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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 with Friends

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.

KETUBBA

Jewish betrothal and marriage: in ancient times a Jewish marriage involved a double ceremony the betrothal and the actual marriage with each ceremony being separated by a year. Today the two ceremonies are performed together. The first ceremony involves the betrothal (erusin) which includes the reading of the marriage contract (ketubba) and the giving of the ring with a declaration, "Behold you are consecrated to me by this ring according, to the law of Moses and Israel." It is then accompanied by certain benedictions. In ancient times this ceremony was followed a year later by the marriage proper (nissu'in) consisting of the reciting of the seven marriage benedictions. This second ceremony is performed under a canopy (huppa) that symbolizes the bridal bower.

Jewish Ketubba: (the Jewish betrothal contract) the Ketubba is the formal Jewish marriage contract written in Aramaic and guaranteeing a bride certain future rights before her marriage. Since Jewish religious law permits a man to divorce his wife at any time for any reason, the ketubba was introduced in ancient times to protect a woman's rights and to make divorce a costly matter for the husband. The conditions stipulated in the document also guarantee the woman's right to property when her husband dies. A Jewish wife carefully preserves the ketubba not as evidence of marriage but for its future value. In Orthodox and Conservative congregations, the ketubba is a prerequisite for marriage it must be signed by two witnesses not related to the couple or to each other and in some congregations, by the bridegroom.

Also, included in the contract is a summary of the conditions which are often added in the vernacular and usually read together with the formal document just before or during the marriage ceremony. Handwritten ketubbot with illuminated margins, common in the Middle Ages have now generally been replaced by printed formulas with a space provided for the specific conditions of the contract. The formula used by conservative Jews obliges the couple to appear before a rabbinic court to settle future marital disputes this obligation provides an opportunity for counselling and precludes the possibility of immediate divorce agreed to in a state of high emotion. (Encyclopaedia Britannica) (1994-2002). For further information see the title:

- Betrothal and Marriage (Jewish)," in, Various Topics (ON WEBSITE MENU).

KEY

Key purpose of the Bible: when a key is used symbolically it speaks of shutting or opening a lock or a door or a gate or signifies opening-up to the mind something that that was once hidden or not understood. John sums up the key purpose of Bible in the beautiful words:

- Jesus did many other signs in the presence of the disciples, which are not written in this book; but these are written so that you may believe that Jesus is the Christ, the Son of God, and that by believing you may have life (eternal) in his name. (John 20:30-31).

The Bible's core focus is to highlight Jesus, his person, his significance and to show that he is the long, awaited Messiah the absolute and true Son of God and to lead the reader to God and to a commitment to Christ, a commitment that opens the door to a totally new dimension of living a life with God. The Bible is designed to prove that Jesus is the person he and others claim him to be and to give the reader information about him to prove that he is the Savior and Son of God and Scriptures, prophecies and miracles combine to challenge the reader to decide for or against Jesus.

KIND

Kind means to show oneself useful (in manner or morals), to act benevolently generous, noble, gracious, courteous, friendly and polite (be kind).

KING

King (*Hebrew melek and malak*) means a king royal, one who ascends to the throne of royalty and reigns over a kingdom of people. It is interesting to notice (Proverbs 1:1) uses the same Hebrew words for king (*melek and malak*) that (Genesis 16:7) uses for angel. Genesis 16:7 is the first mention of angel in the Bible and (Proverbs 1:1) is the first mention of king in Proverbs, both titles come from the same Hebrew words (*melek and malak*). For further information concerning angels see the title:

- Angels (ON WEBSITE MENU).

The title, "The LORD, our king the Holy One of Israel," (Psalm 89:18) was a common expression for the faithful of the Old Testament. The invisible, immortal, Almighty, Holy God the creator of all things and source of all life was their King. The following verses (there are many more) shine a light upon this truth:

- The LORD (Y^ehovah) sits enthroned over the flood; as king forever (Psalm 29:10).
- The LORD (Y^ehovah) the Most High a great king over all the earth (Psalm 47:2).
- I am the LORD, your Holy One, the creator of Israel, your King (Isa. 43:15).
- The LORD is the true God, he is the living God, and an everlasting king (Jer. 10:10).

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David being a King and prophet wrote:

- The earth and those who dwell in it is the LORD'S (Jehovah) who will ascend to the hill of the LORD and stand in His Holy place, everyone who has a honest heart and does not act in deceit will receive blessing from the LORD and righteousness from the God of his salvation such will be the generation of those who seek the LORD (Ps. 24:1-6). Then David says that the King of glory will come in the LORD, strong and mighty in battle! The LORD of hosts who is the King of glory! Selah (Psalm 24:7-10).

In this prophecy of David's, the LORD God (Jehovah) the King of glory is pictured coming to the faithful of the Old Testament and defeating their enemies in battle, but the words, "the King of glory will come in the LORD strong and mighty in battle! The LORD of hosts who is the King of glory," can be, seen as an echo of the Lord Jesus Christ. In the sense that the King of the Old Testament will come in the King of the New Testament meaning that God's favour will come to His people through His Son the Lord Jesus Christ.

The following verses show that the Lord Jesus Christ is also the King:

- Your King is coming mounted on a colt, a beast of burden (Matt 21:5).
- Let Christ, the King of Israel, come down from the cross (Mark 15:32).
- The Lamb is Lord of lords and King of kings. (Rev. 17:14).
- He has a name written, King of kings and Lord of lords (Rev. 19:16).

This means that both the heavenly Father and the Son are referred to as Kings, but that does not mean that they are the one and same person (as some believe). The expression, "Your King is coming to you," during the Old Testament era meant, "God's (Y^ehovah) favour is coming to Israel," and in the New Testament it means that God's favour is now coming to His people through His Son the Lord Jesus Christ.

Words of encouragement: since the teaching that Jesus is God has such a strong hold on much of traditional Christianity the following will encourage and comfort faithful brothers and sisters in Christ who maybe in some doubt and unsure of what to believe concerning the Father and the Son. The Bible very clearly shows that even if Jesus was God no one has, to know this to be saved to eternal life since there is not one verse in the entire Bible that states:

- We must believe that Jesus is God to be saved.

Nor is there one verse from Genesis to Revelations that says:

- Whoever believes that Jesus is God will be saved.

In total contrast to this silence there are literally multitudes of Scriptures throughout the pages of the New Testament that very clearly proclaim: -

- We must believe that Jesus is the Son of God to be saved.

And that say:

- Whoever believes that Jesus is the Son of God will be saved.

Surely if it was important to believe that Jesus was God to be saved to eternal life Jesus, the apostles and Paul would have told us at least once in all their teaching concerning salvation, but all we hear from Paul, the apostles and Jesus himself is them saying that we must believe that Jesus is the Son of God to be saved to eternal life.

Jesus himself said, "This is life eternal, that they might know thee the only true God and Jesus Christ, whom thou hast sent" (John 17:3). For further information see the title: "Trinity (The Doctrine of the Trinity)," in Various Topics (ON WEBSITE MENU).

The name on the cross: Matthew, Mark and Luke record the words written on the cross slightly different to each other:

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Matthew: THIS IS JESUS THE KING OF THE JEWS (Matt 27:37).

Mark: THE KING OF THE JEWS (Mark 15:26).

Luke: THIS IS THE KING OF THE JEWS (Luke 23:38).

John: JESUS OF NAZARETH THE KING OF THE JEWS (Jn. 19:19).

It probably read: THIS IS JESUS OF NAZARETH THE KING OF THE JEWS.

Nevertheless, it is not important what the exact words written on the cross were because what is important is very clear "Jesus is the King of the Jews."

KINGDOM

The Kingdom of God is at hand: John is arrested and Jesus begins to proclaim the Gospel saying, "the time is fulfilled," meaning it is the time for many of the prophecies that the Old Testament prophets spoke of to be fulfilled (i.e. Christ's death and resurrection etc.). The Kingdom of God is at hand means the following two things:

1. Jesus the King of God's Kingdom is standing right there with them and among them.
2. Christ is about to be cruelly put to death and gloriously raised on the third day. This climatic event purposed in God's eternal mind before the world began put an end to the Old Covenant and introduced a totally New Covenant (i.e., the Good News of the Gospel of Grace).

The New Covenant in contrast to the Old proclaims that salvation is now available to whoever will believe (i.e., the Jew and Gentiles alike) and comes by grace, not by self-effort and the keeping of the law, holy days, ceremonial rites etc. All who repent and believe in Jesus Christ and his message become part of God's Kingdom by faith, here on earth. At this time the Kingdom of God is a spiritual Kingdom which exists by faith in the mind and heart of those who belong to Christ. This spiritual Kingdom will be literally manifested on earth when Christ returns as King of kings and Lord of lords to establish God's literal Kingdom of righteousness, joy and peace on earth. For further information see the title: "Kingdom of God," (ON WEBSITE MENU).

The following verses show that the literal Kingdom of God will be on earth.

- Those that wait upon the LORD shall inherit the earth (Psalm 37:9).
- The meek shall inherit the earth; and delight in peace (Psalm 37:11).
- For such as be blessed of him shall inherit the earth (Psalm 37:22).
- Arise, O God, judge the earth: for thou shalt inherit all nations (Psalm 82:8).
- The earth shall be full of the knowledge of the LORD (Isaiah 11:9).

Two aspects of God's Kingdom: The Kingdom of God and Kingdom of Heaven are the same thing, in the New Testament there are two aspects of the Kingdom firstly, the spiritual Kingdom which is a Kingdom of faith and conscience that dwells in the heart and minds of all who belong to the Lord Jesus Christ and manifested (with limitations) in their outward actions and lifestyle. Secondly there is the literal Kingdom of God that will be manifested on earth when Christ returns as King of kings and Lord of lords and all who belong to him are gathered together to establish God's Kingdom of righteousness, justice, joy and peace on earth.

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The apostle Paul's definition of the Kingdom: after Jesus death and resurrection the apostle Paul gives a beautiful definition of the Kingdom of God in the New Testament by stating, "The kingdom of God is not a matter of eating and drinking (keeping religious rites) but of righteousness and peace and joy in the Holy Spirit. (Romans 14:17). Righteousness, does not mean without sin, if we could attain to that glorious state Jesus died for no reason. Righteousness embraces having faith in the Lord Jesus Christ, believing the Gospel and endeavouring to all that is possible to live a life that honours God and brings a good testimony to the name of the Lord Jesus Christ.

KINGDOM AGE

The Kingdom age: from (Isaiah 2:1-5) we learn the following seven things concerning Christ and his governments rule on earth during the glorious Kingdom age:

1. Mount Zion and Jerusalem will be the capitol city of the earth and the head government over the world (Isaiah 2:2).
2. Multitudes will joy in the administration of Christ's government so much so that people from all nations will flow into the city of Jerusalem (Isaiah 2:2). This will be because even though Christ will rule as a dictator King over the earth he will rule with compassion and not from selfish ambition and pride. He will not only exalt honest justice and administer from a spirit of love and fairness for all and care for the poor and helpless, but will also destroy all forms of oppression and greed.
3. Multitudes will be so happy with Christ's rule they will say to their friends: "Come, let us go to the mountain and city of the Lord and visit the house of God" (Isaiah 2:3).

- 4 From, Jerusalem the Lord and his government will teach the nations of the earth his laws and his ways and how to peacefully carry them out. (Isaiah 2:3). Christ summed up all God's laws in the following two verses, firstly, "You shall love the Lord your God with all your heart and with all your soul and with all your mind and with all your strength." (Mark 12:30) and secondly, "You shall love your neighbour as yourself." (Mark 12:31)." These two commandments are not only the greatest commandments in the entire Bible but also the greatest commandments under sun, the moon, the stars and all the heavenly hosts.

Before God and the Lord Jesus Christ there is no other commandment more important than these two commandments. After loving God with all our heart, mind and strength the thing that delights Him the most is when those who belong to Christ are obeying his command to, "love your neighbour as yourself," (Matt. 22:39). This means do not deliberately do harm to other humans. No sane person deliberately does things to inflict pain on themselves, loving others as you love yourself is not about feeling some warm and fuzzy emotion towards others, it is about not hurting others as you would not hurt yourself. James the brother of Jesus said: -

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

James calls Jesus command, "Love your neighbour as yourself," the royal law and says if we are keeping this one law we are doing well. The thing God hates the most is when we deliberately do harm to another person, physically, verbally, financially sexually, emotionally or spiritually and the thing God loves the most is when we do-good to others. Paul in his letter to the Romans wrote: -

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

Paul shines a brilliant spotlight on the truth that the spirit underpinning the law is love, because the spirit of the law is to protect the innocent from all types of harm and hurt. In contrast to leaders and governments that rule over the nations from a lust for power and greed or from selfish ambition and a prideful craving for power Christ and his government will rule over the nations of the earth from the love of God and the desire to enhance the lives of others and bring about a world that is safe and a global system that is fair for all.

- 5 The Lord will not only act as an honest, wise and fair judge between the nations, but will also solve disputes and differences between the nations for the well-being of their populations and that will bring peace over the face of the earth (Isaiah 2:4).
- 6 Instead of billions of dollars being globally spent on weapons of war every year money will be spent on farming equipment and whatever helps heal the earth and not destroy it, and provides food for all people in all countries and not just the wealthy nations (Isaiah 2:4).
- 7 There will be no more armies, no weapons of war, and no more war (Isaiah 2:4). The heart and mind of those who know the love and grace of God in Christ is filled with excitement at the thought of his return in glory, this excitement is magnified for those who also mourn over the suffering of the innocent in the world today, since they also will benefit by having Christ and his government ruling on earth.

Kingdoms of this world become Christ: the kingdoms of this world shall become Christ's and his Kingdom and the greatness of it under the whole heaven shall be given to the faithful of the Most-High God when the seventh angel sounds and there is heard great voices in heaven saying, "The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever. (Revelation 11:15).

KISS

Kiss (*Greek philema and phileo*) literally means a kiss, kissing one another with a brotherly or family kiss was a common greeting amongst the faithful Patriarch's and the early church. Paul wrote:

- Greet one another with a holy kiss. All the churches of Christ greet you. (Rom. 16:16).
- All the brothers send you greetings. Greet one another with a holy kiss. (1 Cor. 16:20).

There are many other verses that speak of greeting each other with a holy kiss. This is a brotherly or family type of kiss not a romantic kiss, it is a kiss of overwhelming joy and excitement one gives to a best friend when they meet at an airport or train station after being separated for long periods of time. It is a kiss that shows there is an emotional bond of brotherly or family love between each other, it shows that all the fruits of the Spirit are flowing between each other and that there is no malice, resentment or bitterness in the heart.

It is common culture in some Arab and European countries even today to greet each other with such a kiss. What this type of kiss is not is obviously any type of kiss that has sensual or romantic overtones and a kiss that is simply given because it is the traditional Christian thing to do. If it is not a spontaneous response of honest excitement and joy that flows up from the heart at seeing another brother or sister in Christ, then it is better to simply welcome them with a handshake or friendly greeting.

KNOW

Know (*Greek ginosko*) means, to see with the mind's eye, it signifies a clear and purely mental perception of knowing and understanding. To consider and understand by putting and fixing or turning one's self or one's mind, attention and thoughts upon a thing and discover and become acquainted with it or to get a particular knowledge. Turning the eyes, the mind and the attention to anything by observing looking, inspecting and examining it to ascertain what must be done. It can refer to the knowledge that comes through perceiving a thing or knowledge that is grounded on personal experience and feeling by any of the senses in any state or condition. In some contexts, in Scripture to know carries the idea of having knowledge of those things which pertain to salvation

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KNOWLEDGE

Knowledge (*Greek gnosis and ginosko*) refers to the act of knowing and to know absolutely. To be aware of, feel, perceive, be resolved, be sure, understand, to have full recognition, full discernment, acknowledgment, perception and to become fully acquainted with. It means becoming thoroughly acquainted, by sight or hearing, by certain signs or the precise and correct knowledge of who a person is or of things ethical and divine.

Knowledge of good and evil: in Deuteronomy, it is written, "your children, who today have no knowledge of good or evil," (Deut. 1:39) in the context of this verse to have no knowledge of good and evil means to have no knowledge or experience of war and violence.

KNOWN

Known (*Greek ginosko*) means to know (absolute), be aware of, feel, have knowledge, perceive, be resolved, be sure and understand.

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.

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