

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



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

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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.

Idiom

Idiom means and individual manner of speaking (a colloquial), The following are some examples of Biblical idioms: -

This is my body: Jesus after breaking bread gave it to his disciples and said, "This is my body." (Matt 26:26), obviously, the bread was not Jesus body.

I went out full and the LORD brought me home empty: Ruth said, "I went out full and the LORD hath brought me home empty" (Ruth 1:21), but Ruth's statement does not mean Naomi went away with a full stomach and came back hungry, it means that Naomi went away with a husband and two sons, but has come back without them. There was a famine in the land of Judah and Naomi her husband Elimelech and their two sons went to the land of Moab because there was a famine in Judah, the two sons took Moabite woman for wives (Orpah) (Ruth) and Elimelech Naomi's husband and her two sons died, the famine ended in Judah so Naomi returns to Bethlehem with Ruth.

Judah is a lion's whelp: the author of Genesis says, "Judah is a lion's whelp (cub in ESV) from the prey, my son, thou art gone up: he stooped down, he couched as a lion, and as an old lion; who shall rouse him up?" (Gen 49:9-12). Judah is a lion's whelp (cub in ESV) does not mean that Judah is a baby lion, but that even from a young age Judah acted like a lion toward his enemies and the statement, "As an old lion; who shall rouse him up?" Means when Judah is older who will be courageous enough to attack him

Three days and three nights is also a Bible idiom for three days: at the outset, the idea of a period of three full days and nights is ruled out completely by the words of one of the two disciples who talked with Jesus on the road to Emmaus on the afternoon of the day of the resurrection. The disciples say, "They had hoped that Jesus was the one to redeem Israel and that it was the third day since he was crucified" (Luke 24:21). This is decisive if Jesus had lain in the tomb for at seventy-two hours, that disciple ought surely to have been saying "the fourth day" or even "the fifth day," since Bible times are normally reckoned inclusively (e.g. John 20:26).

For this reason alone, the literal interpretation of three days and three nights must go (Matt 12:40). There is also the additional problem created by passages such as raised the third day (Matt. 16: 21). Matthew says, "From that time forth began Jesus to shew unto his disciples, how that he must go unto Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed, and be raised again the third day" (Matt 16:21). Raise the third day is used at least ten times and is quite incompatible with the seventy-two-hour theory.

A further question is why should the women leave their attempt to attend to the body of Jesus until the Sunday? When they could have done what, they deemed to be needful on the intervening Friday. This seventy-two hours in the grave theory would never have arisen, based on one verse only, if there had been proper recognition of the common Bible idiom that, "Three days and three nights" is another way of saying, "the third day." The following show that there is no lack of evidence to support this conclusion.

The Pharisees say Jesus will rise the third-day: the chief priests said to Pilate: -

- We remember how that impostor said, while he was still alive, 'After three days I will rise, therefore order the tomb to be made secure until the third day, lest his disciples go and steal him away and tell the people, 'He has risen from the dead,' and the last fraud will be worse than the first. (Matt 27:63-64).

Here they interpreted the first phrase "after three days" by the second phrase "until the third day." After three days, does not mean after three full days but sometime in the third day.

Esther and three days and three nights: Esther bade the Jews to fast with her three days, night and day, yet it was on the third day that she went in to the king the second phrase interprets the first. In (Esther 4:16) Esther said: -

- Go, gather all the Jews to be found in Susa, and hold a fast on my behalf, and do not eat or drink for three days, night or day -- NOW GO TO - (Esther 5:1) On the third day Esther put on her royal robes and stood in the inner court of the king's palace, in front of the king's quarters, while the king was sitting on his royal throne inside the throne room opposite the entrance to the palace.

Again, the second phrase on the third day interprets the phrase, three days, night and day. Three days, night and day does not mean three full nights and days but sometime in the third day.

Syria, Israel and the third year: in the book of Kings it is written: -

- For three years Syria and Israel continued without war. But in the third year Jehoshaphat the king of Judah came down to the king of Israel. (1 Kings 22:1-2).

The second phrase in the third year interprets three years, three years does not mean three full years but sometime in the third year

Shalmanezzer and three years: in the book of Kings it is written: -

- In the fourth year of King Hezekiah, which was the seventh year of Hoshea son of Elah, king of Israel, Shal-maneser king of Assyria came up against Samaria and besieged it, and at the end of three years he took it. In the sixth year of Hezekiah, which was the ninth year of Hoshea king of Israel, Samaria was taken (2 Kings 18:9-10).

Shal-maneser came against Israel in some part of the fourth year, the siege went through the entire fifth year and Shal-maneser took the city in some part of the sixth year. Part of the fourth year, all of the fifth year and part of the sixth year is counted as three years

Rehoboam and three days: in Chronicles, it is written: -

- Rehoboam said unto them, "Come again unto me after three days" and the people departed (2 Chron 10:5) – NOW GO TO VERSE -- ¹²So Jeroboam and all the people came to Rehoboam on the third day, as the king bade, saying, "Come again to me on the third day."

Rehoboam said to the deputation, "Come again unto me after three days" But this is also reported as, "Come again to me on the third day" after three days is a Biblical idiom for sometime in the third day.

The Mount of Transfiguration: Mathew writes:

- After six days Jesus took with him Peter and James, and John his brother, and led them up a high mountain by themselves. (Matt 17:1).

Matthew's reading implies that after six days Jesus took the three disciples to the Mount of Transfiguration and were on the mountain on the on the seventh day (when the glory of God was on Jesus). Matthew alludes to Exodus which states: -

- The glory of the LORD dwelt on Mount Sinai, and the cloud covered it six days and on the seventh day he called to Moses out of the midst of the cloud. (Exodus 24:16).

Even though they were on the mountain seven days, Matthew does not include the seventh day in his writing, but Luke referring to the same event says: -

- Now about eight days after these sayings he took with him Peter and John and James and went up on the mountain to pray (Luke 9:28).

Luke includes the seventh day and says it was about eight days after that Jesus took the three disciples to the Mount of Transfiguration. Luke adopts the more usual inclusive reckoning of the period and includes all seven days.

He chooses the more Jewish inclusive reckoning and includes even parts of the day as full days, whereas Matthew excludes the seventh day allowing for the allusion to (Exodus 24:16).

Three days in Mark and Matthew: The book of Mark records: -

- Jesus began to teach them that the Son of Man must suffer many things and be rejected by the elders and the chief priests and the scribes and be killed, and after three days rise again (Mark 8:31).

Whereas the book of Matthew writes: -

- From that time Jesus began to show his disciples that he must go to Jerusalem and suffer many things from the elders and chief priests and scribes, and be killed, and on the third day be raised. (Matt 16:21).

After three days in Mark becomes the third day in the parallel passage in Matthew thus after three days, means sometime in the third day it is a Biblical idiom for three days.

Slaves work six-years and freed in the seventh-year: Jeremiah tells Israel: -

- At the end of seven years each of you must set free the fellow Hebrew who has been sold to you and has served you six years; you must set him free from your service.” But your fathers did not listen to me or incline their ears to me. (Jer 34:14).

The freeing of slaves in Jeremiah's day is described as taking place at the end of seven years, yet the same verse says; when he hath served six years they were to set them free. If the slave started work half way into the first year they were to work to that same month in the seventh year. All slaves only worked six years and were to be freed in the seventh year. The first part of the verse includes the seventh year (the normal Jewish idiom) and the second part of the verse excludes the seventh year, thus the end of seven years means sometime during the seventh year. Following is an example: -

1st Year: the slave works 6 months ½ year.

2nd Year: the slave works full year 1 year.

3rd Year: the slave works full year 1 year.

4th Year: the slave works full year 1 year.

5th Year: the slave works full year 1 year.

6th Year: the slave works full year 1 year.

7th Year: the slave works 6 months ½ year.

Total: 6 years' work but set free in the 7th year.

Jude and the seventh from Adam: Jude wrote: -

- It was also about these that Enoch, the seventh from Adam, prophesied, saying, "Behold, the Lord came with ten thousands of his holy ones (Jude 1:14).

Enoch is only the seventh from Adam when the names are reckoned inclusively Jewish or Biblical idioms or language includes part days or part years as full days or full years.

Idle

Idle means, inactive or unemployed and by implication lazy, useless, insubordinate, morally disorderly or religiously unruly

Idols

Idols embrace any of the following: -

- An image or sacrifice as part of an idolatrous offering.
- Meat or thing that is offered in sacrifice or sacrificed to idols.
- An image for worship and by implication a heathen god.
- To sacrifice mainly by fire and to slaughter for any purpose.
- An image for worship, a heathen god or gods and the worship of such idol's or god's.

Idolater

Idolater refers to an image for worship and by implication a heathen god, it is to render religious worship, respect or devotion to an image or person.

Ignorance

Ignorance means not to know or understand a thing because of lack of information or intelligence, it also embraces the idea of ignoring a thing because of disinclination, dissatisfaction, dislike or antagonism.

Image

Image (eikon) (eiko) means, a likeness and resemblance it carries the idea of a representation that resembles something else or a faint copy of it, i.e. a statue or profile. The English dictionary explains the word image as a representation or icon.

God has engraved a universal law into our human nature that states, "We are moulded in character and moral emotions, by the person or persons with whom we associate with and by whom we exalt and envision in our imaginations and who we think and meditate about in our minds.

This means that we can become consciously or unconsciously conformed to those with whom we admire and esteem in our minds. It means we absorb the opinions, we copy the habits, we imitate the manners, we fall into the customs of those with whom we exalt on the screen of our imagination. Their views and their sentiments become our sentiments and their ways our ways.

This universal law states: we can be consciously and unconsciously moulded into conformity to the opinions, sayings, principles and feelings which are expressed by those we admire, esteem and exalt in our minds and in this way our own opinions, feelings, views, thoughts, ideas, attitudes and emotions undergo a gradual change as we behold in our minds the person we exalt and give ourselves over to the image that we have established of them in our minds we become in this manner likened to them and are gradually formed (to some degree) into their image (good or bad).

It is on this same great principle that the Bible says that by contemplating the glory of Christ in the Gospel his image will be reflected on us. We shall catch and absorb his opinions, feelings, views, thoughts, ideas attitudes and emotions and be moulded into the image of his character. Such is the power of this universal law that is engraved into our human nature. It is on this principle and by this means that God has designed that we should be, made like Christ and conformed into his image of love, grace, mercy, compassion, kindness and forgiveness etc.

Immanuel

Immanuel can apply to any of the following: -

- God, a god, power, mighty, goodly, great, idols, strong or any form of god.
- A god-like one and a mighty one of men or gods
- Men of rank, mighty heroes or angels and a false god.
- The one true God, Jehovah, God with us or with us is God.
- Mighty things in nature strength or power (Matt 1:23).

- The symbolic and prophetic name of the Messiah, the Christ, prophesying that he would be born of a virgin and would be 'God with us' (meaning God's favour would come to mankind through Christ) (Matt 1:23).

Imitators

Imitators (followers in KJV) means to imitate and refers to a mimic, an imitator, a copycat, an impersonator or follower.

Immeasurable

Immeasurable (exceeding in KJV) means to throw beyond the usual mark, to abundantly surpass and exceeding excel over and above all others or everything else and by implication superior to.

Impartial

Impartial means undistinguished, without partiality, to separate thoroughly, to withdraw from, or oppose. Figuratively it means to discriminate or judge.

Impartially

Impartially (respect in KJV) means, not favouring a person, (i.e., making a judgment based upon truth in contrast to making it based upon favour. It is a principle of justice holding that decisions should be based on objective criteria, rather than on, the basis of bias, prejudice, or preferring one person over another.

Impenitent

Impenitent means unrepentant, remorseless and obstinate.

Implanted

Implanted (engrafted in KJV) means engrafted, inserted, transplanted, to germinate grow, sprout, produce and spring up.

Imprint

Imprint (*Greek charakter*) means a graver (the tool or the person) and by implication engraving a character or the figure stamped that makes an exact copy or representation of a thing (i.e. the express image); imprint (*Greek charax*) means to sharpen to a point, it carries the idea of scratching and by implication a stake or pole or military rampart, mound or trench for defense in a siege; imprint (*Greek grapho*) means to grave, especially to write and figuratively to describe by writing.

Imputed

Imputed means to put on one's account.

In

Scripture often uses the expression, "in Christ," the word (*in*) from Strong's Concordance can mean, "together with," which means that the expression "in Christ," means together with Christ, it carries the idea of being (by faith) in union with Christ.

Incarnate

Incarnate means, embody, the Strong's concordance says incarnate 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 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.

Unfortunately, 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).

In Christ

In Christ: means to be under his authority, with love, delight and with a unity of mind.

God was in Christ: means God by His Spirit was in the mind of Christ; Christ's thinking is the same as God's thinking and Christ's mind is the same as Gods in love, unity, plans and purposes.

Christians are in Christ: means Christ by His Spirit is in the mind of Christians; Christians thinking is the same as Christ's thinking and a Christians mind is the same as Christs in love, unity, plans and purposes.

Jesus in the Father, believers in Jesus and Jesus in believers: In the book of John Jesus said: -

- In that day you will know that I am in my Father, and you in me, and I in you. Whoever has my commandments and keeps them, he it is who loves me. And he who loves me will be loved by my Father, and I will love him and manifest myself to him (John 14:20).

Jesus is saying, "He is in his Father and those who belong to Christ are in him and Jesus is in them," and then says, "Whoever loves him is loved by the Father and whoever is loved by the Father Jesus will love and manifest himself to them." Christ is in the Father by love, the Father is in Christ by love and those who belong to Christ are in Christ by love and Christ is in them by love. Love is the Spirit that unites the Father, Christ and those in Christ.

Christ in you: Jesus said: -

- Greater love has no-man than this, that he lays down his life for his friends. (Jn. 15:13).

When a person's eyes are opened to their fallen condition before God and perceive what it cost the Lord Jesus Christ to save them their heart is filled with love for him, it is in this sense that Christ dwells in the human heart. The following is a true story and a good example of a person being in the heart of another.

An eight-year old disabled girl, whose best friend was her mother was doing her first live school stage show. The mother loved her daughter, but could not be at the opening show as she was in hospital being treated for cancer. A television reporter asked the mother's daughter if she would be sad and miss her mother at the opening of the show.

The young girl with tears in her eyes said, "yes I will miss her, but she will be in my heart where she belongs." Love for a person creates the reality or presence of that person in the human heart. The greater the love the greater the presence.

The Father in Jesus, Jesus in the Father, believers in the Father and Jesus:
Jesus prayed: -

- I do not ask for these (the apostles) only, but also for those who will believe in me through their word, that they may all be one, just as you, Father, are in me, and I in you, that they also may be in us, so that the world may believe that you have sent me. The glory that you have given me I have given to them, that they may be one even as we are one, I in them and you in me that they may become perfectly one, so that the world may know that you sent me and loved them even as you loved me." (John 17:20-23).

Jesus in prayer prays that everyone who belongs to him will all be perfectly one, just as the Father is in Jesus and Jesus is in the Father. He asks God that everyone who is trusting in him would also be in him as he is in the Father. Jesus desire is that those who belong to him would be one in the Father and in Jesus so that the world may believe that God sent Jesus and loves those who belong to him with the same love that he loves Jesus with.

Once again this is all about love, the Father, Jesus and those who belong to him are in each other by love. Jesus is praying that those who belong to him will be in the Father and in Christ by love because it is this love that manifests Christ and the glory of the Father to the world. In this context to become perfectly one means to be united perfectly in love with the Father, with Jesus and with each other.

The Father is in me and I am in the Father: Jesus said, "The Father is in me and I am in the Father." (John 10:38). Jesus statement, "The Father is in me and I am in the Father," means that they both have the same mind, purposes and goals as each other there is no division or tension between them everything Jesus does is the will of the Father because they are perfectly one in love, in unity and in purpose. It is the same as saying, "God the Father and Jesus Christ the Son are one" It does not mean they are the same person but that they are perfectly one in love, unity and purpose.

The Father in Jesus and Jesus in the Father: Jesus prayed, "That those who believe in him would be one, as Jesus and the Father are one" (John 17:11). Jesus says that he and God the Father are one and prays that those who belong to him would also be one as he and the Father are one. Jesus is praying that a collective group of individuals would be one as God the Father and Jesus Christ are one. Obviously becoming one does not mean the collective group of individuals become one single individual.

These verses clearly show that the expression, "Being One" or "Are One" is not implying that God the Father and the Lord Jesus Christ are the one person, rather becoming one means Jesus and God the Father are one in purpose, plans and motivation, they have the same mind and are in perfect love and in perfect unity together.

That's what Jesus means when he prays for the collective group of believers to become one as God the Father and Jesus Christ are one it is about becoming one in mind, love and perfect unity.

The Father is in me (Christ) and I am in the Father: (God and Jesus are one)
Jesus prayed: -

- That they may all be one, just as you, Father, are in me, and I in you, that they also may be in us, so that the world may believe that you have sent me. ²²The glory that you have given me I have given to them, that they may be one even as we are one, ²³I in them and you in me, that they may become perfectly one, so that the world may know that you sent me and loved them even as you loved me. (John 17:21-23).

Jesus prays that those who belong to him will be one in him and in the Father in the same way as the Father is one in Jesus and Jesus is one in the Father. Jesus desire is to be in those who belong to him in the same way as the Father is in him so that they would be all perfect in one. In this way, the world will know the Father sent Jesus and loves those who belong to Jesus with the same love that he loves Christ with.

It is in relationship to being one that the Father is in Christ and Christ is in the Father. It is in the sense of being one in mind, purpose, love and unity that Jesus is saying, he is in the Father and the Father is in him. In these verses Jesus is praying that all who believe will be one in the same way that Christ and the Father are one.

Obviously, multitudes of people cannot become a single person which clearly shows that when Jesus says that he and the Father are one he is not implying that God the Father and the Lord Jesus Christ are a single person, but rather that they are one in perfect love and unity with each other.

A collective group is one in Christ: in the context of a collective group of people who belong to Christ becoming one means to become one in perfect love and unity as a group, it means that those in the group all have the same mind, goals and purposes as Christ. It is in this way that the world will know that God loves those who belong to Christ in the same way that He loves His own Son. These verses are teaching that God's love is best manifested through the unity of those who believe in Him. See also Christ in you (under C in this Bible Dictionary).

Christ's Love for those who trust in him: a Bible teacher once asked his new students, "How do you make someone love you without controlling their free will? After a period of silence, he told the young students, "Die for them." Jesus said, "Greater love has no one than this, that someone lays down his life for his friends." A Christian knows that God and Jesus love them by looking at the bloodstained cross of Calvary (John 15:13). For further information see: Trinity (The Doctrine of the Trinity) in, Various Topics (ON WEBSITE MENU).

Incense

Incense (*Hebrew qetoreth*) means fumigation and refers to a sweet incense and perfume; incense (*Hebrew Qatar*) means fumigation in a close place and possibly of driving out the occupants, it carries the idea of burning and thereby turning smoke into a fragrance by fire (especially as an act of worship). It can also apply to a sacrifice offered on an altar; Incense (*Hebrew lebonah*) means frankincense (from its whiteness or perhaps that of its smoke)

Incense (*Greek thumiao*) means smoking, to fumigate to burn and offer aromatic fumes; Incense (*Greek thuo*) to blow smoke and by implication to slay and sacrifice by fire) and by extension to slaughter for any purpose; Incense (*Greek thumiama*) refers to an aroma, (i.e. a fragrant powder burnt in religious service) and by implication the burning and odor itself.

Summing it all up incense means to produce fumes of sweet smelling perfume by burning (especially as an act of worship) or as a symbol of sacrifice upon an altar. Figuratively it applies to prayer (Psalm 141:2) praise (Malachi 1:11) and an acceptable sacrifice (Ephes. 5:2). In the book of Revelation, it symbolises the prayers of the faithful (Rev. 5:8) (Rev. 8:3-4).

Indecency

Indecency literally means nudity, nakedness and shame, figuratively it carries the idea of disgrace, dishonour, shame, blemish and uncleanness.

Indignant

Indignant literally means to kindle, to be ignited and inflamed with burning anger.

Indulgent

Indulgent (liveth in pleasure in KJV) means, luxury, indulgent, pleasure-seeking extravagant it carries the idea of living to gratify self.

Inheritance

The inheritance of those who belong to Christ: all who belongs to the Lord Jesus Christ will inherit an immortal body, a world in which they will be kings and priests with the Lord Jesus Christ ruling and reigning as King of kings and Lord of lords from Jerusalem the Holy City of God not only over the Middle East, but the entire world during his Messianic millennial age.

The end of this Kingdom age will introduce an eternal world in in which God will be all in all, a world where there will be no hurt, suffering, sickness, pain, sorrow or death, a world full of righteousness goodness, joy, peace and love a world of beauty far beyond what any human mind can comprehend in this earthly age of decay and sin.

Iniquity

Iniquity refers to every form of injustice and moral wrongfulness it embraces all kinds of unjust acts and works of unrighteous (of character, life or act), and by implication refers to those who are wicked and treacherous and especially the heathen.

Inn

The word inn can refer to a lodging-place or guest-chamber commonly used for breaking up a journey.

Inner

In Paul's prayed that God would strengthened the Ephesians with power through his Spirit in their inner being (inner man in KJV) (*Ephes. 3:16*). The word inner here comes from the Greek word (*eso*), meaning, inside

Insolence

Insolence means arrogance it carries the idea of presumptuous pride (i.e., disrespectful, inconsiderate, pushy and conceited).

Inspired

The inspired word of God: all Christians accept that the Bible is the inspired word of God, but there is a misunderstanding of what this means. Some religious teachers proclaim that the King James Bible is the only Bible that contains the inspired word of God, but this is foolish for many reasons. The obvious one is that it is very difficult for people of our generation to read since we do not speak in the manner the King James Bible is written in.

Certainly, it was the common language of that generation and is a great Bible and beautifully written, but it is not the only Bible that contains the inspired word of God. This is because it is not every individual word of the Bible that is inspired, if this was the case only those who could read the original manuscripts would be able to read the inspired word of God.

Added to this if the King James Bible is the only Bible that contains the inspired word of God the Chinese, Mexicans, the French and people from all other foreign languages would never be able to read the inspired word of God since all their Bibles are translated into a totally different language to the English language even worse than this unless we speak Hebrew, Aramaic or Greek none of us would be able to read the inspired word of God since the original Manuscripts are written in Hebrew, Aramaic and Greek.

But here is the beauty of Scripture, it is the messages the Bible that contains that is the inspired word of God, not the language or the individual words, but the messages the individual words joined together as complete sentences and paragraphs proclaim.

For those who have difficulty reading the King James Bible here is the good news all well recognised modern Bibles contain the same messages as the King James Bible does.

Whichever of these Bibles a person seeking God choses to read there is no doubt if their heart is right before God they will not only find the way to eternal life, but also the love and grace of God and of the Lord Jesus Christ.

A personal note: should a new seeker of God be reading this I would suggest spending time in the New Testament until the love and grace of God is discovered and the truth that Jesus accepts with open arms all who come to him with an honest and humble heart despite what the mind may be convicting or condemning those seeking him of.

Jesus said, "For God so loved the world, that he gave his only Son, that whoever believes in him should not perish, but have eternal life" (John 3:16). Should anyone be interested in gaining a quick insight into the core message to the Bible select the Gospel tab on Bible House of Grace.

The Jews and inspiration: the Jews explain inspiration in the following ways: inspiration is that power from God that empowers a person to speak His message. God gives the message to the prophet and though the message is God's message the prophet may speak it in his own words, likewise Scribes sometimes write the same message down in their words. Prophets and Scribes were vessels used by God to speak or write His message sometimes in His exact words and at other times in their own words

Instruct

Instruction comes from the Hebrew word (*muwcar*) and means chastisement, reproof, warning, rebuke, restraint and discipline or instruction in doctrine or teaching. It carries the idea of a person accepting their fathers or an older person's warning or correction concerning their life or their doctrine. Those who are wise will listen to the instruction of their father and by extension anyone who is looked up to with respect in a community and who is considered of good character and mature in wisdom and knowledge.

In contrast to this those that scoff and mock refuse to listen to any form of advice and correction (the Bible calls these types of people fools). It should also be highlighted that the word, instruct (admonish in KJV) does not mean dominate and intimate, but to gently and in love put in mind, caution, warn and call attention to a thing.

Instructors

Instructors (master in KJV) means to lead, to guide and to esteem one to be, it embraces a teacher, a master, a chief, a governor, a judge and one who has the rule over another or who command with official authority.

Insult

Insult (Despite in the KJV) refers to one who injures another by speaking evil of him or her; to a person who behaves insolently and deliberately rude, outrageous and grossly abusive or offensive or to a person who blatantly disgraces or acts shamefully toward another.

Insults

Jesus said, "I say to you that everyone who is angry with his brother will be liable to judgment; whoever insults his brother (say to his brother, Raca in KJV), will be liable to the council; and whoever says, 'You fool!' will be liable to the hell of fire. (Matt. 5:22). The word insult/raca comes from the Hebrew word (*reyq*) and means "O empty one," (i.e. thou worthless one). It is a term of utter criticism and abuse filled with malicious slander. It embraces the idea of demeaning, degrading and smearing a person and telling lies about them.

Intercedes

Intercede, means to put oneself between a person in difficulty or trouble and acting and praying, pleading and appealing on their behalf. Paul in the book of Romans says, "The Spirit of Christ intercedes for those in Christ" (Rom 8:34).

Intellect

The intellect and the mind are the same, the intellect should be subject to God's law and rule over self.

Intermediary	Intermediary (Mediator in KJV) means a go-between, a reconciler or intercessor, a middle person or one who stands between.
Interpretation	Interpretation means, translation, the communication of the meaning of one language to another. It carries the idea of making a task or any activity between others using different languages easy.
Intuition	<p>The term intuition is used to describe thoughts and preferences that come to mind quickly and without much reflection. It is the act or faculty of knowing or sensing without the use of rational processes. It embraces the immediate mental process of knowing, including aspects such as awareness, perception, reasoning and judgment.</p> <p>In some circles, it is said that human intuition works through the subconscious mind because it is linked and connected to the bodies entire system and therefore has access to all the information contained within the bodies system. Based upon this idea the thought of some is that all humans are like a little universe in miniature and all power that exists outside of the body exists inside of the body as well.</p>
Irreverent	Irreverent (profane and vain in KJV) means lacking proper respect or seriousness of reverence, to be disrespectful and critical of what is generally accepted or respected. By implication it can refer to Jewish or heathenish attitudes toward Christ and to a wicked and profane person.
Irritable	Irritable (provoked in KJV) means to sharpen alongside, to provoke, exasperate and aggravate to anger or annoy easily.
Is	In the Old Testament (is) (<i>Hebrew hayah</i>) is always emphatic and not something that is additional supplementary or secondary it can mean to exist, to be, become, to come to pass, to be accomplish or happen. In the New Testament (is) (<i>Greek estl</i>) can mean, for a while, that is, to say, or must needs.
Itinerant	Itinerant (vagabond in KJV) means to come, to stroll or wander all around or about.

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