11 and 8:2; Isaiah 24:18; 2 Kings 7:2, 19; Ecclesiastes 12:13. See Gate, Gateway, and Door.

1618. Wine—An intoxicant believed to possess some sort of lifegiving force and to communicate spiritual blessings. Initially, before the new covenant in Jesus Christ, wine was characteristic of a sort of salvation, joy, truth, and healing. It was further celebrated for its perceived transformative effects. This idea arose from its change from a grape to the fruit of the vine. For these reasons, wine was heralded as a divine blessing. Wine had several virtues associated with it, such as healing, truth, reformation, liberty, and spiritual nourishment. In activating or imparting these powers, wine is partnered with water.

Symbolically, a spiritual intoxicant believed to manifest truth and promote spiritual wisdom and insight, wine was usually drunk by spiritual types and ancient prophets to conjure up visions or prophecies. As a libation it was ingested to commune with the spirits worshipped for it.

In the New Testament wine represents the Holy Spirit along with the water that completes it. That is why the Spirit of Truth is symbolized by wine. The analogy sprang from wine's well-known affects of opening the heart and relaxing the guards of people normally protected by various inner restraints. In times past, wine's intangible effects were believed to be the product of the

drinkers' ecstatic union with their god. Besides that, its color often typified blood, which was long accepted as the source and sustainer of life in all flesh, as well as a favorite delicacy of the divine ones. See Leviticus 10:9 and 23:13; Ephesians 5:18. Wine also symbolized in the Bible God's wrath as the product of the grape.

Finally, wine represented the truth because of its effects on the heart and will of the drinker. Ancients acknowledged that it made drinkers more susceptible to spiritual activity and more receptive to invisible infiltration. Thus such archaic Near Eastern thoughts are behind the Holy Spirit's affects in a believer's life. Hence, to be filled with the Spirit of God, the true change agent, instead of natural wine was Paul's exhortation to the New Creation church. As a symbiotic ritual, pouring wine on the ground was to impart life to the earth to guarantee its fruits at harvest time. This motif is also the reason for blood being poured on the ground during sacrificial ceremonies, which wine symbolized. In ancient Israel, pouring wine on the ground also provided a deterrent against their drinking it as a common practiced ritual in celebration of Egyptian gods. The Lord sought to have them not resort to such manipulation in order to hear from Him, even though they were to include it in their regular sacraments as a communion drink. Matthew 9:17; Ephesians 5:18.

1619. Wine Drinking—Intoxication for the purposes of fertility and acquisition of ethereal wisdom. See Numbers 28:7 as an example of religious rite. See also Proverbs 31:4 and Ezekiel 44:21 for wisdom's injunctions against wine drinking.

1620. Winged—A celestial symbol imitative of God's spiritual agents of heaven. Winged creatures figure prominently in the Bible.

1621. Winged Snake—A) A dragon. B) A sign of the union of the earth's mystical powers with the revelatory wisdom of the sky, particularly the sky gods. See Isaiah 14:29 and 30:6. C) Also called "flying serpent."

1622. Wings—A) A symbol of the celestial and the heavenly manifested as inspired intelligence, speed, and liberty. B) Signs of elevation, limitlessness, and heavenly protection. In times past wings were linked with the sun and astral gods. Malachi 4:2.

1623. Winter—A) Prophetically, a season of darkness, cold, and barrenness. B) A time of hiding and of stagnation. C) Winter is a season of slow-down or of shutdown due to the sluggishness that accompanies the cold weather. D) A sign

of suspended activity and productivity. Winter's barrenness can often be accompanied by a period of spiritual taunting or ridicule, of reproach and surrender to difficulty and tribulation.

In prophecy, dreams or visions depicting winter symbolize the aged and can mean a time of defamation; a season where one is vulnerable, renounced, exposed, or stripped like the trees made naked by their fallen leaves. The frozen image of the winter season, snow, and ice indicates a time of hard labor with slim rewards. It can also signify a time of year such as the holiday season where celebration, recreation, and relaxation are the order of the day. Winter is often synonymous with the north.

1624. Wisdom—The word for knowledge, insight, and information useful for practical living and spiritual prowess. Its symbolic liquids in ancient periods were wine and water. Its spiritual colors (auras) were gold and blue. Wisdom's number in the ancient world was seven to exemplify its universal practice and necessity. Wisdom in Scripture is personified in Proverbs 8 as a lady, the great lady governess and dispenser of the supernatural treasuries of the Almighty. Study Proverbs 8–9. See explanations for the Seven Spirits of God, Seven Days, and Incubation Experience.

1625. Witch—A) Wizard. A practitioner of the occult using sorcery, wizardry, and magic to manipulate the supernatural and compel its subservience upon God's creation. B) Illegal use of the spirit creation to craft natural forms and objects from Creator God's immaterial worlds. C) Human vessels that oppose the power and authority of Christ and His church on earth with cruel assault tactics against them and God's truth. Exodus 22:18; Deuteronomy 18:10.

1626. Witchcraft—A) The occupation of the devil's agents exercising his dark powers for the production of his will. B) An institution of satanic priests and priestesses of darkness. C) Female lust, and the practice of spiritism and necromancy. Spiritually, the practice of abusing creation for one's own purposes by the imposition of demonic desires upon the will and lives of others by magic, sorcery, and other occultic means. 1 Samuel 15:23; 2 Chronicles 33:6. See the spiritual objectives of witchcraft from Nahum 3:1–6.

1627. Witches Creed—"Do what you will but harm none." This ancient slogan is said to be the governing guide that regulates the witch's exercise of their occult powers. Anyone with any light can see that it is nothing more than a seductive trap to deceive people into using their free will agency to unlawfully intrude into the destiny and fate of others. Merely looking at the statement and

comparing it with the acts, premises, and agenda of witchcraft overall annuls the creed. If their entire aim is to sport and impose their free will liberty on another, it is a foregone conclusion that someone will be harmed by the spells, incantations, diverted blessings, and imprecations employed as devices of their craft. Sorcery for instance seeks to sift and sort people's predestined lots in life as the sorcerer sees fit to bring about his or her personal desires. Other works of witchcraft, the broadest of which is magic, are all to this end. That is to usurp and override the personal prerogatives of others in favor of imposing the will of the witch by manipulating circumstances.

Beyond this is the need for the victim to be deceived in order to become vulnerable to what the witch wants to do while the Bible says in 1 John 2:21 that "no lie is of the truth." Manipulation is always the dominant agenda of witchcraft as its activities endeavor to change and alter nature and humanity's natural courses of events. No matter how one looks at it, it is impossible to intrude in another human being's sphere of life, particularly without their permission and not upset or derail their life's course to somebody's detriment. It is harmful even if for no other reason than that the Almighty scripted a course of existence for every soul He made, and that script takes into consideration knowledge and wisdom that witches cannot access. Therefore, to isolate a single person to inflict with witchcraft and not negatively affect that person's affairs and coexistence with others is infeasible. Within these reasons lies the Lord's condemnation of the practice of witchcraft. It can never be just harmless fun and it can never live up to its creed because the nature of the art is to inflict, impose, intrude, and these are all terms that bespeak bringing immediate or eventual harm to those targeted by the witch.

1628. Witness—See Martyr.

1629. Wizard—A) Basically meaning "wise in the arts, wise artists," this word refers to a sorcerer and magician. B) One knowing and possessing the power to harness and wield creation's supernatural secrets that is devoted to the black arts. See Leviticus 19:31; 1 Samuel 28:3; Isaiah 8:19 and 19:3. Cunning. A sorcerer. C) One who summons the ghosts of the past. D) A conjurer of familiar spirits. E) A soothsayer, a necromancer. Comes from wise acts, i.e. Simon the Sorcerer. Acts 13:6, 8; Leviticus 20:27; Deuteronomy 18:11. F) Magician.

1630. Wolf—A) A symbol of ferocious cunning, spiritual cruelty and savage stealth. B) A predatory sign in prophetic contexts that speaks to savagery and ruthless greed. Wolves symbolize brazenness in carrying out evil, an obvious

sexual predator, a rapacious lech, and a devourer.

Wolves appear spiritually as chaotic forces and agents of calamity, abuse, and violence. These they promote by devious intelligence at work in spiritual battle as supernatural warriors. Wolves have long since been emblematic of witchcraft, and springing from this idea is the werewolf myth that blames a man's transmutation upon the work of a witch.

This animal in a dream or vision symbolizes the devil and represents heresy when observed in religious, spiritual, and doctrinal contexts. Wolves further reflect the presence or entrance of seducing spirits. Genesis 49:27; John 10:12. Also see Ezekiel 22:27; Matthew 7:15 and 10:16; Acts 20:29. See Werewolf.

1631. Woman—Women symbolize mature fruit. The state of the women depicted reflects the condition and impact of her fruit. A healthy woman means healthy fruit. A sickly woman means the opposite. A glamorous woman can infer vanity, a plain one modesty. Prophetic portrayals of women speak to a number of symbolisms. Each one helps determine the true spiritual object underlying the depiction. The setting in which the image of a woman is shown offers significant clues to a prophetic message. This starts with intelligently assessing the varied roles women fill in life and community. If a woman is shown in a maternal posture, nursing or tending a child for instance, then the dream's interpretation should be pointed to motherhood, spiritual or natural. In either context, the woman's actions indicate the dream is referring to the nurturing role a mother takes in the care and upbringing of her family. If the dream shows the woman interacting with a male, the question should arise as to whether or not he is her husband. Again, the answer should be applied spiritually and literally. How the woman is behaving with the man is key to the interpretive process. Intimate versus angry behavior or indifference speak for themselves. If the man is her spouse, then the dream is communicating something about the nature and condition of their marriage. If the woman is presented in a professional, civil, or societal role, then what she is doing, the setting in which she is doing it, and how she is perceived or responded to by those around her all contribute to the dream's meaning.

In addition, the age and nationality of the woman depicted are significant. Youthful woman imply newness, strength, and fertility. Older woman reflect seasoning, wisdom, maturity, and stability. Finally, the hair color matters as white-headed women speak to wisdom, victory, and grace; gray-headed women speak to worldly wisdom simply gained from living long. Blondes portray trendy

or faddish worldly glory; redheads depict fiery, hotheaded, and impulsive. Dark hair can mean cool temperament, thoughtful, and typical. How the woman is dressed is important to the message being conveyed about her spiritual substance and inner motivations regardless of her outward conduct. Proverbs 7 for instance talks about the attire of a harlot. In Revelation 12:1 the woman with the golden hair is described to show her spiritual rulership in the realms of humanity. Suits and business dresses say professionalism; casual and recreational clothes are self-explanatory. Where the clothes are worn in contrast to where they should be worn is a discrepancy that further explains the dream or vision's motivational intent. Formal wear in the morning can be strange; beachwear at a funeral is likewise. These drastic contrasts transmit significant information in their prophetic messages. However, symbolic application must consider the place of literalism in their interpretation. Some dreams are to be taken at their face value. See Man.

1632. Womb—The center, organ of incubation. Wombs stand for gestation, conception, and births. Prophetically, the human spirit that receives (or conceives) the word of the Lord is likened to the womb. A womb experience speaks to entering a secluded place, the hollow of a cave is what the ancients meant, to be born into a new way of life, a new profession or career, or stream of knowledge and information. Hell is sometimes identified as the womb of the earth. The womb is also linked to the belly because of its situation in the region of the abdomen. The womb was credited with being the seat of the mental faculties. The hollow center of anything is considered womblike. See Cave.

1633. Wood—A natural object that lends itself well to human manipulation. Wood is frequently the choice object for superstitious worship and magic. Prophetically, a worthless human doctrine that opposes the word and work of the Spirit of God. As Jeremiah 10:8 nkjv says, "a wooden idol is a worthless doctrine." Wooden images signified occultic dogma and doctrines, the cult of Asherah, and the totems of ancestral deities.

1634. Word—A spoken communication, a verbal message. An audible manifestation of divine power and presence.

1635. Word of God—The Holy Bible. The Lord Jesus Christ.

1636. Word of Knowledge—A phrase that describes one of the nine manifestations of the Holy Spirit where information or knowledge is delivered by the Spirit of God supernaturally. Word of knowledge manifestations are usually short, often single word sentences that provide information for the hearer

to act on while being used of God. For clarity, the term found in 1 Corinthians 12:8 would be understood as the “statement of knowledge, more of fact,” for that is how it emerges to the hearer.

Statements about someone’s health, condition, spiritual attitude, or conduct are the typical ways they manifest. Words of knowledge ordinarily do not require any overt action on the part of the hearer other than to verbalize what is heard with the spiritual ear. For the most part, words of knowledge are not necessarily revelatory or predictive. These features are routinely reserved for the prophecy anointing or manifestation.

1637. Word of Wisdom—Similar to the word of knowledge, this communication from the Holy Spirit tends to emerge more elaborately. The information given is more of a practical sort rather than revelatory or predictive and it is tied to specific circumstances the hearer may be facing. Answers that describe wise and prudent follow-up action on their part is what usually tends to come forth. With the word of wisdom manifestation, “how to” is emphasized over what is or is not. The when and where are explained about the circumstances. See 1 Corinthians 12:8.

Words of wisdom, while they may complement or enlarge a prophecy with practical application, are not necessarily predictive unless its performance is contingent upon some future action. Consequently, when a predictive aspect is detected, it is because the message is tagged on to a prophecy that reveals what God wants to counsel or advise the recipient on.

1638. World Prophets—Those predictive voices that declare the future apart from the word of the living God and His Son Jesus Christ who, as the Logos, is the spirit of prophecy (Revelation 19:10). Most prominent of these include Muhammad, the founder of Islam, and Zoroaster, the founder of Zoroastrianism. See Edgar Cayce and Nostradamus.

1639. Worms—A) Emblems of ancestral spirits or forces at work or present. B) The parasites of hell, according to Jesus Christ, who said they did not die in its infernal flames. C) Worms appearing in a prophecy or revelation symbolize an underground deterioration or the breeding of something ominous beneath the covering of darkness. D) Worms feed on filth, dirt, sores, and uncleanness. See Mark 9:44.

1640. Wotan—The ancient German god believed to be the sire of the Germanic peoples. This war god is known for his affinity for intoxication.

Typically, beer, soma, and mead were his drinks of choice and the hallucinogenic mushroom his favorite intoxicant. The god thoroughly possesses his offspring and promotes war and savagery as part of his ritual. Wotan is symbolized by drink horns and drunkenness is a precursor of a worshipper's service to him. His warriors resort to drunkenness to divest themselves of all inhibitions that would hinder their ability to become possessed of the god and brutalize their opponents always seen as his enemies. This morphing deity changes shapes to facilitate his conquests. The snake, the serpent, the dragon, and the werewolf are his favorite life forms. The single state that dramatizes Wotan's presence is frenzied madness expressed in bloodlust. His members succumb to it to commit heinous atrocities on humanity. Adolph Hitler and the Nazi movement are said to have received their inspiration from Wotan. See Werewolf and Swastika. The prophet would do well to understand this spirit's influence to identify demonic powers and to deliver those so possessed or seduced.

1641. Wreath—A) A spiritual symbol of a living crown dubbed so because they were made up of flowers and plants, sometimes vegetation. B) Wreaths were believed to bestow the divine powers of procreation and protection upon their wearer and were constructed to signify the attributes of the sacred. Many of them were bestowed as trophies, especially for winning the games of ancient Greece. Read Crown meanings. Acts 14:13.

YZ

Yam to Zoroastrianism

1642. Yam—Name for ancient sea god.

1643. Year—A solar rotation cycle, three hundred sixty-five days or twelve months.

1644. Yellow—A) Enlightenment, golden, revelation. B) Spiritual insight or insight gained from spiritual sources.

1645. Yellow Cloud—A) The presence of the powers and agents of magnificence. B) The appearance of heavenly blessings. C) The dispensation of enlightenment and glory.

1646. Yoga—A) A term that originally meant “yoked for, by, and into communion with one’s divine essence.” Yoga generally involves a spiritual connection between the one inhabiting a human vessel and the one generating the bond. B) The invisible force that inhabited the body, or joined it in yoga meditation, was usually an ancestral spirit of the person’s life. C) The word yoke means union. See Yoke. D) A path of spiritual enlightenment, peace, joy, and harmony taken by adherents of Hinduism and Buddhism. They believe that certain poses, positions, and postures along with specified hand gestures and verbal sounds enable yoga’s practitioners to rise above the carnal and mundane to commune with their religion’s many gods. Yoga gestures are designed to invoke specific spirits for their powers, attention, or to inhabit worshipper’s bodies. In addition, yoga’s chants are taken from sounds early Buddhists believe were made by more than a score of theirs and Hindu’s goddesses; words and sounds being perceived as feminine since once uttered they bear fruit. The pretended harmlessness of yoga is overstated in view of the above and its application to therapeutic and athletic exercise belies yoga’s true intent. Research shows that yoga was engaged in as a prelude to old Indo-Asiatic fertility rites. The inventors of yoga developed it to enable the spirits of their religion to enter and embrace the souls of their worshippers. It was engaged in ceremonially to summon their deities whose names are uttered through its chants and verbal sounds. Without question, yoga’s ultimate aim is to unite the practitioner with old Asiatic deities. Not surprisingly, it is a tool of goddess

worship and is tied to nature worship, particularly, Mother Earth. See Shakti.

1647. Yoke—A) To join; a coupling about the neck of two beings to assure collective submission, steady direction, and work. B) A coupling instrument that symbolizes forced labor, submission, and oppression driven by a higher power in authority. C) A prophetic symbol of obligation to divine service and assignment. D) The prophet's yoke like the one Hananiah, the false prophet, tore from the neck of Jeremiah the prophet in Jeremiah 28:12.

Yokes need not be wood, but the symbolism comes from their being used on beasts of burden to direct their movement in travel and labor. Thus, the yoke became indicative of a divine burden upon human beings in the service of their gods.

The word yoke comes from yoga, which refers to the connection made between a worshipper and his or her god, based upon a covenanted union.

1648. Zadok—A priest with a seer's anointing who served under King David. 2 Samuel 15:27.

1649. Zechariah—A minor prophet whose ministry was highly apocalyptic in nature, he formed the second member of a prophetic team with Haggai. Together the two spiritually facilitated Ezra's task to rebuild the wall of Jerusalem. Zechariah, like Daniel, is a highly visionary prophet. His divine communications come in mainly visual form as he sees and interacts with the angels and observes the spiritual agents patrolling and ruling creation. Like Ezekiel, Zechariah enjoyed tremendous prophetic excursions in the Spirit of God. His third chapter details just one such excursion where he participated in the installation of Zerubbabel as high priest. Zechariah saw the restoration of his homeland, Jesus' two advents, and the temple rebuilt.

1650. Zephaniah—Said to be a descendent of King Hezekiah, this minor prophet ministered during the reign of Judah's king Josiah. He is said to have been associated with Huldah, the Judean prophetess who informed King Josiah of the causes for Jehovah's ire with His people. He was a prophet to royalty being of royal descent. He ministered about thirty-two years in the sixth century B.C. introducing the themes of the "day of the Lord" and "God's protection of His remnant."

1651. Zeus—A) The Greek version of the king of the gods. B) The Roman's Jupiter. Acts 14:12–13 and 19:35.

1652. Ziggurat—A massive temple with many steps that take the worshipper or priest to the heavenly abode of the gods. The Tower of Babel was one of these. It is believed to be dedicated to the astral gods and celestial powers of which Ishtar was venerated as one.

1653. Zodiac—A) The word for the twelve stars and the planets worshipped by the unenlightened as astrology. B) Called the Mazzaroth in Job 38:32. C) The stairs, steps, or the ladder of the spiritual creation. Amos 9:6 refers to them as "stories" in the King James Version and it is translated as creation's "strata" in the New King James Version. Astrology is the modern name for the science of studying the stars in an effort to tell fortunes, classify human personalities, analyze people's makeup in an attempt to correlate their life events with the movement of the stars and planets. The zodiac names its stars and constellations mainly after animals or hybrid mythological creatures. Horses with human heads, torsos, or bottoms for example, half-human/half-animal beings claimed to have cast and control people's fates and fortunes. Their creatures correspond with the ancient deities of old civilizations, placing their studies not in the sphere of science or intellectualism but in the sphere of religion and pagan worship. See Constellations, Mythology, and Astrology.

1654. Zoroaster—The ancient Persian prophet who founded the Zoroastrian religion.

1655. Zoroastrianism—The ancient Medo-Persian religion upon which the priestly caste of the Magi is based. Founded in the sixth century B.C., this polytheistic religion's chief god is Ahura Mazda who is in constant struggle with the evil god Ahriman. Worshippers then are prescribed a code of conduct requiring good deeds that seem to be essential to giving Mazda the upper hand in the battle. The religion operates on magic and sorcery, believes in reincarnation and the ilk of today's New Age genre and shares typical irrational afterlife beliefs as the religions of its day and before. See Magi, Druid, Sorcery, Afterlife, Reincarnation, Hinduism, Buddhism, and Witchcraft.

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Paula A. Price is vastly becoming the international voice on the subject of apostolic and prophetic ministry. She is widely recognized as a modern-day apostle with a potent prophetic anointing. Having been in active full-time ministry since 1985, she has founded and established three churches, an apostolic and prophetic Bible institute, a publication company, a consulting firm, and a global collaborative network linking apostles and prophets together for the purpose of kingdom vision and ventures. With an international itinerant ministry, she has transformed the lives of many through her wisdom and revelation of God's kingdom.

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