

**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.

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Lady

The following verses talk about an elect lady: -

- The elder to the elect lady and her children, whom I love in truth, and not only I, but also all who know the truth, (2 John 1:1) --- NOW GO TO VERSE FIVE ---
⁵And now I ask you, dear lady— not as though I were writing you a new commandment, but the one we have had from the beginning— that we love one another. (2 John 1:5).

The word lady in these verses come from the Greek word (*Kuria and kurios*), the word (*kurios*) literally refers to a Christian woman and lady, while the word (*kurios*), means supremacy and carries the idea of being supreme in authority, a controller and by implication Mr. God, Lord, master, Sir (as a respectful title)

Lamb

Lamb comes from the Hebrew word (*kar*) it carries the idea of plumpness and ramming (i.e., battering) in the sense of a full grown a ram, or a ram as the leader of the flock. Figuratively it carries the idea of a captain or guardsman in the sense of a leader, a life-guardsman. During the era of the Old Testament it was common practice for a king who was planning to send his armies to war against another kingdom to send a captain/leader to that kingdom and offer them terms of surrender or peace before he sent his armies against the nation he was planning to destroy.

Lamp

Lamp and light: in the book of Proverbs it is written, "The light of the righteous rejoices, but the lamp of the wicked will be put out." (Prov. 13:9). Light comes from the Hebrew word (*'owr*) and literally means illumination in every sense (i.e., the morning sun, the daylight and lightning etc.). Figuratively it carries the idea of an illumination of joy, happiness and spiritual insight that brings such excitement that it is as if one had been set on fire.

Lamp comes from the Hebrew word (*niyr*) and means to glisten from the light of a burning lamp or candle. It is interesting the notice that the spirit of those who do what is good and right is likened to the endless light of the sun and the powerful light of lightening, whereas the spirit of the wicked is likened to the temporary and very dim light of a burning lamp and a candle.

Lamp of Man

See the title: "The Spirit of Man and the Spirit of God," and, "The Candle of Man and the Lamp of Man," in this Bible Dictionary under Spirit.

Land

Ancient ownership of land and Nomads: in the story of Joseph when the money and the livestock was gone the people offered Joseph (governor of Egypt) their land. This shows that up until this moment Pharaoh had no legal claim to the people's land. This is because in ancient times it was the custom that the first people onto unoccupied land became the owners of the ground they occupied and cultivated.

Nomads who roamed with their flocks over a wide range of country did not have any passion to own their own property in land. In contrast to this, farmers who settled on a fertile spot and cultivated the soil and sowed the seed acquired the acres by their labour upon it and this right to it was acknowledged by others. In, this way each farmer became the absolute owner of their own farm and by this method much of the land of Egypt was the property of the peasantry of the country and as such it was their right to dispose of it as they chose.

Language (Greek)

The Greek language cannot be separated from Greek thought. Through the Greek language literature was opened-up and served as the model for Roman writers.

The prophets and language: throughout many Scriptures the person speaking changes between them speaking and God speaking such a change of person's speaking is not uncommon in the Scriptures especially in Psalms and poetic and prophetic language. This is because the prophet is speaking on behalf of God and being inspired by God so though he is always the one actually-speaking, the language can switch between him speaking about things to him speaking as the voice of God to the people.

A language the people had not known: the expression, "The people will speak a language they had not known," is not always referring to a different language of speech, it can refer to a message of a different kind or different lifestyle, in some contexts it can refer to the language of rejoicing and praising the LORD. When foreign nations were oppressing and persecuting Israel or had taken them into captivity and they were in great mourning and a prophet said, "The people will speak a language they had not known," it means they would speak the language of joy, praise and happiness in contrast to mourning and grief.

The French, Italian, Greek, Spanish and Hebrew language: these languages are known as the romantic languages, this is because nouns are personified as either masculine or feminine.

Different levels of Scripture: the same Scriptures can often apply on a worldly level, a national level or an organizational level or a personal level.

Ancient Hebrew writers: it is common to see many repetitions in Scriptures this is characteristic of very ancient Hebrew writers to give completeness and finish to each section of their story. They continually repeat a thing to make the account of what they are saying fully intelligible and to imprint what they are saying upon the mind and heart. The following statement, "Moses gave no inheritance to the Levites," is a typical example of such repetitions.

- To the tribe of *Levi alone Moses gave no inheritance*. The offerings by fire to the LORD God of Israel are their inheritance. (Josh. 13:14).
- To the tribe of *Levi Moses gave no inheritance*; the LORD God of Israel is their inheritance, just as he said to them. (Josh. 13:33).
- Moses had given an inheritance to the two and one-half tribes beyond the Jordan, but to the *Levites he gave no inheritance*. (Josh. 14:3).
- The *Levites have no portion among you*, for the priesthood of the LORD is their heritage. (Josh. 18:7).

A biblical style of writing: Bible writers will often only give very brief surveys, by leaving out certain selections of things and events to get to the idea or the message they are communicating quickly to the hearer or the reader and to do this will often leave out large chunks of history or information that is not important to the core idea or message they want to give.

Literal words: when a literal word is used figuratively in Scripture and its meaning is somewhat obscure the meaning of the word can often be found by looking at the context of other Scriptures that use that same word figuratively.

Bible writers hide themselves: John wrote, "Mary Magdalene ran and went to Simon Peter and the other disciple, the one whom Jesus loved" (John 20:2). The disciple whom Jesus loved was John, we know this because in the next chapter John says, "When Peter turned and saw the disciple whom Jesus loved," a few verses later says, "He was the disciple who has written the things in this letter" (John 21:20-24). Meaning the disciple who wrote the book of John was the disciple Jesus loved.

It seems to be a principal of humble Bible writers to hide themselves in their letters to avoid using the word I. They will often say, "That disciple with them" or "That disciple with him" rather than say, "I was with him" or "I was with them," 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 those in the secular world have 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.

Last

Last (*Greek eschatos and echo*) carries the idea of proximity or closeness, the farthest or final (of place or time), the latter end or uttermost end, eventually, afterward and last of all.

Latter

Latter (*Hebrew 'acharown*) means, late or last; still to come or following, the uttermost. Latter (*Greek husteron and eschatos*) means, more lately, (i.e. eventually, to happen afterward, the last event of all), it carries the sense of being continuous (i.e. the farthest or final place or time, the uttermost end).

Latter from the English Dictionary means the second of two people or things that have been mentioned, or that are being considered or referred to. To be near or relatively near the end of something more recent, or more advanced in time.

Laugh

Laugh and laughing (*Hebrew tsachaq*) can mean to laugh outright in merriment or to laugh in scorn and mocking, it carries the idea of joyfully rejoicing or making sport of other (i.e., mocking and scorning them).

Law

Law (*Greek nomikos*) means, according or pertaining to law, the legal ceremony and general regulations especially of Moses. Law (*Greek nomos*) refers to a general regulation (especially of Moses) it includes the volume of the Bible and of the Gospel and figuratively, a principle.

Law and personal relationship: when you know someone well it is a lot harder to do something that offends or hurts them. The more we know the goodness of someone the more we are motivated to do good for them. Likewise, when a person understands how much God the Father and the Lord Jesus Christ love them and that righteousness is a gift granted to them apart from the Law (Romans 3:21) they are more likely to be motivated to live a life that brings a good testimony to the Lord's name.

Law, faith and Abraham: faith was counted to Abraham as righteousness prior to the covenant of circumcision so that he would be the father of all who believe even of those who have not been circumcised so that righteousness that comes by faith in Christ would be counted to Jews and Gentiles. Abraham's circumcision was a seal and sign of the righteousness he already had received by faith (Rom. 4:9-11).

Law, righteousness, eternal life and grace: those who belong to the Lord Jesus Christ will receive an abundance of grace and the free-gift of righteousness because the wages of sin is death, but the free-gift of God is eternal life in the Lord Jesus Christ. Salvation is not of anyone's own doing but comes by faith which is the gift of God (Rom. 5:15-17). (Rom. 6:23) (Eph. 2:8).

Law and the key to understanding it: the spirit behind the law is love, because each law protects a human being from harm. Paul in the book of Romans says, "Love does no wrong to a neighbour; therefore, love is the fulfilling of the law" (Rom 13:10). This shows that the spirit of the law is to protect.

Keeping the law will protect other humans from physical, financial, sexual, verbal, emotional and spiritual harm. Those who know God aim to keep the Law because it is the right and loving thing to do.

It fulfils the Ten Commandments regarding man, and the Royal Law "Love thy neighbour as thyself." It pleases God and brings a good testimony to His name and the name of the Lord Jesus Christ and the church.

Those who belong to Christ aim to keep the law not to get saved, but because they are saved. They understand that righteousness is a gift of God that comes through faith in the Lord Jesus Christ and cannot be earned by self-effort.

Law and grace: the Law is splendid as a guide to an understanding God's will, but as a means of reunion with God, the God we have sinned against, it is a hopeless failure.

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

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

Law and people God loves: the people God loves are those who acknowledge Him and uphold justice and make choices that lead to peace. They are people who do not lie, deceive or make promises they do not intend to keep, but speak the truth. They do what is right, show respect to others and give help to the less fortunate when they are able, these are the things the LORD delights in and that brings His favour.

Law and Jesus famous sermon: the constant theme throughout Jesus message in the Sermon on the Mount is doing what is right before God by seeking the way of peace in all situations. Jesus does this by focusing on what a Christian's attitude should be toward others. He calls Christians to treat people fairly and with respect, dignity, decency grace compassion, kindness, mercy and to be quick to forgive.

It is about doing all you can do to protect people from physical, financial, sexual, verbal, emotional or spiritual harm and being dominated by the thought "what action can I take or do that will help and encourage others. It is all about doing what is right toward humanity. This, is why it 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 (Matthew 5).

Law, Paul, righteousness and blameless: Paul said that according, to righteousness, under the law he was blameless (Philip. 3:6), Paul is not saying he was without sin or that he had done nothing wrong or even that he was saved, in fact at, this time he was zealously persecuting the church.

He was saying that according, to Levitical law he was blameless, meaning he was circumcised on the eighth day, belonged to the people of Israel, was from the tribe of Benjamin and a dedicated Hebrew. He was a Pharisee, a scholar of the law, zealous for the Levitical law and for God

No one (especially the religious leaders the chief priest, Pharisees and scribes) could accuse him of not keeping any of the outward religious laws. This is what he means when he said "as to righteousness, under the law he was blameless." It means that he zealously and strictly kept the the Levitical and ceremonial law required (i.e., holy days, feasts days and Sabbaths etc.).

In Romans chapter seven Paul said, "When he looks inwardly at his thoughts, the intents of his heart, his attitudes and motives he cannot be counted as righteous before God." When Paul said, he was blameless under the law he did not have in mind the inward intents, thoughts, and motives of his heart. When he made the statement that he was blameless according, to the law he had his outward actions in mind. Righteousness that comes by the law refers to religious practises a person can do themselves (Philip. 3:9).

According, to the Pharisees if a person outwardly did what the ceremonial law required they were counted righteous by the law and therefore righteous before God. Paul was saying that according, to the outward actions the law demanded he could be counted as righteous because he outwardly did what the law required it is in this sense Paul could say, "According, to the law he was blameless."

Law and reasons for keeping it: through repentance and faith in Christ a sinner is spiritually translated from the kingdom of darkness into the Kingdom of Light (i.e., into the love and grace of God). The desire of their heart is changed from finding enjoyment in the sinful pleasures of the world and things that offend God to living to please Him. It is in this sense they have become slaves to righteousness, (meaning to doing what is right). After a sinner has a spiritual encounter with Christ they are fully confident that any righteousness they have is entirely a pure gift of God that is granted to them because of their faith in the Lord Jesus Christ.

Those who do belong to Christ attempt to keep the law not from guilt or in a vain effort to be saved or to maintain their salvation, but because it is the right and loving thing to do, it protects the innocent from harm, physically financially, sexually, verbally, emotionally and spiritually, it fulfils the commandments regarding mankind and the royal law, "Love your neighbour as yourself." (James 2:8). It brings a good testimony to God and the name of the Lord Jesus Christ, added to all these it pleases the heart of God and of Christ. (Col. 1:10). For further information see the title: "Love your Neighbour as Yourself." (Under love further down).

Law written in the heart: in the book of Jeremiah the LORD said, "I will put my law within them, and I will write it on their hearts. And I will be their God, and they shall be my people. (Jer. 31:33). This can apply to the following two events: -

1. It is spoken to Israel and since even today the Jews as a collective nation still deny Christ and wear a small box with the law in on their right hand and forehead so the expression, "I will write the law on their hearts," would literally apply to that glorious day when the following prophecy of Zechariah is fulfilled: -
 - On that day (the day the Lord protects the inhabitants of Jerusalem) I will seek to destroy all the nations that come against Jerusalem. ¹⁰And I will pour out on the house of David and the inhabitants of Jerusalem a spirit of grace and pleas for mercy, so that, when they look on him whom they have pierced, they shall mourn for him, as one mourns for an only child, and weep bitterly over him, as one weeps over a firstborn. ¹¹On that day the mourning in Jerusalem will be as great the priests will mourn by themselves and each family will mourn by themselves (Zech. 12:9-14).

When this world changing, event comes to pass, Jesus thousand-year reign as King of kings and Lord of lords on earth, will begin and the LORD'S words, "I will write the law on their hearts," will be fully realized and perfectly fulfilled.

2. However, by extension it can also apply to those who belong to Christ by faith, since their motivation to keep the law is no longer from fear or because of a legal demand, but because of the love of God dwelling in their hearts. It could be likened to a man who loves a woman, he does not do good things for her because any law demands he does, but because of the love he has for her dwelling in his heart. Likewise, those in Christ (Jews and Gentiles), do not keep the law from fear or from any legal demand, but because of the love of God and of Christ dwelling in their hearts.

Lawlessness

Lawlessness (inequity and transgression in KJV) refers to anything that is illegal and unlawful and all violations of law such as acts of wickedness, iniquity and unrighteousness and can also apply to something that is not subject to the Jewish law and by implication to Gentiles since Jews viewed Gentiles as an unclean race without God while they considered themselves the holy race with God. Lawlessness also carries the idea of missing the mark and so not share in the prize. Figuratively it means to err, especially morally and embraces sin and being sinful meaning, acting offensively, abusively, indecently and being at fault.

Lavished

Lavished (abounded in KJV) means to superabound or excel in quantity or quality, to be in excess and abound in abundance.

Lazy

A lazy person will not be able to provide for themselves because laziness makes a person lethargic, mentally dull, apathetic and tired.

It robs those that are lazy of energy, of vitality, of motivation of self-motivation and of the desire to learn anything new and of any interest in doing something new. This is because if something looks as though it may involve effort and work a lazy person will do all they can to avoid it and by doing so will not only become more lethargic and apathetic, but also lazier.

In the book of Proverbs, it is written, slothfulness casts into a deep sleep, and an idle person will suffer hunger. (Proverbs 19:15). The apostle Paul in his letter to the Thessalonians command brothers in the name of the Lord Jesus Christ, that they keep away from any brother who is walking in idleness (2 Thess. 3:6) and gave them the command: "If anyone is not willing to work, let them not eat." (2 Thess. 3:10). These words of Paul clearly show that God does not expect brothers and sisters in Christ to burden their own families by giving financial aid or food to a brother or sister who is lazy and for no good reason is unwilling to work.

Upon saying that it should be mentioned that this command does not apply to a person who is out of work, but is willing to work, nor does this principal apply to a person who for whatever reason is going through a period of overwhelming sorrow, deep depression or some other crisis in their life and because of these does not want to work.

Those in Christ suffering in any of these ways, is in desperate need of encouragement, comfort and compassion. This is because laziness is about attitude and choosing not to work when one is fully able to work and not about being unable to work. Though it is true that those who help the poor are storing up treasure in heaven God does not expect anyone to help a person who is unwilling to help themselves for the following three reasons: -

1. The money most brothers and sisters can afford to give is very limited so it is better that their giving goes to those who desire to work, but for whatever reason cannot and are therefore poor and struggling through no fault of their own rather than to those who are choosing to be lazy and unwilling to work when they are fully able.
2. Those who are lazy and chose not to work for no-good reason will forever be a drain on the budget of others and the church.
3. When those who do desire to work, but for some reason are unable to work do overcome their troubles they in turn will work and give to others who lack.

In the book of Proverbs, it is written: -

- Go to the ant, O sluggard; consider her ways, and be wise. (Prov. 6:6).
- A slack hand causes poverty, but the hand of the diligent makes rich. (Prov. 10:4).
- The sluggard does not plow in the autumn; he will seek at harvest and have nothing. (Prov. 20:4).
- The desire of the sluggard kills him, for his hands refuse to labour. (Prov. 21:25).

Leaven

Leaven (means, to ferment (as if boiling up) and figuratively to be hot, eager, zealous, fervent, spirited, enthusiastic or earnest. Leaven is often used as a symbol of sin, hypocrisy and malice, contrasted to unleavened which is used as a symbol of sincerity and truth.

Leaven in the Old Testament.

- Leaven was used for making bread (Exod. 12:34) (Exod. 12:39) (Hosea 7:4) (Matt. 13:33).
- Leavened bread was used with peace offerings (Lev. 7:13) (Amos 4:5).
- Leaven bread was used with wave offering (Lev 23:15-17).

- Leavened bread was forbidden with meat offerings. (Exod. 23:18) (Exod. 34:25) (Lev 2:11) (Lev 6:17) (Lev 10:12).
- Leavened bread was used at the Passover. (Exod. 12:19-20) (Exod. 13:3-4) (Exod. 13:7) (Exod. 23:18).
- Blood sacrifices were not to be offered with anything leavened (Exod. 23:18) (Exod. 34:25).

Leaven in the New Testament.

- The parable of leaven (Matt. 13:33) (Luke 13:21).
- Leaven of the Pharisees is hypocrisy (Matt. 16:6-12) (Mark 8:15) (Luke 12:1).
- The leaven of Pharisees and Herod (Mark 8:15).
- Leaven as a type of sin (1 Cor. 5:6-8).
- Leaven of other evils (1 Cor. 5:6-8) (Gal. 5:9).

Left

Left (*Greek aphiemi and apo*) means, to send or to go. In various contexts, it can carry the idea of any of the following applications, forsake, forgive, yield up, lay aside, leave, let alone, omit, to send away from something near in various senses of place, time or relation, it usually denotes separation, departure, cessation, completion and reversal, etc.

Legalist

Legalists sit in their own little world of absolutes without mercy and grace and sit in judgment of the world.

Legion

The word legion is of Latin origin and refers to a Roman regiment, army or battalion and figuratively to a multitude. The statement, "My name is legion," can mean that the man's mind is confused. For further information see the title, "A Man Named Legion," in Satan and His Family (ON WEBSITE MENU).

Lemuel

Lemuel was an unknown king to whom his mother taught the proverbs. Over the years there has been various ideas of who the name Lemuel may apply to, but it is undoubtedly a symbolical name of Solomon (Proverbs 31:1-9).

The word Lemuel comes from the Hebrew word (*L^emuw'el*) the letters ('el) means belonging to God they are a shortened form of the Hebrew word (*'ayil*) which means strength and mighty.

It especially refers to the Almighty, but it is also used of any deity such as gods and of a great idol this is because it carries the idea of being mighty and powerful so even though an idol has no power if multitudes believe it to be a powerful god then it can apply to such an idol, but the letters (el) is not limited to these since it carries the idea of a mighty and powerful one who belongs to God so it can also be applied to a mighty and strong king who belongs to God.

Leper

Leper (*Hebrew tsara`*) means to scourge (i.e. to be stricken with leprosy); leper (*Greek lepros*) means scaly (i.e. leprous) and leper (*Greek lepra*) means scaliness, to peel, flake scale as in leprosy.

The law for the leprous person: (Lev. 14:2-32) under the Mosaic Law when a case of leprosy was reported the priest was to go out of the camp and see if the leprous disease was healed, if the leprous disease was healed in the leprous person, there was ceremonial washing's and sacrifices to be made over eight days (Lev. 14:3). Then the priest was to make atonement for the leprous person (Leviticus 14:18).

If a leprous person was wealthy: a rich leprous person was to sacrifice two male lambs and one ewe lamb a year old without blemish, two clean birds and two male lambs and one ewe lamb without blemish (Lev 14:4, 10).

If a leprous person was poor: if a person was poor and could not afford so much they were to take one male lamb and two turtledoves or two pigeons whichever they could afford (Leviticus 14:21-22, 30).

Lest

The word lest is used to introduce a clause that is expressive of an action or occurrence that requires caution. It is often used after an expression denoting fear or apprehension (i.e., worried lest she should be late, hesitant to speak out lest he be fired). Lest implies not ever, if ever, perhaps, whether or not, if peradventure, haply at any time and not at all.

Leviathan

Leviathan comes from the Hebrew word (*livyathan*) it literally means to twist (i.e., crooked). It can refer to a wreathed, twisted or crooked animal such as a serpent or crocodile or some other large sea-monster or to the constellation of the dragon. Symbolically it may signify, Egypt, Babylon or some other nation that caused God's people great affliction.

Leviathan the fleeing serpent: in Isaiah, it is written: -

- In that day, the LORD with his hard and great and strong sword will punish Leviathan the fleeing serpent (piercing serpent in KJV), Leviathan the twisting serpent (crooked serpent in KJV), and he will slay the dragon that is in the sea. (Isaiah 27:1)

When the word day is used prophetically it is not limited to a single day, but can refer to a, number of days, months, years or too seasons of time, periods of time or to a specific age of time. Likewise, the prophetic expression "In that day," rarely refers to one day, in most contexts it embraces a series of events over a specific period that are working together to bring about a specific result or outcome. In that day in the context of this chapter refers to: -

- The day LORD comes out from his place to punish the inhabitants of the earth for their iniquity. (Isaiah 20:21)

Piercing: comes from the Hebrew word (*baryach*) it literally means a fugitive, (i.e. the serpent as fleeing), and the constellation by that name. It carries the idea of something being beautiful or noble, but at the same time crooked deceptive and seductive.

Serpent: comes from the Hebrew word (*nachash*) a snake (from its hiss) or serpent. Figuratively it can refer to a soothsayer, a person who foretells the future or an enchanter.

Amongst commentators there has been a great variety of explanations who and what Leviathan refers to, following are the most common: -

A crocodile: because it is furnished with a coat of flesh so scaly and tough that it will resist the force of a musket ball in every part except under the belly and because of its enormous voracity and strength, as well as of its fleetness when it attacks mankind and animals in water with extraordinary power and suddenness. It is for these reasons that the name Leviathan is considered by some to be a crocodile and the fact a crocodile is a fitting image to symbolise a fierce and cruel tyrant.

Egypt or the Pharaoh of Egypt: the crocodile is also a natural inhabitant of the River Nile and of other Asiatic and African rivers and powerful in devouring its prey. In the following verses the word dragon comes from the Hebrew word (*tan*) it literally means a monster and can refer to a sea-serpent, a whale, a dragon, a jackal or some other huge and fearful land or marine animal such as a crocodile which makes the crocodile and dragon a perfect animal to symbolise fierce kings and tyrants especially those of Egypt.

- Thus says the Lord GOD: "Behold, I am against you, Pharaoh king of Egypt, the great dragon that lies in the midst of his streams, that says, 'My Nile is my own; I made it for myself.' ⁴I will put hooks in your jaws, and make the fish of your streams stick to your scales; and I will draw you up out of the midst of your streams, with all the fish of your streams that stick to your scales. ⁵And I will cast you out into the wilderness, you and all the fish of your streams; you shall fall on the open field, and not be brought together or gathered. To the beasts of the earth and to the birds of the heavens I give you as food. (Ezekiel 29:3-5).

Here Pharaoh King of Egypt is pictured as the great dragon that owns the Nile (symbolising Egypt) and lies in all the streams that flow from the Nile (symbolising the nations in alliance with Egypt).

- Son of man, raise a lamentation over Pharaoh King of Egypt and say to him: "You consider yourself a lion of the nations, but you are like a dragon in the seas; you burst forth in your rivers, trouble the waters with your feet, and foul their rivers. (Ezek. 32:2).

Here Pharaoh King of Egypt sees himself as a lion (i.e., a royal majestic king) but is, actually a dragon in the seas that pollutes everything in its waters, meaning he is a king that is corrupting all nations (symbolised by the sea and its waters) that are under his authority.

- You (God) divided the sea by your might; you broke the heads of the sea monsters on the waters. ¹⁴You crushed the heads of Leviathan; you gave him as food for the creatures of the wilderness. (Psalm 74:13-14).

Here the armies of Pharaoh in chariots pursuing Israel through the Red Sea are likened to Leviathan and sea monsters (perhaps whales). Leviathan in these verses symbolise Egypt while the heads of the sea monsters symbolise the rulers, princes and commanders of Egypt.

In Daniel chapter seven the four kings that are prophesied to arise up out of the earth are likened to four great beasts, a lion, a bear, a leopard and a fourth beast with ten horns.

1. Babylon (the lion) conquered by Cyrus king of Media Persia.
2. Media Persia (the bear) conquered by Alexander the Great king of Greece.
3. Greece (the leopard) conquered by the ten kings of Rome.
4. Rome (the beast with ten horns) conquered and diminished by war and unable to support its growth.

In Revelation chapter twelve the rise of Rome (the new Babylon) is compared to a great red dragon, with seven heads and ten horns which means that the name Leviathan can refer to Egypt and Babylon or in its widest sense could symbolise any prideful and powerful nation and army and king that are aggressively hostile, cruel and merciless enemies of God's people, but in the scope of the whole chapter the name Leviathan most likely refers to Babylon or to its king.

This suits the context and is in harmony with the three previous chapters and agrees with all that is spoken of and that occurs in this chapter and with the image of Leviathan that is used here. The crocodile, the dragon and the sea monster all symbolise vast, voracious and ravenous creatures which is, a perfect image to denote the abhorrence with which the Jews would regard Babylon and its king. This is a vivid picture in colourful symbolic language of God's judgment upon Babylon and its king during the generations of Isaiah and in a much wider sense upon the Babylon spoken of in the following verses which will affect the entire globe of the earth and the populations of all nations: -

- Fallen, fallen is Babylon the great! She has become a dwelling place for demons, a haunt for every unclean spirit, a haunt for every unclean bird, a haunt for every unclean and detestable beast. (Rev. 18:2).

- The kings of the earth will stand far off, in fear of her torment, and say, “Alas! Alas! You great city, you mighty city, Babylon! For in a single hour your judgment has come.” (Rev. 18:10).
- Alas, alas, for the great city Babylon that was clothed in fine linen, in purple and scarlet, adorned with gold, with jewels, and with pearls! ¹⁷For in a single hour all this wealth has been laid waste. (Rev. 18:16).
- The kings of the earth threw dust on their heads as they wept and mourned, crying out, “Alas, alas, for the great city where all who had ships at sea grew rich by her wealth! For in a single hour she has been laid waste.” (Rev. 18:19).
- Then a mighty angel took up a stone like a great millstone and threw it into the sea, saying, “So will Babylon the great city be thrown down with violence, and will be found no more.” (Rev. 18:21).

Summing it all up: The Bible says leviathan is a king over all the children of pride (Job 41:34) therefore it seems more likely that the title, leviathan is symbolic of something that is common to every man and woman and has power throughout all nations of the world. This means that the word leviathan could simply be a symbol of sin and every aspect of it and especially of fear, pride and death.

It seems hardly likely God would focus so much Scripture upon a crocodile or some other natural fearful animal creature. As we travel through Scriptures that speak of leviathan it seems more likely that leviathan is, a personification of sin, pride, fear and death personified as a fearful creature that no human can control since sin and everything that flows from sin especially pride and the destructive power of death have control and power over every man and woman living on earth. For further information on Leviathan see the title, “Leviathan,” in, Satan and his Family (ON WEBSITE MENU).

Liberty

Liberty (*Greek eleutheria and eleutheros*) can refer to legitimate, real, valid and lawful freedom or to immoral and lustful freedom, but mainly to ceremonial and ritualistic freedom. It also carries the idea of a free citizen unrestrained and exempt from obligation and liability (i.e., to go at pleasure) in contrast to being a slave,

Lie

Lie (*Greek pseusma and pseudomai*) means, fabrication i.e., a falsehood, to utter an untruth or attempt to deceive by falsehood.

Life

Life (*Hebrew chay*) means alive and embraces the flesh, fresh plants, water, every living creature and every living thing. Life (*Hebrew chayah*) means to live, to revive, to keep alive, to make alive to leave alive, to give life, to promise life, to let live to preserve life, to restore life, to save life and to nourish life and be whole and by implication to declare or show to be alive. Life (*Hebrew nephesh and naphash*) refers to all breathing creatures and carries the idea of being refreshed and of vitality of body mind or spirit. Life (*Greek psuche and pneuma*) means to breath and embraces the emotional feeling and consciousness, the rational mind and immortal and eternal life. Life (*Greek zoe and Zao*) means the fullness of life and embraces the state of one who is possessed of vitality and energy.

Lifespan

The following verses show that generally, speaking mankind's lifespan is seventy to eighty years, “The years of our life are seventy, or even by reason of strength eighty; yet their span is but toil and trouble; they are soon gone, and we fly away.” (Psalm 90:10)

Lifted

Lifted-up his head: can mean a person was executed or exalted.

Light

Light in Hebrew: light (*Hebrew 'owr and ma'owr*) means illumination (i.e., brilliance and brightness), it can refer to a clear day, the light of the morning sun or a person who inspires or influences others, especially one prominent in a particular area.

It also embraces a natural light-giving body, lightning, the sun, the moon and happiness and cheerfulness. Light (*Hebrew yapha`*) means to shine, to be light, to shew self or make self-known or cause to shine forth.

Light in Greek: light (*Greek phos*) means to shine or make manifest, especially by rays. Light (*Greek phemi*) means luminousness (i.e., brilliance and brightness), a clear day, the light of the morning sun or a person who inspires or influences others, especially one prominent in a specific area. It also embraces a natural light and all forms of artificial light (i.e., fire light and candle light etc.).

Light (*Greek phaino*) means to lighten, to shine, to show light and give light. Light (*Greek photizo*) to shed rays, (i.e. to shine to brighten up enlighten and illuminate). To make known one's thoughts known and to bring and give light and make others to see.

Summing it up: light can refer to anything emitting light, such as a lamp, the sun, the moon, the stars and fire. It embraces the heavenly light that surrounds angels in heaven and when they appear on earth. The light of God (literal or spiritual), the light of the truth and its knowledge together with the spiritual purity associated with it. Those things that are openly and publicly exposed to the view of all, and to reason of the mind and understanding of moral and spiritual truth and the Gospel of the Lord Jesus Christ. (Col 1:12).

Light can signify knowledge, innocence, pure faith, and happiness, spiritual peace of conscience, success, prosperity and joy and peace in general. Figuratively it signifies the moral light of human nature, the rational understanding of the mind and the inward light by which spiritual things are known, perceived and understood. In contrast to light darkness signifies adversity, misery, suffering, violence, crime, calamity and utter ruin and war. Spiritually it refers to internal blindness and ignorance of things concerning God, His word, the Lord Jesus Christ, the message of the bloodstained cross of Calvary and the Gospel of grace.

The light of seven days: in Scripture light is an emblem of purity, intelligence, happiness, prosperity; as darkness is an emblem of ignorance, calamity, and sin. In the book of Isaiah, it is written: -

- Moreover, the light of the moon will be as the light of the sun, and the light of the sun will be sevenfold, as the light of seven days (sevenfold, as the light of seven days in KJV), in the day when the LORD binds up the brokenness of his people, and heals the wounds inflicted by his blow. (Isaiah 30:26).

The expression, "the light of the moon will be as the light of the sun," carries the idea that there will be a great increase of light, as if the light of the moon were suddenly increased to the brightness of the sun. The expression, "the light of the sun will be sevenfold, as the light of seven days," means the sun will magnify its brightness, it carries the idea of seven suns being collected together and shining as one. Spiritually these expressions carry the following three ideas: -

1. Israel will be united as, one nation, worshipping the one true God fully embracing His laws and statutes and willingly doing them.
2. All the promises of God, the word of God and His forgiveness, mercy, grace, salvation and eternal life will be found in Christ and Christ alone.
3. The light of the moon will be as the light of the sun, and the light of the sun will be sevenfold, as the light of seven days," is a hyperbolical expression, used to highlight the exceeding great light of the Gospel of grace which will by far exceed the light of the former dispensation of law.

It carries the idea that the light of seven days is combined, together in one day which means that its light would be far brighter and glorious than ever it was before. The meaning of this is that the light of the Gospel will not be limited to a single nation and one language, but will go out to all nations and all languages and in this sense the light of God will be far brighter across the face of the earth than it has been at any other time of history. The sense is that those walking in this light would have a much clearer view of God's plan of salvation, His character and His plans and purposes.

The following verses (there are many others) show that it was common for Isaiah to use light to signify the Saviour and Redeemer and the word of God (especially of the Gospel).

- O house of Jacob, come, let us walk in the light of the LORD (i.e., the law, and the word of the LORD) (Isaiah 2:5).
- The people who walked in darkness have seen a great light (referring to Jesus) (v6-7); those who dwelt in a land of deep darkness, on them has light shined. (Isa. 9:2).
- Arise, shine, for your light (the Holy One of Israel, the Savior and Redeemer) (v9, 16) has come, and the glory of the LORD has risen upon you. ²For behold, darkness shall cover the earth, and thick darkness the peoples; but the LORD will arise upon you, and his glory will be seen upon you. ³And nations shall come to your light, and kings to the brightness of your rising. (Isaiah 60:1-5).

Light of the righteous and of the wicked: in the book of Proverbs it is written, "The light of the righteous rejoices, but the lamp of the wicked will be put out." (Prov. 13:9). Light comes from the Hebrew word (*'owr*) and embraces the sun and lightning, spiritually it carries the idea of an illumination of joy, happiness and spiritual insight that brings such excitement that it is as if one had been set on fire.

Lamp comes from the Hebrew word (*niyr*) it means to glisten from the light of a burning lamp or burning candle. It is interesting the notice that in this Proverb the spirit of those who are united to God and do what is good and right is likened to the endless light of the sun and the powerful and brilliant light of lightening, whereas the spirit of those without God and do what is wicked is likened to the temporary and dim light of a burning lamp and a burning candle.

Light and dark clouds: light always is, but it is not always seen when dark clouds cover the sun the clear day is darkened. Likewise, the light of God's favour, love and grace is always shining towards His faithful, though it is not felt. Sins can be likened to dark clouds that hinder us from seeing the bright light of God while thick clouds of sorrow often darken our minds to His love and grace until the wind of the Holy Spirit comes and clears them away.

As the wind dispels and sweeps away the dark clouds which are gathered in the air and darken the bright light of the sun, in the same way, the Holy Spirit of God clears our hearts and minds from the clouds and fogs of ignorance and unbelief and frees our troubled conscience from guilt and the fear of judgment

Light and our lack of it: much of mankind is in darkness concerning the workings of God's breathtaking power on earth in nature and the comfort of His grace working in the heart of the faithful in this world. Though it is certainly true that those who do know God through His grace in Christ do have a great knowledge of God, it is also equally true that in comparison to what is to be known of God they know very little and will continue to lack much understanding of what is to be known of God, until Christ returns in glory as King of kings and Lord of lords to gather the faithful to Himself and establish God's Kingdom of righteousness, justice, joy and peace on earth.

Lightening

I beheld Satan as lightening fall from heaven (Luke 10:18): Jesus appointed seventy disciples and gave them power to heal every type of sickness, (i.e., mental and physical), this is the first time on earth such a vast number of men were sent out to proclaim the Gospel with the power of God. The seventy men went out and proclaimed the Kingdom of God confirming it with miracles. Jesus generation believed that blindness, deafness, mental illness and any sickness they did not understand was caused by evil gods called demons possessing the sick person and that Beelzebub the Lord of the flies was the chief of demons.

The seventy disciples healed everyone they ministered to of every sort of sickness, both physical and mental that is why they returned saying, "even the demons are subject to us," and why Jesus said, "I beheld Satan as lightening fall from heaven."

Jesus knew Beelzebub and demons as evil entities only existed in the minds of those who had a strong belief in them. Satan falling from heaven simply means that everything that was an adversary to the Gospel of the Kingdom of God and a hindrance to salvation is now losing its stronghold over people's minds and their belief in false gods and especially the power and control the selfish prideful and hypocritical religious leaders (the chief priests, Pharisees and scribes) had over the people.

Everything that was an adversary to God's salvation (to the faithful Jews and the Gentiles) was losing its hold over the people who were truly seeking God. This is the beginning of the Gospel going around the world Satan in this context primarily refers to the belief in false gods and to prideful men who were in high places of religious authority and power that were in opposition to God's Kingdom.

For further information see, the title, "Demons," in, Satan and his Family (ON WEBSITE MENU).

Likeness

Likeness means, similarity, in like manner, in like fashion or in the likeness of.

Lily

Lily (*Greek shuwshan*) literally refers to a lily (from its whiteness) as a flower or an architectural ornament. It also embraces a straight trumpet from the tubular shape and figuratively carries the idea of being bright (i.e. to be cheerful, glad, joyful and to rejoice greatly).

Linen

In Genesis, it is written, "Pharaoh took his signet ring from his hand and put it on Joseph's hand, and clothed him in garments of fine linen and put a gold chain about his neck." (Gen. 41:42). The word linen in this verse comes from the Hebrew word (*meshiy*) it literally means bleached stuff, (i.e. white linen, silk or cotton), but can refer to any finely woven linen (especially silk drawn from the cocoon) dyed of various beautiful and rich colours.

Here it refers to garments only worn by those of the highest rank. Egypt was celebrated for the fineness of its textures its priests and the king's highest officials were arrayed in robes of linen. In the East, it was usual to show royal favour by adorning those favoured with finely woven garments to indicate that those wearing them were admitted into the royal ruling class of the king.

Lion

Lion and Matthew, Mark, Luke and John: Scripture speaks of the face of the lion the ox the man and the eagle these can symbolize the books of Matthew, Mark, Luke and John in the following way. The lion represents the book of Matthew, because it presents Jesus as King and the ox represents the book of Mark because its core focus is the work and service of Jesus.

The man represents the book of Luke because it focuses on Jesus coming for all mankind and the eagle represents the book of John, because he focuses on the majesty of Jesus.

Lions and armies: in the book of Jeremiah it is written: -

- A lion has gone up from his thicket, a destroyer of nations has set out; he has gone out from his place to make your land a waste; your cities will be ruins without inhabitant. (Jeremiah 4:7).
- Therefore, a lion from the forest shall strike them down; a wolf from the desert shall devastate them. A leopard is watching their cities; everyone who goes out of them shall be torn in pieces, because their transgressions are many, their apostasies are great. (Jeremiah 5:6).

Lions in Scripture are often used as symbols of fierce and mighty armies devouring their prey. In these verses, they are most likely symbols of the Assyrian or other invaders and carry the idea that God will bring upon the Moabites who survived the first invasion even greater sorrow and grief.

Lion's, lioness, vipers and fiery, flying serpents: in the book of Isaiah it is written: -

- An oracle on the beasts of the Negeb. Through a land of trouble and anguish, from where come the lioness and the lion, the adder and the flying fiery serpent, they carry their riches on the backs of donkeys, and their treasures on the humps of camels, to a people that cannot profit them. (Isaiah 30:6).

At, this time Egypt was joined to Ethiopia which was of all countries the most suitable for these dangerous creatures. Everyone understands the fierceness of a lion and lioness, but not all maybe aware that a fiery, flying serpent refers to an actual serpent that twists itself by the tail to a branch and makes a spring like action to throw itself to another branch. It was said that it darted from trees onto man or onto beast or onto its prey that came within its reach and if it stung any of these its sting would bring inevitable death.

This, is why the Arabs call them the flying serpents or flying snakes. They were often found in the woods and known to have abounded in the Arabian deserts and Egypt. (The Greeks and Roman also referred to this species of serpent as a fiery flying serpent). Some of these creatures were worshipped in Egypt. Cleopatra destroyed herself with the bite of an asp which she had concealed for that purpose.

Since these creatures did exist in the land of Egypt and Ethiopia Isaiah maybe in this vision literally referring to them or he maybe using these lethal creatures to symbolise the cruelty of the rulers of the Egyptians and Ethiopians and the danger and harm the Israelites would bring upon themselves by making an alliance with them.

Four living creatures: (Ezekiel chapter One) the four living creatures are God's will and judgment (on Jerusalem) being worked out through four nations, (i.e. Babylon, Edom, Tyre and Egypt).

When a literal word is used figuratively in Scripture and its meaning is somewhat obscure the meaning of the word can often be found by looking at the context of other Scriptures that that use that same word figuratively.

A locust (*Hebrew 'arbeh and rabah*) refers to that species of locust or grasshopper which infests oriental countries utterly stripping their fields and trees. Numberless swarms of them almost every spring were carried by the wind from Arabia into Palestine and having devastated that country migrated to regions farther north until they perished by falling into the sea.

The Orientals where accustomed to feeding upon locusts, either raw or roasted and seasoned with salt (or prepared in other ways), the Israelites were also permitted to eat them. Locusts because of their sudden increase and abundance can carry the idea of rapid increase in all respects and of bringing into abundance.

Characteristics of the locust: the locust will eat almost anything; they travel in huge numbers capable of destroying entire fields of cultivated plants and any nearby vegetation. Approaching swarms create an ominous hum and sometimes are large enough to block out sunlight. A swarm of locusts is an unstoppable moving cloud of flying grasshoppers whose wings make a clattering sound as they travel in swarms that may number in the millions. They are normally shy, solitary creatures, but in a swarm, they become a menace, capable of stripping fields of crops in a matter of hours.

The Oxford team has found that "hot-spots" on the hind legs of the locusts are stimulated when they group together turning the relatively harmless insects into destructive pests. Even today millions of locusts have swarmed across several countries presenting major problems in the Middle East and many South African Nations. In the town of Eilat (a popular place with British tourists) thousands of dead locust piled up in swimming pools.

Species of locusts: the locust is only one of over five thousand species of grasshopper that is specially adapted for long migratory flights, have heavy bodies and must flap their wings and jump high to get airborne, but once in flight can remain airborne for a long time.

Locusts are a perfect analogy for an invading army: the locust will eat almost anything; they travel in huge numbers capable of destroying entire fields of cultivated plants and any nearby vegetation. Approaching swarms create an ominous hum and sometimes are large enough to block out sunlight. A swarm of locusts is an unstoppable moving cloud of flying grasshoppers that may number in the millions. Their wings make a clattering sound as they travel and in swarms they become a menace, capable of stripping fields of crops in a matter of hours and for these reasons they are a perfect symbol of a powerful, fierce, destructive and invading army.

In the book of Joel, the LORD said to the nation of Israel, "I will restore to you the years that the swarming locust has eaten, the hopper, the destroyer, and the cutter, my great army, which I sent among you. (Joel 2:25). The great army that the LORD had sent among them was the armies of Nebuchadnezzar the king of Babylon (Jeremiah chapter 49, 50, 51, 52).

Logos

The word logos, is Greek, it means word and because it ends in (O) it makes it masculine (*He*), the (S) is simply making the word logos plural. Word in Italian is, "Parola" ending in (A) making it feminine (*She*). Word in English is neither masculine or feminine, but rather classed as an object and therefore is referred to as (*it*) devoid of any masculine or feminine attachment. The Greek language which the New Testament is translated from uses the language of personification, because of this the Holy Spirit is personified as an actual person, but in, reality is a title used for the Spirit of God working in prophecy, power and conviction in righteousness etc. A Greek scholar explains logos (in regards to Scripture) in the following way: God's most inner self-given out and can't be taken back.

Loneliness

Generally, when a person lives on their own for a long period their personality changes, because they go so much into themselves, they lose the ability to be social, to understand what is and isn't normal behavior. There is an entire world inside themselves. If a person lets themselves they can go so deep inside the world within that they eventually forget the way to the surface and how to engage people. In extreme cases, some people who are on their own invent people to be with because humans were not designed to be alone.

LORD

LORD (Hebrew Y'ehovah and Y'hovah) in English Y'hovah is spelt Jehovah, it is the sacred name meaning the Lord, most vehement and means the same as Jah. Y'hovah was used after the Hebrew word Adonay (meaning God) and pronounced by Jews as the Hebrew word elohiym in order to prevent the repetition of the same sound. LORD is used 6510 times in place of Jehovah and God is used 4 times. The words, LORD, GOD and JEHOVAH mean, "the existing One." JEHOVAH is the proper name of the one true God (Psalm 110:1) and the Jewish national name of God.

LORD (Hebrew hayah) means to exist, be, become or come to pass.

Lord (Hebrew adown) is shortened to adon and means to rule it can refer to a sovereign, a master, an owner or someone who controls (human or divine). (Compare also names beginning with "Adoni).

LORD (Hebrew adon) (the shortened version of Adown) is used 197 times as master or masters, 105 times as Lord, 31 times as owner and once as sir. In, reference to men it carries the idea of ruling and can apply, a master, a king, the owner, a superintendent of a household or of affairs.

Lord (Hebrew Adoni) means master and sir with the idea of one who rules and possessors or disposes a thing. It can apply to a sovereign; a master; an owner; to one who controls (human or divine); to one to whom a person belongs and to the one who has the power of deciding and controlling their life.

The title Lord (Adoni) is a title of honor expressive of respect and reverence with which servants salute their master it is the title is given to the Lord Jesus Christ the Messiah and Son of God.

Lord (kurios Greek) is (Yehovah) (Y^ehovah) (Yahh) and means the self-existent or eternal one, the supreme in authority or the controller and by implication it is used as a respectful title (i.e., God, Lord, master, Mr and Sir. Both LORD and Lord are (Kurios) in (Matt. 22) (Mark 12) (Luke 20) (Acts 2).

Rome and the Christian titles, Lord, Son of God and Saviour: these titles in the first century were titles commonly given to the Caesars of Rome. Certain Caesars were believed to be the Sons of God and the Saviours of the world. When Agrippa left Rome to rule his own country he put on a garment of woven silver and entered the theatre at day break to present himself as King when the sun's first rays touched his wondrous web of silver Agrippa's flatterers immediately raised their voices addressing him as a god. When Christians were saying, Jesus is Lord, the Son of God and the Saviour proud Caesar's who viewed themselves as a son of god and saviour of Rome saw them as taking their title and giving it to Jesus.

Loose

Loose (*Greek luo*) means to loosen break up, destroy, dissolve and put off. Loose (*Greek rhegnumi*) means to break, wreck or crack, especially to sever by separating the parts. Loose (*Greek katagnumi*) carries the idea of a shattering or separation of the minute parts, but not a reduction of the essential particles. By implication it means to convulse (with spasms) and figuratively implies breaking forth and bursting into tears of joy and giving vent to joyful emotions.

Loose or Loosed: means to lose or set free any person (or thing) tied or fastened, it can apply to a husband and wife joined together by marriage being set apart; to a person being swathed in bandages, a prisoner bound with chains or a person bound up by anything being set free. To people being set free from laws that have a binding and oppressive force or controlling power over them; to people under oppressive, controlling and destructive authority being set free or to people being set free from something that is unlawful.

Lot

The word lot comes from the Hebrew word (*gowral*) and literally means to be rough (as stone). It refers to a stone or pebble that is thrown to determine a decision by the way it is going to land.

An example of a man being chosen by Lot and it being God's will: the man to replace Judas had to have accompanied Peter and the other ten apostles from the time that Jesus was baptised by John up until the day when he ascended to heaven and he had to have witnessed Christ's resurrection. Two men fitted this criteria Joseph called Barsabbas (also called Justus) and Matthias. No-doubt all the people in the upper room prayed asking which of the two men the Lord had chosen.

What happens after that is amazing, remember these people in the upper room would be classed as the most spiritual people on the planet at this particular time in history, yet instead of saying, "God sent an angel and told them to choose Matthias" they cast lots which would be the same as us flipping a coin today. The lot fell on Matthias, so he was numbered as one of the twelve apostles.

Casting the lot and God's will: following are three ways in which casting the lot is in God's will: -

1. When dividing the land of Canaan for the nine and a half tribes the locality they would take up in the land was to be decided by lot which would in this instance be totally in the control of God and according to His determination. The full area of the territory was to be divided into ten parts, one part for each of the nine and a half tribes according to the largeness or smallness of each tribe (i.e., according to the number of names of persons in each tribe). Each inheritance was to bear the name of the ancestor of the tribe. Distributing the land this way was in harmony with the general rule of equity in that too many should be given more and to fewer less. (Num. 33:53-56) (Josh. 14:1-15).

2. When God is in total control of the lot as He was in Joshua chapter seven. In this chapter God told Joshua to cast lots to discover who had lied and stolen the devoted things amongst the people of Israel (Josh. 7:14). The decision of the lot was totally in control of God, since only He knew who the guilty man (Achan) was and it is very clear that God told Joshua to cast the lot in this manner.
3. When either way the lot falls, it is a good choice. In the book of Proverbs, it is written: "The lot is cast into the lap, but its every decision is from the LORD." (Prov. 16:33). In some circumstances the easy way to decide a thing or stop a quarrel is to flip a coin. Proverbs states; "The lot puts an end to quarrels and decides between powerful contenders. (Proverbs 18:18).

When my building partner and I decided to go our own way, we had to divide the tools, we were good mates and did not want to upset each another so we prayed that God's will would be done, and then grouped the tools together in pairs of equal value. We wrote our names on opposite sides of a block of wood and tossed it in the air and agreed that whoever's name came up would have the first choice then we would alternate choosing from then on, it worked well and stopped any tension that could have developed. In casting lots God's will was done because we both agreed to accept the outcome whatever way the block fell and both accepted the outcome of it as God's will.

In the book of Acts those in the upper room agreed that there were two men who could equally replace Judas so either way the lot fell would have been OK.

If Paul and Peter were deciding to share the Good News of the Gospel on a Sunday at the same house meeting they could pray and flip a coin to see which one of them was to lead the meeting in that home and by faith whatever way, the lot fell it could be accepted as God's will since no matter whether the coin fell in favour of Peter or Paul the outcome is a good result for those attending the meeting and for God's Kingdom.

In all, of these examples whatever way the lot fell was not only a good outcome, but also agreed by all involved that whatever it determined would be accepted. No-one with any wisdom would cast a lot if one man was perfectly suited for the position or the work and another was not nor would they cast a lot if one of the outcomes had the potential to do harm, bring ruin or cause division. In these types of scenarios no one needs to cast a lot to make the right decision since the choice would be obvious to all. Casting lots is only in God's will when it is absolutely, clear God is in total control of it or when whatever way the lot falls is a good outcome. When the lot is cast according, to these principles its every decision can be accepted as being from the LORD. (Proverbs 16:33).

Lotus Tree

Lotus comes from the Hebrew word (*tse'el*) and literally means to be slender it refers to the lotus tree for its shade. It is naturally grown in Egypt and because it has a tasty fruit most Egyptians like to eat it. The lotus tree has been cultivated in Egypt since the oldest ages. It grows abundantly on the banks of the Nile and often serves as a place of retreat and shade for wild beasts of the desert.

One of the largest valleys in Sinai is known as the Valley of Lotus, it is also found in south Europe, parts of China and many other places. Some species of lotus trees are relatively large, in size and provide much shade, because its leaves are permanently green. Today they grow in Upper Egypt and their wood is used for making agricultural tools, furniture and for building.

The expression, "Under the lotus plants he lies, in the shelter of the reeds and in the marsh." (Job 40:21-22), presents a picture of Behemoth lying under the trees for shade and amongst reeds of the marsh on the banks of rivers rather than dwell in the open field or desert places. Reeds abounded along the banks of the Nile River and lotus trees flourished.

Low

Low comes from the Hebrew word (*shaphel*) and means, to be depressed, to be made or sink low, to be abased, degraded, belittled and brought down. It carries the idea of being humiliated in circumstances or in nature and character.

Lower

Lower (*Greek katoteros*) means inferior and in some contexts, refers to Hades (i.e., the grave). Lower (*Greek kato*) means downwards, beneath, bottom, down and under.

Lowly

Lowly (*Hebrew shaphal*) means depressed, humble and sink low. Figuratively to humiliate, or abase, to bring, cast or put down and to debase and humble (self). Lowly (*Hebrew `aniy*) depressed, in mind or circumstances afflicted, humble, lowly, needy and poor. Lowly (*Hebrew `anah*) carries the idea of looking down or browbeating; to depress, abase, defile, afflict or chasen self, to humble and submit self in anyway. Lowly (*Greek tapeinos*) means, depressed, and figuratively base, cast down, humble or humiliated in estate, circumstances or nature, personality and character.

Love

In the Greek language, the word love is broken up into the following words each with their different, but similar meanings.

Agapao: (from agab below) means to be greatly in love, to love much, to be very dear and well loved (in a social or moral sense). In its widest sense, it embraces the idea of deliberately setting the will upon proper principles, performing right duties and upon proprieties that are considered right and proper.

Agab: to breathe after, to love (sensually) to dote over a lover, meaning to be extremely and uncritically fond of, to idolize, treasure, cherish and lavish affection. To think very highly of and appreciate and admire greatly and hold dear (it can apply to a husband, wife, child, lover or to God and even idols and false gods the people hold dear to their hearts.

Phileo: to be a friend, to be fond of, to have affection for, to be personally attached by sentiment, emotion or feeling to an individual or an object.

Thelo: to commit and determine from many different options and do a thing from a personal, individual enthusiastic impulse.

Boulomai: to willingly and gladly choose, prefer, wish and be inclined to, it carries the idea of a kind and unbiased submissive acceptance.

Haireomai: to prefer, choose and take for oneself.

Thumos: carries the idea of breathing hard and signifies passion from a heart filled with love or with wrath.

Nous: embraces the mind, the intellect, understanding, thought, feeling and the will (of humans or of God).

Summing it up: when each of the various aspects of these words are collected together they give the full meaning to the word beloved, which is as follows, to love greatly with the mind, the intellect, the thoughts, the will and the feelings and deliberately set the will upon doing all one can to make the one loved feel cherished. It is to be bonded by heartfelt emotion holding the loved one as a dear friend always thinking the best of them and loving them with unbiased submissive acceptance and passion from a heart filled with love. Love toward God should be greater in our mind and heart than anything we have, desire or want.

Love and relationship: relationships take time and effort so the best way to spell love is T-I-M-E the most desired gift of love is not diamonds or roses or chocolate. It is focused attention. Love concentrates so intently on another that you forget yourself at that moment. Attention says I value you enough to give you my most precious asset my T-I-M-E because whenever you give your time you are making a sacrifice.

Love your neighbour as yourself: Jesus said the Ten Commandments regarding man can be summed up in the words, "Love your neighbour as Yourself." (Mark 12:31). Under normal circumstances no sane human deliberately causes themselves harm, everyone will try to avoid hurting himself or herself emotionally,

physically, financially and spiritually, people do what they can to protect themselves, and protect self, meaning they do good to themselves and not evil or harm this is exactly what Jesus means when he says, "Love thy neighbour as thyself."

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. The thing God hates the most is when we do harm to another person, physically, financially, sexually, verbally, 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.

Summing it all up, no sane person deliberately does things to inflict pain on themselves therefore Jesus words, "Love your Neighbour as Yourself," simply means do good to others and not harm, speak words that heal not words that wound it is called the royal law in the New Testament. (James 2:8). Also, see Steadfast Love in this Bible Dictionary.

The only two commandments God gave us are: love God and love others as you love yourself, doing good and doing wrong is about our attitude toward God and how we treat other humans. Love embraces patience and kindness, it does not envy or boast; it is not arrogant or rude. It does not insist on its own way; it is not irritable or resentful; it does not rejoice at wrongdoing, but rejoices with the truth.

Love bears all things, believes all things, hopes all things, and endures all things. At, the moment faith, hope, and love remain, but the greatest of these three is love. (1 Cor. 13:4-7, 13). Against these there is no law or judgment because if we live by them we can only bring life and good to other humans. (Gal. 5:22-23).

Love your neighbour, means show justice to all people: Leviticus chapter nineteen makes it clear that our neighbour is every other person, showing that the law requires justice to all people. The six commandments regarding mankind should be applied to everyone and we must abide by them ourselves. To love in the biblical sense is not an emotional attitude, but the keeping of these laws in relation to our neighbour. This is the general law of justice, beyond that; our conduct is to be regulated by relationship. We must render honour and justice to all people wherever due, but we have a particular responsibility to care for our families and those who belong to Christ.

Neighbour (*Hebrew `amiyth*) means: to associate it embraces companionship, a comrade, a member of one's own kindred or another fellow. From the English Dictionary neighbour embraces a fellow human being, somebody who lives next door or lives nearby. In Leviticus chapter nineteen the LORD spoke to Moses saying: -

- You shall honour your mother and father (v3).
- You shall leave fallen grapes for the poor, the traveller and 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 no wrong to a stranger in your land (v33).
- You shall love a stranger who lives among you as yourself (v34).

These verses show that the command to love your neighbour means respecting a person's right of life (thou shalt not kill) and their home and family (thou shalt not commit adultery); respecting their property and possessions (thou shalt not steal) and their reputation (thou shalt not bear false witness) and in thought not be jealous of their blessings or what they have (thou shalt not covet).

Summary of Jesus command: Jesus command, "You shall love the LORD your God with all your heart and with all your soul and with all your mind and you shall love your neighbour as yourself." (Matt 22:37-39). These are the only two commandments anyone needs to know simply because if a person loves God and their neighbour as themselves they will never hurt or harm another human in any way and therefore no other commandment would ever be broken.

Love your neighbour as yourself 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. The thing God hates the most is when we do harm to another person, physically, financially, sexually, verbally, 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. Leviticus chapter nineteen makes it clear that our neighbour is every other person, showing that the law requires justice to all people. The six commandments regarding mankind should be applied to everyone and we must abide by them ourselves. To love in the biblical sense is not an emotional attitude, but the keeping of these laws in relation to our neighbour.

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Lukewarm

In the book of Revelation, it is written, "Because you are lukewarm, and neither hot nor cold, I will spit you out of my mouth. (Rev. 3:16). The word lukewarm in this context refers to the mind, the heart and the spirit fluctuating between a habitual idleness, laziness and inactivity and a passionate devotion of love.

Lunatic

In the book of Matthew, it is written: -

- Jesus fame spread throughout all Syria, and they brought him all the sick, those afflicted with various diseases and pains, those oppressed by demons, epileptics (lunatic in KJV), and paralytics, and he healed them. (Matt. 4:24).
- A man said to Jesus, "Lord, have mercy on my son, for he is an epileptic (lunatic in KJV) and he suffers terribly, for often he falls into the fire, and often into the water. (Matthew 17:15).

Lunatic means, "To be moon-struck or lunatic." The Jews of Jesus generation believed, mental disorders and sickness they didn't understand were caused by evil inferior gods called demons and the Greeks believed bodily seizures or fits

were caused by the moon. Today we know the moon does not cause illness rather we would say the person had an illness called epilepsy and was having an epileptic fit or something similar. The Greeks and the Jews knew nothing of epilepsy or the like so they attributed things they did not understand to evil gods called demons or the result of a full moon.

Lust

Lust (*Hebrew ta'avah*) means a longing, it carries the idea of having an exceedingly great delightful and pleasant or charming desire or to greedily crave after something. Lust (*Hebrew 'avah*) means to wish for, to greatly covet, desire and long after. Lust (*Hebrew chamad*) in a positive sense means to greatly delight in the beauty of a loved one or a pleasant and precious thing. In a negative sense, it means to sinfully covet and lust after a person or thing.

Lust (*Greek epithumeo and (thumos)*) carries the same idea as covet, it means, to set the heart upon and long for (rightfully or otherwise) i.e. to have a passion as if breathing hard and crave after. Lust (*Greek epithumia and epithumeo*) carries the idea of longing after with great desire, to set the heart upon and long for (rightfully or otherwise), but especially for what is forbidden, (i.e., to sexually lust after).

Bible House of Grace