

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



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

Aa

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.

Aaron's Garments

Instructions for Aaron the High Priests garments were given to Moses on Mount Sinai (Exod. 25:40) (Exod. 31:18).

Abba

Is of Chaldean origin and corresponds to the Hebrew word (*ab*), it is a primary word meaning father and carries the idea of a parent. Figuratively it can refer to the chief or principal person.

Aberration

Carries the idea of an abnormal departure, straying or wandering from the right way or an aberration and deflection from the right path

Abib

Abib means an ear of corn and is the exile name for the first month of the year (Exod. 13:4) (Exod. 23:15) (Exod. 34:18). Prior to the exile the name was Nisan, but after the exile Nisan was changed to Abib it fell about the time of our March and early April. It was the ninth month of the Egyptian calendar, but the LORD established it as the first month of the Jewish calendar because it was on the fourteenth day of this month that the LORD delivered Israel from Egypt and the nation of Israel was born.

Abide

Remain in contact with me, to dwell and be present, remain and endure. It carries the following two ideas, firstly, not departing from what one knows, but waiting and enduring and keeping what one has to the end and secondly, to continually keep what one has and not allowing it to become something different or of another form.

Adders eggs

The wicked are likened to adder's eggs.

- No one enters suit justly; no one goes to law honestly; they rely on empty pleas, they speak lies, they conceive mischief and give birth to iniquity. ⁵They hatch adders' eggs; they weave the spider's web; he who eats their eggs dies, and from one that is crushed a viper is hatched. ⁶Their webs will not serve as clothing; men will not cover themselves with what they make. Their works are works of iniquity, and deeds of violence are in their hands. (Isaiah 59:4-6).

Snakes lay eggs that produce more poisonous snakes, likewise those who practice wickedness will give birth to offspring that practice more wickedness.

Abides

Abides (abideth in us in KJV) (*Greek meno*) it means to stay, abide, continue, dwell, endure, be present, remain and stand and carries the idea of remaining and enduring in a given place, state or relationship to something or to someone in a state of expectancy.

Abiding in Christ

Carries the idea that a person is fellowshiping with others who believe in Christ and continuing in prayer and God's word, it embraces in its meaning, having God's words in you (John 15:7), continuing in Jesus love and keeping his commandments (John 15:7-10).

Abomination

Abomination in the Old Testament comes from the Hebrew word (*ta'ab*) and carries the idea of something disgusting (especially morally) and to utterly loath and detest a custom or something that is an abhorrence; especially the worship of idols and idolatry.

In the New Testament it comes from the Greek word (*bdelloso*) and means a detestation (especially of idolatry) to abhor, to be abominable, (to stink) and to be disgusted.

Seven abominations the LORD hates: -

1. Pride and arrogance.
2. A lying tongue.
3. Hands that shed innocent blood.
4. A heart that devises wicked plans.
5. Feet that make haste to run to evil.
6. A false witness who breathes out lies.
7. One who sows discord among brothers (Proverbs 6:16-20).

Various abominations to the LORD: -

- Coveting the silver or the gold that is on idols. (Deut. 7:25).
- The devious person and those with a crooked heart. (Prov. 3:32) (Prov. 11:20).
- Lying lips and the way of the wicked (Prov. 12:22) (Prov. 15:9).
- The thoughts of the wicked and the arrogant in heart. (Prov. 15:26) (Prov. 16:5).
- Kings who do evil. (Prov. 16:12).
- Justifying the wicked and condemning the righteous. (Prov. 17:15).
- Unequal weights and unequal measures. (Prov. 20:10).
- One who turns away his ear from hearing the law. (Prov. 28:9).
- Oppressing the poor and needy. (Ezek. 18:12).
- Committing robbery and not keeping a promise. (Ezekiel 18:12) (Ezek. 18:12).
- Lifting up eyes to idols. (Ezek. 18:12).
- Defiling a neighbour's wife, a daughter in law or a sister. (Ezek. 22:11).
- Marrying the daughter of a foreign god. (Malachi 2:11).

The abomination of desolation: Daniel in a prophetic vision is told a contemptible person will lead armies who will profane the Temple and fortresses that protect it and take away the regular burnt offering and set up the abomination that makes desolate. Daniel is told that from the time that the regular burnt offering is taken away and the abomination that makes desolate is set up, there will be 1,290 days. (Daniel 11:31) (Daniel 12:11). In (Dan 11:32-33) Daniel is told that the contemptible person will: -

- Seduce with flattery those who violate the covenant.
- Do as he will.
- Exalt himself and magnify himself above every god.
- Speak astonishing things against the God of gods.
- Prosper till the indignation anger or outrage (displeasure) is accomplished.
- Come into the glorious land.
- Tens of thousands shall fall, but they will be delivered out of his hand.

The abomination of desolation refers to an abomination that horrifies and shocks and brings about utter destruction and desolation. Daniel, in prophecy describes this abomination as being so abhorrent and loathsome to all moral and religious decency that it eventually leaves whatever it established in such utter desolation that he gives it the title, "the abomination of desolation" (Dan 9:27) (Dan 11:31, (Dan 12:11), because of the utter waste and ruin he says and does. Whoever or whatever this abomination of desolation is, it is clear that the end result is absolute destruction.

In the Old Testament the abomination is spoken of in the following prophetic words of Daniel: -

- Forces from him shall appear and profane the temple and fortress, and shall take away the regular burnt offering. And they shall set up the abomination that makes desolate (Dan. 11:31) (Dan. 12:11).

In the New Testament Jesus said: -

- So when you see the abomination of desolation spoken of by the prophet Daniel, standing in the holy place (let the reader understand) then let those who are in Judea flee to the mountains (Matt. 24:15) (Mark 13:14)

Not only did Antiochus IV Epiphanes build an idol altar upon God's altar in the temple and slew swine upon it offering a sacrifice totally against Jewish religious worship, he also compelled the Jews to forsake the worship of their own God and to adore his gods in every city and village of Israel. He made the Jewish people build temples, and raise idol altars and offer swine upon them every day, added to all these abominations he commanded the Jews not to circumcise their sons. However, though Antiochus IV Epiphanes can be seen as a partial fulfilment of Daniel prophecy he is only one of the many that will arise throughout history until the latter days when the final man fitting the title, "the abomination of desolation," arises. For further information, see Daniel chapter nine, eleven and twelve in, Bible Commentary OT (ON WEBSITE MENU).

Above

In some verse in Scripture the word above refers to things which come from heaven or from God and at other times carries the idea of first (i.e. from the very first or the beginning).

Abyss

Abyss (deep in the KJV) (*Greek abussos and buthos*) it means depthless and bottomless (i.e., a bottomless pit) and by implication the sea (as being deep) and figuratively can carry the idea of a mystery.

Access

Access (*Greek prosago*) it means admission and carries the idea of leading or approaching towards or near someone or something and in some contexts can carry the thought of summoning or presenting someone before another.

Accursed

Accursed (*Greek anathema*) it is used in the Bible as a religious ban that excommunicates someone from a temple, a religious organisation or group of from a church and is used as a statement of condemnation.

Accord

Accord (*Greek homothumadon and sumpsuchos*) and means, similar in spirit and sentiment, similar in opinion, emotion, feeling, judgment, attitude and thought. It implies a companionship of like-mindedness with a resemblance in possessions hobbies and enjoyment. It implies being of the same mind, being in the same place, being together, and being like-minded.

AD (Anno Domini)

Anno Domini (AD or A.D.) and before Christ (BC or B.C.) are designations used to label or number years used with the Julian and Gregorian calendars. The term Anno Domini is medieval Latin, translated as in the year of the Lord, or in the year of our Lord.

This calendar era is based on the traditionally reckoned year of the conception or birth of Jesus Christ of Nazareth, with AD counting years from the start of this epoch, and BC denoting years before the start of the era.

There is no year zero in this scheme, so the year AD 1 immediately follows the year 1 BC. The Gregorian calendar is the most widely used calendar in the world today. For decades, it has been the unofficial global standard, adopted in the pragmatic interests of international communication, transportation, and commercial integration, and recognized by international institutions such as the United Nations and the Universal Postal Union.

Traditionally, English followed Latin usage by placing the AD abbreviation before the year number whereas BC is placed after the year number (for example: AD 2015, but 68 BC). Because BC is the English abbreviation for Before Christ, some have incorrectly concluded that AD means after death, (i.e. after the death of Jesus), but this would mean that the 33 years commonly associated with the life of Jesus would not be included in either BC or AD time scales.

Admonish

Admonish (*Greek noutheteo*) it means, to put in mind by bringing attention to a thing, to caution, reprove, rebuke or give a gentle warning or mild rebuke.

Adoption

Adoption (*Greek huiothesia and huiois*), it carries the idea of placing a child in the hands of another by adoption and accepting a child by adoption and spiritual can refer to Christian sonship in respect to Christ's family and to God adopting believers into His family and Kingdom.

Adultery

Adultery (*Greek moicheuo and moichos*) it means cheating and applies to an unlawful love affair of a male boyfriend gigolo or lover. Figuratively it carries the idea of an apostate, meaning one who is false, disloyal and unfaithful to God.

Spiritual adultery: refers to idolatry and worship of other gods. It embraces those who fix their affections on other objects rather than upon God, and love the images of idols more than they do their Creator and who debased themselves by their disgraceful worship of idols and their unholy passions.

The adulterous woman: refers to extramarital sex (i.e. voluntary sexual relations between a married person and somebody other than his or her spouse). According to the book of Proverbs the titles, an adulteress woman, a whorish woman, a prostitute, a strange woman an evil woman, a harlot, a whore and a forbidden woman all primarily refer to a married woman having sex with a married or single man other than her husband, but sometimes refers to a single woman who is having sex with a married man. In all cases the titles and the sex involves cheating and betraying a married partner (Prov. 2:16-19) (Prov. 5:3-20) (Prov. 6:23-34) (Prov. 7:4-27) (Prov. 23:26-28).

Adversary

Adversary (*Greek antikeimai*) it means to lie opposite, meaning to oppose, be adverse and contrary to someone, to act as an enemy or as an opponent.

Advocate

Advocate (*Greek parakletos*) and refers to an intercessor or advocate, such as an attorney, a lawyer a solicitor, a supporter, a defender. It carries the idea of consoling, comforting, soothing and relieving.

We have an advocate with the Father and the Son: John wrote, "My little children, I am writing these things to you so that you may not sin, but if anyone does sin, we have an advocate with the Father, Jesus Christ the righteous. He is the propitiation for our sins, and not for ours only but also for the sins of the whole world. (1 John 2:1-2). This means that when we do sin and repent of it we have one who stands alongside us as a counselor, helper, mediator and supporter. It means because of Jesus blood shed on the cross of Calvary our sins are forgiven. It is in the sense that Jesus is our Saviour and that we are counted righteous not by our self-righteousness, but by Christ's righteousness that he is our advocate before the Almighty Holy Father.

Afflicted

Afflicted means to depress, abase, afflict, chasten or hurt one-self or to be persecuted, burdened, hurt and afflicted by others.

Against

To be against something or someone it indicates the strength of resistance the mind has reached or entered into.

Agapao

See love.

Affection

Affection means cherishing, such as the fondness one has for their kindred, especially their parents, children and natural relatives. It also carries the idea of brotherly, comradely, friendly, communal and intimate affection towards friends and especially fellow Christians. Figuratively it means having an affectionate pity and tender mercy and sympathy toward others.

'Aha!'

'Aha!' comes from the Greek word (*'ach*) a variation of the Hebrew (*'ahahh*). It means, "Ah", "Oh!" and "alas." It can be an expression of grief and pain or an expression used when discovering something (i.e. Aha! I caught you in the act!). It also expresses triumphant satisfaction or excitement and can carry the idea of mocking and scorning others. When used in this context it is an expression that stems from pride and the hearts-desire to see others belittled. Today the same heart attitude would be expressed in the words, "Ha, Ha, I told you so."

Aileth

Aileth is not in the original Hebrew text, however it carries the idea of grief and sorrow and carrying a burden of affliction, suffering, trouble and misery.

Alabaster Flask

Alabaster was popular for making perfume vases and boxes for precious ointments. The alabaster flask was used for transporting spikenard a favourite perfume of the ancients and a precious ointment. It was and still is used for transporting spikenard to preserve its fragrance. Spikenard had to be imported from northern India and so it was extremely and understandably costly.

The woman and the alabaster flask: is not named in any of the Gospel stories, she was a woman with many sins who Jesus forgave and was most likely from the city of Bethany (Matt. 26:7) (Mark 14:3) (Luke 7:37-48). As she kissed the Lord's feet and anointed his head with oil Jesus said, "To who little is forgiven, the same loves little" contrasting the great love of the woman to the lack of love amongst his disciples (Luke 7:47). He then told them that she has prepared him for burial and when the Good News of the Gospel is proclaimed what she has done will also be told in memory of her (Matt. 26:12) (Matt. 26:13).

Alcohol

Any priest who drank strong drink during his service in the temple was considered unclean. Today we would say he was unfit for service. Naturally drinking alcohol while serving in the temple or in any form of ministry would be extreme foolishness for obvious reasons and an offence to God, but outside of ministry and service in the church drinking alcohol is not a sin. David wrote: -

- You O LORD caused the grass to grow for the livestock and plants for man to cultivate, that he may bring forth food from the earth ¹⁵and wine to gladden the heart of man, oil to make his face shine and bread to strengthen man's heart. (Psalm 104:14-15).

Many churches (especially in the past) have taught that drinking alcohol is a sin before God, but here David clearly shows that drinking alcohol is not forbidden, in fact according to David God made it for man to enjoy. The apostle Paul wrote: -

- Do not get drunk with wine, for that is debauchery, but be filled with the Spirit ¹⁹addressing one another in psalms and hymns and spiritual songs, singing and making melody to the Lord with all your heart. (Ephes. 5:18-19).

Debauchery carries the idea of self-indulgence, immorality and shamelessness. Paul is not saying, "Do not drink at all, but do not drink to excess to be merry, but rather be merry in the Lord." The Bible does not teach total abstinence, nor does it teach that drinking alcohol is a sin, but it does strongly warn against drinking an excess of alcohol many times for the following reasons: -

- It weakens the will and can lead to a lack of moral fortitude.
- It can be dangerous since it often leads to violence and drunken driving.
- It has the potential to lead to alcoholic addiction and destroy marriages and lives.
- It results in behavior that is often regretted when the drunken state of the mind sobers up and returns to normality.

Clearly excessive amounts of alcohol can lead to many sins and drunkenness often leads to behavior that is regretted the next day even the secular world understands this truth. For these reasons it is obviously better to abstain altogether, nevertheless those who do drink in moderation cannot be accused of committing any sin.

Alight

Alight means to step down or dismount from something onto land or come to rest on something solid.

All

All in the Greek can mean any of the following, individually, each, every, any, all, the whole, everyone, all things and everything. Collectively (*all*) means some of all types such as: -

- Look the world has gone after him (John 12:19). Obviously not all the world went after Christ? The meaning is that some of all the world has gone after him.
- Jerusalem and all Judea and all the region about the Jordan were baptized by him in the river Jordan. (Matt. 3:5-6). Again not all Judea or all Jerusalem were baptized in the Jordan river. The meaning is that some of all Judea and some of all Jerusalem were baptized by him.

The word all in Scripture rarely means all individual persons, but is generally used to signify some of all sorts or some of all kinds. This same principle often applies to the word, whole.

Alms

Alms (*Greek eleemosune and eleos*) it means, compassion, tender, mercy, charity and generosity, it can apply to human or divine deeds especially those that are exercised towards the poor.

Allegory

An allegory is a metaphor whose medium may be a character, place or event, representing real-world issues and occurrences. It is used to illustrate complex ideas and spiritual concepts in ways that are comprehensible or striking to readers or listeners. It conveys hidden or difficult meanings through symbolic figures, actions, imagery, and/or events, which together easily and simply create the moral, spiritual or political meaning the author wishes to convey.

Aloes

See plants.

Alpha and Omega

God is the Alpha and Omega: in Scripture it is written, "I am Alpha and Omega, the beginning and the ending, the first, and the last I the LORD am he, before me there was no God formed, neither shall there be after me, beside me there is no God," saith the LORD." (Isaiah 41:4) (Isaiah 43:10) (Isaiah 44:6) (Rev. 1:8) (Revelation 21:6).

Jesus and his Angel is the Alpha and Omega: the book of Revelation implies that Jesus and his Angel is the Alpha and Omega the first and the last the beginning and the end, which was dead, and is alive. (Rev. 1:11) (Rev. 22:13) (Rev. 1:17) (Rev. 2:8).

Putting all the verses together the title, “the Alpha and Omega the first and the last” refers to the LORD God Almighty. The Scriptures clearly teach that before the LORD God there was no God formed and there will be no God formed after Him. Nevertheless, in the New Testament the Scriptures also speak of the Lord Jesus Christ being the “Alpha and Omega the first and the last,” but this does not mean that Jesus is God, but that he is “the Alpha and Omega the first and the last” of the church and the new covenant.

It means that Jesus is the first, the last and only Christ, Messiah and Saviour of God's creation which is called in the New Testament the new man, the new creature and the new nation. All these titles are summed up in the words, “The Body of Christ.” Summing it all up, God is the Alpha and Omega the first and the last of all creation and life while Jesus is the Alpha and Omega the first and the last of the New Covenant, the Church and Kingdom of God being built in Christ.

Altar

Altar comes from the Hebrew word (*mizbeach*) it refers to an altar, especially one that is used to slay an animal on as a sacrifice. In Greek it comes from the word (*thusiasterion*) and refers to a place or an altar of sacrifice. It embraces any altar built to kill and offer animal sacrifices and grain offerings to God on. It should be mentioned that almost all of these sacrifices and grain offerings became food for the high priest, the Levitical priesthood their wives and their children. Offering something to God was considered the same as giving it to the priesthood, and giving something to the priesthood is often referred to as giving it to God. This is because in the Old Testament the priesthood were the mediators between Israel and God.

The altar of incense: was made of acacia wood for burning incense on (Exod. 30:1) it was in the Holy Place of the Tabernacle and stood about eighteen inches square and three feet in height, it had projections on each corner and a golden ring on each corner of its sides to insert gold covered staves (round poles) into so it could be easily moved by the priests.

Amen

Paul ends his letter to the Corinthian church firstly by sending his love for Christ to be with them and secondly with an Amen. The meaning and history of the word Amen is fascinating, it means, verily, firm, so it is, so be it and may it be fulfilled.

It is used at the beginning of a discourse to proclaim, that what is being said is, surely a truth and when used at the end of a discourse carries the thought of what has been said is certain and asking for it to come to pass and be fulfilled. It was a custom, which passed over from the synagogues to the Christian assemblies, that when he who had read or offered up solemn prayer to God, the others responded saying, “Amen” and thus made the substance of what was uttered their own.

The word Amen is a most remarkable word in that it is translated directly from the Hebrew into the Greek of the New Testament, then into Latin and into English and many other languages, so that Amen is practically a universal word. It has been called the best known word in human speech. Amen is directly related and almost identical to the Hebrew word for believe (*aman*) or faithful, thus, it came to mean sure or truly and to be an expression of absolute trust and confidence. At the end of a discourse Amen means, so it is, so be it, may it be fulfilled.

It signifies the end of that discourse or subject, similarly Amen at the end of a paragraph tells the reader this is the end of the previous subject now the story will bring a new subject into focus.

Why believers say amen through Jesus: Paul says, “Yes” and “No” is not in Jesus Christ because in Jesus it is always “Yes” for the following reason; all the promises of God find their “Yes” in Jesus since God establishes believers in Jesus and has anointed them through Jesus and put His seal on them because of their faith in His Son.

God has given those who belong to Christ His Spirit in their hearts as a guarantee of salvation and eternal life that is why believers say "Amen in Jesus name" because all of God's promises and spiritual and eternal gifts are in the Lord Jesus Christ (2 Corinthians 1:19-22).

Amon (god)

Amon or Ammon was a major deity in Egyptian mythology, he was originally a local Theban god of believed to have reproductive forces and represented as a ram. Amon (means hidden), his wife Mut (the mother) and his son, the moon god Khonsu (to traverse the sky) formed the divine triad of Thebes. Later, Amon was identified with the Sun god Ra of Heliopolis, and was known as Amon-Ra, "the father of the gods, the fashioner of men, the creator of cattle, the lord of all beings".

As a universal god he became the god of the Egyptian nation and the empire. The power of his high priest rivalled that of the Pharaoh, provoking political problems similar to rivalry between Church and State. The most massive temple ever built was constructed for Amon-Ra at Karnak. Amon was worshipped in the ancient Greek colonies of Cyrene, where he was identified with Zeus, and in Rome, where he was associated with Jupiter.

Anathema

Anathema (*Greek anathemai*) it carries the idea of a thing or a person being an abhorrence and abomination and can refer to a religious curse or to a thing or person being banned or excommunicated from a religious organization or church.

Angels

Angels and messengers in the Old Testament: angels in the Old Testament comes from the Hebrew word (*mal'ak*) this is the common word that is used the majority of times throughout the Old Testament. It is used for angels plural and angel singular and means to dispatch as a deputy, messenger, ambassador or a representative.

The word (*mal'ak*) is used almost all of the time for the supernatural angels of God in the Old Testament, but has also been translated in some verses as messenger referring to human messengers. This is because it was common in the Hebrew language to call certain human men (both good and bad) angels (which means messengers).

In the Hebrew language in the Old Testament Jacob, Moses, Israel, Joshua, Gideon, Saul, David, Jezebel and Elisha are all spoken of as sending human angels (*mal'aks*) (meaning messengers) showing that angels can be supernatural or human.

As a general rule it appears that the biblical pattern for angels and messengers is that when angels are identified with God or heaven the translators have translated the Hebrew word (*mal'ak*) to the English word angels, and when the angels are identified with man or the earth they have translated the Hebrew word (*mal'ak*) to the word messengers.

It is very common language in the Bible for a human (*mal'ak*) to be sent by prophets, kings, rulers, and Israel. In most cases when a man sends a (*mal'ak*) the translators of the Bible have translated it to messenger, but when God sends a (*mal'ak*) they have translated it to angel. For further information, see the title: Angels are Human Messengers in, Angels (ON WEBSITE MENU).

Angels and messengers in the New Testament: Angels in the New Testament comes from the Greek word (*aggelos*) and means "To bring tidings" (news) it can apply to a supernatural or human messenger, (i.e. a pastor, minister or an envoy etc., that brings good news). In some verses the Greek word (*aggelos*) has been translated messengers while in other verse it has been translated angel.

John the Baptist and Jesus are both spoken of as human (*aggelos*) and as sending human (*aggelos*). Titus is called an (*aggelos*) of the church and Rahab is said to have received human (*aggelos*). These examples clearly show that in many instances the English word angels translated from the Greek word (*aggelos*) meaning messenger or representative can refer to human men.

For further information, see title: "Angels can be Human Messengers," in Angels (ON WEBSITE MENU).

The Angel of the LORD: is speaking for God, so he is called Yahweh (for the Jews there is no difference, for the Gentiles there is). In the book of Judges, the angel of the LORD is called, the angel of the LORD, the LORD and the Angel of God (Judges 6:11-12). the entire chapter constantly intermixes these titles in this way. The Angel of the LORD, is in some contexts God's presence and in other contexts God's voice. For a Jew if you lie to the Angel of God, the Spirit of God or a man of God you are lying to God.

Amongst the angels of God: there are destroying angels (Psalm 78:49), angels who do God's word and obey His voice (Psalm 103:20) and angels who are ministering spirits sent out to serve those who are to inherit salvation (Heb. 1:14).

Animals

Will animals be saved? In the book of Psalm's, it is written, "Your righteousness is like the mountains of God; your judgments are like the great deep; man and beast you save O LORD (Psalm 36:6). This may simply apply to mortal life, but there are Old Testament prophecies that do speak about harmless animals eating the fruits of the field being in the Kingdom of God, so there is no reason to think that God won't resurrect animals for the enjoyment of the resurrected faithful.

Anger

In the Old Testament the word angry comes from the Hebrew word (*'anaph*) it literally refers to the nose or nostrils of the face (from rapid breathing in passion), but carries the idea of breathing hard to be enraged, displeased and passionately angry.

In the New Testament it comes from the Greek word (*oregomai*) and refers to a desire (as a reaching toward a thing or an excitement of the mind) and carries the idea of a violent passion or outrage or of a justifiable abhorrence and, by implication punishment inflicted from a spirit of vengeance, wrath and anger.

Generally, speaking anger means to be provoked, exasperated, enraged and full of wrath (passively or in action). It is an excitement of the mind expressed in violent passion indignation and can be justifiable or selfish.

Uncontrolled temper: the book of proverbs says, "A man of great wrath will pay the penalty, for if you deliver him, you will only have to do it again." (Proverbs 19:19). A person who cannot control their temper and anger will be punished and suffer unpleasant consequence as the result of their lack of self-control, but when they are delivered from the damaging and destructive results of one foolish outburst it is only a matter of time before they will foolishly do the same thing again.

A good example of this is a wife who has a husband who cannot control his temper and when angry lashes out at his wife with hostile verbal abuse or physical violence. Once the anger has dissipated he is grossly remorseful tells her he loves her and how sorry he is and that he will never do it again, foolishly she believes him.

Sadly, it is only a matter of time before he lashes out at her in the same violent manner. Without any professional counselling it is very likely men like this will ever change. For further information, see the title: Anger in, Various Topics (ON WEBSITE MENU).

Anointed

Anointed comes from the Hebrew word (*mashiyach*) it carries the idea of rubbing with oil for the purpose of anointing (rubbing with oil), for the purpose of consecrating (i.e., making holy, blessed and dedicated) and for the purpose of setting a person apart for service as a king and priest and especially, to set one aside for God and for Christ and specifically to Christ as the anointed Messiah called of God and set apart for His service.

Biblically to anoint a thing or a person means to smear that thing or that person with a smearing of oil and carries the idea of giving that thing or that person an important position before the LORD.

Anointing: refers to an ointment or oil used for smearing. Figuratively it applies to the special endowment of the Holy Spirit and by implication can mean to sacrifice, dedicate and devote oneself, to bless to an office or religious service and to employ and give or provide a service that one has been anointed to do.

The anointing oil: was made up of the finest spices of pure myrrh, sweet cinnamon, aromatic cane, cassia and a hin of olive oil which when rightly tempered and mixed together, yielded a most fragrant odour, these best spices made the holy anointing oil. Aaron his sons, the holy vessels of the sanctuary were anointed with this holy oil so that they would be most holy and whoever touched them would also be holy. (Exodus 30:22-30).

It was common to use anointing oil on festivals and joyous occasions and because of this it became an emblem of anything joyful, happy and beautiful. The anointing of a high priest to the sacred duties of his office carried the idea of the priest being exalted to the highest degree of holiness.

The rich mixture and fragrance of the anointing oil not only became a most expressive emblem of agreement, unity, harmony, friendship, and peace, in a society cemented together by faith and love in which all its members worked jointly together contributing to the good of the whole according to their various gifts and abilities, but also came to typify the abundance of the Spirit's graces.

The anointing oil was put upon Aaron's head and the head of any other high priest. Symbolically it pictures the grace of the Holy Spirit that God has poured upon Jesus without measure (i.e., without any limitation) who is the head of the church and by this same anointing God has not only exalted Jesus above all others, but also by him anoints, saves and delivers sinners from the domain of darkness and transfers them into the Kingdom of his beloved Son. (Col. 1:13). The following verses show that Aaron, his sons and all future high priests and their garments were to be anointed with anointing oil: -

- You (Moses) shall take part of the blood that is on the altar, and of the anointing oil, and sprinkle it on Aaron and his garments, and on his sons and his sons' garments with him. He and his garments shall be holy, and his sons and his sons' garments with him. (Exodus 29:21).
- Moses took some of the anointing oil and of the blood that was on the altar and sprinkled it on Aaron and his garments, and also on his sons and his sons' garments. So he consecrated Aaron and his garments, and his sons and his sons' garments with him. (Lev. 8:30).
- He that is the chief priest (the high priest in KJV) among his brothers, on whose head the anointing oil is poured and who has been consecrated to wear the garments, shall not let the hair of his head hang loose nor tear his clothes. (Lev. 21:10).

Since some Bibles say that the anointing oil ran down to the collar of the high priests robes and other versions say it ran down to the skirts of his garments there is confusion amongst various theologians of whether the anointing oil actually flowed to the actual skirts of the high priests robe or just to the collar of the robe (the opening were the head went through) (Exod. 28:31-32) (Exod. 39:23) since some feel it would be improper for the entire garment to be saturated in oil and that there was not such an amount of oil poured out upon the head of the high priest.

Certainly these statements are true, but it is also true that a certain amount of the oil would have fallen from the beard and the collar to the skirts of the garment, should this be so the idea would be that the anointing oil was abundant enough to flow down from the head, to the beard to the collar to the skirts so the picture would be of the oil giving his entire robe a sweet fragrance all around making the high priest who was the spiritual head of Israel and also a picture of Christ entirely holy from head to foot (i.e. the whole body).

Anti

Anti means, opposite, instead of, because of or in the place of, it is often used in writing to denote contrast.

Antichrist

Antichrist comes from Greek word (*anti*) and (*Christos*) (i.e. antichristos), it means an opponent or antagonist of Christ or a false Christ. In the Bible, the word antichrist is used only in the letters of John, but the concept of an opponent of Christ appears in the Old Testament. Its earliest form is probably that of the warrior king Gog in the Book of Ezekiel. The early Christians applied the term antichrist to any opponent or enemy of Christ, whether they were a common person or a person of power and to those who falsely claimed to be Christs.

The false Christs were predicted by Jesus to precede the coming of the Son of man (Matt. 24). Opposition to Christ's teaching on the part of the anti-Christ was also prophesied (1 John 2:18). The development of this conception of active hostility is apparent in the letters of Paul, who bore the brunt of Jewish opposition (1 Thess. 2:15). The man of sin, as Paul saw him would regard the temple at Jerusalem as the seat of God's worship (see 2 Thess. 2:3-4). In the Book of Revelation, Antichrist is identified with paganism.

Different interpreters have at various times identified the antichrist with the Roman emperors Nero, Diocletian, Julian, and Caligula; with the Samaritan sorcerer Simon Magus (see Acts 8:9-24); and with Muhammad, the founder of Islam. At the time of the Reformation, Protestants quite generally held the pope to be the antichrist, and Roman Catholics regarded Martin Luther similarly. In the controversy between the Roman Church and the Greek Church, the name was applied, by those who opposed them, to popes and Byzantine emperors. The term antichrist can also apply to a false religious system and organisation.

Anxieties

Anxieties (*Greek merimna*) it carries the idea of the mind being distracted from things that are peaceful and from God and instead being filled with worry, apprehension and anxiety. It is expressed in an attitude of uneasiness because of concern and consideration shown for somebody or something or because of a dividing and disuniting due to having a difference with someone or over something. The King James Bible says, take no thought, meaning do not entertain anxious thoughts of worry about someone or something.

Apis (bull)

Apis was the sacred bull of the ancient Egyptians it was also known as Serapis and was regarded as the incarnation of Osiris or of Ptah. A court was set apart for Apis in the temple of Ptah at Memphis. It was believed that when Apis died a new Apis appeared and had to be searched out; he would be recognizable by certain sacred marks upon his body, such as his colour (mainly black) and a knot under his tongue. Apis is sometimes represented as a man with the head of a bull.

Apostle

Apostle comes from the Greek word (*apostolos*) and (*apostello*) it means a delegate or messenger set apart and sent out or sent forth on a mission; especially an ambassador of the Gospel and a commissioner of Christ with miraculous powers.

Super Apostles: (chiefest apostles in KJV) carries the idea of one being exceedingly and abundantly over and beyond what is the accepted norm. Paul in his second letter to the Corinthians is grieved because so called false super apostles were leading his followers astray from the Gospel of Christ and turning them against Paul (2 Cor. 11). One may wonder, "How did the Corinthian brothers and sisters become so bewitched by these so called super apostles?" "How were these false teachers able to sway them so easily?"

To find the answer we only have to look at the following words of Paul, "Even if I am unskilled in speaking, I am not so in knowledge" (2 Cor. 11:6) based on these words it is clear that the so called super-apostles in contrast to Paul were highly skilled in in the art of oratory and eloquent and articulate speaking, but unlike Paul not in the knowledge of the Gospel of the Lord Jesus Christ, nevertheless the Corinthian brothers and sisters were attracted to the skilled speakers even though they presented a false Gospel.

It is obvious that the Corinthians preferred dynamic speech rather than Paul with his abundant knowledge.

Human nature is attracted to speech that is entertaining and demonstrative which was the situation that existed in the Corinthian church and exists in many churches today and why it is so easy for false teachers (religious or secular) skilled in the art of oratory to flourish and deception to increase.

NOTE: it should be mentioned here that it is not being skilled in the art of oratory that is at fault, since those who preach the true Gospel and are gifted with the skills of oratory can greatly enhance the glorious message of Christ to the hearers. The fault lies in the false teaching of the super apostles and teachers using these skills to emotionally and deceptively manipulate the hearers into a particular response.

The character of so called super apostles is one of cunning and egotistical pride they put on airs, exalt themselves and boast of their own self-efforts and their religious achievements. They are fully convinced that they are important and for some even famous. These deceitful teachers who disguise themselves as apostles of Christ appear as workmen of righteousness, but are full of selfish ambition and while they claim to work on the same terms as the apostles they lead brothers and sisters in Christ thoughts astray from a sincere and pure devotion to Christ by teaching a distorted Gospel (mostly by twisting and lifting individual Scripture out of their original context).

At the time of Paul, they were accusing him and those ministering with him of living a worldly lifestyle and undermining their message by proclaiming another Jesus and another Gospel. No-doubt the gospel these super apostles proclaimed not only appealed to self, ego and pride, but was also one of self-effort and adhering to ceremonial laws and religious practises to be saved or to maintain their salvation which promotes self-righteousness and not the righteousness of God that comes through faith and grace.

While they appear as angels of light they not only take advantage of their congregations and use them as merchandise for their own gain (to expand their own religious empire), but also make slaves of them by bringing them under the law rather than under grace. The spirit of a super apostle is self, ego, pride and self-righteousness which in a religious leader is always disguised in such a manner that they appear as an honest, caring, nice and charming person (i.e. Satan's angels of light) (2 Cor. 10:2-7) (2 Cor. 10:12-14) (2 Cor. 10:18, 20). False super apostles are also called Satan's and serpents (2 Cor. 11:5).

True apostles: to be a true apostle a person had to have been with Jesus from the time of the Lord's water baptism by John the Baptist and also have witnessed Jesus crucifixion and resurrection so that they could personally testify to the reality of it (Acts 1:21-22) (Acts 4:33). The signs of a true apostle refer to the majestic signs, wonders and miracles they did.

Though Paul was not with Jesus during the time of the Lord's ministry and he did not witness Christ crucifixion and his resurrection from the dead, he is nevertheless counted as an apostle for the following three reasons; firstly, Jesus appeared to him on the road of Damascus and called him into the ministry. The Lord himself in a vision told a disciple named Ananias that, "Paul is a chosen instrument of his to carry his name before the Gentiles and kings and the children of Israel" (Acts 9:4-15) which means that Christ himself personally appointed Paul into the ministry. Secondly, Paul did not learn the Gospel, but received it by revelation and thirdly, he was gifted with amazing miraculous power that only a man with God's Spirit flowing through him could possibly do.

The character of a true apostle: is one of humility and service, they do not put on airs, exalt themselves or boast of their own self-efforts no-matter how great neither are they self-serving. They are honest, sincere, without pretence or hypocrisy and willing to suffer loss for those they shepherd (i.e., material wealth and riches, time, mental anxieties and sleep etc.). They are well versed in knowledge of the Lord and the Gospel, but never use their knowledge to emotionally manipulate their congregations to a particular response, but simply proclaim the Gospel and trust the Holy Spirit to effect and influence the heart of those listening.

They are not in the ministry for self-ambition, but rather to encourage and bring those they teach to a sincere and pure devotion to Christ through faith and grace in contrast to self-effort and keeping ceremonial laws and religious practises.

They live in a manner that honours God and the name of the Lord Jesus Christ and never use or take advantage of their congregations for their own gain. The spirit of a true apostle is others first in contrast to the false super apostle which is, me first. For a list of the apostles see the title: Apostles in, Various Topics (ON WEBSITE MENU).

Appeal

Appeal (beseech in KJV) comes from the Greek word (*epi*) and (*kaleo*), it means to pray, beg, beseech and call upon God or others for aid and help or to call near or, invite, urge, solicit and persuade.

Appointed Time

The term "appointed time," comes from the Greek word (*kairos*) it means a fixed or special occasion, a specific time or due season while the term, "appointed time" from the Greek word (*chronos*) means, a space of time in general, or an individual opportunity of time and by implication can refer to a delay in time, years of time, a season of time or a space of time.

Are

Strong's Concordance, states that the word, are is only used when the meaning is emphatic (i.e., definite assured and decided).

Arguments

Arguments (*Hebrew towkechah and yakach*) it means proving or disapproving, defending or rebuking, correcting, disputing, reproving and accusing, by words and by reasoning. It carries the idea of using any of these to prove that one is correct and right, defend one's own ideas, worldview and beliefs or justify one's own action and behaviour or convict someone else of theirs.

Ark of the Covenant

The only things in the ark of the covenant were the two tablets of stone that had the law of God engraved on them that Moses put into it at Horeb (another name for Mount Sinai) where the LORD made a covenant with the people of Israel (1 Kings 8:9).

Aroma

Aroma (sweet savour in KJV) (*Greek euodia*) it means good-scentedness, fragrance or sweet smelling odour. It can also carry the idea of something pleasant and delightful and of something good and well done.

Arrogant

Arrogant (puffed up in KJV) means to inflate, make proud (haughty), egotistical, conceited, self-satisfied and vain, meaning an arrogant person has a feeling of self-importance and contempt. It carries the idea of exalting oneself and considering others to be inferior, worthless and undeserving of respect. They are full of self-importance, so much so they look upon others with disdain, disrespect and scorn).

An arrogant man or woman is so prideful they see themselves as being superior to everyone and look down upon others as being lessor than themselves. The arrogant are also spoken of as being haughty which means behaving in a superior, arrogant and condescending manner it carries the idea of considering oneself superior and better than others socially and intellectually.

Ascend

Ascend (*Greek anabaino*) it means to go up, to arise up, ascend up or climb up (literal or figurative).

Asherim, Asherah and Ashtoreth

Asherim: (groves in KJV) (Asherim is the plural of Asherah) the name comes from the Hebrew word (*'asherah*) (*'ashar*) (*'Ashtoreth*) it literally means happy and refers to Asherah (or Astarte) a Phoenician goddess and to an image of the same name. The Hebrew word (*'ashar*) literally means to be straight, figuratively it carries the idea of being right, honest and blessed and to prosper, guide, go forward and relieve. The Hebrew word (*'Ashtoreth*) also refers to the Phoenician goddess of love (and increase).

Asherim: was the name of the chief female deity worshiped in ancient Syria, Phoenicia, and Canaan. The Phoenicians called her Astarte, the Assyrians worshiped her as Ishtar, and the Philistines had a temple of Asherah (1 Sam. 31:10). Because Israel's did not drive out all the people of Canaan as originally commanded the worship of Asherah survived. It started as soon as Joshua was dead and continually plagued Israel. (Judges 2:13).

Asherah: was represented by a limbless tree trunk planted in the ground. The trunk was usually carved into a symbolic representation of the goddess. It was because of the association with carved trees that the places of Asherah worship were commonly called groves. The Hebrew word asherim could refer to the goddess or to a grove of trees. One of King Manasseh's evil deeds was that he "took the carved Asherah pole he had made and put it in the temple.

- The carved image of Asherah that Manasseh had made he set in the house of which the LORD said to David and to Solomon his son, "In this house, and in Jerusalem, which I have chosen out of all the tribes of Israel, I will put my name forever. (2 Kings 21:7).

Another translation of a carved Asherah pole is graven image of the grove (KJV). Asherah was considered to be the moon-goddess and is often presented as a wife or partner of Baal, the sun-god

- The people of Israel did what was evil in the sight of the LORD. They forgot the LORD their God and served the Baals and the Asheroth (served Baalim and the groves in KJV). (Judges 3:7).
- The people of Israel again did what was evil in the sight of the LORD and served the Baals and the Ashtaroth (Baalim, and Ashtaroth in KJV) the gods of Syria, the gods of Sidon, the gods of Moab, the gods of the Ammonites, and the gods of the Philistines. And they forsook the LORD and did not serve him. (Judges 10:6).
- The people of Israel put away the Baals and the Ashtaroth (Baalim and Ashtaroth in KJV), and they served the LORD only. (1 Sam. 7:4).
- They cried out to the LORD and said, 'We have sinned, because we have forsaken the LORD and have served the Baals and the Ashtaroth (Baalim and Ashtaroth in KJV). (1 Samuel 12:10).

Asherah: was also worshiped as the goddess of love and war and was sometimes linked with Anath, another Canaanite goddess. Worship of Asherah was noted for its sensuality and involved ritual prostitution. The priests and priestesses of Asherah also practiced divination and fortune-telling. God, through Moses, forbid the worship of Asherah. The Law specified that a grove of trees was not to be near the altar of the LORD (Deut. 16:21).

- You shall not plant any tree as an Asherah (a grove of any trees in KJV) beside the altar of the LORD your God that you shall make. (Deut. 16:21).

Despite God's clear instructions, Asherah-worship was a perennial problem in Israel. As Solomon slipped into idolatry, one of the pagan deities he brought into the kingdom was Asherah, called "the goddess of the Sidonians."

- Solomon went after Ashtoreth the goddess of the Sidonians, and after Milcom the abomination of the Ammonites. (1 Kings 11:5).
- They have forsaken me and worshiped Ashtoreth the goddess of the Sidonians, Chemosh the god of Moab, and Milcom the god of the Ammonites, and they have not walked in my ways, doing what is right in my sight and keeping my statutes and my rules, as David his father did. (1 Kings 11:33).

Later, Jezebel made Asherah-worship even more prevalent with four hundred prophets of Asherah on the royal payroll.

- Send and gather all Israel to me (Elijah) at Mount Carmel, and the 450 prophets of Baal and the 400 prophets of Asherah, who eat at Jezebel's table. (1 Kings 18:19).

At times, Israel did experience great revivals, and significant crusades against Asherah-worship which were led by Elijah, Gideon, Asa and Josiah.

Elijah and Asherah: told Ahab king of Israel to gather the four hundred and fifty prophets of Baal and the four hundred prophets of Asherah (prophets of the groves in KJV) at Mount Carmel. He then said to the people, "If the LORD is God, follow him; but if Baal, then follow him." Then the prophets of Baal and of Asherah offered an offering to their god and Elijah offered an offering to his God.

God consumed Elijah's offering with fire and nothing happened to the offering of the false prophet. When the people saw Elijah's offering being consumed they fell on their faces and said, "The LORD, he is God; the LORD, he is God," and Elijah and the people seized the prophets of Baal and slaughtered them at the brook Kishon. (1 Kings 18:19-40).

Gideon and Asherah: pulled down the altar of Baal and cut down the Asherah (the grove in KJV) that was beside it and used the wood of the Asherah as firewood to offer a bull as a burnt offering to the LORD. (Judges 6:25-30).

Asa and Asherah: king of Judah removed Maacah his mother from being queen mother because she had made an abominable image for Asherah and cut down her image and burned it at the brook Kidron. (1 Kings 15:13).

Josiah and Asherah: king of Judah had the priests the prophets, the elders and all the men of Judah and all the inhabitants of Jerusalem remove from the temple of the LORD all the vessels made for Baal and made for all the host of heaven and bring out the Asherah from the House of the LORD and burned them. He then removed the priests who the kings of Judah had ordained to make offerings in the high places and burnt incense to Baal, to the sun, to the moon and the constellations and all the host of the heavens at the cities of Judah and around Jerusalem. (2 Kings 23:1-7).

Ashtoreth goddess of love: (Astarte) (Ashtaroth is the plural of Ashtoreth). Ashtaroth is the name of a Sidonian deity. She was the Phoenician goddess of love and increase, and also the name of any of the fertility goddesses of the ancient near east. The double horns were the symbol of her deity. In Babylonian she was known as Ishtar, in Greek she was called Astarte and in Canaan she was a consort (wife or partner) of El (Baal) (Judg 2:13) (1 Kings 11:5, 33) (2 Kings 23:13). The plural Ashtaroth refers to the many local goddesses. (Jug 10:13) (1 Sam 7:3-4) (1 Sam 12:10) (1 Sam 31:10).

Ashtoreth goddess of the Canaanites: worshiped all along the seacoast from Ras Shamra (Ugarit) southward through Phoenicia and Philistia. The plural Ashtaroth is found commonly and refers to the idols representing her. Her male consort was apparently Baal and the two were worshiped with lewd rites.

In (Judges 2:11-23) we are told that Israel forsook their God and served Baal and Ashtaroth. The prophet Samuel brought about a great revival, but before Israel could be saved from the Philistines, they had to give up Ashtoreth and turn to Jehovah (1 Samuel 7:3-4).

Israel kept fairly close to the LORD through the times of Samuel, Saul and David and the early days of Solomon, until he married various heathen women for political reasons. They succeeded in turning his heart from the LORD to the worship of the Ashtaroth and other idols (1 Kings 11:4-8).

These idols remained more than three and a half centuries till Josiah demolished them (2 Kings 23:13-14). Gesenius related the name Ashtoreth to the Persian word "sitarah" or "star" and connects it with Venus, the goddess of love.

Ashtoreth the city: (Ashtaroth) (Astaroth) was also a place East of the Jordan the city of Og, king of Bashan, (Deut. 1:4) (Josh. 9:10) (Josh. 12:4) (Josh. 13:12, 31) which became a Levitical city in Manasseh east of the Lake Galilee (1 Chron. 6:71), called Ashtaroth-Karnaim in (Genesis 14:5) and today it is modern Tell Ashtaroth. see also the title: Asherim, Asherah and Ashtoreth (above). See also the title: "Asherim, Asherah and Ashtoreth," (above).

Ashtaroth (or Astaroth)

Was also an ancient city in Bashan where king Og dwelt. Probably so named from its having a temple to the goddess Ashoreth. It is generally mentioned with Edrei and the two were given to Machir of the tribe of Manasseh when Moses divided the territory east of the Jordan before his death (Deut. 1:4) (Josh. 9:10) (Josh. 13:31).

It was given in Joshua's time to the children of Gershon, of the tribe of Levi (Josh 21:27) here it is called Beeshterah. Its site is now known as Tell-Ashtarrah, in the fertile plain of Hauran south of Damascus and east of the Sea of Galilee. Uzzia one of David's mighty men, came from this town (1 Chron. 11:14). See also the title: Asherim, Asherah and Ashtoreth (above).

Ashtaroth-Karnaim

Was a town or region of the Rephaim in Abram's time located by some to be east of the Jordan River and identified with the Ashtaroth of Bashan (Deut. 1:4), but the exact site is unknown. It was defeated by four kings of the East (Gen. 14:5).

Asleep

Asleep (*Greek koimao and keimai*) it means, to put to sleep, to slumber or to lie outstretched, figuratively it can mean to decease or be dead.

Assurance

Assurance (*Hebrew 'aman*) means to build up, to support, to foster as a parent, to be firm, faithful, trust, believe and to be confident, steadfast and true to one-self. (assurance and confidence are the same thing).

Assurance (*Greek hupostasis, hupo and histemi*) (substance in KJV) means, setting a support under a person (i.e. the primary essence of a person).

It refers to a person that is confident in regards to a position or condition as opposed to a person that is doubtful. It especially applies to a secret or quite state of assurance and confidence of faith.

It is the substance (i.e., the stuff or thing that gives confidence) and the agency through which a thing happens or comes into being. Assurance applies to a person who has confidence to stand abide or hold up in a difficult or troubling situation or dangerous and fearful circumstance.

Assurance (*Greek pistis and plerophoria*) carries the idea of a persuasion in a belief and confidence in a moral conviction of religious truth or the truthfulness of God or a religious teacher and especially to a reliance upon Christ for salvation. Biblically, to be fully assured is to have total confidence and be completely assured and convinced of one's belief and faith in God and in the Gospel.

Ascents

Ascents means a climactic progression or journey to a higher place (a thought arising). It is used in Psalms (i.e., A Song of Ascents).

Astrology (Astrologers)

When the Bible speaks against astrology it does not refer to the science of astrology, but to the art practiced by conjurers, necromancer's, enchanters, dividers who read the stars to determiner fate or to tell a person their future by reading certain signs of the heavenly constellations.

King Nebuchadnezzar of Babylon sought wise men, enchanters, magicians, and astrologers to interpret the mystery of his dream (Dan. 2:27) (Dan. 4:7), King Belshazzar sought enchanters, and the astrologers and wise men of Babylon to interpret the mysterious writing on the wall (Dan. 5:7) (Dan. 5:15) and the Babylonians, believed Daniel to be chief of the magicians, enchanters and astrologers because of his ability to interpret dreams. (Dan. 5:11).

The astrologers (star-gazers in KJV) are those who gaze at the heavens and the stars to foretell the future. They are those who divide the heavens to distinguish and read the signs of zodiac. Seeking information from the stars was widely practiced from earliest times, but with all other forms of superstition was forbidden

to the chosen people who were to seek God only. In the book of Deuteronomy Israel was warned not to indulge in the worship of the sun, the moon, and the stars.

- Beware lest you raise your eyes to heaven, and when you see the sun and the moon and the stars, all the host of heaven, you be drawn away and bow down to them and serve them, things that the LORD your God has allotted to all the peoples under the whole heaven. (Deut. 4:19)

In spite of such warnings, sun worship was practised in Israel. Asa and Josiah, kings of Judah found it necessary to take away the sun images which had been kept at the entrance to the temple.

The Old Testament does speak of the stars and constellations of Pleiades and Orion (Amos 5:8) the Bear, Orion and Pleiades (Job 9:9) and it talks of the Mazzaroth which may be the Northern or Southern Crown and the guiding Bear with its children (Job 38:32). However, these are in the context of God creating them, not of the people worshipping them, but it does show that they were very aware of the heavenly constellations.

Summary: when astrology is spoken of as being sinful it does not refer to a scientist who simply studies the wonder and splendour of God's creation in the heavens. It is only an offence to God when those who watch the stars are looking at them to foretell the future. Astrology that is sinful refers to the art practiced by conjurers, necromancers, enchanter, soothsayers, dividers and determiner of fate.

Seeking information from the stars was widely practiced from earliest times, but with all other forms of superstition was against God's commandment. Those who believe in the God of Abraham, Isaac and Jacob were to seek God and hear the word of His prophets only.

Atad

Atad comes from an unused root probably meaning to pierce or make fast; a thorn-tree or bramble (especially the buckthorn).

Attitudes

Christians are called: -

- To let their love be genuine (i.e., honest, sincere and unpretentious) and abhor (i.e., detest, loath and hate) what is evil.
- To hold fast to what is good and love one another with brotherly affection.
- To outdo one another in showing honour and be fervent in spirit.
- To serve the Lord and rejoice in hope.
- To be patient in tribulation and constant in prayer.
- To contribute to the needs of the faithful and seek to show hospitality.
- To bless those who persecute them and not to curse them.
- To rejoice with those who rejoice and weep with those who weep.
- To live in harmony with one another and associate with the lowly.
- To never be conceited or repay evil for evil.
- To give thought to do what is honourable in the sight of all.
- To live peaceably with all (if possible, so far as it depends on them).
- To never avenge themselves, but leave it to the wrath of God.

- To overcome evil with good and pay to all what is owed to them.
- To pay taxes to those who taxes are due and owe no one anything.
- To respect those to who respect is due and honour those to who honour is due.
- To love each other and love their neighbour as themselves.
- To cast off the works of darkness and walk properly as in the daytime.
- To put on the Lord Jesus Christ (meaning his character).

Those in Christ are called not to: -

- Commit adultery, murder, steal or do wrong to a neighbour.
- Covet (a strong desire to possess something that belongs to somebody else).
- Be involved in orgies and drunkenness or sexual immorality.
- Quarrel or be jealous or make any provision for the flesh, to gratify its desires.
- Be arrogant, prideful, lazy in zeal work and labour or be overcome by evil.

Taken from (Romans 12:9-21) and (Romans 13:7-14).

Atone

The word atone is not used in the King James Bible, but the word atonement is used many times it comes from the Hebrew word (*kaphar*) and means to cover over. Figuratively it carries the idea of atoning for sin to make amends for a wrong to put right what is clearly not, to overlook, pardon and forgive, to satisfy or cancel out a wrong-doing. To soothe, calm and to cleanse, to disannul, to be merciful, pacify, reconcile and bring together.

David's statement, "When iniquities prevail against me," (v3) carry the idea that sin had overtaken him, which of course they clearly did (i.e., his affair with Bathsheba and plotting the death of her husband Uriah), this entire tragic event crushed David when he heard the convicting words of Nathan, "You are the man," and brought him to his knees in honest repentance. (2 Sam. 25:5).

Here is the glory of God and the wonder of the Christian faith, when iniquities overtake the faithful and they return to God in honest repentance God not only forgives, but covers their sin and holds nothing against them. (The full story of David and Nathan is in 2 Samuel chapter twelve). David's heart was one that always sought the LORD and desired above all things His steadfast love.

Though he like all of us was fully aware that he was not perfect before God he had a heart of integrity before the LORD and desired above all thing to bring honour to God (this, is why he was so deeply convicted). It is also one of the reasons why he prays that God would help him when he lifts-up his hands toward the LORD'S most holy sanctuary. (Psalm 28:2). John in his letters wrote: -

- If we say we have no sin, we deceive ourselves, and the truth is not in us. ⁹If we confess our sins, he is faithful and just to forgive us our sins and to cleanse us from all unrighteousness. ¹⁰If we say we have not sinned, we make him a liar, and his word is not in us. (1 John 1:8-10).

This is not something new David's Psalms and prayers clearly show that he understood the principle of repentance and of acknowledging and confessing sin Some might say, "If David can sin and repent and be forgiven why not do as we please since repentance covers." The answer to this is simple, we may fool man, but we cannot fool God, he perceives the honest motivation of the heart and will judge accordingly. It is almost certain those who deliberately use God's grace as an excuse to sin will find themselves standing in the group Jesus speaks of in the following verses: -

- Not everyone who says to me, “Lord, Lord,” will enter the kingdom of heaven, but the one who does the will of my Father who is in heaven.” (Matt. 7:21).
- Why do you call me “Lord, Lord,” and not do what I tell you? (Luke 6:46).

Atonement

Atonement means, compensation and satisfaction.

Authentic Christianity

If those who confess to believe in Christ can have the image of a spiritual person, but be bowing down to the golden cows of religiosity and philosophy.

Authors (biblical writers)

Bible writers hide themselves in the text: it seems to be a principal of Bible writers and authors to hide themselves in the letter. The writers very rarely use the word I, they will often say, “that disciple with them,” or use the word, “him,” when they are referring to themselves. It is a style of writing that avoids boasting. The spirit of the world is pride and the desire to feel important, if someone of the world has contact with a famous person they want to boast about it to their friends, biblical writers often avoid this by hiding themselves in their writings. John in his letter wrote: -

- Simon Peter followed Jesus, and so did another disciple. Since that disciple was known to the high priest, he entered with Jesus into the court of the high priest, ¹⁶but Peter stood outside at the door. So the other disciple, who was known to the high priest, went out and spoke to the servant girl who kept watch at the door, and brought Peter in. (John 18:15-16).

In these verses John speaks of “another disciple,” of “that disciple,” and of, “the other disciple.” Three times he speaks of a disciple that is not named and in the following verses John speaks of “a disciple Jesus loved,” of “a man reclining at the table,” and of a man Peter said to Jesus, “What about this man?” Without naming who this man is.

- Peter turned and saw the disciple whom Jesus loved following them, the one who had been reclining at table close to him and had said, “Lord, who is it that is going to betray you?” ²¹When Peter saw him, he said to Jesus, “Lord, what about this man?” (John 21:19-21).

Peter asks Jesus how is the disciple Jesus loved going to die and Jesus basically says to him, “you worry about living your own life and leave my other servants to me to work with.” Then John wrote: -

- So the saying spread abroad among the brothers that this disciple was not to die; yet Jesus did not say to him that he was not to die, but, “If it is my will that he remain until I come, what is that to you?” ²⁴This is the disciple who is bearing witness about these things, and who has written these things, and we know that his testimony is true. (John 21:23-24).

Again, we read of an unnamed disciple and then that this unnamed disciple is the same disciple that is writing this letter and we know that the disciple writing this letter is John. John uses this style of writing to hide himself within his letters. This was a principal of Bible writers and authors to hide themselves in their own letter, the writers very rarely use the word I, instead of saying I they will often say that disciple with them, or with him, when they are referring to themselves.