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EMPHATIC DIAGLOTT

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CONTAINING THE

Original Greek Text

OF WHAT IS COMMONLY STYLED THE

THEOLOGICAL SEMINARY

NEW TESTAMENT

(According to the Recension of Dr. J. J. Griesbach)

WITH AN

INTERLINEARY WORD FOR WORD ENGLISH TRANSLATION

A NEW EMPHATIC VERSION

**BASED ON THE INTERLINEARY TRANSLATION, ON THE RENDERINGS OF EMINENT
CRITICS, AND ON THE VARIOUS READINGS OF**

THE VATICAN MANUSCRIPT

No. 1209 in the Vatican Library

**TOGETHER WITH ILLUSTRATIVE AND EXPLANATORY FOOT
NOTES, AND A COPIOUS SELECTION OF REFERENCES**

TO THE WHOLE OF WHICH IS ADDED

A VALUABLE ALPHABETICAL APPENDIX

By BENJAMIN WILSON

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[NEW ADDRESS, SEE NEXT PAGE]

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A FRIENDLY CRITICISM.

This work we regard as a very valuable help to all Bible students, whether conversant with the Greek language or not. We esteem it (as a whole) *the most valuable* translation of the New Testament extant.

We call special attention to the "word for word" translation, found immediately under the Greek text, in the left hand column. It will be found valuable, especially for a critical examination of any particular text. A little study will enable you to appreciate it.

Like all things made and done by imperfect mortals, we think this valuable work not without its faults. It would seem to us that the author must have held the view that Jesus had no prehuman existence, and that there is no *personal devil*; i. e., that when the word "devil" is used *evil principle* is meant; also that Jesus is still a *man* and *flesh*, in glory.

In commending this work to you as a whole so highly as we have done, we deem it but a duty to draw your attention to a very slight *bias* which we think pervades the work in the direction named.

As some pointed illustrations of what we have remarked, we suggest an examination and comparison between the right and left columns of the work, in the following scriptures, viz: John 1:10, Rev. 13:8; Jude 9; Heb. 10:20.

Editor of "Zion's Watch Tower."

PREFACE.

TO trouble the reader with any lengthy remarks on the important advantages to be derived from a new translation of the Sacred Writings is deemed altogether unnecessary. Much information on this point has been given by others who have published modern Versions of the New Testament, with the reasons which have induced them to do so. Those reasons will serve in a great measure also for this. It is generally admitted by all critics that the Authorized or Common version of the Scriptures absolutely needs revision. Obsolete words, uncouth phrases, bad grammar and punctuation, etc., all require alteration. But this is not all. There are errors of a more serious nature which need correction. The translators of the Common version were circumscribed and trammelled by royal mandate; they were required to retain certain old ecclesiastical words which, accordingly, were left untranslated. Thus the minds of many who had no means of knowing the meaning of the original words have been misled and confused. Biblical criticism, however, during the last two hundred years, has done much to open up and elucidate the Word of God, by discovering many things which were unknown to the old translators, making great improvements in the text, detecting numerous interpolations and errors, and suggesting far better renderings of many passages. Many modern versions have availed themselves of this valuable assistance, and it is believed they have thereby been enabled to give the English reader a better understanding of what was originally written.

Without presuming to claim any superiority for this, as a translation of the New Testament, over any other modern version, it is thought that the present Work presents certain valuable features, not to be found elsewhere, and which will be of real practical utility to every one who wishes to read the books of the Evangelists and Apostles, as they were written under the guidance and inspiration of the Holy Spirit. These features are;—An approved Greek text, with the various Readings of the Vatican Manuscript, No. 1209; an Interlineary literal Word for Word English translation; a New Version, with the Signs of Emphasis; a copious selection of References; many appropriate, illustrative, and exegetical Foot-notes; and a valuable Alphabetical Appendix. This combination of important items cannot be found in any other book. The reader will find further remarks on this subject, on the page headed, “Plan of the Work;” and he is also invited to read the pages with the respective captions;—“To the Reader;” “History of the Greek Text;” and “History of English Versions.” Also, on another page will be found the “Letters and Pronunciation of the Greek Alphabet,” for the special benefit of those who may wish to obtain a rudimentary knowledge of that language.

The intelligent reader will at once perceive the utility and importance of this arrangement. Readers who are familiar with the original tongue obtain in this Work one of the best Greek Testaments, with important ancient Readings, well worthy of their attention; and, it is presumed, that there are even few Greek

scholars who are so far advanced but may derive some help from the translation given. Those who have only a little or no knowledge of the Greek may, by careful reading and a little attention to the Interlineary translation, soon become familiar with it. This work, in fact, places in the hands of the intelligent English reader the means of knowing and appropriating for his own benefit, with but little labor on his part, what has cost others years of study and severe toil to acquire.

Scrupulous fidelity has been maintained throughout this version in giving the true rendering of the original text into English; no regard whatever being paid to the prevailing doctrines or prejudices of sects, or the peculiar tenets of theologians. To the Divine authority of the original Scriptures alone has there been the most humble and unbiased submission.

In the preparation of this Work for the press, all available help to be derived from the labors of great and learned men has been obtained and appropriated. Lexicons, Grammars, ancient and modern Versions, Commentaries, critical and explanatory, Cyclopedias, Bible and other Dictionaries, etc., have been consulted and culled from. Also, the suggestions, opinions and criticism of friends, on words, phrases and passages, have been duly considered, and sometimes adopted. It is not presumed that this Work is free from faults or errors. Infallibility is left for others to claim. Great care, however, has been exercised to make it as correct as possible.

The Work is now sent forth to the public, to stand or fall on its own merits. True, it cannot boast of being the production of a council of learned men as King James' version; but let it be remembered that TYNDALE alone, under very disadvantageous circumstances, did far more for the English Bible than that learned body, for they only followed in the wake of his labors.

This Volume, principally designed for the instruction and advantage of others, is now reverently committed to the blessing of our Father in the heavens, with an earnest and sincere desire that many of those who peruse its pages may be led by the knowledge, faith and obedience inculcated therein to obtain an inheritance in the *aionian* kingdom of Jesus the Anointed One.

B. WILSON.

ENTERED ACCORDING TO ACT OF CONGRESS IN THE YEAR 1864,

By BENJAMIN WILSON,

IN THE CLERK'S OFFICE OF THE DISTRICT COURT OF THE UNITED STATES
FOR THE NORTHERN DISTRICT OF ILLINOIS.

HISTORY OF THE GREEK TEXT.

THE following condensed account of the different editions of the Greek New Testament, will introduce the reader to the history of the Greek Text, and the various steps taken by learned men for the purpose of editing it with greater critical accuracy. The history will commence with the first printed editions.

The first printed edition of the whole of the Greek New Testament was that contained in the Complutensian Polyglot; published by FRANCIS XIMENES de CISNEROS. The principal editor of the work was Lopez de Stunica. It was printed in Greek and Latin, and completed January 10th, 1514. In consequence of the delay as to the publication of this edition (from 1514 to 1520) that of ERASMUS was commenced and completed, and was published in 1516, being the first edition published of the Greek New Testament. Like the Complutensian edition, this was also in Greek and Latin. The latter part of the book of Revelation being wanting in his MS. he supplied the same by *translating the Latin Vulgate into Greek*.

The Greek Manuscripts used for these two editions were few in number, of little critical value, and therefore do not possess much real authority. In 1535, Erasmus published his fifth edition, which is the basis of the common Text.*

In 1546, and again in 1549, ROBERT STEPHENS printed, at Paris, two beautiful small editions of the Greek New Testament; and in 1559 his folio edition with various readings from several Manuscripts—he collated some 15 MSS., but chiefly followed the Complutensian copy.

BEZA published five editions of the Greek Testament; the first in 1565, the last in 1598.

In 1624, the ELZEVIR, printers at Leyden, published a small and beautiful Greek Testament, the editor of which is wholly unknown. It differs little from Stephens' folio edition. The printers gave to this Text the name of "Textus Receptus."

In WALTON'S POLYGLOT of 1657, the Greek New Testament was given according to the Text of Stephens; and in the last volume there was a collection of various Readings from such MSS. as

were then known. These various Readings, with some additions, were given in the Greek Testament, published by Bishop Fell, at Oxford, in 1675.

In 1707, Dr. MILL'S Greek Testament appeared. His Text is simply taken from Stephens' as given in Walton's Polyglot; his collection of various Readings was extensive, and these were made the ground for a critical amendment of the Text.

Dr. EDWARD WELLS published the first critical revision in parts at Oxford, between 1709 and 1719, with a translation and paraphrase.

BENGEL followed on in the same work and published his edition in 1734, and in his "Apparatus Criticus" he enlarged the stock of various Readings.

WETSTEIN published his Greek Testament in 1751-2, but only indicates in his inner margin, the few Readings which he preferred to those of the Elzevir edition. But in the collection of critical materials he did more than all his predecessors put together.

GRIESEBACH, in critical labors, excels by far any who preceded him. He used the materials others had gathered. His first edition was commenced in 1775; his last completed in 1806. He combined the results of the collations of Birch, Matthæi and others, with those of Wetstein. In his Revision he often preferred the testimony of the older MSS. to the mass of modern copies.

Since the publication of Griesbach's Text, three or four other critical editions have been published, and have received the examination and approval of scholars. Of these, the edition of Scholz, has passed through numerous editions. His fundamental principle of criticism was, that the great majority of copies decide as to the correctness of the Text; hence, those who prefer the more ancient documents, will consider the Text of Griesbach preferable; while those whose judgment would favor the mass of testimonies, would prefer that of Scholz.

In addition to Scholz's collation, Lachmann, Tischendorf, Tregelles, &c., have given to the world the result of their critical labors, and which are acknowledged to be of the highest authority.

The number of MSS. now known, and which have been examined, is nearly 700; thus affording now a far better chance, to obtain a correct Greek Text, than when the authorized version was at first published.

* Erasmus, in his third edition of 1523, inserted, the text, 1 John v. 7, on the authority of a MS. now in Dublin. Tyndale used this edition to revise his English version.

HISTORY OF ENGLISH VERSIONS.

THE first English version of the New Testament was that made by JOHN WICLIF, or WICLIFFE, about the year 1367. It was translated from the Latin Bible, *verbatim*, without any regard to the idiom of the languages. Though this version was first in point of time, no part of it was printed before the year 1731.

TYNDALE'S translation was published in 1526, either at Antwerp or Hamburg. It is commonly said that Tyndale translated from the Greek, but he never published it to be so on any title-page of his Testament. One edition, not published by him, has this title—"The Newe Testament, dylygently corrected and compared with the Greke, by Wilyam Tyndale, and fynessed in the yere of oure Lorde God, A. M. D. and xxxiiij. in the moneth of Nouember." It is evident he only translated from the Vulgate Latin.

COVERDALE published the whole Bible in English, in the year 1535. He "followed his interpreters," and adopted Tyndale's version, with the exception of a few alterations.

MATTHEW'S BIBLE was only Tyndale and Coverdale's, published under the feigned name of Thomas Matthews.

HOLLYBUSHE'S NEW TESTAMENT was printed in 1538, "both in Latin and English, after the Vulgate text," to which Coverdale prefixed a dedication to Henry VIII.

THE GREAT BIBLE, published in 1539, purported to be "translated after the veryte of the Hebrue and Greke textes," but it is certain that it was only a revision of Matthew's, with a few small alterations. It was named 'the Great Bible,' because of its large size.

CRANMER'S BIBLE, published in 1540, was essentially the same as the Great Bible, but took his name on account of a few corrections which he made in it.

THE GENEVA BIBLE was published at Geneva in 1560. The New Testament in 1557. Coverdale was one of the Geneva brethren who issued it.

THE BISHOPS' BIBLE was a revisal of the English Bible, made by the bishops, and compared with the originals. It was published in 1568.

THE DOWAY BIBLE appeared in 1609, and was translated from the *authentical Latin*, or Vulgate.

KING JAMES' BIBLE, or the Authorized Version, was published in 1611. In the year 1604, forty-seven persons learned in the languages, were appointed to re-

visé the translation then in use. They were ordered to use the Bishops' Bible as the basis of the new version, and to alter it as little as the original would allow; but if the prior translations of Tyndale, Coverdale, Matthew, Cranmer or Whitchurch, and the Geneva editors agreed better with the text, to adopt the same. This translation was perhaps the best that could be made at the time, and if it had not been published by *kingly* authority, it would not now be venerated by English and American protestants, as though it had come direct from God. It has been convicted of containing over 20,000 errors. Nearly 700 Greek MSS. are now known, and some of them very ancient; whereas the translators of the common version had only the advantage of some 8 MSS., none of which were earlier than the tenth century.

Since 1611, many translations of both Old and New Testaments, and portions of the same, have been published. The following are some of the most noted.

The Family Expositor; or a Paraphrase and Version of the New Testament, with Critical Notes. By Philip Doddridge. 1755.

The Four Gospels translated from the Greek. By George Campbell. 1790.

A New Literal Translation, from the Original Greek, of the Apostolical Epistles. By James Macknight. 1795.

A Translation of the New Testament. By Gilbert Wakefield. 1795.

A Translation of the New Testament, from the original Greek. Humbly attempted by Nathaniel Scarlett, assisted by men of piety and literature. 1798.

The New Testament in an Improved Version, upon the basis of Archbishop Newcome's New Translation, with a corrected Text. 1808.

The New Testament, in Greek and English; the Greek according to Griesbach; the English upon the basis of the fourth London edition of the Improved Version, with an attempt to further improvement from the translations of Campbell, Wakefield, Scarlett, Macknight, and Thomson. By Abner Kneeland. 1822.

A New Family Bible, and improved Version, from corrected Texts of the Originals, with Notes Critical, &c. By B. Boothroyd. 1823.

The Sacred Writings of the Apostles and Evangelists, translated from the Original, by Campbell, Macknight, and Doddridge, with various Emendations by A. Campbell. 1833.

A New and Corrected Version of the New Testament. By R. Dickinson. 1833.

The Book of the New Covenant, a Critical Revision of the Text and Translation of Common Version, with the aid of most ancient MSS. By Granville Penn. 1836.

The Holy Bible, with 20,000 emendations. By J. T. Conquest. 1841.

The Good News of our Lord Jesus, the Anointed; from the Critical Greek of Tittman. By N. N. Whiting. 1849.

A Translation of the New Testament, from the Syriac. By James Murdock. 1852.

Translation of Paul's Epistles. By Joseph Trnbull. 1854.

The New Testament, translated from Griesbach's Text. By Samuel Sharpe. 1856.

TO THE READER.

THAT "All Scripture, divinely inspired, is profitable for Teaching, for Conviction, for Correction, for THAT Instruction which is in Righteousness," is the truthful testimony of the Sacred Writings about themselves. We rejoice to express our conviction that the Word of God was perfect and infallible as it emanated from those holy men of old, the Prophets and Apostles, who "spoke, being moved by the Holy Spirit." As a revelation of Jehovah's will to the human race, it was requisite that it should be an unerring guide. Amid the ever conflicting strife of human opinions, and the endless diversity of thought, we needed such a standard, to lead us safely through the perplexing problems of life, to counsel us under all circumstances, to reveal the will of our Heavenly Parent, and to lift on high a celestial light, which streaming through the thick darkness that broods around, shall guide the feet of his erring and bewildered children to their loving Father's home. We needed therefore a testimony upon which to repose our faith and hope, free from all error, immutable, and harmonious in all its details—something to tell us how to escape from the evils of the present, and attain to a glorious future. With reverence and joy we acknowledge the Sacred Writings to be such, as they were originally dictated by the Holy Spirit. How important then that they should be correctly read and understood!

But can it be fairly said that such is the case with our present English Version? We opine not. Though freely acknowledging that it is sufficiently plain to teach men the social and religious duties of life, and the path to Immortality, yet it is a notable fact that King James' Translation is far from being a faithful reflection of the mind of the Spirit, as contained in the Original Greek in which the books of the New Testament were written. There are some thousands of words which are either mistranslated, or too obscurely rendered; besides others which are now obsolete, through improvement in the language. Besides this, it has been too highly colored in many places with the party ideas and opinions of those who made it, to be worthy of full and implicit confidence being placed in it as a genuine record. In the words of Dr. Macknight, "it was made a little too complaisant to the King, in favoring his notions of predestination, election, witchcraft, familiar spirits, and kingly rights, and these it

"is probable were also the translators' opinions. That their translation is partial, speaking the language of, and giving authority to one sect." And according to Dr. Gell, it was wrested and partial, "and only adapted to one sect;" but he imputes this, not to the translators, but to those who employed them, for even some of the translators complained that they could not follow their own judgment in the matter, but were restrained by "reasons of state."

The Version in common use will appear more imperfect still, when the fact is known, that it was not a translation from the Original, but merely a revision of the Versions then in use. This is evident from the following directions given by King James to the translators, viz.: "The Bishops' Bible to be followed, and altered as little as the Original will permit. And these translations to be used when they agree better with the text than the Bishops' Bible—namely, Tyndal's, Matthew's, Coverdale's, Whitchurch's, Geneva." None of these were made from the Original Greek, but only compared with it—being all translated from the *Vulgate Latin*. Hence it follows, that the authorized version is simply a revision of the Vulgate. And the Greek Text, with which it was compared, was compiled from Eight MSS., only, all of which were written since the tenth century, and are now considered of comparatively slight authority. The "*Textus Receptus*," or Received Greek Text, was made from these MSS., and is now proved to be the very worst Greek Text extant, in a printed form. And there was only one MS. for the Book of Revelation, and part of that wanting, which was supplied by translating the Latin of the Vulgate into Greek! Since the publication of the "*Textus Receptus*," and the Common Version, some 600 MSS. have been discovered, some of which are very ancient, and very valuable. The best and oldest of these is one marked B., *Cod. Vaticanus*, No. 1209, of the fourth and fifth centuries. The second marked A., *Cod. Alexandrinus*, of the fifth century. The third marked C., *Cod. Ephrem.*, about the fifth century, and the fourth, marked D., *Cod. Cantabrigiensis*, of the seventh century.

Besides valuable assistance from ancient MSS., the DIAGLOTT has obtained material aid from the labors of many eminent Biblical Critics and Translators. Among these may be mentioned,—Mill, Wetstein, Griesbach, Scholz, Lachmann, Tischendorf, Tittman, Tregelles, Doddridge, Macknight, Campbell, Horne, Middleton, Clark, Wakefield, Bloomfield, Thompson, Murdock, Kneeland Boothroyd, Conquest, Sharpe, Gausson, Turnbull, Trench, &c., &c.

Should any person doubt the propriety of the Translation, in any particular part, let him not hastily censure or condemn till he has compared it carefully with the various authorities on which it is based; and even should he see reason to differ in some respects, a correct Greek Text is given, so that the Original may be always appealed to in cases of doubt. However imperfect the Translation may be considered by the Critic, it cannot adulterate the Original.

PLAN OF THE WORK.

1. Greek Text and Interlineary Translation.—The left hand column contains the GREEK TEXT according to Dr. J. J. Griesbach, and interlined with it a LITERAL WORD-FOR-WORD TRANSLATION, wherein the corresponding English is placed directly under each Greek word.

The *Sectional Divisions* are those of the Vatican and Alexandrian MSS. Greek Words enclosed in brackets [thus,] though authorized by Griesbach, are omitted by the Vat. MS.

The advantages to be derived from such an arrangement must be apparent to the Bible Student. The learned have a *Greek Text* acknowledged to be one of the best extant, while the unlearned have almost an equal chance with those acquainted with the Original, by having the meaning and grammatical construction given to each word. This part of the work will be a desideratum by many, but more adapted for criticism than reading. Although by adhering to the arrangement of the Original, the Translation may appear uncouth, yet the strength and beauty of many passages are thereby preserved.

The frequent recurrence of the Greek article of emphasis, and an occasional ellipsis, often interfere with the sense and elegance of a sentence, but this cannot well be avoided in a word-for-word Translation. The advantages, however, accruing to the diligent investigator of the Divine Word by pursuing this plan are many, and will be duly appreciated.

2. New Version.—The column on the right hand side of the page is a NEW VERSION for general reading. This rendering is based upon that in the left hand Column, and the labors of many talented Critics and Translators of the Scriptures. The Readings of the oldest Manuscripts now known are sometimes incorporated, and always referred to. In this Column the EMPHATIC SIGNS are introduced, by which the Greek Words of Emphasis are designated. For the use and beauty of this arrangement, the reader is requested to examine the annexed remarks on Signs of Emphasis.

The *Chapters and Verses* of the Common Version have been retained, principally for convenience of reference. The reader however, by following the paragraphs in the opposite column, need not be governed by these arbitrary divisions. Chapters and Verses were not introduced till the middle of the 16th century.

3. Foot Notes and References.—The various Readings of the Vatican MS., Notes for the elucidation of the text, and References, are introduced at the bottom of the page. The Notes are critical, illustrative, explanatory, and suggestive. Old Testament quotations are always referred to, and copious parallel passages in the New.

4. Appendix.—It is intended to add an Appendix to the Work, containing all the Geographical and Proper Names found in the New Testament, with Words

and Phrases intimately connected with doctrinal subjects, alphabetically arranged. These will be critically examined, and the light of Biblical science thrown upon such as have given rise to sectarian disputes, and the cavils of infidels.

SIGNS OF EMPHASIS.

The Greek article often finds its equivalent in the English definite article *the*, but in the majority of cases it is evidently only a mark of emphasis. It frequently precedes a substantive, an adjective, a verb, an adverb, a participle or a particle, thus pointing out the emphatic words. The Greek article and Emphatic Pronouns exercise a most important influence on the meaning of words, and sometimes throw light on doctrines of the highest interest. The sacred penmen of the New Testament were, in the opinion of many eminent persons, guided by Divine inspiration in the choice of their words: and in the use of the Greek article there was clearly a remarkable discretion displayed. In fact, the Signs of Emphasis are incorporated with the words in such a manner, that the latter cannot be stated without conveying at the same time to the intelligent mind an idea of the very intonation with which the sentence was spoken when it was written down. This peculiarity of the Greek language cannot be properly expressed in English except by the use of typographical signs: such as, Initial Capital letters, *italics*, SMALL CAPITALS, and CAPITALS.

The Common Version of the New Testament fails to give the reader a full conception of the meaning designed to be conveyed by the Greek original, in regard—

1st. To those Words which are connected with the Greek Article;

2d. To those Pronouns Substantive which are intended to carry in themselves a peculiar emphasis; and,

3d. To those Adjectives and Pronouns which obtain a comparative importance, by reason of the position which they occupy in the Greek Text, with reference to some other words.

To remedy these deficiencies, the following System of Notation is employed in the English column of the *DIAGLOTT*.

1. Those Words rendered *positively* emphatic by the presence of the *Greek article*, are printed in Small Capitals: as, "The LIFE was the LIGHT of MEN."

2. Those Pronouns Substantive which, in the Greek, are intended to be *positively* emphatic are printed in Black Letter: as, "Thou must increase, but I must decrease."

3. Those Adjectives and Pronouns which in the Greek are *comparatively* emphatic, as indicated by their position, are printed with an Initial Capital Letter: as, "One Body, and One Spirit, even as ye are called in One Hope of your CALLING."

4. All Greek Substantives, as being of more importance than other words, are also commenced with a Capital Letter.

By adopting these Signs of Emphasis, it is believed *certainly* and *intensity* are given to passages where they occur, as well as *vivacity* and *earnestness* to the discourses in which they are found; thus rendering the reader, a hearer, as it were, of the life-words of Him "who spoke as never man spoke," or which were enunciated by His inspired apostles.

LETTERS AND PRONUNCIATION OF THE GREEK ALPHABET.

FIGURE.	NAME.	SOUND, OR POWER.	REMARKS.
A α	Alpha	a	<p>.. Accents are said to sometimes assist the reader to discriminate between words which are alike in form, but different in meaning; but as they are by no means necessary, either for the pronouncing or understanding of the Greek language, and as the earliest of all the manuscripts of the Greek Testament is without accents, it has been thought best to omit them in the <i>DIACLON</i>, leaving the sense, in doubtful cases, to be determined by the context. If accents favor a particular sense, it may be an erroneous one, and then they are injurious; and if they do not favor any particular sense, then they are unnecessary.</p> <p>PRONUNCIATION.—Considerable discrepancy of opinion prevails among the learned concerning the proper sound of some of these letters, and as it is impossible at this distance of time to ascertain the mode of pronunciation among the ancient Greeks, the simplest plan is to consider each Greek letter as corresponding in sound to its correlative letter in our own alphabet, as shown in the Table.</p>
B β	Beta	b	
Γ γ	Gamma	g hard, as in <i>begin</i>	
Δ δ	Delta	d	
E ε	Epsilon	e short, as in <i>met</i>	
Z ζ	Zeta	z	
H η	Eta	e long, as in <i>keen</i>	
Θ θ	Theta	th	
I ι	Iota	i	
K κ	Kappa	k	
Λ λ	Lambda	l	
M μ	Mu	m	
N ν	Nu	n	
Ξ ξ	Xi	x	
O ο	Omicron	o short, as in <i>lot</i>	
Π π	Pi	p	
Ρ ρ	Rho	r	
Σ σ, final ;	Sigma	s	
Τ τ	Tau	t	
Υ υ	Upsilon	u	
Φ φ	Phi	ph	
Χ χ	Chi	ch hard, as in <i>chord</i>	
Ψ ψ	Psi	ps	
Ω ω	Omega	o long, as in <i>throne</i> .	

The LETTERS are divided into seven vowels and seventeen consonants.

The VOWELS are ε, ο, short; η, ω, long; and α, ι, υ, doubtful.

DIPHTHONGS are formed of two vowels joined together, and are twelve in number; six proper, αι, αυ, ει, ευ, οι, ου and six improper, αη, ηη, φη, ηυ, ωυ, υι. The little stroke under α, η, φ, standing for *Iota*, called *Iota subscript*, is not sounded, but merely serves to show the derivation.

The LABIALS, (π, β, φ,) the PALATALS, (κ, γ, χ,) and the DENTALS, (τ, δ, θ,) are named according to the organs of articulation employed in pronouncing them. To each of these classes belongs a *double* letter, so called because combining the sound of *s* with that of another consonant; thus, the Labials, πs, βs, φs, are equal to ψ, the Palatals, κs, γs, χs, to ξ and the Dentals, τs, δs, to ζ.

The letter ν can stand only before Dentals; before Labials it becomes μ before the liquids, (λ, μ, ν, ρ,) assimilation takes place, so that before λ it becomes λ, before ρ it becomes ρ, &c. Before Palatals ν is converted into γ but observe, that whenever γ is found before another γ, or either of the other Palatals, it is always pronounced like *n*; thus αγγελος (*angel*) is pronounced *an-gelos*, not *ag-gelos*.

Every word having a vowel or diphthong for the first letter is, in most printed books, marked at the beginning either with an *aspirate*, or rough breathing, (´), as ἥλιος, (*sun*,) pronounced as if written *helios*; or with a smooth one, (˘), as ἐπι, (*upon*.) simply read *epi*. The former one of these breathings is only of necessary use, and may be considered as having the force of the English letter *h*. The aspirate is placed over ρ and ν when they stand at the beginning of a word; thus ῥόδον, (*a rose*,) pronounced *rhodon*. In diphthongs the breathing is placed over the second vowel; thus υῖος, (*a son*.) pronounced *why-os*. When ρ is doubled, the last one takes the aspirate, as ἐρρῶσο, pronounced *errhoso*.

Words in Greek are of eight kinds, called *Parts of Speech*; viz., *Article, Noun, Pronoun, Verb, Participle, Adverb, Preposition, and Conjunction*.

The *Article, Noun, Pronoun, and Participle*, are declined with *Gender, Number, and Case*.

There are three *Genders*; the *Masculine, Feminine* and *Neuter*.

There are two *Numbers*; the *Singular*, which speaks of *one*, as λόγος, *a word*; and the *Plural*, which speaks of *more than one*, as λόγοι, *words*.

To these the Greeks added a third number, called the *Dual*, which only speaks of *two*, but this number was not much used, and is not found either in the *Septuagint*, or *New Testament*.

There are five *Cases*; the *Nominative, Genitive, Dative, Accusative, and Vocative*.

The *Article* δ, ἡ, το, generally answers to the definite article *the* in English. When no article is expressed in Greek, the English indefinite article *a* is signified. Thus ἀνθρωπος means *a man*, or *man* in general; and ὁ ἀνθρωπος, *the man*. It is thus declined:

SINGULAR.				PLURAL.			
	Masc.	Fem.	Neut.		Masc.	Fem.	Neut.
Nom.	ὁ,	ἡ,	το,	<i>the.</i>	Nom.	οἱ,	αἱ, τα, <i>the.</i>
Gen.	του,	της,	του,	<i>of the.</i>	Gen.	των,	των, των, <i>of the.</i>
Dat.	τῷ,	τῇ,	τῷ,	<i>to the.</i>	Dat.	τοῖς,	ταῖς, τοῖς, <i>to the.</i>
Acc.	τον,	την,	το,	<i>the.</i>	Acc.	τους,	τας, τα, <i>the.</i>

The *Article* has no *vocative*; ω, which sometimes precedes a noun in the *vocative*, is an *Interjection*.

The *Article* takes the consonant τ in every *Case*, except in the *nom. sin. masc. and fem. δ, ἡ*, and in the *nom. pl. masc. and fem. οἱ, αἱ*, where the τ is superseded by the aspirate (´).

The *gen. pl.* in all *genders* and in every declension, ends in ων.

The *Personal or Primitive Pronouns* are three; ἐγώ, *I*, plural ἡμεῖς, *we*, of the first person; σύ, *thou*, plural ὑμεῖς, *you*, of the second; Gen. οὗ, *he or she*, plural σφείς, *they*, of the third.

The *Relative Pronouns* are ὅς, ἡ, ὃ, *who, which*, and αὐτός, αὐτή, αὐτο, *he, she, it, &c., &c., &c.*

To those wholly unacquainted with Greek, the foregoing remarks will give some, though perhaps but little satisfaction. If a further knowledge is desired, the reader had better procure a Grammar. A very good book to commence with has been published by Bagster & Sons, London, entitled, "A Practical Guide to the first Study of the Greek Testament," designed for those who have no knowledge of the Greek language.

ACCORDING TO MATTHEW.

ΚΕΦ. α. 1.

¹ Βιβλος γεννεσεως Ιησου Χριστου, υιου
A record of descent of Jesus Christ, son of
Δαυιδ, υιου Αβρααμ. ² Αβρααμ εγεννησε τον
David, son of Abraham. Abraham begot the
Ισαακ. Ισαακ δε εγεννησε τον Ιακωβ. Ιακωβ
Isaac; Isaac and begot the Jacob; Jacob
δε εγεννησε τον Ιουδαν και τους αδελφους
and begot the Judas and the brothers
αυτου. ³ Ιουδας δε εγεννησε τον Φαρες και τον
of him. Judas and begot the Phares and the
Ζαρα εκ της Θαμαρ. Φαρες δε εγεννησε τον
Zara by the Thamar. Phares and begot the
Εσρων. Εσρων δε εγεννησε τον Αραμ. ⁴ Αραμ
Esron; Esron and begot the Aram; Aram
δε εγεννησε τον Αμιναδαβ. Αμιναδαβ δε
and begot the Aminadab; Aminadab and
εγεννησε τον Ναασσων. Ναασσων δε εγεννησε
begot the Naasson; Naasson and begot
τον Σαλμων. ⁵ Σαλμων δε εγεννησε τον Βοοζ
the Salmon; Salmon and begot the Booz
εκ της Ραχαβ. Βοοζ δε εγεννησε τον Ωβηδ εκ
by the Rachab. Booz and begot the Obed by
της Ρουθ. Ωβηδ δε εγεννησε τον Ιεσσαί.
the Ruth. Obed and begot the Jesse;
⁶ Ιεσσαί δε εγεννησε τον Δαυιδ τον βασιλεα.
Jesse and begot the David the king.
Δαυιδ δε * [ὁ βασιλεὺς] εγεννησε τον Σολομωνα
David and [the king] begot the Solomon
εκ της του Ουριου. ⁷ Σολομων δε εγεννησε
by the of the Urias. Solomon and begot
τον Ροβοαμ. Ροβοαμ δε εγεννησε τον Αβια.
the Roboam; Roboam and begot the Abia;
Αβια δε εγεννησε τον Ασα. ⁸ Ασα δε εγεννησε
Abia and begot the Asa; Asa and begot
τον Ιωσαφατ. Ιωσαφατ δε εγεννησε τον Ιωραμ.
the Josaphat; Josaphat and begot the Joram;
Ιωραμ δε εγεννησε τον Οζιαν. ⁹ Οζιαν δε εγεν-
Joram and begot the Ozias; Ozias and begot
νησε τον Ιωθαμ. Ιωθαμ δε εγεννησε τον Αχαζ.
the Jotham; Jotham and begot the Acaz;
Αχαζ δε εγεννησε τον Εζεκιαν. ¹⁰ Εζεκιαν δε
Achaz and begot the Ezekias; Ezekias and
εγεννησε τον Μανασση. Μανασσης δε εγεννησε
begot the Manasses; Manasses and begot
τον Αμων. Αμων δε εγεννησε τον Ιωσιαν. ¹¹ Ιωσιαν
the Amon; Amon and begot the Josias; Josias
δε εγεννησε τον Ιεχονιαν και τους αδελφους
and begot the Jechonias and the brothers
αυτου, επι της μετοικεσι. Βαβυλωνος.
of him, near the removal Babylonian.

CHAPTER I.

1 A Register of the
† Lineage of Jesus Christ,
Son of David, Son of
Abraham.

2 From † Abraham pro-
ceeded ISAAC; from † Isa-
ac, JACOB; from † Jacob,
JUDAH and his BRO-
THERS;

3 from Judah, PHAREZ
and ZARAH, by TAMAR;
from Pharez, HEZRON,
from Hezron, RAM;

4 from Ram, AMMINA-
DAB; from Amminadab,
NAHSHON; from Nah-
shon, SALMON;

5 from Salmon, BOAZ,
by RAHAB; from Boaz,
OBED, by RUTH; from
Obed, JESSE;

6 and from † Jesse,
DAVID the KING. David
had † SOLOMON by the
[WIDOW] of URIA;]

7 Solomon had † RE-
HOBOAM; Rehoboam had
ABIJAH; Abijah had
ASA;

8 Asa had JEHOSSA-
PHAT; Jehoshaphat had
† JEHOAM; Jehoram
had UZZIAH;

9 Uzziah had JOTHAM;
Jotham had AHAZ; Ahaz
had HEZEKIAH;

10 Hezekiah had MA-
NASSEH; Manasseh had
AMON; Amon had JO-
SIAH;

11 and † Josiah had
JECHONIAH and his BRO-
THERS, near the time of
the CARRYING-AWAY to
Babylon.

* VATICAN MANUSCRIPT—Title—According to Matthew.

. the KING—omit.

† 8. By reference to 2 Chron. xxii., and following chapters, it will be seen that the names of Ahaziah, Jotham, and Amaziah, the immediate descendants of Jehoram, are omitted in the text.

† 11. Some MSS. read, "Josiah begot Jehoiakim, and Jehoiakim begot Jechoniah," probably inserted to make up fourteen generations, as mentioned in verse 17. Doddridge, Macknight, Clarke, and some others, adopt this reading. It is not found in the oldest MSS.

† 1. Luke iii. 23.

† 2. Gen. xxi. 2; xxv. 26; xxix. 35.

† 6. 1 Sam. xvi. 1; xvii. 12;

† 8. 1 Sam. xii. 24.

† 7. 1 Canon. iii. 10.

ALPHABETICAL APPENDIX

OF THE

GEOGRAPHICAL AND PROPER NAMES, WEIGHTS, MEASURES, COINS,
PRECIOUS STONES, APOSTOLIC WORDS AND PHRASES, &c.,

CONTAINED IN THE

BOOKS OF THE NEW TESTAMENT.

- AARON**, [*a teacher, lofty*,] the first high priest of the Jews; the son of Amram, of the tribe of Levi, and brother of Moses and Miriam; appointed by God, Heb. v. 4; vii. 11.
- AARON'S ROD** that blossomed, Heb. ix. 4. See the account, Num. xvii.
- ABADDON**, [*the Destroyer*,] king of the locusts, and angel of the abyss, Rev. ix. 11.
- ABEL**, [*vanity*,] the second son of Adam and Eve. His history, Gen. iv. 2-11; his faith, Heb. xi. 4, his blood, Luke xi. 51; Heb. xii. 24; called "righteous" by Jesus, Matt. xxiii. 35.
- ABILENE**, [*the father of moaning*,] a Province of Coelo-Syria, between Lufanus and Anti-Libanus.
- ABOMINATION OF DESOLATION**, (Matt. xxiv. 15; Dan. ix. 27; xii. 11,) probably refers to the ensigns or banners of the Roman army, with the idolatrous, and, therefore, abominable images on them.
- ABRAHAM**, [*father of a multitude*,] was the son of Terah, Gen. xi. 27; the tenth from Shem, in the line of Heber, and born at Ur, a city of Chaldea, A. M. 2008. His history occupies a large portion of the book of Genesis, and is intimately connected with both the Jewish and Christian institutions. Called "the friend of God," James ii. 25, and "heir of the world," Rom. iv. 13; and because he believed God, and received the promises, he has been constituted a father to all believers, whether Jew or Gentile. See Rom. ix. 11-16.
- ABRAHAM'S BOSOM**.—An allusion to the posture in which the Jews and other eastern nations placed themselves at table. John reclined on the bosom of Jesus at supper; hence *Abraham's bosom* denotes both honor and felicity, Luke x. 22.
- ABYSS**, a very deep pit, referring often to that vast body of water which in Jewish opinion was laid up in some cavernous receptacle within the earth. It refers sometimes to the dark sepulchres of the east, which, hewn out in the rock, and descending far beneath the surface, formed a kind of under-world, Rom. x. 7. Also an Apocalyptic symbol of the wrath and doom of those powers which are hostile to Christ and his church.
- ACELDAMA**, [*the field of blood*,] a piece of ground south of Jerusalem, on the other side of the brook Siloam; also called the Potter's field, Matt. xxvii. 8; Acts i. 18, 19.
- ACHAIA**, [*grief, trouble*,] a Province of Peloponnesus; also, a Province including all the south part of Greece.
- ACHAICUS**, a native of Achaia, 1 Cor. xvi. 17.
- ACTS OF APOSTLES**—written by Luke as a continuation of his history of the life, etc., of Jesus; and relates chiefly the actions and sufferings of Peter, John, Paul and Barnabas, in connection with the history of the Church for about 30 years, or to about A. D. 63. The chief design of the writer appears to have been to give an account of the introduction of Christianity to the Gentiles; hence we find the calling of the Gentiles, the conversion of Saul, and his labors as the apostle of the Gentiles, more minutely related than anything else. This book may be considered as a connecting link between the previous histories and the apostolic letters, and a key necessary for the right understanding of them. In this book we read how the Church was first formed and set in order, and find the true model, after which every congregation ought to be constructed.
- ADAM**, [*earthly*,] the first man, and father of the human race, Gen. i. 26. The name is sometimes given to man in general.
- , **SECOND**—Christ so called, 1 Cor. xv. 22, 45-47.
- ADOPTION**, or *Sonship*, from *huiusmodi* occurs only in Rom. viii. 15, 23; ix. 4; Gal. iv. 5; Eph. i. 5.
- ADRAMYTIIUM**, [*the court of death*,] now *Edrenit*, a seaport of Asia Minor, in Mysia, 70 miles north of Smyrna, Acts xxvii. 2.
- ADRIA**, a name of the Adriatic sea, or Gulf of Venice. See Acts xxvii. 27.
- ADVERSARY**, (see *Satan*,) one of the emblematical and distinguishing names of Satan; and so applied to his agents.
- ADVOCATE**, one that pleads the cause of another. It is one of the official titles of Jesus Christ, the Righteous one, (1 John ii. 1,) and its import may be learned from John x. ii; Rom. viii. 34; Heb. vii. 25.
- AGABUS**, [*a locust, a fast of a father*,] a prophet who foretold a famine which came to pass in the fourth year of Claudius Cesar, A. D. 43; Acts xi. 28; and who met Paul at Cesarea, and warned him of what he would have to suffer, if he went to Jerusalem, Acts xxi. 10.
- AGE**, *aioon*, an indefinite period of time, past, present or future. This is the proper translation of *aioon*, which in the common version is often improperly rendered *world*, *always*, and *forever*. The word occurs about 100 times, in its singular and plural forms. The adjective form of the same word, *aioonios*, is found about 75 times; and is applied to *zoe*, *life*, 45 times; to *fire*, 3 times; to *glory*, 2 times, &c. *Eternal* or *everlasting*, as generally understood, is an improper translation of *aioonios*; in fact, we have no proper equivalent in the English language. Being an adjective and derived from the noun, *aioon*, age, it cannot properly go beyond its meaning.
- AGRIPPA**, [*causing pain at his birth*,] King, and Tetrarch under Claudius Cesar, Acts xxv. 13-27; xxvi.
- AIR**, or **ATMOSPHERE**, frequently a symbol of government. See Eph. ii. 2; Rev. ix. 2; xvi. 17.
- ALABASTER-BOX**, made of Alabaster, a bright white fossil, resembling marble, in

- which precious perfumes are enclosed. Matt. xxvi. 7. "Breaking of the box," is knocking off the seal, and not breaking the vessel, Mark xiv. 3.
- ALEXANDER**, [*the helper of men*,] one of that name mentioned in Mark xv. 21; Acts iv. 6; xix. 33; 1 Tim. i. 20; 2 Tim. iv. 14.
- ALEXANDRIA**, a celebrated city and seaport of Egypt, founded by Alexander the Great, about B. C. 333, and situated between the Mediterranean Sea and Lake Mareotis. A library of 700,000 volumes was burned here by the Saracens in the seventh century. Acts vi. 9; xviii. 24; xxvii. 6.
- ALLEGORY**, a symbolical discourse, nearly resembling a parable or fable, generally used among oriental nations to illustrate some principle or doctrine. See John x; xv; Gal. iv. 24.
- ALLELUIA**, or **HALLELUJAH**, [*Praise you the Lord*,] A common exclamation of joy and praise in the Jewish worship. The saints' song at the fall of Antichrist, Rev. xix. 1—6.
- ALMIGHTY**, able to do all things; an attribute of Deity; also of the glorified Jesus, Rev. i. 8; iv. 8, &c.
- ALPHA** and **OMEGA**, the first and last letters of the Greek alphabet; both applied to Christ, Rev. i. 8; xxi. 6.
- ALPHIEUS**, [*thousand, chief*,] the father of James and Jude, Matt. x. 3; Luke vi. 15; xxi. 18. Supposed to be Cleopas, John xix. 25; Acts i. 13.—The father of Levi, or Matthew, Mark ii. 14.
- ALTAR**, a sort of elevated hearth on which to offer sacrifices to God. The Christian altar referred to, Heb. xiii. 10.
- AMBASSADOR**, one who holds a commission and carries a message immediately from the person of a prince. Applied exclusively to the Apostles, 2 Cor. v. 20; Eph. vi. 20.
- AMEITYST**.—See **PRECIOUS STONES**.
- AMPHIPOLIS**, now called *Emboli*; a city lying between Macedonia and Thrace, 45 miles E. by N. of Thessalonica, Acts xvii. 1.
- AMPLIAS** [*large*,] an individual highly esteemed by Paul, Rom. xvi. 8.
- ANANIAS** [*the cloud of the Lord*,] and **SAPPHIRA**, [*that tells, their sin and punishment*,] Acts v. 1—11.
- *high priest*, mentioned Acts xxiii. 1—5.
- *a disciple* of Jesus, Acts ix. 10—18.
- ANATHEMA** **ANATHATHA**, a Syriac exclamation, signifying, *Accursed, our Lord comes*. This language must not be regarded as an imprecation, but as a prediction of what would certainly come to pass. In devoting any person to destruction, or in pronouncing an *anathema*, they sometimes added, "The Lord will put this sentence in execution when he comes." Hence originated the *Anathema Maranatha*, "He will be accursed when the Lord comes."
- ANCHOR**, "cast out at the stern." Acts xvii. 29. This is not usual in modern navigation, but was done by the ancients, and is still done by the Egyptians.
- ANDREW**, [*a stout and strong man*,] an apostle of Jesus Christ, a native of Bethsaida, and brother of Peter. John i. 40; Matt. iv. 18.
- ANDRONICUS**, [*a man excelling others*,] Rom. xvi. 7.
- ANGEL**. This word, both in the Greek and Hebrew languages, signifies a *messenger*. It denotes *office*, and not the nature of the agent. The word occurs 183 times in the New Testament, and is applied to celestial beings, to men, good and bad; to the winds, fire, pestilence, and every creature which God employs as his special agent; and also to the agents of every creature. The New Testament authors speak of angels of congregations, angels of little children, the angel of Peter, and an angel of Satan. In all versions the word *angelos* is occasionally rendered by the term *messenger*, and frequently by the word *angel*, which is, indeed, now naturalized and adopted into our language.
- ANNA**, [*gracious*,] a prophetess and widow, of the tribe of Asher. Luke ii. 36—38.
- ANNAS**, [*one who answers*,] an *high priest* of the Jews, Luke iii. 2; John xviii. 13, 24; Acts iv. 6.
- ANointed**, The—The English translation of the Greek term, *ho Christos*, and is given to Jesus, God's Son, on account of his being anointed with the Holy Spirit, to the sacred offices of *Prophet, Priest, and King*. See Ps. ii. 6; xlv. 7; lxxxix. 20; ex. 4; Isa. lxi. 1; Luke iii. 22; iv. 18; Acts x. 38.
- ANointing**, a Jewish ceremony, by which persons and things under the law, were consecrated, or set apart for the service of God, anointing them with oil or ointment of a peculiar composition, prescribed in Exod. xxx. 23—33, the common use of which was expressly forbidden. Priests and kings were anointed with it, probably typical of the anointing of Messiah and his associates with the Holy Spirit. Samuel anointed *Saul*, (1 Sam. x. 1), and *David*, (1 Sam. xvi. 13), and on this account they were called the Lord's anointed ones; 1 Sam. xxiv. 6, 10; 2 Sam. xxiii. 1. The reception of the Holy Spirit by believers is called an anointing, 1 Cor. i. 21; 1 John ii. 27.
- ANTIchrist**, a word only found in John's epistles. It occurs five times, 1 John ii. 18, 22; iv. 3; 2 John 7. It signifies, *against Christ*, and is defined by John to be any one who denies the Father and the Son, or that Jesus Christ has not come in the flesh.
- ANTIOCH**, [*speedy as a chariot*,] Two cities of this name are mentioned in Scripture; 1. The capital of Syria, on the river Orontes, 18 miles from its mouth. It was built by Seleucus Nicanor, about 300 years B. C., and named after his father Antiochus. It is now called *Antachia*. Here the disciples of Christ were first styled Christians, Acts xi. 20. 2. *Antioch*, now *Alehshehr*, a town of Asia Minor, in Pisidia, 180 miles W. by N. of Tarsus.
- ANTIpas**, [*against all*,] Antipas Herod, the son of Herod the Great, who beheaded John the Immerser, Matt. xiv. 3, 4; Mark vi. 17, 18; Luke iii. 19, 20, and who ridiculed Jesus, by enrobing him in mock royalty. Luke xliii. 11.—Also, the faithful martyr mentioned Rev. ii. 13.
- ANTIPATRIS**, [*against the father*,] a town of Palestine, 25 miles W. S. W. of Samaria, named in honor of *Antipater*, the father of Herod.
- APOLLONIA**, [*destruction*,] a town of Macedonia, 30 miles E. by S. of Thessalonica. Acts xvii. 1.
- APOLLLOS**, [*one who destroys*,] a Jew of Alexandria, described as an eloquent man, and mighty in the Scriptures. Acts xviii. 24.
- APOLLION**, [*a destroyer*,] answering to the Hebrew name *Abaddon*. Rev. ix. 11.
- APOSTLE**, *apostolos*, one sent by another. The word is found over 80 times in the New Testament. It is applied to Jesus, as *God's* Apostle, John xvii. 18; Heb. iii. 1: to the Twelve, the intimate companions of Jesus as his Apostles; and to those persons sent out by congregations, such as, Barnabas,

- Sylvanus, Timothy, &c., as Apostles of Churches.
- APPILIA, [*that produces,*] Philemon 2.
- APPII FORTIS, a town of Italy, near the modern town of Piperno, on the road to Naples, about 40 miles S. E. of Rome. Acts xviii. 15.
- AQUILA, [*an eagle,*] a tent-maker, mentioned Acts xviii. 23, with whom Paul wrought and lodged.
- ARABIA, [*evening, wild, and desert,*] a country in Asia, lying east of the Red Sea, and south of Palestine and Syria, extending 1500 miles from north to south, and 1200 from east to west. It was divided into 1. Arabia Felix, or the Happy, in the south, which is very fertile; 2. Arabia Petra, or the Rocky, in the north-west, including Idumea; and 3. Arabia Deserta, or the Desert, in the north and north-east. The Israelites chiefly peopled this region. Mentioned historically, 1 Kings x. 1-5; 2 Chron. ix. 1-14; Gal. i. 17; prophetically, Isa. xxi. 13; Jer. xzv. 24.
- ARABIANs, mentioned Acts ii. 11.
- ARCHANGEL, or the chief angel, alluded to 1 Thess. iv. 16; Jude 9.
- ARCHELAUS, [*the prince of the people,*] a king under Cesar, and son of Herod the Great. Matt. ii. 22.
- ARCHIPPUS, [*governor of horses,*] a minister or servant of the Lord, and mentioned Col. iv. 17; Philemon 2.
- AREOPAGITE, a title of the judges of the supreme tribunal of Athens, (Acts xvii. 34,) and derived from
- AREOPAGUS, [*the hill of Mars,*] which signifies either the court of Athens itself, or the hill on which it was held. Acts xvii. 19.
- ARETAS, [*one that pleases,*] a king of Arabia, Acts ix. 23; 2 Cor. xi. 32, 33.
- ARIMATHEA, [*ahon, dead to the Lord,*] or RAMAH, a town of Judea, supposed to be the modern Ramla, a town about 30 miles N. W. of Jerusalem, on the road to Joppa.
- ARISTARCHUS, [*a good prince,*] Paul's companion and fellow-prisoner, Acts xix. 29; xx. 4; xxvii. 2; Col. iv. 10; Philemon 24.
- ARK, (*Noah's*) described, Gen. vi. 14-16; and alluded to, 1 Pet. iii. 21.
- ARK OF THE COVENANT, for the preservation of the tables of the law, &c., its history, Exod. xxv. 10-21; xxxvii. 1-9; Josh. iii. 15-17; 1 Sam. iv. 11; v. 6; vii. 1, 2; 2 Sam. vi. 1; xv. 24-29; 2 Chron. v. 2, 13, 14 alluded to, Heb. ix. 4. The Ark and its contents were lost by the Babylonish captivity.
- ARMAGEDDON, [*mountain of destruction,*] a place in Samaria, east of Cesarea; the mountain of Megiddon, or Megiddo, a city at the foot of Mount Carmel, and noted for scenes of carnage. The Canaanites and Philistines, Jews and Egyptians, Chaldeans and Persians, Greeks and Romans, Moslems and Christians, of almost every age and nation, have encamped around Megiddo, because of its commanding position, its abundant supply of water and rich pastures. In the Apocalypse this place is referred to, probably as a symbolical name for great slaughter, Rev. xvi. 16.
- ARMOR, weapons or instruments of defence. The Christian's armor described, Eph. vi. 13, &c.
- ARTEMAS, [*chale, sound,*] a disciple sent by Paul into Crete, instead of Titus, Titus iii. 12.
- ASCENSION OF CHRIST, account of, Mark xvi. 19. Luke xxi. 34, 35. Acts i. 1-12.
- ASCENDING INTO HEAVEN, a symbol of the acquisition of political dignity, Rev. xi. 12.
- ASIA, [*muddy, boggy,*] in the New Testament, sometimes means *Asia Minor*, which includes the provinces of Bithynia, Pontus, Galatia, Cappadocia, Cilicia, Pamphylia, Pisidia, Lycaonia, Phrygia, Mysia, Troas, Lydia, Lysia, and Caria; and sometimes only a district in the western portion of it, of which Ephesus was the chief city. Asia was not known to the ancients as one of the four grand divisions of the globe.
- ASSOS, [*approaching,*] a seaport of Asia Minor, in Mysia, 32 miles W. of Adramyttium, now called *Beiram*. Acts xx. 13, 14.
- ASYNCRITES, [*incomparable,*] a disciple at Rome. Rom. xvi. 14.
- ATHENS, [*without increase, of Minerva,*] the principal city of ancient Greece, situated on the Saronic Gulf, 46 miles E. of Corinth, and 300 S. W. of Constantinople. It was for a long time the most celebrated school in the world for learning, arts, and sciences. Acts xvii. 15-34.
- ATONEMENT, from *katallagee*, reconciliation, is found once thus rendered in the Common Version, Rom. v. 11, and evidently has the original and old English sense of AT-ONE-MENT attached to it. The means by which two enemies were reconciled or made at-one, or their state of harmony, was an at-one-ment.
- ATTALIA, [*that increases,*] a seaport of Asia Minor, in Pamphylia, on a Bay of the Mediterranean; now called *Satalia*.
- AUGUSTUS, [*venerable,*] the nephew and successor of Julius Cesar, and emperor of Rome at the time of our Savior's birth. He appointed the enrollment. Luke ii. 1.
- AZOR, [*a helper,*] the son of Eliakim, Matt. i. 13.
- AZOTUS, [*pillage,*] or ASHDOD, now *Ezdoud*, a town of Palestine, in the country of the Philistines, 20 miles S. by W. of Joppa.
- BABYLON, [*confusion,*] capital of Babylonia, or Chaldea, situated on the Euphrates. It was one of the most renowned cities on the globe. Its walls were 60 miles in circuit, and were reckoned one of the seven wonders of the world. The ruins of this city are now seen about 60 miles south of Bagdad.
- BABYLON, (Mystical,) Rev. xiv. 8; xvi. 19; xvii.; xviii.
- BALAAAM, [*the old age, or ancient of the people,*] a prophet of the city of Bosor, on the Euphrates; his history, Num. xxii-xxiv, xxxi. 8; Josh. xiii. 22; his sin mentioned, Deut. xxiii. 4; Jude 11; 2 Pet. ii. 15; Rev. ii. 14.
- BAPTIZE, *bapto, baptizo*. *Bapto* occurs 3 times, Luke xvi. 24; John xiii. 26; Rev. xix. 13, and is always translated *dip* in the common version. *Baptizo* occurs 79 times, of these, 77 times it is not translated at all, but transferred; and twice, viz., Mark vii. 4; Luke xi. 38, it is translated *wash*, without regard to the manner in which it was done. All lexicographers translate it by the word *immerse, dip, or plunge* not one by *sprinkle* or *pour*. No translator has ever ventured to render these words by *sprinkle* or *pour* in any version. In the Septuagint version we have *pour, dip, and sprinkle*, occurring in Lev. xiv. 15, 16. "He shall *pour* the oil, he shall *dip* his finger in it, and he shall *sprinkle* the oil." Here we have *chen, to pour; raino, to sprinkle; and baptio, to dip*.
- BAPTISM, *baptisma, baptismus*. These words are never translated *sprinkling* or *pouring* in any version. *Baptisma* occurs 22 times, and *baptismus* 4 times.

BAPTISM BY FIRE. To be "immersed in fire" is an emblem of destruction. Compare Mal. iv. with Matt. iii. 10—12.

IN THE HOLY SPIRIT. Promised by Jesus, Acts i. 3; fulfilled on the day of Pentecost, Acts ii.; also in the house of Cornelius, Acts xi. 16, 17. These supernatural gifts, both external and internal, and possessed by the Apostles and the first-fruits of both Jews and Gentiles, were so overwhelming, as to be figuratively called an immersion in the Holy Spirit.

BARABBAS, [son of shame, confusion,] a noted criminal at Jerusalem. Matt. xxvii. 16—21; Mark xv. 6—11; Luke xxiii. 18—25; John xviii. 40.

BARACHIAS, [who blesses God,] the father of Zachariah, mentioned Matt. xxiii. 35.

BARI-JESUS, [son of Jesus,] in Arabic his name was Elymas. See *Elymas*.

BAR-JONAH, [the son of a dove, or of Jonah,] a Syriac designation of Peter. Matt. xvi. 17; John i. 42; xxi. 15—17. See *Peter*.

BARNABAS, [son of exhortation,] a disciple of Jesus, and Paul's companion in labors; mentioned Acts i. 30, 37; xi. 23—30; xii. 25; travels with Paul, Acts xiii—xv. 35; separates from him, Acts xv. 36—39; his error alluded to, Gal. ii. 1—13.

BARSABAS, [son of rest,] Joseph Barsabas, surnamed Justus, one of the first disciples, Acts i. 23; xv. 22.

BARTHOLOMEW, [a son that suspends the waters,] one of the twelve apostles, probably the same as Nathaniel. Matt. x. 3; Mark iii. 18; Luke vi. 14; Acts i. 13.

BARTIMEUS, [son of the honorable,] mentioned Matt. xi. 20—33; Mark x. 40—52.

BEDS. Mr. Hanway describes the beds of Persia as consisting "only of two cotton quilts, one of which is folded double and serves as a mattress, the other as a covering, with a large flat pillow for the head." Was not the bed of the paralytic of this description? Luke iv. 19; Mark ii. 4—11, "Arise, take up thy bed," that is, thy mattress—the quilt spread under thee. *Bed* is a symbol of great tribulation and anguish. Rev. ii. 22.

BEELZEBUB, or BAALZEBUB, [god of the fly,] an idol of the Ekronites, 2 Kings i. 3. In the Greek New Testament it is spelled *Beelzeboul*, which means *dung-god*; the change of sound being perhaps introduced by the Jews for the purpose of throwing contempt on heathen divinities. The chief or prince of demons is called thus in Matt. xii. 24, Luke xi. 15.

BENJAMIN, [son of my right hand,] Jacob's youngest son. The tribe of Benjamin continued steady in its attachment to Judah when the ten tribes revolted, and formed part of the kingdom. Paul was of this tribe, Phil. iii. 5.

BEREA, [heavy, weighty,] a town of Macedonia now called *Verea*; Acts xvii. 10, 15.

BERNICE, [one that brings victory,] daughter of Agrippa, surnamed the Great, and sister to young Agrippa, king of the Jews. Acts xxv. 23.

BETHYL—See PRECIOUS STONES.

BETHPAGES, [house of passage,] a town on the east side of the Jordan, where it was supposed to be fordable. John i. 28.

BETHANY, [house of song, of affliction,] a village situated at the foot of Mount Olivet, 2 miles E. of Jerusalem, on the road to Jerusalem.

BETHPESDA, [house of mercy,] a pool of water E. of Jerusalem, and N. of the temple, mentioned John v. 2—15.

BETHLEHEM, [house of bread,] a town of Judea, 6 miles S. of Jerusalem. The place is noted on account of its being the birth-place of David and Jesus. It was styled *Bethlehem of Judah, or Bethlehem Ephratah.* (Micah v. 2,) to distinguish it from another *Bethlehem in Zebulun*, near Nazareth, Josh. xix. 15.

BETHPAGE, [a place of figs,] a village on Mount Olivet, near Bethany, and nearly 2 miles E. of Jerusalem.

BETHSAIDA, [a house of fruits,] a town of Galilee, on the west coast of the lake of Tiberias, S. W. of Capernaum; the birthplace of Philip, and residence of Andrew and Peter, John i. 41; a woe was pronounced against it by Jesus, Matt. xi. 21, and it was one of the first places ravaged by the Romans.

BIRTHRIGHT, the particular privileges enjoyed in most countries by the first-born son. With the Hebrews he was peculiarly the Lord's, Exod. xxii. 29; had a double share of his father's inheritance, Deut. xxi. 17; had dominion over his brethren, Gen. xxvii. 29; and succeeded his father in the kingdom or high priesthood. Esau, sold his birthright to Jacob, Gen. xxv. 31; Heb. xii. 16, 17. Reuben forfeited his on account of his incest, Gen. xlix. 2, 3; so his tribe always remained in obscurity, while his younger brothers shared the privileges—Levi had the priesthood; Judah the royalty; and Joseph the double portion.

BISHOP, episkopos, Overseer; synonymous with Elder and Shepherd. See *Elder*.

BITHYNIA, [violent precipitation,] a country of Asia Minor, bounded on the north by the Euxine or Black Sea.

BLACK, or BLACKNESS, in prophecy is generally symbolical of affliction, disease, and distress. See Job xxx. 30; Jer. iv. 28; viii. 21; xiv. 2; Lam. iv. 8; v. 10; Joel ii. 3; Nahum ii. 10.

BLASPHEMY, Blasphemia, speaking against, whether God or man be the object. The word occurs 19 times in the New Testament. Under the law blasphemy against God was punishable with death, Lev. xxiv. 15, 16, 23; and Jesus declares blasphemy against the Holy Spirit unpardonable, Matt. xii. 31; Mark iii. 28, 29; Luke xii. 10.

BLASTUS, [that buds and brings forth,] Chamberlain to Herod, Acts xii. 20.

BLEMISH, no animal having any was to be sacrificed, Lev. xxii. 19; Deut. xv. 21; xvii. 1; Mal. i. 8, 14. Christ without blemish, 1 Pet. i. 19; and Christians to be so, Eph. v. 27.

BLINDNESS, instances of, Gen. ix. 11; Syrians, 2 Kings vi. 18; Paul, Acts ix. 3—18; Elymas, xiii. 11; blindness cured, Matt. ix. 27; xii. 22; xx. 30—34; Mark viii. 22; x. 46, 51; Luke iv. 18; vii. 21; John ix. 1. A symbol of ignorance.

BLOOD, not to be eaten, Gen. ix. 4; forbidden under the law, Lev. iii. 17; vii. 26; xvii. 10, 14; xix. 26; forbidden to Christians, Acts xv. 29. The blood is the life of the animal, and unwholesome for food; besides, the fat and blood were God's part of every sacrifice. Blood is frequently a symbol of war, carnage, and slaughter, Isa. xxiv. 3; Ezek. xiv. 19; Rev. xiv. 90. To turn waters into blood is to embroil nations in war.

BLOOD OF CHRIST, redemption through it, Eph. i. 7. Col. i. 14; Rev. v. 9; sanctification through it, Heb. x. 29; cleanses from sin, 1 John i. 7; Rev. i. 5; the wine of the Lord's Supper called his blood, and the blood of the New Covenant, Matt. xxvi. 26;

Mark xiv. 24; Luke xxii. 20; 1 Cor. xi. 25; also called the blood of the everlasting covenant. Heb. xiii. 20.

BOANERGES, [sons of thunder,] a name given to James and John, Mark iii. 17.

BODY, either natural or spiritual. Man's body, in its present state, is called *natural*, in distinction from the *spiritual body* raised up at the resurrection. The term is used in Scripture to denote an *organized system* of any kind. We also read of the *body of sin*, which is to be put off when immersed into the death of Christ. This is to be remembered in order to understand much of the figurative language of Paul relative to Christian experience and sanctification. The Christian's body is to be kept pure, Rom. xii. 1; 1 Cor. vi. 13; 1 Thess. iv. 4; to be changed at the resurrection, 1 Cor. xv. 42—51, Phil. iii. 21; 1 John iii. 2. The Christian Church is called the *body of Christ*, Rom. xii. 4, 5, 1 Cor. x. 17; xii. 12—27, &c. All Christians are members of this body; and to it belong all the Apostles, Prophets, evangelists, Teachers, gifts, miracles, and honors bestowed by its head after his glorification. Jesus is the *head* of the body, and as the head is glorified, so will all the members be glorified with him. In the Lord's Supper, the *bread* is called the *body* of Christ, that is, the representation of his body, which is broken in remembrance of him.

BOOK, in Hebrew, *Sepher*, in Greek, *Biblos*. Various materials were formerly used in making books. Plates of lead and copper, the barks of trees, bricks, stone, and wood, were the first matters employed to engrave such things and monuments upon as men were willing to have transmitted to posterity. Hesiod's works were written on lead; the Roman laws on brass; God's on stone; and Solon's on planks of wood. When these were last used, they were generally covered with a thin coat of wax, for ease both in writing and in blotting out, which explains the expression of David when he prays that his sins may be blotted out as a cloud, that is, the record of them. Palm leaves, being more convenient as to bulk and portableness, were afterwards made into books, and are still so used in India. Then the thin inner bark of trees, especially the elm; hence the Latin word *tiber* (the inner bark of a tree), means also a book. Afterwards the *Papyrus*, or "paper reed," was used. Isa. xix. 7. Parchment was afterwards invented in Pergamos. Books of these two last substances were rolled on sticks like cloth, and hence the word *rotume*, from the Latin word, *rotulo*, to roll. Books thus rolled might have several seals, so that a person might break one and read till he came to another; whereas, if one of our books had several seals, all would be broken if one was. See Rev. v.

"*Book of Life*,"—an allusion to the registers kept in ancient cities of all the names of regular citizens. Phil. iv. 3. Honorable persons, not citizens, were sometimes entered here, which was giving the freedom of the city. Vagabonds and disorderly persons had their names erased. Rev. iii. 5. See Exod. xxxii. 32, Rev. xiii. 8; xxi. 27; xxii. 19.

BOOKS, mentioned, but now extant, of the wars of the Lord, Num. xxi. 14, of Jasper, Josh. x. 13; 2 Sam. i. 18; of Samuel concerning the kingdom, 1 Sam. x. 25, of Solomon, 1 Kings iv. 34, 35, of the chronicles of David, 1 Chron. xvi. 24; of the acts of Solomon,

1 Kings xi. 41; of Nathan, Samuel, and Ged. 1 Chron. xxix. 29; of Ahijah the Shilonite, 2 Chron. ix. 29; of the visions of Iddo, 2 Chron. ix. 29; of Shemashah, 2 Chron. xii. 15; of Jehu, 2 Chron. xx. 34; of the sayings of the Seers, 2 Chron. xxxiii. 19; Paul's epistle to the Laodiceans, Col. iv. 16.

BOSOR, [taking away,] the father of Balaam, 2 Pet. ii. 15; also called Beor, Num. xxii. 5.

BOTTLES were anciently made of leather. One of a goat, pulled off whoe, and the places where the legs were, being tied up, formed a convenient bottle. As these grew tender by using new wine, which had not done fermenting, could not be safely put in them. Matt. ix. 17. See Josh. ix. 4.

BOWELS, a word used formerly, as we now use the word *heart*; that is to represent pity, compassion, &c. The Hebrews understood the viscera were the seat of the intellect and of the tenderest passions.

BREAD is a word used in Scripture for food in general. As bread was usually made by the Jews in thin cakes, it was not cut but broken, which gave rise to the phrase,—

BREAKING OF BREAD, which sometimes means the partaking of a meal, as in Luke xxiv. 35; Acts ii. 46; xx. 11; xxvii. 35. Also, to what is emphatically styled, "*the breaking of the loaf*," in the Lord's Supper, as mentioned in Acts ii. 42. See also Matt. xxvi. 26; Mark xiv. 22; Luke xxii. 19; Acts xx. 6; 1 Cor. x. 16; xi. 23.

BREASTPLATE. A part of the Christian's armor. See Eph. vi. 14; 1 Thess. v. 8. Also, a part of the high-priest's holy apparel, consisting of a piece of golden embroidery, about ten inches square, which on special occasions he wore on his breast. It was set with twelve precious stones, each bearing the name of one of the tribes of Israel. See Exod. xii. 4; xxviii. 15—30; xxxix. 8—11.

BRETHREN (in Christ) to forgive each other, Matt. v. 18, 23, 24; xviii. 21, 22; Gal. vi. 1; 2 Thess. iii. 13—15; to confess their faults, and pray for each other, James v. 16; to love each other, Rom. xii. 10; 1 Thess. iv. 9, 10; Heb. xiii. 1.

BRIDE, a newly married woman. The congregation of Christ is espoused to him now, and will become his bride in the future age, sharing his nature, royal dignity, and dominion. Psal. xlv. 10—15; 2 Cor. xi. 2; Rev. xix. 7—9. The heavenly Jerusalem so called, Rev. xxi. 9.

BRIDEGROOM, a newly married man. Christ so called, Matt. ix. 15; Luke v. 34. See also Matt. xxv. 1—13.

BRIMSTONE AND FIRE, employed to execute God's wrath, Gen. ix. 24; Luke xvii. 29; Psal. xi. 6; Ezek. xxxiii. 22. A symbol of destruction, Deut. xxix. 23; Job xviii. 15; Rev. xix. 20, &c.

CAIAPHAS, [a searcher,] a high-priest of the Jews, and son-in-law to Annas; mentioned John xi. 48, 50; xviii. 13, 14.

CAIN, [possession,] the first-born son of Adam; his history, Gen. iv.; alluded to, 1 John iii. 12; Jude 11.

CALL, to invite, from *kaleo*, to call, which occurs about 150 times, and *proskaleo*, to call to one, about 30 times.

CALLED, *kleetos*, derived from the above, occurs 11 times, and is applied to all who professedly obey Christ, but not to the chosen. "Many are called, but few chosen."

CALLING, *kleetis*, profession, occurs 11 times and is used once to designate a common trade, 1 Cor. vii. 20, and in all the rest the Christian's calling.

CALVARY, or GOLGOTHA, [*the place of a skull,*] a little hill north-west of Jerusalem, on the north side of Mount Zion, so called probably from some imagined resemblance to the form of a man's head, or, as some think, because it was a place for the execution of criminals. It is memorable as the place of our Lord's crucifixion. Luke xiii. 33.

CAMEL, [*carrier,*] a beast of burden very common in the East, where it is called "the land-ship," and "the carrier of the desert." It was to the Hebrews an unclean animal. See Lev. xi. 4. *Camels' Hair* is woven into cloth; the coarse part into coarse cloth, such as John the Immerser wore. (See Matt. iii. 4; Matt. xi. 8.) or sackcloth. (Rev. vi. 12;) and the finest parts into beautiful shawls, &c. The proverb alluded to in Matt. xxiii. 24, illustrating the hypocrisy of the Pharisees, by the custom of passing wine through a strainer, should be read as follows: "You blind guides! which strain out a gnat, and swallow a camel." The expression, "It is easier for a camel to go through the eye of a needle," etc., Matt. xix. 24, is also found in the Koran, and a similar one in the Talmud, respecting an elephant's going through a needle's eye. This may be a proverb to describe an impossibility; or it may be an allusion to the difficult task of a camel passing through a door not over three feet high, on its knees. This feat camels are sometimes taught to accomplish, but it was considered a great difficulty.

KANA, [*zeal, possession,*] a town in Galilee, about sixteen miles N. W. of Tiberias, and six N. E. of Nazareth. The birth-place of Nathaniel, and now called *Kana-el-Jelil*. Dr. Clarke observed among the ruins large stone vessels, capable of holding many gallons, similar to those mentioned in the narrative of the marriage, at which Jesus performed his first miracle. John ii. 1-11.

CANAAN, [*merchant, trader,*] the Scripture name of what is now called Palestine, or the Holy Land. Its name is derived from Canaan, the son of Ham, and grandson of Noah, whose posterity settled here, and remained for about seven hundred years. Becoming enormously corrupt, they were devoted to destruction, and their land given to Israel. Its conquest is recorded in the book of Joshua, &c., after which it was called "the land of Israel." Its boundaries as generally laid down, are Lebanon on the north, Arabia on the east, Idumea on the south, and the Mediterranean on the west. Under David and Solomon, its extent was greatly increased, by the conquest of Ammon, Moab, Edom, &c. 1 Kings iv. 21-24. It was a most beautiful and fertile country, and the Jews multiplied in it to an astonishing degree. The Jordan runs southward through it, and forms the lakes of Merom and Tiberias, and finally empties itself into the Lake Asphaltites. This country was included in the promise made to Abraham and his seed, the Christ, Gen. xii. 7, xiii. 14-17; xv. 18-21; xvii. 8; Gal. iii. 16-18, its boundaries described, Gen. xiii. 31; Num. xxiv. 1-12, Josh. i. 3-4, conquered by Joshua. Josh. xi. 16; divided by lot, Josh. xiv. 1, &c.; its borders not conquered, Josh. xiii. 1; the reason given, Judges ii. 3. Known by various names. *Canaan*, Gen. x. 15-20; xi. 31. *Land of Promise*, Heb. xi. 9. *Land of the Hebrews*, Gen. x. 15; *Land of Israel*, fre-

quently; *Land of Judah*, after the revolt of the ten tribes; *Holy Land*. Zech. ii. 12; and *Palestine*, Exod. xv. 14.

CANDACE, [*who possesses contrition,*] the name of an Ethiopian queen, Acts viii. 27.

CANDLESTICK, or LAMPSTAND, made of pure gold, stood in the tabernacle on the left hand of one entering the Holy Place.

It was constructed to afford seven lights, to which allusion is made in Rev. i. 12, 13, 2.

CAPERNAUM, [*the field of repentance, city of comfort,*] a city on the sea of Galilee, 60 miles north of Jerusalem, and celebrated in the Gospels as the place where Jesus principally resided during the time of his ministry, and did many of his miracles. See Matt. iv. 12-15; ix. 1; xi. 20-24; xviii. 23; Mark i. 21-35; ii. 1; John vi. 17, 50.

CAPPADOCIA, [*a sphere,*] a large province in the interior of Asia Minor, on the Pontus, separated from Phrygia by the river Halys; mentioned Acts ii. 9; 1 Pet. i. 1.

CASTOR and POLLUX, twin sons of Jupiter, and guardians of seamen, according to heathen mythology; used as a figure-head on an Egyptian ship. Acts xxviii. 11.

CAPTIVITY. God often punished the vices and infidelity of his people by the different captivities into which they were permitted to fall. The *Assyrian* captivity, mentioned, 2 Kings xviii. 9-12; the *Babylonian*, Jer. xxv. 12; and the *Roman* captivity prophesied of by Jesus, Luke xxi. 24. Christ is said to have "led captivity captive," (Eph. iv. 4,) or a multitude of captives. The allusion is to public triumphs, when captives were led in chains behind the cars of victors; even kings and great men who had captivated others; a custom not only of the Romans but eastern nations in the remotest times. The phrase imports a conquest over enemies.

CEDRON, or KIDRON, a small brook, rising near Jerusalem, passing through the valley of Jehoshaphat, and flowing into the Dead Sea. It is a rapid torrent after rains, but dry or nearly so, in the midst of summer. 2 Sam. xv. 23; Jer. xxxi. 40; John xviii. 1.

CENCHREA, a port of Corinth, now called Kikries, whence Paul sailed for Ephesus, Acts xviii. 18. It was a place of some commercial note, and the seat of an early church. Rom. xvi. 1.

CENTURION, a Roman commander of a hundred soldiers, Matt. viii. 5-18; xvii. 54; Luke vii. 2-10; xxiii. 47; Acts x. 27, 40.

CEPHAS, [*a rock, or stone,*] a Syriac name given by Jesus to Simon. John i. 42; rendered by the Greeks, *Petros*, and by the Latins, *Petrus*. See *Peter*.

CESAR, [*one cut out,*] a title given to all the Roman emperors till the destruction of that empire. The emperors alluded to by this title in the New Testament, are *Augustus*, Luke ii. 1; *Tiberius*, Luke iii. 1; xx. 22; *Claudius*, Acts xi. 28; and *Nero*, Acts xv. 8; Phil. iv. 22. Caligula, who succeeded Tiberius, is not mentioned.

CESAREA, often called *Cosarea* of Palestine, situated on the coast of the Mediterranean sea, between Joppa and Tyre, built by Herod the Great, and dedicated to Augustus Cesar. It was the seat of the Roman governors of Palestine. Cornelius resided here, Acts x. 1-8; also Philip the Evangelist, Acts viii. 40; xxi. 8; and here Paul made one of his noblest defences, Acts xiv. -xxvii. 1.

CESAREA PHILIPPI, a town three or four miles east of Ban, near the eastern source

of the Jordan; anciently called Paneas, now Banias. It was enlarged and embellished by Philip the tetrarch; and called Cesarea in honor of Tiberias Cesar: and the name of Philippi was added to distinguish it from Cesarea on the Mediterranean. Mentioned Matt. xvii. 13; Mark viii. 27.

EMALCEDONY. See **PRECIOUS STONES.**

CHARGE of Jesus to the apostles, Matt. x. 1. &c.: to the seventy, Luke x. 1-12; to Peter, John xxi. 15-19; to the apostles before his ascension, Matt. xxviii. 18-20; Mark xvi. 15. 16; of Paul to the elders of Ephesus, Acts xx. 17-35.

Charges with them, Acts xxi. 24. It was meritorious among the Jews to contribute to the expenses of sacrifices and offerings, which those who had taken the vow of Nazarism were to offer when the time of the vow was to be accomplished; whoever paid a part of these expenses were reputed to partake in the merits of him who fulfilled the vow.

CHARRAN, or **HARAN**, now Heren, a town of Mesopotamia, 70 miles from the Euphrates, 150 miles E. N. E. of Antioch. Acts vii. 4.

CHARITY, recommended, Col. iii. 5; 1 Thess. iv. 3; 1 Tim. v. 2; Titus ii. 5; an example of it in Joseph, Gen. xxxix. 7; in Job, xxi. 1-11.

CHERUB, plural *Cherubim*, first mentioned Gen. iii. 24; thought by some to be an order of celestial beings, but never clearly and certainly applied to angelic nature. They were probably symbolical representations of the redeemed, and often referred to in the Old Testament, and in the book of Revelation. The cherubim are represented as living creatures, Ezek. i; x; Rev. iv; or as images wrought in tapestry, gold, or wood, Exod. xxvi. 35; xxvii. 7; Ezek. xli. 25; as having a plurality of faces, Exod. xxv. 20; Ezek. x. 14; xli. 18; and wings, 1 Kings vi. 27; Ezek. i. 6; Rev. iv. 8. A cherub presents the highest earthly forms and powers of creation in harmonious and perfect union, being a winged figure, like a man in form, full of eyes, and with a four-fold head—of a man, a lion, an ox, and an eagle. The cherubs placed in the holy of holies, overshadowed the mercy-seat, and were made of the same mass of pure beaten gold, Exod. xxv. 19; Solomon's cherubs described, 2 Kings vi. 23-30; viii. 6. It is probable that the *seraphim* of Isaiah. (chap. vi.) the *cherubim* of Ezekiel. (chap. i.) and the *living creatures* of John. (Rev. iv.) are identical, only differing in name. It is thought by some that the Egyptian sphinxes and the winged bulls lately discovered by Layard at Ninevah, were imitations of the Hebrew cherubs.

CHIEF CAPTAIN of the Band; an officer at the head of a detachment of soldiers belonging to the Roman legion, which was lodged in the adjacent castle, and stationed on feast days near the temple to prevent disorder. The Roman garrison was stationed in the castle of Antonia.

CHILDREN, to be instructed, Gen. xviii. 19; Deut. iv. 9; vi. 6; xi. 18; Psa. lxxviii. 5; 1 ph. vi. 4; *their duty*, to parents, Lev. xix. 3; Prov. i. 8; vi. 20; xiii. 1; xv. 5; xiii. 22; Eph. vi. 1; Col. iii. 20; example of Jesus, Luke ii. 51; to honor and maintain their parents, Exod. xx. 12; Deut. v. 16; Eph. vi. 2, 3; smiting of parents punishable with death, Exod. xxi. 15, Lev. xx. 9; Deut. xxi. 18. Jesus calls his disciples children, John xiii. 33; Christians called so by the apostles, Gal. iv. 19; 1 John i. 1.

CHILDREN "of the bridechamber." A select number of guests, who were the constant attendants on the bridegroom during the marriage feast. Matt. ix. 15.

"of the promise," the seed of Abraham according to the faith, on whom the promised blessings would be bestowed, Rom. ix. 8; Gal. iv. 28.

"of the prophets,"—their disciples, pupils, followers, Acts iii. 25.

"of the resurrection," Luke xx. 36.

A term equivalent to "the raised up."

CHIANEROTH, Lake of, the same as Genesareth,—which see.

CHIOS, [*open or opening*,] an island of the Aegean sea, over against Smyrna, now called *Scio*. Acts xx. 15.

CHLOE, [*green herb*,] a Corinthian convert, mentioned 1 Cor. i. 11.

CHORAZIN, [*the secret*,] a town of Galilee, at the north end of the Lake of Tiberias, a little to the east of Capernaum; one of the principal scenes of Christ's ministry. Matt. x. 21; Luke x. 13.

CHOSEN, *eklektos*, elect, chosen. This word is found 23 times. It is translated in the common version, *elect*, 16 times, and *chosen*, 7 times. The passage, "For many are called, but few chosen," Matt. xx. 6, probably alludes to the choice of Roman soldiers, from the citizens of Rome. All were liable to serve, but some only were selected.

CHRIST. (See *Anointed*.) A Greek word answering to the Hebrew word, *Messiah*, and signifying the anointed or consecrated one, the *Messiah*—three terms of similar import. John i. 41. The name *Christ* is an official title, and is not a mere appellation, to distinguish our Lord from other persons named Jesus. The force of many passages of Scripture is greatly weakened by overlooking this. In the apostolical epistles, however, *CHRIST* is sometimes used as a proper name instead of Jesus.

Christ's False. our Savior predicted that many false Messiahs would come, Matt. xxiv. 24, and his word has been abundantly fulfilled. One named Cozab lived in the second century, and had many followers, and occasioned the death of more than half a million of Jews. Others have continued to appear, even down to modern times.

CHRISTIAN, *Christianos*, is found only 3 times in the New Testament—Acts xi. 26; xvi. 28; 1 Pet. iv. 16, and was a name given at Antioch to those who believed Jesus to be the Messiah.

CHRYSOLITE. See **PRECIOUS STONES.**

CHRYSOPHRASUS. " "

CHURCH. See **CONGREGATION.**

CILICIA, [*which rolls or overturns*,] a country in the south of Asia Minor, at the east of the Mediterranean Sea: its capital was Tarsus. Acts xxi. 30.

CIRCUMCISION, *a cutting around*, because in this rite the foreskin was cut away. This rite was given to Abraham as a sign of that covenant which God had entered into with him, that out of his loins should proceed the Messiah. To be spiritually circumcised, or to be the spiritual seed of Abraham, is to have the thing signified by that ceremony, and to perform all those duties which circumcision was designed to enforce,—namely, to believe in the Messiah, to put off the old man, and to serve him as new creatures, which is signified by our acceptance of the ordinances of the gospel, and submission to them. Phil. iii. 3.

CITY, *Babylon*, the Great City, Rev. xi. 8.

xiv. 8; xvi. 19; xvii. 18; xviii. 10, 16, 19, 21; *Jerusalem*, the Great City, Rev. xxi. 10: the Holy City, Rev. xxi. 2; xxi. 2: xxi. 19. A city is the symbol of a corporate body, under one and the same police.

CLAUDA, [*a lamentable voice*], a small island near the S. W. shore of Crete, approached by Paul in his voyage to Jerusalem, Acts xxvii. 16. It is now called *Gozzo*, and is occupied by about thirty families.

CLAUDIA, [*name*], a Christian woman, probably a coconvert of Paul, 2 Tim. iv. 21.

CLAUDIUS. See CESAR.

LYSIAS, the Roman tribune, mentioned Acts xxi. 33; xxiii. 24; xxiii. 26. CLEAN and UNCLEAN, terms used in a ceremonial sense; applied to certain animals, and to men in certain cases, by the law of Moses, Lev. xi. xv; Num. xix; Deut. xiv. A distinction between clean and unclean animals existed before the deluge, Gen. vii. 2. The Mosaic law was not merely arbitrary, but grounded on reasons connected with animal sacrifices, with health, with the separation of the Jews from other nations, and their practise of moral purity, Lev. xi. 43—45; xx. 24—26; Deut. xiv. 2, 3, 21. The ritual law was still observed in the time of Christ, but under the Gospel is annulled.

CLEMENT, [*mild, gold, merciful*], mentioned Phil. iv. 3.

CLEOPAS, [*the whole glory*], the husband of Mary, John xix. 25, called also *Alpheus*,—which see. The one mentioned in Luke xxiv. 18, was probably a different person.

CLOUD, an emblem of prosperity and glory. *To ride on clouds*, is to rule and conquer. When no storm accompanies, or no attribute is attached to it, a cloud is the emblem of majesty and glory. By Daniel it is said, "One like the son of man came with the clouds of heaven;" to which our Lord adds, as explanatory of the symbol, "with power and great glory." Matt. xxiv. 30. Clouds are symbolical of armies and multitudes, probably by their grand and majestic movements. They betokened the presence of Jehovah, as on mount Sinai, Exod. xix. 9; in the temple, 1 Kings viii. 10; in the cloudy pillar, and on the mount of transfiguration. They are found in many representations of the majesty of God, Psa. xviii. 11, 12; xvii. 2; and of Christ, Rev. xiv. 14—16.

"of witnesses," Heb. xii. 1; alludes to the spectators in the Olympic games, and transferred by a strong figure to patriarchs, prophets, worthies, God, and angels, the spectators of the Christian race.

CLOVEN TONGUES, Acts ii. 3. An emblem of the various languages in which the apostles were to preach the gospel. They were like flames of fire parted, and these parted flames looked like tongues; so a flame of fire is, with the Jews, called a tongue of fire.

CNIDUS, [*dedicated to Venus*], a city and promontory of Asia Minor, Acts xxvii. 7.

COAL, usually in Scripture, charcoal, or the embers of fire. From recent disclosures, it is probable that mineral coal was used anciently in Syria. It is now procured in Lebanon, and a mine is worked at Cornale, eight miles from Beirut.

COAT. The Jews wore two principal garments; the interior is called the coat, or tunic, Matt. v. 40. It was made of linen, and encircled the whole body, extending down to the knees. It reached up to the neck, with long or short sleeves. Over this was worn the mantle or cloak. The coat

was sometimes woven like a stocking into its proper shape and size without any seam. Exod. xxxix. 27; John xix. 23. Such coats are still worn by Arabs, and are considered of great value.

COCK-CROWING. In Matt. xxvi. 34, our Lord is represented as saying, that "before the cock crow," Peter should deny him thrice; so Luke xxii. 34; John xiii. 39. But according to Mark xiv. 30, he says, "before the cock crow twice, thou shalt deny me thrice." These passages may be reconciled by observing that ancient Greek and Latin authors mention two cock-crowings, one of which was soon after midnight, the other about three o'clock in the morning; and this latter, being most noticed by men as the signal of their approaching labors, was called by way of eminence, "the cock-crowing;" and to this alone, Matthew, giving the general sense of our Savior's warning to Peter refers; but Mark more accurately recording his very words, mentions the two cock-crowings.

COHORT, a company of soldiers which guarded a Roman governor or magistrate, when he went into any province.

COLLECTION for poor believers, Acts xi. 29; Rom. xv. 26—28; 1 Cor. xvi. 1; 2 Cor. viii. 1—4; ix. 1.

COLOSSE, [*punishment, correction*], a city of Phrygia, situated on a hill near the junction of the Lycus with the Meander, and not far from the cities Hierapolis and Laodicea, Col. ii. 1; iv. 13, 15. With these cities it was destroyed by an earthquake in the tenth year of Nero, about A. D. 65, while Paul was yet living. It was soon rebuilt. It is now called Chonos.

COLOSSIANS, Epistle to, written by Paul, from Rome, A. D. 62, during his imprisonment in that city, to the congregation at Colosse. This congregation was probably gathered by this apostle, as well as the one in Laodicea, though some ascribe it to Epaphras. See Acts xvi. 6; xviii. 23. Some think this epistle was written at the same time, and sent by the same bearer, as the one to the Ephesians. It is certainly devoted to the development of the same grand secret,—viz., the call of the Gentiles to a participation in the hope of the glad tidings, and to guard the Colossians, whether Jews or Greeks, against Judaizing and philosophizing teachers. Whoever would understand this epistle and that to the Ephesians, must read them together.

COLT, [*the foal of an ass*]. The direction given by Jesus to two of his disciples in Matt. xxi. 2, 3, to bring him the colt they would find tied in the village, that he might ride thereon into Jerusalem, according to the prophet evidently implies a previous understanding or acquaintance with the owners of him; for he adds, "if any one ask why you loose him, you shall answer, Because the Master needs him," Luke xix. 31. Accordingly, "as they were loosing the colt, the owners said to them, Why loose you the colt? They answered, The Master needs him," (ver. 33, 34.) "AND THEY," (the owners,) "let them go," Mark xi. 6.

COMFORTER, *parakletos*, advocate, monitor, helper, comforter. The original word only occurs five times, John xiv. 16, 26; xv. 26; xvi. 7; 1 John ii. 1. *Comforter* is the most remote meaning of the word, and does not adequately describe the office of the Paraclete; it was to help and direct as well as to console.

COMMON, profane, ceremonially unclean.

The Greek term *koinos*, properly signifies *what belongs to all*, but the Hellenists applied it to what was profane, i. e. *not holy*, and therefore of common or promiscuous use, Mark vii. 2, 5; Acts x. 14, 15; Rom. xiv. 14.

COMMON, "had all things common, Acts ii. 44. A community of goods was practised at all the Jewish feasts at Jerusalem, and no man's house was his own. So when the Spirit was poured out, on account of the detention at Jerusalem, there was a kind of community for the time being, that none might suffer from want; but the subsequent contributions of the saints show that there was not an equality of property, Acts xi. 29; 1 Cor. xvi. 1.

CONCISION, [*cutting*,] a term of reproach, applied to certain Judaizing teachers at Philippi, as mere cutters of the flesh; in contrast with the true circumcision, those who were created anew in Christ Jesus unto righteousness and true holiness, Phil. iii. 2.

CONGREGATION, *ekklesia*, occurs 114 times, and is derived from *ekkaleno*, I call out. It is an assembly of the called. The whole community of professing Christians make the one body or congregation of the Lord; and those meeting in one place constitute the Christian congregation in that place.

CONSCIENCE, occurs in the common version 30 times, and once in the plural form, 2 Cor. v. 11, for which we have in the original, *syndesmos*, compounded of *syn*, together, and *eido*, to see or know,—in Latin *conscientia*; whence comes conscience, the power of judging ourselves, and the relations in which we stand to our Creator and to our fellow-creatures. The conscience is said to be *weak* when knowledge is limited, *pure* when free from accusation, and *evil* when polluted with guilt. We have a *good* conscience mentioned, 1 Tim. i. 5; 1 Pet. iii. 21; *pure*, 1 Tim. iii. 9; *clear or void of offence*, Acts xiv. 16; *weak*, 1 Cor. viii. 7; *defiled*, Titus i. 15; Heb. x. 22; *seared*, 1 Tim. iv. 2.

CONTENTMENT recommended, Prov. xxx. 8, 9; Heb. xiii. 5; 1 Tim. vi. 6; instances of, Gen. xxxiii. 9; 2 Sam. xix. 35—37; 2 Kings iv. 18; Phil. iv. 11.

CONVERSATION, edifying, recommended, Matt. xii. 35; xxiv. 14—32; Col. iii. 16; iv. 6; 1 Thesa. iv. 18; v. 11; vain and sinful to be avoided, Matt. xii. 36; Eph. iv. 29; v. 3—7; Col. iii. 8, 9; 2 Pet. ii. 7, 8.

COOS, a small island in the Mediterranean, near the south-west point of Asia Minor. Acts xxi. 1. *Hippocrates*, the famous physician and *Appellos*, the eminent painter, were natives of this island. It is now called Stanchio.

COPPER, a metal, known and wrought before the flood, Gen. iv. 22. Where the word *bras* occurs in the common version, it should be rendered *copper*.

CORBAN, a sacred gift, Matt. xv. 5; xxiii. 18. The Pharisees taught that a man might escape all obligations to support his indigent parents, by saying of his property, "Be it corban." In this case, if he did not give his property at that time to the temple he was bound to do so at his death, though his parents should thus be left destitute. Thus did they "make void the law" of honoring their father and their mother, "through their traditions." Mark vii. 11—13.

CORINTH, [*which is satisfied, beauty*,] a celebrated city of Greece, in the north part of

the Peloponesus, on the isthmus of Corinth; 45 miles W. N. W. of Athens. It was celebrated for wealth, commerce, arts, and magnificence. Paul preached here for two years. Acts xviii. 1.

CORINTHIANS. The two epistles under this name were written by Paul to the Christians at Corinth, where he had preached with great success. Acts xviii. The first epistle written from Ephesus was in reply to intelligence received from Corinth, through the family of Chloe, 1 Cor. i. 11, and by a letter from the congregation, asking advice, vii. 1. His chief design appears to have been to support his own authority, dignity, and reputation; to vindicate himself from the calumnies of the factious; and to diminish the credit and influence of their aspiring leaders, by exhibiting their errors. He reproves the congregation for certain immoralities found amongst them, but which were chargeable to their factious leaders. He then treats successively of lawsuits amongst Christians; on single and married life; on eating meats offered to idols; on his call, mission, right, and authority as an apostle, &c.; and meets several errors and sins prevalent in the congregation by timely instructions as to disputes among brethren, decorum in public assemblies, the Lord's Supper, spiritual gifts, the resurrection of believers; gives directions for collections for the poor saints in Jerusalem, and closes with friendly exhortations and salutations.

Paul, having tested his *power* in Corinth by the first letter, and hearing of its success from Titus, he takes courage, writes a second letter, speaks more boldly of himself, and deals more severely and sharply with his opponents. In this he aims at the extermination of the faction which he had attacked and weakened in his first letter. He makes good all his claims to the respect, veneration, and submission of the Corinthians; strips his antagonists of every pretext; and by the most pathetic recital of his own history, and exhortations to unity and peace, closes his communications to this large and eminent congregation.

CORNELIUS, [*of a horn*,] a pious Roman centurion, stationed at Cesar in Palestine, to whom Peter was sent from Joppa, a distance of 35 miles, to tell him "words whereby he might be saved," and on whom and his friends, the miraculous gifts of the Spirit were poured out, to the astonishment of Peter and his companions. Acts x. Cornelius, though a Gentile, was probably a proselyte to the Jewish religion at the time of Peter's vision.

CORNER-STONE, a massive stone, usually distinct from the foundation, Jer. li. 26; and so placed at the corner of the building as to bind together the two walls meeting upon it. Such a stone is found at Baalbek, twenty-eight feet long, six and a half feet wide, and four feet thick.

COUNCIL, a tribunal frequently mentioned in the New Testament. The *Great Council* so called did not consist of the 72 elders who were originally appointed to assist Moses in the civil administration of the government, but was instituted in the time of the Maccabees. It consisted of chief priests, elders, (who were, perhaps, the heads of the tribes or families,) and scribes, amounting in the whole to 72 persons, and is called by Jewish writers, the *Sanhedrin*.

This council possessed extensive authority, taking cognizance not only of religious matters, but of appeals from inferior courts of justice, and of the general affairs of the kingdom. After Judea became a Roman province, the council was deprived of the power of inflicting capital punishments, for which reason they delivered our Savior to Pilate, demanding his death.

COVENANT, *dasathekee*, institution, arrangement, constitution, covenant, occurs in the New Testament 33 times. God's promise to Noah is called a covenant, Gen. ix. 9-17. God's covenant with Abraham, xvii. 2-9. The Sinaitic law was another covenant, Deut. iv. 13. The new and better covenant, mentioned Heb. viii. 6, 8, 10.

COVETOUSNESS, an eager, unreasonable desire of gain; a longing after the goods of another. It is called *idolatry*, Col. iii. 5. Forbidden, Exod. xx. 17; Deut. v. 21; Rom. vii. 7. xiii. 9; *censured*, Prov. xxii. 7; Luke xii. 15; Heb. xiii. 5; threatenings against it, Isa. lvii. 17; Jer. vi. 12, 13; Micah ii. 1, 2; Hab. ii. 9, 11; Rom. i. 18, 29; 1 Cor. vi. 10; Eph. v. 5; Col. iii. 5; 1 Tim. vi. 9, 10.

CRESCENS, [*growing, increasing*], a person mentioned 2 Tim. iv. 10.

CRETANS, inhabitants of Crete, Titus i. 12.

CRETE, [*fleshy*], an island at the mouth of the *Aegean sea*, between Rhodes and Peloponnesus. Acts xvii. 7. It is now called *Candia*.

CRISPUS, [*curled*], the chief of the Jewish synagogue at Corinth, who was converted to Christianity by Paul, Acts xviii. 6; and baptized by him, 1 Cor. i. 14.

CROSS, a kind of gibbet made of pieces of wood placed transversely, whether crossing at right angles, one at the top of the other, T, or below the top, +, or diagonally, X, on which criminals were executed. To be crucified was deemed the strongest mark of infamy, and was inflicted on the vilest slave, and the most atrocious transgressors. Deut. xxi. 23; Gal. iii. 13. It is used metonymically for the doctrines of the gospel, Gal. ii. 20; vi. 14. Trouble for the sake of religion, Mark viii. 34; Matt. xvi. 24.

CROWN, a head ornament, worn in the East as a mark of dignity and honor. Those used in the games were made of parsley, pine, flowers, &c. 2 Tim. iv. 7, 8. Those for kings, of gold, adorned with gems. 2 Chron. xxiii. 11; 2 Sam. i. 10; xii. 30. Metaphorically, that is called a *crown* which gives glory or dignity. Thus Jehovah is said to be a crown of glory to Judah, Isa. lxii. 3. Christ is said to have a "crown of gold," and "many crowns," Rev. xix. 12, meaning his future ineffable grandeur and sovereignty. Crown of *life*, a triumphant immortality, James i. 12; Rev. ii. 10; iii. 11; of righteousness, 2 Tim. iv. 8; of glory, 1 Pet. v. 4, also incorruptible, 1 Cor. ix. 25.

CRUCIFY, to put to death by the cross. Figuratively, it means to subdue our evil propensities.

CRUCIFIXION, Hour of.—Mark xv. 25, states it to be the *third*, and John xix. 14, the *sixth* hour. This apparent contradiction is supposed to have arisen from confounding the letter gamma with the letter sigma, which were used as numerals in ancient MSS. Therefore it ought to be the *third* hour which answers to our nine o'clock in the morning, Acts ii. 15. Of this opinion are Griesbach, Semler, Rosenmüller, Doddridge, Whitby, Bengel, Erasmus, &c. Another method of solving the difficulty, and probably the best one, is, that John

writing in Asia, adopted the Roman method of reckoning time, which was the same as ours.

CRYSTAL, a hard, transparent, and colorless fossil, of a regularly angular form. The word translated *crystal* in Ezek. i. 22, is rendered *frost* in Gen. xxxi. 40; Job xxxvii. 10, and Jer. xxvii. 30; and *ice* in Job vi. 16, xxxviii. 29, and Psa. cxlvii. 17. The word primarily denotes ice, and is given to this substance from its resemblance to it. The firmament above the cherubim, the sea of glass, the river of life, and the light of the new Jerusalem, are compared to crystal, for their purity, clearness and splendor. Ezek. i. 22; Rev. iv. 6; xii. 1.

CUBIT, a measure used among the ancients, about 18 inches long. A cubit was originally the distance from the elbow to the extremity of the middle finger, which is the fourth part of a well-proportioned man's stature. The sacred cubit was nearly 22 inches.

CUMMIN, a plant of an oily and spicy quality, somewhat resembling fennel, Isa. xxxviii. 25; Matt. xxiii. 23.

CUP. This word is taken in Scripture both in a proper and in a figurative sense. In its proper sense, See Gen. xl. 13; xlv. 2; 1 Kings vii. 28. In a figurative sense, as an emblem of prosperity, See Psa. xi. 6; xvi. 5; xxxiii. 5; and of Divine judgments and man's misery, Isa. li. 17, 22; Psa. lxxv. 8; Rev. xiv. 9, 10, &c. "Cup of blessing," 1 Cor. x. 16; "Cup of salvation," Psa. cxvi. 13; a "cup of cold water,"—a valuable gift in a hot climate, where water is scarce. Matt. x. 42; Mark ix. 41.

CURSE, after the fall, Gen. iii. 14-19; of Cain, iv. 11; subjoined to the law, Deut. xxvii. 13-6; of the Israelites, if disobedient, Lev. xxvi. 14-39; Deut. xxviii. 15, &c.; remarkable instances of cursing, Gen. ix. 25; 2 Kings ii. 23; Psa. cix. 6, &c.; Jer. xvii. 18; forbidden under the gospel dispensation, Matt. v. 44; Rom. xii. 14; James iii. 10. Learned commentators aver that wherever the Hebrew word so translated occurs in connection with the name of God it should be rendered *bless*. It is actually often so rendered in our Bible, as Gen. xxxiii. 11; Judges i. 15; 1 Sam. xxv. 27; 2 Kings v. 15.

CYPRUS, [*fair, fairness*], a large and populous island in the Mediterranean, situated between Cilicia and Syria, and so called from the Cypress trees with which it abounded. Barnabas and Mnason were natives of it, Acts iv. 36; xxi. 10; the gospel preached there, Acts xi. 10; visited by Paul and Barnabas, A. D. 44, Acts xiii. 4-13. See also Acts xv. 39; xxvii. 4.

CYRENE, [*a wall, coldness*], a city of Lybia in Africa, west of Egypt. Matt. xxvii. 32; Acts ii. 1; xi. 10.

CYRENIOUS, [*one who governs*], a governor of Syria. Luke ii. 2.

DALMANUTHA, [*bucket, branch*], a town of Palestine, on the S. E. part of the lake of Tiberias, near Magdala. Mark viii. 10.

DALMATIA, [*deceitful lamps*], the southern part of Illyricum, on the gulf of Venice. 2 Tim. iv. 10.

DAMARIS, [*little woman*], an Athenian lady, who was converted by Paul, Acts xvii. 34.

DAMASCENES, [*of Damascus*], 2 Cor. xi. 32.

DAMASCUS, [*similitude of burning*], the most ancient city on record, and long the capital of Syria: first mentioned in Gen.

xiv. 15; xv. 2; and now probably the oldest city on the globe. It is about 100 miles from Jerusalem, and contains at the present time some 80,000 inhabitants. A street is still found here called "Straight," running a mile or more into the city from the eastern gate. Acts ix. 11.

DANIEL, [*Judgment of God*], called Belteshazzar by the Chaldeans, a prophet descended from the royal family of David, who was carried captive to Babylon when very young, in the fourth year of Jehoiakim, king of Judah, B. C. 606. Daniel rose by his wisdom to eminence and honor, and served in the courts of Nebuchadnezzar, and Belshazzar, kings of Babylon, and afterwards under Darius the Mede, and Cyrus the Persian. His great eminence may be inferred from Ezek. xiv. 13, 14; xxviii. 2, 3, as well as from consulting his own narrative. The book which bears his name, distinctly foretells the time of Messiah's first advent; and under the emblem of a great image, and of four beasts, the successive rise and fall of the four great universal monarchies of Babylon, Persia, Greece, and Rome, after which, the kingdom of Messiah, like the stone from the mountain, shall fill the whole earth, and have no successor. The prophecies contained in the latter part of the book extend from the days of Daniel to the resurrection of the dead. Christ testifies to the genuineness and authenticity of the book. Matt. xxiv. 15; of which there is the strongest evidence, both internal and external.

DARKNESS, supernatural, Exod. x. 21—23; Luke xxiii. 44, 45. Also, a symbol of ignorance and of affliction.

DAVID, [*beloved*], king of Israel, prophet and psalmist. He was youngest son of Jesse, of the tribe of Judah, born in Bethlehem. B. C. 1055; and one of the most remarkable men in either sacred or secular history. His life is fully recorded in 1 Sam. xvi. to 1 Kings ii. The phrase, "a man after God's own heart," does not refer to either his private or personal moral conduct, but to his *public official acts*.

DAY. The sacred writers generally divide the day into twelve hours. The sixth hour always ends at noon throughout the year; and the twelfth hour is the last hour before sunset. But in summer, all the hours of the day were longer than in winter, while those of night were shorter. Day in prophetic style, "I have given you a day for a year," is the rule: one revolution of the earth on its axis for a revolution in its orbit. Day is also used for an appointed season, Isa. xxxiv. 8; and for an enlightened state, 1 Thess. v. 5. "Last day," refers to the time of judgment; and "last days," to the time of Messiah's reign, Isa. ii. 2; Micah iv. 1.

DEACON, *diakonos*, minister, servant, occurs 31 times, and is applied to both males and females, whose business it was to serve the whole congregation in any capacity.

DEAD SEA, **SEA OF SODOM**, **SALT SEA**, or **LAKE ASPHALTITES**, a salt lake in Palestine, 70 miles long, and 10 to 15 broad. It occupies the spot where the cities of Sodom and Gomorrah are supposed to have stood. The water is clear and limpid, but very salt and bitter, and of greater specific gravity than that of any other lake that is known.

DEAD PERSONS, insensible, and know not anything. Job iii. 18; xiv. 21; Psa. vi. 5; lxxviii. 10—12; cxv. 17; cxlvi. 4; Eccl. ix. 5, xii. 7; Isa. xxxviii. 18; *shall be raised*,

Job xix. 26, 27; Psa. xlix. 50; John v. 25; Rev. x. 12. Instances of the dead raised, by Elijah, 1 Kings xvii. 17—23; by Elisha, 2 Kings iv. 18—37; by his bones, xiii. 21; by Jesus, Matt. ix. 25; Mark v. 41, 42; Luke vii. 15; viii. 54, 55; John xi. 1—44; by Peter, Acts ix. 40, 41; by Paul, xx. 10—12.

DEATH, how it came into the world, Gen. ii. 17; iii. 19; Rom. v. 12; vi. 23; 1 Cor. xv. 21. Natural death is a ceasing to be, or a destruction of animal life, and is certain, Job xiv; Psa. xlix. 6—20; lxxxix. 29; Eccl. viii. 8; ix. 4; called a sleep to believers, John xi. 11—14; Acts vii. 60; xiii. 30; 1 Cor. xv. 18, 51; 1 Thess. iv. 13—16. Is expressive of alienation from God, and exposure to his wrath, John v. 24; Eph. ii. 1—5; Col. ii. 13; 1 John iii. 14; second death mentioned, Rev. ii. 11; xx. 6, 14; xxi. 8.

DEBTS to be faithfully paid, Psa. xxxvii. 21; Prov. iii. 27, 28; to be avoided, Rom. Rom. xiii. 8; used figuratively for our sins, Matt. vi. 12; a parable on the subject, Matt. xviii. 21—35.

DECAPOLIS, [*ten cities*], a district of country comprising ten cities, lying chiefly to the east of the Jordan, and the lake of Tiberias.

DELUGE. See **FLOOD**.

DEMAS, [*popular*], a fellow-laborer with Paul at Thessalonica, who afterwards deserted him, Col. iv. 14; 2 Tim. iv. 10; Philemon 24.

DEMETRIUS, [*belonging to coin*], a silversmith of Ephesus, and an idolater for gain, Acts xix. 24. Also a disciple mentioned 3 John 12.

DEMON, from *daimoon* and *daimonion*, defined by lexicons to be a heathen god, deity, tutelary genius, evil spirit. Plato derives the word from *daemoon*, knowing; Eusebius, from *deimaino*, to be terrified; and Proclus, from *daioo*, to distribute. By ancient heathen writers, the word *demon*, by itself, occurs usually in a good sense. Philo affirms that Moses calls those *angels* whom the philosophers call *demonia*, and they are only different names that imply one and the same substance. In later times the word was used in a bad sense. Josephus and the New Testament writers use it in this manner. Some suppose demons to be fallen angels, others the spirits of bad men; both theories, however, are without foundation. The possessions of the New Testament are always attributed to them; never to the *ho diabolus*. The word *demon* occurs about 60 times in the New Testament. Whatever may be the correct idea with regard to the demons, as *Dr. George Campbell* well observes: "They are exhibited as the causes of the most direful calamities to the unhappy persons whom they possess—dumbness, deafness, madness, palsy, epilepsy, and the like. The descriptive titles given them always denote some ill quality or other." And again, "When I find mention made of the number of demons in particular possessions, their actions so particularly distinguished from the actions of the man possessed, conversations held by the former in regard to the disposal of them after their expulsion, and accounts given how they were actually disposed of—when I find desires and passions ascribed particularly to them, and similitudes from the conduct which they usually observe, it is impossible for me to deny their existence."

DEMONIACS, demonized persons, or those who were supposed to have a demon or

- demons, occupying them, suspending the faculties of their minds, and governing the members of their bodies, so that what was said and done by them was ascribed to the indwelling demon.
- DENARIUS**, the principal silver coin of the Romans, and in value worth from 15 to 17 cents, according to the coinage. A denarius was the day-wages of a laborer in Palestine. Matt. xx. 2, 9.
- DERBE**, [*astina*], a small town of Lycaonia, in Asia Minor, to which Paul and Barnabas fled from Lystra, A. D. 41, Acts xiv. 20. It lay at the foot of the Taurus mountains on the north, 16 or 20 miles east of Lystra.
- DESERTS**, applied to hilly regions, &c., thinly inhabited, Luke i. 80, Matt. iii. 1; and the word so translated in our Bibles often means no more than the common uncultivated grounds in the neighborhood of towns on which the inhabitants grazed their domestic cattle.
- DEVIL**, from *diabolos*, occurs some 30 times, and means a slanderer, traducer, false accuser. Paul uses the word in the plural number three times—1 Tim. iii. 11; 2 Tim. iii. 3; Titus ii. 3—and applies it to both males and females.
- DIADEM**, a royal head dress, rather different from the crown, and worn by queens. A prince sometimes puts on several diadems. Ptolemy having conquered Syria, entered Antioch in triumph, with the diadems of Asia and Egypt on his head. John saw on Christ's head "many diadems," Rev. xii. 3; xiii. 1; xix. 12.
- DIAMOND**. See **PRECIOUS STONES**.
- DIANA**, or **ARTEMIS**, [*luminous, perfect*], a celebrated goddess of the Romans and Greeks, and one of their twelve superior deities. She was like the Syrian goddess Ashtaroth, and appears to have been worshipped at Ephesus with impure rites and magical mysteries. Acts xix. 19. The temple of Diana was the pride and glory of Ephesus. It was 425 feet long, and 230 broad, and had 127 columns of white marble, each 60 feet high. It was 220 years in building, and was one of the seven wonders of the world.
- DIDYMUS**, [*a twin*], the surname of Thomas. John xxi. 2.
- DIONYSIUS**, [*divinely touched*], a member of the Areopagus at Athens, and a convert of Paul, Acts xvii. 34, and burnt as a martyr, A. D. 95. Being at Heliopolis in Egypt, at the time of Christ's death, on observing the supernatural darkness he exclaimed, "Either the God of nature suffers, or sympathizes with one who suffers."
- DIOTREPHES**, [*nourished of Jupiter*], mentioned 3 John 9.
- DIP**, to immerse. The people of the East eat with their fingers instead of knives and forks, and therefore dip their hand in the dish. For fluid substances they have spoons. John xii. 26.
- DISCIPLE**, a learner, or follower of another, John ix. 28. It signifies in the New Testament, a follower of Christ, &c., or a convert to his gospel. John xx. 13; Acts vi. 1.
- DISPENSATION**, *oikonomia*, economy, administration of affairs,—from *oikos*, a house, *nomos*, to administer—economy, the management of a family; hence arrangement, dispensation, or *administration*, a more general sense—occurs 19 times.
- DOG**. To call a person a *dog* in the East, is expressive of the highest contempt. The term was applied by the Jews to Gentiles. It was not "proper to give the children's bread to dogs," Matt. xv. 26. The *bad* properties of dogs are obstinacy, barking, cruelty, biting, insatiable gluttony, filthiness in lust, vomiting and returning to their vomit. Hence the name is given to cavilling, unprincipled teachers, Phil. iii. 2; and to such as are excluded from the holy city, Rev. xxii. 15.
- DOOR**, the symbol of opportunity, way of access or introduction. John x. 7.
- DORCAS** in Greek the same as *Tabitha* in Syriac, that is, *gazelle*, the name of a pious and charitable woman at Joppa, whom Peter raised from the dead, Acts ix. 36—42.
- DRACHMA**, a silver coin common among the Greeks, which was also current among the Jews, in value about 16 cents, or 8d.
- DRAGON**, signifies either a large fish, as the whale, or a crocodile, or great serpent. In some places, it evidently means the deadly poisonous lizard called *Geco* by the East Indians. By the Egyptians, Persians, and Indians the *dragon* is regarded as the established emblem of a monarch. Sometimes it is used for monarchical despotism in general. The Roman government, both in its pagan and papal forms, as a persecuting power, is represented by this symbol.
- DRESS**, injunctions concerning it, Deut. xxii. 5; Isa. iii. 16, &c.; 1 Tim. ii. 9; 1 Pet. iii. 3.
- DRINK**, to swallow liquids. As the allotments of God's providence were often represented among the Jews by a *cup*, so to receive good or evil at the hand of God is represented by *drinking* its contents, John xviii. 11. To "*eat the flesh and drink the blood of the son of man*," is to imbibe, that is, cordially to receive and obey his precepts, John vi. 53; to partake of bread and wine, the symbols of his body and blood, in the ordinance of his own appointment, Matt. xxvi. 26; to become one with him in principle, feeling, and action. As a cordial desire and love of divine truth is often represented as *thirsting*, so *drinking* is used to express the actual reception of the Gospel and its benefits. John iv. 14; vii. 37.
- DUNKENNESS**, excludes from the kingdom of God, 1 Cor. vi. 10; Gal. v. 21; *examples*, Gen. ix. 21; xix. 33, 35; 1 Sam. 25, 30; 1 Kings xvi. 9; xx. 16.
- DRUSILLA**, [*watered by the dew*], the third daughter of Agrippa the Great. She first married Azizus, king of the Emesenes, but soon left him, to marry Claudius Felix. Acts xxiv. 24.
- DUST**. "To lick the dust," Psa. lxxii. 9, is expressive of profound submission; to throw "dust into the air," Acts xxii. 23, expresses contempt and malice, and is still an Arab practice; to "throw dust on the head" is a sign of grief and mourning, Rev. xviii. 19; and "to wipe off the dust" from one's feet was expressive of entire renunciation, Matt. x. 14; Acts xiii. 51.
- EARNEST**, *arraboon*, a pledge; a small part of the price of a thing, paid in hand, to confirm an agreement. The word is used three times in the New Testament, but always in a figurative sense. In 2 Cor. i. 22 it is applied to the *gifts of the Spirit*, which God bestowed on the *apostles*; and in 2 Cor. v. 5; Eph. i. 13, 14, to *believers generally*, on whom after baptism, the apostles had laid their hands; which were an earnest of far superior blessings in the age to come. Jerome has well said, "If the earnest was so great, how great must be the possession."
- EARTH**. The original word in both Hebrew

- and Greek is used to denote the earth as a whole, and a particular land. The expression "all the earth" is sometimes used symbolically for a portion of it. Sometimes used for the people who inhabit the world, etc. It is used also as the symbol of the great body of the people contrasted with the government; antichristian part of mankind, etc. There are in the political and in the moral worlds, as well as in the natural, heavens and earth, sun, moon, and stars, mountains, rivers, and seas.
- EARTHQUAKE**, in the time of Elijah, 1 Kings xix. 11; of Uzziah, Amos i. 1; Zech. xiv. 9; at the crucifixion of Jesus, Matt. xxvii. 54. The established symbol of the political and moral revolutions and convulsions of society. See Hag. ii. 0, 7; Heb. xiii. 20; Rev. vi. 12.
- EAST**, towards the sun's rising. Arabia, Assyria, Chaldea, Mesopotamia, Persia, and other countries, lay eastward of Canaan; and Balaam, Cyrus, and the Magi were said therefore, to have come out of the East. Num. xxiii. 7; Isa. xli. 11; Matt. ii. 1, 2.
- EAT**. See **DRINK**. The Babylonians and Persians used to recline or lie down on table-beds while eating, and the Jews adopted his custom, Amos vi. 4-7; Esth. i. 6; vii. 8; John xii. 3; xiii. 25.
- EDIFICATION**, a building up. Saints are edified when they grow in holy knowledge and practice. 1 Cor. viii. 1. Mutual edification to be consulted, Rom. i. 10; xv. 2; 1 Cor. xiv. 12-20; 1 Thess. v. 11; Heb. x. 24.
- EGYPT**, [*that binds or oppresses*], bounded by the Mediterranean Sea on the north; Abyssinia on the south; and on the east and west by mountains, running parallel with the Nile. Egypt is now the basest of kingdoms, as declared in prophecy, Isa. xlix. 15, and has been successively tributary to Babylon, Persia, Greece, Rome, Saracens, Mamelukes, and Turks, during 2000 years. Symbolical now for wickedness, Rev. xi. 8.
- ELDER**, *presbiteros*, presbyter, whence the word presbytery. Anciently applied to those who presided over Israel, and applied by the Jews before the Christian era to a certain class of officers among them. Those of one synagogue were called the *presbiterion*, presbytery.
- Presbiterion*, occurs three times, in Luke xxii. 66, and Acts xxii. 5, it seems to apply to the Jewish Sanhedrim; and in 1 Tim. iv. 14 to the chief persons of a Christian congregation. The word is derived from
- Presbiteros*, an *Elder*, which occurs 67 times, and is applied to *seniors*, or persons advanced in years, ancients, ancestors, fathers; or as an appellation of dignity, to chief men, heads of families, or of congregations. Apostles were sometimes called Elders, in the sense of a senior, or old man. See John 2nd and 3rd epistles, and 1 Pet. v. 1. Still we have the phrase "apostles and elders" contradistinguished several times. See Acts xv. 2, 4, 6, 22. *Elder*, as the name of an officer in the Christian congregation, is defined Acts xx. 17, 28; Titus i. 5, 7; 1 Pet. v. 1, 5; and is evidently synonymous with *bishop*, *shepherd*, *ruler*, &c., and the same duties of overseeing, ruling, teaching, &c., were attached to the office. See the qualifications of each, as given in 1 Tim. iii. 1-7; Titus i. 5-9.
- ELECTION**, *eklogē*, choice, chosen, approved, beloved: it occurs only 7 times. See **CHOSEN**.
- ELIJAH**, or **ELIAS**, [*God is my Lord*], a prophet of Israel, a native of the town of Tishbe, situated in the land of Gilead, beyond Jordan. See 1 Kings xvii-xix., xxi. 17-20; 2 Kings i., ii. 1-14; ix. 36; x. 10, 17; 2 Chron. xxi. 12-15; Luke iv. 25, 26; Rom. xi. 1-5; James v. 17, 18. Promised to be sent again to Israel, Mal. iv. 5; partially fulfilled in John the Baptist, who appeared in the spirit and power of Elijah, Luke i. 17; but was not actually that prophet, John i. 21-24.
- ELISABETH**, [*oath of God*], the wife of Zacharias, mother of John the Baptist, Luke i. 5.
- ELISIA**, [*salvation of God*], a prophet of Israel, son of Shaphat, Elijah's successor, 1 Kings xix. 15-21; 2 Kings ii. 3, 11-27; iv-xi; Luke iv. 27.
- ELIUD**, [*God is my praise*], Matt. i. 14.
- ELMODAN**, [*God of measure*], Luke iii. 27.
- ELYMAS**, [*a magician*], or Bar-Jesus, struck blind for opposing Paul, Acts xiii. 8, 11.
- EMBALMING**, an ancient art of preserving the body from decay. The Egyptians excelled in it, and the ancient Israelites imitated them. Mentioned Gen. i. 2, 3, 26; 2 Chron. xvi. 14; John xix. 39, 40.
- EMERALD**. See **PRECIOUS STONES**.
- EMMAUS**, [*people despised*], a town of Judea, 7 miles north of Jerusalem, Luke xxiv. 13.
- ENEAS**, [*laudable*], Acts ix. 33.
- ENEMIES**, laws concerning their treatment, Exod. xxiii. 4; Prov. xxiv. 17; xxv. 21; Matt. v. 41; Luke vi. 27-30; Rom. xii. 14-21; examples, Job xxxi. 20-31; 1 Sam. xxiv. xxi; Psa. xxxv. 4-15; Luke xxiii. 34; Acts vii. 60.
- ENMITY**, spoken of, Gen. iii. 13; Rom. viii. 7; James iv. 4.
- ENOCH**, [*dedicated, disciplined*], son of Jared, and father of Methuselah, who pleased God, and was translated, Gen. v. 18-24; Luke iii. 37; Heb. xi. 5; Jude 14, 15.
- ENON**, [*cloud, his fountain*], a place near Salim, west of the Jordan, where John baptized. John iii. 23.
- ENVY** condemned, Psa. xxxvii. 1; Prov. iii. 31; Rom. xiii. 13; 1 Cor. iii. 3; Gal. v. 21; James iii. 14; v. 9; 1 Pet. ii. 1.
- EPAPHRAS**, [*agreeable*], mentioned Col. i. 7; iv. 12.
- EPAPHRODITUS**, [*agreeable, handsome*], one sent by the Philippians with money to Paul when a prisoner at Rome. Phil. ii. 25; iv. 18.
- EPENETUS**, [*laudable*], Paul's disciple, whom he calls a first-fruit of Achaia, Rom. xvi. 5.
- EPHESIANS**, Epistle to, written by Paul to the congregation at Ephesus, during his imprisonment at Rome, A. D. 61. The apostle shows that the calling of the Gentiles was according to God's purpose, and was the development of the secret which had been hid from ages and generations. This grand secret he had opened by the preaching of Christ to the Gentiles, "*the hope of glory*," and on account of which he had become "a prisoner of the Lord," and "an ambassador in a chain." He exhorts both Gentiles and Jews, in consequence of this wall of separation being broken down, to maintain unity and peace. In the fourth chapter he gives sundry reasons why they should preserve unity, for all—whether Jews or Greeks, Barbarians, Syethians, bondmen or freemen,—were but *one body*, animated by *one spirit*, cheered by *one hope*, governed by *one Lord*, while *one faith* was mutually entertained and confessed, *one immersion* initiated both into the Anointed.

and the *one* God was Father of all. Thus they were exhorted to keep the unity of the Spirit in the bond of peace.

EPHESUS, a city of Asia Minor, situated on the river Cayster, 55 miles S. by E. of Smyrna, chiefly famed for a magnificent temple of Diana, accounted as one of the seven wonders of the world. It is said to have been 425 feet long, and 220 broad. Its roof was supported by 127 pillars, 70 feet high, 27 of which were curiously carved, and the rest polished. Here the apostle Paul planted Christianity, and labored for upwards of three years, and the apostle John is said to have spent most of his life, and closed it here.

EPHRAIM, [*fruitful*,] a town of Palestine, in the country belonging to the tribe of Ephraim, 8 miles N. E. of Jerusalem. John xi. 54.

EPICUREANS, [*who give assistance*,] a sect of philosophers who adopted the doctrines of Epicurus, who flourished at Athens, B. C. 300. They maintained that the world was made by chance, that there is no providence, no resurrection, no immortality, and that pleasure is the chief good. Acts xvii. 18.

EPISTLE, or LETTER. Twenty-one of the books of the New Testament are *epistles*. Fourteen written by Paul, one by James, two by Peter, three by John, and one by Jude. The messages to the seven congregations, Rev. ii. and iii., are called epistles. For a proper understanding of the epistles it is necessary to consider the *time, occasion, design, and parties* addressed.

The arrangement of the epistles, as found in our Bible, is not the order of their date; but Lardner has given many reasons to prove that it is the *best* arrangement. The following order as to time is taken from "Horne's Introduction:"

EPISTLES OF PAUL.		
1 Thess.,	from Corinth,	A. D. 52
2 Thess.,	" "	52
Galatians,	" "	52
1 Corinthians,	" Ephesus,	57
Romans,	" Corinth,	57
2 Corinthians,	" Philippi,	58
Ephesians,	" Rome,	61
Philippians,	" "	62
Colossians,	" "	62
Philemon,	" "	63
Hebrews,	" Italy,	63
1 Timothy,	" Macedonia,	64
Titus,	" "	64
2 Timothy,	" Rome,	65

The earlier epistles were written between the years 61 and 69; those of John being the latest. Critics and chronologists have not all agreed on these dates, and there is great difficulty in deciding as to some of them.

Epistles of "commendation" were much adopted in the primitive church; they were letters of introduction, and secured the warmest hospitality, 2 Cor. iii. 1.

EQUITY, the great or golden rule, Lev. xix. 18; Matt. vii. 13; xxii. 39; Rom. xii. 8; James i. 8.

ERASTUS, [*lovely*,] a Christian converted by Paul, and treasurer of the city of Corinth. Acts xix. 22; Rom. xvi. 23; 2 Tim. iv. 20.

ESAU, [*formed, finished*, or according to some, *covered with hair*,] eldest son of Isaac by Rebekah, Gen. xxv. 21-34; xxvi. 34, 35; xxvii.; xxviii. 6-9, &c.; Heb. xi. 20; xii. 10, 17.

E ILI, [*near me*,] son of Naggo, one of the ancestors of Jesus, Luke iii. 25.

ESPOUSALS, the act or ceremony of marriage, Jer. ii. 2; but sometimes means only *betrothing*, or making a matrimonial engagement. Matt. i. 18; Luke i. 27, 2 Cor. xi. 2.

ESRON, [*the dart of joy*,] mentioned Matt. i. 3.

ETERNAL, *aionios*, rendered in the common version eternal, and everlasting, is the adjective form of the word *aion*, age, and must be related to it in meaning. There is no equivalent word in English by which *aionios* can be exactly rendered. See **AGE**.

ETHIOPIA, [in Hebrew, *Cush, blackness*, in Greek, *heat*,] a very extensive country of Africa, comprehending Abyssinia, Nubia, &c., lying south of Egypt, above Syene, the modern Assouan, Ezek. xxix. 10; xxx. 6; Acts viii. 27.

EUBULUS, [*prudent*,] mentioned 2 Tim. iv. 21.

EUNICE, [*a good victory*,] the mother of Timothy, and a Jewess by birth, but married to a Greek, Timothy's father, Acts xvi. 1; 2 Tim. i. 5.

EUODIAS, [*sweet scent*,] a female disciple at Philippi, Phil. iv. 2.

EUNUCH, the name given to such officers as served in the inner courts, and chambers of kings. See Isa. lvi. 3-5; Matt. xix. 11, 12; Acts viii. 27.

EUPHRATES, one of the largest and most celebrated rivers of Asia, on which account it is frequently styled "the river." It rises in the mountains of Armenia, and after pursuing a course of 1500 miles flows into the Persian Gulf. Gen. ii. 14; xv. 18; Josh. i. 4; and prophetically alluded to, Jer. xiii. 1-8; Rev. ix. 14; xvi. 12.

EUROCLYDON, a violent and dangerous N. E. wind, common in the Mediterranean about the beginning of winter. Acts xxvii. 14. It is called by sailors a *Leranter*.

EUTYCHUS, [*fortunate*,] a young man at Troas, who fell from an open window of the third floor, while Paul was preaching into the court below, Acts xx. 5-12.

EVANGELIST, [*a publisher of glad tidings*,] a name which was given to those who went from place to place to preach the gospel. Philip, one of the seven deacons, is termed *the Evangelist*, Acts xxi. 8. Paul exhorts Timothy to "do the work of an Evangelist," 2 Tim. iv. 5. And in Eph. iv. 11, *Evangelist* (Evangelists) are expressly distinguished from *poimenas kai didaskalous*, (pastors and teachers,) showing the former to be itinerant, the latter stationary.

EVE, [*living*,] the name of the first woman, and mother of the human race, Gen. i. 26-31; ii. 18-25; iii. iv. 1, 2, 5; v. 2; mentioned by Paul, 2 Cor. xi. 3; 1 Tim. ii. 13, 14.

EVENING. The Jews had two evenings. The first was the after part of the day; the second was the hour or two immediately after dark. Where the word occurs in Exod. xii. 6; Num. ix. 3; Deut. xxvi. 4, &c., it reads in the original "between the evenings," and means the *twilight*. This was the time the paschal lamb was to be sacrificed. Deut. xvi. 6.

EVIL, sometimes signifies punishment; in which sense, and in which only, God is said to create it, Isa. xlv. 7. Evil is also used synonymously with the word *sin*, in which sense God never creates it. For "God cannot be tempted with evil (sin,) neither tempteth (causeth to sin,) he any man," James i. 13. *Ho poneros*, the evil one, is a term in many places equivalent to *ho diabolos*, or *ho Satanas*. See Matt. v. 37, vi. 12.

xiii. 19; Luke xi. 4; Eph. vi. 10; 2 Thess. iii. 3.

EXACTION censured, Deut. xv. 2; Matt. xviii. 28, Luke iii. 18.

EXAMINATION of self, expressly commanded, 2 Cor. xiii. 5; Gal. vi. 4. See also Matt. vii. 3; Luke xv. 17, 18; 1 Cor. xi. 28.

EXCLUDE, or **EXCOMMUNICATE**, is to separate or withdraw from an unworthy member of the congregation. An excluded person forfeits,—(1.) The fellowship of the church. Matt. xviii. 17. (2.) The common society of the members, except so far as civil relations require it, 2 Thess. iii. 6, 14; Rom. xvi. 17. (3.) All the privileges belonging to the people of God. The design of exclusion is, (1.) To purge the church. (2.) To warn other members. (3.) To reclaim the offender.

EXHORTATION, *paraklesis*, exhortation, consolation, comfort, occurs 29 times. A Christian duty. Acts xi. 23; xiii. 15; xv. 32; Rom. xii. 8, 1 Cor. xiv. 3.

EYE. In most languages this important organ is used by figurative application, the symbol of a large number of objects and ideas. Hence we read of an "evil eye," Matt. xx. 15; "bountiful eye," Prov. xiii. 9, "haughty eyes," Prov. vi. 17; "wanton eyes," Isa. iii. 16; "eyes of an adulteress," 2 Pet. ii. 14; "the lust of the eyes," 1 John ii. 16. As applied to the Almighty, *eyes* denote his infinite knowledge, Prov. xv. 3; Psa. xi. 4; watchful providence, Psa. xxxii. 8, omnipresence, Heb. iv. 13; Rev. ii. 18; v. 6. As applied to man, they denote the understanding, Psa. cxix. 18; Eph. i. 18, &c. As in the Persian monarchy, the favorite ministers of state were called "the king's eyes," so the angels of the Lord may be "his eyes," running to and fro the earth, to execute his judgments, and to watch and attend for his glory. The eyes are said to be *opened*, when the mind is savingly instructed in spiritual things, Acts xvi. 18; and sealed up, *blinded*, *closed*, or *darkened*, when the mind is destitute of spiritual knowledge, and so ignorant, obstinate, or biased, that it cannot discern between good and evil. Isa. xlv. 18; Acts xxviii. 27; Rom. xi. 10.

FABLES, religious tales of human invention; the traditions of elders; the doctrines of men, not to be regarded, 1 Tim. i. 14; iv. 7; vi. 20; Matt. xv. 9; Titus i. 14.

FACE, in scripture, is often used to denote presence in the general sense, and there is no other word to denote presence in the Hebrew language. It is used as a token of God's favor, Psa. xxxi. 16; lxvii. 1; Dan. ix. 17. Often found in the plural number in the original, probably referring to the faces of the cherubim, the symbol of the divine presence.

FAIR HAVENS, an unsafe harbor in Crete, N. E. of Cape Leon, or Matala. It bears the same name to this day. Acts xxvii. 8.

FALSH, *pistis*, belief, trust, confidence, occurs 244 times, and the verb *pisteuoa*, I believe, 245 times. The simple meaning of this term is, the conviction that the testimony is true. Hence Paul defines it to be "the confidence of things hoped for, the conviction of things not seen." Heb. xi. 1. "Without faith it is impossible to please God." Heb. xi. 6; that is, a belief of those things which he has made known for salvation. See Jude 3; Acts viii. 12; Mark xvi. 15, 16; Acts xxvi. 6, 22, xxviii. 20, 23, 31.

FAN, an instrument for separating chaff

from grain, formerly made in the shape of a shovel, with a long handle. With this the grain was tossed into the air when the wind blew, so that the chaff was driven away. Matt. iii. 12.

FASTING mentioned, Matt. ix. 14, 15; Mark ii. 20; Luke v. 25; 2 Cor. vi. 5; with prayer, 1 Cor. vii. 5; the kind acceptable to God, Joel ii. 12, 13; Zech. vii. 5—14; Matt. vi. 17, 18. Moses fasted twice for forty days, Deut. ix. 9, 18; Jesus, Matt. iv. 2; Luke iv. 2. Fasting in all ages and among all nations, has been usual in times of distress; and though our Savior did not appoint any fast days, yet he gave reasons, why after his death, his disciples should fast. Partial, or total abstinence from food, occasionally, is beneficial to both body and mind.

FATHER. This word, besides its obvious and primary sense bears, in Scripture, a number of other applications. Applied to God, to ancestors, near or remote; is also applied as a title of respect to any head, chief, ruler, or elder, especially to kings, prophets, and priests; and the author, source, or beginner, of anything is said to be the father of it, and in this sense it is very commonly used in the East at the present day. The authority of a father was very great in patriarchal times, and any outrage against a parent was made a capital crime. Lev. xx. 9.

FULFILLMENT, treatment of, in a brother, Matt. xviii. 15—7; Gal. vi. 1, 2; to be mutually confessed. James v. 16.

IX, (*Iappu*), the successor of Cumanus in the government of Judea. History gives him a bad character, and he might well tremble at the words of Paul. Acts xxiv. 25.

FELLOWSHIP, Communion, or Joint Participation. There is a fellowship with the Father, and with the Son, and with each other 1 John i. 3, 7, which is both honorable and commendable; but there is also a fellowship to be avoided, 1 Cor. x. 20; 2 Cor. vi. 14; Eph. v. 11. The word also means a communication of worldly substance for the benefit of others. See Acts ii. 44; Rom. xii. 13; xv. 27; 2 Cor. viii. 4; ix. 13; Gal. vi. 6; Phil. i. 5; iv. 15; Heb. xiii. 16.

FESTIVALS, occasions of public religious observances, recurring at certain set times, among the Hebrews. The festivals of divine appointment were: 1. The *Sabbath*, or seventh day of the week. 2. The *Passover*, which lasted eight days, beginning on the 15th of Nisan. Exod. xii. 14. 3. The Feast of *Pentecost* or of *Weeks*, fifty days after the Passover. 4. The Feast of *Trumpets*, held on the first and second days of Tisri, the commencement of the civil year. 5. The *Day of Atonement*, kept on the tenth of Tisri, or September. 6. The Feast of *Ingathering* or of *Tabernacles*, which lasted for a week. 7. The *Sabbatical Year*, during which the land was to lie fallow, and its spontaneous produce to be shared in common by servants, the poor, strangers, and cattle. It was the year of release from personal slavery, Exod. xxi. 2; and from debt. Deut. xv. 1, 2. 8. The *Jubilee* was a more solemn festival, held every seventh sabbatical year, that is, every fiftieth year. 9. The *New Moon*, at the beginning of the month. Other festivals were observed by the Jews, but of human origin: one of which is mentioned, John x. 22: the Feast of the *Dedication*, established by Judas Maccabees, B. C. 176, to commemorate the cleansing of the temple, after its profanation by Antiochus.

Another feast was that of *Lots*, or *Parim*, when the entire book of Esther is read in the synagogue.

FESTUS, [*festival, joyful*.] successor of Felix, as governor of Judea, and appointed by Nero in the first year of his reign. Acts xxiv. 27; xxv: xxvi.

FIERY DARTS, javelins or arrows having combustible matter at the lower part, which being set on fire was darted against the enemy, or into towns to burn them.

FIG-TREE, a tree well known and very common in Palestine. The tree is large, and affords good shelter. See 1 Kings iv. 25; John i. 48. The blasting of the fig-tree by Jesus, (Matt. xxi. 19; Mark xi. 13, 14,) because he found no figs on it, when "the season of figs was not yet," is thought by infidels to have been an unreasonable and petulant act. But it must be remembered that the tree was barren, which is proved by having *leaves* but no *fruit*; (for on the fig-tree *fruit* appears before the leaf;) also the fig harvest or "time for gathering figs" had not yet come. May not this act have shown the hypocritical exterior of the Jews, and prefigured their approaching ruin?

FIGURE, shape, resemblance. Adam, Isaac, &c., and some ancient ceremonies, were figures or types, as they shadowed forth Jesus Christ. Rom. v. 14; Heb. xi. 19, &c.

FILTH, excrements; "the filth of the world," 1 Cor. iv. 13. The same word in the original was applied to those poor wretches, who being taken from the dregs of the people, were sacrificed to Gentile deities, and loaded with curses, insults, and injuries, while on the way to the altars on which they were to bleed. Hence the allusion.

FIRE, the state of combustion; flame. An emblem of fierce destruction; the symbol of a curse, but never of a blessing. "Fire from heaven," "fire of the Lord," usually denotes lightning in the Old Testament; but, when connected with sacrifices, the "fire of the Lord" is often understood as the fire of the altar, and sometimes the holocaust itself. This fire was originally kindled supernaturally, and was ever after kept up. The "fire that never shall be quenched," Mark ix. 43, is a periphrasis for Gehenna. Kunchi (on Psa. xxvii. 13) says, "that it was a place in the land near to Jerusalem, and was a place contemptible; where they cast things defiled and carcasses; and there was there a continual fire to burn polluted things and bones; and therefore the condemnation of the wicked in a parabolical way is called Gehinnom."

FIRST. 1. What is before others, in time or order; so Adam is called the *first* man, and Christ the *second* Adam. 2. What exceeds others in degree of badness or of excellency; so Paul calls himself the *first* or *chief* of sinners. Hence,

FIRST-BORN or "FIRST-BEGOTTEN" of every creature "may mean the *chief* of the whole creation." Col. i. 15.

FIRST-FRUITS. The first ripe products of the land of Israel, were accounted the Lord's property, and, as such were presented to him, through the priests, as an acknowledgment of their dependence on him, Exod. xxxiii. 10, 19. Christ is called the *first-fruits* of them that slept, 1 Cor. xv. 20; and the family of Stephanus, the *first-fruits* of Achaia, 1 Cor. xvi. 15.

FISHERMEN, most of the apostles probably

were, Matt. iv. 8; Mark i. 16; 1—11.

FISHES, miraculous draughts, Luke John xxi. 6; one caught to pay tribute, Matt. xvii. 27; fish with bread miraculously multiplied by Jesus to feed thousands, Matt. xiv. 15—21; xv. 32—39; John vi. 5—14.

FLAX, "smoking flax," Matt. xii. 20. Flax being anciently used for the wicks of lamps, it refers to the wick of a lamp, which, for want of oil, becomes dim and ready to go out, so that but little remains but smoke.

FLESH, (of animals) after the flood, permitted to be eaten, Gen. ix. 3. The word *flesh* is applied, generally, to both man and beast, Gen. vi. 13, 17, 19; vii. 15; but more particularly to mankind, and is in fact, the only Hebrew word, which answers to that term, Psa. cxlv. 21; Isa. xl. 5, 6. "*Flesh and blood*" is also an Hebraism for mankind in the present corruptible state. See 1 Cor. xv. 50; Matt. xvi. 17; Gal. i. 16; Eph. vi. 12.

FLOOD, or **GENERAL DELUGE**, occurred A. M. 1036. See account, Gen. vi; vii. Referred to as a warning of Christ's coming, Matt. xxiv. 38; Luke xvii. 27; as an assurance that God will punish sin, 2 Pet. ii. 5; also, as a type of baptism and salvation, 1 Pet. iii. 20; and of the final destruction of ungodly men, 2 Pet. iii. 6, 7.

FOLLOW "the Lamb whithersoever he goes," Rev. xiv. 4. An allusion to the oath taken by the Roman soldiers, part of which was to follow their generals *wherever* they should lead. See 2 Sam. xv. 21.

FOOD. The Jews were restricted in their use of animal food to animals called "clean." See Lev. xi. and Deut. xiv. The reasons seems to have been moral, political, and physiological; and particularly to keep Israel distinct from other people. Lev. xx. 24—26; Deut. xiv. 2, 8. Nearly every creature pronounced unclean was held *sacred* by adjacent nations. Ensnaring intercourse with idolaters was thus effectually obstructed, as those who cannot eat and drink together, are not likely to become intimate. Christians are forbidden to eat blood, things strangled, and things offered to idols. See Acts xv. There is no record, that the flesh of animals was used as food by the antediluvians, as permission to use it was first given to Noah, Gen. ix. 3. *Fruit* evidently was the primeval food of man, Gen. ii. 16; anatomy and physiology prove that it is best adapted for the full development and sustenance of man's physical, intellectual, and moral nature; and to partake of the fruit of the tree of life, in the future, is held forth as the highest possible good.

FOOL. The fool of Scripture is not an idiot, but an absurd person; not one who does not reason at all, but one who reasons wrong; also any one who is not regulated by the dictates of reason and religion. Whatever is without good reason, and does not secure men's true and future good, is foolish; hence we read of foolish talking, foolish lists, foolish questions, &c., Eph. v. 4; 1 Tim. vi. 9; Titus iii. 9.

FOREBEARANCE recommended, Matt. xviii. 33; 1 Cor. xiii. 4, 7; Eph. iv. 2; Col. iii. 13; 1 Thess. v. 14; manifested by God to man, Psa. i. 21; Eccl. viii. 11; Matt. xviii. 27; Rom. ii. 4; 2 Pet. iii. 9, 15.

FOREHEAD. Public profession of religion. Rev. vii. 3, 13, 16; xiv. 1. Marks on the forehead may be illustrated by the custom in idolatrous countries, of bearing on the

forehead the mark of the gods whose votaries they are. Some, however, think it an allusion to the custom of marking cattle, &c., with the sign of ownership.

FOREKNOWLEDGE, *prognosis*, occurs twice, Acts ii. 23; 1 Pet. i. 2; *proginosko*, I foreknow, occurs five times, Acts xxvi. 5; Rom. viii. 29; xi. 2; 1 Pet. i. 20; 2 Pet. iii. 17. *Know* in the Hebrew idiom, signifies sometimes to approve, acknowledge, and to make known. "The Lord knows (approves) them that are his." "The world knows (acknowledges) us not."

FORGIVENESS promised, Isa. lv. 7; Luke i. 77; xxiv. 47; Acts ii. 38, &c.; enjoined Matt. vi. 15; xviii. 21; Eph. iv. 32; Col. iii. 18; James ii. 13.

FORNICATION means, 1. Criminal intercourse between unmarried persons, 1 Cor. vii. 2. 2. Adultery, Matt. v. 32. 3. Idolatry, 2 Chron. xxi. 11. 4. Heresy, Rev. xix. 2. The word occurs much more frequently in its metaphorical than in its ordinary sense. Jer. iii. 8, 9; Ezek. xvi. 26.

FORTUNATUS, [*lucky, fortunate*,] a disciple mentioned 1 Cor. xvi. 17, who visited Paul at Ephesus.

FOX, a wild animal, probably a jackal, mentioned historically, Judges xv. 4, 5; Lam. v. 18; comparatively, Matt. viii. 20; symbolically for a cunning and deceitful person, Ezek. xiii. 4; Luke xiii. 32.

FRANKINCENSE, a sweet scented gum, used in the incense, which when placed on live coals, sends up a dense fragrant smoke. Luke i. 10; Rev. viii. 32.

FROGS, plague of, Exod. viii. The frog was held sacred in Egypt, because it was the emblem of Orisis; and was produced by the Nile, which was also esteemed as peculiarly sacred; thus Jehovah used their very gods as a means to punish them.

FRUGALITY recommended, Prov. xviii. 9; John vi. 12.

FRUITS used figuratively for proofs, Matt. iii. 8; vii. 16; 2 Cor. ix. 10; Gal. v. 22, 23; Phil. i. 11; James iii. 17.

FULNESS OF TIME, *pleroma ton chronon*, the fulness or completion of any period of time, Gal. iv. 4; Eph. i. 10. The completion of the period which was to precede the Messiah.

FULNESS OF THE GENTILES. The completion of the salvation of the Gentiles, during the present dispensation.

FURLONG, the eighth part of a mile, Luke xiv. 13; John vi. 19; xi. 18.

GABRATHA, [*high, elevated, or the pavement*,] a large court or apartment, used as Pilate's judgment seat, John xix. 13. It was evidently outside of the prætorium.

GABRIEL, [*the mighty one of God*,] the angel, mentioned Luke i. 11, 16, who appeared at different times to Daniel, Zacharias, &c. Dan. viii. 16; ix. 21.

GADARA, the chief city of Perea, in Coelosyria, a few miles east of the Lake Tiberias. Mark v. 1.

GADARENES, the inhabitants of Gadara. Luke vii. 26.

GAIUS, [*lord, earthy*,] the name of one or two eminent Christians, mentioned Acts xix. 27; xx. 4; 1 Cor. i. 14; 3 John i. 1.

GALATIA, an extensive province of Asia Minor, bounded on the north by Bithynia and Paphlagonia, on the south by Lycania, on the east by Pontus and Cappadocia, and on the west by Phrygia and Bithynia. It took its name from the Gauls who settled there 250 years B. C.

GALATIANS, Epistle to, written by Paul, probably from Ephesus, A. D. 53, and discusses much the same topics as that to the Romans, but a little fuller on one or two points. Having founded the congregation of Galatia, he speaks authoritatively as a teacher and an apostle. The principal topics discussed are,—his apostolic character, the gifts which the Holy Spirit conferred by his hands, the Abrahamic gospel and covenant, the promised inheritance of the land, the law of Sinai, and the contrast between the two covenants.

GALILEE, [*wheel, heap*,] the northern part of Palestine, divided into Upper and Lower. Upper Galilee, the northern portion, was called "Galilee of the Gentiles," from its having a more mixed population, i. e. less purely Jewish than the others. This mixture of population corrupted the dialect; hence Peter was detected by his speech, Mark xiv. 70. The disciples were mostly from this country, and on this account were called Galileans. Luke xiii. 6; Acts ii. 7.

Sea of. See GENNESARETH.
GALL, a general name for whatever is very bitter or nauseous. Primarily it denotes the substance secreted in the gall-bladder of animals, commonly called bile. Metaphorically it means great trouble, Jer. viii. 14; exceeding wickedness, Amos vi. 12; abominable depravity, Acts viii. 25.

GALLIO, [*who lives on milk*,] proconsul of Achaia, A. D. 53, elder brother to Seneca, the famous moralist. The Jews dragged Paul before his tribunal. Acts xviii. 12.

GAMALIEL, [*recompense of God*,] the distinguished Pharisee under whom Paul studied law, grandson of Hillel, the famous Rabbi.

GARDEN, a place planted with beautiful plants and fruit-bearing and other trees, and generally hedged or walled. Several gardens are mentioned in the Scriptures; as the garden of Eden, Ahab's garden of herbs, the royal garden near the fortress of Zion, the royal garden of the Persian kings at Susa, the garden of Joseph of Arimathea, and the garden of Gethsemane. See John xviii. 1; xix. 41.

GARMENTS. To lay up stores of raiment, especially by the rich, was very common in the East, where the fashion of dress seldom changes. Sometimes thousands of garments were laid up. Hence Jesus warns men of the folly of laying up treasures which the moth may consume, Matt. vi. 19; Luke xii. 33; James v. 2. Princes, especially great kings and priests, generally wore white garments. White was also worn on occasions of great joy. In mourning men generally wore sackcloth or hair-cloth. Hence *garment* is used as a symbol of the condition or state a person is in. To be clothed in white, denotes prosperity or victory. To put on clean garments after washing signifies freedom from care and evil, together with honor and joy.

GATE, the entrance to a residence or fortified place. Gates are put figuratively for public places of towns and palaces. The gates of a town are also put for the town itself. The *gates of death* is a metaphorical expression expressive of imminent danger of death. The *gates of hades* is used in a similar manner for counsels, designs, or authority, Matt. xvi. 18.

GAZA, [*strong, or a goat*,] a city of the Philistines. Referred to as "Gaza, which is desert," Acts viii. 26.

GEHENNA. the Greek word translated *hell* in the common version, occurs 12 times. It is the Grecian mode of spelling the Hebrew words which are translated, "The valley of Hinnom." This valley was also called *Tophet*, a detestation, an abomination. Into this place were cast all kinds of filth, with the carcases of beasts, and the unburied bodies of criminals who had been executed. Continual fires were kept to consume these. Sennacherib's army of 185,000 men were slain here in one night. Here children were also burnt to death in sacrifice to Moloch. *Gehenna*, then, as occurring in the New Testament, symbolizes *death and utter destruction*, but in no place signifies a place of eternal torment.

GENEALOGY, a list of ancestors, set down both in their direct and collateral order. The Hebrews carefully preserved their family registers, through a period of more than 3500 years. Without these genealogies the priests could not exercise their sacred office. See Ezra ii. 62. It appears that the principal design of preserving accurate lists of the ancestry of God's ancient people, was, that it might be certainly known of what tribe and family the Messiah was born. The difference in the genealogies of Christ, as given by Matthew and Luke, arose from one giving the line of Joseph, and the other of Mary. The Jews lost their registers after the war with the Romans, and their final dispersion.

GENERATION, *genea*, occurs 40 times, and means sometimes a line of descent, as in Matt. i. 1; or persons existing at any particular period, Matt. i. 17. Some translate *genea* which occurs in Matt. xxiv. 34, by the word *race*, which sense is scarcely admissible. Macknight says that *hee genea autee*, as it is found in that passage, means the generation or persons *then* living contemporary with Christ.

GENNESARETH, [*garden of the prince*,] a fine lake, 17 miles long, and 5 or 6 broad, situated about 59 miles north of Jerusalem. Its waters are very pure and sweet, and it abounds with fish. It is surrounded by fine scenery, and was much frequented by our Savior and his disciples. It is also called *Chinnereth*, Num. xxxiv. 11; the *Sea of Galilee*, Matt. iv. 18; and the *Sea of Tiberias*, John vi. 1, 23.

GENTILES, literally, the nations; and was applied by the Jews to all who were not of their religion, or who were ignorant of God.

GENTLENESS, though little admired by the world, compared with enterprise, bravery, &c., is in the sight of God, an imperative virtue, James iii. 17. Recommended, 2 Tim. ii. 2. Titus iii. 2. Christ an example, 2 Cor. x. 1. the apostles, 1 Thess. ii. 7.

GERGENSES, [*those who come from pilgrimage*,] a people mentioned Matt. viii. 28; probably the same as Gadarenes.

GETHESEMANE, [*a very fat valley*,] a retired garden at the foot of Mount of Olives, Luke xlii. 10. The remains of its stone wall are yet seen, and eight ancient olive trees, Matt. xxvi. 30—40.

GIFT OF THE HOLY SPIRIT. This phrase occurs twice, Acts ii. 38; x. 45. It is called "the gift of God," Acts viii. 20, and "the same gift," xi. 17. *Dorea* and not *charis*, is the word used here for gift. *Dorea* is also found in John iv. 10. Rom. v. 15 17; 2 Cor. x. 15; Eph. iii. 7; iv. 7; Heb. vi. 4—in all 11 times.

GLORY It is believed that the classical

Greek writers never use *dora*, in the sense of *light* and *splendor*, though it is often found in the Scriptures with that meaning attached. See Exod. xvi. 7, 10; xxiv. 17; xl. 34, 35. The *Shekinah* was a peculiar display of the glory of God, Exod. iii. 2—5; xiii. 21, 22; Lev. xvi. 4; 1 Sam. vii. 1, 2. The following passages will illustrate the New Testament use, Matt. vi. 29; 1 Cor. xv. 41; Heb. i. 3; 1 Cor. i. 23; 2 Thess. i. 7; 1 Cor. x. 31, &c.

GLUTTONY censured, Deut. xxi. 20; Prov. xxiii. 1, 20; xxv. 16; 1 Pet. iv. 3.

GNASHING of teeth, rage, Psal. xxxv. 16; Acts vii. 54; anguish, Psal. cxlii. 10; Matt. viii. 12; xiii. 42, 50; xxii. 13.

GNAT, a small winged insect, very common in warm countries. Our Savior's allusion to the gnat is a kind of proverb, "Kind guides! who strain (or filter) out a gnat, and swallow a camel." This he applied to those who were superstitiously anxious in avoiding small faults, yet did not scruple to commit the greatest sins. The Jewish law reckoned both gnats and camels unclean.

GOD, the Supreme, Omnipotent, and Eternal one, of whom are all things. The two principal Hebrew names of the Supreme Being used in the Scriptures are *Jehovah*, (or *Jahveh*.) and *Elohim*. Dr. Havernick defines *Jehovah* to be the *Existing One*, and considers *Elohim* though in the plural number, as the abstract expression for absolute *Deity*. *Jehovah*, however, he regards as the revealed *Elohim*, the Manifest. Only, Personal, and Holy *Elohim*; *Elohim* is the Creator, *Jehovah* the Redeemer, &c. In a subordinate sense the term *Elohim*, or gods, is applied to angels. Psal. xcvi. 7; Heb. i. 6; to judges or great men. Exod. xlii. 28; Psal. lxxxiii. 1; John x. 34 35; 1 Cor. viii. 5; and to idols. Deut. xxxii. 17.

GOG and **MAGOG**, mentioned Ezek. xxxviii; xxxix; Rev. xx. 8.

GOLD, employed as a comparison, Psal. xix. 10; as a simile, Job xxiii. 10; 1 Pet. i. 7; Rev. xxi. 18, 21.

GOLGOTHA, [*a heap of skulls*.] See CALVARY.

GOMORRAH, [*rebellious people*.] See Sodom.

GOSPEL, *euangelion*, good news, glad tidings. Gospel is a Saxon word, meaning, *God's spell*, or the *Word of God*, embracing "the things concerning the kingdom of God, and the name of Jesus Anointed," Acts viii. 12, and the joyful news that salvation and an inheritance in that kingdom may be obtained through faith and obedience. *Euangelion* occurs 76 times; *euangelizo*, to proclaim good news, 56 times; from which also *euangelistai*, evangelists, one who tells glad tidings. Acts xxi. 8; Eph. iv. 11; 2 Tim. iv. 5.

GRACE, *charis*, favor, and occurs 156 times. The lexicons attach some fifteen meanings to it. Parkhurst observes, "While the miraculous influences of the Spirit are called gifts, or separately a gift; and though I firmly believe his blessed operations or influences in the hearts of ordinary believers in general; yet, that *charis*, is ever in the New Testament particularly used for these, is more than I dare, after attentive examination, assert."

GRASS, in the common version, generally signifies *herbage*, or all shrubs not included under the term tree. Matt. vi. 30; Rev. viii. 7. Grass "cast into the oven." Shaw tells us that myrtle, rosemary, and other plants, are used in Barbary to heat their ovens.

GRAVE. See **FOUNTS** or **SEFULCHRES**.

GREECE, in Hebrew *Javan*, Isa. lvi. 19; a country in the S. E. of Europe, extending 400 miles from north to south, and 350 from east to west. Few countries are more favored by nature, as to soil, climate, and productions. Many of the most renowned men of antiquity had their birth here. Part of ancient Greece is now included in Albania and Roumelia in Turkey. Mentioned Dan. viii. 21—25; x. 2s; xl. 7; Zech. ix. 13; Acts xv. 2.

GRECIANS, Greeks, the inhabitants of Greece, Joel iii. 6. Sometimes this word means not Greeks, but Jews, using the Greek language, called Hellenists, Acts vi. 1; ix. 29; xi. 19—21; Greeks were so by nation or birth; sometimes the name was used for Gentiles in general, Acts xx. 21; Rom. i. 16; 1 Cor. i. 22—24.

GUEST-CHAMBER, Mark xiv. 14; Luke xxii. 11. In the East, respectable householders have a room which they call the stranger's room, which is specially set apart for the use of guests.

HABAKKUK, [*a favorite*,] a Jewish prophet who flourished about 610 B. C., and wrote the book which bears his name. His name does not occur in the New Testament, but a quotation is made from his prophecy by Paul, Acts xiii. 41.

HADES, occurs 11 times in the Greek Testament, and is improperly translated in the common version 10 times by the word *hell*. It is the word used in the Septuagint as a translation of the Hebrew word *sheol*, denoting the abode or world of the dead, and means literally that which is in darkness, hidden, invisible, or obscure. As the word *hades* did not come to the Hebrews from any classical source, or with any classical meanings, but through the Septuagint, as a translation of their own word *sheol*, therefore in order to properly define its meaning recourse must be had to the various passages where it is found. The Hebrew word *sheol* is translated by *hades*, in the Septuagint, 60 times out of 63; and though *sheol* in many places, (such as, Gen. xxxv. 35; xlii. 38; 1 Sam. ii. 7; 1 Kings ii. 6; Job xiv. 13; xvii. 18, 16, &c.,) may signify *keber*, the grave, as the common receptacle of the dead, yet it has the more general meaning of death; a state of death; the dominion of death. To translate *hades* by the word *hell*, as it is done ten times out of eleven in the New Testament, is very improper, unless it has the Saxon meaning of *helan*, to cover, attached to it. The primitive signification of *hell*, only denoting what was secret or concealed, perfectly corresponds with the Greek term *hades* and its Hebrew equivalent *sheol*, but the theological definition given to it at the present day by no means expresses it.

HAGAR, [*a stranger*,] a native of Egypt, and servant of Abraham, Gen. xii. 16; xvi. 1. &c.; Gal. iv. 22—31.

HAGGAI, [*solemn feast*,] the tenth of the minor prophets. His prophecy was given during the rebuilding of the temple, B. C. 520.

HAIL, a symbol of violent enemies, Isa. xlviii. 2, 3; xxx. 30, 31; xxxii. 19; Rev. viii. 7.

HAIR, precepts regarding it, 1 Cor. xi. 14—16; 1 Tim. ii. 9; 1 Pet. iii. 2. "Cutting off the hair," was a sign of distress; "plucking off the hair," was one of the most disgraceful punishments; "hairs white like wool," was emblematic of majesty and wisdom.

HALLELUJAH or **ALLELUIA**. See **ALLELUIA**. **HAND**, the organ of feeling, rightly denominated by Gaen the instrument of instruments. It serves to distinguish man from other terrestrial beings, and no other animal has any member comparable with it. The *right hand* has a preference, hence the many allusions to it. The phrase "sitting at the right hand of God," as applied to the Messiah, is derived from the fact that a position at the right hand of the throne of earthly monarchs was accounted the chief place of honor, dignity, and power; so when Jesus declared before Caiaphas, that "ye shall see the Son of man sitting on the right hand of power, and coming in the clouds of heaven," Matt. xxvi. 64; Mark xiv. 62, he obviously meant to say, that his present humiliation would be succeeded by glory, majesty, and power. To lay the hand on any one was a means of pointing him out, and consequently an emblem of setting any one apart for a particular office or dignity. Hence the ceremony of *imposition of hands*, was at an early period, observed on the appointment and consecration of persons to high and holy undertakings.

HARLOT, or **PROSTITUTE**, frequently used figuratively for an idolatrous community. Cities were formerly represented under the types of virgins, wives, widows, and harlots, according to their various conditions; hence the true church is symbolized by a chaste bride, and an apostate or worldly religious community is depicted by a *harlot*.

HARVEST, the time of gathering the fruits of the earth. In Palestine it began in March, and ended about the middle of May. It is symbolical of the season of future reward—particularly the punishment of the wicked, Matt. ix; xiii; John iv. 35.

HATE. This word is often used in Scripture, as in common conversation, to signify an inferior degree of love, of attachment, or of liking; but not to *detest* or *abhor*. Thus it is written, "Jacob have I loved; but Esau have I hated," that is, loved in an inferior degree to Jacob. So Luke xiv. 26, is to be understood.

HATED condemned, Lev. xix. 17; Prov. x. 12, 18; xxvi. 24; 1 John ii. 9; iii. 15.

HEAD, frequently denotes *sovereignty*, as it is the seat of the understanding or governing principle in man; hence the *chief* of a people, or the *metropolis* of a country. So Christ is called the *head* of his body, the church, Eph. v. 23; and of all things, Eph. i. 22; Col. ii. 10.

HEAR, to receive the sounds by the ear. To hear the word of God, means, (1.) A mere listening, without laying to heart, Matt. xiii. 16; (2.) to yield a willing assent, with a firm purpose to believe and obey it, John viii. 47. God is said to hear prayer when he grants our requests.

HEARING, to be with profit, Deut. iv. 9, 10; Matt. vii. 24; Rom. ii. 13; Heb. ii. 1; xii. 25; James i. 22.

HEART, the centre of animal life, is used metaphorically for all the affections, and the whole faculties of man. *Heart* constantly occurs, where *mind* is to be understood, and would be used by a modern English writer. "Out of the heart" every evil is said to proceed, Matt. xv. 18; and as the great evil which corrupts and defiles the heart is *unbelief*, so the only purifier of the heart mentioned in Scripture is *faith*, Acts xv. 9.

HEAVEN. The Jews spoke of three heavens,—(1.) The atmosphere, or lower re-

- gion of the air, in which birds and vapors fly. Job xxxv. 11; Matt. xvi. 1. (2.) The expanse above, in which the stars are disposed, and which they seem to have thought was a solid concave. Matt. xxiv. 29. (3.) The habitation of God, where his power and glory are more immediately and fully manifested. *Heaven* is always the symbol of government; the higher places in the political universe. The "kingdom of heaven," is the same as the kingdom of God, Matt. x. 7; Luke ix. 2; and is Messiah's reign on earth. See Psa. lxxii; Dan. vii. 14, 27; Matt. xxv. 31—34.
- HEBER**, [*one that passes*], the grandson of Shem, Luke iii. 35, and from whom it is supposed that Abraham and his posterity derived the name of Hebrews.
- HEBREWS**, [*descendants of Heber*], the name by which a Jew desired to be known in the earliest and latest periods of his nation, 2 Cor. xi. 22. Abraham was known by it on his arrival in Canaan. It signifies that he was the proper heir of Shem, the father of all the children of Heber. An "Hebrew of the Hebrews" is one, both of whose parents are Hebrews. Phil. iii. 5.
- Epistle to. It is generally conceded that Paul was the writer, because the style appears to be his. Probably written about A. D. 63—65. It was addressed to believing Hebrews irrespective of any particular place, and apparently designed to save them from the sin of apostacy, through the persecutions to which they were subjected by their unbelieving brethren. Hence the writer shows the superiority of Christianity to Judaism; that Christ was far superior to Moses; affords a more secure and complete salvation; and that in point of dignity, perpetuity, sufficiency, and suitableness, the Jewish priesthood and sacrifices were far inferior to those of Christ, who was the substance and reality, whilst these were but the type and shadow. These and similar comparisons and arguments are used, and the examples of ancient worthies adduced, to fortify the minds of those who were suffering persecution, and to induce them to hold fast the confession of the hope without wavering. The epistle is an admirable exposition and supplement to those to the Romans and Galatians.
- HEIR**, one who is to succeed to an estate. Christians are heirs of God both *by birth* and *by will*; an important and delightful consideration.
- HELL**, [*ascending, climbing up*], the father of Joseph, the husband of Mary. Luke iii. 23.
- HELL**. See **Hades** and **Gehenna**.
- HELLENIST**, a name given to persons of Jewish extraction, who nevertheless talked Greek as their mother tongue. Acts vi. 1.
- HELMET**, a cap of metal or strong leather for protecting a soldier's head. 1 Sam. xvii. 3. Salvation is God's *helmet*; the hope of it rendering Christians courageous in their spiritual warfare. Eph. vi. 17; 1 Thess. v. 8.
- HERESY**, *haeresis*, occurs 9 times, and is translated both *sect* and *heresy*. In scripture usage it generally means a sect, or schism, rather than the opinions embraced by the sect. Christianity was called a sect, or heresy, by Tertullus and the profane Jews. Acts xxiv. 5, 14.
- HERETIC**, *airetikos*, factionist, sectarian, occurs but once. Titus iii. 10. One who makes a party or faction.
- HERMAS** and **HERMES**, [*mercury, gain*], two disciples mentioned Rom. xvi. 14.
- HERMOGONES**, [*begotten of Mercury*], and **PHYGELLUS**, [*a fugitive*], disciples of Asia Minor, and probably companions in labor of Paul. They abandoned him during his imprisonment, 2 Tim. i. 15.
- HEROD**, [*the glory of the skin*]. Four persons of this name are mentioned in the New Testament. (1.) *Herod the Great*, the son of Antipater, born B. C. 70. He ordered the destruction of the infants at Bethlehem. (2.) *Herod Antipas*, son of Herod the Great, tetrarch of Galilee and Perea. He beheaded John, and arrayed Jesus in mock royalty, when sent to him by Pilate. (3.) *Herod Agrippa*, the son of Aristobulus, and grandson of Herod the Great, who caused the murder of James, the son of Zebedee, and desired to kill Peter also. See his awful death described, Acts xii. 23; and by Josephus, (*Antiq.* xix. 8), in the 54th year of his age. (4.) *Herod Agrippa II.*, son of the preceding—the one called Agrippa, before whom Paul made his defence, Acts xxvi.
- HERODIAN**, [*song of Jumbo*], Paul's kinsman, Rom. xvi. 11.
- HERODIANS**, a class of Jews that existed in the time of Jesus Christ, whether of a political or religious description it is not easy to say for want of materials to determine. Mentioned, Mark iii. 6; xii. 13; Matt. xxii. 16; Luke xx. 20.
- HERODIAS**, sister of Herod Agrippa, and grand-daughter of Herod the Great, married to her uncle Philip, and afterwards sinfully connected with his brother Herod Antipas.
- HERAPOLIS**, [*holy city*], a city situated in Phrygia, near Colosse and Laodicea. It was destroyed by an earthquake in the times of the apostles. Its ruins indicate that it was one of the most glorious cities of the world. Col. iv. 13. It is now called *Pambuk Kalasi*.
- HIRE**, "no man has hired us," Matt. xx. 7. Morier, the traveler, says that he saw, in the east, laborers with spades, &c., in their hands, standing in the market-place, before sun-rise, in order to be hired for the day, to work in the surrounding fields.
- HIRELING**, a man employed to take care of sheep, to whom wages were paid. Also indicates a pastor who cares more for the fleece than the good of the flock. John x. 12.
- HOLINESS**, freedom from sin, and devotedness to God; without it none can see God. Heb. xii. 14.
- HOLY**, persons, places, and things so called, which are *separated* to the Lord, Exod. xix. 6; Lev. xvi. 33; Num. xxxi. 6; 1 Pet. ii. 9; while Jehovah is called "the Holy One of Israel," 2 Kings xix. 22; Psa. lxxi. 22, &c.; and the Spirit of God is frequently denominated "the Holy Spirit."
- HONESTY** enjoined, Lev. xix. 13, 35; Deut. xxv. 13; Matt. vi. 8, 11; Mark x. 19.
- HONEY**, one of the blessings of Canaan, Deut. xxxii. 13; Judges xiv. 9—13; 1 Sam. xiv; Matt. iii. 4.
- HONOR**, *timee*, occurs 43 times, and means price, reward, maintenance, as well as respect, veneration, &c. *Double honor* indicates greater liberality or support. 1 Tim. v. 17, 18.
- HOPE**, the confident expectation of the things promised. See Rom. v. 4, 5; xv. 13; Heb. vi. 9—12. The *hope* of life in the age to come is founded on Christ. Rom. viii. 24; Col. i. 27; 1 Thess. i. 3; 2 Thess. ii. 16; Titus i. 2; 1 Pet. i. 13; and is a cause of joy, Rom. xii. 12; xv. 4, 13; Heb. iii. 6.

HORN, a symbol of strength, and a well-known symbol of a king.

HORSE, a symbol of war and conquest; the state, color or equipage of a horse represents the condition of his rider. *White* denotes victory and prosperity; *black* represents distress and general calamity; *red* denotes war and fierce hostility; *pale* is the symbol of death and destruction.

HOSANNA, a form of acclamatory blessing or wishing well, signifying, Save now! Succor now! Be now propitious! Matt. xxi. 9. This passage fairly construed would mean, "Lord, preserve this Son of David; heap favors and blessings on him!"

HOSEA, [*a savior*], the first of the minor prophets, generally supposed to have been a native of the kingdom of Israel, and who prophesied for about 60 years, between 750 and 724 B. C. Paul quotes from his prophecy in Rom. ix. 25.

HOSPITALITY, the practise of receiving strangers into one's house and giving them suitable entertainment. Recommended, Rom. xii. 13; 1 Tim. iii. 2; Titus i. 3; Heb. xiii. 2; 1 Pet. iv. 9.

HOUR. The Jews in the time of Christ divided the day into twelve equal parts, which of course varied in length according to the different seasons. The earliest mention of hour is in Dan. iii. 15; iv. 10; v. 5. Very frequently hour is used for a fixed season or opportunity, and is an emblem of a very short period of time.

HUMILITY taught, Micah vi. 8; Matt. xviii. 4; xxi. 12; Luke xviii. 14; Rom. xii. 3, 10, 16; Rom. ii. 3, &c.

HUNGER, an established symbol of affliction. To "*hunger and thirst* no more," denotes a perpetual exemption from all affliction.

HUSBANDS, their duty, Gen. ii. 24; Mal. ii. 14, 15; 1 Cor. vii. 3; Eph. v. 25; Col. iii. 19; 1 Pet. iii. 7.

HYACINTH. See **PRECIOUS STONES**.

HYMENEUS, [*nuptial, marriage*], mentioned 1 Tim. i. 20; 2 Tim. ii. 17.

HYMNS or **PSALMS**, used as part of worship. The book of Psalms contained the "hymns and spiritual songs," commonly sung by the Jews and early Christians. The Psalms are called, in general, hymns, by Philo the Jew; and Josephus calls them "songs and hymns."

HYPOCRITE, one who feigns to be what he is not. Matt. xxiii. The original word properly signifies "players disguised," as the Grecian actors used to be, in masks.

ICONIUM, [*I come*], a town of Asia Minor, visited by the apostles. It was the capital of Lycaonia, 150 miles W. N. W. of Tarsus. Acts xiii. 51; xiv. i. 19; xvi. 2; 2 Tim. iii. 11.

IDLENESS censured, Rom. xii. 11; 1 Thess. iv. 11; 2 Thess. iii. 10, &c. "*Idle word*," Matt. xii. 36, in the Greek means false, slandering, pernicious word.

IDOL, **IDOLATRY**, not only applied to heathen deities and their worship, but to anything too much and sinfully indulged. 1 John v. 21.

IDUMEA, [*red, earthy*], a country lying in the north of Arabia, and south of Judea. Mark iii. 13.

IGNORANCE, voluntary, censured, John ix. 19; 2 Pet. iii. 5; involuntary, excusable, John ix. 41; 1 Tim. i. 13. but not when there are means of information, John iii. 19; v. 40; Acts xvii. 11, 30; 2 Pet. iii. 5.

ILYRICUM [*joy*], a province lying N. W.

of Macedon, along the eastern coast of the Adriatic Gulf, and now called Scylavouna. Rom. xv. 19.

IMMANUEL, [*God with us*], a name given to our Lord Jesus Christ, Isa. vii. 14; Mat. i. 23.

IMMORTAL, deathless; does not occur once in the original, and only once even in the common version, 1 Tim. i. 17, where it ought to be rendered *incorruptible*. It is applied to God.

IMMORTALITY, deathlessness, only occurs 3 times, 1 Cor. xv. 53, 54; 1 Tim. vi. 15—applied exclusively to God, and the glorified bodies of the saints. See **INCORRUPTIBILITY** and **LIFE**.

IMMUTABILITY, unchangeableness, ascribed to God, Psa. cii. 27; to his counsel, promise, and oath, Heb. vi. 17, 18; to Jesus Christ, Heb. xiii. 8.

IMPOSITION OF HANDS, or **LAYING ON OF HANDS**. This phrase, denoting the communication of some gift, benefit, power, or office, (for an office is a gift,) occurs, Matt. ix. 15; Mark vi. 5; Luke iv. 10; xiii. 13; Acts vi. 6; viii. 17; xiii. 3; xix. 6; xxviii. 3. The phrase "*laying on of hands*," occurs, 1 Tim. iv. 14; Heb. vi. 2. The persons who laid on hands were Jesus, the Apostles, Prophets, Teachers, Elders, or the Presbytery. The persons on whom hands were laid, were the sick, and such as desired to receive spiritual gifts, and those designated for public trusts and offices in or for the congregation.

IMPUTE, *logizomai*, occurs 41 times; and its primary and radical import is to reckon or account, being a word used in arithmetical calculations. It is used passively in Rom. iv. 3, 4, 5, 8, 9, 10; 2 Tim. iv. 10, &c.

INCENSE, a compound of aromatics procured from trees, chiefly in Arabia, having when burnt, a most fragrant smell. It was not lawful to use it any place but the temple. Exod. xxx. 7, 8, 34; Luke i. 9.

INCORRUPTIBLE, God is, Rom. i. 23; 1 Tim. i. 17; so also his word, 1 Pet. i. 23; the bodies of the saints will be, 1 Cor. xv. 53; also, the inheritance, 1 Pet. i. 4. The Christian's crown will be incorruptible, 1 Cor. ix. 25.

INCORRUPTIBILITY, to be sought after, Rom. ii. 7; brought to view and illustrated in the gospel, 2 Tim. i. 10; corruptible natures must put it on in order to inherit the kingdom of God, 1 Cor. xv. 42, 50, 53, 54.

INFIRMITIES. (1.) Bodily weaknesses, Matt. viii. 17; Isa. liii. 4. (2.) Weakness of human nature, Gal. iv. 13; Rom. viii. 26. Mere infirmities are not sins, except so far as we bring them on ourselves. Christians are bound to pay a tender regard to the infirmities of others. Rom. xv. 1.

INGRATITUDE censured, Psa. vii. 4; cvi. 7; Prov. xvii. 13; 2 Tim. iii. 2; instances of, Gen. xl. 23; Judges viii. 34; 1 Sam. xviii. 6—30.

INN, in our Bible, generally means a *caravanserai*. Usually they are simply places of rest, near a fountain, if possible; others have an attendant, who merely waits on travelers; and others have a family, which sell provisions. They are found in every part of the East. In the stable of such a place, the better parts being all occupied, Jesus was born. Luke ii. 7.

INSCRIPTION or **SUPERSCRIPTION**, writing on coins, pillars, &c. Much of the history of nations may be learnt from them, Matt. xx. 20. The history of Greece for 1313 years, is inscribed on the Arundel marbles—

- Parts of the law of Moses were inscribed on the altar at Ebal. Deut. xxiii. 8.
- INTERCESSION** of Christ for us, Rom. viii. 34; Heb. vii. 25; 1 John ii. 1; to be made by us for others, Rom. xv. 30; 2 Cor. i. 11; Eph. i. 10; vi. 18, 19; Col. iv. 3, &c.; instances, Gen. xviii. 23—33, &c.
- IRON**, a well known, strong, and useful metal, and known very anciently, Gen. iv. 22. Moses speaks of its hardness, Lev. xxvi. 19; of the iron mines, Deut. viii. 9; and of the furnace in which it was made, Deut. iv. 20. The bedstead of Og, king of Bashan was of iron, Deut. iii. 11.
- IRONY** or **SARCASM**, when a person means the contrary of what he says; examples of, Lev. xxvi. 34, 35; 2 Sam. vi. 20; 1 Kings xviii. 27; 2 Kings xviii. 23; Job xxvi. 2, 3; Mark vii. 9.
- ISAAC**, [*laughter*,] the promised son of Abraham, born A. M. 2107, Gen. xvii. 10, 11; xxi. 6—8. The command to "take Isaac and offer him as a burnt-offering," Gen. xxii. 2, was as the result unequivocally shows, merely to *prove* or *test* Abraham, in order that his faith, love, and obedience, might be manifest; and *not*, in fact, that he should offer up his son. Moreover, the whole transaction was symbolical of the real sacrifice of the Son of God.
- ISAIAH**, [*the salvation of the Lord*,] the prophet, the son of Amoz, prophesied about 60 years, during the reigns of Uzziah, Jotham, Ahaz, and Hezekiah, kings of Judah. The Book of Isaiah is remarkable for the elegance and sublimity of its language, and the many and wonderful predictions contained in it. Passages are quoted from it by Zephaniah, Ezekiel, and Habakkuk, as well as by the New Testament writers.
- ISCARIOT**, [*a man of murder*,] the name of the disciple who betrayed Christ, Matt. x. 4.
- ISRAEL**, [*who prevails with God*,] a name given to Jacob, Gen. xxxii. 23; also the common name of the Hebrew people and country.
- ISRAELITES**, the descendants of Jacob, Exod. ix. 7. Were one nation until the reign of Rehoboam, when ten tribes revolted under Jeroboam, and had their capital at Samaria; while Judah and Benjamin remained steadfast to the house of David. The ten tribes were carried captive into Assyria, B. C. 724, and nationally have never yet been restored. Their rejection and dispersion were plainly foretold, Lev. xxvi. 28—39; Deut. iv. 27, 28; xxviii. 15—68; Hosea ix. 17; and their restoration also foretold, Deut. xxx. 1—9; Isa. i. 26; iv. 2—6; xl. 11; xiv. 1—3; xxviii. 2, &c.; Jer. xvi. 14, 15; xxxiii. 8; xxx. &c.; xxxi. &c.; Hosea iii. 5; Amos ix. 14, 15, &c., &c.; the same represented by the revival of dead bones, Ezek. xxxvii.; by the olive tree, Rom. xi.; their future prosperity in the last days, Isa. ii. 1; ix. 1—7; xxv. 6; xxvi., &c.
- ISSACHAR**, [*prize, reward*,] the fifth son of Jacob and Leah, Gen. xiii. 14—18; born A. M. 2157.
- ITALY**, a celebrated country in the south of Europe, comprising a peninsula, in a form resembling that of a boot, Acts xviii. 2.
- ITUREA**, [*which is guarded*,] a province in Syria, mentioned Luke iii. 1.
- JACINTH**. See **PRECIOUS STONES**.
- JACOB**, [*he that supplants*,] the youngest son of Isaac and Rebecca, born A. M. 2107, Gen. xxv. 26.
- JACOB'S WELL**. a fountain of water about one mile and a half from Sychar, on the road to Jerusalem.
- JAIRUS**, [*diffuser of light*,] chief of the synagogue at Capernaum. Mark v. 22—43; Luke viii. 41—50.
- JAMBRES**, [*the sea with poverty*,] a magician in Egypt who withstood Moses. 2 Tim. iii. 8.
- JAMES**, (the same in meaning as Jacob,) one of the twelve apostles; the brother of John and son of Zebedee, Matt. iv. 21. Murdered by Herod, about A. D. 44. Acts xii. 2.
- *the Less*, an apostle, and the kinsman of our Lord, Gal. i. 19. He was the son of Cleopas or Alphaeus and Mary, sister to Mary the mother of Jesus; consequently cousin to Jesus Christ, according to the flesh, 1 Cor. xv. 7; and generally esteemed as the writer of the Epistle which bears his name.
- Epistle of, addressed to the twelve tribes of the dispersion, to those of them who professed faith in the Messiah. It is evident that at the time it was written, the brethren were suffering persecutions, and that the destruction of the Jewish polity was very near. The letter is most pathetic and instructive, and contains an admirable summary of practical duties incumbent on all believers.
- JANNA**, [*who speaks*,] the father of Melchi, Luke iii. 24.
- JANNES**, [*who speaks*,] an Egyptian magician who withstood Moses, 2 Tim. iii. 8.
- JARED**, [*he who descends*,] one of the antediluvian patriarchs, Gen. v. 15—20; Luke iii. 37.
- JASON**, [*he that cures*,] a kinsman of Paul at Thessalonica, mentioned Acts xvii. 5—9, Rom. xvi. 21.
- JASPER**. See **PRECIOUS STONES**.
- JEPHTHAH**, [*he that opens*,] his history. Judges xi.; xii. 1—7; Mentioned Heb. xi. 33. The original of Judges xi. 30, when properly translated, reads thus:—"And it shall be, that whoever comes forth of the doors of my house to meet me, when I return in peace from the children of Ammon, shall surely be Jehovah's, and I will offer to him a burnt offering." The vow contains two parts: 1. That person who met him on his return, should be Jehovah's, and be dedicated forever to his service, as Hannah devoted Samuel before he was born, 1 Sam. i. 11. 2. That Jephthah himself would offer a burnt offering to Jehovah. Human sacrifices were prohibited by the law, Deut. xii. 30; and the priests would not offer them. Such a vow would have been impious, and could not have been performed. It may be safely concluded that Jephthah's daughter was devoted to *perpetual virginity*; and with this idea agrees the statements, that "she went to bewail her virginity;" that the women went four times in every year to mourn or talk with (not for) her; that Jephthah "did with her according to his vow," and that "she knew no man."
- JEREMIAH**, [*exaltation of the Lord*,] the prophet, was a priest of the tribe of Benjamin, son of Hilkiah, a native of Anathoth, Jer. i. 1. He began to prophesy in the reign of Josiah, A. M. 3375, and prophesied about 43 years. He predicted the punishment and captivity of the idolatrous Jews, and their restoration, together with the blessings of the reign of Messiah.
- JERICHO**, [*his moon*,] a city of Judea; 5 miles west of the Jordan, and 17 miles E. N. E. of Jerusalem. It was noted for palm

trees, and was once a large city, but now a mean village.

JERUSALEM, [*vision of peace*,] a celebrated city of Asia, capital of ancient Judea, and of modern Palestine. It is memorable for its ancient temple, for the death and resurrection of our Savior, and for its signal destruction by Titus. It was built on four hills—Zion, Aera, Moriah, and Bezetha. The name Zion was often applied to the whole city. Modern Jerusalem is built on Mount Moriah, and is chiefly noted for pilgrimage. It contains about 20,000 inhabitants.

JESSE, [*to be, or who is*,] the son of Obed, and father of David. Ruth iv. 22; 1 Sam. xvi.; Luke iv. 33.

JESTING, not to be used, Eph. v. 4.

JESUS, [*a savior*,] the Son of God, the Messiah, the Savior of the world. This name is composed of *YAH*, or *JAH*, *I shall be*; and *SHUA*, *Powerful*;—"I shall be the Powerful." Hence he is "mighty to save, and strong to deliver," and will "save his people from their sins." Eusebius says, "The name Jesus means the salvation of God. For *Isoua* among the Hebrews is salvation, and among them the son of Nun is called Joshua; and *Isoua* is the salvation of *JAH*, i. e. salvation of God." The "name of Jesus" (Phil. ii. 1) is not the name Jesus, but "the name above every name," *onoma to hyper pan onoma*, ver. 9; viz. the supreme dignity and authority with which the Father has invested Jesus Christ, as the reward of his disinterested exertion in the cause of the divine glory and human happiness.

JEW, a name formed from that of Judah, and applied in its first use to one belonging to the tribe or country of Judah, or rather perhaps to a subject of the separate kingdom of Judah, 2 Kings xvi. 6; xxv. 5. During the captivity the term seems to have been extended to all the people of the Hebrew language and country without distinction, Esther iii. 6, 9; Dan. iii. 8, 12; and this loose application of the name was preserved after the restoration to Palestine, when it came to denote not only every descendant of Abraham in the largest possible sense, but even proselytes who had no blood-relation to the Hebrews. Acts ii. 6, 10.

JOANNA, [*grace or gift of the Lord*,] the wife of Chuza, Herod's steward; who after being cured by our Savior followed him, Luke viii. 3. Also the son of Rhesa, Luke iii. 27.

JOB, [*he that weeps*,] a patriarch celebrated for his patience under complicated and severe trials, and the constancy of his piety and virtue. His book is of very great antiquity; its style, &c., harmonizes with the Pentateuch. The scene is laid in Idumea, a part of Arabia Petrea. Supposed to have been contemporary with Moses. See Ezek. xiv. 14, 20; James v. 11.

JOEL, [*that wills, commands*,] one of the twelve minor prophets, the son of Pethuel. He was contemporary with Isaiah and Amos, and delivered his predictions in the reign of Uzziah, between 800 and 780 B. C. His prophecy is quoted from by Peter on the day of Pentecost, Acts ii. 16.

JOHN, [*the gift or favor of God*,] THE APOSTLE brother of James, and the son of Zebedee, a native of Bethsaida in Galilee. He was the disciple whom the Savior loved, and supposed to have been the youngest. He received Mary into his house after the death of Jesus, which seems to have been

situated at Jerusalem. It is probable that he lived there till the death of Mary, and then went to Ephesus, and labored in Asia Minor. He suffered much for his religion, and was banished by the Roman emperor, to the isle of Patmos, where according to Irenaeus and Eusebius he beheld and wrote the visions of the Apocalypse, about the close of the reign of Domitian, A. D. 96. When Nerva became emperor, he was recalled and lived to write his *Gospel* and three *Epistles*. He died at Ephesus at the age of 100 years, in the third year of Trajan.

JOHN, Gospel of. This book was not written, as some suppose, to supply omissions made by the other three Gospel historians; but as they had written chiefly of the *life* and *actions* of their Master, John wrote chiefly of his *person* and *office*, and in refutation of errors which had sprung up.

— *Epistles* of. These letters appear to have been written to establish the truths concerning the person and offices of Christ, and to condemn the errors then prevailing, contrary to these truths; also to repress the lewd practices, for the sake of which these errors were embraced. The spirit of love, sanctification, and renunciation of the world are very prominent, and earnestly inculcated.

— **THE BAPTIST**, the forerunner of the Lord, the son of Zachariah and Elisabeth. He said he was "the voice of one crying in the wilderness, Make straight the way of the Lord, as said the prophet Isaiah," John i. 23. At about 30 years of age he entered on the work of announcing the near approach of the Messiah and his kingdom, and calling on the people to reform, and be immersed for the remission of their sins. Many of the people flocked to his baptism, and he was held in esteem by them as a prophet; but it is said that "the Pharisees and lawyers rejected the counsel of God against themselves, not being baptized of him," Luke vii. 30. He baptized Jesus in the river Jordan, and pointed him out as "the Lamb of God which takes away the sin of the world," John i. 29. After the Messiah had entered on his work of proclaiming the glad tidings of the kingdom of God, John was beheaded by Herod Antipas, because he had reproved him for the sin of adultery, Matt. xiv. 3—12.

— surnamed Mark, the companion of Paul and Barnabas, Acts xii. 12. He wrote the Gospel which bears his surname.

— a member of the Sanhedrim, and a relative of the high-priest, Acts iv. 6.

JONAH, one of the minor prophets, who probably lived in the reign of Jehu, B. C. 884 to 850. 2 Kings xiv. 25. He was sent on a mission to Nineveh. See the book itself for the account. Referred to, Matt. xii. 39—41; xvi. 4; Luke xi. 29, 30.

JOPPA, [*beauty, comeliness*,] a seaport of Palestine, of very ancient date, though possessing an inferior harbor. It is now called Jaffa. Mentioned Acts ix. 26—43; x. 5—8, 23.

JORDAN, a river of Palestine, the only considerable one in the country. It rises in Mount Hermon, formed by the union of two springs—one "*Jor*," and the other "*Dan*," hence its name—and passes through lakes Merom and Gennesareth, and after a course of 130 miles, flows into the Dead Sea. Before entering it, its ordinary breadth, according to Shaw, is 30 yards, and its ordinary depth 13 feet. The "country beyond

the Jordan," comprised Perea, Batanea, Trachonitis, Iturea, Galaaditis, Gaulonitis, and Decapolis.

JOSEPH, (*increase, addition*), the son of Jacob and Rachel, and brother to Benjamin, Gen. xxx. 22—24. See his history in the latter part of Genesis—which is one of the most beautiful and attractive that ever was written.

— "the husband of Mary, of whom was born Jesus, who is called Christ," Matt. i. 16. Being the nearest of kin to Heli, the father of Mary, he was espoused to her according to law. He was the *natural*, that is, *by birth*, son of Jacob, and the *legal* son of Heli; or, as we call it, *son-in-law*; hence called by Luke, the son of Heli, in virtue of his being Mary's husband.

— of Arimathea, a senator, and privately a disciple of Christ, John xix. 38; Luke xxiii. 50, 51.

— called Barsabas, one of the two persons nominated by the primitive Church, to supply the place of Judas Iscariot, Acts i. 23.

— or **JOSAS**, a son of Mary and Cleopas, and brother of James the Less, of Simon, and of Jude, and consequently one of those who are called the brethren of our Lord, Matt. xiii. 55; xxvii. 56; Mark vi. 3; xv. 40, 47.

— or **JOSAS**, surnamed Barnabas, Acts iv. 36.

JOSHUA, [*the lord, the savior*], the successor of Moses as leader of Israel. He was the son of Nun, of the tribe of Ephraim, and born A. M. 2460. The book of Joshua comprises the history of about 20 years, and forms a continuation and completion to the Pentateuch. It describes the conquest of Canaan; its partition among the tribes; and the death and burial of Joshua. Three other persons of this name are mentioned, 1 Sam. vi. 14, 18; 2 Kings xxiii. 8; Zech. iii. 1, 3, 9; vi. 11.

JOURNEY, a passage from place to place. A "Sabbath day's journey" was about a mile; a common day's journey was about 20 miles. Acts i. 11.

JOY, when to be shown, Luke x. 20; Rom. xii. 12; 2 Cor. xiii. 11; Phil. i. 4, 18; iv. 4; 1 Thess. iv. 10—18, &c.

JUBILEE, an extraordinary festival held every seventh sabbatical year. Ordered, Lev. xxv. 8; probably alluded to in Isa. lxi. 1, 2; Luke iv. 18, 19.

JUDAH, or **JUDEA**, [*confessing, praise*], that district of Canaan belonging to the tribe of Judah. Sometimes it denoted the whole of Palestine west of the Jordan. Under the Romans Palestine was divided in three portions—Galilee in the north, Samaria in the middle, and Judea in the south. The conquest of this country is commemorated by coins or medals, representing on one side the head of the emperor Vespasian, and on the other the daughter of Zion, sitting on a heap of warlike weapons, under a palm tree, in a mournful attitude. Compare Isa. iii. 26 and xlvii. 1.

JUDAS (the same meaning as Judah,) Iscariot, the traitor, one of the twelve apostles; the disciple who was entrusted with the donations presented to our Lord, and who at length betrayed his Master.

— or **JUDAS**; called also Thaddæus, or Lebbeus, and Zelotes, probably one of the Twelve. He was the author of the Epistle bearing his name, which was intended chiefly to guard believers against false teachers.

JUDAS of Galilee, mentioned Acts v. 37.

— surnamed Barsabas, a Christian teacher sent from Jerusalem to Antioch, along with Paul and Barnabas, Acts xv. 22, 27, 32.

— a Jew of Damascus with whom Paul lodged, Acts ix. 11.

JUDGES. Extraordinary men raised up by Jehovah, to deliver Israel from oppression, before the times of the kings. Fifteen such persons presided over the Israelites during the 430 years which elapsed from the death of Joshua to the accession of Saul. Acts xiii. 20.

JUDGMENT, the name of an inferior Jewish court, established in every city, and which consisted of 23 members, who punished criminals by strangling or beheading, Matt. v. 21, 22. Also, the solemn action and trial at the great and last day. Eccl. xii. 14; Jude 6. The place of the administration of justice, under the Roman governor, was called the *judgment hall*, John xviii. 28; xix. 9; and the tribunal, or place of pronouncing sentence, the *judgment-seat*, Matt. xxvii. 19.

JULIA, [*downy*], one whom Paul salutes, Rom. xvi. 15.

JULIUS, [*downy*], the centurion to whom Paul was committed, to be conveyed to Rome, Acts xxvii. 1.

JUNIA, [*youth*], a female relative of Paul's, Rom. xvi. 7.

JUPITER, [*the father who helps*], the most powerful of the heathen deities, Acts xiv. 12, 13; xix. 35.

JUSTIFICATION. This word occurs only three times in the common version—Rom. iv. 24; v. 16, 18. *Justify* occurs in reference to God, Rom. iii. 30; Gal. iii. 8. Believers are said to be justified by *Christ*, Acts xiii. 39; by *favor*, Rom. iii. 24; by *faith*, Rom. iii. 28; by *his blood*, Rom. v. 9; by the *name of the Lord Jesus*, 1 Cor. vi. 11; by *works*, James ii. 24. The original words translated "*justification*" in the common version, are *dikaiosis* and *dikaion*, signifying acquittal, forgiveness, absolution, deliverance from the consequences of sin.

JUSTUS, [*just, upright*], mentioned Acts xviii. 7; Col. iv. 11.

KEDRON, [*the turbid*], a brook or winter torrent which flows through the valley of Jehoshaphat, mentioned John xviii. 1.

KEY. A symbol of power and authority, Rev. i. 18; Isa. xxii. 22. Authority to explain the law and the prophets was given by the delivery of a key. When Rabbi Samuel died, they put his key and his tablets into his coffin.

KEYS "of the kingdom of heaven." Matt. xvi. 19. These were given to Peter, who had the authority, power, and honor of first opening the door of the Gospel to both Jews and Gentiles, Acts ii. 14—42; x.

KING, a title applied in the Scriptures to *men*, Luke xxii. 25; 1 Tim. ii. 1, 2; 1 Pet. ii. 13—17; to *God*, 1 Tim. i. 17; vi. 15, 16; and to *Christ*, Matt. xxvii. 11; Luke xix. 38; John i. 49; vi. 15; xviii. 32—37; to *men* as invested with regal authority by their fellows; to *God* as the sole proper sovereign and ruler of the universe; and to *Christ* as the Son of God, the King of the Jews, the sole Head and Governor of his Church.

KINGDOM. (1.) The territories of a king. (2.) Royal power and dominion. Where the word occurs in the New Testament, according to Dr Geo. Campbell, it is generally synonymous with *reign*. *Basileia*, with

- the Greeks, denoted either Reigm or Kingdom. The Royalty or Kingdom of God, or of Heaven, was announced by Daniel, chap. ii. 44; vii. 0, 22; by John the Baptist, and by Jesus, Matt. iii. 2; iv. 17; x. 7; xii. 28, &c.; to be prayed for, Matt. vi. 10; Luke xi. 2; to be sought after, Matt. vi. 33; Luke xii. 31; qualifications for it, Matt. vii. 21; Luke ix. 62; John iii. 3, 5; Acts xiv. 22; 1 Cor. vi. 9; xv. 50; 2 Thess. i. 4, 5.
- KISS**, a natural symbol of affection and reverence, of very ancient date. Early Christians conformed to custom, and kissed each other during or at the close of public worship. According to some this was generally given by men apart and women apart, before receiving the Lord's supper, to testify peace and brotherly affection. 1 Thess. v. 26, 1 Pet. v. 14.
- KNEELING**, a posture for prayer, Psa. xcvi. 6; Eph. iii. 14; examples of it, 1 Kings viii. 54; Dan. vi. 10; Luke xxii. 41; Acts ix. 40; xi. 36; xxi. 5.
- KNOW**, has in the Bible frequently the import of *approve* or *recognize*. As Hosea viii. 4, "They have set up princes, and I knew it not." Matt. vii. 23, "Then will I declare unto them, Depart from me, I never knew you."
- KNOWLEDGE**, wherein it consists, 1 John ii. 3; iii. 6; iv. 6; the measure of our obedience, and by which we must be judged, Luke xii. 47; John xv. 22; Rom. i. 21; ii. 21; James iv. 17; must be communicated, 1 Pet. iv. 10; often the occasion of vanity, 1 Cor. viii. 1; worldly, of little value, 1 Cor. i. 19; iii. 19; 2 Cor. i. 12.
- LABOR**, the steady and constant effort of the bodily frame which man undertakes for his own benefit, and, in particular, in order to procure the means of subsistence. The lot of all men, Gen. iii. 19; recommended, Acts xx. 35; Eph. iv. 28; 1 Thess. ii. 9, iv. 11, &c.
- LAMB**, the well-known type and symbol of the Messiah. See Gen. xiii. 7, 8; Exod. xii. 3-5; Isa. liii. 7; John i. 29; 1 Pet. i. 19; Rev. v. 6-13, &c.
- LAMECH**, [*poor, made low*,] one of the antediluvian patriarchs, the son of Methuselah, and father of Noah, Gen. v. 28-31; Luke iii. 36. Also, one who was a descendant of Cain, mentioned Gen. iv. 18, 21.
- LAMPS**. The lamps of the ancients were of various kinds. Those used at wedding processions consisted of ld rags, squeezed hard against one another in a round figure, like a great sausage. Those who hold them have in the other hand a pitcher, with a very narrow neck, full of oil, of which they pour out from time to time on the flame. This explains Christ's declaration, that he will not "quench the smoking flax," Matt. xii. 20; and shows why the foolish virgins needed "oil in their vessels," Matt. xxv. 4. Laws concerning them in the tabernacle, Num. viii. 1-4.
- LANGUAGES** or **TONGUES**, gift of, at the day of Pentecost, Acts ii. 1-13; conferred by the apostles, Acts viii. 17; x. 46; xix. 6; 1 Cor. xii. 10.
- LAODICEA**, [*just people*,] a city of Phrygia, in Asia Minor, 42 miles east of Ephesus. A Christian church was early planted in this place, Rev. i. 11. It is now an extensive ruin. Christ's message to the Church there, Rev. iii. 14-22.
- LASCIVIOUSNESS** censured, Rom. xiii. 13; 2 Cor. xii. 21; Gal. v. 19; Eph. iv. 19, &c.
- LASEA**, [*a rocky country*,] a city near Fair Havens, in the island of Crete, Acts xxvii. 8.
- LAW**, means a rule of conduct enforced by an authority superior to that of the moral beings to whom it is given. As found in the Scriptures it is variously applied, and must be taken in the connection in which it stands to be properly understood. Law sometimes means the whole revealed will of God, contained in his word, Psa. i. 2; xix. 7; xl. 8, &c.; sometimes doctrine, Prov. xiii. 14; the Mosaic economy, John i. 17; xiii. 39; ceremonial observances, Luke ii. 27; Acts xv. 5, 24, &c.; judicial or civil law, John vii. 51; xviii. 31; Acts xix. 38, &c.; also, the moral law, or Decalogue, Exod. xx. 3-17; Rom. vii. 7, 12, 14, &c.
- LAWSUITS** among Christians, to be avoided, Matt v. 38-42; 1 Cor. vi. 1-7.
- LAWYERS**, persons versed in the laws. These are mentioned only after the decline of the Mosaic institutions had considerably advanced. As the Jews had no written laws, except those contained in the Old Testament, a lawyer among them was a person familiar with scripture, and whose business it was to expound them. Lawyers and Scribes censured, Luke vii. 30; xi. 40-52.
- LAZARUS**, [*the help of God*,] an inhabitant of Bethany, brother of Mary and Martha, who was honored with the friendship of Jesus, by whom he was raised from the dead after he had been four days in the tomb. John xi. Also, the name of a beggar mentioned in a parable. Luke xvi. 20.
- LEAVEN**. The usual *leaven* in the East is dough kept till it becomes sour, and which is kept from one day to another for the purpose of preserving leaven in readiness. Chemically speaking, *ferment* or yeast is the same as *leaven*; but leaven is more correctly applied to solids, ferment both to liquids and solids. According to chemists, "ferment or yeast is a substance in a state of putrefaction, the atoms of which are in a continual motion." It is used figuratively for whatever produces a change in the mass with which it mixes, whether for the better or for the worse. Matt. xiii. 33; xvi. 6, 12; 1 Cor. v. 6.
- LEBBEUS**, [*strong-hearted*,] a surname of the apostle Jude.
- LEGION**, a division of the Roman army. In the time of Romulus, a Roman legion contained 3000 infantry, and 300 cavalry. About the time of Christ, it contained 6200 foot soldiers, and 300 horse. Mark v. 9; Luke vii. 30; Matt. xxvi. 53.
- LEPER**. Simon the Leper, Matt. xxvi. 6. So called from his having been a leper: it was unlawful to eat with persons who had the leprosy.
- LEVI**, [*held, associated*,] the third son of Jacob and Leah, born in Mesopotamia, B. C. 1750. Gen. xxix. 34. Also the name of Matthew, Mark ii. 14.
- LEVITES**, the descendants of Levi, appointed to assist the priests in their services: to see that the temple was kept clean, to prepare oil, wine, &c., for God's house: to take care of the sacred revenues.
- LIBERTINES**. Jews who were free citizens or burgesses of Rome, Acts vi. 9.
- LIBYA**, [*the heart of the sea*,] a province in Africa, westward of Egypt, famous for its armed chariots and horses, 2 Chron. xvi. 8; Acts ii. 10.
- LIFE**, properly existence, either animal or rational. Natural life, valuable, Psa. xlix. 7-9; short and uncertain, Job vii. 16; xiv

- 7-9; short and uncertain, Job vii. 17; xiv. 7-10; Psa. xxxix. 5; xc. 5, 6, 9, 10; 1 Pet. i. 24; not to be preferred to our duty, Matt. x. 39; xvi. 25; Mark viii. 35; Luke ix. 24; xvii. 32; John xii. 24; future and eternal life described, Luke xx. 36; 1 Cor. xv. 12-57; Phil. iii. 20, 21, &c.
- LIGHT** created, Gen. i. 3-5, 14-19. Applied to God, 1 John i. 5; to Christ, John i. 9; to God's Word, Psa. cxix. 105; 2 Pet. i. 19; to the apostles, Matt. v. 14, 16; to Christians, Eph. v. 8. It is the well-known symbol of knowledge.
- LIGHTNING**, the flash of the electric fluid, as it passes from one cloud to another. The power and wrath of God are often represented by thunder and lightnings, Job xxxvii. 3-5; Psa. xviii. 12, &c.
- LILY**, a beautiful flower common in Palestine, of which there are several varieties. The lily referred to by our Savior in Matt. vi. 30, was probably the *amaryllis lutea*, whose golden flowers in autumn afford one of the most brilliant and gorgeous objects in nature.
- LINEN**, cloth made of flax, well-known at a very early period. In some passages the word so rendered probably means *cotton*. Specimens of cotton cloth are found on the oldest mummies.
- LINUS**, [*nets*], a person mentioned by Paul, 2 Tim. iv. 21.
- LION** "of the tribe of Judah." A lion being the ensign of the tribe of Judah, the phrase is applied to Christ, who sprang from that tribe; and is symbolical of his great strength, Rev. v. 5.
- LOAF**. The Eastern loaf was a large cake, Exod. xxix. 23; 1 Chron. xvi. 3; Mark vii. 14.
- LOCUSTS**, an insect resembling a grasshopper, only much larger in size. The prophetic writings of the Old Testament abound with allusions to this insect as one of God's most dreadful scourges. Moses mentions them as lawful food, Lev. xi. 22; and it is said that John the Baptist ate locusts while in the desert of Judea, Mark i. 6. But whether these were the insects so called, or the sweet pulpy pods of a tree, is not fully agreed. Locusts, however, are still eaten in the East both by rich and poor. Symbolically locusts represent great and terrible armies, Rev. ix. 3.
- LOINS**, the lower region of the back. The orientals who wear long robes, are obliged, when then apply themselves, to any business, to use a girdle. Hence, to have the "loins girded" is the same as to be in readiness for action. Luke xii. 25; Eph. vi. 14.
- LOIS**, [*better*], Timothy's grandmother, 2 Tim. i. 5.
- LONG HAIR**. Chardon says, "The eastern women are remarkable for the great length and the number of the tresses of their hair. Their hair hangs at full length behind, divided in tresses braided with ribbon or pearl. Lady Montague counted *one hundred and ten* tresses, all natural, on the head of one lady. The men wear but very little on their heads. Young men who wear their hair in the East, are regarded as effeminate and infamous."
- LORD**, [*proprietor*], a Saxon word signifying ruler or governor. When the word represents the dread name of Jehovah, or Yahweh, it is printed **Lord**, in small capitals, in the authorized version. The word is applied to Jesus Christ, to angels, to princes, to masters, to husbands, &c.
- LORD'S DAY**, Rev. i. 10, is thought by some to be the same as the first day of the week, when Christians assembled for worship; but it is considered by others as merely synonymous with "the day of the Lord," 1 Thess. v. 2. The expression standing alone, and being unaccompanied by any other words which tend to explain its meaning, it is difficult to decide which view is correct. The earliest authentic instance in which the name of "the Lord's day" is applied, (after the passage in the Apocalypse,) is not till Tertullian uses it, about A. D. 200; and perhaps a little later, the term is made use of by Dyonisius of Corinth, as quoted by Eusebius.
- LOT**, [*wrapped up*] the son of Haran, and nephew of Abraham. After the death of his father, he accompanied his uncle from Ur to Haran, and thence to Canaan, Gen. xiii. 8, 9. Mentioned 2 Pet. ii. 7.
- LOTS**, things cast or drawn in order to determine a point in debate. Lev. xvi. 8; Josh. vii.; Prov. xvi. 33; xviii. 18; Acts i. 20; Matt. xxvii. 35.
- LOVE** or God, its nature, John iii. 16; xvii. 23; Rom. v. 8; viii. 39; 1 John iii. 1, 2, &c.; of Christ, John xiii. 1; xv. 12, 13; Rom. viii. 35, &c. Love to God required, Deut. vi. 5; x. 12; rendered by his children, Phil. i. 9; 1 John ii. 5; iv. 19; how shown, 1 John iv. 20, 21; v. 1-3; to Christ, its nature, Matt. x. 37-42; John xiv. 15, 21, 23, &c.; brotherly love enjoined, John xiii. 34; xv. 12, 17; Rom. xii. 9, 10; xiii. 3; 1 Cor. xiii. &c.; of the world, forbidden, Matt. v. 24; xiii. 22; James i. 27; iv. 4; 1 John ii. 15.
- LUCHUS**, [*luminous*], a prophet in the congregation at Antioch, Acts xiii. 1. Probably the same Lucius who is mentioned in Rom. xvi. 21, as Paul's relative.
- LUCKE**, worldly wealth, the love of forbidden, Matt. vi. 24; 1 Tim. iii. 3; 1 Pet. v. 2.
- LUKE**, [*luminous*], a native of Antioch, and a physician. He was Paul's companion and assistant, Philemon 23, 24; 2 Tim. iv. 11. He was the writer of the history bearing his name, and of the Acts of the Apostles.
- The *Book of Luke's Gospel* appears to have been written to correct numerous erroneous narratives of the life of Jesus. The style both in this and in the Acts, is pure and elevated, and many facts are given which are not contained in the other Evangelists.
- LUKEWARMNESS** censured, Matt. viii. 21; Luke ix. 57-62; Acts xxvi. 29; Rev. iii. 15.
- LUNATICS**, persons affected by some disorder, and supposed to be influenced by the moon, such as epilepsy, melancholy, insanity, &c. See **DEMONIACS**.
- LYCAONIA**, [*she wolf*], a province of Asia Minor, west of Cappadocia, where Paul and Barnabas planted congregations, Acts xiv. 6-10.
- LYDDA**, [*nativity*], a town about 14 miles from Joppa, 32 miles west from Jerusalem. Acts ix. 32, 35.
- LYDIA**, [*magnet*], a woman of Thyatira, "a seller of purple," who dwelt in Philippi in Macedonia, Acts xvi. 14, 15. Also a province in the west of Asia Minor.
- LYING**, forbidden, Eph. iv. 25; Col. iii. 9; will be punished, Psa. v. 5; lii. 1-7; Rev. xxi. 8, 27; examples, 2 Kings v. 25; Acts v. 1-11.
- LYSANIAS**, [*that drives away sorrow*], tetrarch of Abilene, when John began his mission as the harbinger of the Messiah, Luke iii. 1.

- ASIA** or **LYCIA**, [*dissolving*,] a province of Asia Minor, Acts xxvii. 5.
- LYSIAS**, [*dissolving*,] chiliarch and commander of the Roman troops who kept guard at the temple of Jerusalem, Acts xxi. 31—40; xxii. 20—30; xxiii. 15—20.
- LYSTRA**, [*that dissolves or disperses*,] a city of Lycaonia in Asia Minor, about 12 miles south of Iconium, where Paul and Barnabas had fled, and were taken for gods by those who heard them, Acts xiv. 6—23.
- MACEDONIA**, [*adoration*,] a country north of Greece, the original kingdom of Philip and Alexander, and the rise of which is described by Daniel under the emblem of a goat with one horn. Coins still exist in which that country is represented under the figure of a one-horned goat. To this country the apostle Paul was summoned to preach the gospel, and planted churches at Thessalonica and Philippi, &c., Acts xvi. 9—xvii. 14; and visited Amphipolis, Neapolis, Apollonia, and Berea, towns of the same province. Much of ancient Macedonia is now the western part of Roumelia.
- MAGDALA**, [*magnificent*,] a town mentioned in Matt. xv. 39, and the probable birthplace of Mary Magdalene, i. e. Mary of Magdala.
- MAGI** or **WISE MEN**, Matt. ii. 1—12. Sages eminent for their knowledge of astronomy, natural philosophy, and theology. They were probably descendants of Ishmael, and from Arabia, a country east of Judea.
- MAGICIANS**, learned men of the East, who professed the knowledge of future events by astrology, Dan. ii. 3; iv. 7, 9, &c.
- MAGISTRATES** to be obeyed by Christians, Rom. xiii. 1—7; Titus iii. 1; 1 Pet. ii. 13—17.
- MALICE** forbidden, 1 Cor. v. 8; xiv. 8; Eph. iv. 31; Col. iii. 8, &c.
- MALACHI**, [*messenger*,] the last of the minor prophets. His prophecy connects well with the Gospel histories, to which allusion is made in Luke i. 77; vii. 27.
- MALCIUS**, [*king*,] the servant of the high-priest Caiaphas, whose right ear Peter cut off, but which was healed by Jesus, John xviii. 10.
- MALE** nor **FEMALE**, Gal. iii. 38. Females were not admitted to all the heathen rites, and the privileges of Jewish females were also limited.
- MAMMON**, a Syriac word signifying *wealth*, and used by our Savior as a personification of the god of riches, Matt. vi. 24; Luke xvi. 13.
- MAN**, his creation and primeval dignity, Gen. i. 26, 27; ii. 7; Ps. viii. 5; Eccl. vii. 29; his fall, Gen. iii. 17; corruption of his nature, Rom. iii. 10—23; Gal. v. 17; Eph. ii. 1—3; his mortality, Gen. iii. 19; Job vii. 10—14; Ps. lxi. 9; cxlvi. 3; Eccl. xii. 7; 1 Cor. xv. 22; 1 Pet. i. 24; his life and dignity restored by Christ, John iii. 14, 15, 30; iv. 14; v. 25; v. 39, 40; x. 27, 28; xi. 25; 1 Cor. xv. 22, &c. The "old man" denotes the natural, unsanctified disposition, the "new man" the new disposition created and cherished by the gospel. "Natural" or animal man, a person unrenewed; "the inward man," or the "hidden man of the heart," the regenerate principle within, as opposed to the "outward man,"—that which is external and visible in the conduct.
- MANAEN**, [*a comforter*,] a teacher in the congregation at Antioch, who had been brought up with Herod the tetrarch, Acts xiii. 1.
- MANNA**, the food which God gave the children of Israel in the wilderness. Described, Exod. xvi.; Num. xi. 7—9; Ps. lxxviii. 23—25. Referred to, John vi. 31, 49, 58; Heb. ix. 4; Rev. ii. 17.
- MARANATHA**. See **ANATHEMA**.
- MARK**, [*polite, shining*,] According to ecclesiastical testimonies the evangelist Mark is the same person who in the Acts is called by the Jewish name John, whose Roman name was Marcus, Acts xii. 12. Peter calls him his son, 1 Pet. v. 13, and he traveled with Paul and Barnabas as an assistant. Acts xii. 25; xiii. 5.
- The *Book of Mark* was evidently written for Gentile converts, probably about 30 years after the death of Christ. Some have supposed that Mark did little more than abridge Matthew's Gospel, but it has been shown by Weisse, Wolke, Baner, Michaelis, and others that he could not even have seen the book. He probably drew his facts from Peter, (as stated by John the Presbyter and Papias, according to Eusebius,) who, equally with Matthew, was an eye-witness of our Lord's life.
- or **CHARACTER**; "mark on their foreheads," and on "the right hand," Ezek. ix. 4; Rev. vii. 3; xiii. 16; xiv. 9; xx. 4; an open profession of allegiance to those whose name or character they bear. Both servants and soldiers, in ancient times, were marked on the forehead, and hands, with some hieroglyphic, or with the name expressed in vulgar letters, or disguised in numerical letters, according to the fancy of the lord.
- MARKS** "of the Lord Jesus," Gal. vi. 17. The scars received from stripes and chains, alluding to an Egyptian custom, according to which any man's servant who fled to the temple of Hercules, and had the sacred brands or marks of that deity impressed upon him, was supposed to be under his immediate care, and privileged from all harsh treatment. So Paul claims exemption from reflections on his character, or disputes about the necessity of circumcision, for he valued far more the scars he bore than these marks enforced by Judaizing teachers.
- MARRIAGE**, its institution, Gen. ii. 21—24; its nature, Matt. xix. 4—9; 1 Cor. vi. 16; vii. 10, 11; Eph. v. 31; lawful for all Christians, 1 Cor. vii. 38; 1 Tim. v. 14; Heb. xii. 4; ancient mode of celebrating it, Gen. xxix. 22; seen by our Lord's parables, Matt. xxii. 1—12; xxv. 1—10; sanctioned by his presence, John ii. 1—10; none in the resurrection-state, Matt. xxii. 30; Mark xii. 25; Luke xx. 35. The "marriage of the Lamb," Rev. xix. 7, is expressive of the union of Christ and his Church.
- MARS HILL**. See **AREOPAGUS**.
- MARTHA**, [*who becomes bitter*,] the sister of Lazarus and Mary, Luke x. 38—42; John xi. 1—4; xii. 2.
- MARTYR**, properly means a *witness*, and is applied in the New Testament:—1. To judicial witnesses, Matt. xviii. 16; xxvi. 65, &c. 2. To one who testifies to what he has seen, heard, or known, Luke xiv. 48; Acts i. 8, 22; Rom. i. 9, &c. 3. And most rarely to one who by his death bears witness to the truth, which now is the most usual meaning of the word. In this sense we only find it in Acts xxii. 20; Rev. ii. 13; xvii. 7.
- MARY**, [*exalted*,] Six persons of this name are mentioned in the New Testament:—1. The mother of Jesus. She was the daughter

ter on Eli, of the royal family of David, Matt. i. 16; Luke i. 27: ii. 5. 2. The sister of Lazarus, Luke x. 39; John xi. 1, &c. 3. Mary Magdalene, a resident of Magdala, Luke viii. 2; John xix. 25. Out of her Jesus cast seven demons. She is not that female dinner mentioned Luke vii. 37. 4. The wife of Cleopas, John xix. 25, and mother of James, Jude, Jesus, Simon, and Salome, called the brethren of our Lord: from which it has been thought that Cleopas, and Joseph, the husband of the virgin Mary were brothers. 5. The mother of Mark, Acts xii. 12. 6. A resident at Rome, Rom. xvi. 6.

MASTERS, their duty, Eph. vi. 9; Col. iv. 1; James v. 4; examples, Gen. xviii. 19; Matt. viii. 5-10; Luke vii. 2-10; Acts x. 2.

MATTATHA, [*gift*], son of Nathan, an ancestor of Jesus Christ, Luke iii. 31.

MATTATHIAS, [*the gift of the Lord*], two persons of that name, ancestors of Jesus, Luke iii. 25, 26.

MATHAN, [*the reins*], son of Eleazar, father of Jacob, and grandfather of Joseph, the husband of the virgin Mary. Matt. i. 15, 16.

MATHATH, [*gift, he that gives*], son of Levi, and father of Iteli, Luke iii. 24.

MATTHEW, [*given, a reward*], also named Levi, an apostle and evangelist, son of Alphaeus, by birth a Galilean, and by profession a tax-gatherer, Mark i. 14; Luke v. 27. His narrative was probably written both in Hebrew and Greek.

The *Book of Matthew* was the first written of all the Gospels, and contains a full account of the birth, life, actions, death, and resurrection of Christ. The style is very plain and perspicuous. Probably written about A. D. 38-41, in Hebrew, and shortly after in Greek. About A. D. 184 a Greek copy was found in the East Indies, and in the year 488 another Greek copy was found at Cyprus, written on wood, and esteemed very ancient.

MATTHIAS, [*the gift of the Lord*], one of the seventy disciples who was chosen by lot, in preference to Joseph Barsabas, into the number of the apostles, to supply the place of Judas Iscariot, Acts i. 23-26. Nothing is known of his subsequent career.

MEASURING into the Bosom. The eastern garments being long and folded and girded with girdles, admitted of carrying much corn and fruits of that kind in the bosom. Luke vi. 38.

MEDIATOR, *Mesitees*, occurs Gal. iii. 19, 20, applied to Moses. Jesus is called the One Mediator, viz. of the Christian Institution, 1 Tim. ii. 5, and the Mediator of a new and better covenant, Heb. vii. 6; ix. 15; xii. 24. It occurs 6 times. One that negotiates between two parties—God and man. Therefore, Jesus unites both in his own person. He mediates a new institution between God and man, and is *Immanuel*, God with us.

MEEKNESS, that quiet temper of mind which is not soon provoked to anger, but suffers injuries without desire of revenge, and submits to the will of God, Col. iii. 12; and is ready to receive the truth, James i. 21: it is of unspeakable value, 1 Pet. iii. 4; shone conspicuously in Christ, 2 Cor. x. 1; Matt. xi. 29; Christians exhorted to it, Eph. iv. 2; 1 Tim. vi. 11; Titus iii. 2.

MELCHIZEDEK, [*king of righteousness*], king of Salem, and a priest of the most high God, though not a Jew, and to him Abraham gave tithes, Gen. xiv. 18; Psa. cx. 4;

Heb. vii. 1, 2. Of his origin, parentage, age, &c., nothing is recorded: hence he is said to be "without descent, having neither beginning of days, nor end of life." He was an eminent type of Christ.

MELITA, [*affording honey*], an island in the Mediterranean Sea, now called Malta, between Africa and Sicily. It is about 20 miles long, and 12 broad. Here Paul was shipwrecked, Acts xviii. 1.

MERCURY, [*to buy, or sell*], one of the fabulous deities of the heathen, son of Jupiter and Maia, and messenger to the rest. He was worshipped as the patron of learning, eloquence, and trade. The fluency of Paul made the people of Lystra suppose Paul was Mercury, Acts xiv. 12.

MERCY, an attribute of God, 2 Sam. xxiv. 14; Isa. i. 18; Eph. ii. 4; Titus iii. 5, 1 Pet. i. 3; the duty of man, Luke vi. 36; x. 30-37; Rom. xii. 8; its reward, Psa. xxxvii. 27; Matt. v. 7; Luke vi. 35; James ii. 13.

MERCY-SEAT or PROPITIATORY, the covering of the ark, or the lid of the ark of the covenant, round which was the crown or border of gold, and on which the cherubim were represented as looking. Before this the high-priest stood to ask counsel of the Lord, and there he received blessings for the people. Christ is our mercy-seat, Rom. iii. 25, and by him we have access to the Father.

MESOPOTAMIA, [*between two rivers*], the famous province between the Tigris and Euphrates, called in the Old Testament Padan-aram, Gen. xlviii. 2. It is much celebrated in Scripture as being the first dwelling of men, both before and after the Deluge. This country, according to Ptolemy, was very populous, and had 70 important cities. It is now called *Diabekir* and *Agesia*.

MESSIAH. See ANOINTED and CHRIST.

MICAH, a prophet of the tribe of Judah, who lived in the latter days of Isaiah and Hosea, and in the reigns of Jotham, Ahaz, and Hezekiah. His prophecy is one of the most important in the Old Testament. He gives the name of the very city where the Messiah was to be born, in chap. v. 2, which is quoted in Matt. ii. 5, 6, as well as many important circumstances connected with his millennial kingdom and glory.

MICHAEL, [*who as God*], the name given to one of the chief angels, who, in Dan. x. 13-21, is described as having special charge of the Israelites as a nation. Dan. xii. 1; Jude 9; Rev. xii. 7-9.

MILE. The Roman mile, mentioned Matt. v. 41, was 1000 paces of 5 feet each, and reckoning each foot at 11.62 inches, the mile would be little more than 1614 yards, or 146 yards less than ours. It was equal to 8 Greek stadia.

MILETUS, [*red, scarlet*], a seaport town of Asia Minor, 36 miles south of Ephesus. Mentioned Acts xx. 15-38.

MILL. The mill for grinding corn had not wholly superseded the mortar for pounding it in the time of Moses. The mortar and the mill are named together in Num. xi. 8. Fine meal is mentioned as early as the time of Abraham, Gen. xviii. 6. The mill common amongst the Hebrews differed little from that which is in use to this day throughout Western Asia and Northern Africa. It consisted of two circular stones two feet in diameter and six inches thick. The upper side of the "nether millstone" was concave, and the lower side of the upper one convex. The lower stone was fixed;

and the upper one was made to turn round upon it. The hole for receiving the grain was in the upper millstone, and which was moved by women, who sat opposite to each other. Matt. xxiv. 41.

MIND, put for the will; renewed, Rom. viii. 6, 7; unrenewed, Rom. i. 23; viii. 6, 7; Col. ii. 18; James i. 8.

MINISTER, *Diakonos*. See **DRACON**. One who acts as the less (from *minus* or *minor*) or inferior agent, in obedience or subservience to another, or who serves, officiates, &c., as distinguished from the master, *magister*, (from *magis*,) or superior.

MINSTRELS, mute-players, and singers at funerals, Jer. ix. 17-21; Matt. ix. 23. The custom was borrowed by the Jews from the Greeks.

MIRACLE, that which is above the regular operation of the established laws of nature. Every institution of God began with miracles, or works beyond the power of natural law. The first man was an adult, and never an infant, as reason, experience, and revelation assert. The Jewish institution began in miracle. So did the Christian commence with a glorious display of miraculous powers. This was "the demonstration of the Spirit," and this "the power of God," on which the faith of Christians rests.

MIRROR. The oldest mirrors were made of metal. It was from such contributed by the women, that the brazen laver was made, Exod. xxxviii. 8. The word in that place is improperly translated "looking-glasses." The art of making glass was then unknown. On the discovery of America, the Mexicans were found to possess mirrors made of black vitrified lava, highly polished. The North Americans were found with mirrors of copper and silver.

MITE or **LEPTON**, the smallest Jewish coin, equal to about two mills, or one-fifth of a cent, Luke xii. 50.

MYTILENE, [*purty*,] the capital of Lesbos, an island of the Grecian Archipelago, N. W. of Smyrna. It is now called Castro, and sometimes Metilin, Acts xx. 14.

MYNASON, [*a diligent seeker*,] mentioned Acts xxi. 16.

MODERATION enjoined, 1 Cor. vii. 29, 31. Phil. iv. 5.

MODESTY recommended, Eph. v. 3, 4; 1 Tim. ii. 9.

MONEY, in ancient times was dealt out by weight, and still is in Turkey, Syria, Egypt, China, Birmah, &c.; coins being generally weighed by the merchant. The coin mentioned Matt. xvii. 27 was probably a *shekel*, or half an ounce of silver, in value, about 60 cents. A pound was equal to 60 shekels. A penny or *didrachma*, one-fourth of a shekel, &c.

MONEY-CHANGERS, were persons who at a certain rate of profit, exchanged foreign coins, especially Roman, for those current among the Jews, Matt. xxi. 12; John ii. 14, 15. These money-changers would, of course, charge a commission upon all their transactions, and who from our Savior's words it may be inferred were not distinguished for honesty and fair dealing—"It is written, my house shall be called the house of prayer, but ye have made it a den of thieves," ver. 13.

MONTH, a space of time, which, if measured by the moon, (whence its name,) is called *lunar*; and if by the sun, is called *solar*. The Hebrew months commonly answer to two or four months, and take part of both. The following table shows the earliest begin-

ning of each sacred month, according to Thurman's Astronomical Chronology:—

Name of Month.	Beginning with	Days.
Abib—Exod. xiii. 4.	1mo. March 22nd.	31
Zif—1 Kings vi. 1.	2mo. April 21st.	30
Sivan—Esther viii. 9.	3mo. May 20th.	31
Tammuz—Ezek. viii. 14.	4mo. June 19th.	30
Ab.	5mo. July 18th.	31
Elul—Nehemiah vi. 15.	6mo. August 17th.	31
Ethanim—1 Kings viii. 2.	7mo. September 15th.	30
But—1 Kings vi. 38.	8mo. October 15th.	31
Chisleu—Zech. vii. 1.	9mo. November 13th.	30
Tebeth—Esther ii. 16.	10mo. December 13th.	31
Sebat—Zechariah i. 7.	11mo. January 11th.	31
Adar—Esther iii. 7.	12mo. February 10th.	28
Nisan—Esther iii. 7.	1mo. March 11th.	31

Michaelis, however, has given some very good reasons to show that the first, "the month of ears," or Nisan, did not begin before the new moon of our April, which would, of course, fix the commencement of all the other months one whole month later than is commonly done.

MOON, a secondary planet, always attendant on our earth. The moon was formed to give light in and to rule the night, and to distinguish times and seasons, Gen. i. 14. "Numbering by months or moons is appropriate to the works of darkness; because the moon is the governess of night: numbering by the course of the sun, is appropriate to the works of righteousness, and this is in correspondence with the use of these symbols in the Apocalypse. The continuance of the Beast, and the profaning of the holy city by the Gentiles, are reckoned by months: but the prophecy of the Witnesses by days: the abode of the woman in the wilderness by days, and by time, times, and half a time; three solar years and a half."

MOSES, [drawn out of the water,] the lawgiver of Israel, belonged to the tribe of Levi, and was the son of Amram and Jochebed, Exod. vi. 20. He was the writer of the Pentateuch. After leading forth the Israelites from Egypt, and through the desert forty years, and conducting them to the borders of the promised land, he died at the age of 120 years in the full vigor of both mind and body. He was the most wonderful and imposing character of the Old Testament, and was well fitted to personate the Great Prophet of the New.

MOTHER, the female parent. Being "without father and without mother," Heb. vii. 3, means that the parents of Melchizedek were not entered in the genealogies which the Jews so sedulously kept. The law of Moses required no less reverence for the mother than the father; and thus shone out in beautiful superiority of other Eastern systems, in which women stands degraded. Mother is applied metaphorically to a variety of objects, such as the earth; queens as protectors; to a prophetess; to metropolitan cities; to the church of God; and to antichrist.

MOUNTAIN. The principal mountains mentioned in Scripture, are Seir, Horch, Sinai, Ilor, Gilboa, Nebo, Tabor, Engedi, Lebanon, Ebal, Amalek, Gerizim, Gilead, Moriah, Paran, Ghash, Olivet, Pisgah, Hermon, and Carmel. A mountain is the symbol of a kingdom, or of a capital city with its domains, or of a king, which is the same. See Psa. xxx. 7; Isa. ii. 2; xi. 9, Jer. iii. 23; li. 25; Zech. iv. 7; Rev. vi. 14: xvi. 20. "Flee to the mountains," Luke xxi. 21. The mountains of Palestine have many caves, affording a safe retreat from enemies.

Many of the noble Jews departed out of the city, and vast numbers fled to the mountains; and ancient writers tell us, that at that juncture, all who believed in Christ left Jerusalem, and removed to places beyond; and so escaped the general ravages of their country, that not one is stated to have perished in that devoted city.

MOURNING for sin, the evidence of repentance, *Psa. xixviii. 6; li. 2; Matt. v. 4; 1 Cor. v. 2; James iv. 9; for the dead, law concerning, Deut. xiv. 1; instances of, Gen. l. 3; Matt. ix. 23.*

MOUTH, as the organ of speech, signifies the words which proceed out of it, which in the sacred style, are the same as commands and actions. "According to the commandment of Pharaoh," *Gen. xiv. 12*, is in the original, according to the *mouth* of Pharaoh; hence, for a person or thing to come out of the mouth of another is to be constituted or commanded to become an agent or minister under a superior power; this is frequent in the Apocalypse. The term *mouth* is not only applied to a speech or words, but also to the speaker, *Exod. iv. 16; Jer. xv. 19*, in which sense it has a near equivalent in our expression "mouth-piece."

MURDER forbidden, *Exod. xx. 13; Deut. v. 17; laws respecting it, Gen. ix. 6; Lev. xiv. 17; instances, Gen. iv. 8; 2 Sam. iii. 27; xx. 8-13, &c.*

MURMURING censured, *1 Cor. x. 10; Phil. ii. 14; Jude 16; instances among the Israelites, Exod. v. 20, 21; xiv. 11; xv. 23, 24; xvi. 2; Num. xi. 1; xiv. 1, 2; xvi. 41; xxi. 5.*

MUSTARD-TREE, or **SINAPI**, probably a tree found near Jerusalem, but most abundantly on the banks of the Jordan; and round the sea of Tiberias, the seed of which was employed as a substitute for mustard. Indeed, the common Arabic name for it is *khardal*, which signifies mustard. Its berries or seed are much smaller than a grain of black pepper, having a strong aromatic smell, and a taste much like that of garden cress. Its botanic name is *Salvadora Persica*. *Matt. xiii. 31.*

MYRA, [*1 flow*,] one of the chief towns of Lycia, in Asia Minor. *Acts xxvii. 5.*

MYRRH, a favorite perfume, a gum obtained from the myrrh tree, *John xix. 39.*

MYSIA, [*criminal*,] a province occupying the N. W. angle of Asia Minor, south of Bithynia, *Acts xvi. 7, 8.*

MYSTERY, *Mysterion*, secret, hidden meaning, occurs 23 times. The secrets of the kingdom of God so called, *Matt. xiii. 11; Mark iv. 11; Luke viii. 10.* The calling of the Gentiles is called a mystery, *Col. i. 26, 27.* The first and leading sense of *mysterion* is *arcantum*, a secret, anything not disclosed, not published to the world, though perhaps communicated to a select number. And the other meaning is so nearly allied to it that it may properly be reckoned only a particular application of the same meaning. The word is sometimes employed to denote the figurative sense, as distinguished from the literal, which is conveyed under any fable, parable, allegory, symbolical action, representation, dream, or vision. The one is, as it were, open to the senses; the other requires penetration and reflection.

NAHSHON, [*that foretells*] mentioned *Luke i. 5, 6.*

NAIN, [*beauty*,] a town of Palestine, situated about 8 miles S. E. of Nazareth. *Luke vii. 11-15.*

NAKED. This word is often used in a modified sense, to describe a person only partly clothed, *Micah i. 8; John xxi. 7.* All orientals wear a mere cloth round their hips, when at labor, and are then called "naked." It is from not knowing this that some have supposed that persons were formerly baptized in a state of literal nakedness; whereas they only laid aside the loose outer garment. The word is used figuratively, in various senses.

NAME, when applied to God, often means his nature and attributes, that is, God himself. *Psa. xx. 1; Prov. xviii. 10.* His name to be revered, *Exod. xx. 7; Lev. xix. 12; Psa. cxi. 9; Matt. vi. 9;* also the name of Jesus, *Phil. ii. 10;* Christians baptized in the name of Jesus, *Matt. xxviii. 19; Acts ii. 38; xix. 5; Rom. vi. 3; Gal. iii. 27;* prayer to be offered to Jehovah in his name, *John xvi. 23.*

NAPHTALI, [*my wrestling*,] the sixth son of Jacob, and his second by Bilhah, Rachel's handmaid, born B. C. 1747, in Padan-aram. The limits of the territory of the tribe of Naphtali are described in *Josh. xix. 32-39.* Alluded to *Matt. iv. 13-16.*

NARCISUS, [*astouishment*,] a Christian at Rome, saluted by Paul, *Rom. xvi. 11.*

NATHAN, [*given*,] the son of David and Bethsheba, the father of Mattathia, *Luke iii. 31.* Also, a prophet in the time of David, *2 Sam. vii. 3, &c.*

NATHANIEL, [*given of God*,] honorably mentioned, *John i. 45-51.* Probably the same as Bartholemew, one of the twelve apostles.

NAZARENE, [*kept, flower*,] an epithet constituting a part of one of the names given to our Lord. It was a contemptuous designation and a term of reproach, and as such, as well as a mere epithet of description, it is used in the New Testament.

NAZARETH, [*guarded, flourishing*,] a small city in the tribe of Zebulun, in Lower Galilee, about 70 miles north of Jerusalem, and 6 W. N. W. from Mount Tabor, situated on a hill, and overlooking a superb and spacious valley. It is now called *Nessara*. Here Jesus dwelt from his childhood up, for nearly 30 years. *Luke ii. 51; iv. 16-19.*

NAZARITE, [*a separated one*,] a Jew who made a vow to observe uncommon devotion, either for a given period or for life, *Num. vi. 1-21.*

NEAPOLIS, [*new city*,] a maritime city of Macedonia, near the borders of Thrace, now called *Napoli*. *Acts xvi. 11.*

NEW TESTAMENT, or **NEW COVENANT**. See **COVENANT**.

NICHOLAS, [*conqueror of the people*,] a proselyte of Antioch, and one of the seven deacons, *Acts vi. 5.*

NICODEMUS, [*innocent blood*,] a Pharisee and member of the Sanhedrim, who came to Jesus by night, to make inquiry into the truth of the report he had heard concerning him. *John iii;* further mentioned, *John vii. 50; xix. 39.*

NICOLAITANS, [*conquerors of the people*,] This word only occurs twice, *Rev. ii. 6, 15*, and it is not known from whom the name is derived, Irenæus, the earliest Christian author who mentions them, says simply, "It very clearly appears from the Apocalypse, that the Nicolaitans held fornication, and the eating of idol-sacrifices, to be things indifferent, and therefore permitted to

Christians." Their practices were not only opposed to the whole spirit and morality of the Gospel, but a violation of an express decree of the Apostles and Elders, Acts xv.

NI'OFOLIS, (*victorious city*), a city of Thrace, now Nicopol, on the river Nessus, now Karason, which was here the boundary between Thrace and Macedonia. Titus iii. 12.

NIGER, [*black*], the surname of Simon, one of the teachers in the church at Antioch, Acts xii. 1.

NIGHT, the time between evening and morning, and is a symbol of ignorance, Rom. xii. 12; death, John ix. 4; and the season in which anything comes suddenly and unexpectedly upon us, 1 Thess. v. 2; Isa. xv. 1. Luke xii. 20.

NINEVEH, the capital of Assyria, founded by Ashur, the son of Shem, Gen. x. 11, and became one of the largest cities of the world. It was situated on the banks of the Tigris. In the 20th year of the reign of Josiah, B. C. 572, it was utterly overthrown by the Medes. Matt. xii. 41.

NINEVITES, the inhabitants of Nineveh, Luke xi. 30.

NOAH [*repose*], the second father of the human race, was the son of Lamech, the grandson of Methuselah, and the tenth from Adam, born A. M. 1066. Amidst the general corruption of the human race, he alone was found righteous, Gen. iv. 9, and was saved with his family in the ark, when the rest of mankind were destroyed, Gen. v. 28-32; vi. 1-10, honorably mentioned, Ezek. xiv. 1-10; Heb. xi. 7.

NUMBERS. *Two*—a few, Isa. vii. 21; 1 Kings xvii. 12. *Three or third*—Greatness, excellency, and perfection. *Four*—Universality of the matters comprised therein. The four corners of the earth denote all parts of it, Jer. xlix. 36. *Seven*—a large and complete, but uncertain and indefinite number. In its Hebrew etymology it signifies fullness and perfection. *Ten*—Many, as well as that precise number, Gen. xxxi. 7, 41.

OATH, a solemn affirmation, accompanied by an appeal to Jehovah in attestation of the truth of what is said. An oath should never be taken but in matters of importance, nor sworn by the name of any but the true God, as it is an act of solemn worship; nor irreverently, without godly fear and awe of the Most High, Josh. xxiii. 7; James v. 12; Deut. vi. 13, Matt. v. 34, 35; Jer. v. 7. Indeed it is held by some that oaths ought not to be taken at all. Justin, Irenæus, Basil, Chrysostom, Augustine, &c., held oaths to be unchristian.

OBEDIENCE, must be complete, James ii. 10, 11; better than sacrifice, 1 Sam. xv. 22; Psa. i. 8, 13; li. 16; Isa. i. 11-15; Matt. ix. 13. xii. 7.

OFFEND, OFFENCE. Terms which respect all kinds of transgressions of the laws of God. The original words, which are used metaphorically allude to a stone or stumbling-block in a person's way, by which he sustains serious injury, and is retarded in his progress to a desirable object. See Matt. v. 29, 30; xvi. 23, xviii. 6, 7; Rom. xiv. 13, &c. When the Lord Jesus is denominated "a stone of stumbling, a rock of offence," the effect is evidently put for the cause. 1 Pet. ii. 8, Matt. xxi. 44. *Offences* not to be given, 1 Cor. viii. 9, ix. 10-27, x. 32, 33; how to be taken, Matt. xviii. 15-19.

OFFERINGS, properly presents, and obviously applied in the religious ritual to all things solemnly brought to the sacred tent or temple to be devoted to Jehovah. According to ability, 1 Chron. xxix. 18-17; Ezra ii. 68, 69; Mark xii. 43, 44; 2 Cor. viii. 12; 1 Tim. vi. 17-19. Under the law, they were either *obligatory*, as the sin-offering, the trespass-offering, the burnt-offering, the meat-offering; or were *voluntary*, as free-will or peace-offerings of animals or fruits.

OIL, obtained from olives, such as we now call *sweet oil*, was abundant in Palestine, and at present is generally used throughout Western Asia. It is thought by Orientals to be more agreeable at meals than butter and animal fat; and Europeans soon acquire the same preference. The Hebrews used olive oil in their meat-offerings, in their sacred lamps, and in their common use. Oil for the use of the sanctuary, mentioned Exod. xxvii. 20; Lev. xxiv. 1-4, anointing, Exod. xxx. 22-38; xxxvii. 29. See **LAMPS**.

OINTMENT, oil perfumed, used to anoint the head, &c., Psa. cxxxiii. 2; Eccl. xi; Isa. i. 6.

OLD AGE, to be respected, Lev. xix. 32; 1 Tim. v. 1, 2; what renders it venerable, Prov. xvi. 31; xx. 29; the infirmities of it, Eccl. xii; the duty required of it, Titus ii. 2, 3.

OLIVE-TREE, a tree very common in Palestine. It has spreading branches like an apple tree, and remains green in the winter. It flourishes about 200 years. There are two kinds, the wild and the cultivated. The fruit which is about the size of a small plum, is very wholesome and nourishing, and is the chief resource of the orientals for oil. It ripens from August to September. The olive tree, remarkable for its verdure, soundness, and useful oil, is the symbol of the most illustrious and useful men. Moses and Aaron were two olive-trees. So were Zerubbabel and Joshua, Isa. lxi. 3; Jer. xi. 16. It is also an emblem of peace and mercy. The dove carried an olive-branch to Noah in the ark; and the original word, *elaos*, mercy, is derived from *elaia*, an olive.

OLIVET, or MOUNT OF OLIVES, a mountain or ridge lying to the east of Jerusalem, some 625 paces, from which it is separated by the valley of Jehoshaphat and the brook Kedron. From its summit there is a fine view of Jerusalem, and of the Dead Sea. Our Savior often withdrew with his disciples to this mountain, and here he beheld the city, and wept over its approaching destruction; and from this spot he ascended to heaven in the presence of his apostles. Luke ix. 41-44; xlv. 50, 51.

OLYMPAS, [*heavenly*], a Christian at Rome, saluted by Paul, Rom. xvi. 15.

OLYMPIC GAMES, allusions to them, 1 Cor. ix. 24-27; Phil. iii. 12-14; 1 Tim. vi. 12; 2 Tim. ii. 5; iv. 7, 8; Heb. xii. 1-3.

OMEGA, the last letter of the Greek alphabet, proverbially applied to express the end. See **ALPHA**.

ONESIMUS, [*profitable, useful*], mentioned Col. iv. 9; Philemon 10-21.

ONESIPHORUS, [*profit-bringer*], a Christian highly commended by Paul, for his benevolence toward him while he was a prisoner at Rome, 2 Tim. i. 16, 17.

ONYX. See **PRECIOUS STONES**.

ORACLE, something delivered by supernatural wisdom. The "most holy place".

in the temple, was called the oracle, because there the priest inquired of God, 1 Kings vi. 5-19. The Scriptures, called the oracles of God, Acts vii. 38; Rom. iii. 2; Heb. v. 12; 1 Pet. iv. 11; and Christians are required to consult them at all times, and especially in matters of difficulty, and of great importance.

ORDAIN, *horizo*, to limit, to bound, to mark out, hence the word *horizon* which bounds our view. Occurs 8 times. *Pro-orizo*, to foreordain, or previously mark out, occurs 6 times. *Aphorizo*, another compound from the same root, occurs 10 times, translated separate or separated. We have the word *ordain* often in the common version, when it is not *horizo* in the original; such as to ordain apostles, elders, and to institute observances. For this word we have *poieo*, to make or appoint; and we have *kathistemi*, to constitute. *Poieo* occurs Mark iii. 14, "Jesus ordained twelve," i. e. appointed. *Kathistemi* occurs Titus i. 4, "Ordain elders," i. e. appoint. *Ginomai* is also used to make or ordain an apostle, Acts i. 22.

ORDINANCE, an appointed rite or observance. No religious rite is binding, or even admissible, which is not of divine institution; nor can any so instituted be varied or modified by human caprice or judgment.

OSTENTATION, to be avoided, Prov. xxv. 14; xxvii. 2; Matt. vi. 1.

OUTER, external. "*Outer darkness*" means the darkness of the night without, in opposition to the light and splendor of the feast within. Hence the phrase is also used to express the state of exclusion from the kingdom of God. Matt. viii. 12.

OX, laws concerning it, Exod. xxi. 23-33; xxiii. 4; Deut. xxii. 1; xxv. 4; quoted by Paul, 1 Cor. ix. 9.

OZIAS, [strength from the Lord.] son of Joram, Matt. i. 8.

PADAN-ARAM, [of the field of Syria,] rendered by the Seventy, Mesopotamia. See **MESOPOTAMIA**.

PALM-TREE, produces dates, Exod. xv. 27; Deut. xxxiv. 3; Judges i. 16; its branches an emblem of joy, Lev. xxiii. 40; John xii. 13; Rev. vii. 9. It is said that the bark, leaves, fruit, &c., of the palm-tree are employed by the Arabs for 360 uses.

PALSY, (from *paraluo*, I unloose, enfeeble,) is a disease which deprives the body in whole, or part, of action and feeling. Matt. iv. 24; viii. 6; ix. 2; Mark ii. 3, 5, 10.

PAMPHYLIA, [a nation made up of every tribe,] a province in the southern part of Asia Minor, having the Mediterranean on the south, Cilicia on the east, Pisidia on the north, and Lycia on the west. Mentioned Acts xiii. 13; xiv. 24.

PAPHOS, [which boils,] a city of Cyprus, at the western extremity of the island. Here Paul performed a miracle on Elymas, who opposed his teaching, and endeavored to turn the Roman governor from the faith, Acts xiii. 6-12.

PARABLE. The word parable is derived from *paraboloe*, which comes from *paraballein*, to compare, to collate. 1. It denotes an obscure or enigmatical saying, Psal. xlix. 4. 2. It denotes a fictitious narrative, invented for the purpose of conveying truth in a less offensive or more engaging manner than that of direct assertion, 2 Sam. xii. 2, 3; Judges ix. 7-15; 2 Kings xiv. 9, 10. 3. Any discourse expressed in figurative, poetical, or highly ornamented diction is called a parable, Num. xxiii. 7;

Job xxvii. 1. New Testament parables seem to be generally employed in the second sense mentioned above, viz. to denote a fictitious narrative, under which is veiled some important truth. In some places, as Heb. ix. 9, it bears the meaning of type or emblem.

PARADISE, a term which by long and extensive use has been employed to designate the Garden of Eden. This has been caused by the Greek translators of the Pentateuch having adopted it. The word *paradeisos* is not properly either Greek or Hebrew, but appears to have been imported from a more eastern tongue, probably the Persian, and which signified the same as the Hebrew *gan*. In Gesenius and Robinson's *Heb. Lex.* it is defined thus: "A *paradise*, i. e. an orchard, an arboretum, particularly of pomegranates, a park, a fruit garden; a name common to several Oriental languages, and especially current among the Persians, as we learn from Xenophon and Julius Polux. Sancrii, *pardeesha*; Armenian, *pardez*; Arabic, *firdaus*; Syriac, *fardaiso*; Chaldee of the Targums, *pardeesa*." Josephus calls the gardens of Solomon, *paradises*, and Berossus, quoted by Josephus says that the lofty gardens erected by Nebuchadnezzar, were called the *Suspended Paradise*. There are only three places where the word is found in the New Testament, Luke xxiii. 43; 2 Cor. xii. 4; Rev. ii. 7; but which may be illustrated by reference to the primeval term, Isa. li. 3; Ezek. xxviii. 13; xxxi. 9, 13, 18; xxxvi. 35; Joel ii. 3.

PARCHMENT, prepared sheep skin, and formerly much used for writing on, mentioned 2 Tim. iv. 13.

PARENTS, to be honored, Exod. xx. 12; Deut. v. 16; Eph. vi. 2; their duty to their children, Gen. xviii. 19; Deut. iv. 9; vi. 6, 7; vi. 17; Matt. xxiii. 16; 2 Cor. xii. 14; Eph. vi. 4; Col. iii. 21; 1 Tim. v. 8.

PARMENAS, [that abides,] one of the seven deacons, Acts vi. 5.

PARTHIANS, [horsemen,] called Persians or Elamites in the time of the prophets, and Parthians about the time of Christ, Acts ii. 9.

PARTIALITY, unfair and unjust treatment of others, to be avoided, Matt. xxiii. 16; James ii. 1, 9; Jude 16.

PASSOVER, so called because instituted in remembrance of the destroying angel passing over the houses sprinkled with the blood of the paschal lamb. Exod. xii. 11, 12, &c. This was kept on the 14th day of Nisan or Abib. Sometimes it denotes the yearly festivity, called the *Feast of the Passover*, (Deut. xvi. 2; Num. xxviii. 16, 17;) celebrated on the 15th of Nisan; and sometimes the whole solemnity, commencing on the 14th and ending on the 21st of Nisan, Luke xxii. 1; though, strictly, the Passover and the feast of unleavened bread, (or *unfermented things*, more properly,) are distinct institutions. Christ called our Passover, or Paschal lamb, 1 Cor. v. 7. To be fulfilled in the kingdom of God, Luke xxii. 16.

PATARA, [trod under foot,] a seaport of Asia Minor, in Lycia, 160 miles S. E. of Ephesus. Acts xxi. 1.

PATIENCE, recommended, Luke xxi. 19; Rom. xii. 12; 1 Thess. v. 14; Heb. x. 36; xii; James i. 3, 4, v. 7; 1 Pet. ii. 19, 20; 2 Pet. i. 6.

PATMOS, [mortal,] an island in the Ægean Sea, 16 miles S. W. of Samos, to which the apostle John was banished, Rev. i. 9. It is

a small, oblong and rocky island, about 15 miles in circumference, and about 1000, under the Roman empire, as a place of banishment.

PATRIARCH, a venerable man, with a large posterity. The word is chiefly applied to those who lived before the time of Moses, Acts vii. 8; and hence we speak of the patriarchal age. Heb. vii. 4.

PATROBAS, [*paternal*,] mentioned Rom. xvi. 14, 15.

PAUL, [*a worker*,] was a native of Tarsus, a city of Cilicia, Acts xxii. 3, and was of Jewish descent, of the tribe of Benjamin, Phil. iii. 5, and probably inherited the right of Roman citizenship from his father, through services rendered to the Roman state. He was first a persecutor, then a disciple of Christ, and commissioned by the Lord Jesus as an apostle to the Gentiles. Acts xxvi. 15-18. After a life of arduous labor and suffering for the name of Jesus, Paul was beheaded by Nero, at or near Rome, about A. D. 66. Fourteen of the books of the New Testament are attributed to his pen, and they certainly evince his sound judgment and scholastic attainments.

PEACE, to be cultivated, Psal. xxxiv. 14; Matt. v. 9; Mark ix. 30; Rom. xii. 18, &c.; by what means, Col. iii. 13; 1 Thess. iv. 11; the gift of Jesus to his disciples, John xiv. 27; Phil. iv. 7; James iii. 17, 18.

PEARL, a hard, white, shining substance, found in some shell-fishes. They are repeatedly mentioned in the New Testament, and appear to have been esteemed of great value. Matt. xiii. 45, 46; 1 Tim. ii. 9; Rev. xvii. 4; xviii. 12-16; xxi. 12.

PENTECOST, the name (signifying fiftieth) given in the New Testament to the Feast of Weeks, or Ingathering, which was celebrated on the *fiftieth* day from the Passover, or seven weeks from the 16th of Nisan. Lev. xxiii. 9-21; Deut. xvi. 9; Acts ii. 1; xx. 16.

PERFECT, complete, without blemish or defect. Perfection applied to God, Matt. v. 48; to his law, Psal. xix. 7; to be aimed at by Christians, Luke vi. 36; 2 Cor. xiii. 9, 11; Eph. v. 1-8; Col. iv. 12; 1 Thess. iii. 10, &c.; will be perfect in the future state, Eph. iv. 13; Col. i. 28; Heb. xii. 23; Christ prayed for this, John xvii.

PERGA, [*very earthly*,] a town of Asia Minor, capital of Pamphylia, 60 miles S. W. of Iconium, Acts xiii. 14; xiv. 25.

PERGAMOS, [*height*,] now Bergamo, a city of Asia Minor, in Mysia, on the Caicus, 50 miles north of Smyrna. It was once a large city, the capital of a kingdom, and had a library of 200,000 volumes; also a famed temple to Esculapius. In Pergamos was one of the "seven congregations of Asia," to which the Apocalypse is addressed.

PERSECUTION, how to behave under it, Matt. v. 44; x. 32; Rom. xii. 14; 1 Pet. iv. 19; the blessings connected with it, Matt. v. 10; xvi. 25; Mark viii. 35; Luke ix. 24; 1 Pet. iv. 14; James i. 2; Rev. vi. 9; vii. 13.

PERSEVERANCE in duty, enjoined, Matt. xxiv. 13; Luke ix. 62; Acts xiii. 43; 1 Cor. xv. 58, &c.; the glorious result, John i. 26, 27; Rom. ii. 7; Rev. ii. 10, 26, &c.

PERSIS, [*that cuts*,] mentioned Rom. xvi. 12.

PESTILENCE, a name given in Scripture to any prevailing contagious disease.

PETER, [*a rock, or stone*] was one of the twelve apostles, a native of Bethsaida, in Galilee, and was a son of Jonas, and brother of Andrew. His first name was Simon, but when the Savior called him to

the apostleship, he changed it to Cephas, John i. 42, 43. He was crucified about A. D. 70, with his head downwards.

— **Epistles of**. These were addressed to converted Jews in the province near the southern shore of the Black Sea, 1 Pet. i. 1. The first was written four or five years before the other. The second was especially intended to guard against false teachers, and scoffers. There have been more doubts expressed as to the genuineness of the second epistle than of any other book of the New Testament. It was not generally received or acknowledged as belonging to the sacred canon till the fourth century.

PHARISEES, [*separatists*,] a famous sect of the Jews, who distinguished themselves by their zeal for the tradition of the elders, which they pretended was delivered to Moses from Mount Sinai, and therefore of equal authority with the law. From their rigorous observance of these traditions, they looked upon themselves as more holy than other men; and, therefore, separated themselves from those whom they thought sinners or profane, so as not to eat or drink with them. Hence arose their name.

PHIEBE, [*shining*,] a servant of the congregation at Cenchrea. Rom. xvi. 1, 2.

PHIENICE, [*red, purple*,] a seaport town on the S. W. part of Crete, with a harbor, Acts xxvii. 12.

PHENICIA, [*land of palm trees*,] a country in the north of Palestine, on the Mediterranean, containing the cities of Tyre and Sidon.

PHILADELPHIA, [*love of a brother*,] a city of Asia Minor, and one of the seven containing the Christian congregations to which the Apocalyptic admonitions were addressed. Situated in Lydia, on the Hermus, 65 miles east of Smyrna; and is now called *Allah Shehr*, "city of God," i. e. High-town. It was once a large city, but now contains only about 8000 houses.

PHILEMON, [*that kisses*,] a friend of the apostle Paul's and an eminent Christian, residing at Colosse, whose servant, named Onesimus, absconded and fled to Rome. There he was converted and sent back to his master with a letter from Paul, called

The *Epistle to Philemon*, written about A. D. 62, and was sent, together with Epistles to the Ephesians and Colossians, by Tychicus and Onesimus. Paley, in his *Horæ Pauline*, has brought many unanswerable proofs of the authenticity of the Scripture from the *undesigned coincidences* between this Epistle, that to the Colossians, and the Acts of Apostles. This Epistle has been universally admired as a model of graceful, delicate, and manly writing.

PHILETUS, [*amiable*,] an apostate Christian, mentioned by Paul, in connection with Hymeneus 2 Tim. ii. 17.

PHILIP, [*earlike*,] one of the twelve apostles; a native of Bethsaida in Galilee, John i. 43, 44; Luke vi. 14.

— one of the seven first deacons, Acts vi. 5; also called an Evangelist, Acts xxi. 3.

— son of Herod the Great, by Cleopatra, and tetrarch of Batanea, Trachonitis, and Auranitis, Luke iii. 1, and from him Cesarea Philippi received its name, Matt. xvi. 13.

— another son of Herod, by his wife Mariamne, and called by Josephus, Herod, the first husband of Herodias, Matt. xiv. 3.

PHILIPPI, a city of Macedonia, 70 miles E. N. E. of Thessalonica. It was once a large

city, but now a mean village. Many ruins still exist, which are witnesses to its former greatness.

PHILIPPIANS, Epistle to the. Written by Paul from Rome during his two years' imprisonment, and bears in every part the impress of his peculiar style, manner of thought, and form of doctrine. The church had been planted by Paul, and of all the churches, they seem to have loved him the most, and to have been the most generous his support. He wrote to thank them for their bounty, and to teach them. This is the only Epistle of Paul which expresses no censure.

PHILOLOGUS, [*a lover of learning*,] mentioned Rom. xvi. 15.

PHLEGON, [*zealous*,] mentioned Rom. xvi. 14.

PHRYGIA, [*dry, barren*,] a country in the centre of Asia Minor, Acts xvi. 6; xviii. 23.

PHYGELLUS, [*fugitive*,] a Christian who forsook Paul in his necessity, and mentioned in connection with Hermogenes, 2 Tim. i. 15.

PHYLACTERIES, [*safeguards*,] strips or rolls of parchment, inscribed with passages of the law; fastened on the forehead, wrist or hem of the garment, from a mistaken interpretation of Exod. xiii. 9, 16; Num. xv. 37-40. See also Matt. xxiii. 5. Our Lord condemns not the wearing of them, but the pride and hypocrisy of the Pharisees in making them broad and visible, to obtain respect and reputation for wisdom and piety.

PILATE, [*who is armed with a dart*,] Pontius Pilate was the sixth Roman Procurator of Judea, under whom our Lord taught, suffered, and died, Acts iii. 13; iv. 27; xiii. 28; 1 Tim. vi. 13. Both Tacitus and Josephus corroborate the New Testament accounts concerning him.

PILLAR, a column, a supporter, a monument. "The pillars of the earth," and "pillars of heaven," are metaphorical expressions, by which the world is compared to a vast edifice, reared by the power and skill of Jehovah. Job ix. 6; xvi. 11; xxxviii. 4, 6; Ps. lxxv. 3. James was a pillar in the church; that is, a great support and ornament; and the church itself is the "pillar and ground of the truth;" that is, it maintains truth in the world. 1 Tim. iii. 15.

PISIDIA, [*pitch*,] a country of Asia Minor, west of Mount Taurus, S. W. of Lycaonia, and north of Pamphylia. Its present name is Natolia.

PLOW, an instrument of tillage. To plow and look back, Luke ix. 62, is to make bad work, if indeed one could thus work at all, especially with the imperfect plows used in the time of Christ. Christians, therefore, must not look back on the world with pleasure and desire, but give all heed to the important work and reward which lies before them. 1 Cor. ix. 10.

POLYGAMY, laws against, Gen. ii. 24; Matt. xix. 4-6; Mark x. 6-8; Rom. vii. 3; 1 Cor. vii. 2.

PONTUS, [*the sea*,] a country comprehending the N. E. part of Asia Minor, and bordering on the Euxine Sea.

POOLS, mentioned John v. 1-7; ix. 7.

PORCIUS, [*a lover of pork*,] Porcius Festus succeeded Felix in the government of Judea. Acts xxiv. 27.

POTTER, one who makes earthenware; a type of the sovereignty of God, Jer. xviii. 2; Rom. ix. 21; the breaking of his vessels an

emblem of destruction, Jer. xix. 1, 11; Rev. ii. 27.

POTTER'S-FIELD. See ACELDAMA.

PRAISE, to commend. To praise God is to duly acknowledge his great excellences. Ps. cxxxviii; Rev. xix. 5. It is one of the noblest acts of worship, and is the dictate of nature. Acts xvi. 25; 1 Cor. xiv. 15; Eph. v. 19; Col. iii. 16, &c. *Praise of men*, no proper principle of action, Matt. vi. 1; Gal. v. 26; Phil. ii. 3.

PRAYER, the obligation and use of it, Matt. v. 44; vi. 6; vii. 7; Luke xviii. 1; Phil. iv. 6; Col. iv. 2; 1 Tim. ii. 1, &c.; to be offered in faith, Matt. xxi. 22; Heb. xi. 6; without ostentation and vain repetitions, Luke xviii. 1-14; Matt. vi. 7; in the name of Jesus, John xiv. 13; xv. 16; xvi. 23; Eph. v. 20, &c.; instances of *private prayer*, Dan. vi. 10; Matt. xiv. 23; Acts ix. 11; x. 9; *social*, Acts i. 14; ii. 42; xii. 12; xvi. 13, 16; xxi. 6; forms of prayer, Num. vi. 22-27; x. 35, 36; Deut. xxi. 8; xxvi.; Matt. vi. 9-13.

PREACH, or **PROCLAIM**, is loudly to make known the will of God, as his appointed heralds, Eph. iii. 8. *Kerusso*, from *keruza*, a herald, or public crier, is found 62 times, and always indicates to make proclamation as a herald.

PRETORIUM. This word denotes the general's tent in the field, and also the house or palace of the governor of a province, whether a pretor or not. It is applied to Herod's palace at Jerusalem, Matt. xxvii. 27; Mark xv. 16; John xviii. 23, 33; xix. 9; also to the one he built at Cesarea, Acts xiii. 35. In Phil. i. 13, the word denotes the camp or quarters of the Pretorian cohort at Rome.

PRIEST, a man who officiate or transacted with God on behalf others, sedately, or for the occasion. Those under the law were of the family of Aaron, Exod. xxviii. 1; under the Christian economy, all disciples are a holy and royal priesthood, 1 Pet. ii. 5, 9; Rev. i. 6; v. 10; xi. 6.

— **HIGH**, first Aaron, afterwards the eldest son of the eldest branch of his family, Exod. xxviii; Jesus Christ, the Melchisedek High-priest, Ps. cx. 4; Heb. iv. 14; v. 4, 5; vi. 20; vii—x. 22, &c.

PRINCE, a chief, a governor. Christ is the "Prince of peace," Isa. ix. 6; Eph. ii. 15; John xiv. 27; "Prince of life," Acts iii. 15; "Prince of the kings of the earth," Rev. i. 5. These titles peculiarly belong to him, because he is the "resurrection and the life," and has the "keys of death and hades," and will raise up the believer at the last day: then in his kingly and priestly office, "he will speak peace to the heathen," and "make wars to cease to the ends of the earth," and "peace shall flow as a river;" then "all kings shall fall down before him: all nations shall serve him."

PRISCILLA, [*ancient*,] wife of Aquila, and probably like Phœba, a deaconess. She shared the travels, labors, and dangers of her husband, and is always named along with him, Rom. xvi. 3; 1 Cor. xvi. 19; 2 Tim. iv. 19.

PROCHORUS, [*he who presides over the choirs*,] one of the deacons mentioned Acts vi. 5.

PROCONSUL, a Roman officer appointed to the government of a province with consular authority. When the apostle Paul was at Corinth he was brought before Gallio, the proconsul of Achaia, Acts xviii. 13-16.

PROMISES of God, many and various, and exceeding great and precious, 2 Pet. i. 4; are sure in Christ Jesus, 2 Cor. i. 20: **ar**

incentives to purity, 2 Cor. vii. 1: are for the present and future life, 1 Tim. iv. 8. **PROPHET.** This word and the word *prophesy* have two meanings: the one is the foretelling of events yet future, the other is the uttering the meaning of ancient oracles, or speaking, from the impulse of the Spirit, to the edification and comfort of Christians. 1 Cor. xiv: Rom. xii. 6.

PROPITIATION, that which atones for and covers our guilt, as the mercy-seat covered the tables of the law, Rom. iii. 25; 1 John ii. 2; iv. 10.

PROSELYTE, a stranger, or one from abroad, converted to the Jewish religion, Acts ii. 10; vi. 5; xiii. 43.

PROSEUCHA, a word signifying prayer, and always so translated in the authorized version. It is, however, applied to a place of prayer,—a place where assemblies for prayer were held, whether a building or not. In this sense it seems Luke vi. 12 must be understood, also Acts xvi. 14.

PROVIDENCE, a care for the future. The Greek word *pronoia*, means forethought, and corresponds with the Latin *providentia*, which originally meant foresight. God's care or providence, considered in reference to all things existing, is termed by Knapp *universal*; in reference to moral beings, *special*; and in reference to holy or converted beings, *particular*. Everything is an object of Providence in proportion to its capacity. The disciples, being of more value than many sparrows, were assured of greater providential care. Matt. vi. 26; x. 29—31.

PRUDENCE recommended, Prov. xii. 16, 23; xiii. 16; xiv. 8; Matt. x. 16: James iii. 13.

PSALMS, Book of, one of the most extensive and useful in Scripture, is often quoted in the New Testament. That David composed most of the Psalms is beyond doubt. "Psalms and hymns and spiritual songs," Eph. v. 19. *Psalms*, denote such sacred songs or poems as are sung to instruments, and may here refer to those of David; *hymns* signify songs in honor of God; and *songs* means any regular poetic composition adapted to singing, and here restricted to those which are spiritual. This admonition is in opposition to the practice of the heathen, who, in their Bacchanalia, or feasts, dedicated to Bacchus, the god of wine, became intoxicated, as the previous verse intimates, and sang drunken songs in praise of their deity.

PTOLEMAIS, [*warlike*,] now Acre, a seaport of Palestine, 24 miles south of Tyre. It is famous for its siege by the Crusaders. It is now the principal port of Palestine, and contains about 10,000 inhabitants.

PUBLICAN, a person who farmed the taxes and public revenues. The name and profession of a publican were extremely odious among the Jews, who submitted with much reluctance to the taxes levied by the Romans. The publicans were also noted for their imposition, rapine, and extortion, to which they were, perhaps more especially prompted by having a share in the farm of the tribute, as they were thus tempted to oppress the people with illegal exactions, that they might the more speedily enrich themselves. Zaccheus and Matthew were publicans, but there is no reason to suppose that either of them had been guilty of unjust practices, or that there was any exception to their characters beyond that of being engaged in an odious employment. Matt. xvii. 17; xxi. 31; Luke v. 27; xix. 2.

PUBLIUS, [*common*,] governor of Melita, at

the time of Paul's shipwreck on that island, Acts xviii. 7, 8.

PUDENS, [*shamefaced*,] 2 Tim. iv. 21.

PURPLE, a color much worn by kings and emperors, Mark xv. 17. It is the famous Tyrian dye, so costly, and so celebrated in antiquity. It was procured from the shell-fish named *murex* or *purpura*. The traffic in it, probably, was profitable, Acts xvi. 14. To this day, the best scarlet dye, (a term often interchanged for purple,) in all Asia, is produced at Thyatira.

PURITY of heart and action required, Rom. vi. 19; Gal. v. 16; Eph. i. 4; v. 3, 4; Phil. ii. 15; Col. iii. 6; 1 Pet. ii. 11; 2 Pet. iii. 14.

PUTEOLI, [*abounding in wells*,] now Pozzuoli, a maritime town of Campania, in Italy, on the north shore of the bay of Naples, and about 8 miles N. W. from the city of that name. Acts xviii. 3.

QUARRELS to be avoided, Rom. xiii. 13; Col. iii. 13; James iii. 16; iv. 1—7.

QUARTERNION, a detachment of four soldiers, Acts xii. 4, which was the usual number of a Roman night watch. Peter, therefore, was guarded by four soldiers, two within the prison and two outside the doors; and as the watch was usually changed every three hours, it was necessary that the four quaternions mentioned in the text should be appointed for the purpose.

QUARTUS, [*the fourth*,] a disciple, mentioned Rom. xvi. 23.

QUEEN often means in Scripture a king's mother. A reference to this fact will remove several apparent discrepancies in the Old Testament. The word has still the same meaning among Orientals. It also denotes a woman who is married to a king, or governs a kingdom, Neh. ii. 10; 1 Kings x. 1; Acts viii. 27. Also, the church as espoused to Jesus, Psa. xlv. 9.

QUICKSAND. In Acts xxvii. 17, it is mentioned that when the ship in which Paul was driven past the isle of Claudia on the south, the mariners, as would now be said, struck the sails, and scudded under bare poles, lest they should fall into the quicksands. The original word *ayrtis* denotes a sand bank or shoal, dangerous to navigation, drawn, or supposed to be drawn together by the currents of the sea.

RABBI, a name of dignity among the Jews, signifying *doctor* or *master*. Applied to Jesus, John i. 38, 49; iii. 2, 26; vi. 25. Jesus warns his disciples against suffering it to be given to them, Matt. xxiii. 7—12.

RABBONI, signifying my great master, is the highest honor or title of respect applied by the Jews to the teachers of the law, Mark x. 51; John xi. 16.

RACA, a word which occurs in Matt. v. 22, and which is left untranslated in the authorized version. It is expressive of contempt, and signifies an empty, worthless fellow.

RACE, a rapid course, generally implying contest. The numerous allusions to Grecian footraces, contained in Paul's epistles, require some knowledge of the laws of those games. See 1 Cor. ix. 24; 2 Tim. ii. 5; Heb. xii. 1; Gal. v. 7, &c. Those persons who intended to contend in the games were obliged to repair to the gymnasium ten months before the solemnity, where they prepared themselves by continual exercise; and no man who had omitted to present himself in this manner was allowed to cou-

- tend for any of the prizes. Hence the apostle says, "Now every one who contends, or strives for the mastery, is temperate in all things."
- RACHEL**, [*a sheep*], daughter of Laban, sister of Leah, and wife of Jacob, Gen. xxix. 6. Jeremiah and Matthew have put Rachel for the tribes of Ephraim and Manasseh, the children of Joseph, Jer. xxxi. 15, Matt. ii. 18.
- RAHAB**, [*proud*], a woman of Jericho; her history, Josh. ii; vi. 22-25; an example, Heb. xi. 31; James ii. 25.
- RAILING** forbidden, 1 Cor. v. 11; 1 Pet. iii. 9; 2 Pet. ii. 11; Jude 9.
- RAIN** was plentiful in Israel twice a year. "The early and the latter rain" occurred, the former in September, the latter in March. After these, the weather becomes settled, and about May the grain is gathered. In Egypt it scarcely ever rains; the overflow of the Nile, and copious dews, answering the purpose. In tropical climates the winter is the rainy season. Violent winds often attend these rains, and overthrow insecure houses. Hence our Savior's parable. Matt. vii. 25.
- RAMAH**, [*elevated*], a city of Benjamin, six miles north of Jerusalem, Josh. xviii. 25. Near this was Rachel's tomb; she is poetically introduced as rising from the grave, and looking in vain for her offspring. "Rachel weeping for her children," Jer. xxxi. 15.
- RASHNESS** censured, Psa. xxxi. 22; cxvi. 11; Prov. xiv. 29; Acts xix. 36.
- RAVEN**, a bird of prey, ceremonially unclean. Elijah fed by ravens, 1 Kings xvii. 4-6; and are cared for by God, Job xxxviii. 41; Psa. cxlvii. 9; if he cares for ravens, how confidently may his people trust him! Luke xii. 24.
- RECONCILIATION**, a restoring to favor, or reunion between those who had been at variance, Rom. v. 10; 2 Cor. v. 18; Eph. ii. 16; Col. i. 20.
- REDEEM**, to buy back what was sold, pledged, or forfeited.
- REDEEMER**, one who ransoms by paying the price. Christ our redeemer, 1 Pet. i. 19.
- REDEMPTION**, means deliverance, from *lutros*, which occurs in Luke i. 68; ii. 58; Acts vii. 35; Heb. ix. 12. *Apolutrosis*, deliverance from, occurs 10 times, and signifies the dismissing of a person after a ransom has been paid.
- REFORM**, *metanoceo*, occurs 34 times, and *metanoia*, reformation, 24 times. *Metanoceo* signifies to *think after*, or to change one's mind so as to influence the conduct. *Dounai metanoia*, Acts v. 31, to give reformation, is equal to making a proclamation offering inducements to it. A quotation from Josephus will illustrate this—"Dounai metanoian epi tois pepragmenois," to publish a pardon to those who lay down their arms.
- REGENERATION**, denotes a new birth, a renovation, or complete change for the better. The original word, *palingenesia*, occurs twice—Matt. xix. 28, the renovation, or change of state or condition; and Titus iii. 5, the washing, or bath of regeneration, connected with the renewing of the mind by the Holy Spirit. "Born again" is a fig.
- 18, 10. The noun, *apheesis*, remission occurs 17 times, and the verb, *aphieemi*, occurs 146 times; rendered to forgive, remit, set free from, dismiss, in all versions.
- REMPPHAN**, [*prepared*], the name of an idol, which some think to be Saturn, Amos v. 26; Acts vii. 43.
- REPENT**, *metamelomai*, I repent, or am concerned for the past, occurs Matt. xxi. 29, 3; xvii. 3; 2 Cor. vii. 8; Heb. vii. 21. Always translated repent.
- REPROCE**, how to be given, Lev. xix. 17; Prov. ix. 8; xxiv. 25; Luke xvii. 3; 1 Thess. v. 14; 2 Thess. iii. 15; 1 Tim. v. 1, 20; 2 Tim. iv. 2; how to be received, Prov. x. 17; xii. 1; xiii. 18; xv. 5, "0, 31, 32; xix. 20; xxviii. 23; xxix. 1; Eccl. vii. 5.
- REST**, quietness, promised to Christians, Matt. xi. 28, 29; Heb. iii. 11, 18; iv. 1-11.
- RESTITUTION**, means the restoring of any thing to its former state. Acts iii. 21. The original word signifies, to dispose, order, or settle anything in a good state, which has previously been bad. These times will be the accomplishment of all promises and prophecies respecting the conversion of the Jews and Gentiles. Also the returning of a thing unjustly gotten and making amends or an injury. This very particularly enjoined in the law. Moses, Exod. xxi.; Lev. xxiv.; Deut. xix. It was done at the reformation under Nehemiah. Neh. v. 10, 11; and by Zaccheus, who following the Roman law, agreed to restore *fourfold*. Luke xix. 8.
- RESURRECTION** of Christ, foretold, Psa. xvi. 10, 11; Matt. xii. 40; xvi. 21; xvii. 23; Mark ix. 31; xiv. 28; John ii. 19; recorded by the Evangelists, Matt. xxviii.; Mark xvi.; Luke xxiv.; John xx.; preached by the apostles, Acts ii. 24-30; iii. 15; iv. 10; v. 30, 31; xi. 40-42; xiii. 30-37; xvi. 13, 31; xxv. 19; xxvi. 8, 53; 1 Cor. xv. 3, 4. the resurrection of Christ the foundation of the believer's hope, 1 Cor. xv. 12-18; 1 Thess. iv. 14-17; 1 Pet. i. 3; promised to them by Jesus, John v. 29; vi. 39, 40, 54; xi. 25; xiv. 19, &c.
- RETRIBUTION**, law of, Exod. xxi. 24, 25; Lev. xxiv. 20; Deut. xix. 21; abrogated, Matt. v. 38; Rom. xii. 17; 1 Cor. vi. 7; 1 Thess. v. 15; 1 Pet. iii. 9.
- REVELATION**, Book of. Critics generally agree that the apostle John was the writer of this book, and that it was written about A. D. 96. It is a prophecy expressed in the most striking and impressive symbols, of the fortunes of the Christian Church, commencing soon after the fall of Jerusalem to the consummation of all things—running through a period of nearly 3000 years; and embracing the downfall of Pagan Rome; the rise, progress, and overthrow of the apostacy; the second appearing of Jesus Christ as the king of kings, punishing the destroyers of the earth, and subjugating all the kingdoms of this world to himself. and gives a glance at his millennial reign with his glorified saints, and the final and complete overthrow of all the powers of evil, and the establishment of universal peace and righteousness for the ages of the ages. The Apocalypse is a very difficult

JO, Christ our example, 1 Pet. ii. 23: iii. 9: 2 Pet. ii. 11: Jude 9.

RIEGIUM, [*capture*], now called Reggio, a seaport opposite to Messina in Sicily, Acts xviii. 13.

RHESA, [*will*], an ancestor of Jesus, Luke iii. 27.

RHODA, [*a rose*], a servant of Mary, the mother of John Mark, Acts xii. 13.

RHODES, [*a rose*], an island near the S. W. corner of Asia Minor, 125 miles in circumference, celebrated in ancient history for commerce, and for a colossal brazen statue of Apollo, which was reckoned one of the seven wonders of the world. It was 130 feet high, and ships in full sail passed between its legs. It was thrown down by an earthquake after standing 50 years. Acts xxi. 1.

RICHES, their uncertainty, Matt. vi. 19: Luke xii. 16—21; James v. 1—3; dangerous, Matt. xiii. 22; James i. 6, 7; v. 1—4; a blessing if well used, Luke xvi. 9; 1 Tim. vi. 17—19; true riches, Matt. vi. 19, 20; Luke xii. 33; Rev. ii. 9; iii. 18.

RIGHTEOUSNESS, Christ is to his people, Jer. xiii. 6; Mal. iv. 2; 1 Cor. i. 30, &c.; the righteous do not inherit eternal life, Dan. xii. 2; Matt. xxv. 46; Luke xviii. 30; John iii. 15; iv. 14; Rom. ii. 7; 1 Tim. vi. 19; Titus i. 2; 1 John ii. 15; Jude 21.

RIGHT HAND is, in Scripture, a symbol of power. Exod. xv. 6; Psal. xxi. 8. In the court, the place for the pleader was on the right hand, and the Sanhedrim placed those to be justified on the right hand, and those to be condemned on the left hand. It was also reckoned a position of the highest honor to be placed at the right hand. Psal. ex. 1.

RISE "up in the judgment," Matt. xii. 42. The judged did not pass sentence in a sitting posture, but rose up for that purpose; also the witnesses rose up from their seats, when they gave evidence against criminals.

RIVER of life, Rev. xxii. 1.

ROCK, "upon this rock will I build my church," Matt. xvi. 18. The Greek word for Peter is *Petros*, and means a *stone*, and the original word for rock, is *petra*. The meaning of this passage therefore is, "Thou art *Petros*, a stone, and on this *petra*, rock, will I build my church." Mark the construction of the language. "*Thou*" is in the second person, and "*this*" is in the third; "*petros*" is masculine, and "*petra*" is feminine. Jesus asked for a confession; Peter gave it in these words,—"Thou art the Christ, the son of the living God." and this was the *petra* on which he declared that he would build his church, and against which the gates of *hades* should not prevail. 1 Cor. iii. 11.

ROD, a symbol of power and rule, Psal. ii. 9.

ROMANS, Epistle to. Paul had never been to Rome when he penned this letter. It was called forth by his having heard of their condition, and especially of the difficulties existing between the Jewish and the Gentile members. He controverts many of the errors of both Jews and Pagans, as to ancestral merit, justification, the efficacy of sacrifices, election, submission to foreign rulers, &c. Paul was nearly sixty years old when he wrote this letter, during a residence of some months at Corinth.

ROME, [*strength*], a city of Italy, on the Tiber, 12 miles from the sea. It was built on seven hills, was the capital of the Roman empire, the mistress of the world, and the seat of arts and arms. It has long been the

residence of the Pope, and the seat of ecclesiastical power. It contains St. Peter's church, the most magnificent edifice in the world, and has many monuments of its ancient grandeur. Though greatly reduced, it nevertheless contains about 150,000 inhabitants.

RUBY. See **PRECIOUS STONES**.

RUFUS, [*red*], the son of Simon the Cyrenian, who assisted Christ in carrying his cross, Mark xv. 21. Another person so named, mentioned Rom. xvi. 13.

SABAOOTH, [*armies*], Rom. ix. 29; James v. 4.

SABBATH, [*rest*], so called, because on the seventh day God rested from his works. Gen. ii. 2, 3. There is no positive evidence that the Sabbath day was observed before the Law, no command or example of its observance being recorded. It was positively enjoined on the nation of Israel, as one of the ten commandments, "written and engraven on stones," and to which they were required to yield exact obedience. Jesus claimed to be "Lord of the Sabbath," and showed the Pharisees that it was "lawful to do good on the Sabbath." The Savior having "blotted out the hand-writing of ordinances, and taken it out of the way, by nailing it to his cross," rested the whole of the Sabbath in the grave, and arose on the first of the week, as Lord of the new creation. There is no mention of the Sabbath being enjoined on Christians, and especially on Gentile believers. See Acts xv. 19—29.

DAYS JOURNEY. Acts i. 12.

Jewish tradition allowed a man to travel on the Sabbath only one mile.

SABBATICAL YEAR, the seventh year, in which the land was to have rest, Exod. xxiii. Lev. xxv. It was also called a "year of release," and in it all debtors were liberated, and all law-suits ceased. Deut. xv. 1.

SACRIFICE, an act of religious worship, in which the worshipper shed the blood of animals, as an acknowledgment of his guilt and exposure to death, and as a typical atonement for sin, Gen. xxi. 54; Heb. x. 1, &c.; xi. 4, &c. The Jewish people could not offer their own sacrifices; they were to bring them to the priest, and he was to offer them. So cannot we now offer up our prayers and praises to God but by Jesus Christ, and so the apostle here applies the case. "By him, let us offer the sacrifice of praise," Heb. xiii. 15.

SADDUCEES, [*just, justified*], a famous sect among the Jews, so called, it is said, from their founder, Sadoc, who flourished about 260 years B. C., and taught there was no resurrection nor future state, neither angel nor spirit, Matt. xxii. 23; Acts xxiii. 8.

SALAI, [*mission*], a son or grandson of Arphaxad, Gen. x. 24; xi. 13; Luke iii. 35.

SALAMIS, [*shaken*], one of the chief cities of Cyprus, on the S. E. coast of the island. Acts xiii. 5.

SALATHIEL, [*I have asked of God*], or **SERATHIAI**, the father of Zerubbabel, 1 Chron. iii. 17; Matt. i. 12.

SAL'EM, [*peace*], the original name of Jerusalem, Gen. xiv. 18; Heb. vii. 1, 2, and was used poetically in later times, Psal. lxxvi. 2.

SALIM, [*a fox*], the well-watered place where John baptized, John iii. 23.

SALMON, [*peaceable*], the son of Nahshon, who married Rahab, 1 Chron. ii. 11; and the father of Boaz, Ruth iv. 21; Matt. i. 4, 5; Luke iii. 32.

SALMONE, [*peaceable*], a promontory terminating the eastern extremity of the island of Crete, Acts xxvii. 7.

SALOME, [*peaceable*,] the wife of Zebedee, and mother of James and John, Matt. xxvii. 56; Mark x. 30; xvi. 1. Also, the name of that daughter of Herodias, who caused the death of John the Baptist.

SALT, was used with every burnt offering, Lev. ii. 13; Mark ix. 49; disciples compared to it, Matt. v. 13; Luke xiv. 34. In illustration of Matt. v. 13, Maundrell, in his travels near Aleppo, says, "I found veins of salt, of which the part exposed to the air, sun and rain, had lost its savor, while that below the surface preserved its saltiness." Schoetgenius has largely proved in his "*Horæ Hebraicæ*," that such as had become insipid was used to repair roads.

SALUTE, to address with civility. The Easterns salute according to rank. The common salutation is laying the right hand on the bosom and a little declining the body. In saluting a person of rank they bow almost to the ground and kiss the hem of his garment. Inferiors kiss the feet, the knees, or garments of superiors. Equals kiss the beard, the cheek, or the neck. "Salute no man by the way," was an order when great despatch was required.

SALVATION, deliverance from evil. 1. Salvation from physical dangers, Acts xxvii. 13; Heb. xi. 7; 1 Tim. ii. 15; Acts vii. 25; xxvii. 20. In this sense God is the savior or preserver of all men. 2. Salvation from the guilt, pollution, and dominion of sin, Acts ii. 47; Mark xvi. 16; 1 Cor. i. 18; 2 Cor. ii. 15; 1 Pet. iii. 21; James i. 21; Eph. ii. 5, 8, &c. 3. Salvation entire and complete at the resurrection and glorification of the saints, 1 Cor. vi. 5; Rom. v. 9; xiii. 11; Phil. ii. 12; Heb. v. 9; 2 Tim. ii. 10.

SAMARIA, [*watch-height*,] a city, situated near the middle of Palestine, built by Omri, king of Israel, on a mountain or hill of the same name, B. C. 925. It was the metropolis of the ten tribes. Also the middle division of Palestine.

SAMARITANS, inhabitants of Samaria. John iv. 9. They were the offspring of a colony of Babylonians, mixed with apostate Jews, who built a temple on mount Gerizim, and were hated by the Jews. Luke ix. 52, 53; John viii. 48.

SAMOS, [*full of gravel*,] an island in the Archipelago, on the coast of Asia Minor, Acts x. 13.

SAMOTHRACIA, an island in the Ægean Sea, Acts xvi. 11.

SAMSON, [*his son*,] a judge of Israel, of the tribe of Dan, Judges xiii. 3-25; Heb. xi. 32.

SAMUEL, [*asked of God*,] the son of Elkanah and Hannah, of the tribe of Levi, and family of Kohath. He was the last of the Judges of Israel, and an eminent prophet and historian. He wore an ephod, anointed kings, and offered sacrifices, but he was not of the race of Aaron. To Samuel are ascribed the book of Judges, that of Ruth, and the first of Samuel. He died in the 99th year of his age.

SANCTIFY, to separate anything to God. *Hagiazō* occurs 28 times, translated to sanctify, to make holy; *hagiasmos*, sanctification, holiness occurs 10 times. The meaning of *hagiazō* will be found in John xvii. 17, 19. x. 36. Jesus was said to be sanctified, made holy, i. e. set apart and devoted to God. The setting apart, or consecrating of the body, soul, and spirit, to God, through Jesus Christ, is the holiness of Christianity.

SANCTUARY, a holy place, Exod. xxv. 8; Heb. ix. 2.

SANDALS, soles of leather or wood fastened

to the feet with strings, Matt. iii. 11. They are still worn in several eastern countries, by both sexes, and all classes.

SANHEDRIM, more properly **SANHEDRIN**, the supreme judicial council of the Jews, especially for religious affairs. It is said to have consisted of 70 or 73 judges. Matt. xxvii. 1; John xi. 47.

SAPPHIRA, [*that relates or tells*,] See **ANANIAS**.

SAPPHIRE. See **PRECIOUS STONES**.

SARAH, [*a princess*,] the wife of Abraham, and mother of Isaac. Gen. xi. 29, 30; honorably mentioned, Heb. xi. 11; 1 Pet. iii. 6.

SARDINE, or **SARDIUS**. See **PRECIOUS STONES**.

SARDIS, [*prince of joy*,] a city of Asia Minor, formerly the capital of that wealthy monarch Croesus, king of the Lydians. One of the seven churches of Asia existed here, to which the Lord Jesus sent a letter. Rev. iii. 1.

SARDONYX. See **PRECIOUS STONES**.

SAREPTA, [*a goldsmith's shop*,] a city of Sidon, between that place and Tyre. Mentioned 1 Kings xvii. 9, 19; Obad. 20; Luke iv. 26.

SATAN, is a transferred Hebrew word, and is derived from the verb which means to lie in wait, to oppose, to be an adversary. Hence the noun means an *adversary* or *opposer*. *Ho Satanas* and *ho diabolos* are used and applied in several instances to the same being, Rev. xii. 9. Christ, in the temptation, Matt. iv., in his repulse of the tempter, calls him Satan; while the evangelists distinguish him by the term "devil." *Diabolos* is the uniform translation which the Septuagint gives of the Hebrew word for Satan, then used with the article. In some passages the term *Satan* is used in a *generic* sense, as 1 Kings xi. 14, 23; 1 Sam. xxix. 4; Nam. xxii. 22; Psal. cix. 6. In many other in a *specific* sense, as a proper name; as Zech. iii. 1, 2; 1 Chron. xxi. 1; Job. i. 7-12; ii. 1-7; Matt. iv. 10; Mark i. 13; Luke xi. 18, &c. His character is denoted by his titles.—Satan, Adversary, Diabolos, False Accuser, Tempter, &c., showing him to be purely and entirely evil, 1 John iii. 8; John i. 44. His agency is evil—both moral and physical. See Luke xxii. 3; Acts v. 3. 1 Thess. ii. 18; Eph. ii. 2; Rev. xii. 9; Luke xiii. 16; Acts x. 33; 1 Tim. i. 20. All the forms of personal agency are made use of by the sacred writers in setting forth the character and conduct of Satan. He is described as having power and dominion, messengers and followers; as tempting and resisting; he is held accountable, charged with guilt; is to be judged, and to receive final punishment.

SAUL, [*demanded*,] son of Kish, of the tribe Benjamin, was the first king of the Israelites, 1 Sam. i. 1, 2, &c. Paul, the apostle, called Saul prior to his conversion.

SAVIOR, a term applied to Christ, who came "to save his people from their sins." He is therefore called Jesus, which signifies a Savior.

SCEPTRE, a staff, rod, or wand, signifying authority or royalty. Psal. xlv. 6; Rev. xix. 15.

SCEVA, [*disposed*,] a Jew who lived at Ephesus, Acts xix. 14-16.

SCHISM, or **DIVISION**, condemned, 1 Cor. i. 10; iii. 3; xi. 18; xii. 25; 2 Cor. xiii. 11.

SCORPION, a large reptile, remarkable for irascibility and malignancy, Luke xi. 12. Some of the species are said to be white, and about the size of an egg, and when

coiled up it is difficult to distinguish one from the other.

SCROLLS, writers and expounders of the law.

SCRIPTURES, [*writings*,] a name applied by way of dignity to the contents of the Bible, and which are given by inspiration, 2 Tim. iii. 16; Matt. xxii. 29; Mark xiv. 49; Acts xvii. 11; xviii. 24; 2 Pet. iii. 16.

SEA, a large collection of waters. The Hebrews applied this term to lakes of moderate size; and the modern inhabitants of Palestine still retain the same phraseology. Symbolically, waters signify peoples; and the gathering together of people into one body politic, constitutes a sea.

SEAL, an engraved stamp, also the impression made by such a stamp. Matt. xxvii. 66.

SECUNDUS, [*the second*,] a disciple mentioned Acts xx. 4.

SELUCIA, [*beaten by waves*,] a seaport of Syria, 12 miles west of Antioch, Acts xiii. 4.

SELF-DENIAL, a Christian duty, Matt. v. 20, 30; xvi. 24; xviii. 8, 9; Mark viii. 34, &c.

SEPTULCHRES, or places for burying the dead, were usually hollow rooms dug into rocks, with an upright door to enter into them, to which a large stone was put, Gen. xxi. 6; Judges viii. 32; 1 Sam. x. 2; 2 Sam. ii. 32; Isa. xlii. 16; Matt. xxvii. 60.

SERAPHIM, [*fiery or burning ones*,] See **CHERUBIM**.

SERGIUS PAULUS, [*maker of nets*,] the deputy Governor of Cyprus, Acts xiii. 12.

SERPENT. Many kinds mentioned in Scripture. Alluded to as crafty, Gen. iii. 1; Matt. x. 16. One of the names of Satan.

SERVANTS, general commands concerning them, Eph. vi. 5-8; Col. iii. 22-25; 1 Tim. vi. 1, 2; Titus ii. 9, 10; 1 Pet. ii. 18-25.

SEVEN, a sacred number among the Jews. The term often denotes a perfect or complete number. Job v. 10; Psa. xii. 6. Sevenfold, or seven times often only means abundantly, completely. Seventy times seven is a still higher superlative.

SEVENTY disciples sent out by Jesus, Luke x. 1-20.

SHAVING, a rite of purification, Acts xviii. 18; xxi. 24.

SHEBA, [*captivity*,] a province S. E. of Arabia, between the Red Sea and Indian Ocean. It was famed for spices, gems, and gold. Psa. lxxii. 10; Isa. lx. 6. The queen of Sheba visited Solomon, 1 Kings x. 1; Matt. xii. 43.

SHEEP, a well known animal of great utility, and famed for meekness. Christians are compared to sheep, and Christ is the "Lamb of God." In India sheep cannot be distinguished from goats by a common observer. This fact gives force to the declaration that Christ will divide the good from the bad, as a shepherd divides his sheep from the goats.

SHEKEL, a Jewish weight. The common shekel of money was worth about half a dollar, and the shekel of the sanctuary possibly double that sum.

SHEPHERD. Christ is styled a shepherd, 1 Pet. ii. 25; the good shepherd, John. x. 11; the chief shepherd, 1 Pet. v. 4; and the great shepherd, Heb. xiii. 20. Elders or overseers are also called shepherds, Eph. iv. 11, where the common version has *pastors*; and as such they are to feed the flock, 1 Pet. v. 2.

SIDON, [*hunting*,] a great commercial city, and the capital of Phenicia. It is situated on the Mediterranean, about 18 miles north of Tyre. It contains 10,000 inhabitants, and is now called *Saïde*. Luke iv. 20.

SILAS, [*considering*,] a contraction of *Silvanus*, a distinguished Christian teacher in the church, Acts xv. 22, 32.

SILOAM, [*sent*,] a fountain or pool of water, S. E. of Jerusalem, John ix. 7.

SILVANUS. See **SILAS**.

SILVER. We do not read of silver till the time of Abraham, when it was in general circulation as money, though not coined. Abraham was rich in gold and silver. It is used to represent general wealth.

SIMEON, [*that hears or obeys*,] a good old man who was waiting for the Saviour, Luke ii. 25-35. Also, one of the twelve patriarchs.

SIMON, [*that hears or obeys*,] the brother of Jesus, Matt. xiii. 55; Mark vi. 3.

— the Canaanite, called Zelotes, an apostle, Matt. x. 4; Mark iii. 18; Luke vi. 15.

— surnamed Peter. See **PETER**.

— the Pharisee, Luke vii. 36-50.

— the leper, Matt. xxvi. 7; Mark xiv. 3.

— the father of Judas Iscariot, John vi. 71; xii. 4.

— the Cyrenian, Matt. xxvii. 32; Mark xv. 21; Luke xxiii. 26.

— the tanner, Acts ix. 43; x. 6, 17, 32.

— Magus, Acts viii. 9-24.

SIN, to miss a mark; or any deviation in conception, thought, or deed, from the will of God. It is defined by John to be "the transgression of the law," 1 John iii. 3, 4. Its progress in man is strikingly drawn in James i. 13, 14. Sin sometimes means a sin-offering, Gen. iv. 7; 2 Cor. v. 21; Heb. ix. 28.

SINAI, [*a bush*,] the mountain on which Jehovah appeared to Moses, and gave the law. From recent researches it has been discovered that the "Mount of God," or Horeb, is *Serbal*, a mountain which towers up in solitary grandeur to the height of 3,600 feet, and some 20 miles distant from the popular Horeb, and monkish *Sinai*. *Serbal* was regarded as the true *Sinai*, till Justinian built his monastery of St. Catherine upon the mountain to which it has given a name.

SINCERITY required, Matt. v. 8; Rom. xii. 9; Phil. i. 10; Col. iii. 22. The Greek word *eilikrineia*, translated sincerity, means an evident purity when held up in the light of the sun, as we would examine water, 2 Cor. i. 12.

SINGING is not only authorized as a part of divine worship by example, Matt. xxvi. 30, but expressly enjoined, Eph. v. 19; Col. i. 16; and should be done properly, 1 Cor. xiv. 15.

SMYRNA, [*myrrh*,] a city and seaport of Asia Minor, in Ionia, 35 miles N. by W. of Ephesus. It was anciently large and powerful, and is now the most populous and commercial city of Asia Minor. A Christian congregation was early planted here, to which one of the seven Epistles of Revelation was directed, Rev. ii. 8-11.

SOBERTIETY of mind and body, recommended, 1 Thess. v. 8; Titus ii. 2, 4, 6; 1 Pet. i. 13.

SODOM, [*their secret*,] one of the cities which were destroyed by fire from heaven, which stood on the site now occupied by the Dead Sea. Gen. xix.

SOLOMON, [*peaceable, perfect*,] the son of David and Bathsheba. He was beloved of God, and selected to build his temple; and was one of the best kings of Israel. He reigned 40 years, and was renowned for his wisdom and wealth, and the splendor of his peaceful reign. He was the author of the

books of Proverbs Ecclesiastes, and Canticles, besides some on botany, natural history, &c.

OMON'S PORCH, a covered way on the east of the temple, John x. 23; Acts iii. 11.

SOPATER, [*defends his father*], a Berean disciple, Acts xx. 4.

SORCERER, a magician, one who undertakes to disclose secrets or exert evils by diabolical power. Acts xiii. 8; Rev. xxi. 8; xxii. 15.

SOSIPATER, [*saving the father*], Paul's kinsman, Rom. xvi. 21.

SOSTHENES, [*savior*], the chief of the synagogue at Corinth, Acts xv. 7; he became a Christian, and accompanied Paul, 1 Cor. i. 1.

SOUL. The Hebrew word, *nephesh*, of the Old Testament, occurs about 700 times, and is rendered *soul* 471 times; *life* a. d. *living*, about 150 times; and the same word is also rendered *a man, a person, self, they, me, him, any one, breath, heart, mind, appetite, the body*, (dead or alive,) *lust, creature*, and *a beast*; for it is 28 times applied to *beasts*, and to *every creeping thing*. The Greek word *psuchē* of the New Testament, corresponds with *nephesh* of the Old. It occurs 105 times, and is rendered *soul* 59 times, and *life* 40 times. The same word is also rendered *mind, us, you, heart, heartily*, and is twice applied to the *beasts* that perish. *Psuchikos*, an adjective derived from *psuchē*, occurs 6 times, and is translated *natural* and *sensual*; it is properly translated *animal* in modern translations. Perhaps it may be worthy of notice, that in all the 700 times which *nephesh* occurs, and the 105 times of *psuchē*, not once is the word immortal, or immortality, or deathless, or never-dying, found in connection, as qualifying the terms. See IMMORTAL.

SPAIN, [*rare, precious*], a country in the S. W. of Europe, and formerly included what now comprises Spain and Portugal. Rom. xv. 24, 28.

SPARROW, a very small, well-known bird. Referred to by Jesus, Matt. x. 29; Luke xii. 6.

SPEECH, proper use of. Matt. v. 22; xii. 6; Eph. iv. 29; v. 4; Col. iii. 8; iv. 6; 1 Thess. v. 11; Titus iii. 2; James i. 26; iii. 2; 1 Pet. iii. 10.

SPICES, used in burying the dead, 2 Chron. xvi. 14; Mark xvi. 1; Luke xxiii. 56; John xix. 40.

SPIKENARD, a very fragrant species of grass, which when trodden upon, fills the air with sweetness. The ointment made of it was precious, Mark xiv. 3. A pound of it in the days of Christ was worth 300 denarii, equal to forty dollars, a great sum at that time.

SPIRIT. The Hebrew word *Ruach*, occurs 400 times in the Old Testament, and is rendered *spirit* 240 times; *breath* 28 times; *wind* 15 times; *mind* 6 times, and the balance in 13 different ways. The Greek word *πνεῦμα* has been chosen by the inspired writers of the New Testament as the equivalent in meaning of *ruach*. It occurs 335 times, and is the only word rendered *spirit*, (with two exceptions, Matt. xix. 26; Mark vi. 13.) *Pneuma*, like *ruach* of the Old Testament, has four significations:—1. It represents, primarily the *air* we breathe. 2. It denotes *a being*, as angels. 3. It represents *an influence* from a being. 4. It indicates *a state of feeling*. It is believed that there is not a passage where these words rendered *spirit*, occur, but what may be classed under one

of these significations. Like the word *psuchē*, neither *ruach* nor *pneuma* are ever once connected with words which indicate that it is deathless, never-dying, or immortal.

STACHYS, [*spike*], a disciple, Rom. xvi. 9.

STARS, bright heavenly bodies, seen in the night. The star which conducted the Magi to Bethlehem was probably a meteor. Matt. ii. The morning star is a symbol of the Messiah. Angels, too, are symbolized by stars, Job xxxviii. 7; and also the princes and nobles of a kingdom, Dan. vii. 10.

STEPHANUS, [*a crown*], one of the first converts at Corinth. Baptized by Paul, 1 Cor. i. 16; xvi. 15.

STEPHEN, [*a crown*], one of the seven first deacons, and the proto-martyr of the Christian church, Acts vi. 5, 6; vii. 60.

STOCKS, the Roman cippi, or large pieces of wood, which loaded the legs of the prisoners, and most painfully distended them. Acts xvi. 24.

STOICS, a sect of heathen philosophers, founded by Zeno of Cyprus, B. C. 320, so called from his teaching in the *Stoa*, or porch, at Athens. Acts xvii. 18.

STONES, PRECIOUS. *Amethyst*, a stone of a violet color, bordering on purple, composed of a strong blue and deep red.

Beryl, a pellucid gem, of a bluish green color, found in the East Indies, and in the gold mines of Peru.

Chalcedony, a precious stone, variegated with divers colors, in the form of clouds.

Chrysolite. The import of this term would make it the *golden stone*. It is a gem of a yellowish green color, and now ranks among the Topazes. It is very transparent.

Chrysoprasus differs only from the Chrysolite in having a bluish hue. It is a variety of the Chrysolite, of a green color, with a golden brightness. It is sometimes called the yellowish green and cloudy Topaz.

Diamond, the hardest and most valuable of all precious stones; sometimes called *Adamant*. It is one of the most inflammable substances in nature, being pure carbon.

Emerald, the same with the ancient *Smaragdus*; one of the most beautiful of gems, of a bright green color without any mixture.

Jacinth, a gem of a deep reddish yellow.

Jasper, a precious stone, variegated with divers colors, and of a very hard quality; some have been found of a sea-green color.

Onyx, a name of the Chalcedony. Some call it a Sardonyx.

Ruby, a red purple stone, very hard and rare.

Sapphire, a precious stone, of a very beautiful pure blue, second only to the diamond in hardness, lustre, and value. It is of a different species, sometimes blue, red, and yellow combined.

Sardius, a gem of a reddish color, approaching a white.

Sardonyx, resembling both the Sardius and the Onyx.

Topaz, a yellow gem; or as some describe it, of a pale dead green; considered by mineralogists, a species of the Sapphire.

STRAINING out a gnat. An allusion to the filtering of wine for fear of swallowing an unclean insect.

STRAIT GATE, "enter ye in at the strait gate." A metaphor taken from the custom at marriage feasts, of having a gate designedly made narrow, through which those who were bidden might enter, but which

- might exclude those who were not bidden, Matt. vii. 13; Luke xiii. 24. *Strive* means to agonize, and alludes to the athletic exercises in the Grecian games.
- STREET**, "the street called Straight," Acts ix. 11. This street still exists in Damascus, and extends from the eastern to the western gate, about 3 miles.
- SUN**, the great source of light and heat. Gen. i. 14; miraculous events connected with it, Josh. x. 12, 13; 2 Kings x. 9-11; Luke xiii. 44, 45. Used as a symbol, Psal. lxxxiv. 11; Mal. iv. 2.
- SWINE**, the plural of *hog*. It was not only unclean by the Levitical law, but by strict Jews was regarded as impure and detestable in the highest degree. They would not so much as pronounce its name, but called it *the strange thing*. Among the charges of gross sins, mentioned by Isaiah, the eating of swine's flesh is specified, Isa. lxxv. 4; Matt. viii. 30-32.
- SYCAMINE-TREE**, mentioned only Luke xvii. 6. Probably the mulberry tree.
- SYCAMORE**, a tree which bears fruit like a fig, and has leaves like a mulberry. Luke xix. 4.
- SYCHAR**, [*a city*], a name of reproach applied by the Jews to *Shechem*, now *Napalose*, a city of Samaria, between Mounts Ebal and tierizim; 24 miles north of Jerusalem. Three miles from Sychar was *Jacob's Well*, memorable for our Savior's conversation with the woman of Samaria.
- SYCHEM**, [*a place of figs*], the name for *Shechem* in Acts vii. 16, being that also used in the Septuagint ver. of the Old Testament.
- SYNAGOGUE**, an assembly among the Jews for religious worship; also the place in which such assembly met. Frequently mentioned, Matt. iv. 23; vi. 2, 5; x. 17; xii. 9; xiii. 54; xiii. 1-7, &c.
- SYNTACHE**, [*that speaks or discourses*], a female Christian, Phil. iv. 2.
- SYRACUSE**, [*that draws violently*], once a rich and populous city, on the S. E. part of the island of Sicily, 22 miles in circumference. It was built 700 years B. C. Acts xviii. 12.
- SYRIA**, [*sublime, deceiving*]. In Hebrew, it is called *Aram*. A country of Asia, extending from Asia Minor and the Mediterranean on the west, to the Euphrates on the east, and in its most extensive sense, including Palestine. In the time of the kings it more frequently indicated the kingdom of which Damascus was the capital than the whole country, or any other part of it.
- SYRO-PHENICIA**, [*purple, drawn to*], Phenicia, properly so called, of which Sidon was the capital. In Mark vii. 27, the Canaanitish woman is called a Syro-phenician, because she was of Phenicia, which was then regarded as part of Syria.
- TABERNACLE**, the tent of assembly. A beautiful and costly tent, erected for the worship of God, while Israel was in the wilderness. Ordered to be built, Exod. xxv; preparations for it, xxxv.; set up, xl. It was 45 feet long and 15 wide, and stood in a court 150 feet long, and 75 wide, enclosed by curtains 3 feet high, sustained by 56 pillars. A curtain divided the tabernacle into two apartments, the eastern one, called the Most Holy place, being 15 feet square. Heb. ix. 2-11.
- TABERNACLES**, Feast of, one of the three great festivals of the Jews, being that of the closing year. Lev. xxiii. 34-43; John vii. 2, 37.
- TABITHA**, [*clear-sighted*], called also *Dorcas*. A Christian widow at Joppa, Acts ix. 36, who was restored to life by Peter.
- TABOR**, [*choice*], a celebrated mount in the Holy Land, rising in Jezreel, or the plain of Esdraelon, about seven miles from Nazareth. It is extremely fertile, covered by trees and odoriferous plants. The summit presents a plain, a mile in circuit, which Buckingham says, affords the finest view to be enjoyed in Judea. This is supposed to be the holy mount of transfiguration, Matt. xvii. 1-13; Mark ix. 1-15; 2 Pet. i. 16-18.
- TALENT**, a Jewish coin or weight. It is not clear what was the exact value of the talent. That of silver was probably somewhere near 1500 dollars, and that of gold 25,000. Matt. x. v. 15.
- TARSUS**, [*winged, feathered*], the capital city of Cilicia, on the river Cydnus, 6 miles N. E. of the Mediterranean. It was the native place of Paul, Acts ix. 11.
- TAVERNS**, **THE THREE**, a place about 38 miles south of Rome, Acts xviii. 15.
- TEACHERS**, False, their character described, and Christians warned against them, Rom. xvi. 17; 2 Cor. xi. 13; Gal. i. 7-9; Phil. iii. 2; Col. ii. 8, 18; 1 Tim. i. 7; iv. 2; vi. 3; 2 Tim. iii. 2-5, 15; Heb. xiii. 9; 2 Pet. ii.
- TEMPERANCE** recommended, Prov. xxiii. 1-3; Gal. v. 23; Eph. v. 18; Titus i. 8; ii. 2; 2 Pet. i. 6.
- TEMPLE**, a house or dwelling set apart for the worship of God. The materials of Solomon's temple prepared by David, 1 Chron. xvii. 22; built by Solomon, 1 Kings vi. vii; the dedication of it, viii; repaired by Joash, 2 Kings xii. 1-15; by Hezekiah, 2 Chron. xxxix; by Josiah, 2 Chron. xxxiv; burned by the Chaldeans, 2 Kings xxv. 9; 2 Chron. xxxvi. 19; a new one built after the captivity, Ezra iii. v.-viii; the chambers in it cleansed, Neh. xiii. 9; the people excited to build it, Hag. i; its glory to exceed the former, Hag. ii. 7-9; a future one described in vision to Ezekiel, Ezek. xl, &c.
- TEMPTATION** of Jesus, Matt. iv. 1-11; Mark i. 12, 13; Luke iv. 1-12.
- TERTIUS**, [*the third*], an amanuensis to the apostle Paul, Rom. xvi. 22.
- TERTULLIUS**, [*a liar*], an orator who pleaded against Paul before Felix, Acts xxiv. 1-9.
- TESTAMENT**, more properly rendered *covenant*. Heb. ix. 15-20.
- TETRARCH**, a prince of a fourth part of a state, who had the power, without the title or crown of a king, Matt. xiv. 1; Luke i. 1; ix. 7; Acts xiii. 1.
- THADDEUS**, [*that praises*], a surname of Jude, Matt. x. 3.
- THEOPHILUS**, [*a friend of God*], mentioned Luke i. 3; Acts i. 1.
- THESSALONIANS**, the title of two Epistles written to the congregation at Thessalonica, which was planted by Paul. See Acts xvii.
- The *First Epistle* is generally admitted to have been the earliest of Paul's letters. He enjoined it to be read to all the adjacent churches. Chap. v. 27. His object seems to have been to confirm them in the faith, and to excite their piety.
- The *Second Epistle*, written soon after the first, commends their faith and charity, rectifies their mistake in supposing that the day of judgment was at hand, admonishes them of certain irregularities, &c.
- THESSALONICA**, [*victory against the Thessalonians*], now Saloniki, a city and seaport of Macedonia, both in ancient and modern

- times large and commercial. It is situated on a gulf, about 200 miles from Athens.
- THEUDAS**, [*a false teacher*,] a Jewish insurgent who was slain, while a band of followers that he had induced to join him were scattered and brought to nought. Acts v. 36.
- THOMAS**, [*a twin*,] or **Didymus**, one of the apostles, Matt. x. 3; John xi. 16; xx. 25.
- THORNS**, used as a punishment, Matt. xxvii. 29; Mark xv. 17; John xix. 2.
- THYATIRA**, [*sacrifice of labor*,] a city on the northern border of Lydia, about 27 miles from Sardis, the seat of one of the seven apocalyptic churches, Rev. i. 11; ii. 18. The modern name is *Ak-hissai*.
- TIBERIAS**, [*good vision*,] The sea of Galilee. Also a city on the lake or sea of Tiberias, 58 miles north of Jerusalem, and now called Tabaria.
- TIBERIUS**, [*son of Tiber*,] the third emperor of Rome, Luke iii. 1.
- TIME**, to be improved, Eccl. xii. 1; Matt. v. 25; Luke xix. 45; John ix. 4; xii. 35; Rom. xiii. 11; 2 Cor. vi. 2; Gal. vi. 9, 10; Eph. v. 16.
- TIMOTHY**, [*honor of God*,] a young Christian of Derbe, grandson of Lois, and son of Eunice, a Jewess, by a Greek father, who was probably a proselyte, Acts xvi. 1; xx. 4; 2 Tim. i. 5; iii. 15. The apostle Paul made him the companion of his journeys and labors. Acts xvi. 2, 3; 1 Tim. iv. 12; and is often alluded to by him with paternal affection, 1 Tim. i. 2, 13; 1 Cor. iv. 17, &c.
- The *two Epistles* to Timothy were written by Paul, from Rome, not long before his death. In these he is instructed in the choice of officers for the church, in the proper deportment of a christian minister, in the method of church government and discipline, the importance of steadfastness in christian doctrine, the perils and seductions that should come, &c.
- TITHES**, means *Tenths*; instances, Gen. xiv. 20; xxviii. 24; laws concerning, Lev. xxvii. 30—32; Deut. xiv. 22, 23; Neh. x. 37; Mal. iii. 8—10; Heb. vii. 5.
- TITUS**, [*honorable*,] a Christian teacher, and companion and co-laborer of Paul. He was of Greek origin, but converted by the apostle, who calls him his own son in the faith, Titus i. 4. The apostle left Titus in Crete, to establish and regulate the churches in that island, Titus i. 5.
- The *Epistle to Titus* contains similar instructions to those addressed to Timothy. It gives the qualifications and duties of elders—the doctrine of obedience to civil rulers—the necessity of good works, and the proper treatment of foolish questions and heretics. This epistle seems to have been written from Ephesus, shortly after Paul had visited Crete, Titus i. 6.
- TONGUE**, the duty of governing it, Psal. cxix. 1; James iii. 2—12.
- TONGUES**, confusion of, Gen. xi. 1—9; gift of, Mark xvi. 17; Acts ii. 4; x. 46; xix. 6.
- TRACHONITIS**, [*rock*,] a district in the N. E. part of Palestine.
- TRADITIONS**, not to be regarded, Matt. v. 1—20; Mark vii. 1—23; Col. ii. 8; Titus i. 14.
- TRAINING** children, a duty, Gen. xviii. 19; Deut. iv. 9; vi. 6—9; xi. 19; Psal. lxxviii. 5, 6; Eph. vi. 4.
- TRANCE**, a state of mind, in which a person is wrapped into visions of future or distant things, to which the body seems insensible, Num. xxiv. 4, 16; Acts x. 10; xi. 5; xxii. 17.
- TRANSFIGURE**, to change the figure and appearance, as Christ did on the mount, Matt. xvii. 2; Mark ix. 2.
- TREASURY**, a place where the public money is kept or managed. Mark xii. 41. This treasury was a chest, into which the people put what they pleased: it was placed in one of the rooms of the temple, and the voluntary offerings were for its repairs.
- TROAS**, [*penetrated*,] a maritime city of Phrygia, or of Mysia, in the Hellespont, Acts xvi. 8; xx. 5, 6.
- TROGYLLIUM**, a town and promontory on the western coast of Asia Minor, opposite Samos, Acts x. 15.
- TROPHIMUS**, [*well-educated*,] a native Ephesus, converted by Paul, Acts xx. 15.
- TRUTH** the, emphatically, Gal. iii. 1; James v. 9; or sincerity, Josh. xxiv. 14; 1 Sam. xii. 24; Psal. xv. 2; ii. 6; Prov. iii. 3; viii. 7; xii. 17, 19; 1 Cor. v. 8; Eph. iv. 25.
- TRYPHENA**, [*delicious*,] a female disciple at Rome, Rome, vii. 12.
- TRYPHOSA**, [*thrice shining*,] a female disciple at Rome, Rom. xvi. 12.
- TYCHICUS**, [*casual*,] a disciple, employed as a messenger to several congregations, Acts xx. 4; Eph. vi. 21, 22.
- TYPES** of Christ, brazen serpent, Num. xxi. 9; John iii. 14, 15; bread or manna, Exod. xvi. 15—35; John vi. 51—58; Rev. ii. 17: a lamb, Gen. xxii. 7, 8; Exod. xii. 3—5; xxix. 39; Isa. liii. 7; John i. 29; Acts viii. 32; 1 Pet. i. 19; Rev. v. 6—13, &c.; Melchizedek, Gen. xiv. 18—20; Heb. v. 6; vii. 1, 14; pass. over, Exod. xii. 1 Cor. v. 7, 8; scapegoat, Lev. xvi. 20—22; Heb. ix. 20; 1 Pet. ii. 24.
- TYRANN** S, [*a prince*,] a sophist or rhetorician of Ephesus, who kept one of those schools of philosophy and eloquence so common at that period. Acts xix. 9.
- TYRE**, [*strength*,] a large city of Phenicia, supposed to have been built by a colony of Sidonians, and hence called the "daughter of Zidon," J sh. xix. 29; Isa. xxiii. 12. Matt. xi. 21.
- UNBELIEF**, causes of, John v. 44; 2 Cor. i. 4; Eph. ii. 2; 2 Thess. ii. 12; danger of, Mark xvi. 16; Luke ii. 46; John viii. 24; Rom. i. 28; 2 Tim. ii. 12; Rev. xxi. 8.
- UNBELIEVERS**, Christians should not unite with them, 2 Cor. vi. 14, 15, 19; to be shunned, Rom. xvi. 17; 1 Tim. vi. 5.
- UNION** to Christ, shown by comparison to body, 1 Cor. xii. 12, 27; Eph. iv. 15; Col. i. 18, 24; to a building, Eph. ii. 20—22; 1 Pet. ii. 4—7; to a vine, John xv. 4—8; to the conjugal union, Eph. v. 23, 32; it is as the union of the Father and son, John xvii. 11, 21, 23; Rom. viii. 38, 39; 1 Cor. vi. 17.
- UNJUST STEWARD**, In Luke xvi. 8, the *lord* spoken of was not as some suppose the Lord Jesus Christ, but the *lord* or *master* of the steward. Hence the argument that some have raised on this passage, immediately comes to nought.
- UNLEAVENED BREAD**, Feast of, or *PASS-OVER*. See **FESTIVALS**.
- UPPER MILLSTONE**, Matt. xviii. 6. The Syrians rolled up some in sheet lead, and hung a heavy weight upon the necks of others, whom they cast into the rivers and lakes, as a capital punishment.
- UPPER ROOMS**, [*places or couches*,] Matt. xxiii. 6. In the Jewish synagogues, the elders sat with their backs towards the ark or chest wherein was the book of the law, and their faces towards the congregation, who looked towards the ark; and these seats were more honorable than others, and are here called the chief seats.

VAT. The *Amphora* referred to in Mark xlii. 1, was a vessel placed under the *leenos*, or vat, as a receptacle for the new wine or oil. A place was digged for holding it, as well as sometimes for the vat in which the fruit was trodden. Matt. xli. 33.

VEIL, whatever hides anything from view. As of female covering, Gen. xiv. 65; Ruth iii. 15; 1 Cor. xi. 1—10; veil of the tabernacle and temple, Exod. xvi. 31—37; Lev. xvi. 2; Matt. xxvii. 51; Mark xv. 38; Luke xliii. 45; Heb. vi. 19.

VENGEANCE of God, Gen. iv. 15; Dent. xxxii. 35, 41, 43; Isa. xxxiv. 8; 2 Thess. i. 8.

VIALS were of common use in the temple service. They were not like those small bottles which we call by that name; but were like cups on a plate, in allusion to the censers of gold, which on account of the heat of the fire burning the incense, were often put upon a plate. Rev. xvi.

VINE, one of the most prominent productions of Palestine, and still bears most luxuriantly. Notwithstanding the present depressed state of the country, it even now exports vast quantities of grapes, raisins, and inspissated grape juice, (or *honey of grapes* as it is called,) into Egypt. The vine was an emblem of the Hebrew nation. A period of security and repose is figured by every one sitting under his own vine and fig-tree. The vine is also used by our Savior as an emblem of himself, John xv.

VINEGAR, mingled with gall, Matt. xxvii. 34. Medicated wine, to deaden the sense of pain, was given to the Jewish criminals when about to be put to death; but they gave our Lord vinegar, and that in mockery, as they did other things, of his claim to royalty. But the force of this does not appear, if we do not recollect the quality of the wines drank anciently by princes, which it seems were of the *sweet* sort.

VINEYARD, a piece of ground planted with vines. The vineyard was prepared with great care, the stones being gathered out, a secure fence made round it, and a scaffold, or high summer house, built in the centre, where, as the fruit ripened, a watchman was stationed, and where there was also shelter for the workmen at their meals, and a suitable place to keep the tools. Isa. v. 1—7; Matt. xxi. 33. This was, of course, deserted at other seasons of the year. See Isa. i. 8.

VISION, a supernatural appearance of men and things to the mind of a person not asleep, Acts ix. 10; 2 Cor. xii. 1. Thus has God often shown his people what eye had not seen, nor ear heard.

VOLUME, something *rolled up*, as was the ancient form of books, Ps. xl. 7; Heb. x. 7.

WALKING with God, Rom. viii. 1, 4; 2 Cor. v. 7; xiii. 14; Gal. v. 10, 25; Col. ii. 6.

WASH, to bathe, or purify. The Jews washed before eating, as they used their hands instead of knives and forks, Mark vi. 5. Kitto says that when some Pharisees remarked that our Lord ate with unwashed hands, they did not mean that he did not at all wash his hands, but that he did not *plunge* them according to their own practice. No Jew entered a house without removing his shoes or sandals; nor do Orientals to this day. We see the propriety of this when we consider that chairs not being used, all sat upon the floor, which, therefore, must be kept very clean.

WASHING THE FEET is among the most ancient, as well as the most obligatory, of

the rites of Eastern hospitality. See Gen. xviii. 4; xix. 2; xxiv. 32; xix. 21. From 1 Sam. xxi. 41, it appears that servants and sons sometimes performed this rite as their appropriate duty. For the master of a house to do it was esteemed the greatest condescension, John xiii. 8. To wash the feet was not only a token of affectionate regard, but also a sign of humility. This union of affectionate attention and lowly service is found in the example of Jesus, John xiii. 4—15, and in 1 Tim. v. 10. The Hindoos, like the Jews, walk home bare-foot from bathing, hence the appropriateness of the remark, "He that is washed, need not, save to wash his feet," John xiii. 10.

WATCH, a Roman guard, consisting of 60 soldiers, allowed the Jewish rulers to quell tumults. Matt. xxvii. 65.

WATCHES. The Jews in ancient times divided the night into three parts, the *evening*, the *middle*, and the *morning*, each part including four hours, Exod. xiv. 24; Judges vii. 19; 1 Sam. xi. 11; in after times, they divided the night into four, in imitation of the Romans, who relieved their sentinels at the end of every three hours, Matt. xiv. 25; Mark vi. 48. These parts of the night were usually denominated the first, second, third, and fourth *watches*; but they were sometimes styled the evening, midnight, cock-crowing, and morning, Matt. xiv. 25; Luke xii. 38; Mark xiii. 35.

WATER, miraculous changes or supplies of it, Exod. vii. 19; xiv. 21; xv. 23—25; turned into wine, John ii. 8; brought out of a rock, Exod. xvii. 6; Num. xx. 7—13; Josh. iii. 13—17; 2 Kings ii. 8, 14; iii. 20, 22; vi. 6; John ii. 3; Jesus walked on, Matt. xiv. 25; Mark vi. 48; John vi. 19.

WAVERING condemned, Gen. xlix. 4; Heb. x. 23; James i. 6, 8; 2 Pet. ii. 14; iii. 16.

WEDDING GARMENT, Matt. xxii. 12. It was usual for persons to appear at marriage feasts, in sumptuous dress, adorned with florid embroidery. But as travelers were sometimes pressed in, and as they could not be provided with such garments, robes out of the wardrobes of the rich, were tendered to them. If such persons refused this offer, and appeared in their own apparel, it was highly resented, as a token of their pride and contempt for those who invited them.

WHITE STONE, Rev. ii. 17. This important passage, alludes to a custom of noting and perpetuating friendship, among the Greeks and the Romans, by dividing a pebble, and after each had inscribed his name on the flat surface, they were exchanged. The production of either half was sufficient to insure friendly aid, even from deserters. Voting was done by casting a white stone for approval, and a black one for rejection.

WIND. The original word is *anemos*, and occurs 29 times. It is never translated spirit.

WINE. There are no less than 13 distinct Hebrew and Greek words, translated by the word *wine*, either with or without the adjectives new, sweet, mixed, and strong. These each refer to some particular kind or condition of wine, which being all translated by one common generic term, fails to express the meaning of the original, and creates confusion in the mind of the reader. But as space forbids a full examination of the terms, the reader is referred to *Kitto's Cyclopaedia*. Art. *WINE*.

WITCH, a person who pretends to inspira-

- tion, hence a public mocker of the Delty, and of his servants, the prophets; living on the credulity of the people, and thus bringing into contempt God's authorized ambassadors; a class of systematic and audacious plunderers and deceivers; hence the order that such should not be permitted to live. Exod. xxii. 18; Lev. xx. 27. Witchcraft excludes from the kingdom of God. Gal. v. 20.
- WITNESSES, not to be fewer than two, Num. xxxv. 30; Deut. xvii. 6; xix. 15; Matt. xviii. 16; 2 Cor. xiii. 1; 1 Tim. v. 19.
- WIVES, their duty, Gen. iii. 16; Eph. v. 22; Col. iii. 18; Titus ii. 5; 1 Pet. iii. 1.
- WOMEN, how they should behave in public worship, 1 Cor. xi. 1-16; xiv. 34, 35; 1 Tim. ii. 11, 12; aged, their duty, Titus ii. 3; young, theirs, 1 Tim. v. 14; Titus ii. 4, 5; how to adorn themselves, 1 Tim. ii. 9; 1 Pet. iii. 3.
- WORD of God, the Scriptures, Mark vii. 13; Luke iv. 4; Eph. vi. 17; 1 Pet. i. 23, 25; the Gospel, Luke v. 1; Acts iv. 31; xvi. 7; viii. 14; xiii. 7.
- WORLD, the earth and all the animals and vegetables on its surface: mankind generally. The word *world* in the common version is the rendering of no less than four different Hebrew words in the Old Testament, and four Greek words in the New. The Greek word *aioon*, age, or the plural form ages, is rendered *world* no less than 38 times, and the adjective form of the word 3 times. *ORKOMENEZ*, the habitable, or inhabited earth, occurs 15 times, and is translated *world* 14 times, when the connection plainly shows in many instances that it has a limited meaning, as in Luke ii. 1; iv. 5; and *earth* only once. *GEZ*, earth or land, is translated *world* once in Rev. xiii. 8. *Kosmos*, order, regularity; the world, universe, &c.; occurs 186 times, and is rendered by *world* 185 times, and once *adorn-ing*.
- not to be conformed to, Rom. xii. 3; Gal. vi. 14; James i. 27; iv. 4; 1 John ii. 15; v. 4.
- WORSHIP to be paid to God only, Exod. xx. 1-6; Matt. iv. 10; Acts x. 25, 26; xiv. 13-18; Col. ii. 18; Rev. xix. 10; xiii. 8; public worship, Matt. xviii. 20; Acts i. 14; Heb. x. 25.
- WRATH of God on the impenitent, John iii. 36; Rom. i. 18; ii. 5, 8; Eph. v. 6.
- YOKE of Christ, easy, Matt. xi. 30; Rom. xii. 1; 1 John v. 3.
- YOUNG persons, their duty, Titus ii. 6; 1 Pet. v. 5; examples, 2 Tim. iii. 15; Jesus, Luke ii. 40-52.
- ZACCHEUS, [*pure, justified*,] a superintendent of taxes at Jericho. Luke xix. 2.
- ZACHARIAH, [*memory of the Lord*,] Several persons of this name. One of the chief was one of the minor prophets, son of Barachiah, who returned from Babylon with Zerubbabel, and began to prophecy about 520 years B. C. He wrote the book which bears his name, and predicted many things relating to the Messiah, and the future restoration of Israel.—The name also of the father of John the Baptist. Luke i.
- ZEAL, commended, Matt. v. 6; 1 Cor. xvi. 13; Gal. iv. 18; Jude 3; Rev. iii. 19; improper, reprov'd, ix. 55; Rom. x. 2.
- ZEBEDEE, [*abundant portion*,] the father of the apostles James and John, Matt. iv. 21.
- ZEBULON, [*habitation, dwelling*,] the Tribe of, a district of Palestine, on the west side of the lake of Gennesareth.
- ZELOTES, or ZEALOTS, a sect often mentioned in Jewish history. The name was probably given to Simon from his having been connected with it. He is also called *Canaanite*, probably for the same reason; the word *Kana* in Hebrew, having the same meaning as *Zelotes*. Luke vi. 15; Acts i. 13.
- ZENAS, [*living*,] a doctor of the law, and a disciple, mentioned Titus iii. 13.
- ZERUBBABEL, [*a stranger at Babylon*,] son of Salathiel, and of the posterity of David. Matt. i. 12.
- ZION, or SION, [*a monument, or alchre, tower*,] the highest mountain in Jerusalem, where was built the city of David, Psal. xlviii. 2. Zion is often used poetically for Jerusalem, Micah iii. 12; and sometimes is applied to the inhabitants of Jerusalem.

