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Bible Dictionary And Various Biblical Meanings

(2019)

Bible House of Grace contains an easy to read New and Old Testament commentary full of spiritual treasures and pearls, complete with an insightful resource guide illuminating God's love and grace.



Learn the Bible at Home

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 perfect knowledge or perfect understanding.

DARBY'S BIBLE

Darby's Bible uses the words congregation and assembly instead of church, some say Darby's Bible is a good literal translation, because he had a big mind.

DARK

Dark (*Hebrew machshak*) means a dark place or to be dark as withholding light. Darkness (*Hebrew scotia and skotos*) literally means dimness, shadow, shadiness, obscurity and vagueness. Figuratively, darkness means blindness to error or blindness to divine manifestation, revelation and prophecy especially of the judgment to come.

DAY

Day (*Hebrew yowm*) literally means to be hot and refers to a day (i.e., the warm hours from sunrise to sunset or from one sunset to the next), but when 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 particular 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 particular period of time that are working together to bring about a specific result or outcome. It is the context that it is used in that determines which of these it means.

Day (*Greek hemera and hora*) can refer to:

- Day, daytime, daily or time.
- The space of time between dawn and dark.
- The natural day (i.e., the whole twenty-four hours).
- The interval between sunrise and sunset, as distinguished from the night.
- A period of time that is always defined more or less clearly by the context.
- An age of time or season of time.
- Time in general (i.e., the days of his life).

In some contexts, a part of a day is counted or reckoned as a full day and when used figuratively the day is sometimes regarded as the time for abstaining from indulgence, vice and sin, because acts of this sort are perpetrated at night and in darkness.

Darkness and light: darkness when used figuratively signifies adversity, misery, suffering, violence, crime 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. In contrast to this when light is used figuratively it signifies knowledge, innocence, pure faith, and happiness, spiritual peace of conscience, prosperity and joy and peace in general. It can also signify 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 some contexts, darkness can also refer to calamity and utter ruin while light can refer to success and prosperity.

The Seven Days of Creation.

1. God created light and separated the light from the darkness. (Genesis 1:1-5).
2. God created an expanse to separate the solid water from the midst of water. (Gen 1:6-8).
3. God set boundaries for the waters (i.e., rivers, lakes and oceans) and the dry land appeared and the earth sprouted vegetation, plants and fruit trees. (Genesis 1:8-13).
4. God created the sun, moon and stars for signs and for seasons and for days and years. (Gen 1:14-19).
5. God created the fish and the birds (Gen 1:20-23).
6. God created all types of living creatures to live upon the land, livestock, creeping things (insects) beasts of the earth and man. (Gen 1:24-31).
7. God rested, meaning God stopped creating because all the work of creation was completed. (Gen 2:1-3).

By the omnipotent creative power of God, the earth and our universe went from darkness, waste and emptiness to be covered with the most magnificent beauty and filled with the most glorious of all types of living creatures and all this for our comfort joy and pleasure. For far greater detail of creation see: "Genesis chapter one" in, Commentary OT (ON WEBSITE MENU).

Day and Christ's crucifixion: Eastern usage of the term day differs from our Western usage as in the East any part of a day is counted as a whole day, hence the expression "three days and three nights" does not literally mean three whole days, but at least one whole day plus any part of two other days. The term three days and three nights is a common Jewish idiom which means the third day. For further information, see the title: "Three Days and Three Nights" in, Various Topics (ON WEBSITE MENU).

Day and the end of the age: the word day often applies to the last day of this present age and the day Christ will return from heaven, raise the dead, hold the final judgment, and establish God's Kingdom of righteousness, justice, joy and peace on earth.

DAUGHTER

- Daughter (*Greek thugater*) refers to a female child and by the Hebrew language a descendant or inhabitant.
- Daughter (*Hebrew bath*) is used in terms of relationship (i.e. the apple of the eye), it can also be used figuratively to apply to the first or best of a company a town or a village.
- Daughter (*Hebrew banah*) means to begin to build, make or set up and to obtain children.
- Daughter (*Hebrew ben*) refers to a son (as a builder of the family name)

In regards to relationship the word daughter can apply literally or figuratively to any of the following: one that is born, the firstborn, a child or son, a young one (youth) or a grandson. A servant born, a soldier, steward, stranger, branch (offspring) or a nation Figuratively the word daughter can mean, very fruitful and often refers to the quality or condition of a relationship (i.e. whether the relationship is a valiant and worthy one or tumultuous pitiful, sorrowful and rebellious one).

Zion is the Hill Jerusalem was built on so the daughters of Zion and the daughters of Jerusalem can be applied to literal daughters being born to citizens of Jerusalem and figuratively to the inhabitants of Jerusalem and by extension the tribes of Judah. At certain times the Scriptures personifies Jerusalem as having an evil heart and wicked thoughts and Zion and Jerusalem as a rebellious woman giving birth to her first child (Jer. 4:14) (Jer. 4:31) and at other times Jerusalem is personified as a mother with children. Her children are the inhabitants of Jerusalem, the king, the officials, the priests, the prophets, rulers and leaders, husbands and their wives, their children and the people of Judah. (Jer. 4:11) (Lam. 2:15) (Jer. 6:23).

The daughter of Zion refers to the people of Benjamin, the inhabitants of Jerusalem and those dwelling on the mountain (Isaiah 10:32) (Jer. 6:1-2). When they are spoken of as virgin daughters or a virgin woman it implies that they only have one husband (i.e., one God) compared to the pagans who had many husbands (i.e., many gods). (Lam. 2:13). The expression, "the daughters of Jerusalem," carries the idea that they are the weaker ones that need protecting (i.e., Judah was only two tribes whereas Ephraim was ten tribes). The Scriptures also speak of the daughters of Babylon and the daughters of Egypt when referring to the inhabitants of Babylon and of Egypt (Isaiah 47:1-5) (Jer. 46:24). The following Scriptures personify Zion and Jerusalem as a woman and mother as the following verses show:

- Jerusalem, wash your heart from evil, that you may be saved. How long shall your wicked thoughts lodge within you? (Jer. 4:14).

Here Jerusalem is personified as having an evil heart and wicked thoughts.

- I heard a cry as of a woman in labour, anguish as of one giving birth to her first child, the cry of the daughter of Zion gasping for breath, stretching out her hands. (Jer. 4:31).

Here Zion and Jerusalem are personified as a rebellious woman giving birth to her first child.

- O daughter of Jerusalem? What can I liken to you, that I may comfort you, O virgin daughter of Zion? For your ruin is vast as the sea; who can heal you? (Lam. 2:13).

Here the daughters of Jerusalem are personified as virgin woman. Virgin daughters carry the idea that they have only one God in contrast to pagans who have many gods.

- All who pass along the way clap their hands at you; they hiss and wag their heads at the daughter of Jerusalem; "Is this the city that was called the perfection of beauty, the joy of all the earth?" (Lam. 2:15).

Here the daughter of Jerusalem refers to the inhabitants of Jerusalem and people of Judah. The city has been destroyed and because of its destruction all the surrounding nations are mocking the people of Israel.

- At that time it will be said to this people (the king, the officials, the priests and the prophets (v9-10) and to Jerusalem, "A hot wind from the bare heights in the desert toward the daughter of my people, not to winnow or cleanse. (Jer. 4:11).

Here the daughter of God's people refers to the king, the officials, the priests, the prophets and the inhabitants of Jerusalem.

- They lay hold on bow and javelin; they are cruel and have no mercy; the sound of them is like the roaring sea; they ride on horses, set in array as a man for battle, against you, O daughter of Zion!" (Jer. 6:23).

Here the daughter of God's people refers to the inhabitants of Jerusalem.

- This very day he (the LORD) will halt at Nob; he will shake his fist at the mount of the daughter of Zion, the hill of Jerusalem. (Isaiah 10:32).

Here the daughter of Zion refers to the inhabitants of Jerusalem and those dwelling on Mount Zion.

- Flee for safety, O people of Benjamin, from the midst of Jerusalem! ²The lovely and delicately bred I will destroy, the daughter of Zion. (Jeremiah 6:1-2).

Here the daughter of Zion refers to the people of Benjamin dwelling in Jerusalem. The daughters of Zion and the inhabitants of Jerusalem are personified as a woman who is:

- Oppressing her people (Jer. 6:1-30).
- Rebellious and has an evil heart (Jer. 4:14) (Jer. 4:17).
- In labour and giving birth to her first child (Jer. 4:31).
- Comely and delicate (Jer. 6:2).
- Full of evil violence and sickness (Jer. 6:7).
- Being swallowed up by her enemies (Lam. 2:16).
- With daughter's despising and scorning God (Isaiah 37:22).

Daughter and Sons: daughters when contrasted with sons carries the idea that daughters are the weaker or feebler people who need looking after, whereas son's carries the idea of being stronger (i.e. standing on their own feet).

Daughters of a town: the word daughter is a term often applied to a beautiful city or town. In Scripture Jerusalem is pictured as the mother city and the lesser towns on Mount Zion (the hill Jerusalem sits on) are referred to as her daughters.

Virgin daughters: when the people of Israel are spoken of as virgin daughters it does not mean that they are pure and holy. The title, "Virgin daughters of God," does not automatically mean the people are doing what is right before God. They can be obedient virgin daughters or rebellious virgin daughters. This is because the title, "Virgin daughters of God," does not refer to behaviour, but instead carries the idea of the people of Israel having only one husband (i.e., the God of Abraham, Isaac and Jacob) meaning they only have one God (or should have) in contrast to the pagans who have many gods.

Virgin daughters of Babylon: are the inhabitants of Babylon (Chaldeans) in this context virgin daughters carries the idea that they belong and are faithful to one nation only (i.e. Babylon) (Isaiah 47:1-5).

Daughters and sons: the titles daughters and sons of God often has nothing to do with being male or female, daughters of God in many contexts embrace both men and woman as does the title sons of God. Generally, the title daughters of God, carries the idea that they are weaker or poorer in some way and need looking after while the title sons of God, has the implication of people standing on their own feet.

Daughters of Egypt: are the inhabitants of Egypt. (Jer. 46:24).

DAY

The day age theory: some proclaim that the six days of creation were not six twenty-four-hour days, but long periods of time that embraces the events that took place in each of those six periods of time. Hugh Miller (1802-1856) was the first person to popularise this "Day-Age" theory. In

his book titled, "Testimony of the Rocks," that was published in the year after his death; he speculated that that the days were really long ages. This theory has been popularised by the New Scofield Bible first published in 1967. For me personally I have no problem believing that from day four and onwards the days were twenty-four hour days, but since the sun and moon were not created until day four and were created to divide the day from the night and for seasons, days and years (Gen. 1:14-19) how long a day was on the first three days I would not argue the point. Especially since the word day comes from the Hebrew word (*yowm*) and can mean from sunrise to sunset, or from one sunset to the next or can refer to an age or period of time, forever, perpetually, a required season of time or a space of time and in certain contexts of the Bible (especially in prophecy) a day can embrace long periods time and long periods of history.

In that day: this expression can embrace a single day, a season of time, a period of time or an age of time. In that day is an expression used many times through the book of Isaiah, sometimes it does refer to a single day, but mostly embraces a particular event that may take a number of days or even years to come to its final completion.

DEACONS

Deacons (*Greek diakonos*) means, to run on errands (i.e. an attendant, a waiter at tables or in some other menial duty, a deacon, deaconess, minister, servant especially a Christian teacher and pastor.

DEAD (BURYING THE DEAD)

In the book of Genesis, it is written, "By the sweat of your face you shall eat bread, till you return to the ground, for out of it you were taken; for you are dust, and to dust you shall return. (Gen. 3:19). Our bodies are destined to decay and if left would be devoured by beasts of prey or become offensive by putrefaction, because of this the corpse must be removed from sight, meaning they must be buried. To bury or cover it with earth was a more practical and natural process than burning, since wood was hard to find in desert areas, and in bushland there would be the danger of a fire spreading, especially since water was scarce, and therefore burying was the more common way of hiding the body out of sight.

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DEATH

Death and God's perspective: the LORD says, the righteous man perishes, and no one lays it to heart; devout men are taken away, while no one understands. For the righteous man is taken away from calamity; he enters into peace; they rest in their beds who walk in their uprightness (Isaiah 57:1-2).

Death for a Christian: death for those who belong to the Lord Jesus Christ is referred to in the Bible as being, "Asleep in Jesus" because there is no consciousness in sleep or death therefore the instant a Christian dies is the instant they are with the Lord, simply because we are not conscious in sleep, (i.e. when we go to bed and wake up we are not aware that eight to ten hours have passed.) The new day has in a sense instantly arrived even though in real time eight to ten hours may have gone by. This is how it is with those who die in Christ, to this temporal world they are in the grave, but in God's eternal world where there is no time which means they are instantly with the Lord, because there is no consciousness in sleep or the grave. It is hard for us to think of the ones who were dear to us as being in the grave, but though in our world's time they are, in God's

eternal time (actually there is no such thing at time in eternity) they are not. We cannot comprehend this concept, because our mortal minds are bound by time, this is why, "Sleeping in Christ" is the perfect and comforting expression for those who have died in faith. They are sleeping awaiting in unconscious peace the wonderful and glorious day when New Testament and the Old Testament believers will all be raised together to be forever with the Lord (1 Thess. 4:13-18).

Death and the comfort of one who dies in Christ: for those who know the Lord there is no sadness for the death of a loved one who has died in faith simply because the ultimate goal of a Christians life is to be with the Lord. Those whose faith is real know that for their departed loved one every tear of sadness is wiped away and they are delivered from the trouble to come and they will never feel grief, sorrow or pain again. (Isaiah 57:1-2). This may sound harsh to a non-believer, or to someone whose faith is weak, but it is the Christians comfort, the thrill of their heart to know that it is not the end for the one who has died in Christ, those remaining know that they will meet again with their loved ones in the LORD'S time. Though there is sadness for the one who has been taken, the greater sadness and grief is for those who remain, because of the loss of the company of the one they loved and the reality they can no longer do those things they had planned to share together. However, those who do belong to Christ are comforted with the truth that they will be gathered together to the Lord and to the heavenly choir, when not only our voices, but our very lives will be singing in harmony together in a stunning anthem to the God and Father of our Saviour the Lord Jesus Christ as we all enter a new world together, a world of everlasting joy, righteousness, justice for all and eternal peace and happiness. (Heb. 11:14-15).

Death a place free from sorrow and pain: Christians who lose a loved one should live in the joy that they are finally in a place where there is no more mourning or sorrow, no more crying or pain because all those things have passed away. They are in a place where every tear is wiped away, where the weary are delivered from trouble and are at rest a place of perfect peace and everlasting happiness.

Death the grave and Job's attitude: Job saw the grave as a place of quiet rest and sleep, a place free from trouble and hard labor where the weary are at rest (Job 3:13-12) (Job 3:17-19).

Death, the bride and the wife of the Lamb: John in a revelation and a vision of the ultimate climax of God's eternal plan of salvation sees those who have died in the Lord as the Bride and wife of Christ adorned for her husband coming down out of heaven from God in the New Holy and Eternal City Jerusalem having the glory of God and a radiance that is like a most-rare jewel, like a jasper, clear as crystal. As this magnificent eternal city descends to earth John hears a loud voice from the throne of God saying, "Behold, the dwelling place of God is with man. He will dwell with them, and they will be his people, and God himself will be their God. He will wipe away every tear from their eyes, and death shall be no more, neither shall there be mourning nor crying nor pain anymore because all past things as humanity has known them will be no more (Rev. 21:2-4). (Rev. 21:9-11).

Death and precious stones: the New Eternal and Holy City of Jerusalem is made up of Jews and Gentiles from the Old and New Testament (A Gentile is anyone who is not a Hebrew or a Jew) they are pictured as pure gold, clear as glass and every kind of precious stone, jewels, jasper, sapphire, agate, emerald, onyx, carnelian, chrysolite, beryl, topaz, chrysoprase, jacinth, amethyst and pearls, all of these precious stones are the most valued stones on earth and as such are symbols of how much value God places on those who love and trust Him for their eternal salvation and who endured and remained even unto death (Rev 21:12-14) (Rev 21:18-21).

Death and the eternal temple of God: as John in his vision walked around the streets of the Eternal New City of Jerusalem he saw that there was no night or any artificial light or sun to shine on it or even a temple

for worship, because the throne of God and of the Lamb were in the city and its temple was the Lord God the Almighty and the Lamb and their glory was the light of the city. As the vision continued to pass before him (much like a hologram) or through his mind he not only saw that all those who dwelt in the City reigned over the kings of the earth, but also saw that these kings brought their glory into the City and walked in its light. (Rev. 21:22-24) (Rev. 22:3-5).

Death and its various aspects: the word death does not only refer to the final end of the mortal body of clay it embraces the following eight aspects:

1. The deprivation of the gratifications of which our human nature is capable of experiencing.
2. The deprivation of all the sources of human enjoyment and the loss of a life of ease.
3. All the miseries arising from sin while alive on this earth.
4. The physical and mental decay and the pain and sickness we experience.
5. The non-existence of life itself and the judgment to eternal condemnation and destruction.

Paul, in his letter to the Romans wrote: "Just as sin came into the world through one man, and death through sin, and so death spread to all men because all sinned." (Rom. 5:12).

DEBT

Debt Hebrew (*nasha'*), carries the idea of an imposition (i.e., burden and obligation) to lend on interest and by implication to exact, delude, seduce beguile and lead astray (mentally or morally) and to have dominion.

Debt Greek (*opheilo*), carries the idea of accruing, heaping up and accumulating for gain, advantage, benefit or profit. Figuratively it means to owe, to be indebted, to be under obligation and to be bound. Our modern culture is as far removed from God's principles concerning finance and debt as it could be. The Old Testament establishes principles for debt which can be summarized as follows: If you are in debt, get out of debt and help people get out of it if you can. In contrast to this today's society is a debt culture. People spend more than they make. Countries spend more than they bring in. Recently Greece almost single-handedly brought down the EU because of their gross financial mismanagement.

Yet, when the government of Greece enforced the proper spending controls, people rioted in the streets. Out of control spending and ever-increasing debt may feel good for a time, but sooner or later it reaches crunch time and everyone suffers. Nations, governments and individuals are in such massive debt today that they are oppressed by it and yet it continues to be the accepted way of our world's financial system and accepted as normal. One global financial advisor when interviewed about the world financial situation said, "Credit is the life blood of our world's financial system," I suspect most think this way, yet rather than it giving life it puts nations and families under oppressive financial burdens.

The Bible does not forbid debt: The Bible does not forbid debt, but it does counsel against it, because it puts us in a bad situation of being bound to someone else. In the book of Proverb's, it is written, "The borrower is a slave to the lender." (Prov. 22:7) which means that almost all nations are slaves to other nations or global banks and lending institutions. The poor don't always have the option of avoiding debt. While some can exercise discretion about going into debt to buy a bigger house,

a new car or a new dress etc., the poor may have to go into debt to pay for medical expenses, basic housing or even food. This seems to be one of the reasons that God allowed debt. He understood that sometimes people will borrow just to survive. This is why He prohibited charging interest to one of His people among the Israelites who was poor, the LORD told Israel not to be like a moneylenders and charge those who are in need and less fortunate interest. God did not prohibit charging interest. God just prohibited charging interest to poor people. It was acceptable to charge interest to those who borrowed for business interests, but not for basic survival. Biblical rules for settling debts was a moral issue, in Psalms it is written, "The wicked borrow and do not repay." (Psalm 37:21) this is talking about those who have the ability to repay, but do not. For those who can pay but chose not to is the same as stealing.

If a person in Israel had sold their lands and was still unable to pay the debt, they could sell their final asset, themselves. This shows how far people were expected to go to repay their debt. If one of Israel's countrymen became poor and sold himself to his creditor, the creditor was not to make him work as a slave or treat him as such. He was to be treated as a hired worker or a temporary resident and work until the debt was paid or until the Year of Jubilee. Then he and his family were released and he could return to his own tribe and to the property of his forefathers. In the New Testament Paul wrote, "Let no debt remain outstanding, except the continuing debt to love one another, for he who loves his fellowman has fulfilled the law." (Rom. 13:8). If we consciously or unconsciously accept the worlds system of loans, interest and debt as a normal way to run society our minds have been deceived by what has become the norm, but is in reality totally abnormal to God's way.

DECEITFULNESS

Deceitfulness (*Greek apate and apatao*) means, delusion, deceit, deceivableness, deceiving, to cheat, delude or deceive it carries the idea of being hypocritical and dishonest. It is interesting to notice that people accept distortions of the Bible because they accept good and kind people and sadly the Gospel is quiet often distorted by people who are good people which means that deception comes as a package, because people don't separate the good person from what is being taught. Just because a person is a decent person does not guarantee that what they teach is right. This does not always mean that everyone who teaches the Bible incorrectly is always to blame. It can be the nature of their belief to be doing the wrong, (i.e. they may be teaching what they believe is absolutely true to their belief system), so in that sense they are doing right and being honest, therefore it is not always a question of blame, but of deception and a wrong belief. A speaker who speaks from what they believe to be true (however wrong it maybe) will speak with authority and conviction and their listeners are influenced by the authority and confidence the speaker speaks with even though what they are saying maybe misguided and distorted such is the power of deception.

DEDICATION

Dedication (*Hebrew chanak*) means initiation, (i.e. consecration and sanctification), to dedicate, initiate or discipline and train up. Dedication (*Greek egkainia and kainos*) means initiation (i.e., to set aside as sacred for holy use or the renewal of religious services). It carries the idea of dedicating one's self to something new or renewing a previous commitment. Laws concerning dedicated things are found in (Lev 27:1-34) (Num. 18:14) (1 Chron. 26:26-27) and the Feast of Dedication is found in (1 Kings 8:65) (2 Chron. 7:8-10) (John 10:22).

Dedication offerings:

- Must be without blemish (Lev. 22:18-23) (Malachi 1:14).

- Was not redeemable (Lev. 27:28-29).
- Must be voluntary (Lev. 1:3) (Lev. 22:19).

Dedication of:

- The tabernacle (Num. 7:1-89).
- Solomon's temple (1 Kings 8:1-66) (2 Chron. 7:5).
- The Second temple (Ezra. 6:16-17).
- The wall of Jerusalem (Neh. 12:27-43).
- Houses (Deut. 20:5).
- Samuel by his mother (1 Sam. 1:11) (1 Sam. 1:22).

DEEDS

Deeds (*Hebrew `asah*) refers to an action (good or bad) and generally to a transaction; an activity, a business deed, labour, doing or making a thing made, an occupation, a thing offered and by implication a product. Deeds (Greek *ergon*) (works in ESV) refers to an act or deed of doing labour or work as an effort or occupation.

DEEP

Deep in the Bible carries the idea of a bottomless hole or pit sometimes called the abyss, meaning a very deep chasm or massively big, wide and deep hole in the ground with multitudes of bodies buried in it, i.e. a mass grave.

Deep Hebrew (*t^ehowm*) means a deep place, an abyss, a place of great depth (as a surging mass of water) especially the deep (i.e., the main sea or the subterranean water-supply). The fountains of the deep are the springs of water coming up from the depths (belly) of the earth (Gen 1:11) (Gen 1:8:2)

DEFENCE (FORTRESS)

Defence (fortress) (*Hebrew misgab*) it literally means a cliff or other high and inaccessible place such as a tower, a city or a high fort). Figuratively it carries the idea of a place of defence and a safe place of refuge and protection.

DEFILE (SODOMITE, EFFEMINATE AND ABUSERS)

Defile (*Greek arsenokoites*). Arsenokoites is made up from the Greek (*arrhen*) and Greek (*koite*) and from Strong's Concordance refers to a sodomite or an abuser that defiles himself with mankind. The Greek word (*arsenokoitais*) (defile and abuse in English) has posed a problem for scholars throughout the years, as it appears to be a slang word not commonly used and only appears twice in Scripture, once in Timothy:

- The sexually immoral, men who practice homosexuality, (them that defile themselves with mankind in KJV) for enslavers, liars, perjurers, and whatever else is contrary to sound doctrine, (1 Tim. 1:10).

Defile: in this verse comes from the Greek word (arsenokoites from Greek *arrhen* and *koite*) it means a sodomite abuser that defiles self with mankind. The word (*arrhen*) means a male man (as being stronger). The

word (koite) means a couch, a bed chamber, by extension cohabitation (living together and having a sexual relationship without being married) and by implication the male sperm and conceive.

Sodomite: comes from the Hebrew word (*qadesh*) it refers to a sacred male devotee (by prostitution) to licentious (immoral, lustful and shameful behavior) and idolatry.

And again, arsenokoites is mentioned in Corinthians:

- Do you not know that the unrighteous will not inherit the kingdom of God? Do not be deceived: neither the sexually immoral, nor idolaters, nor adulterers, (nor effeminate in KJV), nor men who practice homosexuality, (nor abusers of themselves with mankind in KJV) (1 Cor. 6:9).

Effeminate: comes from the Greek word (*malakos*) it means soft, (i.e. fine clothing) and figuratively refers to a catamite meaning, a boy or youth kept for homosexual practices.

Abusers: in this verse comes from the Greek word (*arsenokoites*) and means the same as previously mentioned above. For further information concerning homosexuality (it is not as black and white as much of traditional Christianity has taught it to be), see the title: "Same Sex Relationships" (ON WEBSITE MENU).

DELIBERATELY

Deliberately (wilfully in KJV) (*Greek hekousios and hekousion*) means voluntarily it carries to idea of doing something good or bad wilfully and willingly.

DELIGHT

Delight (*Hebrew chaphets*) means to be pleased with, to desire, to delight, to like to take pleasure in, to be well pleased and to have favour. Delight (*Greek sunedomai*) means to rejoice in or with oneself, to feel satisfaction and delight. In the book of Psalms, it is written, "the LORD delighteth not in the strength of the horse: he taketh not pleasure in the legs of a man. The LORD taketh pleasure in them that fear him, in those that hope in his mercy." (Psalm 147:10-11).

DEMONS, DEVILS AND SICKNESS

Demons, devils and sickness: (see also devil further down). The English word demon and demons are not found in the entire King James version of the Bible, in the New Testamen of the KJV the translators have unfortunately translated both (*diabolos*) and (*daimion*) as devil or devils which gives a completely wrong understanding of the Greek words *diabolos* (devil) and *daimion* (demon) and has over the years led to a misunderstanding of the difference between devils and demons. Most modern Bible versions have translated demons (*daimion*) and devils (*diabolos*) correctly. The word demons (*daimion*) was believed to be an inferior deity or god and primarily relates to sickness whereas devils (*diabolos*) means a false accuser or slander and primarily relates to people's behavior and not sickness.

The Jews and demons: the Jews believed demons to be an inferior evil god or deity that held possession of those with severe sickness either bodily or mentally those that were mentally sick were believed to be possessed by an evil inferior god called daimon. They believed that the demons (*daimonions*) so held possession of them as not only to afflict

them with ills, but also to dethrone the reason and take its place themselves. From this belief they believed that people possessed with demons were forced by the demons to express the mind and consciousness of the demons dwelling in them, and the only cure was by the expulsion of the demons. The fact that the Pharisees and Scribes and certain Jews believed John the Baptist and Jesus were possessed by demons clearly shows us that just because the religious leaders of Jesus era believed mental illness, deafness, blindness and sickness they didn't understand were also a result of demons does not mean it is a true fact.

The biblical difference between sickness and demons: in most instances when people have an illness that does not control the person, it is referred to in biblical writings as a sickness, but when a sickness (mental illness) controls a person to do things they do not want to do (have fits etc.), they are referred to as having demons or an unclean spirit. The word sickness mostly relates to illnesses that were common and familiar to the people and generally understood while demons primarily relates to severe illnesses and diseases, either bodily or mentally the people did not understand. However, just because people believe something does not mean that it is true if the Bible were being written today it would contain words like bi-polar disorder, schizophrenia epilepsy, melancholy, loss of speech etc., which in the New Testament are referred to as unclean spirits and demons and caused by them. Other sickness said to be caused by demons, are paralysis, blindness and deafness and almost every other sickness the people did not understand.

One super evil god in control of millions of lesser evil gods: any force in a human that controls a person to do things they cannot control themselves, things that affects their behavior and mental well-being, voices or words in the mind and severe diseases, either bodily or mentally, (such as schizophrenia paralysis, blindness, deafness, loss of speech, epilepsy, melancholy, insanity and seizures etc., plus speeches that entice people against the things of God and God Himself are all commonly called demons in the New Testament. But the Bible does not present a picture of one super evil god (slightly less in power than God) being in control of millions of lesser but evil gods. This is a modern-day misunderstanding of the language of the Bible. Demons are not evil people as Hollywood portrays demon possessed people in their movies. People in the Bible that had demons were morally good people and, in some case, only children who were sadly afflicted with especially severe diseases, either bodily or mentally such as paralysis, blindness, deafness and loss of speech, epilepsy, melancholy and insanity, etc. In the opinion of the Jews demons had entered their bodies, and so held possession of them as not only to afflict them with ills, but also to dethrone the reason and take its place themselves. The people of Jesus age believed the possessed were driven to express the mind and consciousness of the demons dwelling in them; and their only cure was thought to require the expulsion of the demon.

The origin of demons: a demon is believed to be a supernatural being, spirit, or force capable of influencing human lives, usually by evil means. Demons have played a role in the traditions of most religions. The practice of expelling demons (exorcism) that possess people or places has been carried out by many religions. The belief in evil spirits and their ability to influence the lives of people dates from prehistoric times. Many early people believed that spirits occupied all elements of nature. Evil spirits or demons were commonly believed to be spirits that brought harm to living people. Societies that believed in demons sought to influence the actions of both good and bad spirits through worship and sacrifices. Some ancient societies, including those in Egypt and Babylonia (now Iraq), believed that such spirits were responsible for the functions of the body and that demons caused specific illnesses. The word demon originated from an ancient Greek term, *daimon*, which referred to beings whose special powers placed them between people and the gods. These beings had the ability either to improve people's lives or carry out the punishment of the gods. Basic Christian ideas about demons originated from references to evil beings or unclean spirits in the Old Testament. By the Middle Ages, Christian theology had developed an elaborate hierarchy of angels, who

were associated with God, and fallen angels, or demons, who were led by Satan. Satan himself was considered the original fallen angel. Islam also developed a complex system of demons. Muslim writings describe a group of evil beings, called jinn, who cause destruction and preside over places where evil activities take place. The original jinn, was called Iblis, who was cast out by Allah for refusing to worship Adam, the first man.

Modern day misunderstanding of demons: demons can be seen as any controlling power or force in people that is destructive to their well-being, science says, anorexia and such like are mental problems and not physical, doctors call anorexia a destructive mental power or force whereas the Bible calls it, demons meaning, something that is destructive to a human's well-being. It is not the Bible that is wrong, but the modern-day misunderstanding of the terminology and language of the Bible because modern generations have been influenced by a wrong understanding of the language used during the time of Jesus and the apostles. Today's generations primary understanding of demons comes from Hollywood and not New Testament or spiritual thinking because of this to think of someone having a demon is highly offensive as it implies, they are either extremely evil or extremely morally bankrupt which not one of the persons who are said to have demons in the Bible were. Following are some similar biblical stories.

A woman and her daughter: A Greek Syrophenician woman asked Jesus to cast forth the demon (*daimon*) (meaning an inferior deity or god) out of her daughter, Jesus said the demon is gone out of her daughter and when she went to her house, she found her daughter healed. This is a woman's young daughter, a child. The child would not be evil or morally bankrupt, this was not an inferior evil god or deity possessing the child as the Jews believed but a mental disorder or disease (Mark 7:23-30).

A man and his child: a man tells Jesus that a spirit takes his child, and the son cries out during his epileptic fits and the boy suffers bodily harm. This is a man who loved his son, the child would certainly not be evil or morally bankrupt, the spirit, is not an evil god possessing the child as the Jews believed, but a mental disorder, illness or disease (Luke 9:37-41).

A lunatic: a man came to Jesus and asked him to have mercy on his son telling Jesus that his son is lunatic (meaning affected by the moon), and often has very bad fits that sometimes seriously harm the boy (Matt 17:14-18). The Jews believed evil inferior gods caused mental disorders and the Greeks believed the moon could cause bodily seizures or fits. Today we know the moon does not cause illness, but understand that the child had epilepsy or a similar disease and was having a fit, the Greeks and the Jews knew nothing of epilepsy or the like so they simply referred to illnesses and sicknesses they did not understand as being the result of the moon or the sick person being possessed by inferior evil gods. The Jews mistaken understanding of demons was the same as the Greeks wrong belief about the moon.

There are many so-called gods in heaven and on earth: The Bible teaches that there is only one real God and creator of all that exists and His Name is I AM the God of Abraham Isaac and Jacob, yet the apostle Paul says there are many so-called gods in heaven and on earth (1 Cor. 8:5). Immediately after making this statement Paul says, nevertheless not everyone possesses this knowledge. Meaning the knowledge that there are many gods, neither do they understand how and why (1 Cor. 8:7). Pagans believed in various gods, often referred to as the god. These false but very real illusionary gods are created by a very strong belief in the god in the imagination of the mind. The New Testament calls these gods demons (*daimonion*), but that does not mean real inferior false gods actually exist, they are an entity created by a false belief of the mind, but to the person believing in false gods and demons they are very real entities this is most likely why Jesus did not try to explain the medical terms as we know them today. Jesus rather than go into lengthy detail to explain in detail the medical causes of sickness simply used the common language of his era and manifested God's power over all other gods'

people believed in by supernaturally healing people. Once a person saw and experience the healing power of God why would they continue to believe in their false inferior gods who had no power? When Jesus gave this same healing power to his apostles to heal physical sickness and spiritual or mental disorders of the mind it was not solely so they could deliver people from their sickness, but to prove to the people that they were teaching the words of the only true God and the only way to eternal salvation. The apostles and Jesus ministry was not to teach medical science, but to connect people separated from God to God.

Demons (illusionary gods and the mind): demons as evil spiritual gods only exist in the mind of those who believe in them, they are an image of the mind created by imagination through a false belief in them. This false image in the mind will affect a person's emotions and feelings accordingly because the human nervous system cannot tell the difference between a real image of the mind and a false one. The imaginary but real images of the mind create real emotions and feelings of fear through the human nervous system and these feelings in turn reinforce and convince those that believe in demons or monsters that real evil gods do exist.

Not everything is black and white: perhaps everything regarding demons is not quite as black and white as I have explained, even the best doctors and scientist in the world today still don't fully understand the cause of many of these illness, but one thing that is very clear and is black and white is that those in the Bible who were said to be possessed by demons were not evil wicked people in fact some were children and others humbly fell at the Lords feet and wanted to follow him added to this God through the Lord Jesus Christ showed them great compassion and mercy.

For further information, see the following titles:

- Devils.
- Demons.
- Jesus had a Devil (People believed Jesus had a Demon).

All titles are in, Satan and his Family (ON WEBSITE MENU).

DENARIUS

Denarius (Latin origin denarii and denarion) a denarius was a silver coin and the most common Roman coin during the days of the apostles (Roman army pay was a denarius a day). There was a gold denarius but these were generally special issues and not nearly as numerous. It is generally misleading to give the coins a value in pound sterling. This is because though we can determine its value according to the value in silver weight this does not give the value in purchasing power, which is the real value of the coin. Following is the purchasing power of the denarius in Scripture:

- One denarius was a day's wages (Matt 20:2).
- Paul gave the innkeeper more than two days' wages to take care of the Samaritan (Luke 10:35).
- Mary anoints Jesus with expensive oil worth 300 days' wages (John 12:3-5).
- Judas betrays Jesus for 30 days' wages (Matt 26:15).
- In the last days a quart of wheat will cost 1 day's wages (Rev. 6:5-6).
- Jesus and the disciples had 200 days' wages to buy bread for the crowd, thus they had in their treasury 200 denarii so Jesus and the disciples most likely dispensed more money to the needy than generally recognised (John 6:1-21).

The denarius and the American dime: from the denarius came the idea of the American dime, one of the American dimes is pictured with Franklin Roosevelt's image in the same profile view as Caesar's whose name is spelled out entirely to the right of the head thus:

CAESARAVGVSTVS.

The following Latin abbreviations all run together to the left of Caesar's head.

DIVIMPPATERPATRIAE.

DIV ----- Means divine.

IMP ----- Means imperator.

PATER PATRIAE is Latin for father of his country.

On the reverse side are two figures of Caesar.

Above and around the figures of Caesar are the Latin abbreviations: -

VGVSPONCOSTRPGER.

AVG ----- Is Augustus.

PON ----- Pontifex Maximus, religious ruler or highest priest.

COS ----- Consulship.

TRP ----- Tribunica Potestate Tribune power civil head of the state.

Below the images are the word CAESARES the Latin for Caesars, thus from this coin alone one can discern that the Roman Emperor was an absolute monarch head of both state and religion.

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The denarius and literature: a great deal of literature was included on the small face of the denarius it had lengthy lettering around the image of Domitian who reigned from AD 81-96 (Domitian probably exiled John to Patmos). The lettering proceeds clockwise around the coin and the image of Domitian as follows:

IMP ----- Imperator.

CAES ----- Caesar, title of king (not his name).

DOMIT ----- Domitian, his given name (Praenomen).

AUG ----- Augustus, most distinctive title.

GERM ----- Germanicus or German, hereditary title.

PM ----- Pontifex maximus, head of the empire's religion.

TRP ----- Tribunica potestate, supreme civil head, representative of the people.

On the reverse side of the denarius: is the image of Mars, god of war, holding a spear and a shield, when the nation was at peace, he was pictured carrying an olive branch but not in the days of Domitian. Around the image of Mars reading left to right are the words:

IMP ----- Imperator or Emperor.

XX11 ----- Means date of 90 AD.

COS XV1 - 16TH consulship about 90 AD.

CENSPER -Censor Perpetuus, another title of the chief of state granted for lifetime, hence perpetual.

Seldom does one see so much said in so little space.

The denarius and propaganda: the denarius was not only to serve as a medium of exchange, but also to disseminate information and propaganda for the emperor. Since there were no newspapers in those days the government placed much information on its money especially information that glorified the emperor and that recited his deeds. Roman emperors knew people read the legends on the coins and went to great trouble to change them often sometimes once a year.

DENY

Deny (*Hebrew kachash*) means to to be untrue, in word (to lie, feign, disown) or to disappoint, fail, deceive, deny, dissemble, fail, deal falsely, be found to be liars and to submit selves. Deny (*Greek aparneomai and apo*) means to utterly deny, disown and abstain it also carries the idea of separation, departure, cessation or reversal.

DESCENDED

In Ephesians it is written, "he descended into the lower parts of the earth?" (Ephes. 4:9). The doctrine that Jesus went to Sheol or hell comes from fourth century teachings. The expression, "He who descended into the lower parts of the earth," actually means that though Jesus was King he become a servant, though he was exalted above all mankind, he humbled himself, it means that though he was the Son of God and the image of God he took a downward path to save mankind.

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DESCENDED

He who descended from Heaven: this expression does not mean that Jesus pre-existed with God before the world began, but that he was born of God and sent by God. It carries to idea that:

- Christ's origin was heavenly (meaning every aspect of his being was above all others) (John 3:31).
- Christ was born from above and sent from God.
- Christ was born of God by the Holy Spirit from above.
- At Christ's water baptism God poured out His Spirit from heaven and anointed him for his ministry.
- Christ's teaching was not his own, but his Fathers from heaven.

It was in this sense that Jesus descended from above the expression descended from heaven simply means Jesus was born of God and sent by God.

DESOLATION

Desolation destruction, devastation, to lay waste to make desolate or come to nought.

DESPAIR

Despair to be utterly at a loss, despondent and in despair.

DESPISE

Despise to esteem as the least of, to consider inferior unimportant and to make utterly nothing.

DESPISED

Despised (disrepute in ESV) means unhonoured or dishonoured, despised, to be without honour and less honourable.

DETESTATION

Detestation from the English dictionary means hatred, abhorrence, loathing repugnance, dislike or disgust.

DESTROYED

Destroyed means to destroy fully, to perish, or lose and to die.

DESTRUCTION

Destruction (Perdition in KJV) means ruin and loss, to fully destroy (physical, spiritual or eternal) die or perish. A damnable, harmful, wicked and destructive nation or person.

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DEVIL (DIBOLOS)

The English word devil is translated from the Greek word *diabolos* which means a slanderer one who degrades insults or smears and falsely accuses and especially applies to Satan as an enemy of good or one that withstands what is good. The devil can be seen spiritually as that entity in the flesh that the apostle Paul "calls sin in the flesh" or "the mind of the flesh" that limits humanity from attaining to the perfection the law requires (i.e. self, ego, pride etc.), or the force within that drives a person toward evil. (See also Demons) (Above).

Introduction to the devil (diabolos): The King James Bible unfortunately translates the Greek word *diabolos* (devil) and the Greek word *daimonion* (demon) both as devil instead of translating them to devil and demon accordingly. This has over the years led to a misunderstanding of devil and demons simply because the Greek word *diabolos*, means an accuser and slanderer and never relates to mental or physical healing or sickness of any kind whereas the Greek word (*daimonion*) which means a god, especially an evil one almost always relates to sickness.

The devil is the evil in the human soul: the devil (*diabolos*) is called the father of lies, it is humans that lie, mostly for their own gain and lying stems from self, ego and pride etc., and is manifested outwardly in speech therefore the word devil is a name that embraces in its meaning everything humans do that is opposed to what is good and right and offensive to God. Judas and Elymas the sorcerer, are both spoken of as a devil (*diabolos*), Jesus tells us the devil (*diabolos*) sows false seed and takes the word out of the heart, false teachers and prophets do this. The

faithful are told to stand and resist the ways of the devil, not to fall into the snare of the devil and not to give place to the condemnation of the devil (*diabolos*). The ways of the devil refer to anything that is offensive to God, the snares of the devil refer to anything that will lead a person away from God (i.e. deception, false teaching, etc.), and the condemnation of the devil refers to those who would judge and condemn those in Christ (i.e. religious legalistic teachers who know nothing of the Lord's grace).

Jesus tells his disciples that the devil (*diabolos*) will cast some of them into prison (the religious leaders, chief priests, scribes and Romans did this) and the Lord healed all that were oppressed by the devil (*diabolos*), it was the Pharisees and scribes who oppressed the people. The devil is that entity (self, ego and pride etc.), within the human soul that is against God and against what is right and good.

The devil and sin are the same entity: God said to Cain, "Sin is crouching at the door, its desire is for you, but you must rule over it." (Gen 4:6) this is the same as saying, "sin is seeking to devour you Cain." In the New Testament the apostle Peter says, "Your adversary the devil (*diabolos*) prowls around like a roaring lion, seeking someone to devour" (1 Peter 5:8). Peter is saying the same thing to the Lord's disciples as God said to Cain (i.e. the devil desire is for you). This means that sin and the devil are the same entity therefore resisting the devil and resisting sin are also the same thing. The Old Testament picture of sin is the same as the New Testament picture of the devil (*diabolos*). Sin and the devil are personified as an entity that is always looking and waiting for its opportunity and chance to pounce on its victim. God says we can master it, meaning control its behavior or bring it into submission. From these verses we learn that the devil (*diabolos*) is the personification of sin. The following is the meanings of the Devil, the Serpent and Satan in their simplest terms:

The Serpent ----- Is anyone that comes as a tempter or entices to sin.

The devil (*diabolos*) Is anyone that comes as an accuser or slander.

Satan ----- Is anyone that comes as an opposer to God.

An example of the devil, the serpent and satan: A young apprentice starts a new job, on his first day a fellow worker approaches him and says, all the boys are buying ecstasy how many do you want. The young lad says, "Sorry I don't take drugs it is against what I believe." This man is a serpent to the boy by tempting him to compromise his principals. The man goes and tells the rest of the workers, "Hey guys this new apprentice is a wowser a self-righteous religious nut," now the man is a devil by being an accuser and slander. Later in the same day one of the stronger men gets the boy by himself and says, "Listen you little runt of a kid, don't pull that religious stuff on us, I'll mess your face up good," this man is a Satan to the boy by being an opposer to what the young apprentice believes. The poor kid has confronted the serpent, the devil and Satan all on his first day of work.

For more information, see the title:

- Devil, in Satan and his family (ON WEBSITE MENU).

DIASPORA

Diaspora (dispersion in ESV) (scattered in KJV) means, dispersion it refers to the Israelite residents in Gentile countries, which were scattered or distributed abroad in foreign lands.

DIED

In the book of Romans, it is written, "the free gift is not like the trespass," (Rom. 5:15). This means that the word died not only applies to mortal, spiritual and eternal death, but can also apply to the separation of one thing from another by which a union, a relationship or fellowship of two people is destroyed.

DIED TO SIN

The expression, "died to sin," means changed allegiance or masters, The Bible pictures all humans as having two masters, firstly, self-interest and secondly, God's interest, which means that the expression, "died to sin," means that person has turned from following self-will to follow God's will.

DISCERN

Discern (Prove in KJV) means to test examine try and discern. To approve or allow a thing so that it is properly acceptable approved and tried.

DISCIPLINE

Discipline (chastening in KJV) carries the following ideas:

- Education, training, correction chastening, instruction and nurture.
- To educate train up or teach and instruct a child.
- By implication it can refer to an act of discipline by punishment.

Proverbs says, train up a child in the way he should go and even when he is old, he will not depart from it. (Proverbs 22:6). Train in this context means to initiate, discipline, dedicate or train up. It does not mean to legalistically rule over them as a task master, the discipline of the LORD has to be balanced with love and parents need to live honestly before their children. A common mistake for Christian parents is to never show their children their faults. They think they have to appear holy and righteous so they put on a religious facade, but children perceive the hypocrisy and in teenage years are likely to rebel.

DISCIPLINE AND ROD

He who spares the rod hates his child: in the book of Proverbs it is written, "Whoever spares the rod hates his son, but he who loves him is diligent to discipline him. (chasteneth him in KJV) (Prov. 13:24). Those who refuse to discipline their children are as those who hate them. This is because without loving discipline a child is robbed from learning self-control and the right way to go. Permitting a child to indulge in whatever they wish to do and as they please will allow sinful habits to gather strength which will bring sorrow and misery to them and their parents later in life.

Rod: comes from the Hebrew word (*shebet*) in this context it refers to a stick for punishing and correcting. (Proverbs 13:24).

Discipline: comes from the Hebrew word (*muwcar*) it means to chastise, punish, reproof, restrain, warn, instruct correct, reform and teach it carries the idea of instructing and correcting so as to warn and prevent a person from harm in the future. The reason Solomon said, "Whoever spares the rod hates their child," so strongly is because he knows that a child without discipline will grow into a teenager that will fall into all sorts

of trouble because they have not learned self-control, or to rule over their own emotions. The expression, "they hate their child," carries the idea that a parent does not care about their child's wellbeing or their future, because if they did they would take the time to discipline in love (not anger) and make the effort to correct and train their child in the right way and what, is good, proper and acceptable behaviour.

Spare the rod: is not about cruelly beating a child, even God is against that. Sparing the rod carries the idea of making the child aware that what they are doing is wrong. It only takes a gentle smack on the backside for a child to get the message and learn that whatever behaviour they were doing will bring them harm in the future. Obviously, a gentle smack is not the only form of discipline that is effective. Many people have great success with other types of discipline. It is the principal that is important, not the method or what is used to carry it out. Today it is almost certain if a child was given the choice of a smack given in love (in contrast to anger) or have their iPad, computer or mobile phone taken off them for two days they would choose the smack. To deny a child of some form of effective discipline is to ruin their lives, that is why Solomon says the parent who will not disciple their child hates their child, because love will always do what is best for another person, even if it is something, we may not find easy to do. No parent likes to discipline their children, but they know that it is going to protect their child in the future and without correction the child is not going to learn self-control or what good and acceptable behaviour is.

The LORD disciplines nations: David says the LORD teaches man knowledge and disciplines and rebukes the nations (Psalm 94:10).

DISPERSION

Dispersion (Scattered KJV) (Diaspora) refers to the Israelites who were scattered abroad into Gentile countries and foreign lands.

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DISPUTATIONS

Disputations (opinions in ESV) means to hold think, reckon or muse in the mind, to meditate and reflect internally over doubtful imaginations and thoughts or to debate and dispute externally. Paul in his letter to the Romans wrote, "As for the one who is weak in faith, welcome him, but not to quarrel over opinions. (Rom. 14:1). Paul recognised that those with greater knowledge can use it to puff themselves up by showing off their knowledge by quarrelling over doubtful opinions against those with less knowledge. So, he tells those with the greater knowledge not to use their knowledge against those who have less and are weaker in the faith by disputing and quarrelling over doubtful opinions and unimportant things because they could destroy that person's faith.

DISREPUTE

Disrepute (despised in KJV) means, unhonoured or dishonoured, one that is despised and without honour or less honourable.

DISSENSION

Dissension (seditions in KJV) means division, uprising, controversy, argument, quarrel, discord, strife, contention, rebellion and uproar.

DISTINGUISH

Distinguish (discern in the KJV) carries the idea of a judicial estimation, to discern or discerning, to separate thoroughly or to withdraw from or oppose. To discriminate, decide, hesitate, contend, judge or be partial.

DISTORT

Distort (pervert in KJV) means to turn around change, pervert, twist, corrupt or reverse.

DIVINE

Divine means to hiss, (i.e. whisper) a (magic) spell, generally to predict, discern, divine or foretell future events. Also see magic in Bible Dictionary (ON WEBSITE MENU).

DIVINATION

Divination carries the idea of a lot (including its fee) or an oracle with reward. To determine by lot, magical scroll or oracle and by implication to divine a sentence, a soothsayer (i.e., somebody telling or predicting the future) (witchcraft). It is seeking knowledge by supernatural means and embraces the methods and practice of attempting to foretell the future or discovering the unknown through omens, oracles, or supernatural powers. It can refer to a prophecy, prediction or premonition meaning, a feeling of foreboding about something that is going to happen. Also see magic in, Bible Dictionary (ON WEBSITE MENU).

Divination (by experience in KJV): (Gen. 30:27) comes from the Hebrew word (*nachash*) it literally means to hiss, (i.e. whisper a magic spell). Generally, it can refer to the following things:

- To an enchanter, a charmer and fascinator and to one who predicts future things
- To a diviner, a psychic, mystic or spiritualist, a soothsayer a fortune-teller and clairvoyant
- To one who prophesies, has false visions and false revelations of future things and forewarns or foretells them.

It carries the idea of learning by intellect and by observation or by experience.

I have learned by divination (by experience in KJV): (Gen. 30:27) since it is Laban saying, "I have learned by divination," it is very likely that it means he had learned by omens and rituals, especially since he was an idol worshipper. We know this for we read in the following chapter of Laban being very angry because Rachel his daughter had stolen his household gods and he went to great trouble searching Rachel's and Leah's tents and the tents of their two female servants to find them. (Gen. 31:30-35). However, in this context it is far more likely that it means that he had learned by experience and observation since Jacob had spent fourteen years serving him and during those years Laban would have seen that God had abundantly blessed the work of his hands and multiplied the livestock that he shepherded. Though Laban did worship idols he recognised that Jacob's God was the supreme God and rightly ascribed the good things he had gained through Jacob's loyal service to the God that Jacob worshipped. He credited the God of Abraham as the giver of his good things and not his idols. During these early ancient years, it was not uncommon for those who had been raised under the teachings of the true God to add other gods to their faith. The nation of Israel and their kings did this many times throughout their Old Testament history.

Divination and Joseph: in Genesis it is written, "Is it not from this cup that my lord (referring to Joseph) drinks, and by this that he practices divination?" (Gen. 44:5). The expression, "he practices divination," carries the idea of seeking knowledge by supernatural means and the methods or practice of attempting to foretell the future or discovering the unknown through omens, oracles, or supernatural powers or premonition (meaning, a feeling of foreboding about something that is going to happen).

Obviously, Joseph did not practise the art of divination in an occult sense, but he was clearly inspired by God to interpret dreams that did predict future events and because of this the Egyptians (not Joseph himself) credited him as being a man that practiced divination. It is mentioned to to enhance the Egyptians value of the cup that had been placed in Benjamin's sack. Joseph does say later to his brothers, "Do you not know that a man like me can indeed practice divination?" (v15), but in this context he is saying it, not because he actually does, but to keep up the pretense of being the Egyptian governor.

DIVORCE

Divorce (put away in the KJV), the words, "put" and "away" both have the same meaning which is to send forth or to go, forsake, lay aside, leave, let alone, send away or yield up. To put away from something that is near it usually denotes separation, departure, cessation and the complete reversal of a thing.

DOGS

The following verses speak of shepherds being blind dogs who have turned to their own way for gain:

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- God's watchmen are blind; they are all without knowledge; they are all silent dogs (dumb dogs in KJV); they cannot bark, dreaming, lying down, loving to slumber. ¹¹The dogs have a mighty appetite (are greedy dogs in KJV); they never have enough. But they are shepherds who have no understanding; they have all turned to their own way, each to his own gain, one and all. ¹²"Come," they say, "let me get wine; let us fill ourselves with strong drink; and tomorrow will be like this day, great beyond measure." (Isaiah 56:10-12).

Following are two aspects in which false prophets are likened to dogs:

1. The dogs in the context of these verses are not tame domestic dogs that we have as pets today, but wild and savage dogs that had a social hierarchy and were extremely efficient carnivores that hunted their prey and once caught they would tear the flesh of their victim until it fell and then consume it even if it was still alive. When a victim was caught by these wild dogs it rarely escaped. The reason the blind, dumb, lazy, greedy selfish, drunken false religious shepherds are likened to wild dogs is because their character is corrupt and self-serving and by their false teaching, they bring those seeking God to spiritual ruin.
2. Dogs in Isaiah's day, were not treated so kindly as our pets are today and when food was in short supply, their owners could not walk into a Coles supermarket and buy a \$1.50 can of pet food and because of this many hungry dogs would have constantly been seeking food to feed their own bellies, it is in this sense that false prophets are likened to dogs in that they are constantly hungry for selfish gain, wealth, fame, importance and power.

Throwing children's bread to dogs: Jesus said to a Syrophenician woman:

- Let the children be fed first, for it is not right to take the children's bread and throw it to the dogs, but she answered him, "Yes, Lord; yet even the dogs under the table eat the children's crumbs." (Mark 7:27-28)

Dog in the context of these verses is translated from the Greek words (*kunarium and kuon*) which means a puppy, hound, or dog (literal or figurative). It is likely that puppies are under a table rather than full grown dogs therefore when Jesus said to the Gentile Syrophenician woman, "it is not right to take the children's bread and throw it to the dogs." (Mark 7:27) the thought is most likely of puppies who were not full grown. The symbolism would be that the Syrophenician Gentile woman was a child (puppy) concerning the things of God contrasted to the Jews who were considered full grown. Jesus is not demeaning the Gentile Syrophenician woman by likening her to a dog in a degrading or negative way especially when one considers that it is totally out of the nature or character of Jesus and God to speak of a human being in a demeaning or degrading way and when one considers that the word dog is translated from is the Greek word that means puppy dog and can be used in the sense of a pet or friend.

Figuratively it carries the idea of the lessor. Jesus words, "it is not right to take the children's bread and throw it to the dogs." (Mark 7:27) can be easily understood when one considers that the Jews considered themselves full grown concerning the things of God, they saw themselves as the superior and righteous race and the Gentiles as the unclean or lessor class of people. To the Jews the Syrophenician Gentile woman would be seen as a child and unclean concerning the things of God. Jesus is simply contrasting the Jewish nation who had known God for over four thousand years with the Gentiles who had been without God. He is simply stating the fact that concerning the things of God the Gentiles are lessor (at this stage) than the Jews who God had chosen from the Exodus. (Remember Jesus came firstly to the lost sheep of Israel, the Jews).

DONKEY

The wild donkey: the word donkey comes from the Hebrew word (*cappiyr and `arowd*) it literally means a gem and refers to one who has lonesome habits, while the word wild comes from the Hebrew word (*pere'*) and carries the idea of running wild. The natural nature and temperament of the donkey is to always be free to roam the pasturelands at his pleasure. He loves freedom so fiercely that he is obstinate, stubborn and strongly tenacious to resist subjection to any form of authority while many other creatures willingly and peacefully submit to such authority and subjection. It is certainly true that the wild donkey maybe tamed, but its natural and true nature is to be free. In the book of Job, it is written:

- Who has let the wild donkey go free? Who has loosed the bonds of the swift donkey, ⁶to whom I have given the arid plain for his home and the salt land for his dwelling place? ⁷He scorns the tumult of the city; he hears not the shouts of the driver. ⁸He ranges the mountains as his pasture, and he searches after every green thing. (Job 39:5-8).

God has not only given the wild donkey its love for freedom but also given it its hate to be dominated and enslaved. The wild donkey is a creature that loves to roam the desert plains and is adapted at making them its home. It has no love for the noise, the rush and the business of city life, but would rather be free to roam the deserts and mountains independently seeking out its own food. Though many have tamed the wild donkey, (especially for work) its natural inclination and nature is averse to submission and desirous of freedom.

Wild donkeys of the Arabian deserts: adapt very well to desert lands, mountains and wilderness areas they love solitude and freedom and are fiercely stubborn. They are difficult to force or frighten into doing something they perceive to be dangerous for whatever reason and are therefore hard to restrain and tame. Today their determined stubbornness

is attributed to their strong sense of self-preservation. Once a person has earned their confidence and trust they can be willing and companionable partners and very dependable in work, often these working donkeys are associated with those living at or below subsistence levels.

DOOR

Door can refer to a portal, a door, a gate or an entrance of any kind (i.e., the opening or the closure (literal, figurative or spiritual)).

Door posts and idolatrous symbols: in the book of Isaiah, it is written, "Behind the door and the doorpost you have set up your memorial," (Isaiah 57:8), with these words Isaiah is pointing to the fact that the people of Israel had written behind their doors some idolatrous symbol or inscription concerning their foreign gods instead of writing the words of the LORD and their creed, "the LORD our God, the LORD is one," as the following verses show that they were commanded to do.

- You shall write them (the words the LORD our God, the LORD is one) on the doorposts of your house and on your gates. (Deut. 6:9).
- You shall write them (the words of the LORD) on the doorposts of your house and on your gates. (Deut. 11:20).

These verses show that Israel was expressly directed to write the laws of God on the posts of the house as a memorial. The purpose for this was that God's word would be forever before them and their children would learn from generation to generation. The following verse shows that a curse was pronounced against those who made a graven or molten image and put it in a secret place:

- Cursed be the man who makes a carved or cast metal image, an abomination to the LORD, a thing made by the hands of a craftsman, and sets it up in secret. And all the people shall answer and say, 'Amen.' (Deut. 27:15).

Israel had filled their houses with memorials of idol-worship and images of domestic and foreign gods in which such memorials should have no part in their dwellings. Instead of setting up the word of God in the open places on the posts and doors to have it in remembrance (Deut. 6:9) Israel had set up signs and marks of their idolatry in their homes and in every other place.

DOUBT

How doubt works on the mind: the emotion of love overrides all other thoughts, despair doubts etc., it is so powerful it blocks out every other focus of the mind that's the same emotion or power in people who idolize their favorite singer or sports person. It is an illusion, but the emotion is real, these fans love their idol. It's the same love emotion a man feels for his/her girlfriend or boyfriend, wife or husband even though it may not be returned. Doubt works in the same way, the mind fixates on one problem of the Bible or aspect of God or an area of faith and the emotion of doubt and despair block out all other truths one has learned. The doubt, even though it may be triggered by a small event or thought grows and slowly overrides everything the mind once held dear, this is the fight of faith

Doubt leads to despair, resentment and bitterness toward God: a Christian person filled with doubt begins to consider or be enticed by an alternative lifestyle that the world has to offer. Not necessarily sinful pleasures, but wealth, relationships, entertainment, friendships with the unsaved that have the potential to lead to a sinful life or at the very least a slipping away from the things of God and even the faith itself. For the Christian that is close to God there is no enjoyment or fellowship in the

world, but if doubt is able to get a long enough and big enough hold on a Christian's mind God becomes very distant and almost impossible to find and the enjoyment of the world suddenly doesn't seem so unattractive. This is the reason that Paul and Jesus in various Scripture warn of the danger of deception and the reason Christians need to be caring and sensitive to each other's level of faith and needs.

DOVE

Dove can refer to a dove or a pigeon it was a dove that Noah sent a dove out from the ark (Gen. 8:8-11). Doves were used for: -

- Sacrifices (Gen. 15:9) and sin and burnt offerings (Lev. 1:14-17) (Lev. 14:22) (Num. 6:10).
- purification offerings for women (Lev. 12:6) (Lev. 12:8) (Luke 2:24) and for trespass offerings for the underprivileged or poor (Lev. 5:7-10) (Lev. 12:8).
- As a sin offering for those who touched a dead body (Num. 6:10) and they had a market in the temple that sold doves for offerings (Matt. 21:12) (John 2:14).

A dove is symbolic of a person being harmlessness, gentle and peaceful and is used as a symbol of:

- Christ's gentleness (Matt. 10:16) and Kings and Gentiles gathering to Christ (Isaiah 60:8).
- The Holy Spirit (Matt. 3:16) (Luke 3:22) (John 1:32) and sorrow and mourning (as a dove) (Isaiah 38:14) (Isaiah 59:11) (Nahum 2:7).

The dove is lonely or solitary bird that is called by the Arabs the daughter of mourning, from its plaintive note as expressed in the following verses:

- We all growl like bears; we moan and moan like doves; (Isaiah 59:11).
- If any survivors escape, they will be on the mountains, like doves of the valleys, all of them moaning, each one over his iniquity. (Ezekiel 7:16).

The dove used to signify a sense of loneliness and mournful lamenting. It's twittering and chattering is used in some Scriptures to signify interrupted groans of broken speech and prayers prayed with cries of unintelligible sighing or prayed with quick breathing and moaning to God that what is being prayed is so lacking of articulate words what is being said is scarcely intelligible. (See also pigeon in this Bible dictionary).

DROSS

Dross comes from the Hebrew word (*cuwg*) and it carries the sense of refuse, waste, garbage, scum and junk. Figuratively it carries the idea of retreating, apostatizing and backsliding. The English Dictionary says it refers to something that is worthless or of a low standard or quality, the scum formed on molten metals, usually caused by oxidation.

Take away the dross from the silver: means takeaway the worthless contaminants contained in the raw rock of silver. This was done by putting it through fire so that the extreme heat would remove the contaminants (the dross) and separate them from the pure silver. The silversmith was then able to mould the pure silver into something of great value. Likewise, for a kingdom to flourish the king has to remove the wicked and suppress wrongdoing so that he can build a kingdom that will remain with those who love justice and do what is right and good.

They became as dung for the earth: (Psalm 83:10) this expression in the context of war, it means that Israel's enemies would be trodden under foot and their carcasses left unburied to rot and decay and be eaten by birds and wild beasts and that the land would be enriched and made fertile by their rotting flesh and their blood and their bones as fields of battle commonly are.

- The corpse of Jezebel shall be as dung on the face of the field in the territory of Jezreel. (2 Kings 9:37).
- Thus declares the LORD: "The dead bodies of men shall fall like dung upon the open field, like sheaves after the reaper, and none shall gather them." (Jer. 9:22).
- They (the bones of the inhabitants of Jerusalem) shall be spread before the sun and the moon and all the host of heaven, which they have loved and served, which they have gone after, and which they have sought and worshiped. And they shall not be gathered or buried. They shall be as dung on the surface of the ground. (Jer. 8:2).
- They shall die of deadly diseases. They shall not be lamented, nor shall they be buried. They shall be as dung on the surface of the ground. They shall perish by the sword and by famine, and their dead bodies shall be food for the birds of the air and for the beasts of the earth. (Jer. 16:4).

Another way of saying, "they became as dung for the earth," is to say that "they became manure for the earth," meaning that the earth is feeding on its own children. War is cruel, but in the case of protecting the innocent from the aggressor it is sometimes most just. Israel's enemies who would not give Israel a place above the ground are themselves denied a hiding-place under the ground; they counted God's people to be as dung, and they became dung themselves. The enemies of Israel were trodden under foot, and their carcasses left unburied. Those who said, "Let us take to ourselves the houses of God and lands of the Israelites that their God gave them, became as dust to nourish the vegetation, plants and trees of earth.

DUKES

The Israelites, were divided into different tribes, which took their names from the sons of Esau. The head of each tribe was called by a title that the King James Bible translates as duke. It comes from the Hebrew word ('alaph) and carries the idea of a notable captain, chief, governor, guide, but can also refer to a friend. The difference between a duke and a king was, that a king is crowned and a duke is not and a king has great wealth and the highest rank over the entire nation and rules from a royal palace whereas a duke is not of the highest rank, but are the heads of tribes and governors of communities nor do they rule from a royal palace and most do not have great wealth.

They could be likened somewhat to princes of superior power who had dominion over their various families and ruled over small communities and large tribes according to the manner and custom of those times, but as great as their power and authority was it was inferior to a king.

DUST

God knows we are but dust: in Psalms it is written:

- As a father shows compassion to his children, so the LORD shows compassion to those who fear him. ¹⁴For he knows our frame; he remembers that we are dust (Ps. 103:13-14).

There is a reason God is titled the heavenly Father, it is not just a title, but expressive of His character. Just as an earthly father who loves his children will discipline them to teach them the right way to go and punish them when they deliberately behaviour in a manner that is clearly wrong. The parent does this in the hope it will prevent their sons and daughters getting into greater trouble as they grow older. Likewise, God deals with his children in the same way. God has a father's heart, He not only understands that our nature is flawed with sinful dysfunctions and aberrations, but is also mindful that we are but dust, meaning we are mortal and prone to sickness, disease, grief and sorrow etc.

NOTE: those that are prideful of heart exalt themselves, yet before God we are all dust, how humbled would the prideful be if they held this thought in their minds. Scientist now know that everything that exists is made up of trillions and trillions of molecules, everything at a nano-level (one thousand millionth) is made of the same stuff, we are all nano molecules made from the same molecules that dust or dirt is made of (humbling is' ant it) held together by the ever-present power of God.

DYING

Dying for a cause: some say, dying for something is easy, because it is associated with glory, whereas living for something is the hard thing, because it extends beyond recognition or glory. Likewise, others say, living for Christ is easy when it brings fame and glory it is living the Christian life in the mundane everyday things of life that is difficult.

As the founder of Bible House of Grace, I would like to thank the many Christian scholars, commentators and theologians who have gone before me, and the many today, who have freely made available their works to enhance the knowledge of the Bible to all people worldwide. It is only with the help of these faithful writers that much of Bible House of Grace exists as it does today.
