

**Welcome to: -
Bible House of Grace.**



God, through His Son Jesus, provides eternal grace for our failures and human limitations.

Gg

Bible Dictionary.
And
Various Biblical Meanings.
2017

The Bible not only reveals God's eternal plans purposes and promises
But also shows how you can know God for yourself.

Teach it, don't demand it.

Although I believe my aim is pure and God's will perfect this document is still the product of a human man. As to such I neither claim special knowledge or perfect understanding.

If you think items presented on this site to be in error, please let me know and I will gladly reconsider the content.

Gabriel (Angel)

Gabriel means, "Man of God." He is an angel mentioned four times in Scripture each time bearing a momentous message. He interpreted to Daniel the visions of the Ram and the He-Goat (Dan 8:16-26). In (Dan 9:21-27) he explained the vision of the seventy weeks. Gabriel announced to Zachariah the birth of John, forerunner of the Messiah (Luke 1:11-20), and he was sent to Mary with the unique message of Jesus' birth (Luke 1:26-28). His preparation is the ideal for every messenger of God; I am Gabriel, that stand in the presence of God; and am sent to speak unto thee" (Luke 1:19). The Bible does not define his angel-status, but he appears in the Book of Enoch (chapter 9, 20, 40) as an archangel.

Gabbatha

Gabbatha is a vernacular term for the Roman tribunal in Jerusalem and a place of judgment in the city of Jerusalem, where Pilate passed sentence on Jesus (John 19:13).

Galeed

Galeed (Gen. 31:48) comes from the Hebrew word (*Gal'ed*) and literally means heap of testimony. It carries the idea of a sure or prince witness.

Gall

In the book of Psalms, it is written: -

- You know my reproach, and my shame and my dishonour; my foes are all known to you. ²⁰Reproaches have broken my heart, so that I am in despair. I looked for pity, but there was none, and for comforters, but I found none. ²¹They gave me poison (gall in KJV) for food, and for my thirst they gave me sour wine to drink (vinegar in KJV). (Psalm 69:19-21).

Gall: comes from the Hebrew word (*ro'sh*) and literally refers to a poisonous plant, probably the poppy (from its eye-catching head). Figuratively it refers to the venom and poison of serpents

Vinegar and wine: comes from the Hebrew word (*oxos*) and means sour wine.

Myrrh: comes from the Hebrew word (*smurnizo*) and in this context means to tincture (mingle) with myrrh to embitter as a narcotic.

I looked for pity, but there was none: (v20) instead of giving David the pity and comfort which he desperately needed his kinsmen and so called friends barbarously added to his affliction. When he was perishing with hunger, no one would show him even the smallest kindness by giving him food when he was hungry, or drink when he was thirsty but instead gave him a bitter and poisonous herb for food and vinegar for drink and forsook him and left him to die unpitied.

They gave me sour wine to drink (gall in KJV): (v21) at this time David had enemies who had such hatred toward him they wished him dead so it is possible that a man amongst his enemies full of the serpent spirit attempted to poison him, but the words, "They gave me poison for food, and for my thirst they gave me sour wine to drink" (v21) (gall in KJV) carry an echo of the Lord Jesus Christ's suffering on the cross of Calvary. Concerning the first drink they offered Jesus on the cross Matthew wrote: -

- They offered him wine (vinegar in KJV) to drink, mixed with gall (same in KJV), but when he tasted it, he would not drink it. (Matt. 27:34).

Mark when writing of this first drink offered to Jesus wrote: -

- And they offered him wine mixed with myrrh (same in KJV), but he did not take it. (Mark 15:23).

This is the first time they offered Jesus a drink. After tasting it he refused to drink it. It is possible they offered him the vinegar (sour wine) mixed with some type of narcotic or poison so his pain would be numbed or so he would die a quicker and less painful death, but Jesus was prepared to suffer and give up his own life and not take the easier way out. The second time they offered Jesus a drink Matthew wrote: -

- About the ninth hour Jesus cried out with a loud voice, saying, “Eli, Eli, lema sabachthani?” that is, “My God, my God, why have you forsaken me?” ⁴⁷And some of the bystanders, hearing it, said, “This man is calling Elijah.” ⁴⁸And one of them at once ran and took a sponge, filled it with sour wine (vinegar in KJV), and put it on a reed and gave it to him to drink. ⁴⁹But the others said, “Wait, let us see whether Elijah will come to save him.” ⁵⁰And Jesus cried out again with a loud voice and yielded up his spirit. (Matthew 27:46-50).

Mark when writing of this second drink offered to Jesus wrote: -

- At the ninth hour Jesus cried with a loud voice, “Eloi, Eloi, lema sabachthani?” which means, “My God, my God, why have you forsaken me?” ³⁵And some of the bystanders hearing it said, “Behold, he is calling Elijah.” ³⁶And someone ran and filled a sponge with sour wine (vinegar in KJV), put it on a reed and gave it to him to drink, saying, “Wait, let us see whether Elijah will come to take him down.” ³⁷And Jesus uttered a loud cry and breathed his last. (Mark 15:34-37)

Luke when writing of this second drink wrote: -

- The soldiers also mocked him, coming up and offering him sour wine (vinegar in KJV) ³⁷and saying, “If you are the King of the Jews, save yourself!” (Luke 23:36-37).

This is the only mention of Jesus being offered drink in Luke it is just prior to Jesus calling out with a loud voice, “Father, into your hands I commit my spirit” and then breathing his last breath. (v46). John when writing of this second drink offered to Jesus wrote: -

- A jar full of sour wine (vinegar in KJV) stood there, so they put a sponge full of the sour wine (vinegar in KJV) on a hyssop branch and held it to his mouth. ³⁰When Jesus had received the sour wine (vinegar in KJV), he said, “It is finished,” and he bowed his head and gave up his spirit. (John 19:29-30).

John in his letter only mentions the second time they offered Jesus a drink. The words of the crowd, “Wait, don’t give him the drink, let us see whether Elijah will come to save him,” imply that had Jesus taken of the drink it had the potential to kill him since the crowd wanted him to live longer to see if Elijah would come and save him. The liquids mentioned for the first drink offered to Jesus was wine or vinegar mixed with gall and myrrh and the second drink was sour wine and vinegar. Some say that giving Jesus the drink to either kill him quickly or dope him from the pain was an act of kindness and compassion on the part of those who were appointed to crucify him, but it could equally be seen, as an act of mocking and jesting.

Gardens

Sacrificing to Idols in gardens: in Isaiah, it is written: -

- Those who sanctify and purify themselves to go into the gardens (purify themselves in the gardens behind one tree (in KJV) following one in the midst, eating pig’s flesh and the abomination and mice, shall come to an end together, declares the LORD. (Isaiah 66:17).

The word tree is not in the original manuscript, amongst commentators there is a variety of ideas what it may mean, but they are all speculations. However, we do know that pagans did establish beautiful sacred gardens for their idols. These gardens were surrounded with thick trees and had within them altars to offer sacrifices on and pools that they used for washing and purifying themselves in preparation for idol worship much like the priest of God was to wash himself.

- The priest shall wash his clothes and bathe his body in water, and afterward he may come into the camp. (Num. 19:7).

The people of Israel often blended their religious practices with the idolatrous customs of the pagans which were performed in their sacred gardens with fountains, pools, ponds, altars and idols established for the sole purpose of washing, worshipping and sacrificing to idols

- I spread out my hands all the day to a rebellious people, who walk in a way that is not good, following their own devices; ³A people who provoke me to my face continually, sacrificing in gardens and making offerings on bricks; ⁴who sit in tombs, and spend the night in secret places; who eat pig's flesh, and broth of tainted meat is in their vessels (Isaiah 65:2-4).

Since many of these sacred gardens were in private locations hidden from the public view it is possible that the expression, "behind one tree," simply carries the idea of secrecy, meaning they kept their idolatrous practices secret from those who faithfully attended to the Levitical law and temple worship.

Following one in the midst: (v17) meaning in the middle of the sacred garden, it most likely means that the idol or altar was in the middle of the garden and the trees surrounding it and that the idolatrous worshippers formed in a sacred circle and marched in procession one after another around the altar or idol chanting or singing songs of praise or worshipping while the priest performed the sacred rites. See also the title: Pigs (Eating Pig's Flesh), in this Bible Dictionary.

Garments

Religious garments: Jacob tells the people of Israel to purify themselves and change their garments (Gen. 35:2) this means get rid of everything that is offensive to God, such as any form of idol or image of one whether they are painted pictures, pieces of jewelry, religious clothing that has images of pagan gods and idols on them etc. It also means repent of all inward belief in these other gods and all ceremonial practices and sacrifices to them.

Adorning ourselves outwardly with clean clothes and new clothes or turning up to church in our best clothes means nothing if we don't have within the body of flesh a new and clean heart. See also, Earrings (religious earrings) in this Bible Dictionary.

Gate

Gate (*Hebrew sha`ar*) an opening and entrance (i.e. door or gate into). Gate (*Greek pule*) a gateway, door-way, entrance of a building, a city, a hall or a porch etc., and by implication, a portal, foyer and hallway.

The gate of the city: the gate of the city was the common place for public communication. It is very likely messengers would be sent through the streets of the city announcing that there would be a public meeting and the inhabitants hearing the call would come out of their homes and gather at the gate.

Gathered

Gathered (*Hebrew qavah*) to bind together (perhaps by twisting) and collect. Figuratively to expect, gather together, look and patiently wait for, wait on or wait upon. Gather (*Hebrew 'acaph*) means to gather for any purpose it carries the idea of receiving and taking away. Gather (*Hebrew qabats*) means to grasp, to collect to assemble and gather or bring together.

Gather (*Greek sunago*) to be in union or together with by association, companionship, process, resemblance or possession, to lead together, to entertain by hospitably, to accompany, assemble (selves, together) and come together.

Gathered (*Greek episunagoge and athroizo*) means to assemble, to accumulate, to gather thick together and especially applies to a Christian meeting (for worship) an assembling or gathering together of believers that collect at the same place.

Gehenna

See the title, Hell (Gehenna) in this Bible Dictionary.

Genealogy

Genealogy of Christ: in the genealogy of Christ, both Jacob and Heli are said to be Joseph's father. Matthew and Luke are the only references to the actual genealogy and birth of Jesus in the New Testament Matthew says Jacob is the father of Joseph (Matt1:16) while Luke says Heli is the father of Joseph (Luke 3:23). Jacob and Heli are both referred to as the father of Joseph but Jacob and Heli cannot both be Joseph father.

Though there seems to be an apparent error over who the father of Joseph is one thing is very clear in both genealogies and that is the virgin birth. The following information helps us solve the apparent contradiction over the father of Joseph, David was the father of Nathan and Solomon and Joseph came through the line of David's son Solomon while Mary came through the line of David's son Nathan. Luke traces the line of Christ through David's son Nathan whereas Matthew traces the line of Christ through David's son Solomon.

The Bible is very clear that Jacob was the father of Joseph therefore Heli must have been the father in law of Joseph so Jesus descended from the two sons of David according, to the flesh (meaning David's blood line) fulfilling (Rom 1:3).

Generation

A generation can be one hundred years, we know this because in the book of Genesis it is recorded that Israel will be delivered from Egypt in the fourth generation (Gen 15:14) and the people of Israel were in bondage to Egypt for four hundred years, so in this context one generation is one hundred years. In other contexts, it can also be forty years, seventy years or refer to a particular period of time.

Genesis

I will put enmity between you and the woman: (Genesis 3:15) the LORD said, "I will put enmity between you (the serpent) and the woman, and between your (the serpent) offspring and her (the woman) offspring; he (the woman's offspring) shall bruise your (the serpent's) head, and you (the serpent) shall bruise his (the woman's offspring) heel. (Gen 3:15). This means the serpent's seed will bruise the heel of the woman's seed who is the Lord Jesus Christ, but the Lord will bruise the head of the serpent's seed.

The serpent bruised the Lord Jesus Christ on the heel by having him crucified. The fulfilment of the woman's seed bruising the head of the serpent has two applications, firstly when God resurrected Christ he bruised the head of the serpent and secondly when Christ returns as King of kings and Lord of lords he will again bruise the head of the serpent. The ultimate bruising of the serpents' head will be when the Lord Jesus Christ returns to establish God's Kingdom of righteousness, justice, joy and peace on earth.

The New Testament fulfilment and the serpent's offspring: in the book of John Jesus says Judas Iscariot is the one who has lifted his heel against him (John 13:18) and both John the Baptist and Jesus call the Pharisees and their generation a brood of vipers and a generation of serpents (Matt 3:7) (Matt 12:34) (Matt 23:33) (Luke 3:7).

Judas and the Pharisees were the serpent's offspring and by extension anyone who is opposed to God's will, is the serpent's offspring. The Pharisees were rulers of the Jews and a body of Jews who professed to be more religious than everyone else, they added to the law of Moses and explained the laws more precisely with the goal of bringing the people too a similar legalistic conformity.

The LORD says, He will put enmity between the serpent and the woman, and between the serpent's offspring and the woman's offspring. This enmity (persecution etc.) is clearly seen in the New Testament between the hypocritical false religious leaders and those who followed Christ. The religious leaders, chief priest, Pharisees, scribes and the Levitical priesthood in Jesus generation were the serpent's offspring while those who belong to Christ are the woman's offspring.

There will always be extreme hostility from the serpents' offspring (false religious leaders and those opposed to God) toward those that follow the Lord (the woman's offspring).

The seed or offspring of the serpent prophesied in (Gen 3:15) to bruise the heel of the woman's seed or offspring (Jesus Christ) at the time of Christ was Judas Iscariot and the religious leaders, the chief priest, Pharisees, scribes who enticed the Gentiles of Rome to carry out their evil purposes.

Jesus said to the apostles one of those who eats bread with him will lift his heel against him and then told them that his is telling them this before it takes place so that when it does take place, they will believe that the Lord is he (John 13:18-19). I would suggest that Jesus is referring to (Gen 3:15) he knows he is the seed of the woman, but is fully aware that the apostles will not understand what he is talking about until after the crucifixion.

The crucifixion was the seed of the serpent bruising the heel of the woman (the Lord Jesus Christ) while the resurrection was the bruising of the seed of the serpent's head. The seed of the serpent was Judas Iscariot and the Pharisees, scribes and chief priests.

The resurrection of Jesus Christ did away with the entire Levitical priesthood and its ceremonial practices of feasts, sacrifices and holy days etc., and totally stripped the Pharisees, scribes and chief priests of their power and control over the people because since the resurrection of Christ no-one needs a human priest to stand before them and God as Jesus is God's ordained eternal and perfect High Priest and the only one anyone needs to intercede before them and God.

It is in this way that the resurrection of Christ bruised the head of the serpent's offspring, nevertheless the ultimate bruising of the serpent's offspring will be when Jesus Christ returns the second time as Lord of lords and King of kings to establish God Kingdom of righteousness, justice, joy and peace on earth. The woman of (Gen 3:15) embraces the nation of Israel and Mary because Jesus came out of the nation of Israel and Mary was his mother.

Though the woman's seed primarily refers to Christ it also embraces all who belong to him, likewise though Judas, and the chief priests, Pharisees and scribes are pictured as the serpent's seed it is not limited to them only, but ultimately embraces every false religious leader, teacher and all who oppose the will of God and the Lord Jesus Christ.

Genesis and science: what Genesis means to science is not important, it is what the passage says to us about God's glory and power that's important

Gentiles

Gentiles (*Hebrew gowy*), refers to a foreign (non-Jewish) nation, a heathen, nation or people. Gentiles (*Greek ethnos*) (pagans in ESV) means, a race or tribe (as of the same habit) especially a foreign (non-Jewish) one and by implication it usually refers to a Gentile pagan or heathen nation or people.

Gethsemane

Gethsemane means "oil-press." Geth carries the idea of treading out grapes (i.e. a wine press) while shemen is a perfume from the olive, it figuratively speaks of richness, anointing and fruitful. Clearly, Gethsemane was a very apt name for the garden near Jerusalem that Jesus was praying in just prior to his crucifixion.

Ghost

Ghost is the ancient word for Spirit (pneuma) it can apply to: -

- A current of air, the breath or a breeze of wind.
- The human spirit with its rational mind, vital principle and mental temperament outlook and personality, etc.
- The spirit as being superhuman or an angel or demon spirit.
- The divine Spirit of God, Christ's Spirit or the Holy Spirit.
- The spirit of life and being spiritually minded.

Gift

Gift (*Hebrew mattan*) means a present it carries the idea of giving a reward. Gift (*Greek doron*), refers to a present especially a sacrifice or gift, offering. Gift (*Greek charisma*), refers to a divine privilege, benefit or advantage, (i.e. to be delivered from danger or passion) or be favoured with a special spiritual ability (i.e., prophecy, teaching, comforting, encouraging and hospitality etc., or a miraculous power.

It carries the idea of a free-gift granted in kindness as an undeserving favour, especially God's gift of pardon and forgiveness and spiritually applies to God's divine influence and grace upon the heart. The word gift (*Greek charisma*) embraces the following: -

- A free-gift, especially the gift of divine grace.
- A favor with which one receives without any merit of their own.
- The gift of faith, knowledge, holiness and virtue.
- The gifts or power operating on the heart or influencing the mind by the Holy Spirit.

Biblical gifts embrace the divine grace, by which the pardon of sin and eternal salvation is appointed to sinners and gifts' denoting extraordinary powers, distinguishing certain Christians and enabling them to serve the Kingdom of Christ. It embraces: -

- A divine reward or compensation for service.
- Deliverance from danger or passion.
- A spiritual endowment or miraculous faculty or ability.
- To grant as a favour or freely give (without it being called for).
- To give voluntary and in kindness, to pardon, rescue, deliver and forgive.

Gift (*Greek dorea doron*) refers to: -

- A compensation for service.
- A reward or gift or a present, especially a sacrifice offering.

The greatest gift is righteousness, because God grants it as a pure and free gift to everyone who trusts in the Lord Jesus Christ and righteous that comes by faith in Christ guarantees eternal life to those who have been granted it. (Rom. 5:17).

Gift and giving: see giving (further down).

Giving

Gifts and Paul's concept of giving (2 Cor. 8:10-15) (2 Cor. 9:5-7) Paul says, if the readiness is there to give, it is acceptable according to what a person has, not according to what they do not have (2 Cor 8:12). According to Paul each person is to arrange or decide in advance what they are going to give so that what they give is not an extraction or given under compulsion demand or coercion, but instead given from a willing heart and not intimidation pressure or persuasion. (2 Cor 9:5).

Every individual is to give as they have made up their own mind, not reluctantly or under compulsion because God loves a cheerful giver (2 Cor 9:7) meaning they are giving because they want to, contrasted to giving from guilt etc. Giving should be a matter of fairness (equality in KJV) others should not be eased and the person giving burdened (2 Cor 8:13).

A person's abundance should supply another's need then when that person has abundance they can supply to the need of others (2 Corinthians 8:14).

The New Testament principal of giving: is that whoever has abundance has nothing left over because they give the excess to those in need (2 Cor 8:15) and whoever has little does not lack because those that have excess give to them (2 Cor. 8:15). The idea is equality. In Paul's mind the Christian community does not have super rich and super poor each one is sharing what they have with the other so that no one lacks and each person takes on the responsibility to work and do well so that from their abundance they can help others in need.

Gleaned/Gathered

Isaiah wrote, "You will be gleaned (gathered in KJV) one by one, O people of Israel," (Isaiah 27:12). The word, gleaned and gathered in this verse comes from the Hebrew word (*laqat*) it literally means to pick up, to gather up and to glean (i.e., collect, assemble and bring together).

The expression, "you will be gleaned and gathered one by one," may signify the smallness and fewness of the remnant amongst the numerous number of people and the gradual manner, in which they will be gathered. But more likely expresses God's singular care of them that not one of them should be lost as this fits better with the context of the prophecy.

Even though there will be a full and abundant gathering of all Israel yet each, individual will receive God's undivided care. It signifies that they will not be gathered merely as a nation, but most carefully as individuals. God will see that all the faithful will be gathered no man, women or child is overlooked, and that all shall be brought in safety to their land.

Glory

Glory (Greek *doxa*) can apply to any of the following: -

- Glorious, honor, praise, dignity and worship.
- Magnificence, excellence, preeminence, dignity and grace.
- The splendor and brightness of the moon sun and stars.
- An honorable judgment, view or opinion concerning someone.
- The majesty of a thing belonging to God or a most glorious condition.
- The kingly majesty which belongs to God as the supreme ruler.
- Majesty in the sense of the absolute perfection of Christ.
- The Kingly majesty of the Messiah.
- The absolute perfect inward and personal excellency of Christ.
- The majesty of angels as apparent in their exterior brightness.
- In some contexts, it can also carry the idea of rejoicing, being joyful and being prosperous.

In the New Testament glory always relates to a good opinion concerning one, resulting in praise, honor, and glory and embraces the most exalted state of that condition with God the Father in heaven to which Christ was raised after he had achieved his work on earth. It includes the glorious state of blessedness into which is appointed and promised that true Christians shall enter after their Saviour's return from heaven.

God has given Jesus glory and Jesus has given the believer that same glory the glory God has given to Jesus is eternal life and the glory Jesus gives to those who belong to him is forgiveness of sin, God's favour, love, mercy grace and eternal life (John 17:22).

God's Glory: embraces His character and His holiness, His grace and His mercy and His justice and His love.

To glory in Christ: means to exalt the Lord in a spirit of joy and excitement and make him known to others. Glory is always a good opinion concerning God or a believer that results in praise and honor. God is glorified by Christ's reputation and Christ is glorified by our reputation. When a believer sins they spoil the character of God and His glory and the character of Christ and his glory.

To be in the glory and image of God: means being like God and Christ in character, attitude, love and behavior, obviously not one of us is going to be in the perfect image of God or of Christ, if we could achieve this perfect standard Christ died for no reason. However, we should be endeavoring to live a lifestyle that brings honour to God and a good testimony to the name of the Lord Jesus Christ. Being in the image of Christ means being filled with love, mercy, grace and always being ready to forgive, it means loving our neighbor as we love ourselves, meaning do good to others and not harm and treat all people with respect.

A personal testimony: I remember when I was water baptised into the global Kingdom of God (about fifty years ago) consciously thinking that the glory of God is mostly seen in teenagers becoming new Christians, because their lives were radically changed and in the older generation, because they had endured through all the trials, sorrows and tribulations of life with Christ and after all their years of walking with him manifested an abundance of the fruits of the Spirit (i.e., kindness, gentleness, grace and always spoke encouragingly) and like David were full of heartfelt thanksgiving and gratitude toward the Lord Jesus Christ and his heavenly Father.

Goat

The LORD answered Job out of the whirlwind (Job 38:1) and said: -

- Do you know when the mountain goats give birth? Do you observe the calving of the does? ²Can you number the months that they fulfill, and do you know the time when they give birth, ³when they crouch, bring forth their offspring, and are delivered of their young? ⁴Their young ones become strong; they grow up in the open; they go out and do not return to them. (Job 39:1-4).

The first question, "do you know when the mountain goats give birth?" If the question was of domestic goats perhaps Job maybe able to answer yes, but it is of wild goats that dwell in high and steep rocks and roamed at large on inaccessible cliffs and steep-mountain sides where no man can go. These goats would with the greatest of ease leap from mountain to mountain with nimble swiftness. Often these mountains were covered with dark thick forests making it near impossible for man to observe the goats.

But, the question implies much more than human observation and knowledge of the particular-time such an animal is born which can be discovered by careful observation. The question embraces the exact moment of conception and their inward instincts which only God can know and the care of them and their new-born in such dangerous dwelling places. These verses highlight the truth that God not only cares for the domestic animals that have been tamed and brought into the care and service of man, who provides them with food, shelter and comfort, but also cares for the wild animals of the mountains the forests and the wilderness.

The underlying message of God's question carries the following thought, "O vain man that would think he could understand my wisdom, knowledge and secrets, he who has never climbed the rocks to see the wild goats give birth or assisted with their labour or cared and feed them.

A goat can also represent a kingdom.

God (Greek Theos) can apply to the following: -

- A deity, especially the supreme Divinity; God, godly and God-ward.
- A god or goddess or a general name of deities or divinities.
- God the Father.

God (theos) can also refer to -

- Humans or angels acting as God's representative.
- Humans or angels acting as God's magistrates and judges.

God (theos) can also refer to: -

- Gods counsels, interests and things due to Him.
- Whatever can in any respect be likened to God or resemble Him in any way.

God (theos) is used in the Bible for the one true God 1320 times and for a god or goddess 1343 times it is the context the word is used in that gives it the meaning and shows who it is referring to and not the word that gives the meaning to the context or whether it is referring to God the Father, the Lord Jesus Christ or simply an exalted human or work of God.

Jesus said to the Jews, is it not written in your law, that God said, "You are gods" (Theos) (John 10:34) this is referring to (Psalm 82:6) which records God saying "You are gods ('elohiym) sons of the Most-High." The gods here are human judges, they are referred to as gods because they have the power to judge. The interesting thing to note is that both words "elohiym" and "theos" are used when referring to humans called gods. Like many words in any language it is the context the word is used in that shows who is in focus and not simply the word itself.

God is One.

The following verses show that God is One in the Old Testament, God says: -

- I am the LORD, who alone made all things by myself (Isaiah 44:24).
- There is no other god; there is none besides me; I am the LORD, and there is no other (Isaiah 45:5-7).
- There is no other god besides me, a righteous God and a Saviour; there is none besides me, for I am God, and there is no other. (Isaiah 45:21-22).
- I am God, there is no other; I am God, and there is none like me (Isaiah 46:9)

The following verses show that God is One in the New Testament: -

- Eternal life is knowing the only true God and Jesus Christ (John 17:3).
- Christ suffered and died that he might bring us to God (1 Peter 3:18).
- James calls himself a servant of God and of the Lord Jesus Christ (James 1:1).
- Jesus said, "The Lord our God, the Lord is one." (Mark 12:29-32).
- Paul stated, there is one God, the Father, and one Lord, Jesus Christ (1 Cor 8:6).
- God the Father raised Jesus from the dead (Rom 4:24).

God the Great King.

The following verses show that God is the Great King: -

- The LORD (Y^ehovah) sits enthroned as king forever (Psalm 29:10).
- David proclaims, "You are my King, O God" (Psalm 44:4).
- The LORD (Y^ehovah) the Most-High, is king over all the earth (Psalm 47:2).
- Sing praises to God; sing praises to our King (Psalm 47:6).

- Mount Zion, the city of the great King (Psalm 48:2).
- God, the procession of my God, my King, into the sanctuary (Psalm 68:24).
- God my King from of old works salvation in the earth (Psalm 74:12).
- The LORD (Y^ehovah) our king to the Holy One of Israel (Psalm 89:18).
- I will extol you, my God and King forever and ever (Psalm 145:1).

Jesus says, heaven is the throne of God, the earth His footstool and Jerusalem the city of the great King (Matt 5:34-35) and Paul acknowledges God as the King of ages, immortal, invisible the only God (Jesus Christ was not invisible or immortal) (1 Tim 1:17). Then in the book of Revelations the redeemed are pictured singing the song of Moses and the song of the Lamb, saying, "Great are your deeds, O Lord God the Almighty! O King of the nations! (Rev. 15:3).

God is the Father of the Lord Jesus Christ: the Jews believed Jesus to be the son of Joseph (as some others also do), but if Jesus was then the following question the Jews were asking him, "How does Jesus say, I have come down from heaven?" Would have been simple for him to answer. If he was the son of Joseph he would have said so, instead he answered their question by saying, "I am the bread of life which came down from heaven," and adds to this statement, "Verily, verily, I say unto you, except ye eat the flesh of the Son of man and drink his blood you have no life in you."

Jesus answer leaves the Jews in even more confusion because of their belief that he was the son of Joseph. The Jews were constantly asking Jesus who his human father was no-doubt in, an attempt to have him say that his father was Joseph, but Jesus never does. He instead gives them an answer they can't understand.

If Joseph was Christ's father surely he would have given an honest and simple answer to their question by simply saying Joseph was his father, but he never does, Jesus always points to his Father being God when confronted with the question, "who is your Father or whose son are you." (John 41-50). For further information see the title, "Trinity (the Doctrine of the Trinity)," in, Various Topics (ON WEBSITE MENU).

God's name: the King James Bible says that God name is, "I AM THAT I AM" while the English standard Bible says God name is, "I AM WHO I AM." (Exod. 3:14). I Am, means the one who exist and brings to pass and the words, "that I am," means the same as I AM. This is God's name forever, nevertheless throughout the Bible He is mostly referred to as the God of Abraham, the God of Isaac, and the God of Jacob (Exodus 3:13-15).

God's word: God's word is not the individual words themselves, but the messages and promises that the individual words put together in sentences proclaim. These messages contain: -

- The way to eternal life and deliverance from the fear of death
- Freedom from the condemnation of sin and the path to know God and His power through faith in Christ to change lives.
- The messages reveal comfort of God's love for the lost and the lonely and the glorious hope of a better world to come.

God's word is the messages that came from God Himself to us through human men chosen by Him and not the individual words themselves

Godhead

Godhead (theios) is from the Greek word theos which means godlike, divinity, divine and deity and especially applies to the supreme Almighty God. Figuratively theos means a magistrate or one who is extremely godly. The word Godhead means the divine being and embraces God the Fathers eternal power and divine nature, His plans, His purposes and His promises.

The following three verses are the only verses that use the term Godhead.

- Forasmuch then as we are the offspring of God, we ought not to think that the Godhead (KJV) (divine being in ESV) is like unto gold, or silver, or stone, graven by art and man's device (Acts 17:29).
- For the invisible things of him (God) from the creation of the world are clearly seen, being understood by the things that are made, even his (God's) eternal power and Godhead (KJV) (divine nature in ESV) so that they are without excuse (Rom 1:20).
- For in him (Jesus) dwelleth all the fulness of the Godhead (KJV) (fullness of deity in ESV) bodily (Col 2:9).

In the first two verses the term Godhead has nothing to do with the Lord Jesus Christ it is applying to the divine nature and eternal power of God the Father contrasted with idols. In the final verse the word Godhead is applied to the Lord Jesus Christ, but is not implying that Jesus is God (as many believe), but rather that the divine nature and eternal power of God the Father is dwelling in Christ.

God the Father empowered the Lord Jesus Christ with His Spirit at his water baptism and has exalted Jesus above all principalities, authorities and powers it is in this sense that the word Godhead is used. The use of the word Godhead in the Bible does not teach that Jesus is God but that God's divine nature and eternal plans, purposes and promises are in the Lord Jesus Christ.

Words of comfort and encouragement: since the teaching that Jesus is God has such a strong hold on much of traditional Christianity the following will encourage and comfort faithful brothers and sisters in Christ who maybe in some doubt and unsure of what to believe concerning the Father and the Son. The Bible very clearly shows that even if Jesus was God no one has, to know this to be saved to eternal life since there is not one verse in the entire Bible that states: -

- We must believe that Jesus is God to be saved.

Nor is there one verse from Genesis to Revelations that says: -

- Whoever believes that Jesus is God will be saved.

In total contrast to this silence there are literally multitudes of Scriptures throughout the pages of the New Testament that very clearly proclaim: -

- We must believe that Jesus is the Son of God to be saved.

And that say: -

- Whoever believes that Jesus is the Son of God will be saved.

Surely, if it was important to believe that Jesus was God to be saved to eternal life Jesus, the apostles and Paul would have told us at least once in all their teaching concerning salvation, but all we hear from Paul, the apostles and Jesus himself is them saying that we must believe that Jesus is the Son of God to be saved to eternal life.

Jesus himself said, "This is life eternal, that they might know thee the only true God and Jesus Christ, whom thou hast sent" (John 17:3). For further information see the title. "Trinity (the Doctrine of the Trinity)," in, Various Topics (ON WEBSITE MENU).

Godliness

Godliness in (1 Tim. 3:16) is from the Greek word (*eusebeia*, *eusebes* and *sebomai*) it means devoutness, goodness, faithfulness, holiness, devotion, grace, faith respect, reverence and honour and especially applies to the Gospel plan and purposes of God. Godliness (*Greek eusebes*) means well-reverent, devout, godly, holy, good or well done. Godliness (*Greek sebomai*) means to revere or adore, it embraces all that is righteousness (i.e., devout, godliness and worship etc.), and all that is good including grace and faith and the Gospel plan itself.

The mystery of Godliness: the mystery of godliness embraces Jesus Christ, the Gospel plan and the message of godliness and righteousness by faith and grace.

Godliness manifested in the flesh: means godliness and righteousness was manifested in the flesh through Jesus Christ meaning that his life was full of grace, mercy, kindness goodness etc., and clearly seen.

Godliness vindicated by the Spirit: means Jesus Christ was resurrected by the Spirit of God to eternal life proving he was the Son of God to all those who doubted.

Godliness seen by angels: means angels saw the man Jesus Christ resurrected and exalted above all principalities and powers.

Godliness proclaimed among the nations: means godliness and righteousness is proclaimed in the name of Jesus Christ among the nations.

Godliness believed on in the world: means not only Jews believed but Gentiles also are included in God's family by godliness and righteousness in Jesus Christ.

Godliness taken up in glory: refers to the resurrection of the Lord Jesus Christ.

Godliness and lifestyle: godliness in regards to lifestyle means living a godly and righteous lifestyle it implies a life that is enriched, because it embraces the fruit of the divine promises, nourished by divine power and divine grace as recorded in the Bible which not only reveals the way to God's divine love, but is also the channel to Him.

Gog and Magog

There are two battles with Gog, the first at the end of this present age we live in and the second is at the end of the thousand-year Kingdom age. At the end of this age Gog gathers all nations against Jerusalem and He from heaven supernaturally destroys them.

This defeat of Gog and Magog ushers in Christ's thousand-year Kingdom age whereas the defeat of Gog and Magog at the end of the thousand-year Kingdom age, ushers in the eternal age when God will be all in all. Gog and Magog are different entities to the beast and the false prophet because in Revelations the beast and the false prophet are in the lake of fire prior to Gog and Magog appearing at the end of the thousand-year kingdom age.

Golden Calf

The golden calf and why the LORD loves Judah more than Israel: in Psalm's it is written, "The LORD loves the gates of Zion more than all the dwelling places of Jacob." (Psalm 87:2). The dwelling places of Jacob refers to the ten tribes of Israel that broke away from the twelve united tribes leaving two (called the Southern Kingdom) in the land of Judah and at Jerusalem and the other ten in the land of Samaria (called the Northern Kingdom).

God is saying that He loves Jerusalem and the land of Judah more than the ten tribes of Israel and the land they are dwelling in. This was because Jerusalem was God's chosen place of worship and sacrifice it was here the temple stood and the Levitical priesthood was established here to serve the people before God.

The story of Jeroboam and two golden calves: when the United Kingdom of Israel split, Rehoboam remained king over the land of Judah and of Jerusalem (the two tribes) while Jeroboam became the king over Israel (the ten tribes). Jeroboam said in his heart: -

- Jeroboam said in his heart, "Now the kingdom will turn back to the house of David. ²⁷If this people go up to offer sacrifices in the temple of the LORD at Jerusalem, then the heart of this people will turn again to their lord, to Rehoboam king of Judah, and they will kill me and return to Rehoboam king of Judah." ²⁸So the king took counsel and made two calves of gold. And he said to the people, "You have gone up to Jerusalem long enough. Behold your gods, O Israel, who brought you up out of the land of Egypt." ²⁹And he set one in Bethel, and the other he put in Dan. (1 Kings 12:26-29).

These two golden calves were at opposite ends of the land of Samaria, one at Bethel and the other in the land of Dan. Jeroboam's motivation for establishing these two worship and sacrifice centres was so that the people from the ten tribes would have no need to go up to Jerusalem at the appointed feast times since they could go to one of these two centres. He feared if those with him did the right thing and went to Jerusalem at the appointed times they may chose to remain in the land of Judah and not return to his kingdom in Samaria.

When the erecting of these golden calf was completed Jeroboam said to the people, "You have gone up to Jerusalem long enough. Behold your gods, O Israel, who brought you up out of the land of Egypt," and he set one in Bethel, and the other he put in Dan. (1 Kings 12:26-29). The following verses show that these two golden calves became an ongoing sin for the ten tribes of Israel: -

- The LORD will give Israel up because of the sins of Jeroboam, which he sinned and made Israel to sin." (1 Kings 14:16).
- Jehu king of Israel did not turn aside from the sins of Jeroboam the son of Nebat, which he made Israel to sin—that is, the golden calves that were in Bethel and in Dan. (2 Kings 10:29).
- Now you (Jeroboam and all Israel) think to withstand the kingdom of the LORD in the hand of the sons of David, because you are a great multitude and have with you the golden calves that Jeroboam made you for gods. (2 Chron. 13:8).

These worship centres were of course totally opposed to the will of God. This is the reason the LORD says, "He loves Zion more than all the dwelling places of Jacob (symbolising the ten tribes of Israel). The two golden calves Jeroboam made in the land of Samaria became a permanent stumbling block for the children of the, Northern Kingdom of Israel.

Golden calves of Aaron and Jeroboam: it is interesting to notice, Aaron made a golden calf to be a god to go before Israel and all the people said, "These are your gods, O Israel, who brought you up out of the land of Egypt!" (Exod. 32:1-4). Thousands of years later Jeroboam made two golden calves to be gods for the ten tribes of Israel and he said, "Behold your gods, O Israel, who brought you up out of the land of Egypt." (1 Kings 12:28).

Gold of Ophir

In the book of Job Eliphaz wrote: -

- If you lay gold in the dust, and gold of Ophir among the stones of the torrent bed,
²⁵then the Almighty will be your gold and your precious silver. ²⁶For then you will delight yourself (Job 22:24-26).

The gold of Ophir was the choicest of all gold which was found in the following two ways, firstly as it washed down the mountains and over the stones of the rivers of the valleys it mingled amongst the pebbles and sand of the river bed and from these rivers was then sieved and separated from the pebbles and the sand. Secondly, it was dug out of mine shafts in the dust of the mine.

The sense of what Eliphaz was saying was that Job should let the gold of Ophir wash away on the stones of the rivers and brooks and regard it of no more value than the dust of the earth. He is basically saying, rather than Job spending his time chasing after riches and wealth he should set his heart upon the riches of God then the Almighty would be to him as precious as his gold and silver was.

Those of the world make gold their god and are enriched with the temporary wealth and possessions of this world, in contrast to this those who make the Almighty their God are enriched with His favour and grace and all the eternal treasures of heaven.

NOTE: making God the treasure of the heart and mind, does not mean that God is bound to reward those who give Him such value and love in their lives with gold and silver, but that God would grant to them far more happiness, peace and contentment than the gold and silver of this world can ever give.

I am confident that I am standing on solid ground when I say that the testimony of those who make God the treasure of their heart and mind would be that they have in their possession the best gold laid up.

Golgotha

Golgotha means, "The skull" it was a knoll near Jerusalem and the Hebrew name of the place where Jesus was crucified (Matt. 27:33) (Mark 15:22) (John 19:17), it is also called Golgotha (Matt. 27:33) (Mark 15:22) (Luke 23:33) (John 19:17). For further information see, Calvary in this Bible Dictionary.

Gospel

Gospel (*Greek euaggelizo*) means, to announce or bring a good message and good news (i.e., to evangelise, to declare, to bring or preach glad or good tidings (especially the Gospel).

Gossip

In Proverbs, it is written, "Whoever goes about slandering reveals secrets, but he who is trustworthy in spirit keeps a thing covered." (Proverbs 11:13). A person with integrity and a trustworthy and an honest heart will protect a person by remaining silent when they see a secret fault in someone that people would love to gossip about. In contrast to this those who love slandering are so excited they have discovered the person's secret they can't wait to find someone to gossip with and tell them about it even though it means it will bring mental hurt and emotional harm to the one they are gossiping about.

Such uncaring and uncompassionate people not only feel a twisted sense of superiority and importance when they can reveal such secrets of others, but also feel a sense of self-exaltation when they can demean and degrade others by gossiping and slandering them.

Gourd

The Zondervan Bible Dictionary says the gourd is a large bush ten feet high with broad leaves. Today the bean of the bush is pressed and produces our castor oil. The Hebrews did not use the oil medicinally, but as fuel for lamps and ceremonial rites. All true Gourd's are indigenous to tropical America so could not have been known in Palestine during Biblical times, but God made this plant grow in an instant, so it did not have to be a native plant to the area. Strong's Concordance says the gourd (as nauseous) means to vomit or spew (probably because of the castor oil taste of its beans).

Grace

Grace (*Greek chairo*) means graciousness (as gratifying) especially the divine influence upon the heart, and its reflection in the life including gratitude. It embraces the following, acceptable, benefit, favour, gifts, graciousness, pleasure, thanks worthy, generosity, charity, to be cheerful and calmly happy or well off and to fully rejoice.

Grace (*Greek charis*) embraces, favor, thanks, pleasure, good will loving-kindness and affection or the grace of speech. That which affords joy, delight, sweetness, charm, loveliness, a gift of grace or benefit, a recompense or reward and thanks given for benefits, services or favors received. The spiritual condition of one governed by the power of divine grace, favor and the merciful kindness by which God forgives sinners and saves them to eternal life.

Grace and unmerited favor: excitement, passion, and love for God do not come from living an ungodly life in the world and then finding grace, it comes from understanding how unworthy we are of the gift. Grace is a gift that brings joy, pleasure, delight, sweetness, charm, loving-kindness and favor.

The reason Christians say grace: in the book of Psalms it is written, The LORD causes the grass to grow for the livestock and plants for man to cultivate, that he may bring forth food from the earth (Psalm 104:14) and gives food to all flesh, for his steadfast love endures forever (Psalm 136:25). Saying grace is about taking a moment to remember the LORD and being aware that He causes plants and livestock to grow and provides food for mankind and thank him for His love and the grace he showers upon us each day.

The balance of grace and law: grace and law go together, for the law without the Gospel is judgment without cure, but the Gospel without law is only the good news of salvation for people who don't believe they need it because they have never heard the bad news of judgement (Rom. 3:20). The law is not the Gospel, but the Gospel is not lawless. (Rom. 3:19-20) (Eph. 2:13-22). Grace can be defined as: -

- Graciousness compassion and mercy that gratifies the heart.
- God's divine influence upon the heart.
- An acceptable, benefit, favour or gift.

Grace is manifested in: -

- The reflection of gratitude in the life.
- Joy that influences one to fully rejoice.
- Generosity and charity, pleasure and thanks-worthy.
- Cheerfulness and being calmly happy or well off.

In this present age, grace should lead those in Christ to: -

- Renounce ungodliness and worldly passions.
- To live self-controlled and upright godly lives (Titus 2:12).

Some faithful Christians find it difficult to receive free grace from God. This is because they don't know how to live in a system where nobody owes anybody else anything, especially one where they receive a tremendous gift and do not have to give anything in return. Though the intellectual mind may understand that God's grace is a free-gift if it cannot communicate this truth to the heart rather than the Christian life being one of joy it becomes one of tension, because they are continually driven by the thought they must do more. They live from a consciousness of debt rather than grace.

A Christian's role in their relationship with God is to humbly receive His unconditional grace if they cannot receive or accept God's grace they cannot love Him in return. God's love is only experienced when a person receives His unconditional grace and love first.

Personal relationship overrides rules: when a person knows someone well and that they care for them it is a lot harder to do something that offends or hurts that person, because we naturally care for people who we know well and who care for us. The more a person knows someone cares for them the more they are motivated to do good for them. Likewise, when a person understands how much God and the Lord Jesus Christ love them they are automatically motivated to do good for God and for Jesus and do good to others. They do not need to be forced to follow legalistic rules, because they are motivated by God's love dwelling within their hearts.

Grapes

Grapes speak of blessing and reward: in the book of Judges the men of Ephraim said to Gideon

- What is this that you have done to us, not to call us when you went to fight with Midian? And they accused him fiercely. ²And Gideon said to them, "What have I done now in comparison with you? Is not the gleaning of the grapes of Ephraim better than the grape harvest of Abiezer?" (Judges 8:1-2).

In the context of this verse the grapes speak of the plunder (or reward) taken from the enemy after the victory of battle. Gideon is basically saying to the men of Ephraim, "why are you complaining when the plunder you have received from your victories is far greater than the plunder I have received from mine."

Grave

The words grave and Sheol come from the Hebrew word (*sh^eowl*) it literally means hades or a pit as the place of the dead, sometimes personified as the world of the dead or as a subterranean retreat for the dead.

Grave

During the Old Testament thousands, could be killed on a battle field in one day, so to prevent disease, and wild animals and birds eating the decaying corpses they would be buried in a mass pit. The same thing is done today when there is a plague or too many bodies and not enough men to bury them all in separate graves. From heavens perspective, these dead bodies are still seen as being in their own graves and the Bible still speaks of them being in their own grave.

It matters not if a person is killed on a battle field and left to die on the surface of the earth; killed in a fire and only ashes remain or killed at sea so that the body can never be recovered, the Bible still speaks of them as being in their own grave and from heavens perspective they are viewed in this way. For further information, see the following title: "Hell or the Grave (Final destination of Humans)," in Death (ON WEBSITE MENU).

Gratitude

The thankful person counts their blessings and carries their burdens, while the thankless heart counts their burdens and does not consider their blessings.

Great

Great can apply to any of the following: -

- The external form or appearance of things or of persons.
- Space and its dimensions as respects to size, mass and weight.
- The stature or old age of a person (the elder) (Luke 1:49).
- A numerous or abundant quantity of things and the degrees of intensity.
- Effort, affections and emotions of the mind.
- Natural events powerfully affecting the senses and moments of greatness.
- Rank, as belonging to a persons, ability, virtue, authority and power.
- Things that are esteemed highly for their importance excellence and splendor.
- Things concerning God's pre-eminent blessings.
- Proud (presumptuous) things, full of arrogance and derogatory to the majesty of God.

Great White Throne

The following is a brief scenario of, "The Great White Throne Judgement" also called, "The Second Resurrection" and "The Second Death" (Rev. 20:3-14). The Angel of the Lord gives John the following specific details regarding the judgement of the dead, at the end of the thousand-year millennial reign of Christ on earth as King of kings and Lord of lords (Rev. 20:3-7). God descends on a Great White Throne (Rev. 20:11) the sea, death and the grave give up the dead (Rev. 20:13). All the dead stand before God's throne and the Book of Life is opened (Rev. 20:12).

If a person's name is not in the Book of Life; they are thrown into the Lake of Fire (Rev. 20:15) (a symbol of eternal death). If a person's name is found in the Book of Life, then other books that have kept a record of their life are opened (Rev. 20:12) and they are judged by what is written in these other books according, to what they had done (Rev. 20:12-13).

At the end of this judgement death and the grave are thrown into the Lake of Fire (Rev. 20:14) this is called, "The Second Death" or "The Lake of Fire" (Rev. 20:14).

This is not the resurrection of the dead who belong to Christ that resurrection took place a thousand years ago. In all the events concerning, "The Great White Throne Judgement," Jesus is not even mentioned, because it is all about God and the dead who died without Christ being judged.

The Great White Throne Judgement, ushers in a total New Age (Rev 21:1-4) there is a New Heaven and New Earth, there is no more sea, sorrow, crying, pain or death because all previous things have passed away.

The Holy City, New Jerusalem, descends out of heaven as a bride adorned for her husband, the Tabernacle of God is with men and He will dwell with those who have been counted worthy at the Great White throne judgment and those already with Christ, they will be God's people and God Himself will be with them and be their God.

For further information, see the title, "Resurrection (Second or Great White Throne Judgement)," in, Resurrection (ON WEBSITE MENU).

Greater

Greater (*Greek meizon and megas*) can mean, larger in size, older in age, (i.e., an elder) or to one who is greatest in might, power or strength.

Greed

Greed (covertness and extortion in KJV) (*Greek harpax and harpazo*) carries the following ideas, to pillage, to ravage, to seize, to take by force for oneself. To be selfish, harmful and predatory, to take by extortion.

Green

Green (*Hebrew ra`anan*) literally means to be green, figuratively it means lacking experience or sophistication and by analogy new, prosperous or flourishing.

Greeting

Greeting (*Greek chairo*) can refer to a joyful greeting (on meeting or parting), be well, be glad, farewell and God speed and can also carry the idea of being cheerful or calmly happy and well-off.

Grey

Grey hair on older men: in proverbs, it is written, "The glory of young men is their strength, but the splendour of old men is their grey hair." (Proverbs 20:29). The honour of young men is their strength and the splendour of old men is their grey hair, this verse can be interpreted in the following two ways, firstly, grey hair is the splendour of old men and secondly, grey hair is a sign of old age, but the actual splendour is the wisdom that the old have gained by living a godly life and doing right.

The second interpretation would appear to be closer to the truth since there are a lot of elderly godly and righteous men who have no hair at all, while there are a lot of older, and dishonest men who deny God that have grey hair. Another teaching contained in this verse is the truth that both the young and the old have their advantages, so neither of them should despise nor envy the other.

Grief

Grief (*Hebrew morah*) means bitterness, trouble and grief. Grief (*Hebrew marar*) to be bitter, be sick, be sore or in pain, be grieved provoked or vexed. Grief (*Hebrew ra`*) to suffer calamity, distress or hurt, to be displeased, miserable, sorrowful or to be afflicted by something bad or evil physical or morally

Grief (*Greek lupeo*) means to distress; to be sad, to cause grief, to grieve, to be in sorrow or sorrowful and to make) sorry. Grief (*Greek stenazo*) to make, to sigh, to groan, sigh, murmur and pray inaudibly with grief. Grief (*Greek stenos*) carry the idea of obstacles hindering the way. Grief (*Greek lupe*) means sadness, grief, grievous, grudgingly, heaviness and sorrow.

Growth (Spiritual)

When people take up a religion, converts tend to be charismatic at the beginning and more interested in sharing their new-found faith and engaging in devotion, dedication and worship, but the longer they remain the more likely they will want to ask more complex questions and seek more complex answers.

Though this is a natural course of spiritual growth, there is a danger that the zeal they had at the beginning for sharing their faith, and dedication for worship becomes second to intellectual head knowledge and if not recognized can led to legalism. This is not just a Christian thing it happens in Islam, Buddhism, and Hinduism.

Grove

The word, grove can refer to any of the following: -

- A wooden image or a tree like wooden pole representing a sensual goddess or cult deity.
- A plantation or group of oak trees, tamarisk trees or any other type of trees used as a place of worship.
- Any area amongst the woods or a forest that was used for sacred worship or cult practices.
- Any kind of trees that held special religious importance to a, particular cult or culture.
- A large sacred area of plane trees, oak trees, olive trees or tamarisk trees sacred to the people of Israel or to pagan religions and cults.

Summary: a grove can embrace a wooden pole representing a sensual goddess or cult deity; a group of plain trees, oak trees, olive trees or tamarisk trees sacred to the people of Israel or to pagan religions and cults and to a group of trees in a desert area or amongst the woods or a forest used for sacred worship or cult practices. (See also, Asherim and Asherah in this Bible Dictionary.

Gospel

The Gospel (*Greek euangelizo*) means, "To Announce Good News" (evangelise) especially the Gospel (i.e., to declare bring or preach glad or good tidings. Jesus said, entry into the Kingdom of God begins with repentance and forgiveness of sins (Luke 24:47) and Paul said, the Gospel has been proclaimed to the ends of the world (Rom. 10:18) and been declared to all creation under heaven (Col. 1:23). In the book of Revelation, it is written when the hour of God's judgment comes an angel will proclaim the Gospel to every nation. (Rev. 14:6-7).

The Gospel that this angel proclaims appears to be proclaimed after the firstfruits of those who belong to Christ have been redeemed from the earth, but prior to the hour of God's judgment. The hour of judgment is a period that embraces a time when the harvest of the earth (wickedness) has become fully ripe. At, this time Scripture pictures an angel gathering the people of the harvest and giving them over to the wrath of God. During this time people are seen worshipping the beast and its image and receiving a mark. It is around this time that the book of Revelation speaks of Babylon (a symbol of the worlds global system of commerce, banking, loans and credit etc.,) falling (i.e., collapsing). (Rev. 14:8-20).

Groan

Groan (Greek *stenazo*) carries the idea of sighing, murmuring and praying inaudibly, because of grief, great difficulty, distress, predicament or crisis or dilemma.

Groan and Ezekiel: in (Ezekiel 24:23) Ezekiel tells the people they are to groan to one another. In this context groan means grieving inwardly it is applied to emotional turmoil but not expressing it outwardly. It carries the idea of inward emotional pain, grief and sorrow that is not expressed outwardly. In the previous verses of Ezekiel, the LORD told Israel they were not to outwardly express any sign of sorrow, sadness or grief, then in (v27) God tells them they can open their mouths and speak they do not need to be mute any longer (i.e. keep their grief silent, unseen and hidden) they can now outwardly express their emotions of sorrow to each other. Groaning's carries the same idea.