



**WELCOME
TO
BIBLE HOUSE
OF
GRACE**

If you think items presented on this site to be in error, please let me know and I will gladly reconsider the content.

Tt

**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.



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.

TABERNACLE

Tabernacle means testimony, a witness; specifically, a recorder and prince. Through the book of Exodus, "The LORD went before the people of Israel by day in a pillar of cloud to lead them along the way, and by night in a pillar of fire to give them light, that they might travel by day and by night. (Exod. 13:21-22), but there was no tabernacle built until Exodus chapter seventeen.

Moses Tabernacle was given the following various titles:

- The tent of meeting (Num. 18:4, 6, 21, 22)
- The tent of the testimony. (Num. 17:2,7, 8)
- The sanctuary (Num. 18:1, 3, 5).

The Tent of Meeting, is the Holy Place not the Most Holy Place (Exod. 27:21). Moses would pitch the tent outside the camp and a long way from it, he called it the tent of meeting, because everyone who sought the LORD would go outside the camp to the tent of meeting. Whenever Moses went to the tent all the people would stand at their tent door and watch Moses until he had gone into the tent, when he entered the tent the pillar of cloud would descend and at the entrance of it, then the LORD would speak with Moses face to face (from the pillar of cloud) as a man speaks to his friend. When all the people saw the pillar of cloud standing at the entrance of the tent, they would stand at their tent door and worship and when Moses came back to the camp, his assistant Joshua the son of Nun, a young man, would remain at the tent of meeting. (Exod. 33:1-23)

The layout of the tabernacle: the tabernacle was divided into two sections the first section was called the Holy Place the second section was called the Most Holy Place and the court surrounding the tabernacle was called the outer court. The entry into the outer court and the entry into the tabernacle faced east. When the people of Israel entered the gate into the outer court the first thing, they would see was the altar for sacrifices and burnt offerings, behind this was the basin for the priests to wash their hands and feet before ministering and behind the basin was the tabernacle itself. Behind the first curtain of the tabernacle (the entry into the Holy place) on the left was the golden lampstand and on the right the table of shewbread. The altar of incense was also in the Holy Place in front of the curtain separating the Holy Place from the Most Holy place and the Ark of the Covenant was behind this curtain in the Most Holy Place. The sweet-smelling aroma of the incense would drift over the curtain and into the Most Holy Place.

Burnt offerings: it helps to think of the word barbecued or cooked when the Scriptures talk of burnt offerings being sacrificed to the LORD, because most of the burnt offerings are not burnt as we think of something being burnt to ashes, but are barbecued and become cooked food for the high priest and his family and for the Levitical priesthood. They are spoken of being offered to the LORD because most of them become food for the LORD'S priests.

Tabernacles and booths: refer to the setting up of tents, huts or a temporary dwelling place and figuratively to the human body (as the abode of the spirit). The festival of tabernacles," is so called because of the custom of erecting huts or tents for temporary homes called booths. The festival of tabernacles, is it is also called the feast of ingathering. The institution of the festival of tabernacles is recorded in (Exod. 23:16) (Exod. 34:22) (Lev. 23:34-43) (Num. 29:12-40) (Deut. 16:13-16). The design of it is recorded in (Lev. 23:42-43) and the law read every seventh year in, connection with it, is recorded in (Deut. 31:10-12) (Neh. 8:18).

The penalty for not observing the tabernacle laws is recorded in (Zech. 14:16-19) and the record of Jeroboam instituting an idolatrous feast in the eighth month to correspond to the festival of tabernacles is recorded in (1 Kings 12:32-33) (1 Chron. 27:11).

TAIL

The tail can signify of the weaker or end part:

- Amalek attacked you (Israel) on the way when you were faint and weary, and cut off your tail, those who were lagging behind you. (Duet. 25:18).

The tail can signify of the bottom or lowest position in authority and power:

- The LORD will make you the head and not the tail, and you shall only go up and not down, if you obey the commandments of the LORD your God. (Deut. 28:13).

TAKE

Take means to remove all around, unveil and cast off, or to prefer, choose, to take for oneself and figuratively it carries the idea of atoning, forgiving or taking up and away. Take and away carry the same meanings which it to take away from another by force and move from its place what is theirs or what is committed to them.

TAKEN

Taken carries the idea of:

- To take with (in very many applications).
- To receiving near, to take away or to take up (when I call).
- To associate with oneself in any familiar or intimate act or relation.
- To be amazed, to receive, to take or get hold of, to come unto and receive.
- To accept, to have offered to one, to seize or remove.

TALENT

Talent refers to a coin as a sum of money (10,000 talents equals 30 million denarius) (30, 000 000).

TAMARISK TREE

Tamarisk tree (a grove in KJV): in Genesis, it is written:

- Abraham planted a tamarisk tree (a grove in KJV) in Beersheba and called there on the name of the LORD, the Everlasting God. (Gen. 21:33).

A grove can embrace a wooden pole representing a sensual goddess or cult deity; a group of plain trees, oak trees, olive trees or tamarisk trees sacred to the people of Israel or to pagan religions and cults and to a group of trees in a desert area or amongst the woods or a forest used for sacred worship or cult practices. However, the word grove in this verse

comes from the Hebrew word (*'eshel*) and refers to the tamarisk tree which is a common tree in the Middle East. The tamarisk tree is an evergreen tree that can reach a height of fifty feet (about fifteen metres) it grows needles rather than leaves and provides shade and a pleasant coolness. At the time of planting this tamarisk tree Abraham called on the name of the LORD, the Everlasting God (Gen. 21:33) so his reason for planting the tree was most likely to act as a memorial to the everlasting God and stand as a monument to God's faithfulness that He keeps His promises since Abraham now had the son that God promised him and Sarah; he had peace with his neighbours; he could dwell anywhere in the land that he pleased and he was abundantly prosperous.

TASTE

To take, to taste food, to eat and take nourishment and figuratively to try or perceive the nature of, to make trial of, partake of and enjoy or to feel and experience. The primary meaning of the word taste is to try, it carries the idea of something that is temporary a thing that is not permanent (the context it is usually used in the sense of trying or not permanent (i.e., a temporary trial). For further information see, Partake in this Bible dictionary.

TAXES

Taxes were charges imposed by either political or ecclesiastical governments. Political taxes were imposed on people who were subjects of political governments. The religious authorities imposed ecclesiastical taxes on their subjects and their members. During Roman times taxes were collected by a very cruel but very efficient method. The collecting of taxes was sub-contracted out, but each officer would extort more taxes from those under him than they were required to pay this naturally added to the Jewish hatred of the tax collectors (also called publicans). Matthew and Zacchaeus at one time were both tax collectors, but became converts to Christ. For further information see, "Publicans," in this Bible Dictionary.

TEACHING

In the following verse sums up the purpose of Jesus miracles and the Scriptures of the Bible:

- Jesus did many other signs in the presence of the disciples, which are not written in this book; ³¹but 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 in his name. (John 20:30-31).

John's entire focus was to highlight Jesus, his person and significance, his goal was to show that Jesus is the long, awaited Messiah the true Son of God. John's purpose is to lead the reader to a commitment to Christ, a commitment that opens the door to a new dimension of living a life shared with God. Jesus miracles and John's messages are designed to prove that Jesus is the person he and others claim him to be. He gives the reader information about Jesus to prove is he is the Saviour and Son of God, while other Scriptures and the miracles combine to challenge the reader to decide for or against Jesus.

TEMPLE

Temple means, to dwell, it refers to a shrine or sacred place and especially the to the entire central Jewish sanctuary itself (i.e., the temple at Jerusalem or elsewhere).

TEMPLE OF GOD

The three temples: the first temple built by King Solomon, stood for 410 years, until it was destroyed by the Babylonians in the year 3338 BC. Seventy years later, as Jeremiah prophesied, the exiles returned and built the second temple. It stood for 420 years, from 3408 until 3828 BC, when it was destroyed by the Romans. Ever since then we have been waiting for the promised Messiah the Lord Jesus Christ, a descendant of King David to return in glory and gather to himself the faithful and build the third temple, never to be destroyed again.

At God's appointed time this prophecy will be fulfilled
as surely as others have been.

TEMPTATION

Temptation carries the idea of putting to proof by experiment through a good or evil experience, such as being tempted by solicitation, trials, sorrows, hardships etc., to turn away from what is right or to be tempted by riches, fame, luxury and power to turn from the right path. It can also carry the idea of being tried, tested, scrutinised, disciplined, examined and proved or to a person who entices another by seduction, deception, false promises, etc., to turn from what is right. Jesus twice told the apostles to pray that they would have the strength to resist temptation and not succumb to it. (Luke 22:40, 46).

TEMPTED

Tempted means, to test an object, to scrutinise entice, discipline, check, examine, prove or try. It carries the idea of enduring while experiencing a trial run or an examination.

TEN (COMMANDMENTS)

The Ten Commandments

1. You shall have no other gods before the LORD. (Exod. 20:3).
2. You shall not make any likeness of anything that is in heaven, the earth or the sea and worship it. (Exod. 20:4).
3. You shall not take the name of the LORD your God in vain. (Exod. 20:7).
4. Remember the Sabbath day, to keep it holy. (Exod. 20:8).
5. Honour your father and your mother. (Exod. 20:12).
6. You shall not murder. (Exod. 20:13).
7. You shall not commit adultery. (Exod. 20:14).
8. You shall not steal. (Exod. 20:15).
9. You shall not bear false witness against your neighbour. (Exod. 20:16).
10. You shall not covet your neighbour's house, his wife or his male or female servant or his ox or donkey or anything that is your neighbour's. (Exod. 20:17).

The Ten Commandments were given to Moses on Mount Sinai. They were the work of God, written by the finger of God and graven on both sides of stone tablets. After Moses broke the first set of tablets (because Israel had made gods of gold) he returned a second time to the LORD on Mount Sinai and the God gave him a second set of tablets with the same Ten Commandments written on them. They are called the two tables of the testimony because they express the heart of God. The spirit behind each commandment regarding mankind is love because the six commandments concerning mankind protects the innocent from harm (i.e., do not murder, steal or commit adultery etc.). (Exod. 24:12) (Exod. 31:18) (Exod. 32:15-15). The apostle Paul wrote:

- The commandments, "You shall not commit adultery, You shall not murder, You shall not steal, You shall not covet," and any other commandment, are summed up in this word: "You shall love your neighbor as yourself." (Rom. 13:9) (meaning do good and not harm).
- Love does no wrong to a neighbor; therefore love is the fulfilling of the law. (Rom. 13:10).

TEN PLAGUES

The Ten Plagues of Egypt.

1. Water turned to blood in Egypt and in Goshen. (Exod. 7:20-21).
2. Frogs came upon Egypt and Goshen. (Exod. 8:1-13).
3. Gnats (or lice) came upon Egypt and Goshen. (Exod. 8:16-19).

Here God removes the magicians' power to bring up gnats and their power to do any of the following wonders and, also puts a division between the land of Egypt and the land of Goshen (i.e., between God's people and the people of Egypt).

4. Flies upon Egypt. (Exod. 8:20-24).
5. Death of all Egypt's livestock. (Exod. 9:1-7).
6. Boils upon the Egyptians. (Exod. 9:8-11).
7. Hail upon Egypt. (Exod. 9:22-26).
8. Locusts upon Egypt. (Exod. 10:12-15).
9. Darkness upon Egypt. (Exod. 10:21-23).
10. Death of the firstborn of all Egypt. (Exod. 12:28-31).

TENSE

English and Greek language past and present tense: in the Bible, the present tense naturally represents a simple statement of fact or reality viewed as occurring in actual time, in most cases this corresponds directly with the English present tense, but some phrases which might be rendered, as past tense in English will often occur in the present tense in Greek, these are termed "historical presents"

Such occurrences dramatize the event described as if the reader were there watching the event occur, some English translations render such historical presents in the English past tense, while others permit the tense to remain in the present.

TEREBINTH

Terebinth (under the oak in KJV) comes from the Hebrew word (*'allah*) and means oak. It can refer to an oak or some other strong tree. Figuratively, it carries the idea of strength and can therefore refer to anything that is strong (i.e. a chief or mighty man, a ram (from his strength) and a pillar (as a strong support)).

TEST

Test (try in KJV) means to test, entice, tempt, appeal, attract or fascinate, it carries the idea of a trial that tests, examines, proves, scrutinise and investigates thoroughly.

TESTED

Israel Tested the LORD at Massah and Meribah: Israel camped at Rephidim in the wilderness, but there was no water for the people to drink and because of this the people quarrelled with Moses and said, "Give us water to drink." Moses said to them, "Why do you quarrel with me, why do you test the LORD?" The people grumbled against Moses and said, "Why did you bring us up out of Egypt, to kill us with thirst?" Moses cried to the LORD, "What shall I do with this people, they are almost ready to stone me." The LORD told Moses to take the staff that he struck the Nile with and go to the rock at Horeb. (Exod. 17:1-5). The LORD told Moses He would stand on the rock at Horeb and Moses was to strike the rock and water would come out. Moses did so, in the sight of the elders of Israel and named the place Massah and Meribah, because of the quarrelling of the people. Israel tested and sinned against the LORD by quarrelling against the LORD saying, "Is the LORD among us or not?" (Exod. 17:1-7). Note quarrelling against Moses was considered the same as quarrelling against the LORD.

6

Israel tested the LORD at Horeb: Moses went up Mount Horeb to receive the Tablets of the Covenant the LORD had made with Israel at Mount Sinai. He remained on Mount Horeb forty days and forty nights. While he was on Mount Horeb Israel acted corruptly and made a golden calf to worship. Israel provoked the LORD to wrath and the LORD was so angry with them that he was ready to destroy Israel (Deut. 9:8-12). Israel's sin at Horeb was obviously that they had made a golden calf while Moses was on Mount Horeb. (Deut. 9:1-29).

Israel tested the LORD at Kadesh-barnea: at Kadesh-barnea the LORD told Israel to go and take possession of the Promised Land (Num. 32:8) (Josh. 14:7), but they rebelled against the commandment of the LORD by not believing God or obeying His voice (Deut. 9:23). Israel's sin at Kadesh-barnea was that Israel did not believe or obey God and would not go into the Promised Land (Deut. 9:23).

Israel tested the LORD at Taberah: Israel complained in the hearing of the LORD about their misfortunes, the LORD heard it and His anger was kindled, and the fire burned among Israel and consumed some. Moses, prayed to the LORD, and the fire died down. The name of that place was called Taberah, because the fire of the LORD burned among Israel (Num. 11:1-3). The sin of Israel at Taberah was that they complained in the hearing of the LORD about their misfortunes.

Israel tested the LORD at Kibroth-hattaavah: after Israel had tested the LORD at Taberah, the rabble that was among Israel had a strong craving and said, "Oh that we had meat to eat! The people said, we remember the fish we ate in Egypt the cucumbers, melons, leeks, onions, and garlic now our strength is dried up, and there is nothing at all but this manna to look at, it was better for them in Egypt (Num. 11:1-6). The people rejected the LORD by saying, "Why did we come out of Egypt?" (Num. 11:20).

Moses heard all the people complaining at the door of their tent. The anger of the LORD blazed and He told Israel they would eat quail until it came out their nostrils and becomes loathsome to them (Num. 11:10-19). A wind from the LORD brought quail from the sea and let them fall beside the camp, the people spent all day and all-night craving and gathering more quail than they needed (Num. 11:31-32). The anger of the LORD was kindled against Israel because of their craving and He struck down the people with a plague. The name of that place was called Kibroth-hattaavah, because they buried the people who had the craving (Num. 11:33-34). Israel's sin at Kibroth-hattaavah was that they complained they had no meat, regretted they had left Egypt and they rejected the LORD (Num. 11:4-34).

TESTAMENT

Testament (covenant in ESV) refers to a contract or will.

TESTIFIES

God testifies and bears witness about Jesus: God testifies and bears witness of Jesus by saying at his water baptism, "This is my beloved Son, with whom I am well pleased." (Matt 3:10-17). (Mark 1:1-11) (Luke 3:19-22) and at the Mount of Transfiguration (Matt 17:5) (Mark 9:7-9) (Luke 9:34-35). God also testifies and bears witness about Jesus by his works (John 5:36) by his miracles, his healings, his message of justice and by God's Spirit being upon him (Matt 12:10-18).

TESTIMONY

Testimony (bear record in KJV) refers to, a witness (specifically a recorder), to be a judicial witness and by analogy a martyr. It means to testify, to bear record, to charge or give evidence. It carries the idea of having or obtaining a good and honest report and to be well reported of. The Ten Commandments are called the Testimony (Exod. 31:18). This is because they are the righteous and the perfect and honest standard they testify judicially and witness for or against a person, and express the heart of God. Note the Spirit behind the Ten Commandments is love because each law protects the innocent from harm, i.e., do not murder, steal or commit adultery etc.

The apostle Paul wrote:

- The commandments, "You shall not commit adultery, You shall not murder, You shall not steal, You shall not covet," and any other commandment, are summed up in this word: "You shall love your neighbor as yourself." (Rom. 13:9) (meaning do good and not harm).
- Love does no wrong to a neighbor; therefore love is the fulfilling of the law. (Rom. 13:10).

TETRARCH

Tetrarch is the plural number four; it refers to the ruler of a fourth part of a country.

THAT

The word, that can embrace any of the following, which, whom, who, whose, that, what, whereof and together with.

THEIR

The word their can embrace any of the following, he, him, himself, she, her, herself, them, themselves and it or itself.

THIGH

Putting the hand under the thigh: (Gen. 24:2) was a common ceremony used by those who had authority and power to seal and confirm an oath with those who were in subjection to them. This was because the thigh signifies strength, power and authority therefore to put one's hand under the thigh of another was, seen as an act of submission and a seal of an oath made.

- When the time drew near that Israel must die, he called his son Joseph and said to him, "If now I have found favor in your sight, put your hand under my thigh and promise to deal kindly and truly with me. Do not bury me in Egypt (Gen. 47:29).

Putting the hand under the thigh is an act of submission by the one who is placing his hand under the thigh and would not only bind them to the oath, but also act as a testimony that they had sworn to keep the promise.

THINK

Think means, to think, suppose or to seem it can refer to thinking truthfully or thinking with uncertainty.

THINKING

In comparison with God our thinking is flawed and faulty we are all severely mentally impaired when we stand before His throne of wisdom.

THIRD

Third literally means, a third, it can refer to a third part or the third time or thirdly in line etc.

THIRST

Thirst literally applies to having a thirst for water. Figuratively it applies to those who painfully feel their want of a thing and eagerly crave it or long for those things that refresh, support and strengthen the inner life.

THIRTEEN

At age thirteen a Jewish boy is called publicly to recite the Torah benedictions, and by doing so signifies his religious coming-of-age, he is then a Bar Mitzwa, (meaning son of the commandment) and obligated to observe the commandments as his own responsibility.

THORN

Thorn means withered at the front, a point or prickle with the idea of dryness and leanness. Figuratively it refers to a bodily annoyance or disability.

THORNS AND BRIARS

See the title, "Briars and Thorns," in this Bible Dictionary.

THOUSAND

Thousand literally means, a thousand, but figuratively can carry the idea of a long period, of time.

THRESH (BEAT OFF)

The LORD will thresh out (beat off in KJV) the grain: (Isaiah 27:12) the word, thresh and beat off comes from the Hebrew word (*chabat*) it literally means to knock out or beat off. The expression, "the LORD will thresh out and beat off the grain," carries the following two ideas, firstly one of wrath and punishment (the seventy-year captivity) and secondly one of mercy and blessing (Israel's return to their beloved city Jerusalem). In (Deut. 24:20) labours are pictured beating the olive trees to collect the olive crop from the tree while the seeds are collected from their husks by threshing them. To get the good fruit the LORD expected from His people Judah and Israel He will firstly have to punish them for their rebellion and gross wickedness which He did by using Assyria and Babylon to lay their land waste. Secondly, He would forgive their sins and bless them which He did at the end of the seventy-year captivity. (After the Jews returned from the Babylonian captivity they never again returned to the practise of idolatry).

It means after the threshing there will be a full and abundant gathering of the good seed (i.e., Judah and Israel). The LORD will take His people from the river Euphrates to the river Nile (meaning all the Israelites that were scattered in those parts) from among the nations and gather them together like thrashed corn into the garner and God's people will once more be peopled as in the days of old and the boundaries of their land restored. Ruth is spoken of as gleaning in the field until evening and then beating out what she had gleaned which was about an ephah of barley. (Ruth 2:17). Thrashing or beating out was necessary work to separate the pure grain from the chaff. The word, thresh (beat in KJV) comes from the Hebrew word (*chabat*) it literally means to beat or knock out or off. In this context, it carries the idea of beating off with a stick as fruit is beaten from a tree or to beat out grain with a stick to separate it from its husks (i.e., chaff).

It is commonly applied to the act of collecting fruit after it has been beaten from a tree, or grain after it has been threshed. The use of these words shows that the expression, "the LORD will thresh or beat off the grain: (Isaiah 27:12) is taken from the act of collecting fruit or grain after the harvest. It means, that as the farmer gathers in the fruit, so God would gather in His people. There will be a shaking in the land as when a farmer beats off his fruit from the tree which will result in all the scattered people being gathered into their own land.

The future time referred to is at the end of Israel's seventy- year captivity, when the Empire of Babylon is conquered by Cyrus king of Media Persia who then gives those held captive to the oppression of Babylon written permission to return to their own land. It should be kept in mind that the Jews were not only carried to Babylon, but were scattered in large numbers throughout the surrounding regions. The promise here is, that

from all those regions where they had been scattered, they will be re-collected and restored to their own land. It signifies the separating of the LORD'S people from the rest of the world; as the fruit beaten off is separated from the tree, and corn beaten out is separated from the chaff.

THROUGH

The word through carries the following ideas:

- With or because of; for this reason, for this cause or by reason of.
- By the means of; on account of, and for, therefore, in and by.
- Throughout time, during time or reason by which something is or is not done.

God made the earth through Christ: means that God made the earth with Christ in mind. In the beginning God had an eternal plan in His mind. Jesus was to be the beginning, the foundation stone, the centre and bring about the glorious final-end of His plan. God created the universe according, to this eternal plan, so in this sense the world was made through Christ or because of Christ or for Christ or with Christ, because he was at the centre of the plan or in the centre of the mind of God when He designed the plan.

THUMMIM

Thummim refers to one of the epithets of the objects in the high priest's breastplate. It was an emblem of complete truth, perfection, completeness and prosperity. Morally it speaks of innocence, integrity and uprightness.

10

THUNDER

The following verses show that thunder is used in Scripture to symbolise the following five things:

1. The extraordinary manifestation and power of God's presence.
 - On the morning of the third day there were thunders and lightnings and a thick cloud on the mountain and a very loud trumpet blast, so that all the people in the camp trembled. ¹⁷Then Moses brought the people out of the camp to meet God, and they took their stand at the foot of the mountain. ¹⁸Now Mount Sinai was wrapped in smoke because the LORD had descended on it in fire. (Exodus 19:16-18).
2. The power of God's voice.
 - Keep listening to the thunder of his voice and the rumbling that comes from his mouth. ³Under the whole heaven he lets it go, and his lightning to the corners of the earth. ⁴After it his voice roars; he thunders with his majestic voice, and he does not restrain the lightnings when his voice is heard. ⁵God thunders wondrously with his voice; he does great things that we cannot comprehend. (Job 37:2-5). (See also Psalm 29).
 - The voice of the LORD is over the waters; the God of glory thunders, the LORD, over many waters. ⁴The voice of the LORD is powerful; the voice of the LORD is full of majesty. (Psalm 29:3-4)
3. The thunder like noise of the multitudes of horses' hoofs and chariots as they charge toward the enemy and the thunder like shout of the soldiers and the noise of their coats of armour as thousands march with their weapons in hand to the battle.

- When the trumpet sounds, he says 'Aha!' He smells the battle from afar, the thunder of the captains, and the shouting. (Job 39:25).

4. To great masses of people.

- Ah, the thunder of many peoples; they thunder like the thundering of the sea! Ah, the roar of nations; they roar like the roaring of mighty waters! (Isaiah 17:12).

5. To the sound of a great multitude praising God.

- I heard what seemed to be the voice of a great multitude, like the roar of many waters and like the sound of mighty peals of thunder, crying out, "Hallelujah! For the Lord our God the Almighty reigns. (Rev. 19:6).

Summary: thunder is used in Scripture to symbolise the extraordinary manifestation and power of God's presence and His voice (Exod. 19:16-18) (Job 37:2-5) (Psalm 29:3-4) and to symbolise the thunder like noise of the multitudes of horses' hoofs and chariots as they and their soldiers charge toward the enemy with thunder like shouting and the noise of their coats of armour as thousands march with their weapons in hand to the battle (Job 39:25). It is also used to symbolise great masses of people (Isaiah 17:12) and the sound of a great multitude praising God. (Rev. 19:6).

THUS SAITH THE LORD

The words, "Thus saith the LORD," declare that what follows is spoken by the inspiration of God's Spirit and that the prophet is speaking with the passion and zeal of God to reveal a revelation of God to the people or some knowledge God wants revealed or to exhort the people to remain faithful to the LORD. The words, "Thus saith the LORD," carries the idea the prophet is speaking in the authority of God, it is like saying, "Listen people, open your ears, what I am about to say is absolute truth, it is not only guaranteed to happen, but is supported by all the eternal authority of God Himself so take notice it will come to pass. The expression, "the LORD said," carries the idea that the inspired prophet is hearing an articulate voice in his mind.

TIBET

The blind in Tibet: during Jesus generation, any sickness, mental or physical disorder the people did not understand including blindness and deafness they believed to be caused by inferior evil gods called demons possessing the sick person. Even today in some areas of Tibet blind people, are still believed to be possessed with demons. In 2005 a twenty-five, year old blind English girl pioneered schools for the blind in Tibet because she cared for the blind in that country and was angered at the cruel way they were treated. Her schools would take the blind in and show them love, kindness and care in contrast to the rejection they experienced by much of Tibetan society, because of their false belief that blindness was a result of evil gods called demons possessing the person and destroying their sight. For further information see,

- Demons in, "Satan and His Family," (ON WEBSITE MENU).

TIME

Time: (*Greek aion*), refers to a particular period of time, an interval of time, a season of time, years of time and a space of time.

Time: (*Greek hora*) (hour in ESV), denotes an hour, day, an instant or a season.

Time: (*Greek chronos*) signifies a space of time in general.

Time: (*Greek kairos*) designates a fixed period of time or special occasion of time.

Time can refer to, a time when things are brought to crisis, a fixed and definite period, the right time, a period of time, and events of time.

TIMES

Times (*Greek Kairos and chronos*) can refer to any of the following, a fixed or special occasion (the set or proper time), always, due season, a short while or a delay in time.

TITLES

The Lord, the Son of God and Saviour: these titles were, not limited to religious terms in the first century, as certain Caesars of Rome saw themselves as a god (not the God, but a god), or the son of God or as the saviour of the world. Agrippa is a good example of the people's attitude of their Roman rulers during the first century. Agrippa left Rome to rule his own country as king. To present himself as king to the people he put on a garment of woven silver and entered the theatre at day break and when the sun's first rays touched the wondrous web of silver Agrippa's flatterers immediately raised their voices addressing him as a god. When Christians were giving Jesus the titles, "Lord," "Son of God" and "Saviour" Rome understood them to be taking the titles of Caesar and giving them to Christ.

TOMB

Tomb (sepulchre and burying place in KJV). The word sepulchre (*Hebrew qeber*) means a burying place, it can refer to a grave, a sepulcher or a tomb. Tomb (*Greek mnemeion*) refers to a place of remembrance and of burial (also called a sepulchre or grave). Tomb (*Greek thapto*) carries the idea of celebrating funeral rites and Sepulchre (*Greek mnema*) means a memorial and can refer to a sepulchral monument at a burial-place, a grave or a tomb.

In my tomb that I hewed out: (Gen. 50:5) refers to the large cave that Abraham bought for a burying-place for his family, Jacob had dug out a small tomb for himself in this very large cave as others did after him. The following verses show that it was the desire of persons of all ages and nations to be buried with their families and therefore was also the common and customary practise for those during these ancient days to cut out a tomb for their burial and their families:

- They buried him (Asa) in the tomb that he had cut for himself in the city of David. They laid him on a bier that had been filled with various kinds of spices prepared by the perfumer's art, and they made a very great fire in his honor. (2 Chron. 16:14).
- What have you to do here, and whom have you here, that you have cut out here a tomb for yourself, you who cut out a tomb on the height and carve a dwelling for yourself in the rock? (Isaiah 22:16).
- Joseph took the body (of Jesus) and wrapped it in a clean linen shroud⁶⁰ and laid it in his own new tomb, which he had cut in the rock. And he rolled a great stone to the entrance of the tomb and went away. (Matt. 27:59-60).

The words, "I hewed it out," (v5) does not necessarily mean that he dug it out himself, but that he ordered it to be dug by his servants, it is also very likely this was done at the time he buried Leah.

Woman who Jesus appeared too at the tomb: Jesus appeared to Mary Magdalene, Mary the mother of James and Salome (Mark 16:1) (Matt. 28:5-10) (John 20:18) these were the only woman that Jesus appeared to at the tomb. An angel in the tomb told the three women that Jesus had risen (Mark 16:6), they then went and told the disciples that the Lord had risen (Luke 24:10) (the other woman is Salome) (Mark 16:1).

The tomb, the Emmaus Road and Jerusalem: the following is the scenario of those who Jesus appeared to late Friday afternoon, at the tomb, on the Emmaus Road and at Jerusalem. Mary Magdalene, Joanna, Mary the mother of James and the other women (Salome) went to the tomb with Joseph at twilight on Friday (Passover Day) and saw where the body of Jesus was laid in the tomb (Luke 24:10) (Mark 16:6). Later Friday evening the three women went home to prepare spices for the body of Jesus. Saturday was a High Sabbath because it was the beginning of the seven Day Feast of Weeks and, also the weekly Jewish Sabbath. Around sunrise Saturday and early Sunday, the woman went to put the spices on Jesus body. Mary Magdalene raced ahead of the others and was first to arrive at the tomb. This was the third day since Jesus was crucified (Luke 24:21).

NOTE: Jesus words:

- For just as Jonah was three days and three nights in the belly of the great fish, so will the Son of Man be three days and three nights in the heart of the earth. (Matthew 12:40) (Jonah 1:17)

This statement is a Jewish idiom which means the third day. This is the reason Jesus told his disciple that:

- The Son of man will be mocked and flogged and crucified, and he will be raised on the third day. (Matt 17:23) (Mark 9:31)

And the Paul wrote:

- Christ was buried and raised on the third day in accordance with the Scriptures" (1 Corinthians 15:4).

Angels at the tomb tell Mary Magdalene, Joanna, and Mary the mother of James and Salome to go and tell Jesus disciples and Peter that Jesus has risen (Mark 16:1-6) (Luke 24:9-13) (John 20:1-10, 18). Then sometime later Sunday morning Peter and the other disciple after hearing Jesus had risen run to the tomb. Peter is the first to go into the tomb then the other disciple follows him, after seeing Jesus is gone, they both go home (Luke 24:9-13) (John 20:1-10).

Meanwhile Mary Magdalene had followed Peter and the other disciple to the tomb but arrived after them, this is when Jesus appeared to her (John 20:11-17). Sometime during Sunday Jesus appears to two other men on the road to Emmaus (Luke 24:9-13) (this is the third day since Jesus was crucified) (Luke 24:21). Emmaus was a village seven miles from Jerusalem (Luke 24:13). One of the men on the Emmaus Road was named Cleopas (Luke 24:18), but this is not Peter the apostle because later we are told these two go and tell the eleven apostles, they have seen Jesus (Luke 24:33).

Early Sunday evening Jesus stayed with the two men in the village of Emmaus and ate a meal with them (Luke 24:28-31) and told them that he had already appeared to Peter (Luke 24:33-34). After eating with them Jesus vanished from their sight (Luke 24:31) the two men then immediately go to Jerusalem (7 miles away) and tell the eleven apostles what had happened. (Luke 24:28-32). Later that evening (Sunday) while the two men were telling the eleven that they had seen Jesus he appears to them all, in a locked room (Luke 24:36-34) (John 20:18) and eight days later Jesus appears to Thomas. (John 20:26).

Tongues (*Hebrew lashown*) literally means the tongue (of man or animals) used as the instrument for licking, eating or speech. Figuratively a fork of flame or a split cove of water. It can refer to the speech (good or bad) of a speaker or the language of a talker, while tonques (*Hebrew lashan*) means to lick or wag the tongue. It carries the idea of making false and defamatory statements, and of slander and accusing others. Tongues (Greek glossa) literally means the tongue and by implication a language either learned or supernaturally acquired.

Tongue of the sea: see the notes following the title: "Rivers and Seas," in:

- Map Locations and People of the Bible (ON WEBSITE MENU).

TORMENT

Torment means to torture or torment, it refers to the state or condition of those tormented.

TOUCHSTONE

To test the purity of silver and gold they were rubbed by a black siliceous stone called, "the touchstone." This stone was scrapped across the surface of the hidden silver or gold nugget the metal and the purity of the silver or gold was revealed by the colour of the streak produced on them by the touchstone.

TRADERS

Traders and merchants see, Merchants, in Bible Dictionary (ON WEBSITE MENU).

14

TRADITION

Tradition means, "a precept," it especially refers to the traditional Jewish law and ordinances.

TRAIN

Train up a child and they will not depart from it: the book of proverbs says, "Train up a child in the way he should go; even when he is old, he will not depart from it." (Prov 22:6). Train (*Hebrew chanak*) means to initiate, discipline, dedicate or train up. The words of Proverbs, "Train and discipline a child to do right and they will not depart from 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 feel 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.

TRAMPLED

Trampled metaphorically means to insult, spurn, reject, despise and treat with rudeness and neglect. To tread on or trample under-foot it carries the idea of treating others with contempt snobbery, loathing and disregard.

TRANCE

Trance, refers to a displacement of the mind (i.e. to be astounded, bewildered, amazed, astonished or to be in wonder and ecstasy). It also embraces the idea of being beside one-self, out of wits, bewitched or to be insane.

TRANSGRESSETH

Transgresseth refers to something that is illegal, (i.e., a breach or violation of law (a crime). The words' wickedness iniquity or unrighteousness describe the actions involved in transgressing the law.

TRANSGRESSORS

Transgressors (*Hebrew pasha`*) means to break away from just authority, to violate the law, to trespass, apostatize, quarrel offend, rebel, revolt and disobey the law. Transgressors (*Greek anomos and parabates*) means lawless, wicked, unlawful and without the law. It can also apply to those who are not subject to the Jewish law and by implication to a Gentile.

TREASURER (STEWARD)

See Steward (Treasurer) in, this Bible Dictionary.

TRANSFIGURATION

Transfiguration and transfigured (*Greek metamorphoo and morphoo*) means to transform or change (physically or spiritually) (i.e., metamorphose meaning to change into a different physical form, to strikingly change the appearance and character, to transform and undergo change especially by supernatural means.

The transfiguration and heaven: because Moses and Elijah appeared with Jesus at the transfiguration it is used by some in Christian circles to support the idea that Moses and Elijah are in heaven and therefore so are all the Old Testament prophets and the faithful, but Jesus told the disciples to

- Tell no one the vision, until the Son of Man is raised from the dead. (Matt. 17:9).

The event is described as a vision and like John's vision of unfulfilled events in the book of Revelation, cannot be taken as a statement of the actual survival of Moses and Elijah especially when the writer of Hebrews says all the Old Testament heroes of faith, including Moses and the prophets, have died without receiving the promised reward and are waiting to be resurrected to a better life,

- Women received back their dead by resurrection. Some were tortured, refusing to accept release, so that they might rise again to a better life. (Heb. 11:35).

He goes on to say that apart from the New Testament faithful they cannot be made perfect, (i.e., resurrected)

- All these, though commended through their faith, did not receive what was promised, ⁴⁰since God had provided something better for us, that apart from us they should not be made perfect. (Heb. 11:39-40).

Added to this Paul states that:

- Christ has been raised from the dead, the firstfruits of those who have fallen asleep so also in Christ all will be made alive. But each in his own order: Christ the firstfruits, then at his coming those who belong to Christ. (1 Cor. 15:20-23).

It can hardly be that Moses and Elijah have been resurrected to immortality in advance of Jesus the firstfruits from the dead. No one is resurrected until Christ returns as King of kings and Lord of lords to establish God's Kingdom of righteousness, justice, joy and peace on earth. For further information see the title, "Heaven," and the title, "Death (What happens when we Die)," both titles are in, Death (ON WEBSITE MENU).

TRANSGRESSION

Transgression means breaking or violating the Mosaic Law.

TRANSLATIONS

Bible translations can translate the thought behind the original words or translate the words, word for word. Some religious teachers proclaim that the King James Bible is the only Bible that contains the inspired word of God, but this is foolish for many reasons. The obvious one is that it is very difficult for people of our generation to read since we do not speak in the manner the King James Bible is written in. Certainly, it was the common language of that generation and is a great Bible and beautifully written, but it is not the only Bible that contains the inspired word of God. This is because it is not every individual word of the Bible that is inspired, if this was the case only those who could read the original manuscripts would be able to read the inspired word of God.

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

But here is the beauty of Scripture, it is the messages the Bible contains that is the inspired word of God, not the language or the individual words, but the messages the individual words joined together as complete sentences and paragraphs proclaim. For those who have difficulty reading the King James Bible here is the good news, all well recognised modern Bibles contain the same messages as the King James Bible does. Whichever of these Bibles a person seeking God choses to read there is no doubt if their heart is right before God, they will not only find the way to eternal life, but also the love and grace of God and of the Lord Jesus Christ.

A personal note: should a new seeker of God be reading this I would suggest spending time in the New Testament until the love and grace of God is discovered and the truth that Jesus accepts with open arms all who come to him with an honest and humble heart despite what the mind may be convicting or condemning those seeking him of. Jesus said, "For God so loved the world, that he gave his only Son, that whoever believes in him should not perish, but have eternal life" (John 3:16). For information concerning keys to understanding the Bible see, "Bible," in this Bible Dictionary.

TRAVELLER

TREE

Tree literally means "timber or wood" (as fuel or material), but by implication it can refer to a stick, staff, club or any other wooden article or substance.

The tree of knowledge of good and evil: the tree of knowledge of good and evil was a special tree in the Garden of Eden, set apart by the LORD as an instrument to test the obedience of Adam and Eve (Gen 2:9-17). It must have been a real tree since the test was real, by real people, and with real results. Its fruit probably was not much different from that of the other trees from which they ate. The sin in eating its fruit did not lie in the tree, but in the disobedience of the persons who ate it.

It is interesting to notice that they had many other trees they could eat of and the expression, "to know good and evil" is also used in, reference to infants who had no knowledge of good and evil (Deut. 1:39), to Kings who desire to be able to judge between good and evil (1 Kings 3:9) to angels who are, able to discern between good and evil (2 Sam 14:17) and to God Himself who knows good and evil (Gen 3:22).

The tree of life: was not the, "tree of knowledge of good and evil," but another special tree in the Garden of Eden (Gen 2:9) (Gen 3:22). The "tree of life" appears again in the book of Revelation as a fruit bearing tree with leaves (Rev 22:2) that has healing in them (Rev. 22:2). The title "tree of life" in Proverbs is figurative for an exhilarating experience (Prov. 3:18) (Prov. 11:30) (Prov. 13:12) (Prov. 15:4).

Following are a few examples of trees in Scripture:

Oak trees and the Stump: oaks trees represent all Israel, while the stump speaks of the faithful ones.

- Though a tenth remain in it, it will be burned again, like a terebinth or an oak, whose stump remains when it is felled." The holy seed is its stump. (Isaiah 6:13).

A tree stump can represent what remains of the whole, Syria and Ephraim are spoken of as stumps.

- When the house of David was told, "Syria is in league with Ephraim," the heart of Ahaz and the heart of his people shook as the trees of the forest shake before the wind. ³And the LORD said to Isaiah, "Go out to meet Ahaz, you and Shear-jashub your son, at the end of the conduit of the upper pool on the highway to the Washer's Field. ⁴And say to him, 'Be careful, be quiet, do not fear, and do not let your heart be faint because of these two smoldering stumps of firebrands, at the fierce anger of Rezin and Syria and the son of Remaliah. (Isaiah 7:2-4).

Words do not always carry the same meaning often it is the context that gives the word its meaning.

Countries are likened to trees: Assyria is likened to a beautiful great cedar tree in Ezekiel chapter thirty-one and in the following verses trees represent the people of Israel.

- 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).

Fig trees from the Encyclopaedia Britannica: grow one to twelve metres high (three to forty feet). It can be grown as a bush or a tree and produces two crops in the same year. The first crop develops without flower pollination in June or July when fertile seeds are present on the wood of the previous growth. The second crop requires pollination of the flower and then ripens in summer in the axils of the leaves. Common (i.e., persistent) figs do not require pollination of either the first or second crop, fruit develops through parthenocarpic (i.e., the production of fruit without fertilization).

Fig trees literally: figs are the first of the fruits to be recorded in the Bible (Gen. 3:6-7) and were common to Palestine and Egypt (Num. 13:23) (Deut. 8:8) (Psalm 105:33). It is a good tree for shade (1 Kings 4:25) and the figs often appear before the leaves. The fig tree is, able to produce two crops of figs one in the winter and one in the summer (i.e., one in season and one out of season) referred to as the first and second crop of figs. Cakes made of figs and of strings of dried figs were used for eating when travelling (1 Sam. 25:18). Bethphage means, "fig house" it derived its name from being a fig region. The town of Bethany adjoined Bethphage.

Fig trees figuratively: depending on the context of the story or the parable the fig tree can be, seen as a symbol of those who belong to God and the Lord Jesus Christ; a symbol of the nation of Israel throughout history and in Jesus generation a symbol of the chief priests, the Pharisees, the scribes and elders representing the nation and people of Israel. If, Israel was obedient and produced fruit they are likened to a good fig tree, but if they rebelled and were fruitless, they are likened to a bad fig tree.

Very good and ripe figs are likened to the exiles of Judah who obeyed the LORD and went into captivity to Babylon (Jer. 24:1-7) while very bad figs, so bad that they could not be eaten are likened to those of Israel who disobeyed the LORD and refused to go into captivity to Babylon (Jeremiah 24:8-10).

The fig tree withered to its roots: the fig tree is a symbol of the chief priests, Pharisees, scribes, elders representing Israel, like the fruitless fig tree the Pharisees were barren and did not produce any fruit so like the fig tree Jesus cursed the Pharisees religious system of legalism and formalism and it withered away to its roots. (Mark 11:20).

The resounding majesty of Jesus words: Jesus sees the fig tree in leaf and knowing it was not the season for figs, but that the figs tree could produce figs on the leaves even though it was not the right season expected the tree to have figs, but the tree was fruitless, this, is why he said:

- "May no one ever eat fruit from you again." (Mark 11:13-14), and as they passed by it the next morning, they saw the fig tree withered away to its roots. (Mark 11:20).

This is fabulous because the entire story is symbolising the priest hood of Israel, the fig tree is a symbol of the chief priests, the Pharisees and scribe who were the religious oversight of the nation of Israel. The age of the New Testament was the season for Israel to blossom and produce abundant fruit because their King the Messiah the anointed One the Christ had arrived.

Israel's religious leaders should have recognised the season they were in, but instead the chief priests, Pharisees, scribes and elders were a barren fig tree. When Jesus came to them instead of finding fruit, he encountered prideful hypocritical self-serving religious leaders who were oppressing (for their own gain) those who were truly seeking God. The wide-spread

majesty of Jesus words "May no one ever eat fruit from you again," is resounding, because his death and resurrection destroyed the entire Levitical priesthood and the power and control of the chief priests, the Pharisees and scribes, because since his resurrection no-one needs a priest to intercede for them as Jesus is now everyone's perfect and eternal high priest.

Fig trees that are fruitless: Jesus says, "If a fig tree is fruitless feed it for a time, but if it still does not produce fruit cut it down, why should it use up the ground?" (Luke 13:6-9). The symbolism in this parable is obvious, if a person is not producing something that is beneficial, encourage them for a time, but if they are still only taking from others cast them out. Even in God's Kingdom the Lord expects everyone to be adding in some way, however small to its expansion, supporting this idea is the following command of Paul, "If anyone is not willing to work, let him not eat" (2 Thess. 3:10). The idea underlying this parable is one of spreading out, expansion and growth. We may not all be Peter's and Paul's, but every-one is, able to share their faith or encourage and help others, physically, financially, emotionally or spiritually in some way.

Trees in Scripture are symbols of the following:

- Life because humans have, to eat from trees to live. (Deut. 20:19-20).
- A blessed man is like a fruit tree because fruit gives life. (Ps. 1:1-3).
- Life (especially the cedar, palm, and olive tree). (Psalm 52:8).
- Wisdom, righteousness, hope and desire. (Proverbs 3:18) (Proverbs 11:30) (Proverbs 13:12).
- A wholesome tongue and long life. (Proverbs 15:4) (Isaiah 65:22).
- Abundant fruit for nourishment (physically or spiritually). (Ezekiel 34:27-29).
- Christ crucifixion and death. (Acts 5:30).
- Reward in the Paradise of God for those who overcome. (Rev. 2:7).
- Eternal life, blessing and healing of the nations. (Rev. 22:2) (Revelation 22:14).

TREMBLE

A man made the earth t tremble: in Isaiah, it is written:

- Those who see you will stare at you and ponder over you: (The king of Babylon) 'Is this the man who made the earth tremble, who shook kingdoms, ¹⁷who made the world like a desert and overthrew its cities, who did not let his prisoners go home?' (Isa. 14:16-17).

The expression, "a man made the earth tremble means he put fear into the people of the earth.

TRESPASS

Trespass (offence in KJV) refers to an unintentional or wilful error or transgression and to a fault, offence or sin.

TRIAL

The word trial, refers to a holocaust, a burning trial or calamity as a test. It carries the idea of being refined from inflamed anger, grief, lust and such like things.

TRIBES (THE TWELVE TRIBES)

The ten tribes of the northern kingdom of Israel are: -

1. Asher
2. Dan
3. Gad
4. Issacha
5. Joseph (2 tribes: Ephraim and Manasseh)
6. Naphtali
7. Reuben
8. Simeon
9. Zebulun

The two tribes of the southern kingdom of Judah are: -

1. Judah
2. Benjamin

NOTE: Levi is not included because they had no set territory, but cities of the Levites were scattered throughout the twelve tribes. Also, note that many members of the ten tribes came to Judah when Jeroboam, the first king of the northern kingdom set up a system of idolatrous worship in, order to prevent his citizens from making the pilgrimage to Jerusalem to worship the true God of Israel. That means that by the time that the Kingdoms were destroyed their where large numbers of Israelites living in Benjamin and Judah. Following is one instance recorded in the days of Asa, king of Judah, of just such a migration:

- Asa gathered all Judah and Benjamin, and those from Ephraim, Manasseh, and Simeon who were residing with them, for great numbers had deserted to him from Israel when they saw that the LORD his God was with him. (2 Chron. 15:9).

20

See the title: Tribes (12 Tribes) in Map Locations and People of the Bible (ON WEBSITE MENU).

TRIBULATION

A pressing, together of pressure through oppression, affliction, tribulation or distress.

TRIBUNAL

Tribunal (judgment seat in KJV) (*Greek bema*) refers to a step, and by implication a rostrum, tribunal judgment-seat or throne, while judgment (*Greek basis*) means to walk and by implication foot.

TRIBUNE

Tribune means, chief or captain of the band.

TRINITARIANS

People have the impression of, the doctrine of the trinity before they are even saved; because it is so ingrained into the collective consciousness of Christian society. (The topic is far too big to be covered in a Bible Dictionary).

John the Baptist came from heaven: Jesus asked the chief priests, scribes and elders:

- Was John the Baptist from heaven or from man?

And they said:

- If we say, "From heaven," he will say, "Why then did you not believe him?" (Mark 11:27-31).

Today we know John the Baptist did not descend from heaven the expression, "from heaven" or "came from heaven" is Jewish language meaning, "sent from God" or "sent by God" contrasted to being sent by man. The Pharisees knowing John the Baptist was born of a woman did not have a problem in understanding Jesus question, "Was John from heaven?" Being Jewish they understood the term, "from heaven" meant "sent by God." The Pharisees were of the tribe of Levi who God had established as the Levitical priesthood, in this sense the Levites could say that they were, "sent from heaven" meaning they had the authority of God and were established by God. The Old Testament prophets were spoken of as being, "sent from heaven" meaning, "sent by God" because they had the authority of God and spoke His message. The Jews avoided using God's name for fear of blaspheming so they would use the term, "sent from heaven" or "the Kingdom of heaven" both titles mean the same as "sent from God" or "The Kingdom of God."

The same principal applies when the Bible says, "Jesus came from heaven." In Jewish language, it does not mean he lived in heaven and then came to earth but that he was, "sent by God" (It also embraces the fact that he was born of God). The common people knew that John the Baptist was a prophet and, in that sense, he came from heaven meaning he was "sent from God and approved of by God." John the Baptise came from heaven was the correct answer to Jesus question, "Was John the Baptist from heaven or from man?"

NOTE: all Christians believe that there is only one God, but much of traditional Christianity also believes that Jesus is God which causes great confusion since it means that God the invisible immortal Almighty Holy God of all creation and the source of all life, at one point in mankind's history became the baby in Mary's womb and the child that she weaned from her breast.

Emperor Constantine at the counsel of Nicaea in 325 AD and a group of bishops created a complicated doctrine titled, "The Incarnation of God or of Jesus Christ," to explain this, but it is a manmade doctrine that has been perpetuated from generation to generation without question by the Catholic Church and the many churches that grew out of it and by tradition. The truth that the Bible teaches from beginning to end is that God is the supreme heavenly Father while Jesus is His most beloved Son the Messiah the Christ and the Saviour of the world.

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

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

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

- Whoever believes that Jesus is God will be saved.

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

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

And that say:

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

Surely if it was important to believe that Jesus was God to be saved to eternal life Jesus, the apostles and Paul would have told us at least once in all their teaching concerning salvation, but all we hear from Paul, the apostles and Jesus himself is them saying that we must believe that Jesus is the Son of God to be saved to eternal life. Jesus himself said, "This is life eternal, that they might know thee the only true God and Jesus Christ, whom thou hast sent" (John 17:3). For further information, see the title:

- Trinity (The Doctrine of the Trinity) in Various Topics (ON WEBSITE MENU).

TROUBLE

Trouble refers to a cut or toil that reduces strength (physically or spiritually) and by implication pain, labour and weariness, and troubled means to stir agitate churn or tremble.

TRUE

Truth (*Greek aletheia*) means, truly, it refers to a true principle, reality and fact, and carries the idea of a thing not being concealed. It is the quality and state of being true and real and of a statement being honest and especially applies to a fundamental and true value. Truth, embraces openness, fairness, sincerity and honesty of mind that is free from pretence, concealment, falsehood and deceit and to the true teachings of God and the truth as taught by Christ in contrast to the superstitions of the Gentiles and the inventions of the Jews, and the corrupt opinions and precepts of false teachers even among Christians.

Truly, truly: when God or Christ or a prophet repeats a word or statement it means it is fixed and sure to come to pass.

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

TRUST

Trust and forgiveness: forgiveness must be immediate, whether, or not a person asks for it, but trust must be rebuilt over time, it requires a track record. If someone hurts you repeatedly, but later honestly repents, we are commanded by God to forgive them instantly, but we are not expected to trust them immediately and we are not expected to continue allowing them to hurt us. They must prove they have changed over time, there must be outward evidence of their repentance.

TUMULTUOUS

Tumultuous comes from the Hebrew word (*hamah*) which carries the following ideas:

- To be loudly clamorous, riotous, disorderly and unruly.
- To be in great commotion, trouble, tumult, chaos and mayhem.

- To be in a state of noisy, violent confused and disturbing activity.
- To greatly rage, agitate, disturb, provoke and stir up to destroy and make war.
- To be in a state of festive and jubilant commotion and excitement as a house is during a holiday season or during a wild, drunken, riotous and festive celebration.

TWISTED

Twisted (perverse in KJV) means to distort or misinterpret, to be morally wayward, to be disobedient or obstinate, and carries the idea of turning away.

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.

Bible House of Grace