

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



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

Nn

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.

Naked

Naked (*Greek gumnos*) literally means nude and figuratively, in some contexts it carries the idea of a nations or an individual's sins being exposed, or that they are without any spiritual covering.

The LORD will withdraw his blessings and uncover Israel's nakedness: in the book of Hosea it is written: -

- I will take back my grain in its time, and my wine in its season, and I will take away my wool and my flax, which were to cover her nakedness. (Hosea 2:9)

Naked in this context means Israel have no blessings, of silver, gold, grain, wine, and the oil because it is the LORD that provides them, they are left in famine and total poverty so it is obvious to all that the LORD has forsaken them. It is in this sense they are seen to be naked. God's blessing upon Israel covered their nakedness, not in the sense of covering it with righteousness, but in the sense that their sin was not evident because they were still being blessed.

Normally when Israel lived in such rampant sin they would not be blessed, but God is longsuffering and sent prophet after prophet warning them to turn from their wickedness until their cup of iniquity overflowed and He withdrew His hand and their land was stripped bare and their homes and farms destroyed and in this manner, their sin was uncovered and they were left naked (i.e., without blessing).

In the book of John, it is written: -

- That disciple whom Jesus loved therefore said to Peter, "It is the Lord!" When Simon Peter heard that it was the Lord, he put on his outer garment, for he was stripped for work, (for he was naked in KJV) and threw himself into the sea. (John 21:7).

Naked in this context does not mean Peter was completely naked, we know this because the apostle John says in the KJV that the apostle Peter when he saw Jesus after fishing girt *his* fisher's coat *unto him* for he was naked, and the ESV says, when Peter heard that it was the Lord, Peter put on his outer garment, for he was stripped for work. (John 21:7) During this era a man was considered, to be naked if the upper half of his body was revealed in public, unless he was working.

In the book of John, it is written: -

- The LORD spoke by Isaiah the son of Amoz, saying, "Go, and loose the sackcloth from your waist and take off your sandals from your feet," and he did so, walking naked and barefoot. (Isaiah 20:2).

When the Bible uses the word naked it does not mean a prophet or man of God was walking around with no clothes on, it simply means the man of God did not have his robe on. During the era of the Old and New Testament to have your upper body and legs uncovered in public was considered as being naked. The New Testament says Peter was naked while he was fishing, the apostles certainly would not have been out in public with no clothes on. Naked in this context means, they had taken their robes off to be able to work.

The following verses show that naked can also mean poorly dressed: -

The King James Bible says: -

- Even unto this present hour we both hunger, and thirst, and are naked, and are buffeted, and have no certain dwelling place. (1 Cor. 4:11).

The English Standard Bible says: -

- To the present hour we hunger and thirst, we are poorly dressed and buffeted and homeless. (1 Cor. 4:11).

The apostles certainly would not be in public without some form of covering.

The King James Bible says: -

- If a brother or sister be *naked*, and destitute of daily food. (James 2:15).

The English Standard Bible says: -

- If a brother or sister is *poorly clothed* and lacking in daily food. (James 2:15).

A sister of the Lord would certainly not be in public without some form of covering

Summing it all up naked literally means totally nude, but also refers to men who have their robes off for work and when applying to those who lack money it carries the idea of them being poorly dressed. It is the context and common sense that tells the reader which of these meanings apply to the word naked.

Nakedness

Often represents sin, Isaiah wrote: -

- You (Israel) made a covenant for yourself with them (sons of the sorceress, offspring of the adulterer and the loose woman) (v3), you have loved their bed, you have looked on nakedness. (Isaiah 57:8).

The expression, "You have looked on nakedness," means they prostituted their body (as the expression commonly signifies) to others besides the LORD their husband. It implies the ultimate intimacy of a relationship. The most intimate act of a man and woman who care for each other is to climb naked into the same bed together. God is likening Israel's relationship to other gods to this same intimacy. The LORD is saying, Israel has gone into a room closed the door, pulled back the bed sheets and climbed in the bed with other gods. This is what it means to commit spiritual adultery against the LORD.

Israel was called to have this kind of intimacy with the LORD their God only, just as in any human marriage the intimacy of the heart is not to be shared with another lover. This was how the relationship between Israel and God was meant to be, but Israel wanted other lovers.

Name

Name (*Greek onoma*) literally means a name and refers to the name a person is called by. To the Hebrew a person was reckoned by their name, it was no mere label, but the key to the character and the personality of a person. The name was used for everything which the name covers, the thoughts and feelings that are aroused in the mind by mentioning, hearing or remembering the name. It embraces the cause and reason a person is named and their character, authority, rank, interests, pleasure, command, excellences and deeds etc.

Salvation in Jesus name: The Scriptures teach that sinners are saved in Jesus name this is because belief in the name means belief in the person it belongs to, likewise, respect for the name increases the respect for the person it belongs to and fear of the name increases fear of the thing itself.

God has exalted his name and his word above all things: in Psalms, it is written.

- I bow down toward your holy temple and give thanks to your name for your steadfast love and your faithfulness, for you have exalted above all things your name and your word. (Psalm 138:2)

The name is used to embrace one's rank, authority, command, excellences, deeds, interests and pleasures it includes the thought or feeling which is aroused in the mind by mentioning, hearing and remembering the name.

Nard (Spikenard)

Nard (Spikenard in KJV) (*Greek nardos*) (*Hebrew nerd*) is an aromatic (strong odour). It was a rose-red fragrant ointment made from the dried roots and woolly stems of the spikenard plant and a favourite perfume of the ancients and a precious ointment (Mark 14:3).

It had to be imported from northern India in an alabaster box to preserve its fragrance and was therefore extremely and understandably costly.

Natural

Natural in regards to human nature refers to the lower, sensual or bestial nature as opposed to the sensitive, higher or spiritual nature.

Nearer

Nearer (*Hebrew qarowb*) means near (in place, kindred or time), to be close at hand, to be ready or to be near of kin or near to a neighbor or to be more ready. Nearer (*Hebrew qarab*) means to approach and bring near for whatever purpose. To draw or go near to be at hand or to join. Nearer (*Greek egguteron*) literally means nearer while (*Greek (eggus)*) means to bear it carries the idea of being nearer to a place, nearer to a time and being ready or at hand.

Necessity

Necessity (*Greek chreia*) means employment (i.e., the necessity of being employed), and by implication, a demand, a requirement or being in need and want because of destitution and lack. Necessity (*Greek chre*) means it is needed it carries the idea of something that must or should be done. Necessity (*Greek anagke*) means must need (i.e., compelled, or forced and in some contexts distressed and constrained and by implication distress. Generally, it refers to an essential or basic need that is required

Necromancy

In Isaiah, the LORD said I was ready to be found by those who did not seek me. I said, "Here am I, here am I," to a people who sit in tombs, (remain among the graves in KJV) and spend the night in secret places; who eat pig's flesh, and broth of tainted meat is in their vessels (Isaiah 65:1-4).

The people sat among the tombs (graves) for purposes of communicating with the dead. The belief in necromancy was that departed spirits would be acquainted with future knowledge, events and secret things of the invisible world where they dwelt. It was believed that certain persons by various rituals and dreams could become intimate with these departed spirits (or familiar with them) and by obtaining their secrets be, able to communicate them to the living. Those who practised such arts supposed that being near the dead would increase and enhance contact with the departed spirits.

This, is why those who practiced such arts would lodge in the tombs and among the monuments of the dead. Amongst the ancients and Oriental countries, it was common for tombs to be excavated in the sides of hills many of them being large caves. These caves were often used for dwelling places by robbers and the poor who had no houses. The following verses show that the practise of consulting the dead and imagined departed spirits to get knowledge of future things (i.e., necromancy) was utterly forbidden for God's people to practice.

- There shall not be found among you anyone who practices divination or tells fortunes or interprets omens, or a sorcerer ¹¹or a charmer or a medium or a wizard or a necromancer, ¹²for whoever does these things is an abomination to the LORD. (Deut. 18:10-12).

Spend the night in secret places: (Isaiah 65:4) (lodge in the monuments in KJV) the word lodge comes from the Hebrew word (*luwn*) it can mean to stop or abide over-night or to stay permanently. While the word monuments, comes from the Hebrew word (*natsar*) in a good sense it means to guard, to protect, to maintain and to obey, etc., but in a bad sense it means to conceal, to besiege and carries the idea of observing hidden things.

The expression, "they spent the night in secret places," (v4) most likely means that they went to the inner sanctuaries of an ancient temple or shrine or to dark and obscure retreats or secret places of pagan temples where their oracles were consulted and many of their rituals were performed or to sepulchres or dark and hidden places where the dead were buried. They would go to these places to sleep in order that they might receive communications in their dreams from idols or the oracles of their gods or departed spirits by being near them so they could foretell of things to come which was a common practice among the heathen of the time.

- When they say to you, "Inquire of the mediums and the necromancers who chirp and mutter," should not a people inquire of their God? Should they inquire of the dead on behalf of the living? ²⁰To the teaching and to the testimony! If they will not speak according to this word (i.e., God's word), it is because they have no dawn (no light). (Isaiah 8:19-20)

The King James Bible says: -

- When they shall say to you, Seek unto them that (have familiar spirits, and to wizards that peep, and that mutter: should not a people seek their God? for the living to the dead? ²⁰To the law and to the testimony: if they speak not according to this word, it is because there is no light in them. Isaiah 8:19-20

Need

Need (*Greek chreizo and chreia*) means, a necessity, it carries the idea of destitution (i.e., to be, in need of health, employment, work or money).

Needle

Needle (*Greek rhapto*) means to sew through and carries the idea of puncturing.

Neighbour

Neighbour (*Hebrew shaken*) a resident and by extension a fellow-citizen or inhabitant. Neighbour (*Hebrew shakan*) means to abide, dwell, inhabit, remain and rest up and carries the idea of permanently lodging, staying or residing in a place. Neighbour (*Hebrew rea'*) means an associate (more or less close) and can refer to a brother, companion, comrade, friend, husband, lover, neighbor or to another. Neighbour (*Hebrew ra'ah*) to tend to a flock, (i.e. pasture it), generally to rule and by extension to associate and keep company with as a friend and companion. Neighbour (*Hebrew plesion*) means a near neighbor, one who is close by it embraces a fellow countryman, a Christian or a friend.

Love your neighbour as yourself: (Mark 12:31) means do not deliberately do harm to other humans. No sane person deliberately does things to inflict pain on themselves, loving others as you love yourself is not about feeling some warm and fuzzy emotion towards others, it is about not hurting others as you would not hurt yourself. James the brother of Jesus said: -

- If you really fulfil the royal law according to the Scripture, "You shall love your neighbour as yourself," you are doing well. (James 2:8).

James calls Jesus command, "Love your neighbour as yourself," the royal law and says if we are keeping this one law we are doing well. The thing God hates the most is when we deliberately do harm to another person, physically, verbally, financially sexually, emotionally or spiritually and the thing God loves the most is when we do-good to others. It is interesting to notice that the major crime that God points out in Noah's time and one of the main reasons for the flood was because of all the violence in the land.

- Micah wrote: "What the LORD requires of mankind is to do justice, love kindness, and walk humbly with their God" (Micah 6:5-10).
- Isaiah says: "The LORD loves justice, hates robbery and wrong doing" (Isaiah 61:8).
- Jeremiah said: "Those who know God practise steadfast love, justice, and righteousness in the earth, because it is in these things that God delights" (Jeremiah 9:24).

The great prophets Micah, Isaiah and Jeremiah not only show the law is about doing-good to others and protecting them from harm and hurt, but also clearly show that the spirit under-pinning the Ten Commandments, is love because each law protects another human from harm. Paul in his letter to the Romans wrote: -

- Love does no wrong to a neighbour; therefore love is the fulfilling of the law. (Romans 13:10).

Paul shines a brilliant spotlight on the truth that the spirit underpinning the law is love, because the spirit of the law is to protect the innocent from all types of harm and hurt, whoever keeps the law will do no wrong to a neighbour (neighbour embraces all mankind not just those in God's Kingdom). Those who belong to Christ aim to keep the law not to get saved, but because it honours God and brings a good testimony to the name of Jesus and the Christian faith and because it is the right and loving thing to do.

The faithful in Christ's global Kingdom not only understand that righteousness that leads to eternal life is a free-gift of God that comes through faith in the Lord Jesus Christ and cannot be earned by self-effort, but also know that from the love of God dwelling within their heart and displayed on the bloodstained cross of Calvary they are called to live a lifestyle that honours the King and Saviour they worship and follow and called to treat others with decency, respect and honest justice.

Jesus famous Sermon on the Mount: the constant theme throughout Jesus famous Sermon on the Mount is doing what is right before God by seeking the way of peace in all situations. Jesus calls Christians to treat people fairly and with respect, dignity, decency grace compassion, kindness, mercy and to be quick to forgive. This means living a life that honours God and the Lord Jesus Christ is about doing right to those in the church and those outside of it.

This is the reason the message Jesus spoke on the mountain is referred to as, "The Famous Sermon" because the principals if followed not only by Christians, but all humanity are the only way to peace (Matt 5). Based on the commandment, love your neighbour as yourself and the law it could be said that a wicked and evil person is one who deliberately and consciously denies the existence of God and deliberately does harm to other humans. For further information on Jesus Famous Sermon see: "Matthew 5" in, Commentary NT (ON WEBSITE MENU).

Those who do all they can to love God with all their heart, mind and strength and love their neighbour as themselves. (Mark 12:30-31) will hear the words of their Master, "Well done, good and faithful servant. You have been faithful over a little; I will set you over much. Enter into the joy of your master." (Matt. 25:21).

In Leviticus chapter Nineteen the LORD spoke to Moses, saying: -

- Every one shall revere his mother and his father (v3).
- You shall leave fallen grapes for the poor and the sojourner (foreigner) (v10).
- You shall not steal, deal falsely or lie to one another (v11).
- You shall not oppress your neighbour or rob them (v13).
- The wages of a hired servant shall not remain with you until the morning (v13).
- You shall not curse the deaf or put a stumbling block before the blind (v14).
- You shall do no injustice in court (v15).
- You shall not be partial to the poor or favour the great (v15).
- You shall not go around as a slanderer among your people (v16).
- You shall not stand up against the life of your neighbour (v16).
- You shall not hate your brother in your heart (v17).
- You shall reason frankly with your neighbour (v17).
- You shall not take vengeance or bear a grudge against your own people (v18).
- You shall respect the grey head and honour the face of an old man (v32).
- You shall do a stranger in your land no wrong (v33).

- You shall love a stranger who lives among you as yourself (v34).

These verses show that the command to love your neighbour as yourself means respecting a person's: -

- Right of life (thou shalt not kill).
- Home and family (thou shalt not commit adultery).
- Property and possessions (thou shalt not steal).
- Reputation (thou shalt not bear false witness).
- Respect in thought their right to life, their home and family, property and possessions and reputation (thou shalt not covet).

Nephilim

In, Genesis it is written: -

- The Nephilim were on the earth in those days, and also afterward, when the sons of God came in to the daughters of man and they bore children to them. These were the mighty men who were of old, the men of renown.” (Gen. 6:4).

The word Nephilim comes from the Hebrew word (*n^ophiyl*) it literally means a feller (i.e., a bully, tyrant or a giant and refers to human men who happen to be larger in stature than what is considered normal. The word, mighty comes from the Hebrew word (*gibbowr*) it literally means powerful, warrior, tyrant, giant, champion, chief, strong or valiant and can refer to a man who acts as a fierce tyrant or a man who is a valiant champion of the people.

NOTICE: there were giants (Nephilim) in the land before the sons of God came into the daughters of men and afterwards. The following verses show that the giants (Nephilim) are human men and not supernatural creatures or angels as some believe: -

- They were also accounted giants (*rapha'*), as the Anakims; but the Moabites call them Emims (Deut. 2:11).

The word giants come from the Hebrew word (*rapha'*), it literally means a giant and carries the idea of energizing or stirring up a giant. Anakims: comes from the Hebrew word (*Anaqiy*) and means long-necked, they were a race of giants, meaning they were very large in stature and descendants of Anak which dwelled in southern Canaan.

- The land of Ammon was also was accounted a land of giants: giants (*rapha'*) dwelt therein in old time; and the Ammonites call them Zamzummims (Deut. 2:20).
- Only Og king of Bashan remained of the remnant of giants (*rapha'*); behold, his bedstead was a bedstead of iron; is it not in Rabbath of the children of Ammon? nine cubits was the length thereof, and four cubits the breadth of it, after the cubit of a man (Deut. 3:11) (Deut. 3:13) (Josh. 12:4) (Josh. 13:12).
- The border went up by the valley of the son of Hinnom unto the south side of the Jebusite; the same is Jerusalem: and the border went up to the top of the mountain that lieth before the valley of Hinnom westward, which is at the end of the valley of the giants (*rapha'*) northward (Joshua 15:8).
- Joshua answered them, If thou be a great people, then get thee up to the wood country, and cut down for thyself in the land of the Perizzites and of the giants (*rapha'*) (Joshua 17:15) (Joshua 18:16).

In, Deuteronomy the people of Israel say that their brothers have made their hearts melt, saying, “The people are greater and taller than we and the cities are great and fortified up to heaven and we have seen the sons of the Anakim there.” (Deut. 1:28). The people of Israel are frightened because the sons of Anakim dwelling in the land of Canaan are taller than them (meaning they appear as giants in their eyes).

NOTICE: the lofty language the writer uses, “cities built up to heaven,” cities do not reach to the heavens it is lofty language to highlight how big and fortified these cities are, likewise when the writers use the word giants they are using the same lofty language to highlight how big in stature these men are.

Summary it all up, from the above verses (there are many more) it is very clear that the term giants (Nephilim) are not supernatural creatures’ angels, aliens or demons (as some believe), but are always human men who happen to be of a larger stature than what is considered normal, much like many of the American basket-ball players are today.

For further information see the title: “Giants and the Sons of God came into the Daughters of Man,” in Various Topics (ON WEBSITE MENU).

Net

Net (*Hebrew resheth*) literally means a net for catching animals or fish. Net (*Hebrew yarash*) means to occupy (by driving out previous tenants, and possessing in their place) and by implication to seize, to rob, to inherit or expel, to cast out, consume, destroy, disinherit, dispossess and bring to ruin or seize upon and take possession and make poor.

Net (*Hebrew cherem*) carries the idea of a net physically shutting in and usually refers to a doomed object or an accursed or dedicated and devoted thing that is appointed to utter destruction and should be utterly-destroyed. Net (*Hebrew charam*) means to seclude, isolate and separate specifically by a ban and carries the idea of devoting and accused thing to destruction. Net (*Greek amphiblestron*) means a fishing net (as thrown about the fish), net (*Greek amphoteros*) means around and net (*Greek diktuon*) means to cast a net for fishing.

New

New (*Hebrew chadash*) means a new fresh thing. New (*Hebrew chodesh*) means new and by implication a new month or new moon. New (*Hebrew tiyrowsh*) carries the idea of expulsion or fresh grape-juice (as just squeezed out) and by implication can in some contexts refer to fermented wine as new sweet wine.

New (*Hebrew yarash*) to occupy (by driving out previous tenants, and possessing in their place) and by implication to seize, to rob, to expel, to impoverish, to ruin, to cast out, consume, destroy, dispossess, drive out and expel for, the purpose of, inheriting or possessing. New (*Greek kainos*) carries the idea of freshness while new (*Greek neos*) refers to the youthful age of people or of things fresh (i.e., regenerate, cure or restore).

New-Self

In the book of Ephesians, the apostle Paul told followers of Jesus to: -

- Put on the new self, created after the likeness of God in true righteousness and holiness. (Ephes. 4:24-32).

The new-self in Ephesians (Eph. 4:24-32): -

- Puts away falsehood and speaks the truth.
- Joins itself to others who belong to Christ.
- Gives no opportunity to the devil.
- No longer steals and does an honest day’s work.
- Shares with anyone in need.
- Puts away bitterness wrath, anger, clamour, slander and all malice.
- Is kind to others and tender hearted and always prepared to forgive.
- Only speaks of good or edifying things for building others up.

The new-self does not: -

- Sin when it is angry or live a lifestyle of sin.
- Speak corrupting talk or grieve the Holy Spirit of God.

The new-self in Colossians (Col. 3:12-23): -

- Has compassion, mercy, kindness, humility (of mind) meekness and patience.
- Endures, forgives and supports each other.
- Loves and has the peace of Christ ruling in the heart.
- Is thankful and lets the word of Christ richly dwell in the heart.
- Teaches and admonishes each another in wisdom.
- Sings psalms and hymns and spiritual songs.
- Does and says everything in the name of the Lord Jesus Christ.
- Gives thanks to God the Father through Jesus Christ.

The character of the new-self in Colossians: -

- Wives, submit to their husbands as is right with the Lord.
- Husbands love their wives and are not harsh with them.
- Children, obey their parents because it pleases the Lord.
- Fathers do not provoke their children or discouraged them.
- Slaves obey their masters and work is done as for the Lord and not for men.

(The old self is the opposite of these).

Nicene Creed

The Nicene Creed states: -

- We believe in one God, the Father almighty, maker of heaven and earth, of all things visible and invisible. And in one Lord Jesus Christ, the only Son of God, begotten from the Father before all ages, God from God, Light from Light, true God from true God, begotten, not made; of the same essence as the Father. Through him all things were made. For us and for our salvation he came down from heaven; he became incarnate by the Holy Spirit and the virgin Mary, and was made human.

He was crucified for us under Pontius Pilate; he suffered and was buried. The third day he rose again according to the Scriptures. He ascended to heaven and is seated at the right hand of the Father. He will come again with glory to judge the living and the dead. His kingdom will never end.

And we believe in the Holy Spirit, the Lord, the giver of life. He proceeds from the Father and the Son, and with the Father and the Son is worshiped and glorified. He spoke through the prophets. We believe in one holy catholic and apostolic church. We affirm one baptism for the forgiveness of sins. We look forward to the resurrection of the dead, and to life in the world to come. Amen.

The word incarnate means, embody, the Strong's concordance says it means to be clothed with flesh; to embodied in flesh in human bodily form; to be put into a form adapted to human nature; to exist and be manifested in the form of a human person, soul or spirit (especially when used of Christ). When writing about Jesus birth it was common for 4th century Christian writers to use the expression, "Jesus was incarnate." The Nicene Creed (also, called the Nicaeno-Constantinopolitan Creed),

speaks of God becoming incarnate by the Holy Spirit and the virgin Mary and being made human. This Creed, is a statement of the orthodox faith of the early Christian church it goes back partially to the Council of Nicea (A.D. 325) with additions by the Council of Constantinople (A.D. 381). The Creed was accepted in the following form at the Council of Chalcedon in 451.

The Nicene Creed is difficult to understand, most likely because of the early ancient era it was written in and the language that was used, because of this it has been understood in three different ways, two horribly incorrect concerning God and Jesus and the other in accordance with the entire story of the Bible from Genesis to Revelation. Following are the three different understandings.

1. The incorrect understanding concerning God: some have taken the word incarnate to mean that God the Almighty through the Virgin Mary conception and birth embodied human flesh and became Jesus. Those in this group take the words "Jesus was incarnate," to mean, at the conception and birth of Jesus God was clothed and embodied in flesh and existed in human form and nature.
2. The incorrect understanding concerning Jesus: some have taken the word incarnate to mean that Jesus pre-existed as an eternal Spirit with God and through the Virgin Mary's conception and birth came down from heaven and embodied human flesh and became Jesus the man. Those in this group take the words "Jesus was incarnate," to mean, at the conception and birth of Jesus he was clothed and embodied in flesh and existed in human form and nature.
3. The correct understanding: is that the nature, character and Spirit of God (not God Himself) embodied the Lord Jesus Christ and in a human shape and form outwardly acted, exemplified and manifested God's nature, character, power and Spirit. It means the nature, character, Spirit and power of God dwelt within Christ. The following is an amplification of the correct meaning. The nature of God was embodied, manifested and personified in His Son and was acting, exemplifying and manifesting God in a human shape and form.

Jesus is not God, but he was manifesting God's character, Spirit and power in his body and the life he lived. The Bible puts it this way, Jesus is the image of God (2 Cor. 4:4), meaning the mirror reflection of who God is. This idea is in perfect harmony with the entire Bible story, especially when the following words of John the Baptist are kept in mind: -

- He whom God has sent utters the words of God, for he gives the Spirit without measure. (for God giveth not the Spirit by measure unto him in KJV) ³⁵The Father loves the Son and has given all things into his hand. (John 3:34-35).

Measure (*Greek metron*) means a measure and by implication a limited portion, limited degree and limited measure. This verse tells us that God poured out His Spirit and power upon His Son without any limitation which means dwelling within Jesus was the fullness of the Spirit of God and not that Jesus was God. In the very first chapter of Genesis it is written: -

- God created man in his own image, in the image of God he created him; male and female he created them. (Gen. 1:27).

This does not mean that man was God, but that man was created in the likeness of God in that he could reason, think, judge and create (with limitations) whereas unlike us, Jesus not only had no limitations, but he was the perfect image of God in character, nature, power and Spirit.

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).

Nisan

Nisan is the first Jewish month (about our March and early April) it was the beginning of Israel's barley harvest. After the exile the name Nisan was changed to Abib which means an ear of corn.

Noble

The character of the noble: (liberal in the KJV) (Isaiah 32:8) the word noble comes from the Hebrew word (*nadiyb*) it carries the idea of being willing hearted. The meaning is being willing to generously give it applies to those who freely volunteer to offer themselves to help another. It is interesting to notice that the world's idea of a noble person is one who has great wealth and is in a position of great power or of a person who is a member of the royal family whereas the Bible's definition of a noble person is one who is kind in heart and willing to help those who are less fortunate and especially to those who plan systems of government and organisations that help the less fortunate and the poor in contrast to oppressing them.

Noon

Dinning at noon was the usual time of dining in eastern countries, while the normal time for dining with the Romans was at evening.

Nostrils

In, Exodus it is written: -

- At the blast of your nostrils the waters piled up; the floods stood up in a heap; the deeps congealed in the heart of the sea. (Exodus 15:8)

The expression, "Blast of your nostrils," can refer to a violent storm or an extreme natural disaster.

Nuclear Bombs

The effects of an atomic bomb explosion: when an atomic bomb explodes, a fireball creates shock and the heat waves destroy structures in the immediate vicinity of the blast. The rising fireball sucks up debris to form a mushroom cloud. Damage can occur over large distances. For example, the radius for severe damage could be approximately eighty kilometres for a ten-megaton blast. Radioactive fallout may be dispersed worldwide through global atmospheric processes. Most of the damage to buildings and other structures from a nuclear explosion results, directly or indirectly, from the effects of blast.

The very rapid expansion of the bomb materials produces a shock wave, accompanied by powerful winds much greater than hurricane force that moves rapidly outward from the exploding bomb. The initial explosion in the detonation of an atomic bomb is catastrophic for the surrounding area, levelling structures with intense shock waves and releasing vast amounts of heat. The characteristic mushroom cloud sends debris and radioactive material into the atmosphere, which can cause biological damage thousands of miles away from the explosion site.

The thermal effects of an atomic bomb explosion: the thermal radiation falling on exposed skin will cause flash burns, but most ordinary clothing provides protection from the heat radiation, as does almost any opaque object. Flash burns occur when the bare skin is directly exposed, or if the clothing is too thin to absorb the thermal radiation.

The atomic bomb dropped by the United States, on Nagasaki on 1945, killed and injured some seventy thousand people it released radiation that caused serious long-term injuries to thousands of people who survived the heat and blast of the explosion.

The heat radiation can start fires in dry, flammable materials and secondary fires originate from things, such as electrical short circuits, broken gas lines, and chemicals in industrial plants etc., many of these individual fires can combine to produce a firestorm similar, to those that accompany some large forest fires.

The penetrating radiation of an atomic bomb explosion: the nature of radioactivity and the immense areas contaminable by a single bomb undoubtedly make radioactive fallout potentially one of the most lethal effects of nuclear weapons. When absorbed by the body, nuclear radiation causes serious injury. If a nuclear explosion occurs near the surface, earth or water is taken up into a mushroom-shaped cloud and becomes contaminated with the radioactive residues.

The contaminated material begins to descend within a few minutes and may continue for about twenty-four hours, covering an area of thousands of square miles downwind from the explosion. If a nuclear bomb is exploded well above the ground, the radioactive residues rise to a great height in the mushroom cloud and descend gradually over a large area.

The electromagnetic pulse of an atomic bomb explosion: a nuclear explosion also produces a very powerful surge of electromagnetic energy capable of overloading power supply systems and burning out transistors and capacitors. A single ten megaton nuclear bomb exploded high above ground would destroy or disrupt telecommunications and all electronic and electrical systems on a nationwide scale.

The climatic effects of an atomic bomb explosion: a large-scale nuclear exchange between nations could conceivably have a catastrophic global effect on climate. The explosion of not even one half of the combined number of warheads in the United States and Russia would throw enormous quantities of dust and smoke into the atmosphere, sufficient to block out sunlight for several months.

This would destroy plant life and create a sub-freezing climate until the dust dispersed. The ozone layer would also be affected, permitting further damage as, a result of the Sun's ultraviolet radiation. Were the results sufficiently prolonged, they could spell the virtual end of human civilization.

Numbers

Hebrew numbers and their numerical value: following is the Hebrew meaning of numbers taken from the Strong's Concordance.

Three: (*shalowsh*) three (multiple) triple, a three-fold measure as an indefinite great quantity (upward, i.e. the highest).

Four: (*raba`*) four (sprawling) through the idea of sprawling "at all fours," four sided to be quadrate (a square or cube, or a square or cubic area).

Five: (*chamesh*) a primitive numeral.

Six: (*suws*) six (an overplus) beyond five, figuratively to be bright, (i.e. greatly cheerful, glad, joyful, rejoice; make happy, enjoyment especially accompanied by laughter).

Seven: (*shaba`*) a primitive cardinal number; seven (as the sacred full one), to be complete or take an oath, also seven times; by implication a week and by extension an indefinite number.

Eight: (*shamen*) a cardinal number, (as if a surplus above the perfect seven); figuratively, rich or plenteous.

Ten: (*`asar*) chiefly to take or give a tenth.

Twelve: (*sh^enayim*) twofold, double or second time.

Thirteen: (*shalowsh*) (multiple) (same as three) triple, a three-fold measure as an indefinite great quantity (upward, i.e. the highest).

Fourteen: (*raba`*) (sprawling) (same as four) through the idea of sprawling "at all fours," four sided to be quadrate (a square or cube, or a square or cubic area).

Twenty: (*`eser*) twenty.

Twenty-five: twenty-five (not in Bible Concordance).

Fifty: (*chamesh*) fifty.

One hundred: (*me'ah*) hundredfold.

Nuts

Pistachio nuts and almonds: the pistachio tree flourishes in dry, rocky situations and does not grow well in Egypt. It has an oily kernel that is pleasant to eat by itself and that is also used for making savoury meats. The almond tree is abundant in Canaan it buds or flowers earlier in the spring than other trees. It is a native of Palestine, Syria, and Persia and

Nympha

Nympha, Nymphas in KJV (*Greek numphe and doron*) (female) means, Nymph-given or born and carries the idea of veiling as a bride. It can refer to a young married woman (as veiled) including a betrothed girl. In (Colossian 4:15) Nympha was a Christian woman who had a church in her house. Nymphs in Greek and Roman mythology refers to minor deities represented as beautiful maidens inhabiting and sometimes personifying features of nature such as trees etc.