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Vv

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.

VAIN

Vain means empty, hopeless, unproductive, futile, unworkable, inadequate, of no use, ineffectual and worthless.

VANITY

Vanity (futility in ESV) comes from the Hebrew word (*hebel*) and means emptiness, to lead astray, to be vain in act, word, or expectation, to be transitory, fleeting, short-lived, and passing and carries the idea of being unsatisfactory, substandard, disappointing and insufficient. It refers to something that is temporary, brief, passing, profitless, useless and of no purpose, futile and worthless. Morally it carries the idea of depravity and devoid of truth.

VENERATE

Venerate means to respect, esteem and reverence, adore, honour, revere and worship.

VENGEANCE

Since God is Holy and a God of justice the act of vengeance administered by God is an act of justice. Mankind is sinful and flawed they need lawyers, courts, witnesses' evidence and a jury to administer justice, but God needs none of these since God not only sees all our outward behaviour, he also sees the inward motivation of our hearts and the thoughts of our minds. Added to this He is Holy and justice is a pillar of his throne.

1

VERILY, VERILY

God, Jesus or a prophet repeating or doubling a statement means that it is fixed and sure to come to pass as the following verse shows: -

- The doubling of Pharaoh's dream means that the thing is fixed by God, and God will shortly bring it about. (Genesis 41:32).

VESTIBULE

Vestibule from Strong's Concordance refers to a vestibule as bound to the building (i.e., a porch). From the English Dictionary, it refers to an entrance hall or a small room or hall between an outer door and the main part of a building. In simple terms a vestibule is a small room attached to a larger building.

VEXATION

The word vexation comes from the Hebrew word (*ka`ac*) and means anger, grief, spite and indignation it carries the idea of provoking one to anger and causing sorrow and grief.

VINDICATE

Vindicate is not used in the King James Bible, but from the English Dictionary it means to justify, defend, prove to be correct and right and to clear one's name from a bad report.

VINE

Vine refers to a vine (as coiling about a support) it can represent prophets and in a wider sense signify different aspects of Israel and Jesus himself.

- I am the true vine, and my Father is the vinedresser. (John 15:1).

The following verses show that the vine can be good or bad vine or an obedient and disobedient vine

- When it was told to Jotham, he went and stood on top of Mount Gerizim and cried aloud and said to them, "Listen to me, you leaders of Shechem, that God may listen to you. ⁸The trees once went out to anoint a king over them, and they said to the olive tree, 'Reign over us.' ⁹But the olive tree said to them, 'Shall I leave my abundance, by which gods and men are honored, and go hold sway over the trees?' ¹⁰And the trees said to the fig tree, 'You come and reign over us.' ¹¹But the fig tree said to them, 'Shall I leave my sweetness and my good fruit and go hold sway over the trees?' ¹²And the trees said to the vine, 'You come and reign over us.' ¹³But the vine said to them, 'Shall I leave my wine that cheers God and men and go hold sway over the trees?' ¹⁴Then all the trees said to the bramble, 'You come and reign over us.' ¹⁵And the bramble (Abimelek) said to the trees, 'If in good faith you are anointing me king over you, then come and take refuge in my shade, but if not, let fire come out of the bramble and devour the cedars of Lebanon.' (Judges 9:7-15).

2

VINEYARD

Vineyard comes from the Hebrew word (*kerem*) it literally refers to a garden or vineyard of vines it also comes from the Hebrew word (*Beyth hak-Kerem*) which means house of the vineyard (a place in Palestine).

Pleasant red wine: comes from the Hebrew word (*chemer*), it literally means wine (as fermenting) and carries the idea of pure, red wine.

A pleasant vineyard: carries the idea of God's people being spiritually healthy and righteous before God by the pure blood of the Messiah the Lord Jesus Christ and in other contexts signifies that God is pleased with His people Israel.

A vine and vineyard, Israel and the church: in Psalm's it is written:

- Restore us, O God of hosts; let your face shine, that we may be saved! ⁸You brought a vine out of Egypt; you drove out the nations and planted it. ⁹You cleared the ground for it; it took deep root and filled the land. ¹⁰The mountains were covered with its shade, the mighty cedars with its branches. ¹¹It sent out its branches to the sea and its shoots to the River. ¹²Why then have you broken down its walls, so that all who pass along the way pluck its fruit? ¹³The boar from the forest ravages it, and all that move in the field feed on it. (Psalm 80:7-13).

It is a common practise for a farmer to uproot a plant from hard and toxic ground and transplant it into richer soil for its better and healthier growth. In Egypt God's vine was in unfriendly soil and the waters of the Nile did not water it, but brought death to its shoots and the inhabitants of the land despised it and trampled it down so the LORD by His mighty power and great wonders removed his pleasant vine from the fury of those who

sought its destruction. He drove out seven extremely ungodly nations of Canaan, to make room for one nation (Israel the vine of God) and plant it in their place.

- When the LORD your God brings you into the land that you are entering to take possession of it, and clears away many nations before you, the Hittites, the Girgashites, the Amorites, the Canaanites, the Perizzites, the Hivites, and the Jebusites, seven nations more numerous and mightier than yourselves. (Deut. 7:1).

The old trees were torn up to provide space for the chosen vine. God prepared the way and cleansed and cleared the soil removing the weeds and thorns which would hinder the growth and fruitfulness of the vine. Meaning God rooted out the idolatrous and wicked nations that could have corrupted His vine and stopped it from taking deep root in the soil He had prepared. The vine flourished and spread itself throughout the whole land of Canaan so that its branches were so numerous in Solomon's time that Judah and Israel were as many as the sand of the sea so that the land was filled with them.

- Judah and Israel were as many as the sand by the sea. They ate and drank and were happy. ²¹Solomon ruled over all the kingdoms from the Euphrates to the land of the Philistines and to the border of Egypt. They brought tribute and served Solomon all the days of his life --- NOW GO TO VERSE TWENTY-FIVE --- Judah and Israel lived in safety, from Dan even to Beersheba, every man under his vine and under his fig tree, all the days of Solomon. (1 Kings 4:20-25).

The vine of God was securely placed in its appointed position with divine guidance and wisdom. Small in appearance, very dependent and exceeding weak and, yet the vine of Israel was chosen of the LORD, because He knew that by His care, and abounding love and grace He could make of it a healthy fruit bearing vine.

Israel the vine: since the characteristics of a vine (or a vineyard) as a symbol of Israel is so fitting no one should be surprised that Israel being likened to a vine or vineyard is adopted as a common expression again and again throughout the Old and New Testament. The following verses are just a few of the many that show that Israel is often compared to a vine.

These verses speak of God's beloved vineyard.

- Let me (Isaiah) sing for my beloved (the LORD) my love song concerning his vineyard: My beloved had a vineyard on a very fertile hill (Mount Zion). ²He dug it and cleared it of stones, and planted it with choice vines; he built a watchtower in the midst of it (Jerusalem), and hewed out a wine vat in it; and he looked for it to yield grapes, but it yielded wild grapes. ³And now, O inhabitants of Jerusalem and men of Judah, judge between me and my vineyard. ⁴What more was there to do for my vineyard, that I have not done in it? When I looked for it to yield grapes, why did it yield wild grapes? ⁵And now I (the LORD) will tell you what I will do to my vineyard. I will remove its hedge (the LORD'S blessing and favour), and it shall be devoured; I will break down its wall, and it shall be trampled down. ⁶I will make it a waste (Babylon did this); it shall not be pruned or hoed, and briars and thorns shall grow up; I will also command the clouds that they rain no rain upon it. ⁷For the vineyard of the LORD of hosts is the house of Israel, and the men of Judah are his pleasant planting; and he looked for justice, but behold, bloodshed; for righteousness, but behold, an outcry! (Isaiah 5:1-7).

These verses show the following eight things:

1. God's vineyard is Israel. (v1).
2. God's planted His vineyard on Mount Zion a fertile hill. (v1).
3. God dug the soil and cleared it of stones, and planted it with choice vines (faithful kings, prophets and priests). (v2).
4. God built a watchtower (Jerusalem and the temple) in the midst of His vineyard. (v2).

5. God hewed out a wine vat in his vineyard to produce good wine. (v2).
6. God did all he could do for His vineyard, but it yielded only wild grapes (v4) (injustice and bloodshed). (v7).
7. God will remove the protective wall (the LORD'S blessing and favour) around His vineyard and it will be devoured because it produced no good grapes. (v5-6).
8. The LORD'S vineyard is the house of Israel and the men of Judah are his pleasant planting. (v7).

God's choice and pure vine had become a degenerate and wild vine.

- I planted you (Israel) a choice vine, wholly of pure seed. How then have you turned degenerate and become a wild vine? (By bowing down like a whore to other gods) (Jeremiah 2:20-21).

God gives up His vine as fuel for fire.

- Son of man, how does the wood of the vine surpass any wood, the vine branch that is among the trees of the forest? --- NOW GO TO VERSE SIX --- ⁶Therefore thus says the Lord GOD: Like the wood of the vine among the trees of the forest, which I have given to the fire for fuel, so have I given up the inhabitants of Jerusalem. (Ezek. 15:6).

The wood of the vine cannot surpass the wood of a tree because the wood of the vine is so weak that it must have something to support itself up by something outside of itself. Likewise, Israel is very weak as a nation and has no hope of saving themselves or of being profitable to God unless they are upheld by His power and supported by His favour and His grace. Should they deliberately and aggressively turn rebellious against the LORD their God He will give them up as fuel for fire for the same reason an earthly farmer burns plants, shrubs and trees that clutter up good farming land and prevent profitable fruits growing.

The Kingdom of God symbolised as a vine: in the New Testament, the Kingdom of God is represented as a vine planted in a vineyard. The root of the vine is Christ the branches are believers who make up the global Kingdom of Christ which is likened to a fruitful vine needing support as it spreads out amongst all nations worldwide and flourishes as a fruitful and pleasant plant upon the earth. Every believer is planted in a well-cultivated garden of God's love and grace, but in the same way that a natural vine is rooted up that does not produce healthy fruit those planted in the vineyard of God will be counted worthless and cast out if they do not by faith abide in the love and grace of the Lord Jesus Christ the root of the vine.

In the same way that the Canaanites were left in the land and became pricks and thorns in the hearts, minds and eyes of the Israelites, so the unbelieving world remains as thorns and pricks in the hearts, minds and eyes of all who belong to the global body of Christ until that glorious day when Jesus will return in glory as King of kings and Lord of lords to gather his people to himself and establish God's Kingdom of righteousness, justice, joy and peace on earth.

The following verses show that Christ is the true vine and that the Kingdom of God is often compared to a vineyard:

- Jesus said "I am the true vine, and my Father is the vinedresser. ²Every branch of mine that does not bear fruit he takes away, and every branch that does bear fruit he prunes, that it may bear more fruit. ³Already you are clean because of the word that I have spoken to you. ⁴Abide in me, and I in you. As the branch cannot bear fruit by itself, unless it abides in the vine, neither can you, unless you abide in me." (John 15:1-4).
- Jesus said, "For the kingdom of heaven is like a master (symbolising Christ) of a house who went out early in the morning to hire labourers for his vineyard," (symbolising the Kingdom of the Lord). (Matt. 20:1).

- Jesus said, “What do you think? A man (symbolising Christ) had two sons and he went to the first and said, “Son, go and work in the vineyard today” (symbolising the Kingdom of God). ²⁹And he answered, “I will not,” but afterward he changed his mind and went. ³⁰And he went to the other son and said the same and he answered, “I go, sir,” but did not go. ³¹Which of the two did the will of his father?” They said, “The first.” Jesus said to them, “Truly, I say to you, the tax collectors and the prostitutes go into the kingdom of God before you.” (Matt. 21:28-31)
- Jesus said, “Hear another parable. There was a master (symbolising Christ) of a house who planted a vineyard (symbolising the Kingdom of God) and put a fence around it and dug a winepress in it and built a tower and leased it to tenants, and went into another country.” (Matt. 21:33).
- Jesus told this parable: “A man (symbolising God) had a fig tree (symbolising Israel, especially the religious leaders at Jerusalem) planted in his vineyard (symbolising God’s Kingdom), and he came seeking fruit on it and found none. ⁷And he said to the vinedresser, (symbolising Christ) “Look, for three years now I have come seeking fruit on this fig tree, and I find none cut it down why should it use up the ground?” (Luke 13:6-7).

The prophet Ezekiel wrote:

- Son of man, how does the wood of the vine surpass any wood, the vine branch that is among the trees of the forest? --- NOW GO TO VERSE SIX --- ⁶Therefore thus says the Lord GOD: Like the wood of the vine among the trees of the forest, which I have given to the fire for fuel, so have I given up the inhabitants of Jerusalem. (Ezek. 15:2-6).

The wood of the vine cannot surpass the wood of a tree because the wood of the vine is so weak that it must have something to support itself up by something outside of itself. Likewise, believers are very weak in the flesh and have no hope of saving themselves or of being profitable to the Lord unless they are upheld by Christ’s righteousness and supported by God’s grace. Should they deliberately and aggressively turn against Christ to other religions or for any other reason God will give them up as fuel for fire for the same reason an earthly farmer burns plants, shrubs and trees that clutter up good farming land and prevent profitable fruits growing.

VIPERS

See: Lion (Lion’s, lioness, vipers and fiery, flying serpents), in this Bible Dictionary.

VIRGIN

The literal meaning of virgin: Virgin (*Greek parthenos*) means, a maiden and by implication an unmarried daughter. From the Oxford Dictionary virgin means chaste. It can refer to an unmarried or chaste maiden or woman especially one distinguished for piety or steadfastness in religion and regarded as having a special place among the members of the Christian church on account, of these merits. It was chiefly used with reference, to early Christian times and especially referred to a young woman, a maid or a maiden, who is or remains in a state of pure chastity, in early use it was chiefly used of the Virgin Mary.

The Vestal Virgin in the Roman era: from the Britannica Encyclopaedia virgin means chaste. In Roman religion, any of the six priestesses, representing the daughters of the royal house, who tended the state cult of Vesta, the goddess of the earth, were chosen between the ages of six and ten by the Pontifex Maximus (chief priest). They served for thirty years, during which time they had to remain virgins, afterward they could marry, but few did, as it was considered unlucky.

Those chosen as Vestal Virgins had to:

- Be freeborn and of the required age (6-10 years).
- Have respectable parents who were alive.
- Be free from physical and mental defects.

The Vestal Virgins' duties included:

- Keeping their vow of chastity.
- Tending the perpetual fire in the temple of Vesta.
- Prepare ritual food and care for objects in the temple's inner sanctuary.
- Officiate at the public worship of Vesta (the Vestalia, June 7–15th).
- Fetch water from a sacred spring (Vesta would have no water from the city water-supply system).

The Vestal Virgins enjoyed many honours and privileges, including emancipation from their fathers' rule but, if they failed to attend to their duties they were punished by a beating and if they violated the vow of chastity, they would be buried alive.

Virgin, chaste and the Bible: chaste carries the idea of a pure virgin, a woman that is restrained, unspoilt, spotless, stainless, modest, celibate and unused (i.e., pure). The following verses show that when God uses the word virgin meaning chaste, He has the full meaning of the word in mind and not just part of it (i.e., a young woman).

The book of Genesis says of Rebekah:

- The damsel was very fair to look upon, a virgin neither had any man known her (Gen. 24:16) and “Let Rebekah the virgin who comes out to draw water (Gen. 24:43).

6

Isaiah says:

- The Lord himself will give you a sign. Behold, the virgin shall conceive and bear a son, and shall call his name Immanuel, he shall eat curds and honey when he knows how to refuse the evil and choose the good. (Isaiah 7:14-16).

Though Isaiah is speaking of the prophetesses' child, he is at the same time echoing Mary and the birth of Christ. An angel of the Lord told Joseph:

- The virgin shall conceive and bear a son, and they shall call his name Immanuel (which means, God with us) (Matt 1:23)

And Luke states:

- The angel Gabriel was sent from God to a virgin betrothed to a man whose name was Joseph, and the virgin's name was Mary. (Luke 1:26-27).

Moses tells the sons of Aaron:

- They were not allowed to touch a dead body or they would make themselves unclean, but they could touch family members, relatives or their virgin sister because she has had no husband (Lev 21:1-3).

Added to this a priest was not to:

- Marry a widow, a divorced woman, a woman who has been defiled, a prostitute, but the priest is to take as his wife a virgin of his own people. (Lev 21:14).

Moses says:

- The man was to give a hundred shekels of silver to the father of the young woman, because he has brought a bad name upon a virgin of Israel, but if no evidence of virginity was found she was to be stoned because she has done an outrageous thing in Israel by whoring in her father's house. (Deut. 22:19-21).

After Amnon sexually forced himself upon his sister Tamar the Scripture says:

- When Amnon thrust Tamar out of his presence she was wearing a long robe with sleeves, for thus were the virgin daughters of the king dressed. (2 Sam. 13:10-20).

When King David was, old and stricken in years he could get no heat so his servants said:

- Let there be sought for the king a young virgin: and let her lie in the bosom that the king may get heat, so they found a young damsel named Abishag a Shunammite, and she cherished the king, but the king knew her not. (1 Kings 1:1-4).

The Levitical law states:

- If a man met a betrothed virgin in a city and they lie together, both were to be stoned the young woman because she did not cry for help though she was in the city, and the man because he violated his neighbour's wife. (Deut. 22:23-24).
- If a man meets a virgin who is not betrothed, and seizes her and lies with her, then the man shall give to the father of the young woman fifty shekels of silver, and she shall be his wife, because he has violated her. (Deut. 22:28-29).

Isaiah writes:

- As a young man marries a virgin, so shall your sons marry you, and as the bridegroom rejoices over the bride, so shall your God rejoice over you. (Isaiah 62:5).

From these verse's we learn that:

- Isaac's wife Rebekah and Isaiah's wife the prophetess were virgins.
- Mary the mother of Jesus was a virgin and a woman who had no husband was considered clean because she was a virgin.
- A priest was to take for his wife a virgin from his own people and if a young woman had no evidence of virginity she was to be stoned because she had been whoring and bought a bad name upon Israel.
- Tamar Amnon's sister was a virgin and Abishag who kept King David warm was a virgin and the king knew her not.
- If a man laid with a betrothed virgin, both were to be stoned and if a man meets a virgin who is not betrothed and lies with her, he was to marry her.

Summary of the literal meaning of virgin: in nearly all verses that the word virgin is used it carries the idea of a chaste woman. There is only one verse that it could be referring to an unmarried woman only, but even in this case the Biblical standard is not to be sexually active until married, therefore the word virgin when used in the Bible carries the full meaning of being chaste.

Figurative uses of the word virgin:

- Isaiah told Hezekiah that the LORD has heard his prayer regarding Sennacherib king of Assyria and the LORD'S reply to Hezekiah was to tell him that "The King of Assyria despises, and scorns the virgin daughter of Zion the daughter of Jerusalem (2 Kings 19:20-21). Virgin daughters in this context means that Israel only have one God contrasted to the pagan faiths who had many gods.
- Joel told Israel to, "Lament like a virgin wearing sackcloth for the bridegroom of her youth" (Joel 1:8). Here Israel is likened to a betrothed virgin mourning for her groom.
- Amos takes up a lamentation over the house of Israel, saying, "Fallen, no more to rise, is the virgin Israel; forsaken on her land." (Amos 5:1-2). Here the nation of Israel is likened to a virgin forsaken by her husband.

- Isaiah prophecies regarding Sidon, "You will no more exult, O oppressed virgin daughter of Sidon," (Isaiah 23:12). In this context, the word virgin refers to the people of Sidon.

Summary of the figurative meaning of virgin: when the word virgin is used figuratively it carries the idea of being separated, faithful and the only people of God and a people with only one God in contrast to people with many gods. The use of the word virgin carries the picture of God's people being chaste with one God contrasted to Satan's people fornicating with many God's. From God's view-point there appears to be two groups of people amongst Israel, firstly, the nation Israel as the wider view and secondly, the faithful and those who return to Him in repentance, forsaking all other gods and worshipping only Him. This faithful or repentant group are called the remnant or the virgin daughter of Israel, of Zion, of Jerusalem or of God Himself. Virgin daughter when used of nations other than Israel refers to the people of that nation.

Virgin daughter: the word virgin comes from the Hebrew word (*b^ethuwlah*) it can refer to a city, a nation, a state or a maid or bride or to a virgin in its truest sense. It implies that a woman had not been violated or defiled and is used as a collective feminine personification of the population of a beautiful city, town or a whole nation. When the expression, "virgin daughter," is applied to such a city, town or nation it carries the following ideas:

- The city has great magnificence and beauty and power and authority over many other nations and that its inhabitants are living in luxury, pleasure and great ease.
- The city had never been oppressed, afflicted or invaded (raped) by an enemy and forcefully suffered loss or robbed of its pride, beauty and glory.

The city of Tyre in Scripture is referred to as being a virgin, firstly, because of its magnificent beauty and pride and its inhabitants were living in great ease and pleasure and secondly, because it had never been subdued, taken or oppressed by its enemies. Tyre was as a fortress, stronghold and sanctuary of refuge that no one could penetrate, until Nebuchadnezzar the conquering king of Babylon and his armies plundered Tyre and forcefully stripped it of its fame magnificence, prosperity and pride and in this sense, it is spoken of as being deflowered and robbed of its virginity. The LORD when inspiring the prophet Nahum to prophecy against Nineveh had him, express their defeat in the following way:

- Behold, I am against you (Nineveh), declares the LORD of hosts, and will lift up your skirts over your face; and I will make nations look at your nakedness and kingdoms at your shame. (Nahum 3:5).

The implication here is that prior to Nineveh's defeat they were viewed as an undefiled woman whose nakedness had never been seen, but after being defeated are pictured as a shameful, defiled, corrupt and naked woman that all nations look upon.

Summary: in ancient literature, it was common to personify a great city or nation as a virgin woman, because of its famed beauty, prosperity, pride, triumphs and glory. In contrast to this a city that had been subdued and forcefully robbed of its beauty, pride, and glory was referred to as being deflowered. Not deflowered sexually, but of its pride and glory, which expresses the sense of the Hebrew word (*b^ethuwlah*) in that the nation had been forcefully brought to ruin and separated from its beauty, pride and glory by an enemy and in this sense, rob of its virginity.

VIRTUE

Virtue means, manliness, valour, excellence or praise.

Vision means something gazed or stared at (i.e., a spectacle) especially something supernatural and by implication to discern clearly, physically or mentally. Vision to the Hebrew language means to experience, to appear, behold, perceive, to see or take heed. It can refer to a spectacle gazed at by the eyes or the perceiving of the mind. Visions describe a state in which the prophet sees what others do not see concerning God's plans and purposes and things that are yet to come. They can come in the following five ways:

1. Visions in a dream or in a person who is awake while their external senses are shut down so that they are in a sense laid asleep in a type of trance.
2. Visions that are not seen by the eyes, but received by the inspiration of the Spirit to the mind with such clearness of information of the things revealed that it is like watching a movie being played out on the visual screen of the mind. The prophet then speaks what he sees in his mind to the people.
3. Visions that are accompanied with external representations much like a hologram.
4. Visions in which certain events are represented by symbols only that are often left without explanation.
5. Visions which are spoken of things to come, as though they are now past. They are often spoken in this manner because of the certainty of it and because God had ordained them and revealed them to his prophets who spoke them to His people so they must come to pass, because God cannot lie. (Titus 1:2).

Visions of the father: Moses was said to see God's face yet the Bible tells us no man has ever seen God. Moses had a relationship with God that no other prophet had, God said, "I speak to my prophets through dreams and visions, but with my servant Moses I speak to as a friend, when the Bible says; Moses saw God face to face it simply means Moses had a very intimate relationship with God. It is similar, to people who regularly talk to each other over the internet and intimately get to know one another, they tell their friends, "it's like we talk to each other face to face," even though they have never seen them, it is a phrase that expresses the intimacy of the relationship. Since many of these biblical visions, events or experiences often appear as real events to the person experiencing them, they can be spoken of in the following two ways:

1. As an actual and real event.
2. As a vision (an image or mental experience within the mind).

The person having the vision maybe left in confusion as to whether it was a vision or an actual event. This is because many biblical visions appear so real the emotions and the body respond as though it is an actual real event, even though it may simply be playing out in vivid colour and crystal-clear pictures on the imagination of the mind.

The reason for this is that the human nervous system does not have a mind of its own and therefore cannot discern the difference between a real picture being played out on the imagination of the mind or an imaginary one so the nervous system responds to both the real image and the imaginary image in the same manner. This, is why in many chapters the same event is written as a real experience in some verses and as a vision in others since the biblical character is not always sure what they experienced (2 Cor. 12:1-3). Paul when speaking of himself in the third person said:

- I will go on to visions and revelations of the Lord. I know a man in Christ who fourteen years ago was caught up to the third heaven—whether in the body or out of the body I do not know, God knows and I know that this man was caught up into paradise—whether in the body or out of the body I do not know, God knows (2 Cor. 12:1-3).

Jesus took Peter, James and John up a mountain and he was not only transfigured before them, and his face shone like the sun, and his clothes became white as light, but Moses and Elijah also appeared to them. This event was so real that Peter asked Jesus if he should make a tent for the Lord and one for Moses and one for Elijah, yet as they were walking back down the mountain Jesus told Peter, James and John not to tell this vision to anyone (Matt. 17:1-9). A biblical vision is always under God's control and can appear as a movie played out on the screen of the imagination of the mind (like a dream) or it may appear as a hologram appearing in the air that is seen by the eyes of the prophet or to whoever God chooses to give the vision to. The vision communicates the LORD'S will or future events to the prophet or to whoever God chooses to give the vision to and they then proceed to tell the vision to the people, sometimes in their own words and at other times in the exact words the LORD has spoken to them in the vision.

Seen God: can also mean, seen God in vision form.

VOICE

The word voice carries the idea of paying attention and discovering the sound or meaning of uttered words of a speech or language.

VOID

The word void means to be empty, it carries the idea of nothingness, a vacuum and emptiness or of an undistinguishable ruin, hollowness and nothingness.

VULTURE

Vulture (eagles in KJV) vulture (*Hebrew dayah*) comes from the Hebrew word (*da'ah*) and refers to a falcon (from its rapid flight) while the word (*da'ah*) means to dart (i.e. fly rapidly). The word eagle (*Hebrew racham*) refers to a kind of vulture (supposed to be tender towards its young), while eagle (*Hebrew racham*) means to fondle and by implication to love, especially to be compassionate. Figuratively, it carries the idea of finding and showing mercy and pity. Eagle (*Hebrew neshar*) means to lacerate, it can refer to an eagle or some other large bird of prey and eagle (*Greek aetos*) refers to an eagle (from its wind-like flight). The vulture and the eagle are carnivorous birds, meaning they are gluttonous, devouring and greedy. Under Levitical Law neither the vulture (*da'ah*) nor the eagle (*neshar*) was to be eaten. (Lev. 11:13-14) (Deut. 14:14).

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.
