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REMARKS ON THE WHOLE AND UPON EACH BOOK.

AND OTHER HELPS FOR

Sabbath School Teachers and Scholars.

BY H. G. O. DWIGHT,

MISSIONARY TO PALESTINE.

REVISED AND ENLARGED BY J. P. COWLES.

STEREOTYPE EDITION.

ADVERTISEMENT TO THE THIRD EDITION.

The third edition to this little work is now given to the public. In its great enlargement, the title has been changed, but the plan of the work remain the same as before. The entire Vocabulary has been about one half. Many new introductions, the definitions of others extended and corrections of authorities multiplied. Particular pains have been taken to explain difficult phrases, and to classify the words. In all these respects the work will be found

It is the desire and hope of the editor, that it may have been at all acceptable and useful to the public. It may be found still better adapted to promote the cause of Sabbath School instruction, and the knowledge of the Scriptures generally.

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The Gift of
 Wm Stevens Perry
 of
 Watertown.
 (blesp of 1854.)

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A
DICTIONARY
OF
THE NEW TESTAMENT,
AND
VOCABULARY OF PROPER NAMES,
WITH
REMARKS ON THE WHOLE AND UPON EACH BOOK,
AND OTHER HELPS FOR
SABBATH SCHOOL TEACHERS AND SCHOLARS.

Harrison Gray Otis
BY H. G. O. DWIGHT,
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STEREOTYPE EDITION.

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P R E F A C E

TO THE SECOND EDITION.

THE chief sources from which this Manual was compiled, are Robinson's translation of Wahl's Lexicon, and Calmet's larger Dictionary. Other authorities, however, have occasionally been consulted. To the former work, the author is indebted for the description of Provinces, Towns, &c. and for most of the modern names introduced. These may not, in all cases, be correct; it is, however, believed, that they are as much so as any authorities we have in English can make them.

In the former edition of this work, the Dictionary of proper names formed the largest part. In the present, the Vocabulary of the principal appellatives has been greatly enlarged, and holds, as it ought, by far the most important place. A liberal use has been made of Wahl's Lexicon in compiling it. It is hoped that in its present state it will be found to comprise a large amount of valuable matter in a small compass, and that, embracing, as it does, the most important results of biblical investigation hitherto, it will prove a highly valuable auxiliary to the great body of biblical students, as well as to Sabbath School teachers, and learners.

The Tables inserted in the volume, will be appreciated by all who have had any experience in biblical instruction. The general Chronological Table was prepared with considerable labor, and is believed to be as accurate as the nature of the case will admit. The General Remarks on the New Testament are by another hand, and it is hoped will be found to contain some useful matter. The Particular Remarks are copied from the former editions.

The Maps attached to this work are necessarily small; it is however believed, that if faithfully used, they may be made to subserve a very valuable purpose. To them the pupil should constantly be referred, as to the very best means of acquiring a radical and permanent knowledge of the ge-

ography of the countries and places mentioned in the Scriptures. Those who would like a more extended and complete view of the Holy Land, are referred to a large and elegant Historical Map of Palestine, lately published in Boston, revised and corrected by Mr. Joseph W. Ingraham, Superintendent of Christ Church Sunday School, Boston. This gentleman is, from long personal experience, familiarly acquainted with the wants of Sunday Schools, and has had a special regard to their interests in preparing his map. It is highly desirable that, at least every Sunday School should own a copy of this map.

It is the earnest wish and prayer of the Author, that this work may, in its feeble measure, contribute something towards promoting the intelligent study of the Sacred Scriptures, and training up the young in the knowledge and fear of the Lord.

ADVERTISEMENT TO THE THIRD EDITION.

The third edition of this little work is now given to the public. In consequence of its great enlargement, the title has been changed, but the basis and plan of the work remain the same as before. The enlargement of the Vocabulary has been about one half. Many new words have been introduced, the definitions of others extended and corrected, and the citations of authorities multiplied. Particular pains has likewise been taken to explain difficult phrases, and to classify the meanings of the words. In all these respects the work will be found much improved. It is the desire and hope of the editor, that, if the former editions have been at all acceptable and useful to the public, the present may be found still better adapted to promote the cause of Sabbath School instruction, and the knowledge of the Scriptures generally.

A DICTIONARY

OF

THE NEW TESTAMENT.

ABO

ACC

A-BASE, to cast down, to humble, to bring low.

Ab-ba, father.

Ab-hor', to loathe or detest, to hate severely.

A-bide', to stay or tarry, to continue, to wait for, to await, to persevere, to endure. *To abide in the doctrine of Christ, or in Christ, is to persevere in the faith and practice of all the doctrines and duties of the word of God, 2 John 9.*

A-bil'i-ty, the power to do any thing, capacity, means. *To be able, to have the power or means of doing any thing, sometimes absolutely, and sometimes in view of the circumstances of the case; also, to be competent, suited, or fitted for any purpose, James I. 21. 2 Tim. iii. 15.*

A-board', in a ship.

A-bode', place of residence.

A-bol-ish, to do away, to make void, to destroy.

A-bom'i-na-ble, detestable, abhorrible.

A-bom'i-na-tion, that which is to be abhorred; applied particularly, in the Scriptures, to idols. *Abomination of desolation*, the Roman armies, composed of heathenish idolaters, who had the images of idols and emperors painted on their banners, and who entered into and burnt the temple of the Jews, and spread desolation through their

country. Compare Mark xiii. 14 with Luke xxi. 20, 21.

A-bounds', to have in great plenty, or to be in great plenty or abundance.

A-bove', beyond, more than, higher than, greater than; also, heavenly, celestial, Col. iii. 1. *From above*, from God, from heaven.

A-broad', extensively, largely, widely, throughout.

Ab'-sent, not present, gone away.

Ab'-stain', to refrain from, to forbear.

Abs'-ti-nence, fasting, Acts xxvii. 21.

A-bun'-dant, plenty, full supply. *Abundance of the heart*, the plenty of good or evil things stored up in the heart.

A-bun'-dant-ly, richly, largely, fully, earnestly, vehemently.

A-buse', to use a thing in a manner contrary to its lawful design, or as it ought not to be used, 1 Cor. vii. 31.

Ac-cept', to receive favorably, to esteem highly, to take pleasure in. *To accept of persons*, to show respect or favor in judgment, to one rather than another, out of mere partiality, from a regard to some outward circumstances, such as riches, friendship, kindred, nation, &c.

Ac-cept'-a-ble, pleasing, grateful.

Ac-cept-a'-tion, reception.

Ac-cept-ed, favorable, suitable, 2 Cor. vi. 2.

Ac-cess, the way in which any person or thing may be approached, the liberty of approaching.

Ac-com'-pa-ny, to be joined with, to be with as a companion.

Ac-com'-plish, to perform, to fulfill, to bring to pass.

Ac-cord, union of mind, harmony of feeling and action, consent.

Ac-count, to consider, to reckon.

As a sub. in *pecuniary affairs*, reckoning, charge; also, a representation of one's conduct under moral responsibility. Heb. xiii. 17. also, profit, advantage, Phil. iv. 17.

Ac-cur'-sed, devoted to destruction, separated from the church.

Ac-cause, to charge with crime.

Ac-cu'-ser, one who charges another with crime; applied by way of eminence to Satan, Rev. xii. 9.

Ac-knowl'-edge, to confess, to own, to esteem, to approve of, or love.

Ac-knowl'-edg-ing, } cordial
Ac-knowl'-edg-ment, } recep-
tion, sincere belief.

Ac-quaint'-ance, persons well known to one.

Add, to join, to put to, to unite, to give in addition to something else; also, to proceed, to subjoin, Luke xix. 11.

Ad-jure, to bind under the penalty of a curse, to charge solemnly by word or oath. The Jews used to adjure by means of some form of execration, which obliged the person adjured as much as if he had taken an oath. On this account Christ, who had been silent before, being adjured, deemed himself bound to answer, Matt. xxvi. 63, 64.

Ad-min'-is-ter, to distribute, as alms, to act as agent or manager of a contribution, 2 Cor. viii. 19, 20.

Ad-min-is-tra'-tion, the act of distributing; also, office, function.

Ad-mi-ra'-tion, wonder mingled with love and reverence.

Ad-mire, to regard with wonder and love.

Ad-mon'-ish, to warn of a fault, to put one in remembrance, to exhort.

Ad-mo-ni'-tion, instruction, Eph. vi. 4; warning, Tit. iii. 10.

A-do', trouble, tumult.

A-dop'-tion, the act of making one a child who was not so by birth. This term is used spiritually to imply that act of God, by which he receives sinners into his favor, and acknowledges them as his children; also, the state and privileges of such. *To wait for the adoption*, is earnestly to look forward to the enjoyment of all the blessings connected with and flowing from adoption, Rom. viii. 23.

A-dorn', to dress or deck with ornaments; to reflect honor upon, Tit. ii. 10.

A-dorn-ing, dress, ornament embellishment, 1 Pet. iii. 3.

A-dul'-te-rous, faithless.

A-dul'-te-ry, violation of the marriage contract. It is often used for idolatry, unfaithfulness to God.

Ad-van'-tage, to benefit, to profit; as a sub. gain, pecuniary profit.

Ad-ven'-ture, to venture, to dare to go, Acts xix. 31.

Ad-ver'-sa-ry, an opponent, an enemy; sometimes applied to Satan, the enemy of souls.

Ad-ver'-si-ty, that which seems to oppose our interest or happiness.

Ad-vo'-cate, one who pleads the cause of another; applied in the New Testament to Christ, who has voluntarily undertaken the cause of sinners.

A-far', at a great distance; spoken of those who have not the offers of the gospel, Acts ii. 39.

Af-fairs, concerns, business, one's state or situation, Phil. i. 4.

Af-fect, to act upon, to move the feelings; to seek to join to one's party, to court, Gal. iv. 17.

Af-fect'-ed, disposed, Acts xiv. 2; also, courted, sought for to join a party, Gal. iv. 18.

Af-fec'-tion, passion of any kind, love, good will.

Af-fec'-tion-ed, disposed.

Af-firm', to maintain the truth of any thing, to assert strongly, to urge.

Af-flic'-tion, adversity, trouble, correction from God; persecution for religion. *Afflictions of the gospel*, persecutions raised against Christians for the profession of the gospel.

Af-fright', to terrify.

A-foot', on foot.

A-for'd', before.

A-fore-hand', beforehand.

A-fore-time', before the present time.

A-fraid', fearful, timorous, doubtful, apprehensive, Gal. iv. 11.

A-fresh', anew, again, Heb. vi. 6.

Age, the whole continuation of a man's life, the latter part of life, a generation of men, any number of years taken together, as a period of time; also, maturity of years.

Ag'o-ny, any violent pain of body or mind.

A-gree', to bargain with, to consent; to harmonize, resemble, or be like, Mark xiv. 70.

A-gree'-ment, concord, common sentiment, 2 Cor. vi. 16.

A-ground', on the ground, on shore. Acts xxvii. 41.

Air, the invisible fluid element which we breathe, the regions between the heaven and the earth. *To beat the air*, is to labour in vain, 1 Cor. ix. 26. *To speak into the air*, is to speak unprofitably, without edification, 1 Cor. xiv. 9. *Air*, in Jewish phraseology, is the world, the seat of Satan, the jurisdiction of evil spirits, Eph. xi. 2. Rev. ix. 2.

Al'-a-bas-ter, properly a species of marble, having the colour of the human nail, of which different kinds

of vessels were made. The name was also applied to vases for perfumed ointments made of any materials.

Al-be'-it, although.

A'-li-en, a foreigner; applied figuratively to those who are not the true friends of God, but estranged from him by wicked works.

A'-lien-ate, to withdraw the heart from any object, and thus produce a separation or disunion.

A-live', possessed of natural life. This epithet is also used to designate those who have been renewed by the grace of God, as being spiritually alive, in contradistinction from the state of spiritual death, in which they were, previous to conversion. It is also applied to those who imagine themselves to be righteous, when in fact they are not, Rom. vii. 9.

All, every creature or person. Sometimes this epithet is used indefinitely, expressing a great many, or the greatest part, Matt. iii. 15.

Al-lege', to affirm, to make good an assertion by adducing reasons, testimonies, and proofs, Acts xvii. 3.

Al'-le-go-ry, a figurative discourse, in which something is intended different from the literal meaning of the words.

Al-le-lu'-iah, praise ye Jehovah.

Al-most, nearly, well nigh.

Al-low', to admit, to approve.

Al-lure', to draw by attractive motives.

Al-migh'-ty, of unlimited power.

Alms, charities given to the poor.

Al'-oes, a tree which grows in India, the wood of which is soft and bitter, but highly aromatic. It was used by the Egyptians for embalming their dead. It is entirely different from the aloe of the shops.

A-lone', solitary, without company; also, only, Acts xix. 26.

Al-pha, the first letter of the Greek alphabet. In the N. T. it signifies the *first*.

Al-tar, the place on which victims were laid to be offered up in sacrifice; also, a victim, a sacrifice, Heb. xiii. 10. *To bring one's gift to the altar*, is to perform the duties of religious worship, Matt. v. 22, 23. *To dig down God's altars*, is to overthrow the true worship of God, Rom. xi. 3.

Al-to-geth'-er, entirely, wholly.

Al-ways, at all times, constantly, habitually, Acts. x. 2; continually, perpetually, Matt. xxviii. 20.

A-maze'-ment, astonishment, fear.

Am-bas'-sa-dor, a person sent on public business from one government to another. In the N. T. ministers of the gospel are called the ambassadors of Christ. The original Greek term, means a man of advanced age, because persons were selected for an embassy according to their age and wisdom.

Am'-bas-sage, embassy.

A-men', usually expressive of the wish or prayer, *So let it be*. Among the Jews and early Christians, at the close of public prayers or praises, the whole assembly responded by uttering the word *Amen*. This term is also used in the N. T. as a substantive, for *truth*, or *faithfulness*, Rev. iii. 14.

A-mend', to correct, to make better, to be convalescent, to be better in health, John iv. 52.

Am'-e-thyst, a precious stone of a violet color, bordering on purple, Rev. xxi. 20.

A-miss', wrong.

A-nath'-e-ma, accursed, excluded from the divine favor, and exposed to the severest punishments. See *Maranatha*.

An'-chor, a heavy piece of iron, designed to hold a ship by being fixed in the ground; applied figuratively to the Christian's hope, which is called an anchor to the soul, Heb. vi. 19.

An'-gel, a messenger, sometimes applied to prophets and ministers of the gospel; a class of beings supe-

rior to man. *Angel of a church*, probably a collective term signifying the body of pastors or teachers in a church, the eldership, Rev. xi. 1. In 1 Cor. xi. 10. it means spies, who were sent to watch for the faults of Christians.

An'-ger, to provoke, to excite to a spirit of jealousy or emulation, Rom. x. 19. sub. a violent displeasure, an indignation accompanied with grief, Mark iii. 5; lawful when directed against sin, Eph. iv. 26; sinful when pointed against the person of another, and accompanied with a desire of revenge.

An'-guish, severe inward pain, torment, perplexity.

An'-ise, a small shrub, a species of dill, which bears a seed highly aromatic.

A-noint', to rub over with oil, or to pour oil upon any one. Priests and kings were introduced into their office by being anointed. Christ received his name, which signifies the anointed, in allusion to this custom.

A-non', quickly.

A-noth'-er, different, not the same; *one another*, each other.

An'-swer, pron. *an'-ser*, to reply to a question. This word is frequently used when no question has been asked, and then it indicates merely the commencement or continuation of a discourse; to correspond, Gal. iv. 25.

A-part', on one side, aside, away.

A-piece', each.

A-pos'-tle, *one who is sent*; applied in the N. T. to the twelve whom Jesus selected and commissioned to bear the message of salvation to sinners.

A-pos'-tle-ship, the office of an apostle.

Ap-par'-el, dress, clothing.

Ap-peal', to refer a cause from a lower court or a subordinate judge to a higher.

Ap-pear', to seem outwardly. Matt. vi. 16; to present, or exhibit one's self, to show itself, Heb. ix.

Ark, Rev. iii. 18, to be seen or known, to be manifest, to be evident, 1 John iii. 2; to be, 1 Pet. iv. 18.

Ap-pear'-ance, seeming, semblance, the external form of any thing.

Ap-pear'-ing, coming, 2 Tim. iv. 18.

Ap-peace', to quiet, to put in a state of peace.

Ap-per-tain', to belong to, to relate to.

Ap-point', to purpose or decree, to promise, to ordain, to destine.

Ap-pre-hend', to seize, to lay hold of, to obtain. To be apprehended of Christ, (Phil. iii. 12.) is to be taken by him, and made in a spiritual sense, his own.

Ap-proach', to draw near; applied both to time and place. It is used in 1 Tim. vi. 16. to indicate the incomprehensibility of the divine perfections, in accordance with the opinion prevalent through all the eastern nations, that Deity is surrounded by light so dazzling as to overpower all mortal vision.

Ap-prove', to like, to commend, to prove by arguments, or demonstrate, Acts ii. 22.

Ap-pro'-ved, tried and accepted as faithful to duty, worthy of approbation.

Apt, ready, skilful, qualified.

Arch-an'-gel, a chief angel. The Jews supposed that there are seven of them, greater in power than the rest, and that the guardianship of particular nations is committed to them. Michael was considered the patron of the Jews, Dan. x. 13, 21.

A-rise', to rise from a sitting or reclining posture, to come forth, to proceed, to begin, to spring from, to ascend, to begin or set about the performance of any thing, Luke xv. 18. To *arise from the dead*, to turn to God.

Ark, a chest; also applied to the vessel which Noah built to save himself and family from the flood. The chest in which the law, &c.

was kept among the Israelites, was usually called the ark of the covenant.

Arm, to furnish, to provide, to prepare.

Ar'-my, a large collection of armed men.

Arm'-our, weapons of war; used spiritually to denote all those aids and safeguards with which God furnishes his own children, to preserve them from sin, and to enable them to pursue a steady course of obedience.

Ar-ray, apparel, clothing.

Ar-ray'-ed, clothed.

Art, the power of doing something not taught by nature, cunning, device.

A-sha'-med, oppressed with a sense of unworthy conduct, conscious of having done wrong, or unworthily, 2 Tim. i. 12.

Ash'-es, the remains of any thing burnt. In the east, it was one of the rites of mourning to lie down in ashes, or to put ashes on the head.

A-side', on one side, away, off.

Ask, to inquire or propose a question, to desire something in prayer, to require or demand. To *ask amiss*, is to pray in an improper manner, or with wrong motives, James iv. 3.

A-sleep', taking rest in natural sleep; dead, careless, unconcerned, spiritually drowsy or dead.

Asp, a species of serpent, of the most deadly poison. Those who are bitten by it die almost instantly.

Ass, an animal of the horse kind, with a long head, long ears, and round body, covered with short coarse hair. Asses were the principal beasts of burden used by the Jews.

As-sault', to fall upon with violence, to attack.

As-say', to attempt, to try, to endeavor.

As-sen'-ble, to meet together, or to bring together.

As-sen'-bly, a collection of persons.

As-sent', to agree, to yield to.

As-sist', to aid, to help.

As-su'-rance, firm and certain expectation, confidence.

As-sure', to confirm, to embolden, to make confident.

As-su'-red-ly, confidently, certainly.

As-ton'-ish-ed, struck with wonder or amazement.

A-thirst', in want of drink; used also to express a longing desire for any thing, as for the blessings of salvation, Rev. xxii. 17.

A-ton'-ment, agreement, reconciliation; applied to the death of Christ, as the ground of pardon and reconciliation with God.

At-tain', to reach, to come to a certain state.

At-tend', to wait upon, to serve, to fix the mind upon.

Au'-di-ence, a hearing.

Aus-tere', rigid, severe.

Au'-thor, the first beginner or mover of any thing, he who produces or creates, the source or cause of a thing.

Au'-thor'-i-ty, power, right, command, authentic permission.

A-vail', to turn to profit, to effect.

A-venge', to assert the cause of any one, to revenge.

A-void', to shun, to escape.

A-wake', to rouse out of natural sleep; also, spiritually, to put away indifference, and to become active in the duties of religion.

A-ware', apprized, informed, knowing.

Axe, an iron instrument used for cutting wood.

BAB'-BLER, an idle talker. The word in the original signifies a kind of bird that frequented the streets and market places, picking up the seeds that were scattered about; it is properly applied therefore to one who spends much of his time in the streets and public places, retailing the idle conversation which he hears.

Bab'-blings, (*voia*.) empty clamor about words, to no purpose or profit, 1 Tim. vi. 20.

Babe, a very young child; also, figuratively, one who is unenlightened, simple, without understanding, or one who has made small advances in the Christian course.

Back, behind, to a former state or place.

Back'-bi-ter, one who speaks against another privately, or *behind his back*, as we say.

Back'-side, outside. The book or parchment mentioned Rev. v. 1. was written on the inside, and on the outside.

Back'-ward, with the back in advance.

Bad, wrong, evil, wicked.

Bade, perf. tense of *bid*.

Bag, in the N. T. a purse for holding money; *bags* which wax *not old*, heavenly treasures which do not perish like earthly goods.

Bal'-an-ces, scales for weighing; used metaphorically, Rev. vi. 5. to denote that God judges the actions of men.

Band, literally a cord, any tie; also, a company of soldiers; applied frequently to a definite number under the Roman divisions, the thirtieth part of a legion; as a verb, to join or unite together.

Bank, a public place where money was received, and a premium paid for the use of it. Luke xix. 21.

Ban'-quet-ing, riotous feasting, revelry, 1 Pet. iv. 3.

Bap'-tism, the application of water to a person as a religious rite. The word is also used to express any severe calamity or suffering.

Bap'-tize', to immerse, to bind to any duty by the rite of baptism; to bind one to honor and obey another, Gal. iii. 27; to imbue, or furnish abundantly; Acts xi. 16; to overwhelm with miseries, 1 Cor. xv. 29.

Bar'-ba'-ri-an, a person rude and

unlearned, one whose speech we do not understand, 1 Cor. xiv. 11. The Greeks, Romans, and Jews, gave this name to all other nations beside themselves, from their speaking unpolished languages, and living comparatively a rude and savage life.

Bar'-ba-rous, not Greek or Roman, rude.

Bare, mere; *bare grain*, nothing but the kernel.

Bar'-ley, a kind of grain of which bread is sometimes made.

Barn, a house where grain, &c. is kept.

Bar'-ren, not bearing fruit; applied to those who do not exhibit energy and activity in their Christian walk, 2 Pet. i. 8.

Base, mean, of low birth, of no account.

Bas'-ket, a vessel made of twigs or rushes. When the Jews traveled among the Gentiles, or Samaritans, they were in the habit of carrying their provisions with them in baskets, in order to avoid desilement by eating with strangers.

Bas'-tard, an illegitimate child.

Bas'-tle, conflict, encounter, as of armies in war; also, any conflict, as of the friends and enemies of the truth, Rev. xvi. 14.

Be, to exist, to have being, Rom. iv. 17; to live, to have animal life, Matt. xxiii. 30; to remain, to spend time, 2 Cor. xi. 25; to happen, to take place, to be done or brought to pass, John iii. 9; to be fixed upon, as an object of affection, Matt. vi. 21; to befall, Matt. xvi. 22; to remain or be in any situation, place, circumstances, condition, relation or state, or of any character, behavior, deportment, disposition or affection of mind, 2 Pet. iii. 11. 2 Cor. x. 11. Jam. iv. 4. 1 Tim. vi. 9. Rev. xxii. 11. Rom. xiv. 9. Rev. xxi. 7. John xii. 26. Phil. iv. 11; also, to be the property of any one, or under his authority, and in his service, Acts xvii. 23. John xix. 24; simply to

continue, to have prolonged existence, Rev. xvii. 8, 11; to be reckoned, esteemed, or considered as any thing, Matt. xviii. 17. *To be of*, to spring from, to derive existence from, to originate in, Phil. 14. Matt. i. 20; to belong to, to be a member or part of, 1 Cor. xiii. 15. 2 Tim. iii. 6; also, to follow, imitate or be like, in principle, feeling and action, 1 John ii. 16; to be on the side of, to be a friend or follower of any particular doctrine or individual, Gal. iii. 9, 10. *To be with*, to live or continue with, to be in the company of any one, Luke xxiv. 44. Phil. i. 23; spoken of the reception and permanent influence of the truth in the heart, 2 John 2, and of the grace, i. e. the favor of God, being continually bestowed on any one, 2 John 3; to co-operate with, to be a friend and follower of one, Matt. xii. 30; to uphold, assist and favor continually, Matt. xxiii. 20. *To be in*, to be in any condition, state, circumstances, relation, &c. Luke xxiii. 40; to be devoted to, Rom. viii. 8, 9; to have the most intimate union with, in purpose, affection and confidence, John xiv. 10, 11. *Things which are not*, those which are of no account among men, or contemned; *things which are*, those which are valued, highly esteemed, 1 Cor. i. 28.

Beam, a large piece of timber. See *Mote*.

Bear, to carry, to give or furnish, Acts xv. 8; to endure or suffer; to produce, to bring forth; *to bear the infirmities of the weak*, to bear one another's burdens, to assist others in their distress, to sympathize with them in their weakness; *to bear one's judgments*, to suffer the just punishment laid upon any one by God; *to bear one's own burden*, to give an account of one's own deeds to God; also, to take away, to steal. John xii. 6. The original here is improperly rendered by the word *bare*.

Beast, any four-footed animal, except those of the smallest size, distinguished from birds, fishes, insects, and men.

Beat, to strike, to smite, to scourge; to fall violently upon, to dash against, Matt. vii. 25

Beau'-ti-ful, charming, pleasing; spoken of the feet of the preachers of the gospel; an epithet intended to be understood of the gospel itself.

Beck' on, to make signs with the hand or head.

Be-come', to be made, to be; to be proper for, to suit the character of, to besit, Eph. v. 3.

Bed, a mattress, so light as to be easily borne.

Be-fall', to happen to.

Be-fore', in the sight or estimation of, as *before God*; which is also used as a form of adjuration.

Be-fore'-hand, previously.

Beg, to solicit earnestly, to crave, as food for sustenance.

Be-get', to produce; to constitute as Messiah, Acts xiii. 33. Christians are said to be *begotten* by the word of truth, i. e. made the children of God by means of the gospel, and through the influence of his Spirit.

Beg'-gar, one who lives by begging food.

Beg'-gar-ly, mean, base, despicable.

Be-gin', to commence existence or action, to enter upon any thing.

Be-gin'-ning, the commencement of any thing, the first. The phrase *in the beginning*, (John i. 1.) means, probably, *from eternity*.

Be-got'-ten; *only begotten*, most beloved; *first begotten*, first in order of time, Rev. i. 5; first in dignity, Heb. i. 6.

Be-guile', to deceive, to lead astray by art, to cheat, to deprive.

Be-half', account, reason, sake.

Be-have', to conduct, to act.

Be-head', to cut off the head.

Be-hold', to see, to view, to witness, to look upon; in the impera-

tive, *see*. It is sometimes emphatic, and sometimes merely an expletive.

Be-keep', to be fit or meet, to be necessary.

Be'-ing, existence, Acts xvii. 28.

Be-lief', cordial reception.

Be-lieve', to give credit to what another asserts, to assent to; particularly, to receive Christ, and rest upon him for salvation.

Bel'-ly, the stomach; a glutton, Tit. i. 12.

Be-long', to pertain, to concern, Luke xix. 42; to fit, or be suitable for, Heb. v. 14.

Be-lov'-ed, dear, held in high estimation, chosen, preferred.

Ben-e-fac'-tor, one that confers a benefit. In the N. T. it is applied to rulers, (Luke xxii. 25.) and is equivalent to *father of one's country*.

Ben'-e-fit, a kindness, favour, as of God to his creatures.

Be-nev'-o-lence, good will, forwardness in performing kind offices, duty, 1 Cor. vii. 3.

Be'-ryl, a precious stone, of a sea-green color.

Be-seech', to ask earnestly, to implore.

Be-set', to come upon one on every side; applied in the N. T. to a constant and pressing propensity to sin.

Be-side'; *beside one's self*, not in the possession of his senses.

Best, chiefest, choicest; *better*, of more worth or importance, more excellent, preferable, to be chosen rather, superior in moral excellence, holier; as a verb, to improve in health.

Be-stow', to give, to confer upon.

Be-times', seasonably.

Be-tray', to deliver one up by treachery into the hands of his enemies.

Be-wail', to mourn over, to lament.

Be-ware', to take heed, to be on one's guard.

Be-witch', to practise sorcery upon, (see *Sorcerer*;) to mislead by delusive pretences, Gal. iii. 1.

Bew-ray', to betray, to expose, or make visible.

Bid, to invite; to command, to wish.

Bide, to continue, to remain.

Bier, a kind of open coffin on which the Jews carried out the dead for burial.

Bill, a promise in writing, an obligation, a bond of assurance. *Bill of divorce*, a legal instrument, authorising the separation of man and wife.

Bind, to fetter, to join, to hinder, to impel, Acts xx. 22; to declare any thing unlawful, to prohibit its being done, Matt. xvi. 19.

Birth-right, right of the first-born child. See *First-born*.

Bish'op, an overseer and chief officer in a church.

Bish'op-rick, the office or charge of a bishop.

Bite, to vex, to injure.

Bit-ter, harsh, cruel, unpleasant, painful; *bitterly*, sorely.

Bit-ter-ness, severity, harshness in language; *root of bitterness*, bitter or unpleasant root, any cause of dissention; *gall of bitterness*, bitter gall, that is deep, rankling depravity.

Blade, spire of grass.

Blame, to charge fault upon any one, to censure; as a *sub.* crime itself.

Blame-less, unexcusable, faultless, upright.

Blas-pheme', to reproach, or calumniate. To *blaspheme God*, is to speak with impious irreverence of his attributes or works.

Blas-ph'e-mer, reviler.

Blas-ph'e-my, a malignant, reproachful speech; actions also may be termed *blasphemy*, when they proceed from the same spirit as blasphemous expressions.

Blaze, to publish, to make known.

Blew' ish, mark of deformity. It

was required by the Levitical law, that all sacrifices should be without spot or blemish.

Bless, to praise, to render thanks, Luke ii. 28.; to make happy, Gal. iii. 8.; to wish one well, to desire a blessing on him, Matt. v. 44.

Bless'-ing, praise, thanksgiving, benediction; also good bestowed, benefit.

Blind, destitute of sight, naturally. In a figurative sense it is applied to the ignorant and the wicked, as being destitute of a right knowledge of the truth; as a verb, to darken, to hinder or prevent the perception of truth.

Blind'-ness, darkness; in a moral sense, ignorance and indifference to the truth, Rom. xi. 25.

Blood, the red fluid that circulates through the bodies of animals; used figuratively to signify bloodshed, death; also blood-guiltiness; also, race, or descent. The sacramental wine is called the blood of Christ, because it is the symbol of that blood.

Blot, to efface; figuratively, to forgive, Acts iii. 19.

Boast, to lay claim to merit, to exalt one's self.

Boast'-ing, vaunting, glorying, vain declaration of one's own merits.

Boat, a small vessel; spoken of the fishing vessels on the lake of Genesareth.

Bod'-i-ly, corporeal.

Bod'-y, the material part of man, the carnal affections. The sacramental bread is called the body of Christ, because it is the symbol of that body. The *body of a person*, is language frequently used to denote the person himself, the whole man, Rom. xii. 1. Eph. v. 28.

Bois'-ter-ous, (pron. *bois-treus*;) violent, loud, furious.

Bold, fearless, from a consciousness of speaking the truth in a just cause.

Bold'-ness, confidence, freedom.

B

Bond, in the plural, chains, imprisonment, Col. iv. 3; infirmity, Luke xiii. 16. **Bond of perfectness**, perfect bond, strongest tie; **bond of peace**, harmonious peace; **bond of singularity**, a mass, a bundle, as it were, of depravity, Acts viii. 23.

Bond-age, a state of confinement or servitude; spoken of those who were under the rites of the Jewish dispensation, which, compared with the Christian, was quite burdensome.

Bond-maid, a woman slave.

Bond-man, a man slave.

Book, a volume or roll in which we read or write. The books of the ancients were manuscripts rolled up. God is represented as writing the destinies of men in a *book*, Rev. xx. 12.

Bor-der, a fringe or tassel made of wool, and worn by the Jews on their outer garments, in order that they might be distinguished from the Gentiles, and be constantly reminded of their laws, Mark vi. 56.

Born, is used primarily, for being brought into the world; but spiritually, for being renewed by the Spirit. This change is called being born again, and it implies a change in the moral character from sin to holiness.

Bos-om, (pron. *bos'-zum*), the breast. In the N. T. one is said to lie on the bosom of another, when he sits, or rather reclines next to him at table. In allusion to this custom, Lazarus is said (Luke xvi. 22.) to have been carried to Abraham's bosom, i. e. he was placed next to him at the splendid banquet, under the image of which the happy state of the righteous after death is represented. At table the Jews always reclined upon couches, so that one could easily rest his head upon the bosom of another. Christ is also said to be in the *bosom of the Father*, that is, to enjoy the most intimate intercourse with him, and

to be in the highest degree beloved by him.

Bot'-tle, a vessel in which liquids are placed. The bottles of the east were made of leather, and of course became tender as they grew old, Matt. ix. 17.

Bot'-tom-less, with pit, hell, the place of punishment.

Bounds, borders, situation.

Boun'-ti-ful-ness, fulness, plenitude.

Bous'-ty, contribution, gift.

Bow, to bend, Eph. iii. 14.

Bow'-els, the intestines; used figuratively for pity, compassion.

Box, a vase for perfumed ointments, made of gold, glass, or stone, often with long, narrow necks, the mouth of which was sealed; so that when the woman is said to break the vase, (Mark xiv. 3.) we are to understand only the extremity of the neck, which was thus closed.

Bram'-ble, any rough, prickly shrub.

Branch, a shoot from the trunk of a tree; applied figuratively to the believer in Christ, Christ being called the true vine.

Brass, a yellow metal from which useful articles of furniture, &c. were made, and also coin, Matt. x. 9.

Brawl'-er, a disputer, a quarrelsome fellow.

Bread, food made of grain; food in general, necessities of life; to eat bread, to take food; *breaking of bread*, participation and fellowship in the Lord's Supper. Jesus Christ is called the *bread of life*, because eternal life may be obtained by believing in him.

Breadth; *breadth of the earth*, the whole extent of the land, Rev. xi. 9.

Break, to divide or part into pieces, 1 Cor. x. 16; to afflict, to distress, Acts xxi. 13; to violate, Matt. v. 19; also to be rent asunder, to come to pieces, Matt. ix. 17; to *break forth*, to utter speech

of voice, Gal. iv. 27; to *break down*, to demolish, to destroy.

Breast; to *smite the breast*, a gesture denoting contrition or sorrow; to *lie on one's breast* at a meal, was a mark of the greatest familiarity and friendship.

Breast-plate, a piece of defensive armor worn upon the breast; applied figuratively to faith and love, which serve to defend the Christian from the assaults of temptation, 1 Thess. v. 8.

Breth'-ren, those born of the same father or mother, or both; spoken also of those who make profession of the same religion; also, any kinsman, a countryman, an associate.

Bride, a newly married woman. The Christian church is called the bride, in a figurative sense, Christ being said to be the bridegroom.

Bride'-cham-ber, the room where the marriage bed was placed. The *children of the bride chamber* were intimate friends of the bridegroom. Among the Hebrews they selected a wife for their friend, commended her beauty and virtues, and accompanied the bridegroom when he went to bring home the bride to celebrate the nuptials.

Bride'-groom, a newly married man; applied also to Christ as being the head and protector of the church.

Bri'-dle, a kind of tackling for a horse's head, by which he is governed; used also as a verb, signifying to restrain.

Bri-er, a prickly shrub.

Bright'-ness, light, effulgence.

Brim'-stone, a yellow, combustible substance, which when burning, emits a very penetrating and disagreeable odor. A lake of fire and brimstone is one of the figures under which the future punishment of the wicked is represented.

Bring, to fetch, to lead or convey, to conduct, 1 Cor. xvi. 6; to procure; to reduce, 1 Cor. ix. 27;

to bear, to offer, to present, John xviii. 29; to *bring forth*, to bear, to produce; to *bring up*, to educate; to *bring down*, to humble, to abase.

Broid'-er, to adorn with figures, to braid or curl ornamentally.

Broid'-er-ed, plaited.

Bro'-ken, slain, when spoken of the body of Christ.

Bro'-ken-heart-ed, penitent.

Brood, offspring; applied particularly to chickens.

Brook, a small stream of water.

Broth'-er, see *Brethren*.

Broth'-er-hood, the collective body of brethren.

Brow, the edge of any high place.

Bruise, to break down, to crush, to afflict, to distress.

Buf'-fet, to strike with the fist, to treat with ignominy, to afflict.

Build, to make houses; figuratively, to strengthen in faith, love, &c., to join together, spiritually, as believers are united among themselves, and to Christ.

Build'-er, one who builds; spoken of God as the Maker of the universe, and also of ministers of the gospel, 1 Cor. iii. 10.

Build'-ing, a house; applied figuratively to the church; also, to the spiritual body which the Christian will have in heaven.

Bur'-den, a load, something hard to be borne; sometimes applied to legal ceremonies enjoined by the law of Moses, and sometimes to duties enjoined by Christ; as a verb to weigh down, to oppress.

Burn, to be inflamed, to be incensed or provoked; to be consumed with fire, to be on fire.

Burnt'-of-fer-ing, a sacrifice which was consumed with fire.

Burst, to fly asunder, to break suddenly.

Bur-y, to inter a dead body. *To be buried with Christ in baptism*, to be immersed in water as a baptismal rite, just as Christ was buried in the earth, Col. ii. 12. The

apostle would say, that just as Christ closed his mortal existence, and was laid in the tomb, soon to rise from thence and enter on a new and glorified state, so the baptism of the believer, which was probably by immersion, is an emblem of his renouncing the great purpose of his past life, and coming forth into a new and more exalted state of being.

Bush, a thick shrub.

Bush'-el, a measure for things dry. The measure called bushel in the N. T. is equal to about one English peck.

Bu-si-ness, (pron. *biz-ness*), work, that which men have to do; also, official duty, Acts vi. 3.

Bu-sy-bod-y, (pron. *biz'-ze-bod-de*), officious, meddling with other people's affairs.

Buy, to purchase for a price; to take or receive freely, Rev. iii. 18.

By and by, presently, immediately.

CALL, to name, to style, to designate, Matt. i. 25; to summon, to direct or request to come, John iv. 16; to invite to partake of a feast, &c. Matt. xxii. 3. 1 Cor. i. 9; to appoint, to constitute, Rom. i. 1; to lead to partake of the blessings of the gospel, Rom. viii. 30; to acknowledge, Heb. ii. 11; to bring into existence, Rom. iv. 17; to appeal to, 2 Cor. i. 23; to consider, to account, Acts x. 15; to call upon, to invoke for aid, Prov. i. 28; to call upon the name of God, to worship him. The called, those who are invited and brought to believe the gospel. To be called, often means simply to be, Luke i. 32, 35.

Call'-ing, a trade or employment, the state of glory and blessedness in heaven to which believers are called; also, the invitation to the blessings of the gospel.

Calm, stillness, freedom from noise and disturbance.

Cam'-el, a large animal, used in

the east for carrying burdens, and well adapted by its nature to the peculiar countries in which it is found. It requires but little food, and can live without drinking from sixteen to forty days. Coarse cloth was manufactured from the long bushy hair of the camel, from which common garments were made.

Camp, a fortified enclosure for armies; spoken of those in which the Israelites dwelt in the desert.

Can, to be able to do, or to be possible to be done, in the nature of things, absolutely, James iii. 12. John iii. 9; to be able, or possible, in the actual circumstances of the case, Rom. viii. 7. John iii. 4; to be able to do, or to be possible to be done, consistently with moral obligation, with propriety, or convenience, Acts x. 47. Heb. ix. 5.

Can'-dle-stick, an instrument to hold a candle; applied sometimes to a particular church.

Can'-ker, properly, a worm that destroys fruits.

Cap'-tain, a chief commander; applied to the Lord Jesus Christ, as being the leader of his people.

Cap-tiv'-i-ty, subjection, those in captivity, captives.

Car'-bun-cle, a precious stone of a deep red color, mingled with scarlet, and sometimes of the hue of burning coals.

Car'-case, the dead body of an animal.

Care, anxiety, concern; as a verb, to regard, to think of, and provide for, to be concerned about.

Care'-ful, anxious, perplexed, studious, Tit. iii. 8.

Care'-ful-ness, anxiety, solicitude.

Car'-nal, belonging to the flesh or body; figuratively, subject entirely to the control of sinful passions; sometimes, partially subject to them, Rom. 7.

Car'-pen-ter, one who works in wood.

Car'-riage, something by which

articles are conveyed from place to place. In Acts xxi. 15, it means the baggage itself.

Car-ry, to bear, to convey, to lead, Acts xxi. 34; to drive, to toss, Eph. iv. 14. Heb. xiii. 9. Jude 12.

Cas, situation, event, circumstances, 1 Cor. vii. 15.

Cast, a throw; as a verb, to hurl, to throw; to banish; to drop; to place, Rev. ii. 14; to cast away, to reject, to renounce, to throw away; to cast down, to depress, to discourage; to cast forth, to expel.

Cast-a-way, one rejected of God, one given over by him.

Cast-ile, fortress, tower.

Catch, to entangle, to detect, to seize upon, to gain, Luke v. 10; to take or snatch, Matt. xiii. 19; to obtain, John xxi. 3; to win, 2 Cor. xii. 16.

Cat-tle, any beasts that are kept in pasture.

Cause, to secure an event through the agency of another, to occasion, to provide that any thing be done; as a noun, sake, account, reason.

Cease, to stop, to leave off, to put an end to.

Ceas-ing, intermission, cessation

Ce-les-tial, heavenly.

Cen-ser, a kind of pan in which incense was burned.

Cen-tu-ri-on, a Roman officer, who had command of a hundred men.

Cer-tain, some particular individual or thing, definitely known; fixed, abiding, definite, Acts xxv. 26, 1 Cor. iv. 11; well known.

Cer-tain-ty, truth.

Cer-ti-fy, to declare, to make known to one.

Chaff, refuse, what is left after grain has been fanned; applied figuratively to the wicked.

Chain, a series of links fastened one within another; imprisonment, 2 Tim. i. 16, especially in the plural, Jude 6.

Chal-ced-o-ny, a precious stone of a greyish color, clouded with blue, yellow, or purple.

Cham-ber, a room in a house.

Cham-ber-ing, rioting, revelry.

Cham-ber-lain, keeper of the king's bedchamber, a steward; also, a city treasurer, Rom. xvi. 23.

Chance, to happen.

Change, to alter, to transform, to turn.

Charge, to exhort, to command, used substantively for office, duty, commission, trust, employment; account; injunction, 1 Tim. vi. 13; also expense.

Charge-a-ble, burdensome, causing expense or trouble.

Char-ger, a kind of plate or platter.

Char-i-ot, a kind of coach, used by the ancients in war.

Char-i-ta-bly, as benevolence or love would dictate.

Char-i-ty, love to God and man, universal benevolence, goodness.

Chaste, pure, free from pollution.

Chas-ten, to correct, to inflict evil for the good of the subject.

Chas-tise, to punish, to scourge, Luke xxiii. 16.

Chas-tise-ment, suffering, affliction.

Cheer, courage, heart.

Cheer-ful, ready, willing.

Cheer-ish, to support, to nurse.

Cher-ub, plur. *cherubim*, a kind of winged beings, mentioned in the O. T. having a form compounded of a man, eagle, ox and lion, each of which is emblematic of might and power. They were placed to guard the entrance of the garden of Eden, and golden images of them were fixed upon the ark, Heb. ix. 5.

Chief, principal, best, highest, greatest.

Child, a youthful son or daughter, any descendant; an inhabitant; *Children of God*, those like him, or beloved by him; *of the devil*, those like him; *of wrath*, those deserving it.

Choke, to stop up, to suffocate

spoken of the effect of the cares of this world in obstructing or hindering the effect of divine truth.

Choose, to select, to prefer.

Cho'-sen, choice, beloved, delighted in, preferred, select.

Christ, the anointed of God, the same as *Messiah*; also, the gospel of Christ; his disposition, spirit, temper, Rom. viii. 10; his church, 1 Cor. xii. 12; the happiness obtained through him, Phil. iii. 8. To be in *Christ*, to be a Christian.

Chrys'-o-lite, one of the precious gems, of a golden color.

Chrys'-o-pra'-sus, a precious stone, in color of a beautiful green mingled with yellow.

Church, the whole body of true Christians, those who have voluntarily associated themselves together, and professed to be the disciples of Christ; also, a particular church or body of Christians, worshipping together.

Cin'-na-mon, the aromatic bark of a tree, which is found in many of the eastern countries, and especially on the island of Ceylon. The ancients employed it in their incense and perfumes.

Cir-cum-cis'-ion, a religious rite, first enjoined upon Abraham and upon all the males of his family, and afterwards upon all the males of the Hebrew people. It was the sign of the covenant God made with Abraham, and a token to all who received it, of admission to the rights and privileges of the Hebrew commonwealth. It also signifies those who are circumcised, hence the Jews; also, the true worshippers of God, Phil. iii. 3; purification, removal of what is wrong and offensive to God, Rom. ii. 29.

Cir-cum-spect-ly, cautiously, giving diligent heed to circumstances and consequences.

Cit'-y, in the N. T. a town enclosed by walls; the *holy city*, Jerusalem, which is used as an emblem of heaven.

Clam'-or, noise, violence.

Clay, potter's earth, also mud, slime, John ix. 6.

Clean, entirely, 2 Pet. ii. 18; as an adj. ceremonially pure, undefiled, unsoiled, Matt. xxiii. 25; innocent, Acts xviii. 6; pure, upright, John xv. 3; whole, sound, Matt. viii. 2.

Cleanse, to clean, to remove filth from any thing, Matt. xxiii. 26; to purify, to free from sin, 2 Cor. vii. 1; to heal of a foul disease, which rendered the subject ceremonially unclean, to restore to soundness, Matt. x. 8; to pronounce lawful, Acts x. 15; to exempt from the consequences of, 1 John i. 7.

Clear, transparent; blameless.

Clear'-ing, renunciation of evil practices, and of all concern in them, 2 Cor. vii. 11.

Clear'-ly, distinctly, evidently.

Cleave, to unite with, to adhere to.

Clem'-en-cy, mildness, tenderness.

Clerk. In Acts xix. 35, this term is used to designate an officer whose duty it was to preside over the senate of a city, to preserve the laws and decrees, and to read in the public assemblies whatever was to be communicated to the people.

Cloak, an outside garment; figuratively, a covering for sin.

Close, to shut, Matt. xiii. 15; to roll up, Luke iv. 20.-

Clos'-et, any place of retirement.

Clothe, to attire, to apparel, to deck, to adorn, Matt. vi. 30; to be clothed upon, to be invested with, to assume, 2 Cor. v. 2; to be clothed with humility, to exhibit a humble deportment, 1 Pet. v. 5.

Clothes.

Cloth'-ing, } attire, apparel; to rend one's clothes, was a sign of grief, amazement, and sometimes of abhorrence, as Matt. xxvi. 65. In this act, the outer, and sometimes

the inner garment, was torn from the neck to the girdle.

Cloud, a collection of small particles of watery vapor in the air, a great number, Heb. xii. 1.

Clo'-ves, separated, forked.

Coast, the border of the sea; in the plural it means simply, region, territory.

Coat, the tunic, an under garment, reaching from the neck below the knees.

Cock'-crow-ing, the third watch of the night among the Jews, which was terminated by the crowing of the cocks. It began at midnight, and ended about 3 o'clock, A. M.

Cold, not warm, indifferent, unconcerned, Rev. iii. 15.

Col-lec'-tion, contribution, alms.

Col'-o-ny, a body of people going from one country, and settling themselves down together in a distant place.

Col'-or, hue, appearance; presence, Acts xvii. 30.

Come, to arrive, to appear, to reach, to approach; to *come to* or *after Christ*, to become a follower of him. *He who was to come*; the promised Messiah. To *come to pass*, to happen.

Comel'-ly, graceful, decent, proper.

Com'-fort, support, consolation.

Com'-fort-er, applied, by way of eminence, to the Holy Ghost, who is the helper and supporter of all true Christians.

Com-ing, arrival, appearance, presence, 1 Cor. xvi. 17; spoken of the appearance of Christ to judge the world at the last day, 1 Cor. xv. 23.

Com-mand', to give orders to, to direct.

Com-mand'-ment, order, precept, that which is commanded.

Com-mend', to praise, to render acceptable, to recommend; to commit, Luke xxiii. 46; to approve one's self to others, 2 Cor. iv. 2.

Com-men-da'-tion, recommendation, 2 Cor. iii. 1.

Com-mis'-sion, the charge or warrant with which an officer is intrusted.

Com-mit', to perpetrate; to intrust.

Com'-mon, public, belonging to all alike, ordinary, usual; that which is unclean according to the Jewish ritual.

Com-mon-wealth, a body of people connected together under a certain form of government.

Com-mo'-tion, disturbance.

Com-mune', to confer, to take counsel together.

Com-mu'-ni-cate, to impart, to share.

Com-mu-ni-ca'-tion, conversation, participation, communion.

Com-mun'-ion, fellowship, participation, friendly intercourse; applied particularly, to the participation of the Lord's Supper.

Com-pact'-ed, closely joined together.

Com-pan'-ion, an associate, a fellow.

Com'-pa-ny, persons assembled together, intercourse, fellowship, society; as a verb, to associate with, 1 Cor. v. 9.

Com-para', to liken.

Com-par'-i-son, the likening of one thing to another.

Com-pass, to go round, to surround, to go over, to traverse; to beset, Heb. v. 2.

Com-pas'-sion, pity for the suffering, tenderness in view of another's wo.

Com-pel', to oblige or force, to overcome with strong and earnest persuasion.

Com-pre-hend', to grasp with the mind; to include; to receive.

Con-ceive', opinion.

Con-ceive', to imagine, to devise, Jam. i. 15.

Con-cern', to pertain to, to have reference to; *concerning*, respecting.

Con-cis'-sion, cutting off; applied to those of the Jewish converts who would cut off all from the Christian church that would not be circumcised.

Con-clude', to come to an opinion, to include.

Con-cord, union, agreement.

Con-con-verse, a large assembly of persons.

Con-cu'-pis-cence, wicked desire, lust.

Con-demn', to find guilty, to charge guilt upon any one, to censure; to punish, 2 Pet. ii. 6; to show, by the contrast of one's own superior virtue, that others are worthy of condemnation, Matt. xii. 41.

Con-dem-na'-tion, condemning sentence, judgment passed against one, Rom. v. 16; punishment, Jam. iii. 1; state of being under sentence of punishment, Luke xxiii. 40.

Con-de-scend', to deign, to do kind offices.

Con-di'-tion, a term of agreement.

Con-duct', to lead, to direct.

Con-fer', to ask advice or counsel, to hold communication with.

Con-fer-ence, consultation.

Con-fess', to acknowledge a fault, to acknowledge as one's own, to profess attachment, as to the cause of Christ.

Con-fes'-sion, public declaration, profession.

Con-fi-dence, trust in what another says, assurance.

Con-fi-dent, bold, assured, undoubting.

Con-firm', to settle, to establish, to make strong.

Con-firm-a'-tion, establishment, ratification.

Con-flict, strife, contention; spoken of the struggles of the Christian against sin and the world.

Con-form', to resemble, to become one with, to imitate.

Con-form'a-ble, similar, resembling in manner, Phil. iii. 10.

Con-found', to perplex, to astonish, to baffle, to disappoint.

Con-fuse', to throw into disorder.

Con-gre-ga'-tion, an assembly of people.

Con-quer, to overcome in battle, to subdue.

Con-science, susceptibility to pleasure or pain from one's own right or wrong moral conduct, religious belief or scruple, consciousness, sense or conviction of duty.

Con-se-crate, to devote to God, to set apart for his service, to institute, Heb. x. 20.

Con-sent', to agree with, to give approbation to; also used as a noun for accord, union of mind.

Con-sid'-er, to think of, to call to mind.

Con-sist', to be kept in existence, to be made up of, to depend on.

Con-so-la'-tion, comfort, support; used also for one who gives comfort and strength, Luke ii. 25.

Con-sort', to associate with.

Con-spir'-a-cy, an agreement of men to do any thing evil.

Con-stant-ly, steadily.

Con-strain', to prevail upon one contrary to his previous intention, by urgent entreaties, to oblige, to impel, 2 Cor. v. 14.

Con-straint', compulsion, violent necessity. †

Con-sult', to plan or contrive together.

Con-sume', to waste, to destroy, to burn up.

Con-tain', to hold, as a vessel, to live in chastity; to comprise, to comprehend.

Con-temp-ti-ble, worthy of being despised.

Con-tend', to dispute, to maintain with earnestness, to strive.

Con-tent', satisfied, not disposed to murmur or complain.

Con-ten'-tion, strife, warring together; toil, effort, zeal.

Con-tent'-ment, satisfaction with one's lot.

Con-tin-u-ance, duration, perseverance.

Con-tin-u-e, to persevere, to hold on, to remain.

Con-tra-dic-tion, opposition of words, in injurious treatment.

Con-tra-ri-wise, on the other hand, otherwise.

Con-tra-ry, opposed to, opposite, adverse, hostile.

Con-trib-u-tion, money given by several individuals for one object.

Con-tro-ver-sy, dispute; without controversy, means unquestionably.

Con-ve-ni-ent, fit, proper, suitable.

Con-ver-sa-tion, conduct, course of life, deportment.

Con-ver-sion, change from sin to holiness.

Con-vert, to turn about, to change the heart, to lead one who is wandering back to duty, instrumentally, James v. 19.

Con-vict, to prove guilty.

Con-vince, to overpower by argument, to prove guilty.

Cop-per-smith, one who works in copper.

Cor-ban, a thing dedicated to God, a gift offered to the service of the Jewish temple. Ungrateful children among the Jews used sometimes, in order to ease themselves of the burden of maintaining their parents, to pretend that their property was dedicated to God, Matt. vii. 11.

Corn, as used in the N. T., any kind of grain, especially wheat and barley.

Corn-er, an outer angle, as the head of the corner, the corner or foundation stone, Matt. xxi. 42; also, any obscure place, Acts xxvi. 26.

Corn-er-stone, the head or main stone which supports the building; applied to Christ as the strength and foundation of the church.

Corpse, a dead body.

Cor-rect, to chastise, to remove faults.

Cor-rec-tion, reformation.

Cor-rupt, to pollute, to injure, to consume, to destroy, to pervert; adjectively, it means polluted, sinful, vicious.

Cor-rupt-i-ble, liable to decay or death.

Cor-rupt-ion, ruin, Gal. vi. 8; mortality, liability to decay; also perverseness, depravity.

Cost, the price of any thing.

Cost-li-ness, sumptuousness.

Couch, a place of repose, a kind of bed on which the Jews reclined while at table.

Coun-cil, an inferior court of justice, Matt. v. 21; an assembly of persons met for consultation, applied particularly to the Jewish Sanhedrim. See *Sanhedrim*, *Dict. Prop. Names*.

Coun-sel, advice, purpose or decree, the secrets of the heart.

Count, to reckon, to consider, to estimate.

Coun-te-nance, the face; favor, affection.

Coun-try, a tract of land, a region not thickly inhabited; a fixed and eternal home, Heb. xi. 14.

Coup-led, joined, blended.

Cour-age, boldness.

Course, direction, career, race, order, manner, progress, and sometimes class, as Luke i. 5.

Court, entrance to a house; also, the open space in the middle of the eastern houses. These houses were usually built in the form of a square enclosing an open space, which was commonly paved with marble, and often had in it a fountain.

Court-e-ous, of mild and pleasant manners.

Cov-e-nant. The common signification is, an agreement between two parties, on mutual conditions. In the Bible, when God is one of the parties, it usually means some law or precept, to which certain pro-

misses are annexed; sometimes the *promise* itself. As a verb, to agree, to stipulate, Luke xxii. 5.

Con'-ceal, to hide, to conceal, to forgive.

Con'-cise, to desire earnestly, to long for beyond due bounds.

Con'-cise-ness, avaricious, greedy of gain.

Con'-cise-ness, eager desire of gain, avarice.

Craft, trade, business, cunning.

Craft'i-ness, cunning.

Crafts'-man, a workman. or manufacturer, one who works at any trade.

Craft'-y, wise, skilful in management, 2 Cor. xii. 16.

Crave, to ask earnestly.

Crave'-ate', to make out of nothing, to cause, to form; to fashion, in a moral sense, Eph. ii. 10.

Cre-a'-ture, any thing created, man. A *new creature*, (2 Cor. v. 17.) is man reformed in heart and life. In Rom. viii. 19. the word means the church, the whole body of Christians. The word *creation*, in Rom. viii. 22, likewise means the church.

Cred'-i-tor, one to whom a debt is owed.

Creek, a bay, or inlet of the sea, Acts xxvii. 39.

Creep, to steal in, to insinuate one's self, 2 Tim. iii. 6; properly, to move on the belly over the ground, Rom. i. 23.

Crime, charge of guilt, or of violating any law, Acts xxv. 16.

Crip'-ple, a lame man.

Cruck'-ed, not straight, bent; perverse, wicked.

Cross, see *Crucify*. It likewise means the sufferings of the cross, crucifixion; the doctrine of Christ's crucifixion; any suffering or hardship.

Crown, a kind of cap worn by kings, as an emblem of royalty; the prize of victory in the public games, a chaplet, usually of laurel or olive, hence the reward of the

Christian, as being a prize won by conflict and effort; also ornament, honor, Phil. iv. 1; as a verb, to adorn with a chaplet, 2 Tim. ii. 5, to adorn, to decorate, Heb. ii. 9.

Cru'-ci-fy, to execute on a cross, to nail to a cross; a most cruel and ignominious punishment, used by the Romans. The condemned person was first stripped nearly naked, and severely beaten, and then his arms were extended, and his hands nailed to a horizontal beam crossing a perpendicular one, which was fastened in the ground, and to which his feet were nailed. Here he hung, usually, until his body became putrid. The word also means, to destroy, to extirpate, as a depraved disposition; to renounce the world, its pursuits and pleasures, Gal. vi. 14.

Cru'-el, having a disposition to injure others.

Crumb, fragment, piece.

Cry, outcry, loud call, clamor; as a verb, to call or exclaim aloud, to shout, to call upon, to supplicate as in prayer or earnest entreaty, Matt. xiv. 30; also, to proclaim, Rom. ix. 27; to call for vengeance, James v. 4.

Crys'-tal, a species of stone; rock crystal or quartz.

Cu'-bit, the distance from the elbow to the end of the middle finger, usually considered a foot and a half; a measure of length.

Cum'-ber, to press down with difficulties, to busy with the things of this world, to burden.

Cum'-min, a plant, whose seeds are of a warm, aromatic, and bitterish taste, and of a strong, but not disagreeable smell.

Cun'-ning, deceit, slyness; adj. deceitful.

Cup, a vessel to drink out of; the contents of it. This word is frequently used in a figurative sense in the N. T. in allusion to the common representations made of the allotments of Providence, whether

merciful or effective; as though God presented to individuals a cup, from which they were to drink their lot, or fortune, as we say; hence it denotes any evil, suffering. John xviii. 11.

Cu'-ri-ous, magical, or connected with sorcery, Acts xix. 19.

Curse, to call down evil upon; sub. the wish of evil, or evil itself, condemnation, Gal. iii. 10.

Cur'-sed, exposed to the penalty of the divine law; infamous, execrable, Gal. iii. 13.

Cur'-sing, imprecation; any sentence of evil, as of barrenness, Heb. vi. 8.

Cur'-tom, manner, way; a duty or tax paid to a king or government for goods carried out of a country, or into it, a tax of any kind. See *Receipt of Custom*.

Cut, to pierce, to affect deeply, Acts v. 33; to lacerate, to sever, Acts xxvii. 40; to cut *asunder*, to scourge severely, as it were, to cut the victim *in two*, to punish indignantly; to *cut off*, to sever, to separate.

Cym'-bal, a musical instrument, made of brass. One of these instruments is held in each hand, and by striking them together, a musical sound is produced.

DAIN-TY, something very pleasing to the taste.

Daw'-age, hurt, injury, loss.

Damn, to condemn and punish, Mark xvi. 16.

Daw'-na-ble, leading to perdition, to eternal ruin.

Dam-na'-tion, exclusion from divine mercy, punishment; sometimes merely temporal judgment.

Daw'-sel, a young female.

Dan'-ger, in *danger of*, exposed to, liable to, subject to, Matt. v. 21.

Dare, to have courage for any purpose.

Dark, not light, hidden, obscure.

Dark-en, to obscure, to blind,

to deprive of intellectual vision, Rom. i. 21.

Dark-ness, absence of natural light: *in darkness*, in private, Matt. x. 27; secrecy; a state of unmingled wretchedness, Matt. viii. 12; moral perverseness, guilty and fatal ignorance; also, those in a state of guilt and misery.

Dart, a sharp pointed weapon thrown by the hand; used figuratively, for the temptations of the adversary.

Daugh'-ter, a female child; used also as a title of tenderness and endearment. The phrase "Daughter of Zion," means Zion itself, or *Jerusalem*, according to a common mode of expression among the Hebrews.

Day, the time between the rising and setting sun, the whole time from evening to evening, which was the Jewish day; time, period; also, light, sunshine; a festival, Gal. iv. 10; also, by way of eminence, the time of the future judgment; also, moral light, the knowledge and practice of religion, 1 Thess. v. 5. *To Day*, the present moment, now; *this day*, the present time, Rom. xi. 8.

Day'-spring, the dawn of day; applied to the Messiah, who appeared, like the rising sun, to dissipate the darkness which covered the earth, or bring life and immortality to light.

Day'-star, the morning star, spoken of an advanced state of knowledge and holiness, 2 Pet. i. 19.

Dea'-con, applied to an officer in the primitive church, whose business it was to collect and distribute alms to the poor.

Dead, without natural life, vain, fruitless; spoken also of those whose affections are earthly and sensual who are said to be morally dead; to be *dead* to any thing, is not to be under its influence.

Dearth, scarcity of food.

Death, the taking away of life.

the state of being without life, eternal punishment, misery, ruin, condemnation, banishment or exclusion from the favor of God, and from happiness, 1 John iii. 14; *shadow of death*, *death-shade*, the thickest darkness, used in a moral sense, the grossest ignorance and depravity, Matt. iv. 16.

De-bate', a dispute, quarrel, contest.

Debt, that which one man owes to another, obligation, a failure, a transgression.

Debt'-or, one who is under any obligation to another; an offender, as *debt* sometimes means an *offence*, Matt. vi. 12.

De-cay', a wasting away or decline.

De-ceive', death.

De-ceive', fraud, wicked art.

De-ceive'-ful-ness—of riches, deceitful riches.

De-ceive'-a-ble-ness, of *unrighteousness*, most delusive error.

De-ceive', to cause to err, to beguile, to seduce, to mislead.

De-ceive'-er, an impostor.

De-ceive'-ing, delusion, 2 Pet. ii. 19.

De-cent-ly, becomingly.

Deck, to cover with ornaments, to dress.

De-clare', to make known, to publish openly, to explain, to show.

De-crease', to grow less, to diminish in reputation.

De-creed', a command, or law and ordinance.

De-creed', to purpose.

Ded'-i-cate, to devote to some sacred purpose, to ratify or to give approbation to an agreement, Heb. ix. 18.

Ded'-i-ca'-tion, the *feast of dedication*, an annual one of eight days, kept to commemorate the purification of the temple by Judas Maccabaeus, after its profanation by Antiochus Epiphaneus.

Deed, act, action, real doings; conduct, reality.

Deem, to judge, to suppose.

Deep, the sea, the place of the dead; as an *adjective*, profound, secret.

Deep'-ness, depth.

De-fame', to speak against, to dishonor by false reports.

De-fence', a guard or security, a justification or apology.

De-fend', to protect from injury.

De-fer', to put off to a future time.

De-file', to make impure, to pollute, to corrupt, to deprave.

De-fraud', to rob, to deprive one of any thing unlawfully.

De-gree', rank, situation in life.

De-lay', to put off, to wait, to defer.

Del'-i-ca-cy, any thing pleasing to the senses.

Del'-i-cate-ly, { luxuriously, vo-

De-lic'-ious-ly, } luptuously.

De-light', to take pleasure in.

De-liv'-er, to yield, to give up, to save from, to rescue.

De-liv'-er-ance, rescue, salvation from evil, Luke iv. 18.

De-liv'-er-er, savior, preserver.

De-lu'-sion, deceit, any thing that leads astray.

De-mand', to ask for with authority, to claim.

Dem-on'-stra'-tion, certain proof, exhibition.

Den, a hollow place in the ground, or in a rock; a cave.

De-ny', to refuse to own, to reject or disown, to declare an assertion not true, not to gratify, not to grant, to contradict; to *deny one's self*, to sacrifice one's private interest, Matt. xvi. 24; also, to act in opposition to one's character and promises, 2 Tim. ii. 13.

De-part', to go away, to separate, to withdraw, to renounce; to *depart from*, to leave, to forsake, to abandon; to *depart from God*, to forsake his service; also, to be banished from his presence and favor, Matt. vii. 23.

De-part'-ure, decease, death.

Depth, profoundness, any thing that is vast or immense, Rom. xi. 33; *depths of Satan*, his subtle designs, Rev. ii. 24.

Dep't-u-ty, any one who transacts business for another; spoken in the N. T. of those who, under the Roman government, were set as governors over the provinces.

De-ride', to laugh at, to turn to ridicule.

De-scend', to come down, to come, James iii. 15.

De-scent', going down, derivation, genealogy, Heb. vii. 6.

De-scribe', to exhibit, to represent.

Des'-ert, an uninhabited and uncultivated tract of country.

De-sire', earnest wish, longing, decided preference; sometimes, inclination without choice; as a verb, to long for, to wish, to want, to ask, to petition for, to choose, to prefer, to invite, Luke vii. 36.

Des'-o-late, laid waste, without inhabitants, solitary, left alone.

Des-o-la'-tion, destruction, ruin.

Des-pair', not to hope for, to give up hope.

De-spise', to look upon with contempt.

De-spite', contempt.

De-spite'-ful, contumelious, insolent; *despitefully*, insolently, injuriously.

Des-ti-tute, in want of any thing, in poverty, alienated from, 1 Tim. vi. 5.

De-stroy', to kill, to pull down, to do away, to lay waste, to punish, to overthrow, to consume.

De-stroy'-er, one that destroys; spoken of a destroying angel, 1 Cor. x. 10.

De-struc'-tion, perdition, ruin, misery, punishment, 1 Cor. v. 5.

De-ter'-mi-nate, settled, decisively fixed.

De-ter'-mine, to resolve, to settle, to make certain, to prove.

De-vice', cunning, wife, a scheme, an invention, art.

Dev'-il, literally, a slanderer; applied, in scripture, to the prince of the fallen angels; who, according to the opinion of the Hebrews, acts as the accuser and calumniator of men before God. In the N. T. the devil is represented as soliciting men to sin, and as throwing in their way those impediments which diminish, and often destroy the efficacy of divine truth, on their hearts and lives. He is called by different names, such as *satan*, the prince of this world, prince of darkness, deceiver, adversary, &c.

Dev'-il-ish, such as the devil practises.

De-vice', to invent, to contrive.

De-vo'-tion, act of worship; sacred things, Acts xvii. 23.

De-vour', to eat up, to destroy, to waste, to defraud, to vex, Gal. v. 15.

De-vout', pious, devoted to religion.

Dis, to lose life; spiritually, to lose the image of God, to be punished eternally; to renounce or refuse submission to any thing, as to sin; also, to be on the point of death, to be exposed to it, 1 Cor. xv. 31; spoken also of vegetable life, to rot, to wither, to decay, to perish, 1 Cor. xv. 36.

Dif'-fer, to be unlike, to be at variance.

Dif'-fer-ence, unlikeness, want of resemblance, dissimilarity, diversity, distinction.

Dig, to turn over the surface of the earth with a spade, to excavate; to destroy, to demolish, Rom. xi. 3.

Dig'-ni-ty, exaltation; *is plur.* persons in high rank.

Dil'-i-gence, attention to business and duty, industry, care, effort, pains.

Dil'-i-gent, careful, studious, zealous, faithful to duty.

Dim-in'-ish-ing, falling off, exclusion, separation from the people of God Rom. xi. 12.

Dis'-ner, a meal taken with us about mid-day, but that, which is designated by this term in the New Testament, was often taken in the morning, John xxi. 12. Luke xi. 38; also, an entertainment, or feast, Matt. xxii. 4.

Dip, to put in, to immerse. The people of the east ate with their fingers, instead of spoons and knives. See John xiii. 26.

Di-rect', to guide, to lead, to point the way.

Dis-al-low', to reject, to throw aside as worthless.

Dis-an-nul', to make void, to deprive of authority.

Dis-cern', to judge of, to decide upon, to distinguish between.

Dis-cern'-er, a searcher, that which searches and lays open, Heb. iv. 12.

Dis-ci'-ple, a learner; in the N. T. applied to those who embraced the doctrines of Christ, and followed him as their teacher.

Dis-cour'-age, to dishearten, to intimidate, Col. iii. 21.

Dis-cov'-er, to see, to observe.

Dis-creet', wise, cautious, prudent.

Dis-ease', any disorder of the bodily system.

Dis-fig'-ure, to change any thing to a worse form, to deform. The Pharisees were wont to disfigure themselves by letting their beard grow, and casting ashes on their head that they might have an appearance of great humility and sanctity, Matt. vi. 16.

Dis-hon'-es-ty, dishonor, disgracefulness; *hidden things of dishonesty*, secret, disgraceful, shameful conduct, 2 Cor. iv. 2.

Dis-hon'-or, ignominy, disgrace; ignoble use, 2 Tim. ii. 20; mean state, 1 Cor. xv. 43; as a verb, to treat disrespectfully, to disgrace, to disregard, Rom. ii. 23.

Dis-miss', to send away, Acts xv. 30.

Dis-o-be'-di-ence, transgression

of known duty; *children of disobedience*, the disobedient, Eph. v. 6.

Dis-o-be'-di-ent, wilfully neglecting to do that which is commanded.

Dis-or-der-ly, idly, slothfully, not laboring in an honest calling, derived from a word signifying *not keeping the ranks*.

Dis-pen-sa'-tion, the act of dealing out or distributing any thing, the method by which God deals with his creatures, charge, office. Col. i. 25.

Dis-persed', to scatter, to drive in different parts.

Dis-please', to make angry, to dissatisfy.

Dis-po'-séd, inclined.

Dis-po-si'-tion, promulgation.

Dis-pu-ta'-tion, dispute, contention; *doubtful disputations*, should rather be, *strict investigation of his doubts*, "him that is weak in the faith, receive ye, but not with a strict inquiry into his doubts or scruples," Rom. xiv. 1.

Dis-pu-te', to contend with by argument.

Dis-pu'-ter, a professed disputant, a sophist.

Dis-pu'-ting, debate, contention, wrangling.

Dis-semb'-ble, to hide under false appearances, to deceive.

Dis-sen'-sion, breach of union, division of sentiment acted out.

Dis-sim-u-la'-tion, the act of dissembling, concealment; *without dissimulation*, unfeigned.

Dis-solve', to destroy the form of any thing, as by heat or water.

Dis-tinc'-tion, difference, diversity.

Dis-trac'-tion, that state of mind in which the attention is called in different ways, confusion.

Dis-tress', a state of uneasiness, trouble.

Dis-trib'-ute, to divide among a number, to allot.

Dis-trib'-u'-tion, division, bestowal, contribution, 2 Cor. ix. 13.

Divers, various, different.

Diversity, a number of different kinds, variety.

Divide, to part, to distribute by shares, to separate, to allot, to assign, to disunite, Acts xiv. 4.

Divider, an arbiter.

Divination, foretelling things future by the assistance of evil spirits.

Divine, coming from God, partaking of his nature.

Disunion, disagreement in doctrine or affection.

Divorcement, a separation of husband and wife.

Do, to perform, to execute, to practice, Matt. v. 19; to resort to, to have recourse to, Acts xvi. 30; to act, Acts ix. 6. xvii. 7; to fare, to be well or ill, Eph. vi. 21; to exert, to put forth, to commit, to perpetrate, 1 Cor. vi. 18. 2 Tim. iv. 9; to do with, to deal with, to dispose of, Matt. xx. 15; to have to do with, to have concern with.

Doctor, a teacher.

Doctrine, the art of teaching, that which is taught, a sentiment or opinion, instruction in the gospel.

Doer, one who performs something, whether good or evil.

Dog, an impudent person, Phil. iii. 2. The allusion here is to certain judaizing teachers, who did not scruple to obtrude themselves and their doctrine upon the Gentile converts; a vile person, Rev. xxii. 15.

Dominion, power, authority, universal reign.

Door, access, opportunity; also, one who affords opportunity, John x. 9.

Dot, to love excessively.

Doubtless, wavering, undecided.

Doubt, to be in a state of uncertainty.

Doubtless, without doubt, unquestionably.

Dove, a tame bird of the pigeon

kind, the emblem of simplicity and purity. This bird was used by poor people for sacrifices, when they were not able to buy a lamb, and this is the purpose for which doves were sold in the courts of the temple at Jerusalem, Mark xi. 15.

Dragon, a huge serpent; used symbolically, for satan.

Draught, (pron. *draft*), any thing which is drawn up, as fishes in a net; the vault of a privy.

Draw, to pull, to haul, John xxi. 6; to raise, as water from a well, John iv. 11; to lead, to entice, Acts xx. 30; to bring, Jam. ii. 6; to induce to come, John vi. 44; to draw back, to withdraw, to renounce any thing, as religion, Heb. x. 39; to draw near or nigh, to approach; to draw out, to take out, as wine from a vessel, John ii. 8.

Dream, the thoughts of a sleeping man. In former ages God frequently made revelations to men by dreams.

Dreamer, a visionary, Jude 8.

Dress, to till, to cultivate; *dresser*, tiller, Luke xiii. 7.

Drink, to swallow liquor, Matt. xxvi. 27; to imbibe, Heb. vi. 7; to drink or eat and drink with, to associate with, Mark ii. 16; to eat and drink, to take food and drink as other men, Matt. xi. 19; also to feast, to revel, Matt. xxiv. 38, to enjoy perfect bliss, Luke xxii. 30. 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 Christ, is to imbibe, that is, to receive cordially his doctrines, and obey his precepts, John vi. 53, to become one with him, in principle and feeling and action, John vi. 34. As a cordial desire and love of divine truth, especially the truths of the gospel, is often represented as thirsting, so drinking is used to express the

actual reception of the gospel and its benefits, John vii. 37.

Drive, to urge forward, to press, to impel, to compel, Mark i. 12; to toss about, Jam. i. 6; to force, John ii. 15.

Drop-sy, a disease by which water collects in the body, and almost invariably terminates life.

Drown, to suffocate in water, to overwhelm.

Drunk, } generally, intoxicated.
Drunk-en, } ed, Acts ii. 15.

Drunk-ard, one who uses strong drink to intoxication.

Dry, to evaporate, Rev. xvi. 12; to wither away, Mark, xi. 20; to be dried up, to be stanchd, Mark v. 29.

Due, just, suitable, proper, owed.

Dull, stupid, slow, Matt. xiii. 15.

Dumb, incapable of speaking. Persons were frequently made dumb by the influence of an evil spirit.

Dure, to last, to endure, to continue.

Dust. To shake or wipe off the dust from one's feet, was a sign of renouncing all connexion with those towards whom the action was directed, Matt. x. 14; to throw dust into the air, was an expression of contempt and malice; to throw dust on the head, of grief and mourning, Rev. xviii. 19.

Dwell, to abide, to remain and operate in one, spoken of the spirit of God, the word of Christ, &c. also, to have intimate communion with; to be united with in thought, feeling and action, 1 John iv. 16.

Dwell-ler, inhabitant, resident.

Dwell-ling, abode.

EA'-GLE, a large bird of prey, said to be very sharp sighted. There are several different species, some of which eat the dead bodies of animals.

Ear, the organ of hearing, used figuratively for the disposition to attend to instruction; used also, by

a Hebrew mode of speaking, for the whole person, Matt. xiii. 16; also, the spike of corn, Matt. xii. 1.

Earn'-est, first fruits, a pledge of a more full supply; attentive, diligent, when used as an adjective, Heb. ii. 1.

Earth, the solid part of the globe we inhabit, the ground, the dry land, Mark iv. 31; soil, Matt. xiii. 5; the whole of our globe, 2 Pet. iii. 10; a particular country or tract, a region, sometimes Canaan, by way of eminence, Matt. v. 5; the produce of the earth, Rev. xiv. 16; the world, that is, the inhabitants of the earth, in their depraved character and conduct, men generally, Luke ii. 14; xii. 49; to be of the earth, to be corrupt, frail, mortal, John iii. 31.

Earth'-en, made of earth; and of course, frail; applied to the ministers of the gospel, 2 Cor. iv. 7.

Earth'-ly, } weak, inferior, low,
Earth'-y, } corrupt.

Earth'-quake, a shaking of the earth, supposed to be occasioned by internal heat and confined air. Earthquakes are very common in some of the eastern countries, and sometimes destroy whole cities, the inhabitants and their dwellings being swallowed up in one common ruin.

Ease, pleasure, gratification.

Ea'-sed, exempted from a burden.

Eas'-i-ly, readily, 1 Cor. xiii. 5.

East, the eastern quarter of the heavens; Arabia, Matt. ii. 1.

Eas'-ter, the same as *passover* in the N. T. See *Passover*.

Eat, to eat and drink, to live like other men, and use the same food; sometimes, to feast, to rejoice, Luke xxii. 30. To eat up, to consume, to receive eagerly, Rev. x. 9, 10. To eat of the tree of life, to enjoy endless felicity, Rev. ii. 7; to eat of, to be maintained from, to take a portion of, to partake of, 1 Cor. x. 18. See also *Drink*.

Ed-i-fi-ca-tion, growth in knowledge and grace, Rom. xv. 2.

Ed-i-fy, used figuratively, for increase, or cause to increase in numbers, when spoken of the church, or, when spoken of individuals, in piety, holy enjoyment, &c.

Ef-fect, use or advantage, that which is produced by some cause.

Ef-fect-u-al, productive of effects, advantageous, fervent, James v. 16.

Ef-fect-u-al-ly, powerfully, efficaciously, Gal. ii. 8.

Ef-fem-in-ate, vicious, corrupt.

El-ders, the older class of men among the Jews, who were members of the Sanhedrim. This term was also applied to seniors and officers in the Christian church.

E-lect, chosen, taken by preference from among others.

E-lec-tion, choice; spoken of that gracious purpose of God by which a portion of the human family are destined to embrace the gospel and to persevere unto eternal life; also, the elect, Rom. xi. 7.

El-e-ment, that of which any thing is composed. The elements of nature are usually called earth, fire, air, and water, though these are not all of them properly elements. This term is used also for the first rudiments of knowledge, and is applied to the religion of the Jews and Gentiles as being imperfect, compared with the gospel, Gal. iv. 3, 9.

El-o-quent, having the power of speaking fluently, elegantly, and with feeling.

Em-bol-den, to inspire with courage.

Em-brace, to receive, to trust in, Heb. xi. 13; to clasp, Acts xx. 1.

Em-e-rald, a precious stone, in color of a deep green.

Em-man-u-el, a Hebrew word meaning "God with us," and applied to Christ.

Emp-ty, destitute.

Em-u-la-tion, desire of superiority, envy, desire to put another down.

En-a-ble, to empower, to give strength to, 1 Tim. i. 12.

En-coun-ter, to meet face to face, to quarrel or dispute.

End, conclusion, termination, sometimes of a nation, of the world, or of the life of an individual; also, the last, Rev. xxi. 6; also, result, issue, Matt. xxvi. 58; retribution, 2 Cor. xi. 15. As a verb, to close, to finish. In 1 Cor. x. 11, the word means a limit. The ends of the world, the limits, or bounds of the two great periods or ages of the world. Before the coming of the Messiah, was the reign of darkness, intellectual and moral, of sin and misery; this was one age of the world—at the appearance of the Messiah, another was to commence, which in comparison with the former, would be the reign of religion, benevolence, knowledge and happiness. It was at the termination of the first, and the commencement of the second of these periods, that the Corinthians were so favored as to live.

En-deav-or, to try, to attempt to do any thing.

End-ing, the last.

En-due, to furnish or supply.

En-dure, to bear, to support, to remain, to continue, to persevere.

En-e-my, one who opposes another with malice, or desire to injure. The enemies of God, are all those who do not acknowledge his supreme authority, 1 Cor. xv. 25.

En-graft-ed, implanted, imbibed.

En-join, to prescribe, to direct.

En-joy, to partake of, to possess, Acts. xxiv. 2.

En-large, to make broad, to free from distress, to cause to rejoice.

En-light-en-ed, having a spiritual knowledge of divine truth.

En'-si-ty, wicked disposition, aversion.

En'-rich', to supply, to furnish.

En'-sam'-ple, a pattern, something for imitation, an example.

En'-sue', to follow, to pursue.

En'-tan'-gle, to insnare, to bring one into difficulties and perplexities.

En'-ter, to go or come in; to enter into, to go into, to penetrate into, to partake of, to share in, Heb. iv. 11; to take possession of, Luke xxiv. 26; to succeed in, John iv. 38; to enter into the heart, to be conceived of by it, 1 Cor. ii. 9; the law entered, i. e. was made, Rom. v. 20.

En'-ter-tain', to receive as a guest, to provide for.

En'-ti'-cing, alluring to evil.

En'-tire', blameless in every respect, James i. 4.

En'-trance, commencement, beginning, 1 Thess. ii. 1; admission, 2 Pet. i. 11.

En'-treat', to supplicate, to ask earnestly, to beg; also, to use, to treat, to handle, 1 Thess. ii. 2. Acts vii. 19; likewise, to prevail upon by entreaty, James iii. 17.

En'-treat'-y, earnest request, 2 Cor. viii. 4.

En'-vy, a wicked grieving at the good of others.

En'-vy-ing, repining at the good of others.

E'-pis'-tle, a letter.

E'-qual, the same, possessed of the same dignity or rank, just, equitable, Col. iv. 1; as a subs. one of the same age, Gal. i. 14.

Ere, before, previous to.

Err, to wander, to stray, to be led away, to be misled in opinion or practice.

Er'-ror, delusion, false doctrine, sin.

Es'-cape', to avoid, to be rescued from, to shun evil, natural or moral.

Es'-chew', to fly from, to shun.

Es'-pous'-ed, promised in marriage. Usually ten or twelve months

elapsed between the time of this agreement and the marriage ceremony.

Es'-tab'-lish, to fix firmly, to confirm, to strengthen.

Es'-tate', condition, rank, situation.

Es'-teem', to judge of, to deem, to value.

E'-ter'-nal, without end; sometimes, without beginning or end.

Ev'-er-nuch, one who is unqualified to marry.

Ev'-eroc'-ly-don, a tempestuous east wind.

E'-van'-ge-list, a preacher of the gospel.

E'-ven, level, Luke xix. 44.

E'-ven-tide, the time of evening.

Ev'-er, at any time, Eph. v. 29; always, Luke xv. 31; to eternity, 1 Thess. i. 17.

Ev'-er-lust'-ing, lasting without end.

Ev'-er-more', always, eternally.

Ev'-i-dence, settled conviction, clear demonstration.

Ev'-i-dent, plain, manifest; evidently, clearly, Gal. iii. 1.

E'-vil, bad, corrupt, James ii. 4; diseased, Matt. vi. 23; mischievous, harmful, Tit. i. 12; unfortunate, calamitous, afflictive, Eph. v. 16; unjust, injurious, wrong, 1 Tim. vi. 4. Eph. iv. 31; wicked, sinful, criminal, wrong, applied both to persons and things; an evil eye, covetous; the evil one, Satan. As a substantive, harm, mischief, injury, suffering, distress; sin, wickedness, that which is morally wrong. As an adverb, ill, injuriously, unkindly.

Ex'-act', to demand with authority.

Ex'-alt', to raise on high, to lift up to a station of dignity.

Ex'-am'-ine, to try by question, to search into.

Ex'-am'-ple, a copy, that which is to be imitated.

Ex'-ceed', to go beyond, to rise above.

Ex-ced'-ing, surpassing, extreme, abundant; very greatly, extremely.

Ex-cel', to be superior in good qualities.

Ex-cel-len-cy, of *speech*, excellent discourse; pre-eminent worth or value.

Ex-cel-lent, worthy, virtuous, good, exalted, elevated, distinguished.

Ex-cept', to exclude, to leave out.

Ex-cess', more than enough, extravagance, riot.

Ex-change, ransom; in *exchange for his soul*, as a ransom for it, if it be once lost, Matt. xvi. 26.

Ex-chan'-gers, brokers, those who hired and let money.

Ex-clude', to shut out, to hinder from entering.

Ex-cuse', plea made in self-justification. As a verb, to free from an obligation, Luke xiv. 18; to clear by apology, 2 Cor. xii. 19; to justify, Rom. ii. 15.

Ex-e-cute', to perform, to carry into effect.

Ex-e-cu'-tion-er, one who executes the sentence of a judge or court by putting criminals to death.

Ex-er-cise, habitually and earnestly to make use of, to employ, to practise, to accustom, to discipline; suba. *bodily exercise*, outward austerity in watchings, fastings, &c.

Ex-hort', to incite by words to good actions.

Ex-hort-a'-tion, the act of earnestly pressing men to the performance of their duty; also, a hortatory address.

Ex-or'-cist, one who undertook to expel demons.

Ex-pect-a'-tion, anticipation, confident hope, that which is expected.

Ex-pe'-di-ent, proper, fit, suitable.

Ex-pe'l', to drive out.

Ex-pe'-ri-ence, knowledge gained by practice, tried character.

Ex-per'-i-ment, trial, example made.

Ex-pert', skilful, well taught.

Ex-pire', to close, to come to an end.

Ex-pound', to explain, to rehearse.

Ex-press', exact.

Ex-press'-ly, plainly.

Ex-tor'-tion, unlawful exactions.

Ex-tor'-tion-er, one who by violence or deceit wrests from men their substance.

Eye, the organ of natural sight; sight, view, Heb. iv. 13; judgment, estimation, Matt. xxi. 42; intellectual perception, the power of understanding, Mark viii. 18. The *eye* of a person is frequently put for the *person* himself, Rev. i. 7. Also, any aperture, Mark x. 25.

Eye'-ser-vice, service rendered only under the eye of a master.

FA-BLE, in the N. T. any fictitious narrative, or any thing light and trivial.

Face, countenance, favor, presence. In the Hebrew mode of expression, the *face* of a person is often put for the *person himself*.

Fade, to wither, languish, wax old, consume away, to perish.

Fail to fall short, to cease, to sink with dismay, to die, to become void, to perish, Luke xii. 33.

Fain, gladly.

Faint, to be negligent, to despond.

Fair, comely, beautiful; clear, Matt. xvi. 2; honest to appearance, fine, Gal. xvi. 12. **Fair-havens**, a place on the shore of Crete, so called from the excellence of its harbor, Acts xvii. 8.

Faith, dependence on the veracity of another, a cordial belief or conviction of the truth, a receiving of the Lord Jesus Christ, and trusting in him for salvation; also, that which is believed, the doctrines of the gospel; faithfulness, adherence to duty.

Faith'-ful, true to duty, true in

Sact, true to one's promise, having faith in Christ.

Faith-less, unbelieving, disobedient.

Fall, to drop from an erect posture, Matt. iv. 9; to descend; to be ruined, to incur guilt, to revolt or apostatize; as a noun, downfall, ruin, separation or exclusion from the benefits of the gospel, Rom. xi. 12.

False, lying, deceiving, Gal. ii. 4; untrue, incorrect, Mark xiv. 56.

Fame, report, celebrity.

Fam'i-ly, a household consisting of a number of persons of different sexes, ages, and sizes; applied by way of figure, to the Christian church, as made up of believers of different nations and kindreds, of which one part is in heaven, the other on earth.

Fam-ine, scarcity of food.

Fan, an instrument with which husbandmen separate the chaff from wheat.

Fare, to be in any particular state or condition, good or bad.

Fare-well, a term used at parting, expressive of kindness and good wishes.

Far-thing, a brass coin, current among the Jews and Greeks at the time of our Saviour, in value about *one cent and a half*.

Fash-ion, form, manner, way; to conform, 1 Pet. i. 14; properly, to form, Phil. iii. 21.

Fast, abstinence from food as a religious duty; as an adjective, close, tight, Acts xvi. 24.

Fas'-ten, to fix, to cling to, spoken also of the eyes being steadfastly directed to an object.

Fa'-ther, the male parent of children; also, in the plural, ancestors generally, forefathers, Acts vii. 51. It is frequently applied in the scriptures to God, as the Maker of all, and as an expression of love, confidence, and reverence, on the part of those that worship him, John x. 17

Fath'-om, a measure of length containing about six feet.

Fat'-ling, a young animal fattened for slaughter.

Fat'-ness, rich produce or fruit, Rom. xi. 17.

Fault, wrong done, error, offence.

Fault-less, blameless, perfect.

Fa'-vor, acceptance.

Fear, astonishment, anxiety, solicitude, reverence, as the *fear of God*. As a verb, to apprehend evil, to dread; also, to reverence, to regard one's influence or authority, to stand in awe and reverence of, Rev. xiv. 7.

Fear'-ful, timid; dreadful; *fearfulness*, dread, terror.

Feast, an entertainment at table, a day of rejoicing in commemoration of some event,

Fee'-ble, weak, infirm.

Feed, to eat, to take nourishment; also, to dispense food to others; figuratively, to teach.

Feel, to grope, to search in the dark, Acts xvii. 27; properly, to be sensible of any thing, Mark v. 27.

Feel'-ing, sensibility, sympathy with, Heb. iv. 15.

Feign, to pretend falsely.

Fel'-low, a companion, one with whom we associate; but more generally used by way of contempt. When joined with another word, it denotes companionship.

Fel'-low-ship, the state of being associated together, connexion, society, joint interest or duty.

Fer'-vent, of ardent piety, zealous, warm.

Fetch, to bring, to take, Acts xviii. 13.

Fet'-ters, chains for the feet.

Fo'-ver, a disease in which the body is violently heated, the pulse quickened, &c.

Fi-del'-i-ty, honesty, faithfulness.

Fierce, violent, in a rage, savage.

Fy'-e-ry, burning, hot like fire; severe.

Fight, a struggle, a conflict, Heb. x. 32. As a verb, to contend with, to quarrel, James iv. 2.

Fight'ing, contention.

Figs, a very common fruit in Palestine. They there grow on a tall tree, and not on a shrub, as in our country.

Fig'ure, anything that represents or resembles another, a type, an emblem.

Fill, to spread widely, to imbue or furnish largely, to complete.

Filth, refuse; moral pollution, 2 Pet. iii. 21; **filthy**, foul, corrupt, worthless, Tit. i. 7; depraved, Rev. xxii. 11.

Find, to obtain, to preserve, to provide, to know, Acts xvii. 27.

Fin'ish, to bring to pass, to fulfill, to perfect.

Fire, combustible matter burning, Matt. iii. 10; the state of burning, combustion, conflagration, 2 Pet. iii. 7; flame, Rev. ix. 17; hell, as there the Jews suppose that the souls of the wicked are literally tormented with fire, the severest punishment, Jude 7; discord, Luke xii. 45; suffering, trial, Mark ix. 49, where to *salt with fire*, is to prove by suffering, or trials, as the precious metals are tried in the fire.

Fir'kin, a measure for liquids, equivalent to about 13 1-2 gallons.

Firm, solid, stable, durable.

First-born, the oldest child.

Among the Hebrews the first-born was entitled to many privileges, one of which was, that he had a double portion of the inheritance. This term is used figuratively for that which is most distinguished and excellent in any thing; also, prior in order of time simply.

First-fruits, that which the season first produces. This term was applied to the offerings the Hebrews made to God, consisting of the fruits of their harvests; applied figuratively to whatever is first in any thing.

Fish'er, one who takes fish; one who converts men, Matt. iv. 19.

Fit'ly, aptly, closely.

Fix'ted, destined, appointed, Rom. ix. 22.

Fix'ed, placed, constituted, Luke xvi. 26.

Flat'ter, to praise falsely.

Flax, a kind of plant from which thread is made; put for a lamp-wick made of flax, Matt. xii. 20., where the meaning is, that he will not entirely extinguish the wick which burns faintly, i. e. he will not put upon his people, already borne down with oppressions, more burdens than they can bear.

Flee, to run away, to depart, to shun, to avoid, to endeavor to escape from danger.

Flesh, the animal nature of man, a propensity for sinful gratifications, the manner of men, human view, a human being; *flesh and blood*, un-renewed man.

Flight, rout, as of an army.

Flock, a company, as of sheep; a body of believers, of whom Christ is represented as the chief Shepherd, and his ministers subordinate ones, 1 Pet. v. 2. Luke xii. 32.

Flood, an overflowing of water; spoken particularly of that terrible deluge by which God destroyed the inhabitants of the old world for their wickedness.

Floor, a place where corn was trodden out, and by a common figure of speech, used for the *corn itself*, Matt. iii. 12.

Flour'ish, to revive, Phil. iv. 10.

Flour'ish, bloom, ripeness.

Flex, a disease of the bowels, of the dysentery kind.

Foal, the young of a horse, or ass.

Foam, to froth, to throw out; to prate openly about, Jude 13.

Foe, enemy.

Fold, the place where sheep are confined; spoken figuratively of an assembly of believers.

Folk, people.

For-low, to imitate, to exercise, to practise.

For-ly, weakness, depravity.

Fool, one destitute of knowledge or of sound wisdom and understanding, one who acts contrary to his known interest and duty.

Fool'-ish, ignorant, weak, mistaken, 1 Pet. ii. 15; unwise in one's moral conduct sinful, Tit. iii. 3; contemptible, despicable, 1 Cor. i. 20; depraved, 1 Tim. vi. 9; trifling, 2 Tim. ii. 23.

Fool'-ish-ness, contemptibleness, that which is despised, nonsense, in the view of those particularly spoken of, 1 Cor. i. 23.

Foot, the lower extremity of the leg; sometimes, by a Hebrew mode of expression, put for the person himself, Rom. x. 15.

Foot'-stool; to be made the foot-stool of any one, to be subdued under him, Heb. x. 13.

For-as-much, since, as.

For-bear', to withhold, omit, to refrain from, to bear with, to spare.

For-bear'-ance, lenity, delay of punishment.

For-bid', to prohibit, to prevent.

Force, strength, violence; of

force, valid.

Fore'-fa-ther, one from whom we have descended.

For'-eign-er, a stranger, one destitute of a citizen's rights.

Fore-know', to be acquainted with before, or from eternity, to approve from eternity, to appoint, beforehand.

Fore-knowledge, previous appointment.

Fore-gr-dain', to appoint, or set apart from eternity.

Fore-run'-ner, a messenger sent before to prepare the way.

Fore-see', to have foreknowledge of, Gal. iii. 8.

Fore'-ship, the front part of a vessel.

Fore-tell', to predict.

Fore-warn', to warn beforehand.

For-get', not to remember, not to notice.

For-get'-ful, inattentive, heedless.

For-give', to treat the guilty as though he was innocent.

Form, pattern, outward appearance, resemblance; as a verb, to establish in any one, as for instance the principles of the Christian religion, Gal. iv. 19; to create, to fashion.

For-sake', to go away from, to leave behind, to cease to follow, to sacrifice, to abandon.

For-swear', to break an oath or vow.

Forth-with', immediately, without delay.

For'-ward, ready, prompt, onward, 3 John 6.

Foul, impure, wicked, unpleasant.

Found-a'-tion, that which supports a building; also, substantial security for happiness, fundamental principles, beginning.

Foun'-tain, a spring of water; an issue, Mark v. 29.

Four-fold, four times as much.

Four-square, simply square.

Fowl, a winged animal, a bird.

Fox, a wild animal of the dog kind, living in holes, and noted for his cunning; used figuratively for a shrewd, cunning man.

Frag'-ments, parts of any thing, of food left after eating.

Frame, to make, to create.

Frank-in-cense, a transparent gum which is obtained from a tree growing in Arabia and around Mount Lebanon. It was used by the ancients as incense. Its modern name is *olibanum*.

Fraud, deceit, trick, artifice.

Free, possessed of liberty; exempt from obligation, Matt. xv. 16; particularly from that of obeying the ceremonial law, 1 Pet. ii. 16; released from sin, and admitted to the rights and privileges of God's kingdom. Rom. vi. 18; open, unre-

strained, 2 Thess. iii. 1; *freedom*, citizenship.

Free-ly, of grace, undeservedly on the part of the receiver, largely, liberally.

Friend, a person beloved, an associate, a companion, Matt. xi. 19; one who delights in, or finds his feelings congenial with any thing, Jam. iv. 4; a patron, a supporter, Luke xvi. 9.

Friend-ship, love, attachment to.

Fro-ward, obstinate, ungovernable, perverse.

Fruit, the products of the earth, trees, plants, &c.; applied to those righteous acts which proceed from the Christian graces; also, to those acts which proceed from the sinful affections.

Frus-trate, to make void.

Ful-ful, to complete, to obey, to bring to pass.

Full, filled, Matt. xiv. 20; replete with, abounding in, under the dominion of, John i. 14; covered with, Luke v. 12; completed, Luke i. 57; perfect, wanting nothing, 2 John 12; sated, satisfied with food, Phil. iv. 12.

Ful-ler, one whose trade is to cleanse cloth.

Ful-ness, abundance, complete number, richness in blessings, completion.

Fur-long, a measure of distance, probably about the eighth part of a mile.

Fur-nace, an enclosed fire-place for melting and refining metals; spoken of the place of future punishment.

Fur-nish, to supply, to prepare, 2 Tim. iii. 17.

Fur-ther-ance, progress, advancement.

GAIN, to acquire, to win or draw over to Christ; *subs.* profit, advantage.

Gain-say, to speak against, to contradict.

Gall, a bitter juice found in the

bodies of animals, used also for any thing that is bitter, venom, and in Matt. xxvii. 34, for some bitter herb.

Gar-den, a plot of ground, in which plants, flowers, &c. are cultivated.

Gar-land, a wreath of flowers, or a kind of ribbon wound round the horns of animals offered in sacrifice by the heathen.

Gar-ment, that with which one is clothed. *Wedding garment*, is put for holiness of life.

Gar-ner, a place where grain is laid up in store, a barn.

Gar-nish, to adorn, to set with ornaments, to put in readiness.

Gar-ri-son, a place where soldiers are stationed to defend it, or to protect or keep in subjection the country around.

Gate, the entrance into a city, or to an enclosure of any kind; used, figuratively, for the terms on which sinners may be admitted to the heavenly state, Matt. vii. 13.

Gath-er, to bring together, to assemble, to collect, Matt. iii. 19; to obtain, to pluck, Matt. vii. 16; to remove, Matt. xiii. 41.

Ga-zing-stock, a spectacle.

Gen-der, to breed, to bring forth.

Gen-e-al-o-gy, the history of one's descent; catalogue of ancestors.

Gen-e-ra-tion. Sometimes it means simply, *ancestry*, and sometimes the race of men living at any particular period. Also, an age, Luke i. 50; a race or class, 1 Pet. ii. 9.

Gen-tiles, literally, *nations*. In the N. T. it is usually applied to all who were not Jews.

Gen-tle, mild, peaceable.

Get, to attain, to obtain, to reach, to arrive at, to convey, to betake, as, *get thee hence*, Matt. iv. 10.

Ghost, the spirit of man; to give up the ghost, is, to die.

Gift, any thing presented as an expression of good will, capacities

er powers bestowed, an offering or sacrifice made to God.

Gird, to bind round. The Jews, as well as other eastern nations, gathered up their flowing garments, and girded themselves around the waist, whenever they went abroad, or engaged in any service; hence the direction of our Saviour, (Luke xii. 25,) which means that we should always be prepared for the service of God.

Girdle, a kind of belt worn among the Jews by both sexes, on account of their long, flowing dresses. It was also often used as a purse for carrying money.

Give, to bestow, to present, to impart, to throw, Matt. vii. 6; to suggest, Matt. x. 19; to emit, to yield, Matt. xxiv. 29; to confer or bestow power, to grant, to permit, Matt. xiii. 11; to deliver, to entrust to any one's care, Mark xii. 9; to teach, to impart by teaching, John xvii. 8; to resign to death, to yield up, Luke xxii. 19; to appoint, to constitute, Eph. iv. 11; to devote, to dedicate, 2 Cor. viii. 5; to apply, 1 Tim. iv. 15; to give back, to render, to recompense, Rev. ii. 23; to pay, as an equivalent, Matt. xvi. 26. xx. 4; to return, as thanks, Rev. xi. 17; to offer, 1 Cor. x. 32; to commission, to direct, John v. 36; to *give place*, to yield.

Glad, happy, joyful; also, that gives joy, pleasant, Luke i. 19.

Gladness, lively joy, delight.

Glass, a transparent substance, a mirror, Jam. i. 23. The mirrors of the ancients being made of polished metal, or stone, of course could not give a distinct image. Hence the comparison, by which St. Paul represents the indistinctness of our knowledge of eternal things, 1 Cor. xiii. 12; where *through a glass*, should be *by means of a glass*, or mirror.

Glist'ring, shining brightly.

Glori-fy, to exalt to high dignity, to procure honor for one, to

praise, to honor both in word and deed.

Glor-ry, praise, honor; spoken of any high dignity possessed by any one; also, of the Divine Majesty; also, of the happiness of heaven; also, of that splendor and brightness in which God is represented as appearing to mortals.

Glor-ry, to boast, to vaunt one's self, to exalt, to commend.

Glut-ton-ous, given to excessive eating.

Gnash, to strike together or grind the teeth.

Gnat, a small fly, found in wine when becoming sour.

Gnaw, to bite, Rev. xvi. 10.

Go, to move, to pass, to proceed, to travel from one place to another, to depart; to resort, 1 Cor. vi. 1; to fare, Phil. ii. 23; to *go about*, to endeavor; to *go out*, to depart from, to be extinguished; *go to*, come on; an expression of derision; to *go astray*, to wander from the right way, in a literal or moral sense.

Goat, a very common animal in the east. Its milk was more precious than any other, and its flesh was highly esteemed. Cloth was made from its hair, and bottles were made from its skin. In the N. T. the wicked are figuratively called *goats*.

God, the Supreme Being; also put for a heathen deity, Acts xii. 22. Gal. iv. 8; an image of a god, Acts vii. 40; a prince, a ruler, John x. 35; *before*, or *in the sight of God*, in his estimation; the *trump of God*, a loud trumpet, by a Hebrew mode of expression; to *Godward*, toward God.

God-head, Deity; also, his attributes.

God-li-ness, piety, religion.

Gold, a bright yellow metal, very heavy, and the most precious of all metals. It is used for money, for ornaments, and for many articles of furniture.

Good, excellent in its kind, adapted to its proper use, Matt. vii. 17. xiii. 8; serviceable, useful, profitable, just, equitable, Luke vi. 38; virtuous, upright, holy, *spoken of persons*; right, fit, morally excellent, *spoken of things, actions, &c.* A *good conscience*, a happy mind, conscious of rectitude; *good things*, riches, pleasures, enjoyments, Luke xvi. 25; benefits, privileges, blessings, advantages generally; also, virtue, propriety, Tit. ii. 3; *good tidings*, pleasant, *good work*, right, benevolent, *good while*, considerable.

Good-ly, fine, excellent.

Goods, estate, property.

Gor-geous, splendidly ornamented, glittering with many colours.

Gos-pel, good news; applied, by way of emphasis, to the plan of salvation revealed through Christ; also, the preaching of the gospel.

Gov-ern-ment, the supreme authority of any country; also used for *governor*, 1 Cor. xii. 28.

Gov-ern-or, an officer under the Romans, who was placed over a province, and had the charge of the public revenues. He administered justice, and had the power of life and death. Also, master, Gal. iv. 2; director, president, John ii. 8.

Grace, favor, kindness; spoken of the favor of God exercised towards men, especially as manifested in the blessings they receive through the Lord Jesus Christ; also, of those blessings themselves; any gift or benefit conferred by God or men.

Gra-cious, kind, pleasant, agreeable, with good will.

Graft, to insert a branch of one tree into the stock or trunk of another; spoken, figuratively, of the manner in which the Gentiles are made partakers of the privileges of the Jewish church.

Grain, a single seed of corn, or any other fruit.

Grant, to bestow, to permit.

Grape, a common fruit in the eastern countries, from which wine is made. It grows on a vine, called the grape-vine.

Grass, the common herbage of the field, on which cattle feed; when dried it was used for fuel, Matt. vi. 30.

Grave, the place where the dead are laid.

Grave-clothes, linen bandages fastened round dead bodies, in order to keep the aromatic substances, with which they were embalmed, in contact with the body.

Gra-ven, carved, cut in hard substances.

Grav-i-ty, seriousness, weight of character.

Great, large, ample, extensive, of great size; numerous, Mark v. 11; grown up, adult, Acts viii. 10. xxvi. 22; intense, strong, vehement; severe, aggravated, denoting an unusual degree of any thing, Matt. ii. 10; splendid, magnificent, Rev. xv. 3; memorable, grand, solemn, Jude 6; weighty, important, momentous, Matt. xii. 31; vast, wonderful, John i. 30; distinguished, illustrious, of great dignity or worth, Heb. vi. 13; *greatly*, intensely, earnestly, very much.

Great-ness, vastness, great extent.

Greed-i-ly, eagerly.

Greed-i-ness, eagerness of desire, strong appetite.

Greet, to salute.

Greet-ing, salutation.

Grief, sorrow, inward pain and vexation of mind.

Grieve, to make sad, to vex, to displease, to offend, Eph. iv. 30.

Griev-ous, heavy, oppressive, Phil. iii. 1; hard, severe, Acts xxv. 7; afflictive, distressing, Heb. xii. 11; painful, Rev. xii. 2; *grievously*, sorely.

Grind, to perform the operation of grinding, to reduce to fine particles, to crush, Matt. xxi. 44. Corn is ground in eastern countries, as

small handmills, composed of two stones, about a foot in diameter and half a foot thick, one placed upon the other, and the upper one turned upon the lower by a handle. Two persons, commonly women, and those of servile condition are commonly employed in this operation, one turning the handle half way round, and the other taking it from her, and finishing the revolution. The "sound of the mill stones," was a token of the continuance of an ordinary state of prosperity, Jer. xxv. 10.

Groan, to breathe with a mournful noise; spoken of those who are oppressed and afflicted, or of those who offer a silent prayer, Mark vii. 34.

Gross, heavy, stupid, unfeeling.

Ground, the surface of the earth, land, John iv. 5; soil, Matt. xiii. 8; foundation, 1 Tim. iii. 15; as a verb, to settle, to establish firmly, Col. i. 23.

Grow, to increase, to advance, to improve.

Grudge, to be envious, to be indignant against one.

Guard, a man, or body of men, who are set to watch, to keep prisoners, &c.

Guest, one entertained in the house of another.

Guide, one who directs another in his way. As a verb, to conduct, to direct, to govern.

Guile, fraud, deceit, artifice.

Guilt'-less, free from crime, innocent.

Guilt'-y, criminal, that has violated law; justly exposed to, Matt. xxvi. 66.

Gulf, a deep hollow, an unmeasurable depth; spoken figuratively, of the eternal separation between the righteous and the wicked, Luke xvi. 26.

HAB-I-TA-TION, a place of abode, a house.

Hail, a word of salutation, wishing health and safety.

Hale, to drag by force.

Hall, the open court in the middle of eastern houses. See *Court*.

Hal'-low, to reverence as holy.

Halt, lame, crippled.

Hand, the extremity of the arm; side, Mark xvi. 19; agency, instrumentality, Acts vii. 35; power, possession, Luke i. 71; providential government, 1 Pet. v. 6. By a peculiar mode of expression, the *hand* or *hands*, of any one, is often put for the person or being himself. To *lay hands* on any one, was sometimes a token of the exercise of healing power, and sometimes of the bestowment of the gifts of the spirit. *At hand*, near.

Hand'-le, to treat, to use, to feel of; to *handle deceitfully*, to corrupt, to pervert, 2 Cor. iv. 2.

Hand'-maid, a female servant; commonly used, among the Jews, by females when speaking of themselves to their superiors, instead of the pron. *I*, Luke i. 38.

Hand'-wri'-ting, spoken of the Jewish law, because formerly written by the hand, Col. ii. 14.

Hang, to suspend, to depend, to be weak, to be suspended.

Hap'-ly, perhaps, by chance.

Hap'-pen, to come to pass, to befall, to light upon.

Hap'-py, blessed, favored.

Hard, difficult, unpleasant, painful, severe, unjust, close, Acts xviii. 7.

Hard'-en, to strengthen against the truth, to make insensible; also, to leave to hardness of heart.

Hard'-ly, scarcely, with difficulty.

Hard'-ness, trial, hardship, 2 Tim. ii. 3; properly, insensibility, indifference to the truth of the gospel.

Har'-lot, an unchaste female.

Harm, injury, hurt.

Harm'-less, innocent, blameless.

Harp, a stringed instrument of music, usually played upon by the fugers.

Harp'-er, one who plays upon the harp.

Har'-vest, the season for reaping and gathering the fruits; spoken figuratively, of the judgment, Matt. xiii. 30; also, of the state of the world, as being in readiness to receive the gospel, Matt. ix. 37.

Hast'-ing, with *unto*, longing for.

Hate, sometimes, to love and value less than another object, Luke xiv. 26.

Hate'-ful, odious.

Have, to possess, Luke xiv. 33; to know, to bear in mind, John xiv. 21; to have in company, to associate with, Matt. xxvi. 11; to carry or bear an impression in the mind, 2 Cor. i. 9; to possess the knowledge or have the command of any thing for use, 2 Cor. v. 12; to lead or bring, Matt. xv. 30; to be intimately united or assimilated to any one in principle and feeling; to know, love, obey, 1 John ii. 23; to be connected with in any manner, 1 John iv. 18; to receive, to obtain, to keep, to entertain in the mind, 1 John i. 8; to be able to do, John xiv. 30.

Ha'-ven, a safe place for ships.

Hav'-ock, waste, destruction.

Head, is often put for *chief*, *principal* one or thing, to which others are subordinate; the *head of the corner*, the corner stone; *not holding the head*, not adhering to the founder and supporter of the church. The *head of one*, too, is put for the *person himself*, Acts xviii. 6.

Head'-y, rash, hasty; doing things without consideration.

Heal, to cure, to restore to health, to remedy.

Health, freedom from bodily disease.

Heap, to accumulate, to multiply, 2 Tim. iv. 3.

Hear, to perceive by the ear, to attend, to listen, to regard, to obey, Matt. xvii. 5.

Heark'-en, to attend, to listen.

Heart, prevailing affection, desire, purpose; understanding, mind. The *heart of a person* is often put for the person himself.

Hea'-then, a Gentile, or Pagan. See *Gentiles*.

Heav'-en, the whole expanse above us, including all the objects that are visible; the place of the righteous after death. The Jews spoke of three heavens, the first of which was the atmosphere, in which clouds and tempests are gathered, and in which the birds fly, &c. Matt. xvi. 1; the second, what is usually called the firmament or sky, in which the sun, moon, and stars seem to be fixed, and which they supposed was solid, Matt. xxiv. 29; and the third, were the regions beyond the firmament, which they considered the abode of God, of the angels, and of all the pious dead, 2 Cor. xii. 2.

Heav'-en-ly, celestial; difficult to understand, elevated, John iii. 12.

Heav'-i-ness, grief, sorrow.

Hedge, a kind of fence made of the thorn bush, with which vineyards were usually enclosed, Matt. xxi. 33; also applied to the enclosure itself, Luke xiv. 23.

Heed, care, attention.

Heif'-er, a young cow, used in the Jewish sacrifices.

Heir, one that will inherit any thing after its present possessor, one destined to possess or enjoy.

Hell, sometimes the world of the dead, Acts ii. 31; but more frequently, the place of future punishment. The Hebrews supposed that *Hades* (one of the Greek words translated *hell*) was a vast receptacle for the dead, in which their souls existed, separated from the body, until the resurrection. The upper part of this receptacle they supposed to be the region of the blessed, while beneath, was the gulf, in which the souls of the wicked were punished.

Helms, the instrument by which a vessel is guided.

Helmet, a kind of defensive armor worn on the head.

Help, an assistant, 1 Cor. xii. 24. As a verb, to assist, to aid, to succor, to co-operate.

Help'er, an assistant.

Hem, see *Border*.

Herb, a general term applied to all those plants whose stalk is soft, and not woody.

Herd, a flock or drove of cattle or swine.

Her'esy, literally a choice; but, as it is used, a sect, an opinion in matters of religion different from that generally maintained.

Her'e-tic, one who embraces and propagates heresy.

Her'i-tage, an estate or inheritance; in the N. T. the people of God, considered as his peculiar property, 1 Pet. v. 3.

He-ro'di-an, a partisan or follower of Herod, who held submission to the Romans to be just and lawful, which was denied by many of the Jews, Matt. xxiii. 16.

Hew, to cut with an axe, or with any edged instrument.

Hid, } concealed, unseen,
Hid-den, } unnoticed, not observed, Luke viii. 47; unknown, not understood, Matt. x. 26. 2 Cor. iv. 3; laid up in store, reserved, treasured up, Eph. iii. 9; secret, internal, relating to the heart, 1 Pet. iii. 4; not *hitherto* revealed, 1 Cor. ii. 7.

Hide, to conceal, John xii. 36; to cause or permit to be unknown, Matt. xii. 25; to prevent, or obviate the consequences of, Jam. v. 20. The life of Christians is said to be "hid with Christ in God," Col. iii. 3; the meaning of which is, that their future destined bliss is as yet unknown to them, but will be known and enjoyed in the presence of God, and with Christ, when he, at last, shall appear to consummate all things.

Hign, great, memorable, powerful; also, heavenly; **highest**, most

honorable, best; **The Highest**, God, the Majesty of Heaven; **in the highest**, in the highest degree, Luke ii. 14.

Hign'ly, greatly, very much.

Hign-mind'ed, proud, self-conceited.

Hign-way, public road.

Hill, an elevation of ground less than a mountain. **Mars' hill**, was near Athens, where was a tribunal of justice.

Hill-coms'try, uneven and mountainous parts of the country.

Hin'der, to stop the progress of any one, to put obstructions in the way.

Hire, to procure for a price; **subs.** the price or wages paid for service.

Hire'ling, one who serves for wages; applied, John x. 12, 13, to those who profess to be guides in the church, but whose object is to promote their own selfish interests.

Hith'er-to, up to this time.

Hoist, to raise up on high.

Hold, to keep, to detain, to observe, to consider, to believe, to retain, to keep back, Rom. i. 18; **to hold fast**, to retain, to maintain, to preserve, Heb. iii. 6; **to hold to**, to cleave or adhere to, Matt. vi. 24; **to hold one's peace**, to keep silence; **to hold forth**, to exhibit, Phil. ii. 16; **to hold up**, to support, Rom. xiv. 4. As a noun, custody, prison, Acts iv. 3; abode, home, Rev. xviii. 2.

Hole, a burrow in the ground, as of a fox, Matt. viii. 2.

Ho'li-ness, freedom from sin and conformity to the character and will of God. When spoken of God, it is an expression of his whole moral character as being made up of purity and benevolence.

Ho'ly, sacred, applied to things; morally good, applied to persons; infinitely and adorably excellent, applied to the Spirit; **the Holiest**, the inner sanctuary of the Jewish temple, which none but the high priest might enter, Heb. ix. 3; **the Holy One**, Christ, the anointed of

God, Mark i. 24; sometimes in the Old Testament, God himself, Ps. lxxviii. 41; *holy place*, generally, the sanctuary, called also the *holiest*; *holy things*, things pertaining to the worship and service of God, 1 Cor. ix. 13.

Hon'-est, upright, honorable, excellent.

Hon'-es-ty, worth, practice of that which is excellent.

Hon'-ey, a sweet substance prepared by bees. The wild honey spoken of, Matt. iii. 4, might have been either honey deposited by bees in the woods, in hollow trees, or in the fissures of rocks; or, as seems more probable, a kind of honey, which, in many of the eastern countries, seems to distil from a certain species of trees, and which, after it becomes hard, may be easily gathered. It is sometimes called *honey-dew*.

Hon'-ey-comb, the little cells of wax, in which honey is deposited by the bees.

Hon'-or, to respect, to trust and obey, to treat with attention and kindness; *subst*: respect, veneration, reputation, elevation, glory.

Hon'-or-a-ble, eminent, distinguished, held in high estimation, Luke xiv. 8; excellent, 1 Cor. xii. 23; reputable, Heb. xiii. 4.

Hope, expectation of good, trust, confidence in any future event, especially a firm anticipation of eternal life through Jesus Christ. This term is also put for the author, and also for the object of hope, as 1 Tim. i. 1. Tit. ii. 13.

Horn, an instrument of defence growing out of the head of some quadrupeds; hence, the term is used as a symbol of strength or power. In Luke i. 69, *horn of salvation* means, *powerful savior* or *deliverer*.

Hors'-man, one that rides on a horse, particularly one that serves in war on horseback.

Ho-san-na, a Hebrew word, of

joyful acclamation; meaning, save now, make him victorious.

Hos-pi-tal'-i-ty, attention to strangers, entertaining them, and treating them kindly. The primitive Christians were so exact in the discharge of this duty, that even the very heathen admired them for it. Believers scarcely ever traveled without letters of communion, which would procure them a welcome reception wherever the name of Christ was known.

Host, one who entertains another; also, an army, or body of men assembled for war, a large company.

Hot, heated in a fire; also, ardent, warm in feeling, Rev. iii. 15.

Hour, a duration or period of time, viz. 60 minutes; any short period of time, Rev. xviii. 17, xix. 10; also, a precise point of time, Matt. ix. 22, any particular time or occasion, opportunity, John iv. 21; spoken also particularly of a time of suffering, as Mark xiii. 35. The Jews divided the day, beginning at sunrise, into 12 hours, naming them from 6 o'clock, 1st, 2nd, 3rd, &c. They also divided the night into 4 watches, of 3 hours each, commencing at 6 o'clock in the evening, as the day was begun at six o'clock in the morning.

House, a place of human abode, habitation. In the east, the large houses were of a square form, enclosing an area called the court. (See *Court*.) The roofs were flat, and usually covered with earth, and around them was a railing, or wall. It was this railing, that the men demolished, Mark ii. 4, that they might let the sick man down into the court of the house; over which was probably extended a large veil of thick cloth, which was used to keep off the sun, and which was also removed. The term house is used of a family, or of those who live together in one house, Acts vii. 10, &c.; also, for a race or nation,

Luke i. 27, Matt. x. 6, &c. Also, substance, property. *House of God*, the temple, Matt. xii. 4; also, the church, the worshipers of God, 1 Pet. iv. 17. St. Paul likewise speaks of the body, as an earthly house, 2 Cor. v. 1.

House'-hold, the persons occupying one house, a family; also, the church, as being united together by the most precious and endearing ties, Eph. ii. 19.

House'-hold-er, the master or head of a family.

How-be'-it, notwithstanding.

Howl, to utter cries of distress.

Hum'-ble, to bring down in spirit, to make low, to abase. As an adjective, poor in one's own estimation, thinking lowly of one's self.

Hum'-ble-ness, lowliness, just thoughts of one's own merits.

Hu-mil-i-a'-tion, descent from former dignity and elevation.

'Hu-mil'-i-ty, freedom from pride, low views of one's self.

Hun'-ger, appetite for food, sometimes very strong appetite, as in famine, Rev. vi. 8; as a verb, literally, to want food; also metaphorically, to desire and seek for earnestly, Matt. v. 6.

Hun'-gry, sometimes, earnestly desirous of spiritual blessings, Luke i. 53.

Hurt, damage, Acts. xxvii. 10; as a verb, to injure, to destroy.

Hurt'-ful, pernicious, destructive, 1 Tim. vi. 9.

Hus'-band, a man in a married state; spoken figuratively of Christ, who is called the husband of the church, 2 Cor. xi. 2.

Hus'-band-man, one who cultivates land.

Hus'-band-ry, a cultivated field; applied figuratively to the church, as being under the special care of God.

Husk, usually the outmost covering of corn, and of some other kinds of fruit; but the word translated husks, Luke xv. 16, denotes

a kind of fruit, which grew in long, slender pods, like our beans, and was eaten by the poorer people in Syria, but more commonly used for fattening swine.

Hymn, a song of praise.

Hy-poc'-ri-sy, dissimulation.

Hyp'-o-crite, one who pretends to be what he is not.

Hys'-sop, a kind of shrub growing in the eastern countries, the stem of which rises from a foot and a half to two feet and more in height. It was much used by the Hebrews in their ceremonial sprinklings. In the case mentioned, John xix. 29, the sponge was fastened on the end of a rod of hyssop.

I'-DLE, slothful, trifling.

I'-dol, a heathen god; any thing that receives the homage due to God only.

I'-dol'-a-ter, one who worships idols.

I'-dol'-a-try, the worship of idols, the love of the world.

Ig'-no-rance, destitution of knowledge, mental and moral darkness, error.

Ig'-no-rant, not knowing, not aware of, 2 Pet. iii. 5; illiterate, unlearned, Acts iv. 13.

Ig'-no-rant-ly, unawares, unknowingly; without distinct and intelligent views, Acts xvii. 23.

Ill, harm, evil, Rom. xiii. 10.

Il-lu'-mi-nate, to give light to, to shine upon; figuratively, to teach, to instruct.

Im'-age, a representation or likeness of any person or thing, a pattern; sometimes used for a real and exact resemblance, and sometimes for only an imaginary one.

I-mag-in-a'-tion, thought, device, purpose.

Im-ag'-ing, to contrive with the fancy, to devise.

Im-mor'-tal, never to die.

Im-mor-tal'-i-ty, exemption from death, connected also with the idea of perfect happiness, Rom. ii. 7.

Im-mu-ta-bil'i-ty, unchangeableness.

Im-mu'-ta-ble, incapable of change.

Im-part', to give.

Im-ped'-i-ment, an obstruction, a hindrance.

Im-pen'-i-ent, hard-hearted, without repentance.

Im-pla'-ca-ble, not to be pacified, incorrigibly malicious.

Im-plead', to accuse, to institute a trial according to law.

Im-por-tu'-ni-ty, persevering request.

Im-poss', to lay on as a burden, enjoin as a duty.

Im-pos'-si-ble, that cannot, in the nature of things, take place, Heb. xi. 6; that certainly will not be prevented, Luke xvii. 1.

Im'-pa-tent, weak, feeble, disabled by disease.

Im-pris'-on, to shut up, to deprive of liberty.

Im-pute', to charge upon, to ascribe to a person.

In'-as-much, since.

In'-cense, perfume used in sacrifices.

In-close', to catch, Luke v. 6.

In-con'-ti-nen-cy, intemperate indulgence, indisposition to restrain the appetites.

In-con'-ti-nent, intemperate in the indulgence of the appetites.

In-cor-rupt'-ti-ble, not liable to decay, unfading, immortal, 1 Pet. i. 4; always the same, 1 Pet. i. 23.

In-cor-rupt'-tion, that which cannot be corrupted, that cannot decay, exemption from decay.

In-crease', to grow more or greater, to advance, to rise and flourish; *subst.* that which is added to the original stock, accession, growth.

In-cred'-i-ble, not to be believed.

In-debt'-ed, obliged by something received.

In-deed', in truth, in reality, really.

In-dig-na'-tion, wrath, the anger of a superior.

In-ex-cu'-sa-ble, not to be excused.

In-fal'-li-ble, decisive.

In-fe'-ri-or, lower in rank, or in value and excellence.

In'-fi-del, an unbeliever.

In-firm'-i-ty, feebleness or disease of body, spiritual weakness, liability to be overcome by temptation, 2 Cor. xii. 10.

In-flict', to impose a punishment.

In-form', to tell, show, to make known by way of complaint.

In-graft', to fix deep, to impress.

In-hab'-it-er, an inhabitant, a dweller in a particular country.

In-her'-it, to possess by right of succession, to come into, or to dwell in, to enjoy, to have.

In-her'-it-ance, an estate, portion, share; future and heavenly happiness.

In-i'-qui-ty, what is wrong, wickedness.

In'-jure, to treat with injustice, to wrong.

In-ju'-ri-ous, apt to do hurt, evil-doing.

Inn, a place of public entertainment.

In'-ner. The *inner man*, is the heart, the affections.

In'-no-cent, not guilty, Matt. xxvii. 24.

In-num'-mer-a-ble, countless.

In-or'-di-nate, irregular, deviating from right, excessive.

In-scrip'-tion, something written or engraved, a title.

In-spi-ra'-tion, the infusion of ideas into the mind by the Divine Spirit.

In'-stant, urgent, pressing, diligent.

In'-stant-ly, urgently, pressingly, Luke vii. 4.

In-struct', to teach, to educate, to train.

In-struct'-er, a teacher.

In-struc'-tion, teaching, training of the mind and heart for the discharge of duty, 2 Tim. iii. 16.

In'-stru-ment, a tool used for any purpose, means.

In-sur-rec-tion, a rising up in rebellion against a government.

In-tan-gle, to ensnare, to bring one into difficulties and perplexities.

In-tend', to mean, to design.

In-tent', purpose, design, end.

In-ter-ces-sion, a pleading in behalf of another.

In-ter-pret, to explain, to translate from one language into another.

In-ter-pret-a-tion, ability to translate, explanation.

In-ter-pret-er, one who translates from one language into another, 1 Cor. xiv. 28.

In-treat', to supplicate, to beseech; also, to treat, to use well or ill, according to the words with which it is joined, 1 Thess. ii. 2.

In-treat'y, earnest supplication.

In-trude', to enter without invitation or permission.

In-vent'-or, one who finds out something new.

In-vis-i-ble, that cannot be seen.

In'-ward. The inward man, the soul, the mind.

I-ron, a hard metal, of a bluish gray color, used for making edged tools, and a variety of other utensils.

Is'-land, (pron. *i-land*), a tract of land surrounded by water.

Isle, (pron. *ile*.) See Island.

Is-sue, children, posterity; a kind of disease, Matt. ix. 20.

Itch'-ing, causing an uneasy sensation; figuratively, in 2 Tim. iv. 3, it means having a teasing desire to hear something new.

Iv'-ory, the tusk of the elephant.

JA'-CINTH, a precious stone, of a yellowish red color, resembling the amethyst.

Jail'-er, the keeper of a prison.

Jan'-gling, a noisy dispute.

Jas'-per, a precious stone of various colors, as purple, blue, green, &c.

Jeal'-ous, suspicious or anxious concerning the conduct and happiness of any one, 2 Cor. xi. 2.

Jeal'-ous-y, suspicion as to the fidelity of another in trust reposed; an earnest desire for the welfare of another, 2 Cor. xi. 2; the hot displeasure of God against sin, 1 Cor. x. 22.

Jeop'-ard-y, danger, peril.

Jest'-ing, any thing spoken for the purpose of exciting laughter.

Join, to unite or connect with, to lie near, Acts xviii. 7.

Join'-ed, united harmoniously, 1 Cor. i. 10.

Joint, ligature, connecting link, Heb. iv. 12.

Joint'-heir, one who participates with another in the possession of any thing.

Jot, the name of the smallest letter in the Greek alphabet, corresponding with our *i*. It is used, figuratively, to express any thing of the very least consequence.

Jour'-ney, passage from place to place, travel by land or sea; a *sabbath day's journey*, about seven furlongs. As a verb, to travel, to go by land from one place to another.

Joy, delight, sometimes tranquil, but oftener an emotion of deep delight, happiness, bliss, Heb. xii. 2; as a verb, to rejoice, to exult.

Joy'-ful, glad.

Joy'-ful-ness, gladness, pleasure.

Joy'-ous, pleasant, that gives delight.

Judge, to try and pass sentence upon, to decide, to censure harshly, to condemn, to punish; *subs.* one who presides in a court of justice, or who has authority to decide any question; applied, by way of eminence, to God.

Judg'-ment, decision; sentence of condemnation, afflictions, punishment, chastisement, justice; sometimes, also, the purposes or ways of God, Rom. xi. 33; sometimes, the truths of the Bible, Matt. xii. 18. This word has various other meanings in the N. T., which can be known only by the context, as the *day of final judgment*, Acts xxiv. 26;

also, a tribunal, an inferior court, *Matt. v. 21.*

Judg'-ment-hall, the place where criminals were tried. That of Herod, (*John xviii. 28.*) was in the court of the palace, which he built at a very great expense, and with great magnificence, in the higher part of Jerusalem.

Ju-ris-dic'-tion, district to which one's authority extends.

Just, upright, righteous, faithful, right, equitable.

Just-i-fi-ca'-tion, acquittal, deliverance from condemnation.

Jus'-ti-fy, to declare any one to be what he ought to be, and to treat him as such; generally, however, to treat a sinner as though he were righteous; also, to clear, to exculpate, to make appear as righteous; to acquit, to absolve. "Wisdom is justified of her children," that is, she is duly esteemed and appreciated by those that follow her, *Matt. xi. 19.*

Just'-ly, deservedly, *Luke xxiii. 41*; righteously.

KEEP, to hold, to detain, to preserve, to guard, to observe, to regard, to obey.

Keep'-er, a warden, as of a prison; a *keeper at home*, one inclined to stay at home, *Tit. ii. 5.*

Keep'-ing, preservation, guardianship.

Key, an instrument to open a lock, a symbol of power and authority, *Rev. i. 18*; opportunity, means, *Luke x. 52.*

Kick. See *Pricks*.

Kid, the young of a goat.

Kill, to take life, *Mark x. 19*; to leave under sentence of death, *2 Cor. iii. 6.*

Kin, relatives.

Kind, sort, species; a class of phenomena, *Matt. xvii. 21*; also, as an adjective, gentle, gracious, benevolent in one's intercourse with others.

Kin'-dle, to set on fire, to inflame.

Kind'-ness, good-will, love to others, benevolence.

Kin'-dred, relatives, race or tribe, *Rev. v. 9.*

King, the chief ruler in a nation, where the supreme power is vested in one man. The Divine Being is called *King*, by way of eminence; spoken, also, of Christians in their glorified state.

King'-dom, the country over which a king rules. *Kingdom of Heaven*, usually, in the N. T., the reign of the Messiah; sometimes, the state of eternal felicity. It has other meanings, which only the connexion can determine, as, the benefits of his reign generally, its rights, privileges, the doctrines or facts pertaining to it, the requisites for admittance, its requirements, its character, and its reception among men.

Kins'-folk, those of the same family, relations.

Kins'-man, a male relative.

Kins'-wo-man, a female relative.

Kiss, a token of affection.

Knee, the part of the body which joins the leg and thigh; used, by a Hebrew mode of expression, for the whole person, *Heb. xii. 12*. To *bow the knee*, to submit and acknowledge one as Lord; to worship, *Rom. xi. 4.*

Kneel, to bend the knee, to rest on the knee.

Knit, to fasten together, to unite.

Knock, to strike on a door for admission; to solicit, to request, by a *metaphor*, *Matt. vii. 8.*

Know, to have or obtain the knowledge of, to judge of, to perceive or see, to approve, to like.

Knowl'-edge, perception, apprehension; also, truths known, or to be known, practical wisdom, as derived from knowledge.

LA-BOR, to endeavor, to strive, to toil; as a noun, toil, effort, work, especially the work of preaching and spreading the gospel.

La'-bor-er, one who is employed in any kind of work; spoken of the preachers of the gospel.

Lack, to be in want, to need; as a noun, want, deficiency.

Lade, to burden, to oppress.

La'-den, borne down, oppressed with a burden.

La'-ding, weight, goods carried in a ship, Acts xxvii. 10.

La'-dy, a woman of high rank, 2 John 1 and 5.

Laid, *perf. part. of lay*.

Lain, *perf. part. of lie*.

Lake, a large body of water surrounded by land; *lake of fire*, the place of punishment for the wicked, Rev. xx. 14.

Lamb, the young of a sheep, an emblem of meekness, and gentleness of disposition. Christ is called the *Lamb of God*, in allusion to the lamb sacrificed at the passover, which was a type of him.

Lame, disabled in the limbs; figuratively applied to those who are halting in their minds between two opinions, Heb. xii. 13.

La-ment', to mourn, to weep over.

Lam-ent-a'-tion, weeping, mourning.

Lamp, a light made with oil, and a wick. The lamps spoken of, Matt. xxv. 1, &c., were made of small bars of brass or iron inserted into a stick, to which were fastened pieces of linen dipped in oil. A small vessel of brass or iron surrounded the bottom of the stick to prevent the oil from running down upon the hand of him who carried them; and another vessel was carried filled with oil, into which the wick was occasionally dipped.

Land, the earth as distinguished from the sea, any particular country, or the possession of any individual; also, the inhabitants of a country, Matt. x. 15; as a verb, to go on shore from a vessel.

Lane, a narrow street.

La'-guage, human speech, the

tongue of one nation as distinct from another.

La'-tern, usually a transparent case for a candle or lamp, but in John xviii. 3, it means simply a torch, probably of pieces of coarse linen, twisted firmly together, and dipped in oil or bitumen.

Large, spacious; considerable, much, Matt. xxviii. 18; long, Gal. vi. 11.

Las-civ'-i-ous-ness, wantonness, looseness, lustful disposition.

Last, latest in point of time, uttermost, extremest, final; *at last*, *last of all*, finally.

Latch'-et, a leather string by which the shoe or sandal was fastened to the foot. (See *Shoe*.) On entering a house, the sandals were put off, and to loose them or bind them on, was the business of the lowest servant. Hence the expression of John the Baptist, Mark i. 7.

Late; *of late*, lately, recently, John xi. 8.

Lat'-in, the language of the ancient Romans.

Lat'-ter, distant in point of time, *later*; *i. e.* than the present, 1 Tim. iv. 1.

Laud, to praise, to celebrate.

Laugh, to rejoice; to *laugh to scorn*, to ridicule, Matt. ix. 24.

Laugh'-ter, rejoicing, merriment.

Lauck, to push a vessel into the sea.

Law, a rule of action; sometimes spoken of the moral law, Matt. v. 17; sometimes of the ceremonial, Heb. vii. 5, 11, 12, &c.; and sometimes of the rule or method of the Gospel, Rom. iii. 27; sometimes it is put for the rule of conduct in human governments, Matt. v. 40; and it has other meanings, which the context only can determine.

Law'-ful, legal; particularly, according to the law of Moses; con-vened according to law, Acts xix. 39; right, fit, 2 Cor. xii. 4.

Law'-ful-ly, according to rules laid down, 2 Tim. ii. 5.

Law-giv-er, one who makes laws.

Law-less, regardless of rules for the moral conduct, 1 Tim. i. 9.

Law-yer, an interpreter and teacher of the Mosaic law.

Lay, to place, to put, Matt. viii. 20; to impose, Acts xv. 28; to impute, to reckon, Acts vii. 60; to place as a foundation, *metaphorically*, 1 Pet. ii. 6. To *lay aside*, or *apart*, to dismiss or renounce; to *lay by*, to reserve; to *lay down*, to resign, John x. 15; to *lay hold on*, to seize, to apprehend, to strive to possess, 1 Tim. vi. 12; to *lay hands on* one, a ceremony which betokened the communication of the Spirit, in the time of the Apostles; to *lay wait*, to lie hid in ambush; to *lay waste*, to desolate, to ravage.

Lead, to bring, to conduct, to influence.

Lead-er, guide, Matt. xv. 14.

Lean, to recline.

Leap, to skip to and fro as an expression of joy, to spring.

Learn, to find out by study or observation, to ascertain; to imbibe any habit, Tit. iii. 14.

Learn-ed, instructed, educated.

Learn-ing, knowledge acquired by the study of books; instruction in divine things, Rom. xv. 4.

Least, smallest; most obscure or undistinguished, Matt. ii. 6; most unimportant, Luke xx. 26; in *the least*, in the lowest trust, Luke xvi. 10.

Leath-ern, made of the hides of animals, dressed. See *Girdle*.

Leave, to cause or permit to remain, Tit. i. 5. Acts ii. 31; to quit, as a place, to depart from, Jude 6; to forsake, to abandon, to give up, Luke v. 28.

Leav-en, a substance put into dough to make it light; used, figuratively, for corrupt and dangerous doctrines; as a verb, to cause fermentation; also, to pervade, to corrupt, 1 Cor. v. 6.

Le-gion, originally, a body of

soldiers, containing from 3,000 to 6,200. In the N. T. it is put for an indefinitely great number.

Leis-ure, time sufficient, Mark vi. 31.

Lend, to give any thing to another to be used by him, for an equivalent, Luke xi. 5; also, to give freely, Luke vi. 35.

Length, sometimes, extent, greatness, Eph. iii. 18; *at length*, at last, finally, Rom. i. 10.

Leop-ard, a spotted beast of prey of the cat kind, very swift, subtle and fierce.

Lep-er, one affected with the leprosy, a dreadful, and usually an incurable disease. It first made its appearance in the skin, but at the same time infected the marrow and the bones, until, at last, the joints fell asunder, and the whole body presented a mutilated and dreadful appearance. It was sometimes of *twenty*, and sometimes of *fifty* years continuance.

Lep-ro-sy, the disease just described, Luke v. 12.

Less, smaller in size; inferior in excellence, Eph. iii. 8; younger, Mark xv. 40.

Let, to permit; also, to hinder, to obstruct; to *let down*, to lower, to cause to descend, to drop, Acts ix. 25.

Let-ter, a character of an alphabet; an epistle; learning, i. e. the learning of the Jews, which consisted in a knowledge of their law and traditions; likewise the law itself, the written law, John vii. 15. Rom. ii. 27.

Le-vite. See *Dict. Proper Names*.

Le-vit-i-cal, pertaining to the descendants of Levi.

Lewd, wicked, lustful.

Lewd-ness, indulgence of lust.

Li-ar, one who asserts, or in any way communicates what is not true, with an intent to deceive.

Lib-er-al, generous, free to give.

Lib-er-al-i-ty, a contribution, a donation, 1 Cor. xvi. 3. 2 Cor. viii. 2.

Lib'-er-al-ly, freely, James i. 5.

Lib'-er-tine, one who, having been a slave, had obtained his freedom, or the son of such an one. The libertines spoken of, Acts vi. 9, were probably Jews, who, having been carried captives to Rome, were afterwards made free, and visited Jerusalem in such numbers as to have a synagogue for their particular use.

Lib'-er-ty, freedom from bondage, power to do or forbear any particular action. This term is applied to the state of believers under the gospel, in distinction from those who were burdened with the ceremonial law, Rom. viii. 21; also, to express the freedom of Christians in using things in themselves neither lawful nor unlawful, 1 Cor. viii. 9, &c.

Li'-cense, permission.

Lie, to assert what is not true, to utter falsehood; as a substantive, falsehood, false assertion, John viii. 44; error, 2 Thess. ii. 11; also, that which is false, particularly a false god, Rom. i. 2.

Lie, to rest in a reclined position, to recline; to remain, to be, to continue, 1 John v. 19; to *lie in one*, to be in his power, Rom. xii. 18; to *lie in wait*, to waylay, to watch for.

Life, present state of existence, manner of life, life-giving power; spiritually, a holy elevation of the soul, activity in the service of Christ, and a state of nearness to God; also spoken of the eternal state of felicity in heaven.

Lift, to raise, to elevate, literally, Luke xiii. 11. xxi. 28; to *lift up the hands*, a gesture used in prayer, hence it sometimes means to pray, 1 Tim. ii. 8. It was also practised in pronouncing a blessing on another, Luke xxiv. 50. To *lift up the voice*, to speak, and sometimes to cry aloud, Acts ii. 14; to *lift up the*

head, to rejoice, to take encouragement; to *lift up*, to support, to encourage and cheer, James iv. 10; *lifted up*, elevated on the cross, John xii. 32, also, elated, 1 Tim. iii. 6.

Light, that which comes to the eye from any object which we see, and produces the sensation of seeing; a luminary, a torch, brightness; figuratively, the gospel as the means of spiritual comfort; Matt. iv. 16; also, instruction of any kind; also, the instructor himself, John i. 9, &c.; moral illumination; practice of the truth, or the happiness consequent thereon; as a verb, to enlighten, to illuminate, John i. 9; also, to settle, to rest, Matt. iii. 16; also, to set on fire, to kindle, Luke viii. 16; as an adjective, small, inconsiderable, trivial.

Light'-en, to give light, to illuminate, Rev. xxi. 23; to convey the knowledge of divine truth, Luke ii. 32; also, to flash, as lightning, Luke xvii. 24; to make lighter, to remove part of a burden, Acts xvii. 18, 38.

Light'-ly, heedlessly, recklessly, Mark ix. 39.

Light'-ness, levity, 2 Cor. i. 17.

Light'-ning, a sudden discharge of electricity in the air, attended by a vivid flash of light, and by thunder.

Like, similar, resembling; in a similar manner, *adverbially*, Matt. iii. 16; as a verb, to relish, to approve.

Like-mind'-ed, of the same sentiments and feelings.

Li'-ken, to represent as having a resemblance, to compare.

Like'-ness, resemblance in shape and appearance, form.

Like'-wise, in like manner.

Lil'-y, a very beautiful and fragrant flower.

Lim'-it, to appoint, to define, Heb. iv. 7.

Line, the sphere of action of

duty assigned to any one, 2 Cor. x. 16.

Lia'-e-age, family, race.

Lia'-ger, to wait, to be long in coming.

Lia'-en, cloth made of hemp or flax.

Lia'-on, the fiercest and most magnanimous of all four-footed beasts; an emblem of strength and courage. Our Savior is called *the Lion of the tribe of Judah*, (Rev. v. 5.) in allusion to his conquering all his enemies, and Satan is compared to a *roaring lion*, (1 Pet. v. 8.) as he seeks every opportunity to ensnare and destroy men.

Lip, the edge of the mouth; put sometimes for the mouth itself, and also for the language of a person, his words, as distinguished from his actions, Matt. xv. 8. *The fruit of the lips*, praise, Heb. xiii. 15.

List, to choose, to desire, to will.

List'-tle, small, few, humble, short, inconsiderable, young.

Live, to have life; to act, to conduct, in a moral sense; to feel and act aright, Rev. iii. 1; to be happy in the right exercise of the powers God has given.

Live'-ly, life-giving, leading to our highest happiness, Acts vii. 38; unfailing, 1 Pet. i. 3; "ye as *lively stones*," &c. that is, while living in the world, ye are as stones, built into a spiritual house, &c. 1 Pet. ii. 5.

Liv'-ing, sometimes, having actual existence, real, constant, unfading, unfailing; also, as a noun, substance, property, Luke xv. 12.

Lo, behold, see. It is used for calling the attention of the hearer or reader.

Loaf, a mass of bread as formed by the baker. The leaves or cakes of the Israelites were flat and round, usually nine or ten inches in diameter, and if leavened, about as thick as a man's little finger, if unleavened; not thicker than a knife, and,

when used, they were not cut, but broken.

Lo'-cust, an animal of the same general kind with our grasshopper. In the east they are much larger, and more dreadful. They come in swarms of an almost incredible number, and devour every kind of herbage that is within their reach. Some species of them are frequently used for food.

Lodge, to reside, to dwell for a night, to take shelter; also, to entertain, 1 Tim. v. 10.

Lodg'-ing, place of entertainment, or of abode, but always temporary abode, Acts xviii. 23.

Loft, a high floor.

Long, as an adj. extended, drawn out, protracted, spoken of time, Luke xxiii. 8; *adverbially*, to a great extent in time; *as long as*, while, during the whole period specified. As a verb, to *long*, is to desire greatly, to yearn after, to wish ardently to see.

Long-suf'-fer-ing, patience, endurance of provocations, without resenting them.

Loins, the lower part of the back, or the waist. The people of the east, when they engaged in any business, were obliged to bind closely around them their long, loose robes, and hence, to *gird up the loins*, is to put one's self in readiness for any thing.

Look, to behold, to regard with the eye, to view; to *look to*, to attend to; to *look into*, to investigate, to examine, 1 Pet. i. 12; to *look out*, to search for and select, Acts vi. 3; to *look for*, to expect, 2 Pet. iii. 14; to *look upon*, to behold, to inspect; also to regard, to consider, 2 Cor. x. 7. Phil. ii. 4; to *look unto*, to keep the eye fixed upon, as upon a mark, Heb. xii. 2.

Loose, to untie, to unbind, to release, to remove, to declare lawful, to permit, Matt. xviii. 18; also, to launch from, Acts xvi. 11.

Lord, one of the titles of the Di-

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vine Being; in the N. T. usually applied to Christ; sometimes to men in stations of authority, a master. In the Lord, sometimes by the Lord, a manner of conjuring; it also means, *on account of, in obedience to, in dependence on, in respect to, the Lord*. The connexion must determine which of these significations is applicable to a particular passage. Sometimes the phrase, *in the Lord*, likewise means, as a Christian, in obedience to Christian principles, Rom. xvi. 2. 1 Cor. i. 31. vii. 39; also, in reference to the duties and principles of the Christian, Eph. v. 8. Phil. iv. 1. *In sight of, or before the Lord*, sometimes in his view or estimation; but 'great in the sight of the Lord,' is very great, by a Hebraistic mode of expression, as Nimrod is said to have been a mighty hunter *before the Lord*, i. e. a very great hunter.

Lord'ship, power, authority.

Loss, to miss, Luke xv. 4; to ruin, to destroy, Matt. xvi. 26; to be deprived of, John xii. 25; to fail of, Matt. x. 42.

Lost, missed, wandering, that has lost its way; also, ruined for ever, 2 Cor. iv. 3.

Lot, duty assigned, Luke i. 9; a share or portion; also, any thing cast or drawn to determine a matter in debate, Acts i. 26.

Loud, strained to a high key, intense, strong.

Love, to delight in, to choose, to obey, to approve, to have entire pleasure in; also, to pity, to compassionate; as a noun, affection; spoken of God, his infinite benevolence towards his creatures, which shows itself towards the saints, in the sincere delight and pleasure which he takes in them, and towards the world of sinners, in the compassion with which he regards their situation—spoken of creatures, and particularly in reference to Christians, it means their filial affection and confidence in God, or their bro-

therly affection for each other,—of the world, the inordinate fondness of men for the pursuits and pleasures of this life. It always denotes a preference of its object, whatever that may be, if it denotes any affection of a moral character.

Love-ly, amiable, becoming, Phil. iv. 8.

Lov'-er, one devoted to, one attached to the interests of another, or as the case may be, of himself, 2 Tim. iii. 2.

Low, humble, inferior, insignificant in the eyes of the world; *lowest*, least honorable, Luke xiv. 9.

Low-li-ness, humility, the habit of thinking humbly of one's self.

Low-ly, humble, meek, mild.

Low-ring, dark, gloomy, threatening a storm.

Lu'-cre, gain, profit; to be *greedy of filthy lucre*, is to be very anxious after worldly gain.

Luke-warm, neither hot nor cold, indifferent, not zealous.

Lump, literally, a mass of any thing, as of clay, Rom. ix. 21, or of dough, 1 Cor. v. 6; the whole of any thing, Rom. xi. 16, the aggregate.

Lu'-na-tic, epileptic.

Lust, carnal desire, appetite, the desiring of any thing unlawful; as a verb, to long for, to desire excessively and wickedly.

Ly'-ing, deceitful, 2 Thess. ii. 3; as a noun, falsehood, deception, Eph. iv. 25.

MAD, disordered in mind, deprived of reason, furious.

Mad'-ness, fury, rage.

Mag'-is-trate, a man invested with authority to put in execution the laws. Under the Roman government they were placed over the colonies, &c. with power to try the smaller causes and offences, those of greater importance being sent to Rome.

Mag-nif-i-cence, grandeur of appearance, splendor.

Mag'-ni-fy, to extol highly, to declare one's glory, to make great.

Maid, } an unmarried wo-
Maid'-en, } man.

Maim'-ed, crippled, deprived of a limb.

Main'-sail, the principal sail of a vessel.

Main'-tain', to preserve, to keep, to practise.

Maj'-es-ty, the infinite dignity and glory of God, glory, Jude 25.

Make, to form, to create, to fashion, to do, to render, to ordain, to establish, to gain, to regard, to solemnize; to *make ready*, to prepare; to *make manifest*, to exhibit, to bring to light, to disclose, to show; to *make haste*, to hasten.

Ma'-ker, creator, Heb. xi. 10.

Mal'-e-fac'-tor, one who has violated the law, a criminal.

Mal'-ice, deliberate ill will, desire of hurting.

Ma-li'-cious-ness, habitual ill-will, fixed malice; also, sin generally, 1 Pet. ii. 16.

Ma-lig'-ni-ty, wickedness of disposition, hatred.

Man, a human being, a male, a husband; any person indifferently; also, the temper or character, Rom. vi. 6. *Son of Man*, a man, Mark iii. 28; also, the Messiah; *man of God*, a minister, or servant of God.

Man'-ger, the place in which animals are fed with corn.

Man'-i-fest, to show plainly, to exhibit, to make known; *adj.* plain, open, not concealed, evident, visible, apparent.

Man'-i-fest-a'-tion, disclosure, exhibition.

Man'-i-fest-ly, openly, clearly.

Man'-i-fold, great in number, of different kinds.

Man'-kind', the race of human beings.

Man'-na, a delicious food which miraculously supported the Israelites while in the wilderness.

Man'-ner, kind, custom, practice, way

Man'-sion, place of residence.

Man'-slay-er, one that has killed another.

Ma'-ny, numerous, great in number.

Mar, to injure, to spoil.

Mar-an-ath'-a, literally, the Lord will come, i. e. to take vengeance on the despisers of his religion. The phrase, "Let him be *anathema, maranatha*," (1 Cor. xvi. 22.) means "let him suffer the severest punishments at the coming of the Lord."

Mar'-ble, a kind of limestone capable of a high polish, and used for statues, monuments, and utensils of various kinds.

Mark, to take notice of, to observe; *subs.* a visible sign or token, a point aimed at.

Mar'-ket, a place of trade, and of public resort.

Mar'-riage, a contract by which a man and a woman are united together for life.

Mar'-row, a soft, oily substance, contained in the hollow of bones; used, figuratively, for the most secret thoughts of the heart, Heb. iv. 12.

Mar'-tyr, one who is put to death on account of his religion.

Mar'-vel, to wonder, to be astonished; as a noun, wonder, 2 Cor. xi. 14.

Mar'-vel-ous, surprising, astonishing.

Mas'-ter, a teacher; also, a lord, one who has servants, commander. Spoken of Christ, Eph. vi. 9.

Mas'-ter build'-er, the head workman in building.

Mas'-ter-y, superiority, pre-eminence.

Mat'-ter, thing, subject, cause.

May, to be permitted, to have license, Acts viii. 37; to be possible, to be contingent, or depending on chances which are uncertain, Rom. xvi. 6. It is also simply the sign of the potential mood.

Mean, to intend, to purpose, to

signify; as an adj. insignificant, humble, Acts xxi. 39.

Mean'-ing, sense, signification.

Means, that by which any thing is accomplished, instrumentality, way or method; *by any means*, possibly, at all.

Mean'-time, } interim.

Mean'-while, }

Meas'-ure, to find out the quantity or value of a thing by some settled rule; *subs.* rule by which quantities are tried; proportion, limits, bounds; also, a certain quantity, Rev. vi. 6.

Meat, the flesh of animals, used as food, also food generally; a meal, Luke xxii. 27; likewise spiritual comfort, instruction in divine truth, as that by which the mind is, as it were, nourished. It is used to designate the higher doctrines, as more difficult to understand and apply correctly, than the first principles and facts of religion, 1 Cor. iii. 2. Christ speaks of his flesh as *meat*, i. e. his doctrine, if believed and obeyed, makes the soul happy, as meat sustains the animal life, John vi. 55.

Me-di-a'-tor, one who reconciles two parties at variance with each other.

Med'-i-tate, to study, to ponder.

Meek, of a mild and gentle temper.

Meek'-ness, gentleness, mildness.

Meet, fit, suitable, proper; as a verb, to come together, to encounter in opposition, Luke xiv. 31.

Mel'-o-dy, sweetness of sound, music.

Melt, to dissolve.

Mem'-ber, a limb of the human body; a part of an association of men, as the church, one of the church, as united to the rest.

Me-mo'-ri-al, something to preserve the memory of a thing, or call it to mind.

Mem'-o-ry, the power of recollecting things past, the recollection

of things past, remembrance, 1 Cor. xv. 2.

Mend, to repair, Matt. iv. 21.

Men'-pleas-er, one who aims at the applause or favor of men in his conduct.

Men'-steal-er, a kidnapper, one who buys his fellow men for slaves, knowing them to be free.

Men'-tion, notice of one in speaking.

Mer'-chan-dise, any thing to be bought and sold, trade, traffic.

Mer'-chant, one who buys and sells.

Mer'-ci-ful, kind, compassionate, pitiful.

Mer'-cy, tenderness, favor to the ill-deserving, charity to our fellow men.

Mer'-cy-seat, the lid or cover of the ark, on which the high-priest sprinkling once a year the blood of a victim, God was reconciled, or propitiated, Gal. iii. 10.

Mer'-ry, gay of heart, loudly cheerful.

Mes'-sage, any thing entrusted to another person to be told to a third.

Mes'-sen-ger, one who carries a message, one in the employ of another, a servant, 2 Cor. xii. 7.

Mes-si'-ah. See *Dict. of Proper Names*.

Metre, to measure.

Mid-day, noon.

Mid'-dle, intervening, Eph. ii. 14.

Midst, the middle, the thickest part; *in the midst*, among, surrounded by, Luke ii. 46.

Might, as a noun, power, strength, energy.

Might'-i-ly, powerfully, effectually.

Might'-y, powerful, efficacious; of great influence among men, 1 Cor. i. 26; miraculous, extraordinary, Matt. xi. 20.

Mile, a measure of distance. The mile spoken of in the N. T. is somewhat less than the English mile, being only about 1000 paces.

Milk, a liquid food obtained from cows, &c. used as nourishment, chiefly for babes and children; hence it is used as a symbol of the most plain and easy truths of the Gospel, whereby young converts are instructed and strengthened, 1 Cor. iii. 2, &c.

Mill. See the next word.

Mill-stone, a stone by which the different kinds of grain are ground. The mill for this purpose among the Hebrews consisted of two stones placed, like ours, one upon the other, each being about two feet in diameter, and half a foot thick.

Mind, the soul, the rational nature of man, the understanding; also the affections, the inclination, the disposition, purpose, wish; as a verb, to seek or care for, to love, to give the heart to, as to *mind* the things of the flesh, i. e. to be devoted to them; to regard, Rom. xii. 16; to purpose.

Mind-ed, disposed, inclined, having a particular purpose or state of mind, Matt. i. 19.

Mind-ful, regardful, heedful, attentive.

Mix-gle, to unite together, to mix, to blend.

Min-is-ter, a servant, one who is bound to discharge some duty to another; spoken of Christ, as the *minister* of the sanctuary, i. e. one who offered up an acceptable sacrifice to God for the sins of the world; spoken also of those whose duty it is made to preach the gospel. As a verb, to *minister*, is to serve in any office, to furnish, to impart, to manage.

Min-is-try, service, office, charge, duty.

Min-strel, one who plays on a pipe or flute.

Mint, an odoriferous plant, which the Jews strewed upon the floors, to scent their rooms.

Mir-a-cle, something contrary to the ordinary course of nature, done by the immediate power of God.

Mis-chief, harm, injury, disposition to injure.

Mis-er-a-ble, wretched, unhappy.

Mis-er-a-bly, wretchedly, direfully, Matt. xxi. 41.

Mis-er-y, wretchedness, wo, Rom. iii. 16.

Mist, a thin cloud, any thing that dims or darkens. The phrase *mist of darkness*, 2 Pet. ii. 17, in the original, expresses the most intense darkness possible; the literal translation is, *darkness of darkness to eternity*.

Mite, the smallest Jewish coin, equal to about two mills.

Mix, to mingle, to blend, Heb. iv. 2.

Mix-ture, dilution, intermingling of other ingredients, Rev. xiv. 10, where the meaning is that the wine of the wrath of God should be *pure*, i. e. his wrath should be most severe, as the purest wine is the strongest.

Mock, to laugh at, to ridicule, to sport with contemptuously.

Mock-er, one who derides religion and religious men.

Mock-ing, ridicule, contempt shown to one, Heb. xi. 36.

Mod-er-a-tion, mildness.

Mod-est, not gaudy, becoming, 1 Tim. ii. 9.

Moist-ure, dampness, small quantity of water.

Mo-ment, an instant of time.

Mon-ey, metal coined for the purpose of trade. The *piece of money* spoken of, Matt. xvii. 27, was a Greek coin equal in value to about 50 cents.

Mon-ey chan-gers, persons who seated themselves within the porches of the temple for the purpose of exchanging coin, for a premium, with those who came to the temple to pay their annual tribute. As this tribute could be paid only in Jewish money, and as many of the Jews who lived at a distance had none but Greek and Roman coin, the

business of the money-changers was quite profitable.

Month, the twelfth part of a year.

Moon, a secondary planet which gives light to the earth by night. The day of the new moon was a festival among the Jews,

Morn'-ing, the commencement of the natural day.

Morn-ing-star, literally, the planet Venus, the harbinger of day; metaphorically, a distinguished teacher of divine truth, Rev. ii. 28; spoken also, by Christ of himself, Rev. xxii. 16.

Mor'-row, the day after the present; also, future time indefinitely; the affairs or events of the morrow, Matt. vi. 34.

Mor'-sel, a small piece of food.

Mor'-tal, subject to death.

Mor-tal'-i-ty, that which is mortal, 2 Cor. v. 4.

Mor-ti-fy, to subdue, as inordinate passions.

Mote, a small dry twig, used in a proverbial expression for small and comparatively trivial vices, in opposition to *beam*, which is put for greater vices, Matt. vii. 3, &c.

Moth, an insect that eats cloth.

Moth-eat-en, eaten by moths.

Moth'-er, the female parent of a child; the receptacle or source of any thing, Rev. xvii. 5; also, a mother city, Gal. v. 20; "without father, without mother," Heb. vii. 3, means, not having the father or mother's name in the genealogies, which the Jews were accustomed to keep.

Mo'-tion, inclination, tendency.

Mound, } a very large mound

Moun'-tain, } of earth raised to a great height. The idolatrous Jews were accustomed to worship their false gods upon the tops of mountains, as did the oriental nations generally.

Mourn, to be sorrowful, to grieve.

Mourn'-ing, lamentation, sorrow.

Mouth, the seat of the organs of articulation, mastication, &c.; like-

wise, language, discourse, speech uttered, declaration, Luke xi. 54; to open the mouth, to speak; also, spoken of the earth, to rend, to open; by mouth, sometimes, verbally; 'a mouth and wisdom,' Luke xxi. 15. wise or prudent discourse.

Move, to instigate, to excite, to rouse, to stir, to influence, to remove.

Mo'-ver, an exciter, an instigator.

Mul'-ti-ply, to increase, to augment.

Mul'-ti-tude, a great number of persons or things; sometimes, the populace, the mass of common people, Matt. xiv. 5. Mark v. 31.

Mur'-der, the taking away of a man's life unlawfully, murderous disposition.

Mur'-mur, to complain of imagined wrong, Rom. i. 23.

Mur'-mur-er, one who is disposed to complain.

Mur'-mur-ing, complaint, dissatisfaction expressed.

Muse, to reflect in silence, to consider.

Mu'-sic, melody or harmony; a succession of pleasing sounds, vocal or instrumental.

Mu-si'-cian, one skilled in music.

Must, to be necessary for a given end, or in the ordinary course of things, or according to an established series of events.

Mus'-tard, a plant of the same general kind with our mustard. It was, however, much longer in coming to maturity, and grew much larger. Sometimes it is said to have attained the size of the largest tree. Its seed was very small.

Mu'-tu-al, literally, reciprocal, common, possessed alike by several, Rom. i. 12.

Mu'-zle, to bind the mouth of an animal to prevent him from eating, 1 Cor. ix. 9. The people of the East use oxen to tread out their grain, and it was one of the laws of Moses, that while thus employed,

they should not be muzzled, Dent. xxv. 4.

Myrrh, a bitter aromatic gum, procured from a small thorny tree found in Arabia and Abyssinia. It was much used by the ancients in their ointments and perfumes.

Mys-te-ry, that of which the sense is obscure, or hidden; spoken of doctrines, &c. obscurely revealed, or rather not before fully explained; of truths which have not been known till the time of speaking.

NAIL, to fasten with a nail. The ceremonial law is said to have been "nailed to the cross," Col. ii. 14, i. e. it was done away, by the death of Christ on the cross, to which his body was fastened.

Na'-ked, destitute of upper clothing, John xxi. 7; poorly provided with clothes, Jam. ii. 15; exposed to view, Heb. iv. 13; exposed to misery, Rev. iii. 17.

Na'-ked-ness, destitution of clothing.

Name, the designation by which a person is known, title; dignity, authority; sake, account; reputation, Rev. ii. 17. The name of God, often means in the Bible, God himself. To do any thing in the name of Christ, is to do it by his commission or under his authority; to believe on the name of Christ, is simply to believe on him, 1 John iii. 23. The word name, likewise, when used in reference to Christ, sometimes means his gospel, as the idea of the doctrines which he taught is connected with that of his name, Rev. ii. 13. As a verb, to name is to give a name, Luke vi. 13; to mention, Rom. xv. 20; to name the name of Christ, is to profess to espouse his cause, 2 Tim. ii. 19.

Name-ly, to wit, for instance.

Nap'-kin, a cloth used for wiping the hands and face; a handkerchief.

Nar'-row, straight, not wide;

spoken in reference to the difficulties that beset the way to eternal life, Matt. vii. 14.

Na'-tion, a community of people under one form of government, all the inhabitants of a particular country.

Nat'-u-ral, pertaining to nature, belonging to any person or thing by nature, Jam. i. 23; dictated by nature, Rom. i. 26; acting only by instinct, 2 Pet. ii. 12; unrenewed, as man is by nature, 1 Cor. ii. 14.

Nat'-u-ral-ly, by instinct.

Na'-ture, the regular course of things as established by God, birth, original constitution; also, moral character, 2 Pet. i. 4.

Naught, nothing; to set at naught, to treat as of no value.

Naught-i-ness, wickedness. The phrase, *superfluity of naughtiness*, (James i. 21.) may be translated *abounding wickedness*.

Naz-a-rene', an inhabitant or native of Nazareth. It was applied to Christ by way of contempt, as well as to his followers, Matt. ii. 23. Acts xxiv. 5. The words, "he shall be called a Nazarene," in the former of these passages, are not found in the Old Testament, but the substance of their meaning is, that Christ should be treated with the greatest contumely. It was treating him thus, to call him a Nazarene, as that term expressed to the mind of a Jew, the utmost degree of degradation.

Naz'-a-rite, a person bound by a vow to abstain from wine and intoxicating liquors, to let his hair grow, and to keep himself ceremonially pure.

Near, not distant, soon to arrive, spoken of time; intimate, familiar, spoken of acquaintance or friendship.

Nec'-es-sa-ry, requisite to some end, wanted for some purpose, indispensable.

Ne'-ces'-si-ty, strong obligation, 1 Cor. ix. 16; indispensableness, the

state or quality of being requisite to some end, Heb. ix. 16; want, privation, especially in the plural, 2 Cor. xii. 10; *of necessity*, unavoidably, as an inevitable consequence; also, by compulsion, Philem. 14.

Neck, the part of the body between the head and the shoulders.

Need, to want, to require for some end; *subs.* want, privation, indigence.

Need'-ful, necessary, indispensable to an object, wanted, Phil. i. 24.

Need'-dle, a small instrument of steel for sewing cloth.

Neg'-lect', to omit by carelessness, to treat with scorn.

Neg'-li-gent, careless, forgetful.

Neigh'-bor, one who lives near to another, every man who needs the kind offices of another, a fellow being.

Neph'-ew, the son of a brother or sister.

Nest, a bed formed by a bird for breeding its young.

Net, an instrument made of thread for catching fish, birds, or wild beasts.

Nev'-er, not at any time.

Nev'-er-the-less', notwithstanding, however.

New, fresh, recent; before unknown, strange, unaccustomed; also, renewed in heart and life, Col. iii. 30.

New'-ness, renovation.

New-Moon. See *Moon*.

New-Tes'-ta-ment, new covenant, or new order of things, introduced by the death of Christ, when all the old sacrifices, which referred to him, were abolished, &c.

Nigh, near, close at hand.

Night, the period during which the sun is below the horizon, which the Jews divided into watches of 3 hours each, beginning at six in the evening. *Night* is also put for a time of great moral darkness, of ignorance and wickedness, Rom. xiii. 12.

No'-ble, of exalted character,

either by birth, or office, or merit, worthy of esteem; sometimes, great in the view of the world, 1 Cor. i. 26.

No'-ble-man, a man of high rank.

Noise, to spread by report; *subs.* sound, clamor, Matt. ix. 23.

Noi'-some, hurtful, grievous, Rev. xvi. 2.

Noon, mid-day between morning and evening.

Not'-a-ble, worthy of being remarked, well known.

Note, to observe with marked attention, so as to avoid.

Notk'-ing, *adv.* not at all, not in the least, in no respect.

Nov'-ice, one recently converted to Christianity, 1 Tim. iii. 6.

Nour'-ish, to feed, to maintain, to educate, to instruct.

Num'-ber, to count, to reckon; *subs.* an assemblage of persons, any amount whatever.

Nurse, a woman that has the care of another's child.

Nur'-ture, education, course of instruction, Eph. vi. 4.

OATH, an appeal to God in attestation of the truth of what we utter.

O-be'-di-ence, submission to authority, conformity to a rule of action.

O-be'-di-ent, submissive, yielding compliance.

O-bey', to submit to, to comply with the requisitions of another, to yield to, to follow, Rom. vi. 12.

Ob'-ject', to bring charges against any one, Acts xxiv. 19.

Ob-ser-va'-tion, the act of taking notice, watching as for the signs of the weather; outward show, Luke xvii. 20.

Ob-serve', to obey, to keep religiously, to watch.

Ob-tain', to procure, to gain possession of.

Oc-ca'-sion, convenient time, opportunity, cause.

Oc-cu-pa'-tion, business, trade.

Or'-cu-py, to hold in possession, to use, to employ.

O'-dor, smell, scent, perfume.

Of-fence', any cause or inducement to sin; also, transgression.

Of-fend', to cause to err, to lead into sin, to transgress, to displease.

Of-fend'-er, transgressor, Acts xxv. 11.

Of-fer, to present, to sacrifice.

Of-fer-ing, oblation, any thing given to God.

Of-fee, public charge or employment, peculiar use.

Of-fi-cer, one commissioned to discharge any duty.

Of-scour'-ing, filth, refuse, scum; used, figuratively, for a mean person who deserves the utmost contempt, 1 Cor. iv. 13.

Of-spring, that which is produced by another, children.

Of,

Of-ten-times, } frequently, often.

Of-fi-cen, sometimes as an adjective, frequent, 1 Tim. v. 23.

Oil, the juice pressed out of olives; used for anointing priests, and holy things, which signified that they were set apart for the peculiar service of God.

Oint'-ment, a greasy substance, in which myrrh was mingled, and which was much used among the eastern people for cleansing and perfume.

Old, former, ancient, aged, accustomed, 2 Pet. i. 9; *of* or *in old time*, or *of old*, anciently, formerly.

Old'-ness; "the oldness of the letter," Rom. vii. 6, is the old or antiquated Jewish written law.

Ol'-ive tree, a tree which has long been known and cultivated in the eastern countries, particularly in Palestine. It makes a fine appearance, having widely extended branches, and remaining green in winter. It flourishes about 200 years, and even while it is living young olives spring up around it, which occupy its place when dead. The fruit is very pleasant to the

taste, but most of it is pressed for the purpose of procuring the oil. The Jewish and Gentile churches are spoken of under the symbol of an olive tree, Rom. ii. 17, &c.

O-me'-ga, the last letter of the Greek alphabet. Used in the N. T. for the last.

O-mit', to leave undone, to neglect.

Om-ni'-e-ten, powerful without limit.

Once, one time; at a former time, formerly; at *once*, together.

One, sometimes, united, joined together.

On'-ly, alone, singly, solely, merely, simply, this and nothing else, Acts viii. 16; *adj.* single, without any other of the kind.

On'-yz, a precious jewel, supposed to be agate or chalcedony.

O-pen, to set open, to unfold, to prepare, to enlighten, to render active or susceptible, to explain; as an *adj.* not shut; free to be employed for redress, Acts xix. 38; manifest, public; ready to hear, 1 Pet. iii. 12.

O'-pen-ly, publicly, manifestly.

Op-e-ra'-tion agency, working.

Op-por-tu'-ni-ty, fit time, or place, or circumstance.

Op-pose', to set against, to present as an obstacle.

Op-po-si'-tion, dispute, discussion.

Op-press, to treat with cruelty or severity, to subdue.

Or'-a-cle, revelation from God; the scriptures, is the plural.

O-ra'-tion, a speech, or address according to rule.

Or'-a-tor, one who speaks eloquently in public.

Or-dain', to command, 1 Cor. ix. 14; to appoint, to set apart for a particular office, Mark iii. 14; to establish, to purpose.

Or'-der, precept, direction, regularity, proper course, a class or family.

Or'-der-ly, according to the

prescribed course of duty, Acts xxi. 24.

Or'-di-nance, a law or command, institution, a religious rite; particularly spoken of the ceremonial rites of the Jews, Col. ii. 14, &c.

Or'-na-ment, any thing worn for the sake of show; that which confers true dignity, 1 Pet. iii. 4.

Oth'-er, not the same, different; the opposite, the contrary, Matt. v. 39; foreign, not vernacular, Acts ii. 4; opposed to *some*, and sometimes to *this*, or *that*, Matt. xiii. 8. xxiii. 23.

Oth'-er-wise, in a different manner, differently; on a different supposition, Rom. xi. 6.

Ought, to be morally obliged, to be bound in duty to do any thing, Acts v. 23; to be necessary, to behoove, Luke xxiv. 26; to be fit, expedient, or proper, James iii. 10.

Out'-er, external, Matt. xxii. 13, where *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.

Out-go', to go before, to outstrip, Mark vi. 33.

Out-run', to go before in running.

Out-side', the external part of a thing; opposed to *inside*.

Out'-ward, external; *outward man*, animal nature.

Out'-ward-ly, externally, in respect to birth and external circumstances, Rom. ii. 28.

Ow'-en, a place for baking bread. Several kinds of ovens were used in the east; the most common was made of brick, besmeared inside and out with clay. The fire was placed in the inside, and when the sides were sufficiently heated, the paste or dough was spread on the outside, and was quickly baked.

O'-ver, with *against*, opposite to, directly in front of, Matt. xxvii. 61.

O-ver-charge', to load, to oppress, to treat with too much severity, 2 Cor. ii. 5.

O-ver-come', to subdue, to gain the superiority over spiritual enemies, Rev. ii. 7, &c.

O-ver-flow', to cover with water.

O'-ver-much, excessive.

O-ver-se'-er, one who has charge of any business; applied to the ministers of Christ, Acts xx. 28.

O-ver-shad'-ow, to cast a shade over any thing, to protect.

O'-ver-sight, superintendence, care.

O-ver-take', to take by surprise, 1 Thess. v. 4.

O-ver-throw', to overturn, to destroy, to bring to naught.

Owe, to be under obligation of any kind, whether pecuniary or moral.

Own, to possess, Acts xxi. 11.

Own'-er, one to whom any thing belongs.

Ox, a horned beast of burden.

PAIN, any uneasiness of body or mind; the misery which constitutes the punishment of the wicked, Rev. xvi. 10. The word which is translated *pains*, Acts ii. 24, should have been rendered *pangs*. As a verb, to be in pain, Rev. xii. 2.

Pain'-ful-ness, labor, toil with suffering, 2 Cor. xi. 27.

Pair, a couple, Luke ii. 24.

Pal'-ace, the dwelling of a prince, or of any eminent personage, Luke xi. 21, Phil. 1. 13.

Pale, of a light or whitish color, Rev. vi. 8.

Palm, the inner part of the hand, a branch of the palm-tree.

Palm'-tree, a kind of tree very common in the eastern countries. It grows very straight and tall, and is destitute of limbs, except very near the top, where it branches out, and its leaves are always green. The fruit of the palm-tree is called the date, which is eaten, and also used to make a kind of wine. The

Hebrews were in the habit of strewing branches of this tree before kings as they entered their cities on public occasions, John xii. 31.

Pal'-sy, a disorder, sometimes of a particular limb, sometimes of the whole body. It operates upon the nerves, and always deprives the sufferer of the use of the part affected.

• *Pa'-per*, a thin substance on which men write. The paper of the ancients was made chiefly of leaves of a tree called *papyrus*, from which the name *paper* is derived.

Par'-able, a fictitious narrative, to represent, by way of comparison, something real.

Par'-a-dise, the place to which the souls of the righteous go after death.

Par'-cel, any quantity, part of a whole.

Parch'-ment, skins of animals prepared in a peculiar way for writing. The mode of dressing skins for this purpose was first invented at Pergamus, about 200 B. C., and the substance was called in Latin *pergamena*, from that city; hence the English name, *parchment*.

Part, share, division, side, quarter, portion, member. *In part*, partly. As a verb, to divide, to separate, to impart.

Par'-take', to share.

Par'-ta'-ker, one who shares with another in any thing, one who receives part of any thing.

Par'-tial, inclined to prefer one to another without reason.

Par'-tial'-i-ty, unjust and unreasonable preference of one person or thing to another, prejudice.

Par'-tic'-u-lar, with *in*, individually, severally.

Par'-tic'-u-lar-ly, singly, distinctly, Heb. ix. 5.

Par'-ti'-tion, division; spoken particularly of the distinction made by the ceremonies of the Jews, between them and the Gentiles, Eph. ii. 14.

Part'-ly, in some degree, somewhat.

Part'-ner, a sharer, a fellow laborer, an associate, 2 Cor. viii. 23.

Pass, to depart, to go, to exceed, to spend, to be given up, Matt v. 18; to spread, to pervade, Rom. v. 12; to *pass away*, to die, Matt. xxiv. 34, to be destroyed, to perish, also, to become null and void, Matt. xxiv. 35; to *pass over*, to neglect, to disregard; to *pass through*, to go or travel through, to traverse, 1 Cor. xvi. 5.

Pas'-sion, sufferings, Acts i. 3; commotion of mind, desires, inclination, frailty.

Pass'-o-ver, a feast observed by the Jews in commemoration of their deliverance from Egypt, and of the preservation of their first born. Properly, the paschal lamb; hence Christ, as a sacrifice for the sins of men.

Past, *part.* of *pass*, gone, departed; antecedent, former, spoken of time.

Pas'-tor, a shepherd, one who has the care of sheep; spoken especially of ministers who had charge of particular churches, Eph. iv. 11.

Pas'-ture, food; spiritual nourishment and enjoyment.

Path, a way; to *make paths straight*, literally, to level them, to remove obstacles, as the pioneers of eastern monarchs were wont to do. This language, transferred and applied to the coming of the Messiah, means, to prepare the minds of the Jews for his reception, by showing them what his character would be, and what his doctrine, and how they should receive it.

Pa'-tience, the habit of bearing trials, and of waiting contentedly for expected blessings; perseverance.

Pa'-tient, enduring without complaint.

Pa'-tient-ly, enduringly, contentedly, without murmuring.

Pa'-tri-arch, the head of a family or nation. Abraham is called a pa-

triarch, because he founded the Jewish nation, Heb. vii. 4; the sons of Jacob bear the same name, as the heads of the twelve tribes, Acts vii. 8, 9; and David, as founder of the line of Jewish kings, Acts ii. 29.

Pat'-tern, any thing to be imitated, sample, example.

Pave'-ment, see *Gabbatha*, in *Dict. Prop. Names*.

Pay, to discharge a debt.

Pay'-ment, the discharge of a debt or obligation.

Peace, rest from commotion, quiet, happiness, every kind of good; the author of concord, Eph. ii. 14. This word was used in salutation, as expressive of good wishes, Matt. x. 13, &c. To have the *peace of God*, (Phil. iv. 7,) is to have a sense of the Divine favor.

Peace'-a-ble, quiet, happy, Heb. xii. 11.

Peace'-a-bly, quietly, in concord, harmoniously.

Peace'-ma-ker, one who endeavors to unite parties at variance.

Pearl, a beautifully white and smooth substance found in a species of oyster.

Pe'-cu'-liar, especially one's own.

Pen, an instrument for writing. Among the ancients a small brush was sometimes used, but more generally, a reed split, and shaped for the purpose; and this is the common instrument for writing among the eastern nations at the present day.

Pence, plur. of *penny*.

Pen'-te-cost, a great festival of the Jews, in which all the males were required to appear before God at the tabernacle, or temple. It received its name, (which signifies the *fiftieth*), from the circumstance that it was celebrated on the fiftieth day from the second day of the passover. Great multitudes of the Jews came from every quarter to Jerusalem to celebrate this festival. It was a kind of thanksgiving day after the harvest.

Pen'-ny, a Roman coin, equal to about *fourteen cents*.

Pen'-ny-worth, as much as might be bought for a penny.

Pen'-u-ry, the state of being without property.

Peo'-ple, pron. *pes-pl*, those who make up a nation or community of any kind, any body of men.

Per-ad ven'-ture, perhaps.

Per-ceive', to discern, to see, to understand.

Per-di'-tion, utter ruin or destruction; *the son of perdition*, is one worthy of the heaviest punishments.

Per'-fect, pure, without sin, blameless as to external observances, complete, finished; completely happy in the accomplishment of one's purposes, Heb. ii. 10.

Per'-fect', to render perfect, to finish completely, to exhibit fully, to rescue from guilt, and restore to happiness.

Per'-fect-ly, completely, fully, entirely; assuredly, 1 Thess. v. 2.

Per'-fect-ness; *bond of perfectness*, perfect bond, the strongest tie.

Per-form', to put in execution, to finish, to fulfil.

Per-form'-ance, accomplishment, completion.

Per'-il, exposure of life, or danger of any kind.

Per'-il-ous, dangerous.

Per'-ish, to die, to be destroyed, to be ruined for ever.

Per'-jur-ed, guilty of a false oath.

Per-mis'-sion, leave given, allowance.

Per-mit', to allow, to suffer.

Per-ni'-cious, exceedingly wicked, ruinous, destructive, 2 Pet. ii. 3.

Per-plex', to disturb with doubts, to throw difficulties in the way.

Per-plex'-i-ty, distraction, anxiety, distress from not knowing what to do.

Per'-se-cute, to pursue with acts of enmity and malice.

Per-se-cu'-tion, vexation, the unjust infliction of evil upon any one for his religious faith and practice, 2 Tim. iii. 12.

Per-se-cu'-tor, one that harasses and vexes others on account of their religion, 1 Tim. i. 13.

Per-se-ve'-rance, constancy of purpose and action.

Per'-son, an individual, 2 Pet. ii. 5; outward appearance or condition, Acts x. 34; authority, name, 2 Cor. ii. 10; spoken also in reference to character, 2 Pet. iii. 11.

Per-suade', to influence by argument, to bring to any particular opinion, to convince, to exhort, Acts xiii. 43.

Per-sua'-sion, effort to convince and draw over others to our own opinion, Gal. v. 8.

Per-tain', to belong.

Per-verse', obstinate in the wrong; false, erroneous, Acts xx. 30.

Per-vert', to misrepresent, to teach wrongly, to mislead.

Per-ti-lence, dangerous disease communicated from one to another.

Per-ti-lent, injurious, dangerous, Acts xxiv. 5.

Pe-ti'-tion, a request, a prayer.

Phi-lis'-o-pher, a person devoted to speculation concerning truth, natural or moral.

Phi-lis'-o-phy, Jewish learning, a knowledge of their traditions and observances, by which the Judaizing teachers imposed upon many of the early converts to Christianity, and made them adhere to the law of Moses, Col. ii. 8.

Phy-lac'-ter-ies, four strips of parchment, on which were written passages of the law. These were rolled up, and placed in a leather case, which was fastened upon the back part of the left hand, and also upon the forehead, between the eyes.

Phy-si'-cian, one who professes the art of healing.

Piece, a fragment or part of any thing, Luke xxiv. 42; a portion or quantity, Luke xiv. 18; a coin, as a

piece of silver, which was in value about 50 cents.

Pierce, to make a way by force, as with a spear, &c., to penetrate, to affect.

Pi'-e-ty, obedience to God, religion.

Pil'-grim, a traveller; spoken of men, as on their way to eternity, and having no permanent abode on earth.

Pil'-lar, a column, that which supports a house; spoken of persons of influence, as being the supporters of any particular system of belief, Gal. ii. 9; also, of the church, as the guardian of the truth, 1 Tim. iii. 15; likewise any thing resembling a pillar in form, Rev. x. 1.

Pil'-low, a cushion for the head.

Pine, to waste away.

Pim'-na-cle, the extreme point or summit of any thing. The *pinnacle of the temple*, spoken of Matt. iv. 5, was, no doubt, the highest point on the roof of the principal porch of the temple, which Josephus says was 560 cubits (nearly 900 feet) above the valley below.

Pipe, to play upon a pipe; *subs.* a wind instrument of music played upon by the hand.

Pit, a hole in the ground, Matt. xii. 11; *the bottomless pit*, hell, the place of punishment, Rev. xvii. 8.

Pitch, to fix a tent, or temporary habitation.

Pitch'-er, an earthen vessel for containing liquids.

Pit'-i-ful, of tender feelings towards others in distress, compassionate.

Pit'-y, sympathy with the distresses of others, compassion.

Place, town, region of country; room, reception, rank; passage in a book, situation, condition; *high places*, Eph. vi. 12, the region of the air, where the Jews supposed Satan to hold his reign. This evil spirit is elsewhere called the 'prince of the power of the air.'

Plague, a pestilential disease;

any severe judgment or calamity, as famine, war, tempest, &c.

Plain, distinctly, Mark vii. 35.

Plain-ness, freedom, boldness.

Plain-ly, expressly, explicitly, evidently, Heb. xi. 14.

Plait, to braid.

Plait-ing, of hair, an artificially and curiously curling and arranging the hair on the head.

Plant, to put into the ground so that it may grow; to found, to establish, spoken of the first establishment of churches, 1 Cor. iii. 6; *planted together*, united, joined together, Rom. vi. 5; as a noun, any vegetable production; scheme of doctrine or practice, Matt. xv. 13.

Plat, to twine, to weave.

Plat-ter, a large dish on which food is served up.

Play, sport, diversion, 1 Cor. x. 7.

Please, to afford delight, to gratify, to satisfy, to be acceptable to.

Pleas-ing, acceptable, grateful.

Pleas-ure, desire, choice; delight, favor; sensual gratifications, 1 Tim. v. 6.

Plen-te-ous, abundant.

Plen-ti-ful-ly, abundantly.

Plough, an instrument with which the ground is turned over in order to prepare it for seed; to *put the hand to the plough*, to commence any undertaking. This is a very forcible metaphor, as will appear by considering the construction of the ploughs spoken of; they consisted merely of a beam or pole, to the hinder end of which, at a small angle, was attached another piece of wood which answered to our *coulter*; and to the beam was fastened a single handle, so that it required the strictest attention to perform the work well. Any one who looked back, would have his plough thrown out immediately, Luke ix. 62.

Pluck, to pull or tear away with violence, to pick, Matt. xii. 1.

Po-et, one who writes in measure.

Point, item, particular, respect; verge, eve, border, John iv. 47.

Poi-son, any substance which destroys animal life without mechanical action; any thing which is destructive of happiness, *metaphorically*, James iii. 8.

Pol-lute, to make unclean, to appropriate what is sacred to an unholy use, Acts xxi. 28.

Pol-lu-tion, defilement, Acts xv. 20; corruption, 2 Pet. ii. 20.

Pomp, splendor, magnificence, Acts xxv. 23.

Pon-der, to consider attentively.

Pool, any body of standing water. In John v. 2, &c. it probably means a *bath*.

Poor, not rich, humble.

Porch, a roof supported by pillars, a covered walk. The *porch of Solomon* was one of the porches of the temple, which was left standing after the destruction by the Babylonians, and was retained in the temple built by Herod.

Por-ter, one that keeps a gate.

Por-tion, a part, any thing allotted to another, destiny.

Pos-see, to have as one's own, to hold, to keep.

Pos-see-sed, under the special and peculiar influence of evil spirits.

Pos-see-sion, any thing owned, property in land, houses, &c. That passage, Eph. i. 14, "the earnest of our inheritance, until the redemption of the purchased possession," might better have been rendered, "the earnest of our participation in the redemption, or deliverance, i. e. from the evils of this life, and of the life to come, which is purchased for us by Christ." *Possessions*, in the plur. lands, goods.

Pos-see-sor, owner.

Pos-si-ble, that may or can be, that may be done or effected.

Pot, a vase; spoken of the vessel in which the manna was kept, Heb. ix. 4.

Pot-en-tate, a sovereign, one who has supreme authority, 1 Tim. vi. 15.

Pot-ter, one who makes earthen vessels.

Pound, a denomination of money, about 14 dollars.

Pour, to cause a liquid to flow out of a vessel, to throw out; to impart bountifully, to bestow.

Pov-er-ty, want of the means of subsistence, low condition, consciousness of ignorance and imperfection, Rev. ii. 9.

Pow-der, any fine dust.

Pow-er, authority, right; also, ability, might, energy; also, one possessed of power, ruler, prince; liberty, permission, privilege; also, a part of the female head-dress, a veil, 1 Cor. xi. 10.

Pow-er-ful, effectual, prevailing, convincing, 2 Cor. x. 10.

Prac-tice, the habit of doing any thing, habitual conduct.

Praise, to speak of in exalted terms, to worship, to celebrate; *subs.* a declaration of the excellencies of the divine character, commendation, approbation.

Prate, to talk foolishly, to rate.

Pray, to make petition to God, to supplicate.

Pray-er, properly, the offering of our desires to God for those things which he is able and ready to bestow; and also sometimes the object of prayer, that which is prayed for, Rom. x. 1, or the practice and habit of praying, 1 Cor. vii. 5.

Preach, to declare publicly, to announce, to teach, to promulgate.

Preach-er, an official teacher, a minister of God, commissioned to declare divine truth.

Preach-ing, the work of teaching and enforcing divine truth, especially the truth of the gospel, Tit. i. 3.

Pre-cept, a rule of conduct given by authority.

Pre-cious, of much value worthy of love.

* **Pre-des-ti-nate**, to appoint beforehand.

Pre-em-i-nence, superiority of power, or influence, or character.

Pre-fer', to regard one more than another.

Pre-meditate, to arrange one's thoughts beforehand.

Pre-pa-ration, activity, promptness, Eph. iv. 15.

Pre-pare', to make ready for any purpose, to design.

Pres-by-tery, a company of elders, the eldership of a church.

Pre-s-ence, state of being in company with any one. To say that any thing comes from the presence of the Lord, is, (according to a common form of expression in the Bible,) to say that it comes from the Lord himself.

Pre-sent', to offer, to render up, to place before.

Pre-s-ent, adj. being in a particular place, Acts x. 33; being with, John xiv. 25; now passing, now existing, current, spoken of time, Luke xviii. 30; *this present*, the present time, 1 Cor. xv. 6.

Pre-serve', to keep safely.

Press, a crowd; as a verb, to crowd, to urge, to hasten; also, to afflict, to straiten, to constrain, Acts xviii. 5.

Pre-sump-tu-ous, self-confident, irreverent with respect to holy things.

Pre-tence', a show of what is not real.

Pre-vail', to have power or influence, to gain the superiority, to succeed.

Pre-vent', to go before, to hinder.

Price, cost, value, worth.

Prick, a sharp instrument with which oxen were driven. The expression to kick against the pricks, is proverbial, and is applied to those who rashly offer resistance to one who is more powerful than themselves.

Prick-ed, pained, stung with remorse.

Pride, haughtiness or loftiness of mind, implying a vain conceit of one's self, and a despising of others; the object of pride.

Priest, the descendants of Aaron, who performed the services of the temple. The *high priest* only was permitted to enter the Holy of Holies. The *chief priests* were those who were at the head of the 24 courses, and also those who had been high priests.

Priest-hood, the office of a priest, the order of men set apart for the holy office.

Prince, a chief ruler, lord, sovereign.

Prin'-ci-pal, chief, most eminent.

Prin'-ci-pal'-i-ty, same as *prince*, applied sometimes to men, and sometimes to angels, both good, (Eph. iii. 10,) and bad, (Eph. vi. 12.)

Prin'-ci-ple, element, rudiment.

Print, mark left by the impression of any thing.

Pris'-on, a place in which persons are confined.

Pris'-on-er, one who is imprisoned, one deprived of his liberty and kept in custody.

Priv'-ate, secret, relating to one's self merely. The *private interpretation* spoken of 2 Pet. i. 20, probably relates to the prophets themselves, and the meaning is, that none of the prophets exhibited an interpretation or explanation of *their own views*, but of the *divine will*. This accords with the verse that follows.

Priv'-ate-ly, aside, without the observation or knowledge of others, secretly.

Priv'-i-ly, secretly, in a clandestine manner.

Priv'-y, with *to*, conscious, knowing of any thing as an accomplice, Acts v. 2.

Prize, a reward gained by contest with competitors, or with any difficulties; spoken figuratively, of the happiness of heaven.

Pro-ceed', to go or issue from, to

come from; to advance, to make progress, 2 Tim. iii. 9.

Pro-claim', to declare openly, to publish.

Pro-fane', to violate, to put to a wrong use; *adj.* irreverent to sacred names and things.

Pro-fess', to declare openly, to own, to acknowledge, to pretend to a character or belief which we have not.

Pro-fes'-sion, espousal of a cause, declaration of one's belief and principles of conduct.

Prof'-it, to benefit, to avail, to do good; *subs.* gain, advantage of any sort.

Prof'-it-a-ble, serviceable, useful.

Prof'-it-ing, advance, progress, 1 Tim. iv. 15.

Prom'-ise, to proffer, to assure one of some good; *subs.* declaration of benefit to be conferred, any good that is promised, Heb. xi. 39.

Proof, evidence, test, convincing token, trial.

Prop'-er, fine, beautiful, Heb. xi. 23; one's own, peculiar to one's self.

Prop'h'-e-cy, prediction, instruction given under the influence of the Spirit, 1 Cor. iii. 8.

Prop'h'-et, one who declares future events, that could not be known but by a special communication from God. It frequently means merely a religious teacher.

Pro-pi-ti-a'-tion, an offering made to restore the favor of God to sinners.

Pro-por'-tion, quantity, measure.

Pros'-e-lyte, a convert from Paganism to Judaism.

Pros'-per, to be happy, to be or to make successful, to increase in virtue and felicity.

Pro-test', to declare solemnly.

Proud, elated with a high opinion of one's self, haughty, arrogant.

Prove, to try, test, or examine, to show by argument, to discern, Rom. xii. 2.

Prov'-erb, a short sentence con-

taining some moral or maxim commonly received.

Pro-vide', to lay up beforehand, to procure, or furnish.

Prov-i-dence, care.

Prov-ince, one of the portions into which the Roman empire was divided.

Pro-vis-ion, care, calculation, Rom. xiii. 14.

Pro-voke', to excite, to cause anger, to stir up to good works, Heb. x. 24.

Pro-vidence, wisdom, knowledge applied in practice.

Pro-vident, intelligent, discerning, knowing, spoken particularly of those possessed of mere human knowledge, 1 Cor. i. 19.

Psalm, a song of praise to God; spoken of the writings of David, Acts xiii. 33.

Pub-lic, open, notorious, Matt. i. 19.

Pub-li-can, a class of men whose business it was to collect taxes. Most of them were taken from the lowest ranks of society, and were detested by every body.

Pub-lic-ly, openly, before all.

Pub-lish, to make known openly.

Puff, to swell with pride.

Pull, to take, to draw, or extract, Matt. vii. 4; to tear down, Luke xii. 18; to extricate, Luke xiv. 5; to *pull down*, to demolish.

Pun-ish, to afflict with penalties, to chastise.

Pun-ish-ment, penalty, suffering.

Pur-chase, to obtain for a price.

Pure, clean, undefiled, blameless, free from guilt, innocent.

Pure-ness, purity, correctness of moral conduct.

Purge, to cleanse, to clear or free from.

Pu-ri-fi-ca-tion, a cleansing from ceremonial defilement according to the law of Moses.

Pu-ri-fy, to make pure; to sanctify, to use the forms for external purification prescribed by the Jewish ritual.

Pu-ri-ty, exemption from the defilement of sin.

Pur-loin', to take by theft.

Pur-ple, a reddish blue color, used by the ancients for the robes of princes, and by the Hebrews for those of the priests. They obtained the color from a species of shell-fish.

Pur-pose, to design, to determine; *subs.* design, decree, intent.

Purse, a small bag in which money is carried.

Put, to place, to set; to *put away*, to dismiss, to divorce, Matt. i. 13; to remove, also to renounce; to *put forth*, to stretch out, to shoot forth, to send out, to declare; to *put on*, to assume, to adopt, as 'to *put on the new man*,' to assume the Christian character; to *put out*, to eject; to *put trust*, to confide.

QUAKE, to shake with fear, to tremble.

Quar-rel, dispute, ill-will.

Quar-ter, part, region of country.

Quar-ter-nion, a detachment of soldiers consisting of four men. The Romans set four men at a time for a night guard, and divided the night into four watches, so that each soldier was on guard three hours, and four quaternions were necessary to keep up the watch through the night, Acts xii. 4.

Queen, the wife of a king; applied to the anti-christian church, Rev. xviii. 7.

Quench, to extinguish, to hinder any thing from exerting its proper influence, to repress, 1 Thess. v. 19.

Que-s-tion, a demand to which an answer is expected, a dispute, legal examination, inquiry; as a verb, to interrogate, to inquire, to dispute, Mark i. 27.

Quick, living.

Quick-en, to make alive, to impart spiritual life, to make holy and happy, John vi. 63.

Quick-ly, soon, speedily.

Quick'-sand, moving sand, any place of dangerous navigation on account of beds of sand.

Qui'-et, still, peaceable, inoffensive.

Qui'-et-ness, peace, tranquillity.

Quit, to behave, to demean, to bear one's self, 1 Cor. xvi. 13.

RAB'-BI, master, teacher; a title of honor used in the Jewish schools of philosophy. The term *Rab* was also used, and accounted the least honorable; *Rabbi*, which literally means *my master*, was more honorable, and *Rabboni*, was a title of the highest honor, and was never bestowed on more than seven persons at the same time, such as were eminently distinguished for their rank and learning.

Rab-bo'-ni. See *Rabbi*.

Ra'-ca, empty, foolish; a term which implied strong contempt.

Race, contest in running; figuratively, the course of a Christian through life, career.

Rage, to be violent.

Ra'-ging, violent; *subs.* fury, violence.

Rail, to speak reproachfully of, to treat with impious irreverence and contempt.

Rail'-er, a scoffer, a reviler.

Rail'-ing, reproach.

Rai'-ment, clothes, dress.

Rain, water descending in small particles from the clouds. The *former rain*, in Palestine, falls about the middle of autumn, which is seed-time in that country, and the latter, about the middle of spring, to mature the crop. During the summer months, there is no rain, the ground being watered only by the dew in that season.

Rain'-bow, the circular belt of various colors which often appears in the sky during a rain; used in figurative descriptions to denote splendor, Rev. iv. 3, and x. 1.

Raise, to erect, as an edifice, John ii. 19; to rear, to bring up,

Matt. xxii. 24; to restore from sickness to health, James v. 15; or from death to life, Matt. x. 8; to ordain, to appoint, Luke i. 69; to stir up, to instigate, Acts xxiv. 12.

Rank, row, company of men arranged in order.

Ran'-som, literally, a price paid for the deliverance of any one from debt; applied, figuratively, to the death of Christ as the means of our deliverance from punishment.

Rash'-ly, hastily, inconsiderately.

Rath'-er, more readily; in preference; on the other hand; more properly or truly, 1 Cor. ix. 12.

Ra'-ven, a large black bird.

Rav'-en-ing, greedy to devour.

Reach, to extend, to press forward.

Read'-ing, public or private recitation of what is written, 1 Tim. iv. 13.

Read'-i-ness, preparedness, prepared state, willingness.

Read'-y, prepared, prompt, active, willing.

Reap, to cut down corn, as in harvesting it; to receive the reward of one's labor, 1 Cor. ix. 11; to receive as the penalty of one's misconduct, Gal. vi. 8.

Reap'-er, one who reaps.

Rea'-son, account, just cause; as a verb, to dispute, to debate, to discuss, to canvass a question, Matt. xvi. 8.

Rea'-son-a-ble, rational, pertaining to the mind, Rom. xii. 1.

Rea'-son-ing, discussion, dispute, Acts xviii. 29.

Re-buke', to chide, to reprove, to afflict, Rev. iii. 19; as a noun, censure.

Receipt of custom, the place where the collector was stationed to receive the taxes. See *Custom*.

Re-ceive', to take something given, to take, to admit, to bear, to obtain, to entertain; to understand, believe and love, 1 Cor. ii. 14.

Reck'-on, to cast up, to number, to esteem, to conclude, to ascribe.

Rec-om-mend', to commit with prayer, Acts xiv. 26, &c.

Rec-om-pense, to repay, to reward, to return; *subs.* any thing given as an equivalent for something received, reward, and also punishment; retribution, a return.

Rec-on-cile, to restore to peace those who had been at variance, to restore, as sinners to the favor of God.

Rec-on-cil-i-a-tion, restoration of harmony and peace; atonement, Heb. ii. 17.

Rec-ord, any thing laid up in writing, a memorial, testimony, witness.

Re-cov'er, to grow well, to release, to regain.

Re-cov'er-ing, restoration, Luke iv. 18.

Re-deem', to deliver, as from bondage, and to free from the curse of the law, and from the power of sin, to recover, to restore. To *redeem the time*, is to make a diligent use of every opportunity for doing good.

Re-demp-tion, deliverance, restoration, salvation; Redeemer, 1 Cor. i. 30.

Re-dound', to tend in the result, to accrue.

Reed, a plant, having a tall, slender, and jointed stalk, very common in Judea; also, a measuring rod, Rev. xi. 1. A *bruised reed*, applied figuratively to a weak and trembling believer, Matt. xii. 20.

Ref-er-ma-tion, the abolition of the Jewish ritual, and the introduction of the more perfect dispensation of the gospel, Heb. ix. 10.

Re-frain', to hold back, to spare, to abstain.

Re-fresh', to strengthen one's self by food and drink, to revive, to comfort.

Re-fresh-ing, revival, renewed manifestations of God's truth and goodness, Acts iii. 19.

Ref-uge, shelter from punishment, Heb. vi. 18.

Re-fuse', to turn away from, to reject, to disregard, to withhold assent.

Re-gard', to have respect for, to care for, to observe, to value; as a noun, respect, deference.

Re-gen-e-ra-tion, spoken of the new condition of things, which will be introduced in the universal reign of the Messiah, when every enemy will be finally subdued, and peace and order restored to the universe, Matt. xix. 28; also used, spiritually, to denote a change from a carnal to a Christian life, Tit. iii. 5.

Re-gion, tract of land, country.

Re-hearse', to repeat, to relate.

Re-ject', to cast off, to refuse, to slight, to contemn.

Reign, to have the supreme command, to become predominant, to have controlling power, to prevail; to be happy and prosperous, 1 Cor. iv. 8.

Reins, the kidneys, which the Hebrews considered as the seat of the deepest and most secret thoughts and feelings. Hence, to *try the reins*, is to search out the most concealed part of the character.

Re-joice', to be filled with delight, to exult, to delight, to take much pleasure in, Col. i. 24.

Re-joy-cing, delight, joy, exultation.

Re-lease', to free from confinement.

Re-lief, assistance in any distress, as poverty or famine, Acts xi. 29.

Re-lieve', to ease pain or sorrow, to give help in any kind of distress.

Re-li-gion, pure love to God and man, which always leads to obedience both of heart and life; any system of faith and divine worship, in distinction from others.

Re-li-gious, devoted to God and the best interests of man, James i. 26.

Re-main', to be left behind, to continue, to abide; also, to follow, as an inference.

Re-mem-ber, to bear in mind, to consider, to call to mind.

Re-mem-brance, reminiscence, a

calling to mind; to put in remembrance, to call to mind, to remind.

Re-mis-sion, pardon, forgiveness, release from the consequences of sin.

Re-mit', to forgive.

Rem'-nant, that which is left, a small part, a few.

Re-move', to change place, to take or put away, to separate.

Rend, to tear asunder.

Ren'-der, to return, to give up, to offer, to pay.

Re-new', to restore to a former state, to make new, in a moral sense, *i. e.* to change the heart or affections.

Re-nounce', to give up connexion with, or attachment to.

Rent, a break, a tearing.

Re-pay', to restore what is due, to return good or evil, to render.

Re-pent', to alter one's mind, to be sorry for sin, and to turn from it.

Re-pent'-ance, sorrow for sin, change of purpose and of conduct.

Rep-e-ti'-tion, with *vain*, the practice of saying the same things over and over.

Re-ply', to answer, to rejoin, as in an argument, Rom. ix. 20.

Re-port', to circulate by rumor, to give an account of; *subs.* repute, public character.

Re-proach', to charge with a fault in severe language, to censure; *subs.* infamy, shame, unjust accusation.

Re-proach'-ful-ly, in opprobrious language, railingly.

Rep'-ro-bate, rejected, given up to sin, lost to virtue, fatally erroneous in sentiment.

Re-proof, reprehension, exposure of a person's fault to himself, 2 Tim. iii. 16.

Re-prove', to charge with a fault.

Rep-u-ta'-tion, good character, honor, esteem.

Re-quest', petition, the asking of a favor; also the object of the petition.

Re-quire', to demand, to claim as of right; to exact, Luke xi. 50.

Re-quit', to give back an equivalent for something received, to recompense.

Res'-cue, to set free from confinement or danger.

Re-sem'-ble, to compare, to liken.

Re-serve', to keep in store, to lay up for a future time, to destine.

Res'-i-duc, those that are left, remnant.

Re-sist', to oppose, to fight against.

Re-solve', to purpose, to determine.

Re-sort', to visit often, to repair.

Re-spect', partiality, regard, view.

Re-spec'-ter, one that has a partiality for another.

Rest, to cease from labor, to take repose; to lean upon; to abide with; *subs.* quiet, peace, happiness, spoken particularly of the eternal felicity of the righteous, Heb. iv. 1, &c. where the *rest of God*, means the rest which God enjoys.

Res-ti-tu'-tion, the restoring of any thing to its former state; spoken of the new state of things that exists under the reign of the Messiah, Acts iii. 21.

Re-store', to give back, to re-establish, to replace.

Re-strain', to hold back, to prevent.

Res-ur-rec'-tion, return of the body to life after it has been dead; used in reference to the day in which all the dead shall be brought to life.

Re-tain', to keep; not to cancel or remit.

Re-veal', to discover what was before concealed, to lay open, to disclose, to impart, to cause to appear; spoken of the communication of religious truths to the minds of men, Gal. i. 12.

Re-ve-la'-tion, disclosure, exhibition, divine communication; truth revealed.

Rev'-el-ing, riot.

Re-venge', punishment, retributive justice; indignation at sin, 2 Cor. vii 11

Re-venge'-er, one who takes vengeance for crime, one who inflicts punishment.

Re-v'-e-rence, to regard with holy and humble fear, to treat with respect; as a noun, fear mingled with love, Heb. xiii. 28.

Re-vile', to speak evil of, to load with reproaches.

Re-vive', to recover life or influence, to be restored to a former state; *sin revives*, when the contrast between one's actual conduct, and that which the law of God requires, is distinctly presented to his view, and he reflects upon it, Rom. vii. 9. Thus *conviction of sin* is produced.

Re-ward', to give in return, to repay either good or evil, to recompense; *subs.* that which is given as a recompense, wages; spoken especially of the joys of heaven, Heb. xi. 26; also, of future punishment, Matt. vi. 2. Heb. ii. 2.

Re-ward'-er, one that requites or rewards.

Rich, wealthy, abounding in any thing, Eph. ii. 14; well provided.

Rich'-es, wealth, abundance, plenteousness, abundant blessings, Eph. iii. 8; happy state, felicity, Rom. xi. 12.

Rich'-ly, abundantly, largely.

Right, just claim or title; as an adj. fitted to the best end, viz. to produce happiness, just, proper, dictated by conscience, and required by the law of God.

Right'-eous, upright, just, good, perfect; also, self-righteous.

Right'-eous-ly, uprightly; correctly, justly.

Right'-eous-ness, justice, piety, rectitude of moral character; that by which one is right in law, ground of justification, Rom. x. 3, &c. Gal. ii. 21, &c. good institution, Matt. iii. 15; author of justification, 1 Cor. i. 30.

Right'-ly, correctly, according to truth and justice.

Ring'-lead'-er, the head of a riotous body of men.

Ri'-ot, uproar, unnecessary and noisy mirth, reveling; as a verb, to revel.

Ri'-ot-ing, reveling, noisy and gross indulgence of festivity.

Ri'-ot-ous, licentious, excessive in the indulgence of the animal appetites, luxurious, Luke xv. 13.

Ripe, mature, spoken of fruits.

Rise, to get up, to raise one's self, to appear, to recover life.

Ri'-sing, restoration, Luke ii. 34; resurrection, Mark ix. 10.

Riv'-er, a body of flowing water larger than a brook. It is used to denote a great plenty of any thing, John vii. 36.

Roar, to utter a loud noise, as a wild beast; to make a loud sound, as the sea.

Rob, to plunder, to take the property of another unlawfully.

Rob'-ber, a plunderer.

Rob'-ber-y, the act of taking; assumption of what does not belong to one's self, Phil. ii. 6.

Robe, a flowing garment reaching to the feet, worn by persons of distinction, Luke xx. 46.

Rock, a large mass of stone. Christ is called a rock, as being the foundation of his church, Matt. xvi. 18. Also, as affording refreshment and nourishment to his people, as the rock in the wilderness supplied the Israelites with water, 1 Cor. x. 4.

Rod, a staff, a sceptre; a scourge. Beating with rods was a common punishment among the Romans, and generally preceded crucifixion.

Roof, the cover of a house. The roofs of the eastern houses were very flat, and were usually covered with earth. The inhabitants often ascended them to enjoy pure air, and to witness any event which happened in the neighborhood, or to announce something to the multitude; and in summer they often slept on them. For Mark ii. 4. see *House*.

Room, apartment; space.

Root, that part of a plant which

is fastened in the ground, and supplies the stems with nourishment; used, figuratively, for the cause or source of any thing, 1 Tim. vi. 10. Heb. xii. 15; also, for the offspring, or descendant of any one, Rev. v. 5, &c.; as a verb, to tear up, also, to take root, Col. ii. 7.

Rough, uneven, hilly.

Round, with *about*, on every side.

Row, to impel a vessel in the water by oars.

Roy'-al, becoming a king, kingly, noble; of the highest excellence, Jas. ii. 8.

Rub, to crush, Luke vi. 1.

Ru'-by, a precious stone, red and hard.

Rud'-der, an instrument in the back part of a vessel by which its course is directed.

Rud'-der-bands, the fastening of the rudder of a ship, Acts xxvii. 40.

Rude, uncultivated, plain, 2 Cor. xi. 6.

Ru'-di-ment, the first principles of a thing; spoken of the philosophy and religion of the Jews and Gentiles, in contrast with Christianity, Col. ii. 8, 20.

Rue, a small bitterish plant.

Ru'-in, fall, desolation.

Rule, authority, sphere, province, precept. As a verb, to bear sway, to prevail, to control.

Ru'-ler, one invested with authority, one possessed of power and influence; spoken frequently of members of the Sanhedrim, or grand council of the Jews, which consisted of 72 persons, who were either priests, or heads of tribes or families, or learned men. The word is also applied to the person who presided over the worship of a synagogue, Acts xiii. 15, and to the Roman prætors who were stationed in some of the chief cities of Judea, Acts xvi. 19. It is also used of any magistrate, Rom. xiii. 3.

Ru'-mor, a flying report.

Ru'-a, to move swiftly; also, to labor, to exert one's self, Rom. ix.

16. As the Christian course is called a *race*, so active obedience to the gospel, and striving after conformity to the image of Christ, is called *running*.

Rush, to move with violence.

Rust, a reddish substance that collects on metals, and gradually destroys their strength; any thing that corrupts and destroys.

SAB'-BATH, literally, rest—a name applied to the seventh day of the week, which was appointed by God as a day of rest from the common business of life, and as a season for engaging in His special worship. This term is never applied, in the N. T. to the Christian Sabbath, which is to be observed on the first day of the week, as that was the day of Christ's resurrection, and is called on that account, *the Lord's day*, Rev. i. 10.

Sack'-cloth, a kind of cloth very coarse, and made of black hair. It was made into a garment in the form of a sack, with arm holes. This was worn by persons as an expression of deep sorrow and mourning.

Sac'-ri-fice, the act of offering a victim to God as a religious rite—the victim itself; and, more extensively, whatever is done in honor of God, and in obedience to his will; as a verb, to offer in sacrifice, to put to death, as an atoning sacrifice, 1 Cor. v. 7.

Sac'-ri-lege, robbing the temples and churches of God.

Sad, melancholy, sorrowful, down-cast.

Safe, uninjured; strengthening, tending to save.

Safe'-ly, securely.

Safe'-ty, security, exemption from danger.

Sail, to pass by sea, to be moved in a vessel by the wind.

Saint, one whose sins are forgiven through the death of Christ, and who is treated as if innocent;

applied, in the early ages of the church, to Christians generally.

Sake, account, reason, consideration.

Salt, a substance used for preserving meat from corruption. Christians are called the *salt of the earth*, since, by their influence, men are preserved from excessive iniquity, and from consequent destruction. The comparison, *if the salt have lost its savor*, &c., Luke xiv. 34, receives additional force, when we recur to the fact, that most of the salt used in Judea is procured from the Dead Sea, and, as there found, it is mingled with many bitter substances, and when exposed to the rains the salt washes away, and leaves a mass of matter, which is not only useless, but exceedingly offensive to the taste. *Salt* is also used for piety and good sense, or prudence, Col. iv. 6. As a verb, to season with salt; also, to try, to correct by trials, Mark ix. 49.

Salt-ness, the quality of being salt.

Sal-va-tion, deliverance from sin, and from its consequences; used, also, for the Savior, or deliverer, Luke ii. 30; also, any benefit, any good, 2 Cor. i. 6.

Sal-u-ta-tion, greeting, the expression of kind wishes for one's health and welfare.

Sal-ute', to welcome any one, or to express good wishes for any one. Salutations were of different kinds, and much more frequent among the Jews than with us. The common phrase of salutation was, *May peace be with you*.

Sancti-fi-ca-tion, the growth of holiness, purity; also, the sanctifier, 1 Cor. i. 30.

Sancti-fy, to consecrate, to set apart to a religious use, as the vessels of the sanctuary; to appoint, to ordain to a sacred office, John x. 36; to render sacred or inviolable, Matt. xxiii. 17; to renovate and per-

fect the moral character, which is done by the agency of God's spirit, through the truth, John xvii. 17; to cleanse, to purify; also, to regard as holy, to reverence, 1 Pet. iii. 15.

Sanct-u-a-ry, a dwelling set apart for the worship and service of God; applied, figuratively, to heaven, of which earthly sanctuaries are a representation, Heb. viii. 2, &c.

San'-dal. See *Shoe*.

Sap-phere, a precious stone, of a beautiful blue.

Sar'-dine, a precious stone of the color of what is termed carnation red, or flesh color.

Sar'-di-us, the same as *Sardine*, except that the red is deeper, approaching the hue of blood.

Sar'-do-nyx, a precious stone of a mixed color, made up, as the name imports, of the colors of the Sardius and the Onyx, i. e. the color of the human nail, combined with a ruddy flesh color.

Sa'-tan, literally, an adversary, or enemy, applied to the chief of the fallen angels. See *Devil*.

Sat'-is-fy, to comply with every desire, to feed to the full, to gratify.

Save, to deliver from danger, to free from the power and punishment of sin, to rescue, to preserve.

Sav'-ior, one who saves, spoken emphatically of Christ, who, by his obedience unto death, opened the way for the salvation of the world.

Sav'-or, to approve; *sub.* taste, relish, odor; spoken 2 Cor. ii. 15, in allusion to the burning of incense at sacrifices, and as indicative of what is grateful and acceptable to God. *A savor of death*, 2 Cor. ii. 16, is a noxious odor that causes death, and *a savor of life*, a healthful fragrance contributing to life; a figurative representation of the different effects of the preaching of the gospel on the two different classes of hearers.

Sawn, *part.* of *saw*, to cleave asunder with a saw.

Say, to utter, to speak, to affirm, to declare, to own.

Say'-ing, word, declaration, doctrine, instruction.

Scale, a thin shell, or crust, with which a fish is covered, any thin substance with which any thing is covered.

Scarce, } hardly, with diffi-
Scarce'-ly, } culty.

Scar'-let, a kind of red color, obtained by the ancients from a small insect found on the leaves of a kind of oak which grew around the Mediterranean.

Scat'-ter, to go in different directions, to disperse, to throw about, to spread abroad.

Scep'-tre, an instrument which kings bear in the hand, a badge of office; God also is represented as bearing a sceptre, in allusion to the custom of earthly kings, Heb. i. 8.

Schism, a rupture, or division in the church on account of religious sentiments.

School, a place of instruction, a place where philosophers proposed and defended their opinions before their pupils.

School'-mas-ter, one who teaches a body of youth, any director or governor; spoken of the Mosaic law as pointing and conducting us to Christ, Gal. iii. 24.

Sci'-ence, knowledge.

Scop'-er, a reviler, a derider, 2 Pet. iii. 3.

Scorch, to burn superficially.

Scor'-pi-on, a large insect, with a long tail, in which is a venomous sting. This animal is found only in warm countries, where it lurks in decayed buildings and walls. Wicked men are called scorpions on account of their malicious dispositions, and the destructive tendency of their principles, Luke x. 19.

Scourge, to punish with the whip. This mode of punishment was very common in the east. The Jews were prohibited giving more than

forty lashes, and, therefore, usually gave but thirty-nine, so as to be sure not to exceed their bounds. The Romans were not limited, except that they were not permitted to scourge a Roman citizen, Acts xxii. 25.

Scourg'-ing, the punishment of being scourged.

Scribe. See *Dict. of Proper Names*.

Scrip, a sack, a wallet.

Scrip'-tures, a writing. The books which compose the Old Testament, are so called in the New, by way of eminence. It is probable that the apostles and early Christians restricted the use of the term to the Old Testament, as Luke xxiv. 27, 32. 1 Cor. xv. 3. 2 Tim. iii. 15.

Scroll, a writing rolled up, as were all the ancient books.

Sea, is spoken sometimes of a lake, Matt. viii. 26.

Seal, to fasten with a seal, to close up, to conceal, to sanction, to authorise, to confirm or ratify, to mark, to approve; as a noun, a mark, a token, a motto.

Seam, the juncture of two pieces of cloth sewed together.

Sear, to burn with a hot iron, to harden, 1 Tim. iv. 2.

Search, to examine closely, to investigate.

Se'-son, any time as distinguished from others, a fit time, a short period of time; as a verb, to give a flavor, or acceptableness, Col. iv. 6.

Seat, abode, station; *Moses' seat*, the station of influence and authority among the Jews, like that which Moses occupied, the place of an interpreter and expounder of the Jewish law, Matt. xxiii. 2.

Sec'-ond-a-ri-ly, in the second place.

Se'-cret, hidden, obscure, private; as a noun, the inward thoughts and purposes of the mind, 1 Cor. xiv. 25.

Se'-cret-ly, privately.

Sect, a body of men united in the same belief.

Se-cure', to protect, to make safe.

Se-cu'-ri-ty, a pledge.

Se-di'-tion, a tumult, a rising up against government.

Se-duce', to lead astray, to cause to err, to deceive.

Se-du'-cer, one who leads another astray from truth or duty.

See, to behold, to view, to perceive, to understand, to enjoy, to look, to attend; to *see God*, to enjoy him, to possess the full fruition of His presence.

Seed; that from which any thing grows, germ; doctrine, principles of conduct; offspring, race.

See'-ing, *adverbially*, since, because.

Seek, to try to find, to look for, to search for, to try; to inquire; to make any thing a grand object of attention or pursuit, John v. 44; to *seek after*, to follow, to pursue, I Cor. i. 22.

Seem, to appear, to look to the eye, or outward view, Jam. i. 26.

Seize, to take by violence.

Self-wil'-led, obstinate, tenacious of one's own way.

Sell, to part with for an equivalent; *sold under sin*, overpowered and enslaved by selfish or worldly propensities, Rom. vii. 14.

Sen'-ate, the elders of Israel, or perhaps the Sanhedrim, Acts v. 21. See *Dict. Proper Names*.

Send, to cause or require to go, to despatch; to commission or authorize to go, Mark iii. 14; to permit to go, Mark v. 12; to bring, Matt. xii. 20; to emit, Jam. iii. 11; to bestow, Matt. v. 25; to *send away*, to dismiss; to *send for*, to require or invite to come by message.

Sense, perception, Heb. v. 14.

Sen'-su-al, devoted to the gratification of the bodily appetites, under the influence of the carnal passions.

Sen'-tence, decision of a judge, opinion or advice, Acts xv. 19.

Sep'-a-rate, to part, to divide, to withdraw, to set apart; as an adj. distinct, different in moral character, 2 Cor. vi. 17.

Sep'-ul'-chre, a place where the dead are buried. This was frequently an opening cut from a solid rock, and so shut up and sealed, that it was impossible for a single ray of light to penetrate it. This circumstance gives great intensity to the figurative expression, "*the shadow of death*," which is used in allusion to the appalling darkness of the sepulchre. See *Whited*.

Ser'-geant, a public servant who carried a bunch of rods before the magistrates of cities, and who put in execution the sentence they pronounced, Acts xvi. 35, &c.

Ser'-pent, an animal that moves on the ground without legs; applied to Satan, the adversary of souls, probably in allusion to the form in which he tempted our first parents, Rev. xii. 9; applied also to the image of a serpent in brass, John iii. 14.

Ser'-vant, one who waits upon another; one who is devoted to any thing, John viii. 34; one who yields servilely to the opinions of another, 1 Cor. vii. 23. To be a *servant of Jesus Christ*, is, to be a faithful and sincere follower of Christ. In reference to Luke ii. 29, it may be remarked, that the Hebrews, when addressing a superior, rarely spoke of themselves by the first person of the pronoun, but instead of saying *I*, they usually said, *thy servant*.

Serve, to obey, to be devoted to, to attend upon.

Ser'-vice, worship; obedience, whether rendered to God or man; discharge of duty; benefit, conferring of good, good conferred, 2 Cor. xi. 8; *eye service*, obedience rendered only in sight of one's master, and therefore only to please him, Eph. vi. 6.

Set, to put, to place, to fix; to plant, Mark xii. 1; to ordain, to appoint, to constitute, Acts xiii. 47;

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to set forth, to exhibit, as at a show, or spectacle, 1 Cor. iv. 9; to set on, to assail, to attack, Acts xviii. 10; to set at naught, to despise, to maltreat, to abuse, Luke xxiii. 11; to set up, to place above, Matt. xxvii. 37; to suborn, to instigate, Acts vi. 13; to erect, to raise, Acts xv. 16; set time or day, appointed time, &c. As a neuter verb, to set, is to sit down, Rev. iii. 21, or to go down, Luke iv. 40. The former of these uses is improper.

Set-ter, with forth, a proclaimer, one who introduces.

Set-tle, to fix firmly, to be persuaded, Luke xxi. 14; to establish, to confirm, 1 Pet. v. 10.

Sev-en, one of the cardinal numbers, frequently used in the Bible as a round number, with an indefinite sense, very much in the same manner as we use the term *several*.

Sev-er, to part by force, to separate.

Sev-er-al, particular, single.

Sev-er-al-ly, distinctly, particularly, separately.

Se-ver-i-ty, strictness in enforcing the penalty of a law.

Sew, to join together with the needle.

Shad-ow, the darkness which is on the side of an object opposite to that on which the light shines; representation, or type, Col. ii. 17, &c.; to cover with a shade, Heb. ix. 5.

Shake, to agitate, as with an earthquake, to cause to tremble, Heb. xii. 26; to stir, to move from its foundation, Luke vi. 48; to throw off, Matt. x. 14; to drive to and fro, to toss, as a reed by the wind, Matt. xi. 7; to cause to move quickly, Luke vi. 38; to disturb, to cause to waver in one's belief, 2 Thes. ii. 2. "The things which are shaken," Heb. xii. 27, are the Mosiac institutions, the ceremonial law, which was tottering, as it were, and ready to perish; "the things which cannot be shaken," the great doctrines

or truths of the Christian religion, which are for ever fixed and unchangeable.

Sham'-bles, a place where all kinds of provisions are offered for sale.

Shame, disgrace, confusion, dishonor; as a verb, to make ashamed, to cause one to feel guilty of dishonourable conduct, 1 Cor. iv. 14.

Shame'-ful-ness, modesty.

Shame'-ful-ly, dishonorably, abusively, Mark xii. 4.

Shape, form, figure, external appearance.

Sharp'-ly, severely, in a cutting and convincing manner, Tit. i. 13.

Sharp'-ness, severity, keenness in rebuké.

Shave, to cut off the hair of the head, Acts xxi. 24.

Shear, part. *shorn*, to cut the hair of the head short.

Shear'-er, one who cuts off the wool from sheep.

Sheath, the case of a sword.

Shed, to pour forth; to bestow, to impart, to communicate, Rom. v. 5; *shedding*, effusion.

Sheep, an animal from whose wool cloth is made. They were employed by the Jews in their sacrifices. This term is used in the N. T. figuratively, to denote the righteous, the followers of Jesus Christ, Matt. xxv. 33. It is also applied to the children of Israel, as being in a peculiar sense, the people of God, and under his special care, Matt. x. 6.

Sheep'-fold, the place where sheep are enclosed.

Sheep'-mar-ket, John v. 2, should probably be *sheep-gate*, (Neh. iii. 1.) the gate by which sheep destined for the altar were brought into Jerusalem, and near which there was a market for selling them.

Sheep'-skins, Heb. xi. 37, are spoken of as articles of clothing, indicative of great distress and suffering.

Shep'-herd, one who tends sheep;

applied to Christ, who has a constant and tender watch over his people.

Show, to set forth, to point out, to explain, to exhibit, to teach.

Show-bread, bread set forth, or exposed to view; spoken of the twelve loaves, corresponding to the twelve tribes of Israel, which were placed in two rows on the table in the sanctuary, and replaced every seventh day.

Show-ing, manifestation, appearance.

Shield, a piece of defensive armor worn on the left arm to ward off the blows of enemies; spoken, figuratively, of faith, which affords the believer strength for overcoming the temptations of Satan.

Shine, to give out rays, to emit radiance, to be resplendent, or glorious; to appear, to be distinctly manifest, 2 Cor. iv. 4; to reflect, as it were, the light of the truth by one's practice, to exhibit the beauty and excellence of the Christian religion, Phil. ii. 15; to exercise influence in imparting the knowledge and love of the truth, 2 Cor. iv. 6.

Shi-ning, bright, glittering, resplendent.

Ship, a large hollow vessel made for passing on water, with sails; frequently in the N. T. used for small fishing boats.

Ship-mas-ter, the master or captain of a ship.

Ship-men, sailors, or seamen, Acts xvii. 30.

Ship- ping, passage in a ship, John vi. 24.

Ship-wreck, the destruction of a vessel by rocks, &c.; used, figuratively, for the renouncing of the Christian faith, and embracing destructive errors, 1 Tim. i. 19.

Shiv-er, a small fragment.

Shod, part. of the verb to *shoe*, furnished with shoes; to have the "feet shod with the preparation of the gospel of peace," Eph. vi. 15, to have that promptness and acti-

vity in the discharge of duty which the blessed gospel is calculated to produce.

Shoe, a cover for the foot; originally, *sandals* were used, which consisted of a piece of wood or leather bound to the bottom of the feet by a leather string. As these were worn without stockings, the feet became dusty and soiled, and hence arose the custom of laying aside the sandals, on entering a house, so that the feet might be washed. In a later age, shoes were introduced, which covered the whole foot.

Shoe-latch-et, the string which fastens a shoe.

Shoot, to germinate, to start forth, to spring up, Luke xxi. 30.

Shore, the coast of a sea, the bank of a river.

Short-en, to abridge; to lessen in number.

Short-ly, soon, speedily.

Shoul-der, the joint which connects the arm with the body, the part on which burdens are usually laid.

Shout, a loud cry of triumph, or rejoicing.

Shrines, miniature temples, made in imitation of that of Diana at Ephesus, and containing a small statue of that goddess, Acts xix. 24.

Shun, to avoid, to forbear.

Shut, to close, Rev. xxi. 25; to shut up, to enclose, to confine; to include, to leave but one course, to compel to embrace, Gal. iii. 23; to shut up the heaven, to prevent rain. The Jews were wont to conceive of the skies as having windows, which were opened, as they supposed, when it rained, and at other times shut, Gen. vii. 11. Luke iv. 25.

Sick, afflicted with disease; those are said, figuratively, to be sick, who are sensible of their wretched and undone state as sinners, Matt. ix. 12.

Sick-le, a curved knife with which grain is cut.

Sick-ly, infirm, diseased in body, 1 Cor. xi. 30.

Sick-ness, disease of the body, infirmity.

Side, that part of the human body between the shoulder and the hip; also, shore, as of a river, Rev. xxii. 2; quarter, direction, part, Luke ix. 23.

Sift, to fan for the purpose of separating the wheat from the chaff. Satan desired to sift Peter, (Luke xxii. 31.) that is, he desired to throw temptations in his way, so that his character might be tried, as in the case of Job.

Sigh, to breathe with a noise, as in grief.

Sight, vision, view, estimation, spectacle; in *the sight of God*, in his view, according to his estimation, Acts iv. 19.

Sign, a mark or token by which any thing is distinguished, a pledge that something predicted is to happen, Luke ii. 12, proof of supernatural authority, or of being sent from God, miracle, Matt. xii. 38; sometimes, a prodigy in the heavens for this purpose, Matt. xvi. 1. In Luke ii. 34, it is said, that Jesus will be "*a sign—spoken against*," that is, he will be a *signal instance* in which calumny will be heaped upon a benefactor.

Sign-i-fi-cation, meaning.

Sign-i-fy, to make known, to declare, to represent, to express.

Sil-ence, stillness, forbearance from speech.

Sil-ly, weak, little.

Sil-ver, a white metal, brilliant and heavy, used for coins, and also for various utensils.

Sil-ver-smith, one who works in silver.

Si-mil-i-tude, likeness, resemblance.

Sim-ple, plain, unsuspecting; to be *simple concerning evil*, (Rom. xvi. 19.) is not to practise the arts of the world.

Sim-ple-ci-ty, sincerity, goodness.

Sin, is any thought, word, desire, or action, contrary to the law of God; also, put for the consequences of sin; also a sin offering, 2 Cor. v. 21; as a verb, to transgress the divine law, either habitually, 1 John v. 18, or occasionally, 1 John ii. 1.

Sin-cere, honest, without deception; pure, unadulterated, 1 Pet. ii. 2.

Sin-cere-ly, honestly, with upright intentions.

Sin-cer-i-ty, honesty, purity of motive, rectitude, truth or reality, Eph. vi. 24.

Sin'-ful, given to selfish and worldly habits and practices, regardless of God's law, of the truth, and of duty.

Sing, to utter a succession of melodious or pleasing sounds.

Sin'-gle, sound, not affected by disease, Matt. vi. 22.

Sin'-gle-ness, sincerity, entire devotion, Acts ii. 46.

Sink, to descend in water; to penetrate, to produce effect upon, Luke ix. 44.

Sin'-ner, a transgressor of the divine law.

Sir, a title of respect given to a superior.

Sir'-name, or, more properly, *surname*; the name of the family which is assumed by all the children; as a verb, to give one a name besides his original one.

Sis'-ter, a term corresponding to *brother*, applied to a female born of the same parents; also, a female believer in Christ, Rom. xvi. 1.

Sit, sometimes means to occupy a station of official authority, Matt. xxiii. 2; to *sit on a throne*, to have kingly power; to *sit at meat*, and frequently, to *sit down*, to recline, as the oriental nations do, at their meals.

Skull, the bone that encloses the brains.

Sky, the region beyond the atmosphere, the heavens.

Slack, remiss, forgetful.

Slack'ness, remissness, negligence, 2 Pet. iii. 9.

Slan'-der-er, one who reports what is false concerning another.

Slan'-der-ous-ly, falsely and injuriously.

Slaugh'-ter, destruction by the real right of freedom.

Slave, a bondman, one destitute of the power of exercising his natural right, or by a sharp instrument.

Slay, to put to death, to kill.

Sleep, slumber, the natural repose of the night; spiritual indifference or slothfulness; as a verb. to rest in sleep, to be indolent or dull, 1 Cor. xi. 30; to be remiss in the discharge of Christian duty, and the exercise of Christian affection, 1 Thes. v. 6; to be wholly immersed in the world, and indifferent to the concerns of the soul, Eph. v. 14; to be dead, John xi. 11.

Sleight, artful trick, cunning device.

Slip, to pass away, to be forgotten.

Sloth'-ful, dull, sluggish, idle.

Slow, dull of understanding, not ready to perceive, Luke xxiv. 25; not-hasty, not precipitate.

Slow'-ly, leisurely.

Slum'-ber, sleep, spiritual indifference and insensibility; as a verb, also, to delay.

Small, little, trivial, of trifling consequence.

Smell, scent, perfume.

Smel'-ting, the organ by which odors are perceived, 1 Cor. xii. 17.

Smite, to strike, to inflict, as a plague.

Smoke, the dark vapor that escapes from a burning substance.

Smok'-ing, almost extinguished, Matt. vii. 20. See *Flax*.

Smooth, level; to make the rough ways smooth, Luke iii. 5, is an allusion to the oriental custom of having pioneers go before a monarch to clear the road from all obstructions; without a figure, to prepare the minds of the Jews for the re-

ception of Messiah and his doctrine.

Snares, any thing by which one is taken by surprise, an artifice.

So'-ber, serious, grave, solemn.

So'-ber-ly, moderately, seriously.

So'-ber mind'-ed, steady, temperate, not given to passion.

So'-ber-ness, soundness of mind, a calm and dispassionate state of mind.

So-bri'-e-ty, a just and proper regulation of the desires, moderation, 1 Tim. ii. 9.

Soft, delicate.

Soft'-ly, gently, Acts xxvii. 13.

So'-journ, to abide for a time.

So'-journ'-ing, abode, temporary residence.

Sold'-ier, a man trained to war; metaphorically, a follower of Christ, one who has embarked in his cause, 2 Tim. ii. 3.

Sol'-i-ta-ry, apart by itself, lonely.

Some'-bo-dy, some person, indefinitely; also a person of imagined consequence, Acts v. 36.

Some'-thing, a quantity, part or portion of any thing, indefinite as to the amount, but generally small, John xiii. 29; somewhat; also, an individual of consequence, Gal. vi. 3.

Some'-times, once, in former time. This is the only sense of the word in the Bible.

Some'-what; something; a person of consequence, Gal. ii. 6; to some extent, or in some degree.

Son, male offspring, descendant, posterity; also, pupil; *son of perdition*, ruined, lost; *Son of God*, favored of God, or like him; *Son of God*, applied to Christ as having derived his human origin directly from God, and as acting, as Messiah, in the place of God, being the Lord and Saviour of his people. *Son of Man*; this appellation was never given to Christ but by himself, except once in Acts, and twice in the Revelation. It is applied to

him by way of eminence, as the *Messiah*.

Song, a sacred hymn, Col. iii. 16.

Sooth'-say-ing, divination, the foretelling of future events by signs, without divine revelation, Acts xvi. 16.

Sop, a bit of bread soaked in liquor of any kind.

Sor'-cer-er, one who dealt in incantations and divinations. The sorcerer pretended to have power over evil spirits, and to foretell events from the appearance of the stars.

Sor'-cer-y, witchcraft, divination by the aid of evil spirits, or by which power was supposed to be exercised over evil spirits, Acts viii. 9.

Sore, severe; as an adverb, severely, greatly, Acts xx. 37; as a noun, an ulcer or sore spot in the flesh, Rev. xvi. 11.

Sor'-row, grief, pain of mind for something past or anticipated; as a verb, to grieve, to lament; also, to exercise evangelical repentance, or rather that grief for sin, which, together with the sincere purpose of reformation, constitutes repentance, 2 Cor. vii. 9.

Sor'-row-ful, afflicted, borne down with grief.

Sor'-ry, grieved for one's conduct, that has changed his purpose, penitent, or having that view of sin which leads to an honest purpose to forsake it.

Sort, kind, manner.

Soul, the immaterial part of man, including his moral and intellectual nature, that part which is to live for ever, a human being, the affections. The *soul* of a person, is often the person himself.

Sound, pure, uncorrupt, unhurt, correct, upright; as a verb, to blow, and to spread abroad, 1 Thess. i. 8; as a noun, a note in music, vocal or instrumental.

Sound'-ness, perfect bodily health, the possession of all the members

and functions of the body in their perfect state.

South, the country or region lying to the south, i. e. of Judea; spoken of Ethiopia, Matt. xii. 42.

Sow, to scatter seeds on the earth; figuratively, to do any act, good or bad, which has an influence on our future condition, Gal. vi. 8; to impart, to communicate or inculcate divine truth, the effect of which is often called *fruit*, 1 Cor. ix. 11.

Sow'-er, one that sows.

Space, a period of time, distance, opportunity.

Spare, to give away, to treat with mercy, to use tenderly.

Spar'-ring-ly, scantily.

Spar'-row, a very small bird.

Speak, to utter words; to discourse; to talk, to converse; to declare, or exhibit, to make known; *evil speaking*, false report, tending to injure some person, 1 Pet. ii. 1.

Spear, a long weapon with a sharp point used for thrusting or throwing.

Spear'-man, a soldier whose offensive weapon is a spear.

Spec'-ial, uncommon, distinguished.

Spec'-ta-cle, any thing exposed to view; a gazing stock; spoken of Christians, who were objects of public observation and contempt, 1 Cor. iv. 9.

Speech, conversation, discourse, utterance, language.

Speech'-less, dumb, Acts ix. 7.

Speed, haste, despatch; to bid one *God-speed* is to wish him success, or to pray for the blessing of God on his enterprise.

Spend, to consume, to wear out.

Spi'-ces, any aromatic substances used for their odor, or for the pungency of their taste.

Spike'-nard, a plant, with grassy leaves, growing in India. The ancients extracted from it an oil, which was highly prized.

Spin, to draw out into threads, for the purpose of making cloth.

Spi'-rit, the soul of man, the mind, the immaterial part, Matt. xxvi. 41. John iv. 23, 24; life, the vital principle, vitality, James ii. 26, Luke viii. 55; the particular disposition or moral state of the mind, the heart, the affections, generally, or specifically, Luke ix. 55, 1 Pet iii. 4, Phil. ii. 1; an incorporeal agent, mind separate from matter, a spiritual being, Acts xxiii. 8, Heb. i. 14, John iv. 24, also, an apparition, that which is supposed to be a disembodied spirit, Luke xxiv. 37; spoken of evil angels, Luke xiii. 11, and of good, in the passage just quoted, Heb. i. 14, and particularly of the Holy Ghost, the third person in the trinity, Matt. xxviii. 19, 2 Cor. xiii. 13; the influences of the Holy Spirit, or his operations, agency, or acts, Luke iv. 1, i. 15, Matt. xii. 28; the energy or power imparted by the Spirit, Acts vi. 10; miraculous gifts bestowed by the Spirit, 1 Pet. i. 19; also the effects of the influences of the Spirit, as holy affections or dispositions, Jude 19, 1 John iv. 2; also, breath, Rev. xi. 11, 2 Thess. ii. 8; a *spirit of adoption*, a filial spirit; *spirit of Antichrist*, an antichristian spirit or disposition; a *spirit of truth*, the Holy Spirit, by whose inspiration, divine truth is revealed; also, the genuine spirit, the real inspiration or direction of the Holy Ghost,—*of error*, a false pretence to inspiration, or the impulses of the Holy Spirit, 1 John iv. 6; *seducing spirits*, false teachers pretending to inspiration, 1 Tim. iv. 1; *spirit of fear*, a timid, fearful spirit, 2 Tim. i. 7; *spirit of slumber*, a dull, undiscerning state of mind, Rom. xi. 8; *spirit of promise*, the spirit long promised or announced, as about to be poured out, Joel ii. 28; *unclean*, or *foul spirit*, one of the company of evil angels, informing and actuating a human body; *spirit of divination*, a divining or soothsaying spirit, or demon, a powerful, superior being;

supposed by the ancients to dwell in certain persons, and actuate them to foretell events, &c., Acts xvi. 16; *the spirit of prophecy*, the prophetic spirit, the inspiration by which the ancient prophets were actuated and guided, Rev. xix. 10; *spirit of grace*, the influence which God graciously puts forth to lead the sinner back to himself, Heb. x. 29.

Spi'-rit-u-al, relating to the soul or mind, in distinction from the body, 1 Cor. ix. 11; incorporeal, immaterial, 1 Cor. xv. 44; of a purifying, or sanctifying tendency, Rom. i. 11; pure, perfect, excellent, Rom. vii. 14; produced by the divine Spirit, divinely bestowed, or suggested, Col. i. 9, 1 Cor. xii. 1; possessing right affections, acting under the influence of the spirit, and of the truth, Gal. vi. 1; miraculous, 1 Cor. x. 3; endowed with miraculous gifts, 1 Cor. xiv. 37.

Spi'-rit-u-al-ly, with purified affections and enlarged views; allegorically, Rev. xi. 8.

Spite'-ful-ly, malignantly.

Spi't-tle, saliva thrown from the mouth, John ix. 6.

Spoil, to plunder; to corrupt; to destroy, Col. ii. 15; as a noun, plunder, booty taken in war or otherwise.

Sport, jest, diversion; *sporting themselves with their own deceivings*, 2 Pet. ii. 13, making a jest of their own sinful and erroneous ways.

Spot, a defect, a blemish in the moral character; a disgrace, 2 Pet. ii. 13.

Spread, to stretch, to extend; to diffuse itself.

Spring, to begin to grow, to start; to leap, Acts xvi. 20; to proceed, to rise, as from a particular ancestry, Heb. vii. 14.

Sprin'-kle, to scatter water in small quantities, to purify.

Sprink'-ling, affusion.

Spue, to reject from the mouth, to spit out.

Sponge, a soft porous substance; remarkable for sucking up water.

Spy, to search narrowly, to watch with evil designs, Gal. ii. 4; as a noun, one sent to observe the state and motions of an enemy, Heb. xi. 31.

Staff, a stick with which a man supports himself when walking.

Stag'-ger, to hesitate, to fall into doubt, Rom. iv. 20.

Stall, a place where an ox is fed.

Stanch, to hinder from running.

Stand, to be upon the feet, to remain upright; to be present, to appear, Acts xxv. 10; to stop, to remain in one position, Matt. xx. 32, Luke xviii. 11; to remain on its foundation, not to fall, Matt. xii. 25; to remain in force, to be effective, Rom. ix. 11; to remain in any particular condition or state, Rom. xi. 20; to be steady to one's principles, to adhere to one's profession, Eph. vi. 13, 14; to persevere, to endure, 2 Cor. i. 24, Rom. xiv. 4; to be safe, to be secure, 1 Cor. x. 12; simply to continue, to last, 1 Cor. viii. 13; also, to be, John i. 26; to consist, Heb. ix. 10; to *stand fast*, to be steadfast in religious doctrine and practice, to persevere, Gal. v. 1; to *stand with*, to side with, to take the part of, 2 Tim. iv. 16; to *stand in*, to be in.

Star, one of the luminous bodies that appear in the heavens at night; the star mentioned Matt. ii. 2, was, probably, a kind of meteor, since it could descend so low as to mark out a particular dwelling. In Acts vii. 43, it means an image of the god Remphan, (Saturn,) in the shape of a star. *Day-star*, literally, the morning star, which precedes the day; metaphorically, an extended knowledge of divine truth, 2 Pet. i. 19.

State, condition.

Stat'-ure, the height of a man; in Matt. vi. 27, probably, length of days; maturity, Eph. iv. 13.

Stay, to hold back or restrain; to wait or tarry.

Stead, behalf.

Stead'-fast, firm in the discharge of duty, fixed, constant, 1 Pet. v. 9.

Stead'-fast-ly, firmly, resolutely; constantly, continually, 2 Cor. iii. 7.

Stead'-fast-ness, firmness, steadiness in doing one's duty, in the midst of discouragement.

Steal, to take without right, to convey away secretly.

Steep, abrupt.

Step, course of conduct.

Stern, the hind part of a ship where the rudder is placed.

Stew'-ard, a manager of one's domestic affairs, Luke viii. 3; also, a minister, i. e. one to whom the truths of God's word are committed to be dispensed to others, and who is to take care of his church.

Stew'-ard-ship, the office of managing the interests of another.

Stiff'-neck-ed, obstinate; a metaphor taken from the obstinacy of the bullock, when brought under the yoke, Acts vii. 51.

Still, yet longer; *adj.* silent, without commotion.

Sting, poignancy, bitterness, power to injure, 1 Cor. xv. 55.

Stink, to emit a fetid smell, as a decaying animal body, John xi. 39.

Stir, to awake, to excite; as a noun, disturbance, excitement, Acts xii. 18.

Stock, a race, or family.

Stocks, two pieces of timber in which the legs were fastened, as a punishment.

Stone, a natural, inorganic body, very hard, used in building, and for other purposes, Mark xiii. 1; *precious stones*, gems, jewels, which are distinguished for their hardness, colors, and rarity; *corner stone*, that which is laid for a foundation, at the corner of a building, and metaphorically, Christ, as the sole founder and supporter of the church, Eph. ii. 20; *tables of stone*, stone tablets, on which the laws of Moses,

were at first graven, 2 Cor. iii. 3, Exod. xxiv. 12, xxxiv. 1; a *white stone*, is promised to the victorious Christian, Rev. li. 17; probably in allusion to the custom of giving such a token to the victors at the Grecian games, by which they were entitled to public honors and to public maintenance; as a verb, to *stone*, is to pelt or kill with stones. This was one of the modes of punishment prescribed by the Mosaic law, and it was also used in persecuting Christians.

Stoop, to bend down.

Stop, to shut up, to close, to obstruct; to hinder, 2 Cor. xi. 10.

Store, a place where goods are kept, safe keeping.

Store-house, granary.

Storm, a violent tempest.

Straight, even, direct; *straight paths*, without a metaphor, an upright course of conduct.

Straight-way, immediately, presently.

Strain, to pass through a strainer; with *at*, which should be *out*, Matt. xxiii. 24.

Strait, narrow, contracted, having but little room; strict; as a sub. doubt, perplexity.

Straiten, to distress, or perplex; to limit, to confine, 2 Cor. vi. 12.

Straight-ly, strictly, rigorously.

Strake, *perf.* of *strike*.

Strange, foreign, odd, peculiar, new, unheard of, He. xiii. 9.

Stran-ger, a foreigner, an alien; spoken of those who have no interest in the covenant of grace, Eph. ii. 12, and of those whose affections are withdrawn from the objects of time and sense, and fixed on heavenly things, 1 Pet. ii. 11.

Stran-ge, to kill by suffocation, that is, without the shedding of blood. The Israelites were forbidden to use any animal killed in this way.

Straw, or more properly, *strew*, to scatter, to winnow, to throw up grain against the wind in order to clean it, Matt. xxv. 24, &c.

Stream, a flood, an inundation, Luke vi. 48.

Street, a public way in a city.

Strength, ability, power; *without strength*, miserable, helpless.

Strength-en, to confirm, to invigorate.

Stretch, to extend, to spread out; to *stretch forth the hands*, to exert one's self, Acts xii. 1.

Strick-en, advanced, Luke i. 7.

Strife, disagreement, contention.

Strike, to smite; to lower, to let down, Acts xxvii. 17.

Stri-ker, one who is apt to come to blows on provocation, 1 Tim. iii. 3.

String, a nerve or tendon, Mark vii. 35.

Strip, to deprive of covering, to divest.

Stripe, a stroke with a whip or scourge.

Strive, to struggle in opposition to another, to contend, to labor, to emulate.

Stri-ving, contention, dispute.

Strong, able, powerful, effectual, firm, decided; also solid, Heb. v. 14; *strong holds*, obstacles raised against the progress of the Christian religion by its enemies, 2 Cor. x. 4.

Stub-ble, straw cleared of the grain, 1 Cor. iii. 12.

Stud-y, to endeavor diligently, 2 Tim. ii. 15.

Stuff, furniture, goods, Luke xvii. 31.

Stum-ble, to trip in walking, to err, to take occasion to sin, Rom. xiv. 21.

Stum-bling-block, an occasion of sin.

Stum-bling-stone, so Christ is called, as being the cause of ruin to many of the Jews; since they took offence at his person and character, and thereby brought destruction on themselves.

Sub-duc, to overcome, to bring into a state of obedience.

Sub-ject, under the control of, exposed to, obedient, liable to.

Sub-ject', as a verb, to put under, to subordinate, Rom. viii. 20.

Sub-ject'-tion, state of subordination, or of being under the control of another.

Sub-mit', to yield, to acquiesce in the authority of another, to obey.

Sub-orn', to hire or instigate one to bear false witness.

Sub-stance, reality, Heb. xi. 1; property, Luke xv. 13.

Sub-til'-ty, low cunning, wicked artifice.

Sub-vert', to overthrow, to corrupt, to destroy.

Suc'-cor, to help, to deliver.

Suc'-cor-er, a helper, Rom. xvi. 2.

Suck'-ling, an infant child, Matt. xvi. 16.

Sud'-den-ly, hastily, unexpectedly.

Sue, to prosecute by law.

Suf'-fer, to permit, to bear, to endure, to undergo pain.

Suf'-fer-ing, endurance, Heb. ii. 9; distresses, afflictions, trials, Rom. viii. 15.

Suf-fice', to satisfy, to be enough.

Suf-f'-ci-ent-cy, competence, strength for the performance of duty.

Suf-f'-cient, able, competent.

Sum, amount, quantity.

Sump'-tu-ous-ly, expensively, in a rich and magnificent style, Luke xvi. 14.

Sun'-der; *in sunder*, in pieces, Luke xii. 46.

Sun'-dry, several, different, Heb. i. 1.

Sup, to take the evening meal, which was the principal one during the whole day, Luke xvii. 8.

Su-per-fu'-i-ty, more than enough. For James i. 21, see *Naughtiness*.

Su-per'-fu-ous, unnecessary, 2 Cor. ix. 1.

Su-per-scrip'-tion, that which is written on the top, or outside of any thing. The Romans were accustomed to write the crime for which any one suffered death on a kind of

board, and carry it before him to execution, Mark xv. 26.

Su-per-sti'-tion, religious worship; spoken of the Jewish worship, Acts xxv. 19.

Su-per-sti'-tions, addicted to vain ceremonies, and frivolous notions in religion, Acts xvii. 22.

Sup'-per, the evening repast, the principal meal; hence, sometimes, a feast, Rev. xix. 9.

Sup-pli-ca'-tion, humble petition.

Sup-ply', to make up deficiencies, to relieve, to furnish.

Sup-port', to bear up, to encourage, to sustain.

Sup-pose', to think, to imagine, to conceive.

Su-preme', highest in authority.

Sure, certain, to be depended on, firm, fast.

Sure'-ly, certainly, unquestionably; undoubtedly, Luke i. 1.

Sure'-ty, certainty, Acts xii. 11; also, author. In Heb. vii. 22, Christ is called the 'surety of a better testament,' or covenant, that is, he undertook to make an atonement, by which man might be delivered from his state of condemnation, and brought back to the favor of God.

Sur'-feit-ing, excessive eating and drinking.

Sur-mi'-sing, suspicion.

Sus'-te-nance, food, support.

Swad'-dling-cloth, cloth wrapt round a new-born child.

Swal'-low, to take down the throat, to absorb, to be lost in any thing, to be overcome.

Swear, to promise upon oath, to speak the name of God, or of sacred things, profanely, Matt. v. 34.

Sweet, fresh, good, James iii. 11.

Swel'-ling, boasting, vaunting, as a noun, a puffing up, a feeling of one's own consequence, 2 Cor. xii. 20.

Swerve, to turn aside.

Swift, ready, prompt, quick.

Swim, to move in the water by the hands and feet.

Swine, a very common animal, the use of which was forbidden to the Israelites.

Sword, a weapon of war carried in the hand, destruction by the sword; war, Matt. x. 34; also, used figuratively for the *word of God*, Eph. vi. 17.

Syc'-a-mine, or *Syc'-a-more tree*, a kind of tree found in Egypt and Palestine, whose fruit resembles that of the fig-tree. Its leaves are like those of the mulberry. It is sometimes called the *Egyptian fig-tree*.

Syn'-a-gogus, the Jewish house of worship. Synagogues were first erected in foreign countries, where there were Jews, but afterwards in Palestine. In them the people assembled every Sabbath, to hear the law read and expounded.

TAB-ER-NA-CLE, a dwelling, or habitation of any kind; spoken particularly of the tabernacle of the covenant; also, a shrine, Acts vii. 43; also, a family, house, Acts xv. 16; the human body.

Tab'-le, a flat surface on a frame for meals and other purposes; a *writing table*, a tablet; to *serve tables*, to provide for the poor, Acts vi. 21; the *tables of stone* alluded to, 2 Cor. iii. 3, are those on which Moses, at the command of God, wrote the law.

Tack'-ling, baggage and utensils, Acts xxvii. 19.

Take, to assume, to apprehend, to receive, to lay hold of, to remove, to admit, to suffer, to exercise; to *take away*, to remove, to withdraw, to cancel, to remove by an atonement, 1 John iii. 5; to diminish, to curtail, Rev. xxii. 19; to *take heed*, to beware, to be careful; to *take hold*, to seize, to fasten on, to make a handle of, Luke xx. 20.

Tal'-ent, a denomination of money among the Jews, in value about *fifteen hundred dollars*; used in the parable, Matt. xxv., to represent the opportunity which God gives to

every man to do good, and to make himself happy.

Talk, to converse.

Talk'-er, in a bad sense, a babler, Tit. i. 10.

Tame, to make gentle from wildness, to subdue.

Taw'-ner, one who makes leather.

Tares, a kind of weed that infests fields of grain, resembling wheat in appearance, while it is entirely worthless.

Tar'-ry, to abide, to remain, to linger, to wait.

Taste, to eat in small quantity, to try by the mouth; to have perception of a thing, 1 Pet. ii. 3; to experience or suffer, Matt. xvi. 28.

Tat'-tler, an idle talker.

Tav'-ern, a house where travellers are entertained.

Tax, a collection of money made by government, each individual paying his proportion.

Teach, to inculcate, to instruct, to direct.

Teach'-er, an instructor; particularly, one who publicly proclaims and inculcates divine truth, a preacher of the gospel, Eph. iv. 11.

Tear, to rend, to lacerate, to mangle.

Tear, the moisture which issues from the eye in deep sorrow; sometimes, more properly, tender feeling, Acts xx. 31.

Te'-di-ous, tiresome.

Tell, to mention, to relate, to say, to utter, Matt. xviii. 15; to teach, to inform, Luke vii. 22; to declare, to speak precisely, John iii. 8; to disclose, to publish, to cause to be known, Matt. viii. 4; to assure, to declare confidently, Luke iv. 25.

Tem'-pe-rance, moderation in eating and drinking.

Tem'-per-ate, having the control over his appetites and passions.

Tem'-per, to arrange the different parts of a thing so that each has its appropriate office, and all are ne-

cessary; to compound, to modify, 1 Cor. xii. 24.

Tem'-pest, a most violent commotion of the air, either with, or without rain.

Tem'-pest-u-ous, violent, high, Acts xxvii. 14.

Tem'-ple, a building erected for the worship of God. The one spoken of in the N. T. was built in the place of Solomon's temple, which had been destroyed. It was sometimes called the *temple of Herod*, as he greatly enlarged and beautified it. It is also spoken of buildings erected for the worship of idols, 1 Cor. viii. 10; and also of the human body, as the abode of a soul on which God may and does often shed the influences of his grace, 1 Cor. vi. 19.

Tem'-po-ral, of short duration, relating to time.

Tempt, to try any one; to solicit to sin.

Tempt-a'-tion, trial, circumstances that strongly excite to sin.

Tempt'-er, one who tempts; applied to Satan, the great adversary and seducer of men, 1 Thess. iii. 5.

Ten'-der, soft, delicate; easily moved, James v. 11; *tender-hearted*, compassionate.

Tent'-ma-ker, one whose occupation it is to make tents, Acts xviii. 3.

Ter-res'-tri-al, belonging to the earth.

Ter'-ri-ble, causing fear.

Ter'-ri-fy, to make afraid.

Ter'-ror, fear, i. e. the cause of fear, Rom. xiii. 3, an object of alarm, reverence, holy fear, 2 Cor. v. 11, or this latter passage may refer to the terrible penalty which God will inflict upon the sinner.

Tes'-ta-ment, covenant; by which word the original should have been rendered. The New Testament spoken of, Heb. ix. 15, is the new covenant or dispensation which Christ has introduced in place of

that of Moses. It was ratified, as it were, with his blood, that is, his atonement laid the only foundation for it, Matt. xxii. 28. Sometimes the word is used in reference to the writings of one or other of the two great dispensations, 2 Cor. iii. 14.

Tes'-ta'-tor, one who makes a will; applied to Christ, as the author of the new dispensation or economy of grace, which he left as a legacy, as it were, to mankind, by his death, Heb. ix. 16.

Tes'-ti-fy, to bear witness, to publish or declare, to aver.

Tes'-ti-mo-ny, evidence, declaration, doctrine, open profession.

Te'-trarch, literally, one who governs the fourth part of a kingdom. It is applied in the N. T. to all who ruled over any part of a kingdom or province, under the authority of the Roman emperor.

Thank, to render gratitude, to acknowledge good done.

Thank'-ful, grateful.

Thank'-ful-ness, gratitude, an acknowledgment of favors received, Acts xxiv. 3.

Thanks, gratitude, the expression of gratitude.

Thanks-giv'-ing, an acknowledging with gratitude the mercies of God.

Thank'-wor-thy, deserving gratitude.

The'-a-tre, in the N. T. a place where public assemblies were held and addresses made to the people.

Thence-fo'rt, from that time onward.

There-a-bout, respecting that.

There-at, at that, Matt. vii. 13.

There-in, in it or that; *thereinto*, into it, &c.

Thick, close, compactly, Luke xi. 29.

Thief, one who takes what belongs to another without his knowledge and consent. As a thief usually commits his depredations in the night, and unexpectedly to the subject of them, the 'day of the Lord'

is compared in the suddenness of its coming to that of a thief, 1 Thess. v. 2.

Thing, event, Luke ii. 15; deed, act or action, Luke xxii. 23; matter, affair, Heb. x. 31; circumstance, respect, particular, Eph. v. 24; applied also, generally, to whatever can be conceived in the mind, as well as to every real existence, 1 John v. 14, 1 Tim. i. 10.

Think, to imagine, to suppose, to believe, to consider.

Thirst, to want drink; to desire earnestly, Matt. v. 6.

This'-tle, a prickly weed.

Thong, a scourge made of thongs. In Acts xxii. 25, the meaning of the original is, that the soldiers gave up, Paul to the scourge, not that they bound him.

Thorn, a prickly tree, or bush.

Thought, excessive care, Matt. vi. 25; purpose, intent.

Threat'-en, to terrify by denouncing evil.

Threat'-en-ing, denunciation, menace.

Thresh, to beat grain from the straw.

Throat, the fore part of the neck, the channel through which food passes into the stomach. The throat of the wicked is called an open sepulchre, Rom. iii. 13, as all their communications tend to injure and destroy. It is a figure expressive of the corruption of wicked men, and the danger of intercourse with them, as an open sepulchre can emit nothing but noxious effluvia, and exposes one to death by falling into it.

Throne, the seat on which kings usually sit to receive the homage of their subjects, to receive ambassadors, &c. In allusion to this, God is represented as sitting upon a throne in the heavenly world, Rev. iv. 10, &c.

Throng, to crowd around.

Thrust, to remove by force, to push, to strike.

Thum'-der, a loud rumbling noise which follows lightning.

Thum'-der-ing, the same as *thunder*.

Thy'-inc, a kind of tree found in Lybia, resembling the cedar. It is aromatic, and evergreen, and was used in burning incense, Rev. xviii. 12.

Ty'-dings, news, an account of something which has happened.

Ty'-ling, a wall made of tiles, or a balustrade, on the roof of a house, around the opening which formed the inner court or square. It was this balustrade which the men removed, in order to bring the paralytic to Jesus, Luke v. 19.

Time, duration, lapse; fixed period, proper season, occasion, opportunity; a year, Rev. xii. 14.

Tink'-ling, making a sharp, quick noise. A *tinkling cymbal* designates a man who makes fair and eloquent professions, without possessing true Christian love, 1 Cor. xiii. 1.

Tip, extremity.

Tithes, a tenth part of the produce of the earth, and of the increase of flocks, to be paid, according to the Jewish law, for the support of religion.

Ti'-tle, an inscription.

Tit'-tle, a small, unimportant point, attached to some of the characters in the Hebrew alphabet. See *Jot*.

Toil, to labor.

To'-ken, a sign, a mark by which the character of a person or thing is known, evidence.

Tol'-e-ra-ble, that may be endured, supportable.

Tomb. See *Sepulchre*.

Tongue, speech, language, the knowledge of languages, 1 Cor. xiii. 8; a nation; *double-tongued*, insincere.

To'-paz, a yellow gem.

Torch. See *Lamp*.

Tor'-ment, to afflict with pain.

Tor'-ment, as a noun, torture, suffering.

Tor-ment'-er, the servants of a court of justice, whose business it was to execute the sentence of torture on those condemned to suffer it, Matt. xviii. 34.

Tor'-ture, to punish with scourging, to beat with rods and clubs. The individual to be tortured was stretched out over an instrument made for the purpose, somewhat in the shape of a drum, Heb. xi. 35.

Toss, to agitate, to drive to and fro, Matt. xiv. 24; to disturb or cause to waver, Eph. iv. 14.

Touch, to come or be in contact with; to meddle with, to have to do with, Col. ii. 25.

Touch'-ing, respecting, concerning.

Tow'-er, a high house erected in vineyards, in which the keepers dwelt, and from which they could easily survey the whole field, and thus guard it against thieves, who were very numerous in the East; also, any large building.

To wit, that is to say, 2 Cor. v. 19; also, to know, to understand, as "we do you to wit," i. e. we give you to understand, 2 Cor. viii. 1.

Town, any collection of houses not fortified, or enclosed by walls. Though this is the usual distinction between a town or village, and a city, in the N. T., yet it does not always hold true.

Town'-clerk. See *Clerk*.

Trade, to make traffic or merchandise.

Tre'-dú-tion, a precept handed down from age to age, without being written; communication from one's ancestors.

Trai'-tor, one who betrays a trust.

Tram'-ple, to tread.

Trance, a state in which the mind is unconscious of present objects, and is rapt into visions of future, or distant things.

Trans'-fer', to make over from one to another.

Trans'-fig'-ur-ed, changed in form, or appearance.

Trans'-form', to change with regard to external appearance; to renew, Rom. xii. 2.

Trans'-gress', to violate.

Trans'-gress'-ion, violation of law, especially the divine law.

Trans'-gress'-or, a breaker, or violator.

Trans'-late', to remove from one place or state to another; applied to the removal of Enoch alive from earth to heaven, Heb. xi. 5, and to the change of the Christian, from a state of alienation and condemnation to one in which he enjoys all the privileges and blessings of the children of God, Col. i. 13.

Trans'-lá'-tion, removal, Heb. xi. 5.

Trans'-pa'-rent, pervious to light, suffering the rays of light to pass through.

Trav'-ail, to suffer the pains of childbirth, to be in labor, to suffer; as a noun, toil, effort attended with pain, 2 Thess. iii. 8.

Trav'-el, to pass from one place to another, to make a journey.

Tread, to step, to trample, to crush.

Treas'-ure, wealth, the place where riches are kept; the highest good of the mind, spoken figuratively of the mind, or heart, as being the storehouse of all the thoughts, affections, &c., Matt. xii. 35, &c.; as a verb, to accumulate.

Trea'-tise, written discourse, or narrative.

Tree, sometimes a cross, Acts v. 30; also used to denote men as exhibiting their disposition by their conduct, just as the nature of a tree is shown by its fruit, Matt. vii. 17; to eat of the tree of life, to enjoy everlasting felicity. See Gen. ii. 9.

Trem'-ble, to shake with fear.

Tremb'-ling, fear, solicitude, anxiety.

Trench, a kind of fortification frequently used around besieged cities, consisting of a ditch, with the earth thrown up on one side for

an embankment, and sharp stakes stuck in the top.

Tres-pass, to offend, to do injustice, or wrong; as a noun, any injury or violation of another's rights, particularly, a violation of the law of God, 2 Cor. v. 19.

Tri-al, test of piety, experience, temptation, suffering.

Tribe, a community of people distinguished by their family or descent; as the twelve tribes of Israel, which were the families of the twelve sons of Jacob.

Trib-u-la-tion, distress, sorrow, persecution.

Trib-ute, payment made to princes or rulers, in token of subjection. Every Jew was required to pay a half shekel (about 25 cents) annually, for the support of the public services of religion, Matt. xvii. 24, &c. After the Jews were conquered by the Romans, they also paid an annual tribute to that nation, Matt. xxii. 17, &c.

Trim, to dress, to put in order for use, Matt. xxv. 7.

Tri-umph, to obtain victory, especially over spiritual enemies, 2 Cor. ii. 14.

Troub-le, to perplex, to disturb, to distress, to persecute.

Trow, to suppose.

Truce-break-er, one who violates an engagement.

True, correct, real, that tells the truth, sincere.

Tru-ly, indeed, verily, certainly.

Trump, or *Trum'-pet*, an instrument of martial music sounded by the breath. The approach of a king was often announced by the sound of a trumpet; probably, in allusion to this, the final coming of Christ is represented in the same manner, 1 Thess. iv. 16, &c.

Trump'-et-er, one who blows a trumpet.

Trust, to place confidence in, to hope with confidence, to confide, to believe; as a noun, confidence; care charge, 1 Tim. i. 11.

Truth, reality, fact, true doctrine; veracity; pre-eminently, the truth of the gospel; also, conformity to the truth, rectitude, uprightness; *in truth*, of a truth, indeed, really, assuredly; *the truth*, *the word of truth*, those facts, or realities, which constitute the gospel of Christ, 1 Pet. i. 22, or generally, the reality of things; just doctrine.

Try, to put one's character to the test, to examine, to purify.

Tu'-mult, an irregular and riotous stir in a multitude.

Turn, to direct one's self another way, to bring or go back, to swerve, to change, to result, to issue.

Tur-tle-dove. See *Dove*.

Tu'-tor, one who has the care of another's education.

Twink'-ling, a sparkling light like that of the stars, or the quick motion of the eye; used to denote a short space of time, 1 Cor. xv. 52.

Two-fold, twice as much, Matt. xxiii. 15.

UN-A-WARES', suddenly, unexpectedly.

Un-be-lief, want of confidence in God; especially, in the N. T., want of faith in Christ.

Un-be-liev'-er, one who rejects the gospel.

Un-be-liev'-ing, rejecting the gospel, not religious.

Un-blame'-a-ble, without faults, not to be censured.

Un-blame'-a-bly, unceasingly, uprightly.

Un-cer-tain, not to be distinguished from others, not to be depended on.

Un-cer'-tain-ly, doubtfully, irresolutely, 1 Cor. ix. 26.

Un-change'-a-ble, unalterable.

Un-cir'-cum-ci-sed, not circumcised, a Gentile, polluted, wicked.

Un-cir-cum-ci-sion, state of being uncircumcised; those who are uncircumcised, the Gentiles; depravity, wickedness.

Un-clean', not ceremonially pure,

defiled, Heb. ix. 13; vile, sinful, wicked, Eph. v. 5; evil, as *unclean spirits*, Matt. x. 1.

Un-clean'-ness, impurity, sin, wickedness.

Un-cloth'-ed, literally, without raiment; divested of the body, 2 Cor. v. 4.

Un-come'-ly, unbecoming; also, indecently.

Un-con-demn'-ed, not convicted or found guilty in a regular course of trial.

Un-cor-rupt'-ness, integrity, correctness.

Un-cov'-er, to remove a covering; spoken particularly of females removing the veil from their heads when they appeared in public assemblies, 1 Cor. xi. 5, &c. In the eastern countries this is considered highly immodest.

Un-c'-tion, literally, an anointing, as in the consecration of kings and priests; but spoken of Christians receiving the Holy Ghost, for their instruction, growth in piety, and preparation for the heavenly state, 1 John ii. 20.

Un-de-fi'-led, not corrupted, not adulterated, not polluted with sin.

Un-der-gird', to bind under, to surround.

Un-der-stand', to have knowledge of, to perceive, to comprehend, to know and love the truth, to be wise, to know one's true interest.

Un-der-stand'-ing, the faculty of perceiving the nature and relations of things, intellect, discernment, perception, comprehension, knowledge; integrity of heart, rectitude, Rom. i. 31.

Un-e'-qual-ly; to be *unequally yoked*, 2 Cor. vi. 14, to associate familiarly with those of different and worse principles and sentiments.

Un-feign'-ed, sincere, honest, not hypocritical.

Un-fruit'-ful, barren, not producing good effects.

Un-god'-li-ness, impiety towards God, devotion to the world.

Un-god'-ly, unlike to God, unholy.

Un-ho'-ly, not consecrated, not set apart to a sacred use, Heb. x. 29; wicked, corrupt, 1 Tim. i. 9.

U'-ni-ty, unanimity, concord.

Un-just', wicked, bad; unbelieving, 1 Cor. vi. 1.

Un-known, not personally known, 2 Cor. vi. 9; not understood, 1 Cor. xiv. 2; whose existence and character are not known, Acts xvii. 23.

Un-lade', to remove a load from a vessel.

Un-law'-ful, wrong, contrary to the divine law.

Un-learn'-ed, ignorant, silly, illiterate.

Un-learn'-en-ed, pure, sincere, upright, 1 Cor. v. 7.

Un-loose, to untie, to unfasten.

Un-merc'-ci-ful, not compassionate, cruel.

Un-move'-a-ble, motionless, fixed, Acts xxvii. 41; stedfast, firm in adhering to one's principles, 1 Cor. xv. 5, 8.

Un-pre-par'-ed, not ready with a contribution, 2 Cor. ix. 4.

Un-prof'-i-ta-ble, useless, wicked.

Un-prof'-i-ta-ble-ness, uselessness.

Un-quench'-a-ble, not to be extinguished, endless.

Un-reason'-a-ble, contrary to the dictates of reason, improper; also, perverse, 2 Thess. iii. 2.

Un-re-buke'-a-ble, blameless.

Un-re-prove'-a-ble, the same as the preceding.

Un-right'-eous, unjust, not equitable, Rom. iii. 5; wicked; *un-righteous mammon*, Luke xvi. 11, should be *deceitful riches*, that is, fading, or perishable wealth; for it is opposed to true riches, i. e. a portion in the everlasting kingdom of God.

Un-right'-eous-ness, injustice, as in a moral governor, Rom. ix. 14; iniquity, sinfulness, 1 John i. 9; de-

ceit, deceitfulness, falsehood, John vii. 18, Luke xvi. 9.

Un-ru'-ly, not easy to be restrained, ungovernable, headstrong.

Un-search'-a-ble, vast or large beyond conception, not to be fully known or understood.

Un-seem'-ly, unbecoming, indecent.

Un-skill'-ful, not skilled in, not well acquainted with.

Un-speak'-a-ble, that cannot be adequately described; not to be uttered by mortals, 2 Cor. xii. 4.

Un-spot'-ted, not tainted with guilt.

Un-sta'-ble, not firm, inconstant, ever changing one's opinions.

Un-ta'-ken, with *away*, not removed.

Un-thank'-ful, ungrateful.

Un-time'-ly, first ripe; spoken of one sort of figs, of which there are three in all; the early, or untimely fig, which is ripe in the latter part of June, the summer fig, and the winter fig.

Un-tow'-ard, perverse, not willing to be taught.

Un-wash'-en, not having undergone ablution. To wash before meals was a traditional custom among the Jews, having all the force of a law.

Un-wor'-thy, incompetent—unworthily, improperly.

Up-braid', to censure, to cry out against.

Up-hold', to sustain, to keep in its present state.

Up'-per, higher.

Up'-per-most, highest.

Up'-right, honest, candid, void of hypocrisy.

Up'-roar, tumult, confusion, riot.

Urge, to press with entreaty.

Use, "service, end," purpose; exercise, practice; as a verb, to exercise, to employ, to treat, to avail one's self of.

U-surp', to take without right.

U-sur-y, interest; that which is paid for the use of money.

Ut'-ter, to say, to speak, to express, to pronounce.

Ut'-ter-ance, facility in speaking, Eph. vi. 19, the expression of one's thoughts by words.

Ut'-ter-ly, entirely, altogether.

Ut'-ter-most, extreme, extremity.

VAG'-A-BOND, wandering about, having no settled habitation.

Vail, or *veil*, a cloth covering which females in the east wore over their heads when in public, as a token of modesty and subjection; also, the curtain that separated the *Holy of Holies* from the other part of the temple, Matt. xxvii. 51; also, figuratively, the unbelief of the Jews as to the Messiah, 2 Cor. iii. 15, &c.

Vain, fruitless, unprofitable, useless, Matt. vi. 7; false, deceitful, insincere, James i. 26; foolish, unreasonable, sinful, James ii. 20, 1 Pet. i. 18; *in vain*, to no purpose.

Vain'-ly, foolishly, unreasonably.

Val'-ley, low ground between hills.

Val'-ue, worth; as a verb, to estimate at a price.

Van'-ish, to disappear, to fade away, to be lost, 1 Cor. xiii. 8.

Van'-i-ty, emptiness, idle show, folly; also, frailty or mortality, Rom. viii. 20; depravity, sin.

Va'-por, a collection of small particles rising from water, any thing that mingles with the air;—an emblem of the shortness of life, James iv. 14.

Va'-ri-a-ble-ness, changing, mutability.

Va'-ri-ance, discord, disagreement.

Vaunt, to boast, to make an ostentatious display.

Val'-he-ment, strong, earnest.

Val'-he-ment-ly, earnestly, strongly, furiously.

Ven'-geance, punishment of sin, retribution.

Ven'-o-mous, poisonous.

Ver'-i-ly, truly, certainly. When spoken twice at the beginning of a sentence, it is equivalent to a strong

affirmation: *I most solemnly declare, &c.*

Ver'-i-ty, truth.

Ver'-y, real, true; as an adv. quite, exceedingly.

Ves'-sel, a hollow utensil for containing liquors; also, any instrument or means, Acts ix. 15; a *ves-sel of wrath*, one destined to suffer it, of *mercy*, one who is to receive it, Rom. ix. 22.

Ves'-ture, garment, dress.

Vex, to torment, to disquiet, to harass.

Vi'-al, a small bottle, or, more properly, as used in the N. T., a bowl or cup, Rev. xv. 7, &c.

Vic'-to-ry, success in any effort, triumph; cause or means of success or triumph, 1 John v. 4.

Vig'-i-lant, watchful, giving close heed.

Vile, base, abominable, Rom. i. 26; corruptible, worthless, Phil. iii. 21; coarse or mean, James ii. 2.

Vil'-lage, a small collection of houses not walled. See *Town*.

Vine, a wide-spreading shrub, bearing grapes, from which wine is made; spoken figuratively of Christ, John xv. 1.

Vin'-e-gar, sour wine; a cheap kind of wine used by the Roman soldiers. It was often mixed with bitter herbs, and in this form given to condemned persons before execution in order to stupify them, Matt. xxvii. 48.

Vine'-yard, a field in which vines were cultivated.

Vi'-o-lence, force, outrage.

Vi'-o-lent, earnest.

Vi'-o-lent-ly, furiously, Matt. viii. 32.

Vip'-er, a serpent whose bite is very poisonous.

Vir'-gin, a chaste unmarried woman; applied to all professors of holiness, Matt. xxv. 1.

Vir'-tue, moral goodness; also, power, efficacy, Mark v. 30.

Vis'-i-ble, that may be seen by the natural eye, Col. i. 16.

Vis'-ion, a supernatural appearance, a dream.

Vis'-it, to go to see, to favor, to bless.

Vis-it-a'-tion, coming or interposition of God, to bless, Luke xix. 44, or to punish, 1 Pet. ii. 12.

Vo-ca'-tion, the peculiar privileges which God confers on his children, by calling them out from the world, and making them partakers of his gracious promises, &c.

Voice, sound, cry, words uttered; also, language, 1 Cor. xiv. 10; a speaker, Rev. i. 12.

Void, vain, fruitless, 1 Cor. ix. 15; null, Rom. iii. 31; free from, Acts xxiv. 16.

Vol'-ume, a roll of paper forming a book. Anciently, all books were rolled; and hence the term *volume*, as applied to books in their present form.

Vom'-it, the matter thrown up from the stomach.

Vow, a promise made to God.

Voy'-age, a passage by sea.

WAG, to move in ridicule.

Wa'-ges, pay given for service, reward; punishment, Rom. vi. 23.

Wail, to lament, to grieve audibly.

Wait, to remain in expectation, to attend.

Wake, to be alive, 1 Thess. v. 10.

Walk, to go on foot; also, to remain or continue in any place, John vii. 1; to pass one's life in any particular manner, 1 Cor. vii. 17; also, by a mode of expression common among the Hebrews, to act, to conduct, to live, in a moral sense, Rom. vi. 4; to *walk with*, to be associated with, to follow, to adhere to, Rev. iii. 4; to *walk in good works, &c.*, to be devoted to, to perform habitually, Eph. ii. 10; to *walk in the truth*, to obey and follow it, 2 John 6; to *walk after*, to follow, to practise, 2 Pet. iii. 3.

Wal'-low, to roll, to roll over and over.

Wan'-der, to go from place to place without any fixed abode.

Want, need, necessity, poverty.

Want'-ing, deficient.

Wan'-ton, loose, lascivious, Jam. v. 5.

Wan'-ton-ness, lewdness, debauchery.

War, a contest between nations or states, carried on by arms, Luke xiv. 31; also, contention, strife, James iv. 1; as a verb, to serve in war, 2 Tim. ii. 4; to fight, to wage, 1 Tim. i. 18; to be at variance with, to be prejudicial to, to contend, 1 Pet. ii. 11, James iv. 1, Rom. vii. 23.

Ward, watch, or guard, Acts xii. 10.

Ware, *perf.* of *wear*, which see; as an adj. aware, apprized, cautious, guarded, 2 Tim. iv. 15.

War'-fare, military service; the struggle of the Christian with whatever opposes him in his duty, 2 Cor. x. 4.

Warn, to admonish of duty, to caution against danger.

Wash, to cleanse with water, to bathe; to purify, to remove. The Jews always washed their hands before eating, as they did not use knives and forks, Mark vii. 3, &c. They also washed the feet of strangers coming from a journey, (see *Shoe*.) and as this was the business of the lowest servant, it was a token of condescension, John xiii. 8.

Waste, to lay waste, to desolate.

Watch, to keep guard, not to sleep, to be in expectation, to be vigilant, to take care for, to take care of, to observe; *subs.* a division of the night, being a fourth part of the time from sunset to sunrise, or three hours.

Watch'-ful, vigilant, careful.

Watch'-ing, wakefulness, want of sleep.

Wa'-ter, a colorless, transparent, natural fluid; spoken of divine truth, the truth of the gospel, as that which, as it were, refreshes and gives life, eternal life, to the

soul, John iv. 10; as a verb, to supply with water, and figuratively, to sustain and instruct a church already established, 1 Cor. iii. 6.

Wat'-er-pot, a vessel for holding or carrying water; an ewer, John ii. 6.

Wave, water raised above the level of the surface, by the wind.

Wa'-ver, to doubt, to hesitate.

Wax, to become, to grow.

Way, road, path, journey; guide, John xiv. 6; course of conduct, life, deportment, actions; means, manner, Luke i. 79.

Weak, feeble, infirm in body, sick, 1 Cor.-xi. 30; imperfect, worthless, inefficient, 2 Cor. xiii. 3; not strong in faith, not well established in regard to particular points of practice, scrupulous, Rom. xv. 1; insignificant, ordinary, not striking, 2 Cor. x. 10.

Weak'-ness, feebleness, the putting forth of little power, 1 Cor. i. 25; sickness, bodily infirmity, Heb. xi. 24; imperfection, feeble or imperfect condition, 1 Cor. xv. 43.

Wealth, welfare, 1 Cor. x. 24.

Weap'-on, an instrument for fighting.

Wear, to have on the body, as dress or any other appendage; to *wear away*, to draw towards a close.

Wea'-ri-ness, fatigue from exertion.

Wea'-ry, to tire, to vex, to trouble; adj. faint, ready to give over, Gal. vi. 9.

Wed'-ding, the nuptial ceremony. Among the Jews, the bridegroom, on the day of marriage, went to the house of the bride, accompanied by a select number of young men of his own age, and conducted her, in like manner surrounded by virgins of nearly her age, to his father's house, where a feast was prepared, which frequently was prolonged seven days. Whenever this ceremony was in the evening, the way was lighted before them with torches, Matt. xxviii. 1-10.

Weep, to lament with tears. Weeping men and women were hired by the Hebrews to mourn at funerals over the body of the dead.

Weight, heaviness; incumbrance, that which hinders exertion in the Christian course, Heb. xii. 1; amount, degree, 2 Cor. iv. 7.

Weight'y, important; powerful, 2 Cor. x. 10.

Well, a receptacle of water in the ground. In the parched countries of the East, a well was of course highly valued, and sought by the thirsty traveller, and the shepherd, with eagerness. Thence the disappointment of finding a well without water, is made to express that of finding a person to be a false teacher, who has the appearance of a true one, 2 Pet. ii. 17.

Well-be-lov-ed, highly beloved, very dear.

Went, *perf. tense* of *go*.

Whale, a large fish, a sea monster.

Wheat, grain of which bread is made; used to denote the righteous, Matt. iii. 12.

What-so-ev-er, whatever.

When-so-ev-er, whenever, at any time.

Where-with-al, with which.

While, during the time that; as a noun, time, span of time, indefinite in length.

Whis-per-er, one that does mischief by private talking.

Whit, a particle, the least thing.

White, as a verb, to whiten, Mark ix. 3; to whitewash. The Jews were in the habit of whitewashing the sepulchres about Jerusalem, every year, just before the Passover, so that they might be seen at a great distance. Probably our Savior was within sight of them when he made the comparison, Mat. xxiii. 27.

Whith-er-so-ev-er, wherever, to whatever place.

Whole, all, universal; entire,

sound, perfect in health, Mat. ix. 12.

Whol'ly, entirely, altogether.

Whole'some, salutary, sound, 1 Tim. vi. 3.

Whore, by a Jewish mode of speaking, an idolatrous city, Rev. xvii. 1.

Whore'-mong-er, one who is guilty of habitual lewdness.

Wick-ed, contrary to the law of God, sinful, iniquitous; the *wicked one*, Satan.

Wick-ed-ness, depravity, sin acting contrary to known truth and duty.

Wide, having a spacious entrance, Matt. vii. 13.

Wid'-ow, a woman whose husband is dead.

Wife, a woman in a married state; spoken, figuratively, of the church as being married to Christ, Rev. xxi. 9.

Wild, natural, uncultivated, Rom. xi. 24.

Wil'-der-ness, an uncultivated tract of country.

Wild hon'-ey. See *Honey*.

Wile, artful trick, deceit.

Wil'-ful-ly, obstinately, of set purpose, contrary to light and conviction.

Will, purpose, design, object; choice, disposal; requirement, commandment; impulse, inclination; as a verb, to choose, to like, to prefer, to desire, to be ready.

Wil'-ling, disposed, inclined; desirous, wishing, 2 Pet. iii. 9; ready, prompt, 2 Cor. viii. 3.

Wil'-ling-ly, of choice, cheerfully.

Wil'-wor-ship, worship invented by men, and not required by the Divine commands, or affectation in the performance of religious duty, Col. ii. 23.

Win, to gain, to obtain; to *win Christ*, to gain a portion of the blessings which he proffers in the gospel, Phil. iii. 8.

Wine, the fermented juice of the grape; excessive drinking.

Wine'-bib-ber, one given to drinking wine.

Wine-fat, or *vat*, the vessel into which the juice of the grapes flows when trodden out. See the next word.

Wine'-press, is usually a large hole dug out of a rock. Into this the grapes were thrown, and trodden down by men, while the juice made its escape, through a grated opening near the bottom, into another vessel fitted to receive it.

Wink; to wink at a crime, is to bear with it, not to punish it, Acts xvii. 30.

Win'-ter, to spend the winter.

Wis'-dom, the power of judging rightly, learning, knowledge; also, true piety, Luke i. 17; also, wise conduct generally, prudence, discretion; important truth, i. 28; also, a teacher of such truth, 1 Cor. i. 30.

Wise, skilful, expert; learned, cultivated in mind, 1 Cor. i. 19; truly wise, acting according to known truth and duty, living as one's highest interests dictate, also, discreet in common things; selecting the best means for the best end, 1 Tim. i. 17; as a noun, manner, means; in *no wise*, by no means.

Wise'-ly, discreetly, Luke xvi. 8.

Wish, to desire.

Wist, knew.

Witch'-craft, practice with familiar spirits.

With-draw', to separate from.

With'er, to dry up, to decay.

With-hold', to prevent.

With-stand', to oppose, to resist.

Wit'-ness, one who gives testimony to any thing, evidence, testimony; as a verb, to bear testimony.

Woe, a denunciation of punishment, a curse; grief, sorrow.

Wolf, a kind of wild dog that devours sheep; applied to wicked men who threaten Christians with destruction, Luke x. 3.

Won'-der, miracle, any stupendous occurrence; as a verb, to mar-

vel, to be surprised; to be amazed or astonished.

Wont, accustomed.

Word, one of the names of Christ, John i. 1, &c.; also, doctrine; discourse, speech, declaration, promise, instruction, precept.

Work, a thing done, act, doing, performance, deed; business, office, assigned duty; moral conduct or actions; effect, result; as a verb, to labor, to effect, to do, to act, to fulfil the divine law, Rom. iv. 4.

Work'-er, a doer.

Work'-man, one who labors; applied to ministers of the gospel, 2 Tim. ii. 15, &c.

Work'-man-ship, is applied to the Christian character, as produced by the grace and truth of God, Eph. ii. 10.

World, the earth, or a part of it; men, the human family, Rom. v. 12; the unbelieving part of the human race, John xv. 18; also, the riches, honors, and pleasures of the world, 1 John ii. 15; also, state of existence, Heb. ii. 5; order or condition of things.

World'-ly, material, visible, Heb. ix. 1; sinful, fixed upon earthly good, Tit. ii. 12.

Worm, a small, gnawing animal. The punishment of the wicked is compared to the gnawing of a worm that never dies, (Mark ix. 44, &c.) to denote its eternity and severity.

Worm'-wood, a very bitter plant.

Wor'-ship, to pay religious homage, to honor or pay respect to one, Acts x. 25.

Wor'-ship-er, one who worships.

Wor'-thy, deserving, suitable.

Wot, to know.

Would, sometimes, to desire, to prefer, Heb. x. 5.

Wound, a hurt given by violence; also, to hurt by violence, to injure; to offend, 1 Cor. viii. 21.

Wrap, to roll up, to swathe.

Wrath, anger, indignation, the spirit of revenge, Eph. iv. 31; the effect of anger, vengeance, punish-

ment, Eph. ii. 3, Rom. xiii. 4; rage, fury, Rev. xii. 12.

Wrest, to distort, to turn from the true meaning, 2 Pet. iii. 16.

Wres'-tle, to struggle, or contend with.

Wretch'-ed, unhappy, miserable.

Wrink'-le, any roughness or defect whatever.

Write, to inscribe, Rev. iii. 12; to record.

Wri'-ting, a bill, Matt. v. 31; written composition. John v. 47, an inscription, John xix. 19; *hand-writing*, manuscript; spoken Col. ii. 14, of the Jewish law, as that was always copied by hand; *writing-table*, a tablet of a convenient size to be held in the hand, Luke i. 63.

Wrong, injury, hurt, harm done; as a verb, to harm, to injure.

Wrong'-ful-ly, unjustly.

Wroth, angry.

Wrought, *perf. tense of work*.

YIELD, to give up, to send out, to produce.

Yoke, an instrument placed on the neck of oxen, any thing burdensome; spoken, figuratively, of the requisitions of the gospel as being easy, when compared with those of the Jewish ritual, Matt. xi. 29; state of servitude.

Yo'-ked, connected, joined.

Yoke'-fel-low, companion in labor, Phil. iv. 3.

Youth'-ful, common in youth, 2 Tim. ii. 22.

ZEAL, passionate ardor for any object or person.

Zeal-ous, devoted to, anxious for, desirous.

Zeal'-ous-ly, warmly, earnestly, Gal. iv. 17, 18.

VOCABULARY.

ABI

A¹-A-RON, a descendant of Levi, and a brother of Moses. The priest's office was, by the appointment of God, to descend from him down to all his male posterity. He was older than Moses, and was his interpreter before Pharaoh, the Egyptian king, and was afterwards made high priest by him. In all the plans for the emancipation of the Israelites from Egyptian bondage, and for the introduction of the worship of the one only living and true God among them, he was the counsellor and coadjutor of Moses. He died on the top of Mount Hor.

A-BAD¹-DON, the angel of death, or the destroyer; an evil angel spoken of in Rev. ix. 11, and called also *the king of the bottomless pit*.

A¹-BEL, the second son of Adam. Abel was a keeper of sheep. He was a pious man, and was accepted of God in the pious offerings he made Him. He was killed by his brother Cain, who was envious of his preference, when they came to God together with their respective sacrifices. He was not only the first man who was murdered, but he was the first one of our race who suffered the agonies of death.

A-BI¹-A, a priest of the posterity of Aaron. When the sons of Aaron were divided into 24 classes, (1 Chron. xxiv.,) he was at the head, or the founder, of one of the classes. This was the 8th, and was called from him, "the class," or "course, of Abia." Luke i. 5.

A-BI¹-A-THAR, a high priest in

ACE

the time of David. When Solomon became king, at David's death, Abiathar went over to the side of Adonijah, Solomon's brother; and was for this reason put out of office, and another was appointed in his place. Mark ii. 26.

AB-I-LE¹-NE, a district near Mt. Lebanon, about 18 or 20 miles N. W. of Damascus. It received its name from its capital city, *Abila* or *Abela*. The emperor Claudius made a present of this district to Agrippa II.

A¹-BRA-HAM, a Chaldean; a descendant of Shem, one of the three sons of Noah. His employment was that of a wandering shepherd, which, in those days, was very common and honourable. He possessed vast flocks, and was very rich. He was the founder of the Israelitish nation, and was distinguished for his great piety, and for his unwavering confidence in the faithfulness of God to fulfil his promises. For this reason he is called, by way of emphasis, "*the father of the faithful*." Originally his name was *Abram*, which signifies, "*father of elevation*," or "*high father*." But when God first gave him the promise of a numerous posterity, (Gen. xvii. 4, 5,) he changed his name to *Abraham*, which means, "*father of a multitude*."

A-CEL¹-DA-MA. This word is from the Hebrew, and means, literally, "*a field of blood*." The name was applied to the field which the priests purchased with the money

Judas received for betraying Jesus. Matt. xvii. 6, 7; and Acts i. 19. Judas was compelled by remorse of conscience to return the money to the priests, and they, thinking it would not be lawful to use it for sacred services, bought with it this field, which was appropriated to the burial of strangers. It is situated south of Jerusalem, and is shown to travellers at the present day. It is very small, and partly covered with an arched roof.

A-CHA'IA, a term sometimes applied to the whole of Greece, but more commonly to a province of that country, having Corinth for its capital. St. Paul preached in this province, and it was here that the Jews brought him before the judgement seat of the deputy Gallio. Acts xviii. 12. It is said that Andrew suffered martyrdom in Achaia.

AD'AM, the first man created by God. He was formed by the Creator from the dust of the earth, according to common computation, about 4004 years before the birth of Christ, or about 5832 years ago. The word *Adam*, in the Hebrew, is not a proper name, but merely an appellative, meaning *the man*. The first intelligent creature which God formed on the earth was thus called, by way of eminence. The term is applied to both male and female, in Gen. v. 2; as, when we speak of "mankind," we usually include females with males. Adam was made perfectly holy, but he violated the commands of God; and since him, no man has ever lived who has not sinned.

A-DRA-MYTI-TI-UM, a maritime city in Mysia, Asia Minor. It was settled by colonists from Athens, and is now called *Adramiti*.

A-DRI-AT-IC SEA. This name was sometimes applied to the whole sea which lies between Sicily and Greece; but it appropriately belonged to that body of water, which is now called "the Gulf of Venice."

AG-A-BUS, a Jewish Christian,

who had the gift of prophecy. The Greeks say he was one of the seventy disciples. He predicted a famine (Acts xi. 28) throughout the then known world, which took place when Claudius Cæsar was emperor of Rome, A. D. 44. He also foretold that Paul would be bound at Jerusalem and delivered to the Gentiles. Acts xxi. 11. The Greeks say that Agabus suffered martyrdom at Antioch.

A-GRIP-PA, mentioned in Acts xii. under the name of *Herod*; but, according to Josephus, he was also called *Agrippa*. He was grandson of Herod the Great, and was born three years before our Saviour. He was imprisoned by the emperor Tiberius for some imprudences, but the succeeding emperor, Caligula, freed him, gave him the title of king, and placed him over a province of Judea. He persecuted Christians in order to please the Jews. It was he that consigned to death James, the brother of John, and imprisoned Peter. Acts xii. 2, 4. The following is the account of his death: "He went into the theatre at Cesarea, at the time of the public games, to give audience to the people, dressed with a robe splendidly wrought with silver. The rays of the sun darting on it gave it such a lustre and resplendence, that it dazzled the eyes of the beholders, and, when the king spoke, the people cried out, '*It is the voice of a god and not of a man.*'" Acts xii. 22. Agrippa, being puffed up by these impious flatteries, was smitten by the angel of the Lord, and died, being devoured by worms."

2. AGRIPPA, son to the one whose history has just been given. At the time of his father's death, he was at Rome with the emperor Claudius. He was made king over a large territory north and north-east of Judea. It was before this prince that Paul made the noted speech recorded in Acts xxvi., and it was he who was almost persuaded to be a Christian. He died at the age of about 70

AL-EX-AN-DER, the son of Simon the Cyrenean, whom the Jews compelled to bear the cross of our Saviour as he was going to Mount Calvary. Mark xv. 21.

2. **ALEXANDER LY-SIM-A-CHUS**, probably the one mentioned Acts iv. 6; formerly a high priest. He was said to be the wealthiest Jew of his age. He made rich presents to the temple. He was for some reason imprisoned by the emperor Caligula, but was liberated by Claudius, Caligula's successor.

3. **ALEXANDER**, a Jew of Ephesus, who attempted to appease the clamours of the idolatrous rabble against Paul. Acts xix. 33. His efforts proved fruitless after it was known that he was a Jew. It is doubted whether he was really still a Jew, or a convert to Christianity, at that time.

AL-EX-AN-DRI-A, a celebrated city in Egypt, built by Alexander the Great, B. C. 331. It was situated between the Mediterranean and Lake Mæris; and was the residence of the kings of Egypt for nearly 300 years. It had very considerable trade with other nations, particularly in corn. Here Mark preached the Gospel about the year 60, A. D. Alexandria was very much frequented by Jews. Very little but ruins is now left of this city, once so rich and powerful.

AL-PHE-US, the father of James the Less, and the husband of Mary, sister to Mary the mother of Jesus. He is also called Cleophas, Luke xxiv. 18, and John xix. 25. The former name is *Greek*, the latter *Hebrew*.

2. **ALPHEUS**, the father of Levi or Matthew. Mark ii. 14.

AM-PHIP-O-LIS, a city in the southern regions of Macedonia, not far from the borders of Thrace. It is almost surrounded by the river Strymon, whence its name, which means, "a city surrounded." It is now called *Jambali*.

AN-A-NI-AS, a high priest of the Jews. When Paul was beginning to speak before the priests, into

whose presence he had been brought by a Roman tribune, Ananias ordered those near him to strike him on the mouth, (Acts xxiii. 2;) and after Paul had been removed to Cesarea, Ananias went there to accuse him. This virulent high priest was at last murdered by a band of assassins, headed by his own son.

2. **ANANIAS**, a Jew who resided at Jerusalem, the husband of Sapphira, who with his wife were the professed friends of Christ; but, being convicted by Peter of lying to the Holy Ghost, both of them fell down dead at the apostle's feet. Acts v.

3. **ANANIAS**, a Christian of Damascus, who restored the sight of Paul after his vision. Modern Greeks say he was one of the seventy disciples; that he was a bishop of Damascus, and a martyr; and that he was buried in that city. There is now a very fine church, where it is said he was interred, and the Turks, who have converted it into a mosque, preserve his monument with great respect.

AN-DREW, one of the twelve apostles, and brother to Simon Peter. He was first a disciple of John the Baptist, but left him to follow our Saviour. He was the first disciple whom Jesus received. He suffered martyrdom at a town called Patras in Achaia. It is said that he was nailed to a cross shaped like the letter X: hence a cross of this shape is called St. Andrew's cross.

AN-GEL. This word means, properly, any messenger that is sent to say, or do, any thing. In Scripture, the term *angels* is applied to an order of beings superior to man. The Deity is represented as surrounded by angels, whom he employs, as messengers, to administer the affairs of the world, and to promote the welfare of individuals, and of the whole human family.

AN-NA, a daughter of Phaael, a prophetess and widow. After the death of her husband, which happened seven years after their marriage

she gave herself wholly to the service of God, in the temple. Nothing is known of the time, or manner, of her death.

AN-NAS, a high priest of the Jews, called also *Ananus*. After he was deposed, he was still called high priest, and seems to have participated with Caiaphas in the management of public affairs. Josephus says, he was regarded as one of the happiest men of his nation; five of his sons having been high priests, which office he himself had so many years filled with dignity.

AN-TI-CHRIST. This word literally signifies, "opposed to," or, "against Christ," and may be applied to any one who denies that Christ is the Messiah. The apostle John, in using the word, (1 John ii. 18) probably refers to a particular class of erroneous teachers, but to what ones it is impossible for us to determine. There have been many speculations on this subject, but none of any foundation. In this, as in other matters, we should be willing to wait, till God in his own time makes known the truth.

AN-TI-UCH, a city, situated on the river Orontes in Syria. It was the royal residence, and the metropolis of Syria. It was built by Seleucus Nicanor, B. C. 301; was celebrated as abounding in men of taste and letters; and no city exceeded it either in fertility of soil or richness of trade. It is now called *Antakia*, and is little more than a heap of ruins, though the wall by which it was enclosed is still standing. Here the disciples of Jesus Christ were first called *Christians*. Acts xi. 26. This city was many times almost demolished by earthquakes; in one of these (A. D. 568) 60,000 persons perished.

2. ANTIOCH, of *Pisidia*, a city in Phrygia mentioned Acts xiii. 14. Here Paul and Barnabas preached; but the Jews, angry to see that some of the Gentiles received the Gospel, obliged them to leave the city. It is probably the place now called *Veratagli*.

AN-TI-PAS. See HEROD.

AN-TIP-A-TRIS, a city in Palestine, between Cesarea and Jerusalem. It is situated two or three miles from the sea coast, in a fertile region. It was founded by Herod the Great, and named in honour of his father Antipates. Acts xxiii. 31.

A-POL-LO-NI-A, a city of Macedonia, situated between Amphipolis and Thessalonica. This city was founded by a colony from Corinth. Acts xvii. 1.

A-POL-LOS, a Jewish Christian, a native of Alexandria; distinguished for his eloquence and success in propagating the Gospel. Acts xviii. 24.

AP-PI-US, a small town in Italy, a few miles from Rome, on the Apian way. Acts xviii. 15.

A-QUI-LA, a Jew, born in Pontus, a tent-maker, converted by the apostle Paul. He and his wife, Priscilla, connected themselves with the Christian church at Rome. When the Jews were banished from Rome by the emperor Claudius, he went with his wife to Corinth, and afterwards became a companion with Paul in his labours. Acts xviii. 2, &c.

A-RA-BI-A, a large region of country south-east of Judea, including all the peninsula between the Arabian and Persian Gulfs. Its inhabitants are supposed to be principally the descendants of Ishmael. They are generally fond of war and plunder, which accords with the prophecy in Gen. xvi. 12. This country has three divisions—Stony Arabia, Happy Arabia, and Desert Arabia. Its surface is generally uneven, and in some instances mountainous.

ARCH-AN-GEL. There are seven principal angels, who bear this name, and who are represented as standing before the throne of God. Rev. viii. 2. The Jews supposed that they had authority over the other angels. These the Deity is said to employ in executing his commands, or in displaying his dignity and glory. The names of three of them are

found in the Jewish writings—Michael, Gabriel and Raphael.

AR-CHE-LA'-US, son of Herod the Great, (Matt. ii. 22,) educated at Rome with his brother Antipas. After the death of his father, he was placed over Judea, Idumea, and Samaria, with the title of ethnarch or tetrarch. After he had occupied this station ten years, he was accused, before the emperor, for his cruelties, and was banished to Vienna, where he died.

A-RE-OP'-A-GUS. This term literally signifies, "the Hill of Mars." It was applied, however, to the *supreme court of Athens*, which held its sittings on that hill. Acts xvii. 19, 22. This court consisted of persons of noble birth and of the most unsullied purity and integrity of character. In criminal cases, they held their sessions in the night, so that they might not be influenced by the sight of the criminals before them. It was before this court that Paul was accused of having introduced a new religion into Athens. Here he spoke with so much wisdom and power, that Dionysius, one of the judges, and some others, became converts. Acts xvii. 34.

AR-I-MA-THE'-A, the name of a town or city in Palestine where lived Joseph, the counsellor, mentioned Luke xxiii. 50. There were several towns of this name in Palestine, and the location of this particular one is not exactly known. Some place it only about four miles from Jerusalem.

AR-IS-TAR'-CHUS, a native of Thessalonica in Macedonia. He embraced Christianity, and accompanied Paul to Ephesus, where he was near being killed by the tumult of gold-smiths. Acts xix. 29. He afterward went with Paul through Greece to Rome. Acts xxvii. 2. The Greeks say, he was there beheaded at the command of Nero.

ASH'-ER, name of the eighth son of Jacob. Very little is known of him, except that he was at the head of one of the twelve tribes. Luke ii. 36.

ASIA, one of the great divisions of the eastern continent, lying east of Europe. The Asia spoken of in the New Testament is what we now call *Asia Minor*; it lies between the Black Sea and the eastern part of the Mediterranean. Asia has been regarded as the most favoured part of the world. God selected it as the scene of those exhibitions of his character, which appeared in the creation and redemption of man. Here *Adam* was formed; and here *Jesus Christ* appeared, and suffered for the salvation of mankind; and from this favoured spot the light of the Gospel was diffused over the world. Now it is overspread with the darkness of paganism and idolatry.

AS-SOS, a maritime city of Mysia in Asia Minor, situated on the *Ægean Sea*, about nine miles from Troas. Acts xx. 13, 14.

ATH'-ENS, the capital of the province Attica, and chief city of ancient Greece. The inhabitants were noted for their politeness, their intelligence, and their martial spirit. This was the dwelling place of nearly all the philosophers of that day. It was in Athens that Paul found nearly all the people given to idolatry. Acts xvii. 16. And here he was carried before the judges of the Areopagus for preaching the Gospel of Christ. See **AREOPAGUS**.

AT-TA-LIA, a maritime city of Pamphylia, situated near the borders of Lycia. Here Paul and Barnabas stopped in their journey to Antioch. It is now called *Antali*.

AU-GUS-TUS, the first emperor of Rome. Luke ii. 1. The surname Augustus was conferred on him as a title of dignity, by the Roman senate. He was born B. C. 62, and died in the 76th year of his age, after having been in public life 57 years, and having enjoyed the sovereign power 44 years.

A-ZO'-TUS, a city which originally belonged to the Philistines. In the division of Palestine by Joshua, it was assigned to the tribe of Judah, though the possession of it was still

retained by the Philistines. In the Old Testament it is called Ashdod. It was situated between Askelon and Ekron, and had a port on the Mediterranean. It is said that it was once besieged by the Egyptians for twenty-nine years.

B.

BAB'Y-LON, a very celebrated city, situated on the Euphrates; the capital of the Babylonish empire. It was built by Nimrod. Its buildings were splendid, and were separated by intervening gardens, so that the city is said to have covered an area of nearly sixty miles in circumference. It was surrounded by a wall 350 feet high, and 87 feet thick, on the outer side of which there was a vast ditch filled with water. The city was exactly square, and had 100 gates, 25 on each side. There was a street answering to each gate, so that there were 50 in all, crossing at right angles, each fifteen miles in length, and 151 feet in width. The river Euphrates divided the city into two parts. The most terrible denunciations were uttered against this city by the Hebrew prophets, particularly Isaiah, (xiii. 19,) whose predictions are shown by modern travellers to have been most literally fulfilled.

BA'-LAAM, pron. *Ba'-lam*, a prophet, or magician of Pethor, on the Euphrates. He was hired by Balak to curse Israel. He was no doubt a true prophet of the Lord, though a wicked man.

BA'-LAK, a king of the Moabites, who, terrified at the approach of the Israelites, sent for Balaam to come and curse them.

BA-RAB'-BAS, a noted robber, whose release the Jews demanded in preference to that of Jesus. It is said that he also was called *Jesus*; and in some early manuscript copies of the Testament the question of Pilate is represented as being, "Whom

will ye that I deliver unto you? *Jesus Barabbas*, or *Jesus* who is called *the Christ*?"

BAR-A-CHI'-AS, the father of Zacharias, mentioned Matt. xxiii. 35. It is probable that he was also called *Jehoids*. 2 Chron. xxiv. 20.

BA'-RAK, son of Abinoam, who, in conjunction with Deborah, delivered Israel from the oppression of the Canaanites. Judg. iv. and v.

BAR-BA'-RI-AN, literally a *stranger*; a term used by the Greeks, the Romans and the Jews, respectively, to designate all those belonging to other nations—those who were not governed by their laws, and did not speak their language. It contains no implication (as is sometimes supposed) of savage nature or manners in those to whom it is applied. Acts xviii. 4.

BAR-JE'-SUS, a Jewish magician in the island of Crete, (Acts xiii. 6.) He is also called *Elymas*, which is the Arabic for *sorcerer*. He was miraculously struck blind at the word of Paul, in the presence of the proconsul Sergius Paulus, for trying to persuade the proconsul not to embrace Christianity. By means of this miracle Sergius Paulus was converted, and some of the earlier Christian writers say that Elymas was also, though the New Testament says nothing on that point.

BAR-JO'-NAS, literally, "*the son of Jonas*," an appellation which our Saviour sometimes gave to the apostle Peter, who was the son of Jonas, a fisherman of Bethsaida.

BAR'-NA-BAS, a Levite, native of the island of Cyprus. He was also called *Josee* and *Joseph*. He was brought up with Paul, at the feet of Gamaliel, and, after his conversion to Christianity, he became the principal associate with Paul in his indefatigable labours. It is said that he was stoned to death by the Jews at Salamis.

BAR'-SA-BAS, called *Joseph*, also "*the just*," Acts i. 23, &c. He was probably one of the seventy disciples. He, with *Matthias*, drew lots

to determine which of them should occupy the place among the apostles, which was vacated by the death of the traitor Judas.

2. BARSABAS, also called *Judas*, one of the principal disciples mentioned Acts xv. 22. He and others were sent with Paul and Barnabas to carry the decree of the council at Jerusalem to the Christians at Antioch.

BAR-THOL'-O-MEW, literally, "*the son of Ptolemy*;" one of the twelve apostles. Matt. x. 3. Very little is said of him in the Bible. It is generally believed, by the ancient writers, that he preached the Gospel in the Indies. It is probable that he was the same with *Nathaniel*. John i. 46, xxi. 2.

BAR-TI-ME'-US, or, "*the son of Timeus*;" a blind beggar of Jericho, who was sitting by the side of the public road once when Jesus was passing that way to Jerusalem. Notwithstanding the rebukes of those about him, he cried unfortunately unto the Lord, and his prayer was heard, and he was restored to sight.

BE-EL'-ZE-BUB, an idol god of Ekron, who was worshipped by a certain sect of men in our Saviour's day. The name signifies, "*the god of flies*," as it was the part of this deity to protect his worshippers from the torments of flies and gnats, with which that region abounded. The Jews called him *the prince of devils*, and charged our Saviour with acting under his authority.

BE'-LI-AL. This word literally means, "*a wicked, uncontrollable man*." In the New Testament it is an appellation of Satan.

BEN'-JA-MIN, the youngest of the twelve sons of Jacob. He was brother to Joseph, and very much beloved by him. As he was at the head of one of the twelve tribes, that tribe is frequently called by his name.

BE-RE'-A, a city of Macedonia, west of *Thessalonica*, and near *Mt. Bermius*, now called by the Turks *Boor*. Here Paul preached the Gospel with success. He gave the inhabitants an honourable character,

inasmuch as they searched the Scriptures daily, and received the word with all readiness. Acts xvii. 10.

BER-NI'-CE, eldest daughter to Herod Agrippa I., and sister to the younger Agrippa. She was first married to her own uncle, Herod, king of *Chalcis*. After his death, she married Polemon, king of Pontus and Cilicia, but did not continue with him long. She returned to her brother Agrippa, and lived in disgraceful intimacy with him, probably the rest of her life. She was present with her brother to hear the discourse of Paul before Festus. Acts xxv. 23. She was particularly noticed by Titus and Vespasian.

BETH-AB'-A-RA, a village on the river Jordan, where John baptized: (John i. 28:) more properly called *Bethany*.

BETH'-A-NY. Besides the one just alluded to, there was another town of this name, about two miles from Jerusalem, at the foot of the Mount of Olives. Here Mary, Martha, and Lazarus resided, and also Simon the leper; and Jesus often went from Jerusalem to lodge there. The literal meaning of this word is, "*the fruit of the palm*;" it was applied to this place on account of the great number of palm trees which grew there.

BETH-ES'-DA, literally, "*the house of mercy*;" applied to a pool near the temple in Jerusalem, which was considered a remedy for a variety of diseases. Over it, or near it, was erected an open building having five porches, through which the sick passed to try the healing efficacy of its waters. John v. 2.

BETH'-LE-HEM, "*the house of bread*;" probably it received its name from the fertility of the surrounding country. It is a city seven or eight miles south-west from Jerusalem, noted as being the birth-place of David and Jesus.

BETH'-PHA-GE, "*a place of figs*;" so called from the abundance of that kind of fruit which was found there. It was a village, in

the vicinity of the Mount of Olives, and near to Bethany.

BETH-SA-I-DA, of Galilee, situated on the western shore of Lake Genesareth, near Capernaum. It was the birth-place of the apostles, Philip, Andrew, and Peter. This was one of the places against which Christ denounced a wo, after that many mighty works had been done in it.

BETHSAIDA, situated on the eastern side of the same lake, near where the Jordan enters it. Luke ix. 10, Matt. xiv. 13, and Mark vi. 31. This town was enlarged and beautified by Philip the tetrarch, and called by him Julius, in honour of Julia, daughter of the emperor Augustus.

BI-THYN'-I-A, a region of Asia Minor, on the Euxine Sea. The apostle Peter addressed his first epistle, in connexion with others, to the strangers who were scattered about Bithynia 1 Pet. i. 1.

BLAS'-TUS, a man who had the charge of king Herod's bed-chamber. He acted as a kind of mediator between the people of Tyre and Sidon and the king, whose displeasure they had excited. Acts xii. 20.

BO-A-NER-GES, "*sons of thunder*;" an appellation which our Saviour gave to James and John, (Mark iii. 17,) either on account of their powerful mode of speaking, or, as some suppose, from their hastiness of temper as exhibited in Luke ix. 54.

C.

CAE'-SAR, a common appellation given to all the Roman emperors after Julius Cæsar. In the N. T., the reigning emperor is usually designated by this title, without any mention of his other name, though to this there are some exceptions. *Augustus* is called by this title in Luke ii. 1, *Tiberius* in Luke iii. 1, xx. 22, &c. *Claudius* in Acts xi. 28, and *Nero* in Acts xxv. 8, &c.

CAI' A-PHAS, the high priest of

the Jews at the time of our Saviour's crucifixion. He was also called *Josephus*. He was the principal means of exciting the Jews to demand that Christ should be delivered up to death. He was deposed from his office, after he had served about eleven years, by Vitellius, governor of Syria.

CAIN, the eldest son of Adam and Eve, born, probably, in the first year of the world. His life was devoted to agricultural pursuits, and he was the first murderer. See *ANAL.*

CAI'-VA-RY, or *Golgotha*, "*the place of skulls*." Some suppose it was called thus on account of its peculiar shape, which is somewhat like a skull. But more probably this appellation was given it because criminals were executed there, and because it contained sepulchral caverns for the dead. It is a small hill, north of Mount Sion. Here our Saviour was crucified and buried. Over his sepulchre the empress Helena, mother of Constantine, erected a splendid church, which still remains.

CA'-NA, a small town of Galilee, situated on a gentle eminence west of Capernaum. John ii. 1, 11. About a quarter of a mile from this place there is a well of delicious water, which supplies all the inhabitants, and from which it is said the water was procured which our Saviour, by his first public miracle, converted into wine.

CA'-NA-AN, the ancient name of Palestine, so called from *Canaan*, a son of Ham, who settled there.

CA'-NA-AN-ITES, an appellation given to the descendants of the ancient inhabitants of Palestine, or those who dwelt there before the Israelites took possession of it.

CA'-NAN-ITE, an appellation given to Simon, one of the apostles, (Matt. x. 4,) who was also called *Zelotes*. Both these titles probably mean the same thing, and were applied to a sect of men, who lived in the days of Christ, and from whom Simon was taken. They made it their business to maintain the purity

of national worship, and, to effect this, they put to death, without trial, every offender.

CAN¹-DA-CE, a name applied to several different queens of Ethiopia, as "*Pharaoh*" was to the kings of Egypt. A certain eunuch, sent by one of these queens to Jerusalem, was there converted and baptized by Philip. Acts viii. 27.

CA-PER¹-NA-UM, a city of Galilee, on the lake Gennesareth, near where the Jordan enters it. Jesus frequently visited this place, and here he often taught in the synagogue. But, notwithstanding his repeated preaching and miracles, the inhabitants persisted in rejecting him, and thus drew from him the fearful commination, that, though they were "exalted to heaven, they should be brought down to hell." Matt. xi. 23.

CAP-PA-DO¹-CI-A, a region of Asia Minor, on the south side of the Euxine Sea. The soil is very fertile, and the country was noted for its horses and mules. The inhabitants were extremely dull and servile; so that, when freedom was offered them by the Romans, who had subdued them, they said they could not endure liberty. Acts ii. 9.

CAR¹-PUS, a disciple of Paul, who lived at Troas. The Greeks say that he was one of *the seventy*, and that he propagated the truth in several places.

CAS¹-TOR, a fabled heathen deity. He was said to be a son of Jupiter and Leda, and a twin brother to Pollux. These two brothers were said to be the patrons of sailors. They were invoked in storms, and many made special vows to them on leaving a port. Acts xviii. 11.

CE¹-DRON, also **KI¹-DRON**, a stream which, rising near Jerusalem, flows into the Dead Sea. It is entirely dry except during the rainy seasons, and then its waters are dark and turbid, as it collects all the wash from the neighbouring hills. Hence, probably, its name was applied, which signifies "*dark*." John xviii. 1.

CEN¹-CHRE-A, one of the sea-

ports of Corinth, on the Mediterranean. Here Paul had his hair cut off in fulfilment of a vow. Acts xviii. 18.

CE¹-PHAS, a name given by the Lord Jesus Christ to Peter. John i. 42. Its literal signification is the same as that of *Peter*; that is, a *rock*, or *stone*.

CE-SA-RE¹-A of *Palestine*, or, simply, *Cesarea*, situated on the coast of the Mediterranean, in Samaria. It was formerly called the *Tower of Strato*, but was enlarged and beautified by Herod the Great, and named *Cesarea*, in honour of Augustus Cæsar. It was subject to frequent commotions between the Greeks, Romans, and Jews, so that in one day 20,000 persons are said to have fallen. Here Cornelius lived, who was converted by means of Peter, (Acts x.) and here it was that Paul reasoned so eloquently against Tertullus before Felix. Acts xxiv. Nothing but ruins is now seen on the site of this once splendid city.

2. **CESAREA PHI-LIP¹-PI**, formerly called *Paneas*; situated near the sources of the Jordan. It was rebuilt and enlarged by Philip, the tetrarch, who gave it the name *Cesarea* in honour of Tiberius Cæsar. It is supposed to occupy the site of the ancient city *Laish*. Judges xviii. 7. It is now desolate.

CHAL-DE¹-A, a country of Asia, lying near the junction of the Tigris and Euphrates, the capital of which was *Babylon*. It was anciently called *Shinar*; and within its limits the tower of Babel was built.

CHAR¹-RAN, a city of *Mesopotamia*, where Abraham sojourned for a time during his passage to the land of Canaan. Acts vii. 2, 4.

CHI¹-OS, now *Scio*, a large island in that part of the Mediterranean called the *Grecian Archipelago*. Acts xx. 15. It is celebrated for its wine, figs and marble.

CHLO¹-E, a Christian woman at Corinth, who, by some of her family, informed Paul of certain divisions in the Corinthian church. 1 Cor. i. 11.

CHO-RA'-ZIN, a city of Galilee near Capernaum. It was one of those places in which our Saviour performed many miracles, and whose inhabitants he upbraided for their infidelity. Matt. xi. 21.

CHRIST, "*the anointed*;" a title applied to that king of the race of David, who was promised of God and long expected, *the Messiah*. The Jews, as a body, rejected Christ, because he did not appear in the character of a temporal prince and deliverer, as they had anticipated. Their opposition to him was greatly increased by the sharp and pointed rebukes he gave them; and they at length crucified him, and are, to this day, looking for another, whom they suppose will be the true Messiah.

This august person is represented in the Bible as being possessed of two natures, *human* and *divine*, mysteriously connected. By his sufferings and death, a way was opened for penitent sinners to approach the throne of God. He is now seated, as intercessor for the saints, at "the right hand of the Majesty on high;" at the last day he will appear in the clouds, to call the world to judgment.

CHU'-ZA, a steward to Herod Agrippa, and husband of Joanna. Luke viii. 3.

CL-LIC'-I-A, a country of Asia Minor, north of the Mediterranean, over which Cicero was once proconsul. The principal city was Tarsus, the birth-place of the apostle Paul.

CLAU'-DE, or **CLAU'-DA**, a small island lying near the southwest coast of Crete. Acts xxvii. 16.

CLAU'-DI-US CLE'-SAR, the fifth emperor of Rome. He was elevated to that dignity principally by the efforts of Agrippa I. In the fourth year of his reign, a terrible famine occurred, which had been predicted by Agabus. Acts xi. 28. In the ninth year of his reign, he expelled from Rome all the Jews, and even the Christians, who resided there. He died of poison, administered by his wife.

2. CLAUDIUS LYS'-I-AS, a Roman tribune, who rescued Paul from the hands of his tumultuous enemies at Jerusalem. Acts xxi. 31, &c. He also, by his precaution, saved Paul from the forty conspirators, who had bound themselves by an oath, that "they would neither eat nor drink until they had killed Paul." Acts xxiii. 12.

CLEM'-ENT, a Christian of whom Paul speaks, Philip. iv. 3. It is supposed he is the same with Clemens Romanus. He wrote a long letter to the Corinthian church on account of certain divisions that existed among them. This letter was so much esteemed, that it was read publicly in many churches.

CLE'-O-PAS, one of the two disciples who went with Jesus to Emmaus. Luke xxiv. 18. This individual is usually confounded with

2. CLE'-O-PAS, the husband of Mary, sister to Mary the mother of Jesus. John xix. 25. The confusion arises from the fact that the names are spelled alike in English, when, according to the Greek, the latter should be *Clo'-pas*. Clopas was also called *Alpheus*. See **AL-PHEUS**.

CNI'-DUS, a town situated on a peninsula of the same name, jutting out into the Aegean Sea, near Rhodes. It was celebrated for the worship of Venus, one of the heathen goddesses, and had a noted statue of that divinity. Acts xxvii. 7.

CO-LOS'-SE, a city of Phrygia, in Asia Minor, situated near the junction of the rivers Lycus and Meander, not far from Laodicea. It was destroyed by an earthquake about A. D. 65. One of Paul's epistles was directed to a church in this place. Its modern name is *Konos*.

CO'-OS, an island near Cnidus, with a city of the same name. It was much given to superstition, and was celebrated for its abundance of good wines.

CO'-RE, a person who excited a rebellion in the Jewish camp against

Moses and Aaron. By a judgement from Heaven, he, with all his company, was swallowed up in the earth. Num. xvi. In the O. T. he is called *Korah*, which is the Hebrew name. Jude 11.

COR-INTH, a celebrated city of Greece. It was situated on the isthmus which connects the Peloponnesus with the main land. It abounded in wealth and luxury, and its inhabitants were addicted to every species of vice, so that they became proverbially infamous. It was once burnt to the ground by the Romans, but rebuilt by Julius Cæsar. Here Paul preached for some time, and gained many converts, though some of them relapsed into their former state.

COR-NE-LI-US, a centurion attached to the Italian cohort at Cæsarea. Though a Gentile, "he was a devout man, and feared God with all his house." The apostle Peter was sent in a miraculous manner to instruct him in the truths of the Gospel.

CRES-CENS, a companion of Paul at Rome, who went to Galatia, probably to preach the Gospel. 2 Tim. iv. 10.

CRETE, a large and fertile island in the eastern part of the Mediterranean. The inhabitants were celebrated archers, but infamous for their crimes. A Christian church was gathered here probably by Paul. Acts xvii. 7. It is now called *Candia*.

CRIS-PUS, a ruler of a Jewish synagogue at Corinth, who embraced Christianity, and was baptized by Paul. Acts xviii. 8.

CY-PRUS, a large and noted island in the eastern part of the Mediterranean. The soil is extremely fertile, and the inhabitants are noted for their effeminacy, luxury, and idolatry. Paul and Barnabas preached the Gospel here with some success. Acts xiii. 4.

CY-RE-NE, the principal city of Lybia in Africa. Great numbers of the Jews formerly resided here, and were protected by the government. This was the residence of Simon,

whom the Jews compelled to bear our Saviour's cross. Matt. xxvii. 32.

CY-RE-NI-US, a Roman senator and consul, also governor of Syria. He ordered that there should be a census taken of the whole province, with a view to taxation. Luke ii. 2.

D.

DAL-MA-NU-THA, a city or town in the territory of *Magdala*. The exact situation of this territory is not known; probably it lies on the coast of Lake Gennesareth, beyond Jordan. Mark viii. 10.

DAL-MA-TIA, a province of Europe on the east of the Adriatic Sea or Gulf of Venice, and forming a part of Illyricum. Here Titus was sent by Paul to spread the knowledge of Christianity. 2 Tim. iv. 10.

DAM-A-RIS, a woman of Athens, converted to Christianity by the preaching of Paul. Acts xvii. 34.

DA-MAS-CUS, a celebrated city of Syria, probably the oldest on the globe. It is first mentioned in Gen. xiv. 15. It stands on the river *Barradi*, in a beautiful and fertile valley, and is, to this day, one of the richest and most magnificent cities of the Levant. Paul was approaching this place from Jerusalem at the time of his conversion. The city in those days was thronged with Jews. History tells us that 10,000 of them were put to death at once at the command of *Nero*.

DAN-I-EL, a prophet descended from the family of David. He was taken captive to Babylon while very young, and, as he grew up, he acted the part of a faithful prophet of the Lord, neither courting the smiles nor fearing the frowns of kings. For his unyielding faithfulness to God, he was once thrown into a den of lions; but taken out unhurt. He was afterwards promoted to a high place in the kingdom. Matt. xxiv. 15, &c.

DA'-VID, son of a shepherd, who in early life distinguished himself by several deeds of astonishing valour, particularly that of vanquishing the giant Goliath, who had defied all the armies of Israel. He was afterwards persecuted by Saul, his father-in-law, whose envy was excited by the adulations that were heaped upon David after he had put the Philistines to flight. After Saul's death, David was made king, and from him descended the Messiah. He was the author of many of the Psalms.

DE-CAP'-O-LIS, literally, "*ten cities*;" a region of country beyond Jordan, within the boundaries of the tribe of Manasseh. The ten cities which it embraced were inhabited principally by those who were not Jews.

DE'-MAS, a disciple of Paul at Rome. For a time he was very zealous in propagating the Christian religion; at length he was seduced by the charms of the world, and forsook Paul, and went to dwell in his native city, Thessalonica. 2 Tim. iv. 10.

DE-ME'-TRI-US, a silver-smith at Ephesus. He employed his art in making shrines, or little chapels, for Diana, and sold them to foreigners. Alarmed at the spread of Christianity in Asia, he called his fellow-workmen together, and made a great tumult against Paul and his companions. This tumult, however, was appeased by the firmness and persuasion of the town clerk. Acts xix. 24, &c.

DER'-BE, a city of Lycaonia, in Asia Minor. Tradition says that this was the birth-place of Timothy. Paul and Barnabas fled hither, after having been driven from *Iconium*.

DI-A'-NA, a heathen goddess, said to be the daughter of Jupiter. She is represented as presiding over forests and hunting: she had a celebrated temple at Ephesus. Acts xix.

DID'-Y-MUS, a surname of the apostle Thomas; it means *a twin*. John xx. 24, &c.

DI-O-NYS'-I-US, one of the Aroepagites of Athens, (*See ARROPA-GUS*;) who was persuaded by the preaching of Paul to embrace the Christian religion. Acts xvii. 34.

DOR'-CAS, a woman of Joppa, called also *Tabitha*. She was distinguished for her deeds of charity to the poor, and was miraculously restored to life by Peter. Acts ix. 36.

DRU-SIL'-LA, the youngest daughter of Herod Agrippa. She was persuaded by Felix to abandon the Jewish religion and become his wife. Acts xxiv. 24.

E.

E'-GYPT, a country in Africa, lying on both sides of the river Nile, and having the Red Sea on the east. It is principally contained between two ridges of mountains, which run parallel with the Nile. This extensive interval is distinguished for the fertility of its soil, which is in a great measure owing to the annual inundations of the Nile. This soil produces grain and a variety of vegetables. Olive and sycamore trees are quite common. The Nile abounds in fish and crocodiles, and the country is noted for its fine horses. The Egyptians boast of being the most ancient people in the world. However this may be, it is certain that they made early progress in the arts and sciences. They are subject to many calamities incident to their situation. Now, they are visited with the leprosy;—then, they are tormented by moschetoes;—at another time, their land is covered with frogs;—and then again, their crops are devoured by the insatiable locusts. Formerly, all their kings had the common appellation of "*Paa-raoh*," which signifies, "*sovereign power*." After Alexander conquered this country, B. C. 331, it became the resort of numbers of the Jews; and here they erected a temple, and estab-

lished all the rites of their national worship.

E'-LAM-ITE, a name given to the natives of E'ymais, a district of Persia, on the Persian Gulf, near Babyloia. Acts ii. 9.

E-LI'-AS, or **E-LI'-JAH**, a celebrated prophet of the Old Testament, born at Thisbe. He was a strenuous defender of the worship of the "one only living and true God," in opposition to the idolatrous kings under whom he lived. He was taken to heaven in a chariot of fire, in presence of Elisha. Matt. xvii. 10, &c.

E-LIZ'-A-BETH, wife of Zacharias, and mother of John the Baptist. Luke i.

EI'-Y-MAS. See **BARJESUS**.

EM'-MA-US. It is probable there were at least three places in Palestine of this name, though only one of them is mentioned in the New Testament. The exact situation of this place is not known. It is generally supposed, that it was north of Jerusalem about seven and a half miles. It was noted for its hot baths. A church was built here, it is said, on the spot where stood the house of Cleopas, one of the disciples of Christ.

E'-NOCH, a very devout man, mentioned first in Gen. v. 18. He was the father of Methuselah, and was taken to heaven without suffering death. Heb. xi. 5.

E'-NON, a place, or fountain, where John baptized. Its situation is unknown. John iii. 23.

E-PAPH-RO-DI'-TUS, probably the same with *Ephras*, a Christian who was sent by the Philippians to administer to the wants of Paul, then in prison at Rome. While in Rome, he suffered by a dangerous sickness, which detained him there one year, after which he returned to Philippi, bearing the Epistle of Paul to the Philippians. Philip. ii. 25, 27. iv. 18.

E-PEN'-E-TUS, a disciple of Paul, and the first one converted by his instrumentality in Asia. Rom. xvi. 5.

EPH'-E-SUS, a noted city of Ionia

in Asia Minor, between Smyrna and Miletus, where was one of the seven churches, to which John wrote. Rev. ii. This city contained a most splendid temple of Diana, (*See* ΔΙΩΝΑ,) which was 220 years in building, and was reckoned one of the seven wonders of the world. It was 425 feet in length, 220 in breadth, and had within it 127 pillars, erected by as many kings. This magnificent building was burnt, B. C. 356, by Herostratus, in order to immortalize his name, but was afterwards rebuilt with increased splendour at the common expense of the Grecian states. The apostle John spent most of his life here, and here he died.

EP-I-CU-RE'-ANS, a sect of philosophers, so named from Epicurus, their founder. They denied the immortality of the soul, and the doctrine of Divine Providence, and placed all their happiness in *pleasure*. They differed with regard to what this pleasure consisted in. The prner sort depended on the tranquility arising from the practice of moral virtues, but others placed all their happiness in corporal pleasures.

E'-PHRA-IM, a town on the borders of the desert of Judea. It is supposed it was situated only a few miles N. E. of Jerusalem. John xi. 54.

E-RAS'-TUS, a Corinthian Christian, and a disciple of Paul. He was the *chamberlain*, i. e. treasurer, of the city of Corinth, (Rom. xvi. 23,) but resigned this office, and followed Paul to Ephesus. From this place, Paul sent him with Timothy to Macedonia, probably to collect the alms of Christians in that country.

E-SA'-I-AS, a celebrated prophet, the same as *Isaiah* in the O. T.—son of Amos,—distinguished for the strength and sublimity of his language and conceptions. Tradition says that he was put to death by Manasseh, king of Judah, with a saw. The name of the prophet is sometimes put in the New Testament for the prophecy itself, as is

common in other cases. Acts viii. 28, 30, &c.

E-THI-O-PI-A, a region south of Egypt on the Nile, sometimes called, in the O. T., *Cush*. It was from this country that the eunuch came, who was baptized by Philip. Acts viii. 27. See **CANDACE**.

EU-NI-CE, the mother of Timothy, (2 Tim. i. 5,) who resided at Lystra. She was a Jewess by birth, but her husband, Timothy's father, was a Greek. Acts xvi. 1. It seems that both Eunice and Timothy were converted before Paul found them at Lystra.

EU-O-DI-AS, a female Christian, probably a deaconess, at Philippi. Philip. iv. 2.

EU-PHRA-TES, a large and celebrated river of Western Asia. It rises in Armenia, and, after uniting with the Tigris, discharges itself into the Persian Gulf. It is said that it formerly flowed into the sea by a separate channel. Like the Nile, it annually overflows its banks, and renders the adjacent country extremely fertile. On this river the splendid city of Babylon stood. The Arabs maintain that its waters have the power of curing diseases.

EU-ROC-LY-DON, a tempestuous wind, which is often experienced in the eastern parts of the Mediterranean Sea. It is probable that this is what seamen at the present day call a *Levanter*, which is confined to no one point of the compass, but, veering about to all points, is attended with great danger. Acts xxvii. 14.

EU-TI-CHUS, a young man of Troas, who fell from a window in the third story, where Paul was preaching, into the street. He was miraculously restored to life by Paul. Acts xx. 9, 10.

EVE, the first woman, the wife of Adam, and the mother of the human race. By her means sin was introduced into our world, as she first yielded to the temptation of the serpent, and then herself became the successful tempter of her husband.

EX-OR-CIST, one who, by prayers

and incantations, endeavoured to expel demons from persons possessed. The Jews made great pretences to this power, and this imposture forms no inconsiderable part of the superstition of Rome. Our Saviour exercised himself, and communicated to his apostles, a real power over demons, as is evident from the miracles recorded of them.

F.

FE-LIX, the eleventh governor of Judea. He is represented in history as having been cruel and vindictive, exercising his almost regal power with the spirit of a slave. He had a son by his wife Drusilla, named Agrippa, who is said to have perished in an eruption of Mt. Vesuvius. During the administration of Felix, Judea was in a constant turmoil, being infested with robbers and assassins, and overrun with impostors pretending to be the Messiah. He was at length deposed by Nero, before whom the Jews had accused him. It was this prince that trembled at the words of Paul, who was brought a prisoner at his bar. Acts xxiv. 25.

FES-TUS, the successor of Felix in the government of Judea. He sent Paul, whom Felix had left bound at Cesarea, to Rome, to be tried by Cæsar, to whom he appealed. Acts xxv. Festus was very diligent in his efforts to put an end to the disturbances, which had become so frequent in Judea from robberies, &c., in the reign of Felix. He died about A. D. 62.

FOR-TU-NA-TUS, a Christian of Corinth, who visited Paul and administered to his wants at Ephesus. 1 Cor. xvi. 17.

G.

GAB-BA-THA, "an elevated place," applied to the ornamented

marble pavements, by which the tribunals of justice were surrounded. It was customary among the Romans, when they went abroad to administer justice, or on a military expedition, to carry with them pieces of marble, ready fitted, which, as often as a court of justice was opened, or an encampment made, were spread around the tribunal on which the commander, or presiding officer, was to sit.

GAL-BRI-EL, one of the archangels. He was frequently sent with messages from God to men. At different times he appeared to Daniel, to Zacharias, to Mary, and probably to Joseph. Luke i. 11, 26.

GAD-A-RA, a town situated on the eastern shore of Lake Gennesareth. It was under heathen jurisdiction until captured and destroyed by the Jews; after which it was rebuilt by Pompey, and annexed to Syria. This place was celebrated for its warm baths, the ruins of which are still visible, as are, also, the remains of the tombs in which the demoniac abode. Mark v. 2, 3.

GAL-I-US, a Macedonian, and fellow traveller with Paul. He was seized by the enraged populace at Ephesus, and hurried into the theatre. Acts xix. 29.

2. **GAIUS**, a man of Derbe, who accompanied Paul in his last journey to Jerusalem. Acts xx. 4.

GA-LA-TI-A, a province of Asia Minor, south of the Euxine Sea. It received its name from the Gauls, who invaded and conquered this country. It afterwards became a Roman province. It was distinguished for the fertility of its soil, and the flourishing state of its trade. People flocked here from all nations, and with them many Jews, among whom Paul preached with considerable success.

GAL-I-LEE, a region of country, which, in the time of Christ, included all the northern part of Palestine. It was fruitful and well cultivated. The inhabitants were industrious, and naturally bold and intrepid, good soldiers, and they bravely resisted

the hostile nations around them. They appear to have used a peculiar dialect, which easily distinguished them from the Jews at Jerusalem Mark xiv. 70. Our Saviour was called a *Galilean*, because he was brought up at Nazareth, a city of Galilee.

GAL-LI-O, a proconsul of Achaia, (Acts xviii. 12,) and brother of the celebrated philosopher Seneca. He was noted for his mild and agreeable temper. His indifference, with regard to the contentions of the Jews, has passed into a proverb, and those who are careless on the subject of religion are said to be "*Gallio-like*." He was slain by the emperor Nero.

GA-MA-LI-EL, a celebrated Pharisee and doctor of the law, under whom Paul was educated. Acts v. 34. His influence was great among the Jews, and he is said to have presided over the Sanhedrim during the reigns of three emperors!

GA-ZA, a noted city of the Philistines, situated on a hill near the coast of the Mediterranean. It was assigned by Joshua to the tribe of Judah, (Josh. xv. 47,) but the possession of it was soon recovered by the Philistines. Its situation was so advantageous, that it was subject to many revolutions. It was taken and retaken by different nations, until at last it became the property of the Romans, and was annexed by them to Syria.

GEN-NES-A-RETH, a pleasant region of Galilee, lying on the N. W. shore of a lake of the same name. This lake is about 12 miles long and 5 broad, and is to this day celebrated for the purity and salubrity of its waters, and for the abundance of its fish. It was called the *Sea of Galilee*, (Matt. iv. 18,) and the *Sea of Tiberias*. John xxi. 1. It seems to have been subject to high tempests.

GER-GA-SENE, a city included in the same district with Gadara, (See **GADARA**,) with which it would seem, at first view, it was sometimes confounded. Matt. viii. 26, and

Latke viii. 37. But this interchange of names may easily be accounted for, since these cities were near each other, in the same district; and it is probable that the circumstances related took place between them, and that the swineherds were inhabitants of both.

GETH-SEM'-A-NE, a place near Jerusalem, over the brook Cedron, at the foot of the Mount of Olives. Here our Saviour endured the most intense agonies, and here he was betrayed by Judas into the hands of his murderous enemies.

GOG, a king over a people inhabiting the land of *Magog*, (Ezek. xxxviii. 2, &c.) which was a region at a considerable distance north from Palestine, some suppose *Scythia* and *Tartary*. It is however probable, that it was used to denote the barbarous nations of the north generally, and, figuratively, all who opposed the church of God. Rev. xx. 8.

GOL'-GO'-THA, "a place of skulls." See CALVARY. The name is applied to a small hill N. W. of Jerusalem, where malefactors were executed. Here our Saviour was crucified and buried. Over his tomb the empress Helen erected a splendid church, which remains to this day.

GO-MOR'-RAH, one of the cities of the plain, which were consumed by fire from heaven. The Dead Sea now flows over this place.

GREECE. This country lies between the *Ægean* and *Ionian* Seas. The inhabitants were noted for their martial spirit and love of liberty. Among them the arts and sciences flourished, and to them we are indebted for some of the finest specimens of poetry and eloquence. In the Old Testament, Greece is called *Javan*, as in Isa. lxvi. 19, &c.

H.

HAG-GAR, or AL-GAR, an Egyptian, a maid-servant of Abraham,

and the mother of Ishmael. This name was applied by Paul to the Jewish nation in their inferior condition as under the ceremonial law, when compared with that of Christians under the Gospel. Gal. iv. 24, 25.

HE'-BREW. The first we see of this term is in Gen. xiv. 13, where it is applied to Abram. Since that time, it has been the national denomination of the Israelites. In the Acts, it is applied only to those Jews who lived in Palestine, and spoke the language of the country, in opposition to those who were called *Hellenists*, or *Grecians*, who spoke the Grecian language, and generally lived out of Palestine.

HER'-MAS, a Christian at Rome, said by the Greeks to have been one of the seventy. Rom. xvi. 14.

HER-MOG'-E-NES, a man in Asia who was a disciple and companion of Paul, but who afterwards deserted him. 2 Tim. i. 15.

HER'-OD the Great, (Matt. ii. and Luke i. 5,) son of Antipater, an Idumean. At the age of fifteen, he was made procurator, or governor, of Galilee. Having been driven out of his territory by Antigonus, he fled to Rome, where, after having been declared king of Judea, he collected an army, vanquished Antigonus, and recovered Jerusalem. He endeavoured to conciliate the affections of the Jews by rebuilding and decorating the temple, and by various other means. But the cruelty of his disposition always rendered him odious to them, and their prejudices were especially excited by the introduction of Romish games and customs into Jerusalem. Herod killed his own wife, with her two sons. His last acts were sufficient to make his character still more detestable. On his death bed, he gave orders for the execution of his son Antipater, and also caused a large number of his most illustrious subjects to be thrown into prison, and exacted a promise from his sister, that they should be murdered at the moment he expired, in order that tears might be shed at his death.

The promise, however, was not fulfilled. During his reign Jesus was born, and the destruction of children in Bethlehem was at his order. Matt. ii. 16.

2. **HEROD ANTIPAS**, (Matt. xiv. and Mark vi. &c.) son of *Herod the Great*, and brother to *Archelaus*, with whom he was educated at Rome. After his father's death, he was made *tetrarch of Galilee and Perea*. This is the Herod whom John reproved for marrying Herodias, his brother Philip's wife. At her instigation, John was afterwards beheaded for this act of faithfulness. She also persuaded Herod to go to Rome, to ask for the title of *king*; but the emperor, instead of conferring on him this favour, banished him to Lugdunum, now Lyons, and afterwards to Spain, where he died.

3. **HEROD AGRIPPA**. See **AGRIFFA**.

HE-RO-DI-AS, daughter of Aristobulus, one of the sons of Herod the Great. She was first married to Philip, her own uncle, but afterwards abandoned him, and connected herself with Herod Antipas, his brother, and also her uncle. It was by her artifice that John the Baptist was beheaded. She accompanied her husband in his banishment.

HI-E-RAP-O-LIS, a city situated on the western borders of Phrygia, near the junction of the rivers Clydus and Meander, and not far from Colosse and Laodicea. It was noted for its warm baths, and is now called *Bambuk Kalasi*. Col. iv. 13.

HY-MEN-E-US, probably a citizen of Ephesus. He was once a companion of Paul, and was supposed to be a Christian, but afterwards, being guilty of heresy and blasphemy, he was excommunicated. 1 Tim. i. 19, 20.

I.

I-CO'-NI-UM, a large and opulent city of Pisidia in Asia Minor. It is now called by the Turks *Konck*.

Here Paul and Barnabas preached the Gospel, (Acts xiv. 1,) and many Jews and Greeks were converted. Some, however, who believed not, raised a persecution against these apostles, and compelled them to leave the city.

ID-U-ME'-A, a mountainous region, lying south of the Dead Sea. It received its name from *Edom*, or *Esaú*, who first settled it. The inhabitants always manifested a strong hatred to the Jews, and frequently revolted, until at last they gained their independence. They were, however, afterwards completely subdued, and incorporated with the Jewish nation. From them came the family of Herod.

IL-LYR-I-CUM, a province of Europe, having the Adriatic Gulf on the west, Macedonia on the east, and Epirus on the south. Its limits varied at different times. Rom. xv. 19.

I-SA-AC, pron. *N-zak*, son of Abraham and Sarah, and one of the patriarchs of the Israelitish nation. The Lord, in order to try Abraham's faith, commanded him to sacrifice Isaac, when he was about 25 years old. Abraham, confident that God would fulfil his promises in his own way, proceeded to make preparations for the sacrifice, but was prevented by the Divine interposition.

IS-CAR-I-OT, "*man of Karioth, or Carioth*," a name given to the traitor Judas, from the town of his birth.

IS'-RA-EL, "*the conqueror of God*," an appellation given to Jacob after he had wrestled with the angel, and prevailed. It was afterwards applied, sometimes, to the race of Jacob, and sometimes to the twelve tribes, but, after Rehoboam, to the ten tribes that revolted. At the present day, it is frequently used to denote the church of Christ, and this with peculiar propriety, both because Christians are separated and distinguished from the world, and under the special care of God, as Israel was, and because they have power to prevail with God in prayer

IT' A-LY, a very beautiful and fertile country of Europe, lying between the Gulf of Venice and the Mediterranean Sea. *Roma* was the capital of this province, and the seat of almost universal empire at the time of Christ and the apostles.

IT-U-RE'-A, a region in the N. E. part of Palestine, and once, probably, under the government of Philip. The inhabitants were noted robbers, and very skilful archers.

J.

JA'-COB, the second son of Isaac, and the founder of the Jewish nation. He was hated by his brother Esau, who was determined to kill him. The yielding disposition of Jacob, however, conciliated Esau, and there was ever afterwards peace between them. Jacob, in his old age, removed to Egypt, at the request of his son Joseph, (*See* **JOSEPH**), and, after having lived there 17 years, died.

JA'-I-RUS, a ruler or presiding officer of a synagogue, whose daughter Jesus restored to life. Mark v. 22.

JAM-BRES. *See* **JAMES**.

JAMES, *the son of Zebedee*, the brother of the apostle John. He was put to death by Herod Agrippa I. at Jerusalem. It is said, that the individual who brought James before the judges, was so affected by his constancy, that he too declared himself a Christian, and was condemned to be beheaded with the apostle.

2. JAMES the Less, son of Alphaeus and Mary, sister to Mary the mother of Jesus. He was also surnamed "*the just*," for the distinguished purity and holiness of his life. He was the writer of the Epistle which bears his name. He was put to death by order of Annas, the high priest.

JAN'-NES, and **JAMBRES**, two individuals who, as Paul says, (*2* Tim. iii. 8.) resisted Moses. Among

the great variety of opinions respecting these men, that seems the most probable, which supposes that they were two magicians, whom Pharaoh procured to imitate, by their arts, the miracles of Moses.

JA'-SON, a kinsman of Paul, who lived at Thessalonica, and who exposed his own life to preserve Paul, during a sedition in that city. Acts xvii. 5, &c.

JER-E-MI'-AH, a celebrated Hebrew prophet. He was much affected with the degeneracy of his country, and wept over her fate with pathetic tenderness. During his whole life, however, he suffered the most ungrateful and abusive treatment from his countrymen, and was probably put to death by them at last, although this is not certainly known. He is called *Jeremy* and *Jeremias* in the N. T. Matt. ii. 17. xvi. 14.

JER-I-CHO, a city of Palestine, about 20 miles east from Jerusalem. It was utterly destroyed, and a curse laid upon it, by Joshua, (*Josh.* vi. P3,) but was afterwards rebuilt, and became the seat of some of the schools of the prophets. The country around Jericho was the most fertile part of Palestine. It abounded in roses and palm trees, whence it is sometimes called *the city of palm trees*. At the present day, Jericho is an inconsiderable village, called *Raha*.

JE-RU'-SA-LEM, the metropolis of Palestine, situated near the centre of the country, in the midst of mountains, about 37 miles from the Mediterranean. It was originally called *Salem*, (*Gen.* xiv. 18,) afterwards *Jebus*, (*Judges.* xix. 10,) until it was taken by David, when it received its present name. This city was the scene of frequent conflicts, and was taken and re-taken by different nations, and, in A. D. 70, it was subdued and completely destroyed by Titus. It has since been rebuilt, and is now in the hands of the Turks. As this city is one of peculiar interest to the Christian church, on account of its intimate connexion with the woe

ful events recorded in the New Testament, it is believed that a more minute view of its present state will not be uninteresting.—At a distance, Jerusalem appears to be situated on the side of a mountain, descending toward the east, where it is divided from Mount Olivet by the valley of Cedron. On a nearer view, it is perceived, that the city is built on several hills, viz. Zion, at the south-west part; Calvary, at the north-west; Moriah, at the south-east; and Bezetha at the north-east. According to the ancient descriptions, it included another hill, called Acra, which it is not now easy to distinguish, although there is a hill between Zion and Moriah, which corresponds in part with the descriptions of Acra. The city is surrounded by a wall from forty to sixty feet high. The south wall passes over Mount Zion, near its summit, so that a great part of the hill is without the city. South and west of this hill is the deep valley of the Son of Hinnom. Mount Moriah is on the east the valley of Cedron, which is also very deep. Calvary was probably only a small elevation on a greater hill; but the name is now given to the whole hill. Bezetha is separated from Calvary by a wide valley; and east of Calvary is the dividing valley between Moriah and Bezetha, in which is the pool of Bethesda. Jerusalem, as to its general form, perhaps, is more nearly a heptagon* than any thing else. There are four principal gates, which are always open from morning till sunset; and two others, opened only occasionally. The circumference of the city is about two miles and two thirds. Its present population is probably about 20,000, about 6,000 of them Jews. The spot where the temple formerly stood, on Mount Moriah, is now occupied by a Turkish mosque, or a Mahometan temple. The houses are usually built of stone, most of them low and irregular,

* A heptagon is a figure that has seven sides.

with flat roofs, in the middle of which usually rises a small dome. The streets are narrow, and most of them irregular. The best view of the city is from Mount Olivet.

JESUS, "*the Saviour.*" See CHRIST.

JEW, an appellation first given to the descendants of Jacob; after the captivity, to all the inhabitants of Palestine, and all their descendants. In the New Testament, the term is used to designate both the nation and their religion.

JEZEBEL, the wife of Ahab king of Israel, and daughter of the king of Sidon. 1 Kings xvi. 31. She was infamous for her idolatry, and for persecuting the worshippers of the true God. She at last, as Elijah had predicted, perished miserably, being devoured by furious dogs. This name is used in Rev. ii. 20, figuratively, and applied to some ungodly and impious woman, who had been permitted to teach and seduce some of the servants of Christ.

JOANNA, wife of Chana, the steward of Herod Antipas. She is mentioned as one of those women who followed Jesus out of Galilee, and assisted in supporting him. Luke viii. 3, &c.

JOEL, a Hebrew prophet, whose writings constitute one of the books of the O'd Testament. They are celebrated for their beauty, strength, and pathos. Acts ii. 16.

JOHN, *the Baptist*, son of Zacharias and Elizabeth. He was the harbinger of Jesus, and was distinguished for the simplicity of his appearance, and the abstemiousness of his habits. His virtue was so eminent, that many of the Jews took him for the Messiah. He was put to death while in prison by Herod Antipas. See HEROD ANTIPAS.

2. JOHN, *the Evangelist*, son of Zebedee and Salome, and brother of James the elder. He was originally a fisherman, and was possessed of a mild and amiable disposition. Our Saviour always manifested a pecu-

liar friendship for him, and John speaks of himself as "that disciple whom Jesus loved." It is said that, at the order of the emperor Domitian, he was plunged into boiling oil, and came out unhurt. He was banished to the island of Patmos, where he wrote the book of Revelation. He also wrote the fourth Gospel, and three Epistles. He lived to a good old age, and died quietly at Ephesus.

3. JOHN, surnamed *Mark*, the companion of Paul and Barnabas in their journeys. Acts xii. 12. It is probable this is the Mark, who wrote the second Gospel, though this seems to be doubted.

4. JOHN, one of the chief men among the Jews, a member of the Sanhedrim, and probably a relative of the high priest. Acts iv. 6.

JO-NAS, or JO-NAH, a celebrated prophet of the Old Testament. He was sent by the Lord to prophesy against Nineveh, but, instead of obeying the command, he started on a voyage to Tarshish. On the passage, he was thrown overboard, and swallowed by a large fish, and remained three days alive in the stomach of the monster. After having been miraculously delivered from this perilous condition, he went and prophesied, according to the command of God, to the Ninevites. Matt. xii. 39, &c.

2. JONAS, or JONA, father to Simon Peter the apostle. He was a fisherman. John i. 42, &c.

JOP-PA, a seaport of Palestine, situated on the Mediterranean, northwest from Jerusalem. It is said to be very ancient. Tabitha, whom Peter raised from the dead, lived here. It is now called *Jaffa*.

JOR-DAN, the largest and most noted river of Palestine. It was formerly supposed, that its source was the Lake Phiala, and that, after running 15 miles under ground, it came out near Cesarea Philippi. It is now ascertained, that it rises near that city, and flows thence through the marabes, or Lake Merom, thence

into the Lake of Tiberias, or Sea of Galilee, and thence, through a valley of considerable width, into the Dead Sea. It has also been ascertained, that this great valley is continued to the Arabian Gulf; so that it is highly probable that the Jordan once emptied itself into that gulf, until its passage was obstructed by the convulsions occasioned by the overthrow of Sodom, &c. The average width of this river, between the two lakes, is from sixty to eighty feet, and its depth about ten or twelve. Its stream is rapid, its waters turbid, and well stocked with fish. Lions, and other beasts of prey, make the reeds, which overgrow its banks, their hiding place.

JO-SEPH, the eleventh son of Jacob, born of Rachel. He was very much beloved by his father, but, on that account, hated by his envious brethren. By their means he was carried into Egypt, and there sold. He was afterwards exalted by the king to a station next to himself in dignity and government. John iv. 5, &c.

2. JOSEPH, the husband of Mary, and the reputed father of Jesus. It is probable he died before Jesus began his public ministry.

3. JOSEPH, of *Arimathea*, a member of the Sanhedrim, who became a disciple of Jesus. After the crucifixion, he went boldly to Pilate, and begged the body of our Saviour, and, having obtained it, he buried it in his own new sepulchre.

4. JOSEPH BARSABAS, or JUSTUS. See BARSABAS.

JO-SES, brother of James the Less, and a kinsman of Jesus. Matt. xiii. 55.

2. JOSES, surnamed Barnabas, the companion of Paul. Acts iv. 36. See BARNABAS.

JU-DAS, surnamed *Iscariot*, one of the twelve apostles, the son of Simon. He seems to have possessed the full confidence of the other apostles, as he was intrusted, by them, with all the presents they received, and with their means of subsistence,

and he seems to have received miraculous powers with them as they were going out to preach. Matt. x. 4. Even then, however, he was in the habit of appropriating a part of their common stock to his own private use. John xii. 6. At length he basely betrayed his Lord and Master into the hands of the Jews, for thirty pieces of silver. After this deed of treachery, he was driven by remorse to become his own murderer.

2. JUDAS, called also *Barsabas*. See 2 BARSABAS.

3. JUDAS, *the Galilean*. In company with one Sadoc, he attempted to excite a sedition among the Jews, but was destroyed by Quirinus, at that time governor of Syria. Acts v. 37.

JUDE, one of the apostles, called also *Lebbeus* and *Thaddæus*, son of Alpheus and Mary, brother of James the Less, and cousin to our Lord. He was the author of one of the Epistles of the New Testament. Matt. xiii. 55.

JU-DE/-A, a proper name, applied at different times either to the whole, or to a part of Palestine. It has had the former application principally since the return of the Jews from their captivity. It was formerly called the *land of Canaan*, and, until Joshua conquered it, was governed by Canaanitish kings. It passed from the Hebrews into the hands of the Romans, and now it is under the dominion of the Turks. Here the Son of God suffered and died, and from this spot the light of Christianity diffused itself throughout most of the then known world.

JU'-LI-US, name of a Roman centurion, who conducted Paul to Rome. Acts xvii. 1, 3.

JU'-PI-TER, one of the gods of the Greeks and Romans, represented as being supreme, or the king of all their other gods. The idolatrous inhabitants of Lystra gave this appellation to Barnabas, and would have worshipped him and Paul, had they not been prevented. Acts xiv. 12, 13, &c.

JUS-TUS, also called *Josaph* and *Barsabas*, which see. Acts i. 23.

2. JUSTUS, a Christian of Corinth, in whose house Paul lodged. Acts xviii. 7.

L.

LA-O-DI-CE/-A, a city of Phrygia in Asia Minor, situated on the river Lanius, a little above its junction with the Meander. It was formerly called *Diospolis* or *Diocæsarea*, but, after being enlarged by Antiochus II., it was called *Laodicea*, from his wife *Laodices*. Here was one of the seven churches, to which John was directed to write. Rev. i. 11. In A. D. 65 or 66, this city was destroyed by an earthquake, but was afterwards rebuilt. It is now in ruins, and the place is called *Ladik*, *Eski-hissar*, or *Joki-hissar*. Col. ii. 1. iv. 16.

LA-SE/-A, a maritime city of Crete. Its exact situation is not known, as it is not mentioned by any of the ancient geographers. It is only noticed once in the New Testament. Acts xxvii. 8.

LAZ/-A-RUS, a man beloved by Jesus, brother to Martha and Mary, of Bethany. He was taken sick, and died, and, after having lain in the grave four days, was raised from the dead by Jesus, in presence of many Jews. John xi. 1, &c.

2. LAZARUS, name applied to an imaginary person, introduced by Jesus into a parable, to represent the poor and distressed Christian in this world, and the change in his circumstances in the world to come. Luke xvi. 20, &c. Hence, public establishments for the reception of the sick and poor are sometimes called *Lazar-houses*.

LEB-BE/-US, one of the names of the apostle *Jude*, who was also called *Thaddæus*. Matt. x. 3.

LE/-VI, the third son of Jacob and Leah, and one of the twelve patriarchs.

2. LEVI, one of the twelve apos-

tes, the son of Alphes, called also *Matthew*.

LE'-VITES, the descendants of Levi. They were appointed, by the Mosaic law, to be the ministers and servants of the priests, and they had the care of the temple, the sacred utensils, loaves, &c.

LEB'-Y-A, a province of Africa, lying west of Egypt, on the southern coast of the Mediterranean. It extended back, without any definite limits, into the desert. Great numbers of Jews dwelt in some parts of this country.

LO'-IS, a Christian woman, the grandmother of Timothy. 2 Tim. i. 5.

LOT, son of Haran, and nephew of Abraham. He dwelt in Sodom, and was the only righteous person found there when God determined to destroy that city. He, with his two daughters, escaped that terrible overthrow by the assistance of two angels. *Luke xvii. 28, &c.*

LU'-CI-US, a man who is said to have been a Cyrenian, but is enumerated among the prophets and teachers of the Christian church at Antioch. Acts xiii. 1. He has sometimes been confounded with Luke the evangelist.

LUKE, the writer of one of the Gospels, and, probably, of the Acts of the Apostles. He was the companion of Paul in most of the journeys recorded in the last named book. He is supposed to have been, by profession, a physician. The time and manner of his death are not known.

LY-CA-O'-NI-A, a province of Asia Minor, south of Galatia. In the northern part of it, there is a long salt lake, called anciently *Tatla*, now *Tuzla*. The country is level, but not fertile. There is a degree of saltiness in the soil, which peculiarly adapts it to pasturage.

LYC'-I-A, pron. *Lys'-i-a*, a province in the south-west extremity of Asia Minor, on the Mediterranean. The country is not barren, though it is somewhat mountainous.

LYD'-DA, a large village of Palestine, not far from the coast, east of Joppa. There was here a celebrated Jewish school.

LYD'-I-A, a woman of Thyatira, who traded in purple cloths, for the dying of which that place was celebrated. She was converted to Christianity by the preaching of Paul. Acts xvi. 14.

LYD'-I-A, a province of Asia Minor, lying on the Mediterranean. It was distinguished as a seat of commerce and the arts, and also as having been once the kingdom of Croesus, a king noted for his wealth.

LY-SAL'-NI-AS, a tetrarch of Abilene, made so by Augustus. *Luke iii. 1.*

LYS'-I-AS, CLAUDIUS, a Roman tribune, who had command of a garrison at Jerusalem. Acts xxi. 31, &c. xxiii. 26.

LYS'-TRA, a city of Lycia, the birth-place of Timothy. Here Paul and Barnabas preached; and, having healed a man who was lame from his birth, they were taken for gods, and would have been worshipped, had they not dissuaded the people from such idolatry. Acts xiv. 13, 15.

M.

MAC-E-DO'-NI-A, a country lying north of Greece proper, and between the *Ægean* and *Adriatic Seas*. The Macedonians, under Philip and Alexander, subdued Greece, and became one of the most powerful nations of antiquity. They were afterwards, however, enfeebled, and were at length conquered by the Romans. In this country were the two celebrated mountains, *Olympus* and *Athos*.

MA'-DI-AN, name of an Arabian tribe, probably descended from *Madian*, a son of Abraham. Their proper residence was probably on the *Elanitic Gulf*, a part of the *Red Sea*, though, like most of the Arab tribes,

they were doubtless in the habit of changing frequently the place of their abode. Acts vii. 29.

MAG-DA-LA, a city, and perhaps a territory, probably on the western side of the Lake Gennesareth, not far from Capernaum. It was the residence of Mary, who was called Mary Magdalene from having lived here. Matt. xv. 39.

MA'-GOG. See *Gog*.

MAL'-CHUS, a servant of Caiaphas, the high priest, whose ear Peter cut off, in the Garden of Olives. John xviii. 10.

MAM'-MON. Some say that this was the name of a heathen deity, who was supposed to preside over wealth, but others affirm that it simply denotes "*riches*." Matt. vi. 24.

MAN'-A-EN, a Christian prophet, who was educated with Herod Agrippa I. It is thought that he was one of the seventy; though no particulars of his life are known. Acts xiii. 1.

MARK, the writer of one of the four Gospels. He was probably called also *John*, as it is the general opinion that he is the one spoken of in Acts xii. 12, 25, &c. If this be so, he was the companion of Paul and Barnabas in their journey through Greece, (Acts xiii. 5,) and afterwards of Barnabas alone. Acts xv. 37. It is thought that he was converted to the Christian faith by Peter, since Peter calls him his son. 1 Pet. v. 13. He is supposed to have been put to death by the enraged pagans at Alexandria.

MAR'-THA, one of the sisters of Lazarus, whom Jesus raised from the dead. It was she that Jesus reproved for being so full of worldly care and perplexity. Luke x. 38, &c.

MA'-RY, the mother of Jesus; she is also called *the virgin Mary*. She was the wife of Joseph, but in a miraculous manner became the mother of our Saviour. Matt. i. 16, &c.

2. **MARY**, of *Magdala*, called Mary Magdalene. From her Jesus drove out seven devils. Luke viii. 2. Probably she was the sinner men-

tioned by Luke, vii. 37, &c., who washed the feet of Jesus with her tears, and wiped them with the hairs of her head.

3. **MARY**, one of the sisters of Lazarus. It was she that our Saviour said had chosen the good part that should never be taken from her. She must be carefully distinguished from the preceding Mary.

4. **MARY**, the mother of James the Less. She was sister to Mary the mother of Jesus, and wife to Alpheus, or Cleopas. Matt. xxvii. 56, &c.

5. **MARY**, the mother of John, surnamed Mark, at whose house the Christians in Jerusalem were accustomed to convene. Acts xii. 12.

MAT'-THEW, one of the apostles, and also the writer of one of the Gospels. He was originally a publican, or collector of taxes. He was also called Levi, and was the son of Alpheus.

MAT'-THI'-AS, name of the apostle who was chosen by lot, in the place of the traitor Judas. Acts i. 23, 26.

MEDES, natives or inhabitants of *Media*, a region of Asia lying between the Caspian Sea and Persia. It belonged to the kingdom of Persia, as it does still. It is now called *Irak Adjami*. Acts ii. 9.

MEL'-CHIS'-E-DEK, "*king of righteousness*," an appellation given to a king and priest who was cotemporary with Abraham. He is called *the king of Salem*, which is the same as *Jerusalem*. Heb. v. 6, 7.

MEL'-I'-TA, an island in the Mediterranean, probably the one now called Malta, between Sicily and Africa. It was here that Paul suffered shipwreck. Acts xxvii. 37, &c.

MER'-CU-RY, one of the heathen gods, said to have been a son of Jupiter. He was represented as the messenger of the gods, the patron of eloquence, learning, and merchandise, the god of travellers, shepherds, &c. The idolatrous inhabitants of Lystra, supposing Paul to be a god, gave him this appellation, on ac-

quant of his agency of speech. Acts xiv. 12.

MES-O-PO-TA-MI-A, "between the rivers," a region of country lying between the rivers Tigris and Euphrates, and extending from the Persian Gulf to Mount Taurus. The northern part was celebrated for its fertility, while the southern is as noted for its barrenness.

MES-SI-AH, "the anointed," an appellation given by way of eminence to our Saviour. It was customary to anoint kings, high priests, and sometimes prophets, at their induction into office, and this name was probably given to Christ in reference to his threefold character as prophet, priest, and king. The Jews are still expecting the Messiah.

MI-CHA-EL, an archangel, who was considered the patron of the Jewish nation. He is represented in Rev. xii. 7, as being the leader of a corps of angels in a battle with the dragon and his angels, over whom he prevailed.

MI-LE-TUS, an ancient city, formerly the metropolis of all Ionia, situated on the Mediterranean. It was celebrated for a temple and oracle of Apollo, and was also the birth-place of Thales, one of the seven wise men of Greece. Acts xx. 15, &c.

MIT-Y-LE-NE, a celebrated city, the capital of the island of Lesbos. Here the distinguished poetess Sappho was born. It is now called *Castro*. Acts xx. 14.

MNA-SON, pron. *Nu-son*, a Christian of Cyprus, a Jew by birth, with whom Paul lodged at Jerusalem. Acts xxi. 16.

MO-LOCH, pron. *Mo-lok*, a heathen deity, worshipped by the Ammonites. This idol was also worshipped by the Israelites at different times during their wanderings in the desert, (Acts vii. 43,) and after their settlement in Palestine. Human victims were the principal sacrifices offered to Moloch, and these were usually children, who were cast alive, by their parents, in-

to the flames before his image. Acts vii. 43.

MO-SES, an illustrious prophet and legislator of the Hebrews. He was raised up by God as the instrument of leading forth his people from the land of Egypt, and by him the moral and ceremonial laws were given. Moses is the most ancient writer, of whom we have any authentic works. He died on Mount Nebo. Deut. xxxiv. 1, 5.

MY-RA, a town or city on the coast of Lycia, a province in the south-western part of Asia Minor. Acts xxvii. 5.

MYS-I-A, the north-western province of Asia Minor, on the Aegean Sea. Acts xvi. 7, 8.

N.

NA-IN, a city of Galilee, in which lived the widow, whose son Jesus restored to life. Luke vii. 11.

NAR-CIS-SUS, a freedman and favourite of the emperor Claudius, who had great influence at court. Rom. xvi. 11.

NA-THAN-I-EL, one of the disciples of Jesus. John i. 46, &c. He is probably the same with the apostle *Bartholomew*. See *BARTHOLOMEW*.

NAZ-A-RETH, a city in Lower Galilee, belonging to the tribe of Zebulun. It is situated on the side of a hill, which overlooks a valley entirely surrounded with hills, except a narrow outlet at the south. Here Mary lived at the time of her conception, and here Jesus was educated; it is therefore called *the city of Jesus*. From this circumstance, also, our Saviour was called a *Nazarene*, which, among the Jews of Jerusalem, was a term of contempt. In this way the term is applied to the followers of Christ. Acts xxiv. 5.

NE-AP-O-LIS, a maritime city of Macedonia, a few miles south-east of Philippi, and near the borders of Thrace. It is now called *Napoli*. Acts xvi. 11.

NEPH-THA-LIM, name of the sixth son of Jacob. It is applied to the tribe, or posterity, of Nephthalim. Matt. iv. 13, &c.

NI-CA-NOR, one of the first seven deacons chosen by the church at Jerusalem. Acts vi. 5. It is said that he suffered martyrdom in the island of Cyprus.

NIC-O-DE-MUS, a Pharisee and member of the Jewish Sanhedrim, said to have been a nephew of Gamaliel. He came secretly to Jesus by night, a timid, though, doubtless, an honest inquirer after truth. John iii. 1, 4, 9. He afterwards became a disciple of Jesus, and took his part before the Sanhedrim, (John vii. 50, &c.,) and, at last, aided Joseph of Arimathea in giving his body an honourable burial. John xix. 39.

NIC-O-LA-I-TANS. This name, found in Rev. ii. 15, &c., probably refers to the same persons who are described in verse 14, since the Greek name for Nicolas corresponds with the Hebrew for Balaam. The appellation, then, was not intended, as some suppose, to designate a particular sect, but merely to characterize false and seducing teachers, such as Balaam was.

NIC-O-LAS, a pagan who was converted to Christianity at Antioch, and afterwards made one of the seven deacons of the primitive church. Acts vi. 5.

NI-COP-O-LIS, the name of several ancient cities. The one Paul refers to, in Tit. iii. 12, is probably that of Thrace, situated on the river Nestus, near the borders of Macedonia. Some, however, suppose him to have alluded to a city of this name in Epirus, near the mouth of the Ambracian Gulf, built by Augustus in honour of his victory over Antony.

NI-GER, a surname of Simon, a teacher at Antioch. Acts xiii. 1.

NIN-E-VEH, the metropolis of Assyria, one of the largest, most ancient, and most splendid cities of the world. It was situated on the Tigris, above Babylon, and was about

fifty-four miles in circuit. It was surrounded by a wall one hundred feet high, and so thick that three chariots could drive abreast upon it. It had fifteen hundred towers, each of which was two hundred feet high. When Jonah was sent here with his message from God, it is computed that the city contained more than six hundred thousand inhabitants. It is called also *Mesus*. Matt. xii. 41.

NO-AH, or **NO-E**, (the former is the Hebrew name, the latter the Greek,) the celebrated patriarch who was preserved in the ark, with his family, during the deluge. He is called in the New Testament a preacher of righteousness, because he was constantly warning the inhabitants of the old world of the coming wrath of God.

O.

OL-IVES, or **OL-I-VET**, a mountain or ridge lying east of Jerusalem, and separated from it by the brook Cedron. It received its name from the number of olive trees which it produced.

O-NES-I-MUS, a Phrygian by birth, and slave to Philemon. He fled from his master, and went to Rome, where he found Paul, and was converted by his instrumentality. He was afterwards sent back by Paul with a letter to Philemon, which is found among Paul's Epistles. Phil. 10, &c.

ON-E-SIPH-O-RUS, a Christian of Ephesus. He came to Rome while Paul was in prison, and at a time when nearly all had forsaken him, and there administered very much to his wants. 2 Tim. i. 16. iv. 19.

O-SEE, one of the Hebrew prophets, known in the Old Testament by the name *Hosea*. Rom. ix. 25.

P.

PAM-PHYL-I-A, a region of Asia Minor, having Cilicia on the

east, Pisidia on the north, and a part of the Mediterranean on the south, called the *Sea of Pamphylia*. Acts ii. 10. xiii. 13, &c.

PA'-PHOS, a seaport town on the western extremity of the island of Cyprus. It was the station of a Roman proconsul. Sergius Paulus, who filled this office at the time Paul visited this island, was here converted by him to the Christian faith. Acts xiii. 7.

PAR'-ME-NAS, one of the seven deacons of the primitive church. Acts vi. 5.

PAR'-THI-A, a region of Asia, surrounded by mountains, near the Caspian Sea, having Hyrcania on the north, and Media on the west. The Parthians became very powerful in the later periods of the Roman republic. They were celebrated for their mode of fighting; which consisted in discharging their arrows while they fled. Acts ii. 9.

PAT'-A-RA, a maritime city of Lycia, noted for its oracle of Apollo. Here Paul took ship on his way to Jerusalem. Acts xxi. 1.

PAT'-MOS, a small, barren island, in the *Egean Sea*, S. W. of Samos, to which the apostle John was banished by the emperor Domitian. In this island he had his Apocalyptic vision. Rev. i. 9. It is now called *Palmosa*.

PAUL, a most distinguished apostle of the Lord Jesus Christ. He was born of Jewish parents at Tarsus in Cilicia. He inherited the privileges of Roman citizenship, because Augustus had extended them to all the freemen of Tarsus on account of their fidelity to his cause. His original name was *Saul*, and, as he is first called *Paul* immediately after the conversion of Sergius Paulus at Paphos, (Acts xiii. 9.) some suppose he derived this name from the proconsul. He was educated at Jerusalem in the school of Gamaliel, and was strictly a Pharisee, and a bitter enemy and persecutor of Christians. After his conversion, recorded in Acts ix., he devoted all the powers of his ardent and energetic mind to

the defence and propagation of the Gospel, more particularly among the Gentiles. His pure and lofty conceptions of the Christian religion led him boldly to assert its superiority to the formal and hypocritical services of the Jews, and thus exposed him to the hatred and malice of his countrymen. After having preached the Gospel in different parts of the world, and suffered many indignities and persecutions, he was at length, on the accusation of the Jews, put in bonds, and sent to Rome. He was afterwards released, but finally, it is said, he was beheaded.

PER'-GA, the capital of Pamphylia, on the river Cestus, at some distance from its mouth. It was celebrated for a splendid temple of Diana. Acts xiii. 13.

PER'-GA-MUS, a noted city of Mysia, now called *Bergamo*, situated near the river Caicus. There was collected here, by the Attali, a library of 200,000 volumes, which was afterwards transported to Egypt by Cleopatra, and added to the library of Alexandria. Parchment was invented at this place, and received its name from the name of the city.

PE'-TER, one of the twelve apostles, called also *Simon*. His native place was Bethsaida. He was the son of Jonas, a fisherman, which occupation he also followed. He was a man of ardent feelings, though not uniform. At one time, none seemed more devoted to Christ than he; at another, he is found denying his Master; and then again, we see him melted into penitence by one look from Jesus. The Romish church assert to this day, that Peter was the first bishop of Rome, and was there put to death with Paul; whereas, there is very little probability that Peter ever went to Rome. He was the first apostle that preached the Gospel to the Gentiles. Acts xv. 7.

PHA'-RA-OH, pron. *Fa'-re*, a common appellation of the ancient kings of Egypt. After the age of Alexander, they were in like manner called *Ptolemy*. Acts vii. 10.

PHAR'ISEES, a most ancient and numerous sect of the Jews. They were divided into different parties or schools, according to the little differences of opinion, that existed among them. They received the Old Testament as the word of God, but gave equal authority to *traditional* precepts. They believed all events were controlled by fate. Their religion consisted wholly in external observances. They prayed often, and fasted often, and were liberal in the bestowment of their charities; but the spirit with which these services were in general performed is sufficiently manifested by the frequent and pointed rebukes they received from our Saviour, for their hypocrisy. They believed in the immortality of the soul, and the future resurrection, and, on account of their apparent sanctity, their influence was very considerable among the common people. The modern Jews are most of them Pharisees, and, though not so rigid in their observances, yet they are quite as distinguished for their vanity, and tenacity for the traditions of their fathers.

PHE'BE, a female Christian, who was deaconess in the church at Cenchrea. It seems that she visited Rome; some think that she carried Paul's Epistle to the Romans, in which she is recommended to their affectionate attentions. Rom. xvi. 1, 2.

PHE-NI'CE, or **PHE-NIC'IA**, a narrow region of country on the eastern coast of the Mediterranean, between Judea and Syria. The soil is exceedingly fertile, and, as a commercial nation, the Phenicians were the most celebrated people of antiquity. They sent out many colonies into different parts of the world, and, among others, the one at Carthage. Acts xi. 19.

PHIL-A-DEL-PHI-A, anciently the second city in Lydia, Asia Minor, near Mount Tmolus, about 26 miles S. E. from Sardis. It was built by Attalus Philadelphus, king of Pergamus, and called after his

own name. In A. D. 17, it was destroyed by an earthquake. It is now a considerable town, and is called *Allah Schir*, or *Scheyr*. Rev. i. 11. iii. 7.

PHI-LE'MON, a Christian of Colosse, in whose house the Colossian church was accustomed to convene. Paul wrote him an Epistle by Onesimus, his slave, who had fled from him to Rome, (See **ONESIMUS**,) and probably sent, at the same time, his Epistle to the Colossians. Philem. 1.

PHI-LE'TUS, a heretic, against whose error Paul warns Timothy, in 2 Tim. ii. 17, 18.

PHIL'IP, son of Herod the Great, and his wife Cleopatra. From him the city Cesarea Philippi received its name. Matt. xvi. 13, &c.

2. **PHILIP**, another son of Herod, by his wife Mariamne. He was sometimes called Herod, and was the husband of Herodias. As he was disinherited by his father, he lived a private life. Matt. xiv. 3, &c.

3. **PHILIP**, one of the twelve apostles; a native of Bethsaida in Galilee. Some ancient historians say that he was the individual, who requested of Jesus, that he might *first go and bury his father*. Matt. viii. 21, 22.

4. **PHILIP**, one of the seven deacons of the primitive church at Jerusalem. After the death of Stephen, Philip preached the Gospel in Samaria. Acts viii. 5, &c. He also baptized the Ethiopian eunuch. Acts viii. 26, &c.

PHI-LIP'PI, a city of Macedonia, within the limits of ancient Thrace. It received its name from Philip, father of Alexander the Great. A Christian church was founded here by Paul, to which he afterwards addressed an Epistle. Acts xvi. 12.

PHRYG'IA, a province of Asia Minor, south of Galatia, and west of Cappadocia. The eastern part of it was also called *Lycania*.

PHY-GEL'LUS, a person of Asia, who followed Paul to Rome, but afterwards forsook him. 2 Tim. i. 15.

PI-LATE, the fifth Roman governor in Judea. He continued in this office ten years, during which time he was odious both to the Jews and Samaritans. He was of an impetuous and obstinate temper; and so severe and cruel was his administration, that he was accused, and sent to Rome for trial. Thence, it is said, he was banished, by the emperor Caligula, to Vienna, where he died by his own hand. It was before this governor, that Jesus was brought, and, although perfectly satisfied of his innocence, he nevertheless, to please the Jews, delivered up Jesus to them to be crucified. *Matt. xxvii. &c.*

PI-SID-I-A, a region of Asia Minor, south of Lycaonia, on and about Mount Taurus. Here Paul preached the Gospel. *Acts xiv. 24.*

POL-LUX. See **CASTOR**.

PONTI-US, the first name of Pilate, governor of Judæa.

PONTUS, a province in the north-eastern part of Asia Minor, lying on the south side of the Euxine Sea. It was originally a nation by itself, having its own laws, and being governed by its own kings. It was, however, at length, subdued by Pompey, and became a province of the Roman empire. *Acts ii. 9.*

POR-CI-US, one of the names of Festus, the successor of Felix, as governor of Judea. *Acts xxiv. 27.*

PRIS-CIL-LA, sometimes called *Prisca*, a female Christian, wife of Aquila. *Acts xviii. 2.* See **AQUILA**.

PRO-CHO-RUS, one of the seven deacons of the primitive church at Jerusalem. *Acts vi. 5.* Some say he suffered martyrdom at Antioch.

PTOL-E-MA-IS, a maritime city of Palestine, on the coast of the Mediterranean. It belonged to Gallilee, and is now called *Acre*. *Acts xxi. 7.*

PUB-LI-US, a chief or governor of Malta, (*Acts xxviii. 7.*) whose father Paul miraculously restored to health. *v. 8.* Some histories say that not only he, but most of the

islanders were afterwards converted to the Christian faith.

PU-TE-O-LI, a maritime town on the western coast of Italy. It received its name from the great number of wells in its neighbourhood. It was much frequented by the Romans on account of its mineral waters and baths. *Acts xxviii. 13.*

R.

RA-CHEL, a daughter of Laban, and the younger wife of the patriarch Jacob. She was the mother of Joseph and Benjamin. *Matt. ii. 18.*

RA-HAB, a harlot of Jericho, who hospitably received and protected the spies sent out by Joshua. *Josh. ii. 1. Heb. xi. 31. James ii. 25.*

RA-MA, a city belonging to the tribe of Benjamin, situated a few miles north of Jerusalem. *Matt. ii. 18.*

RE-BEC-CA, daughter of Bethuel, and the wife of Isaac. She was the mother of Esau and Jacob. *Rom. ix. 10.*

REM-PHAN, a Coptic word; the name of Saturn, a heathen deity. *Acts vii. 43.*

RHE-GI-UM, a maritime city in the south-western part of Italy, opposite to Messina, in Sicily. Here Paul landed on his way to Rome. *Acts xviii. 13.* It is now called *Rheggio*, and is very subject to earthquakes.

RHODES, a noted Greek island lying off the south-western coast of Asia Minor. On this island was the celebrated colossal statue, standing across the entrance to the harbour of the city *Rhodes*. *Acts xxi. 1.*

ROME, the metropolis to the Roman empire, situated on the river Tiber, in Italy. It is said to have been founded by Romulus, probably near the close of the reign of Hezekiah, king of Judah. It was once the mistress of the world, but even then, with all its refinement, it was

full of the most degrading idolatry. A Christian church was early gathered here, but it has since been the seat of Popish superstition and domination.

RU-FUS, a noted Christian at Rome, the son of Simon the Cyrenian, who bore the cross of our Saviour. Mark xv. 21. Rom. xvi. 13.

S.

SAB'A-OTH, a title frequently annexed to the name *Jehovah*, meaning *hosts*, or *armies*. The general sense of the appellation is, *Jehovah omnipotent and supreme*. Rom. ix. 29. James v. 4.

SAD-DU-CEES, one of the leading sects of the Jews at the time of our Saviour. Though opposed to the Pharisees, they united with them in accusing and putting to death Jesus. The Sadducees professed to receive the Scriptures as the only rule in religious opinions and observances, and rejected totally all those traditional laws, which the Pharisees prized so highly. They denied the existence of angels and spirits; believed in no future rewards and punishments, but supposed the soul to die with the body. They rejected the Pharisaical doctrine of fate, and believed that all actions and events depend wholly on the will and agency of man. These tenets were principally embraced by men in the higher ranks of life. There are still some Sadducees among the Jews, though they are not at all numerous.

SAL'A-MIE, the metropolis of the island of Cyprus, situated on the south-east side of the island. Sergius Paulus, who was converted by the instrumentality of Paul, resided here. Acts xiii. 5. It was afterwards called *Constantia*.

SAL-LIM, a town on the Jordan, near where John was baptizing. John iii. 23. Its exact situation is unknown.

SAL-MO-NE, name of a promontory which forms the eastern ex-

trinity of the island of Crete. Acts xxvii. 7.

SA-LO-ME, a Christian female, the wife of Zebedee, and the mother of the apostles James and John. It is said she was cousin to John the Baptist. She faithfully adhered to Christ, and did not forsake him even at the cross. Mark xv. 40.

SA-MA-RI-A, a city near the centre of Palestine, built by Omri, king of Israel, on a hill of the same name. It was the metropolis of the ten tribes of Israel. After Shalmanezzer, king of Assyria, had destroyed it, and carried away most of its inhabitants, he sent, in their places, colonists from different heathen provinces, who were ultimately amalgamated with the Israelites that remained. These Samaritans, having thus originated, were, of course, odious to the Jews at Jerusalem; indeed the name Samaritan became with them a term of reproach and contempt, (John viii. 48,) and all intercourse with them was carefully avoided. John iv. 9. The Samaritans, like the Jews, expected the Messiah, and many of them became the followers of Jesus. Acts viii. 1. ix. 31.

SA-MOS, an island of the Ægean Sea, lying off the south-west coast of Lydia in Asia Minor. The inhabitants were worshippers of Juno, who had there a splendid temple. The island was also celebrated for its valuable potteries, and as the birth-place of the noted philosopher Pythagoras. Acts xx. 15

SA-MO-THRA-CI-E, or **SA-MO-THRA-CI-A**, an island in the Ægean Sea, lying off the coast of Thrace. The inhabitants were noted for their strict observance of all the rites of their idolatrous worship, and from this the island was called *sacred*. It was an inviolable asylum to all fugitives and criminals. Acts xvi. 11.

SAM-SON, a Hebrew of the tribe of Dan, who was celebrated for his great strength, and for the bravery and success with which he defended

his country from the Philistines. Judg. xiii.—xvi. Heb. xi. 32.

SAM-U-EL, a celebrated Hebrew prophet, of the tribe of Levi. He was consecrated to God from his birth, and in early childhood he received divine communications. He was the last of the Hebrew judges, and, at the direction of God, he converted the Hebrew commonwealth into a kingdom, and anointed Saul as the first king, and afterwards David as his successor. He had also a school for the education of the prophets. Acts iii. 24. xiii. 20.

SAN-HE-DRIM, the supreme council of the Jewish nation, composed of 71 or 72 members, selected from the chief priests, the elders and the scribes, of which the high priest was president. Both civil and ecclesiastical causes came up before them for trial, and they ordinarily met either in a part of the temple, or in a building near it. They were deprived of the power of inflicting capital punishments by the Romans. It was before this tribunal that Jesus was brought, and here, probably, Pilate sat to hear the accusations of the Jews.

SAP-PHI-RA. See ANANIAS.

SAI-RAH, the wife of the patriarch Abraham, and the mother of Isaac. Rom. iv. 19. ix. 9. Heb. xi. 11.

SAR-DIS, the metropolis of Lydia in Asia Minor, situated at the foot of Mount Tmolus, on the river Pactolus. It was celebrated for its immense opulence, and for the voluptuous and debauched manners of its inhabitants. Rev. i. 11. iii. 1—4.

SA-REP-TA, a maritime city of Phœnicia, situated on the western coast of the Mediterranean, about half way between Tyre and Sidon. It was the place where the prophet Elijah resided with a poor widow, during a grievous famine in Israel. Luke iv. 26. It is now only a small village.

SAR-RON, a level district of Palestine, on the sea-coast, extending from Joppa to Cesarea, and abounding in

fruitful fields and rich pastures. Acts ix. 36.

SAUL. See PAUL.

SCE-VA, pron. *Sel-va*, a Jew who had been a chief priest, and who had seven sons that were exorcists. Acts xix. 14.

SCRIBES, a class of men among the Jews, educated for the purpose of preserving and expounding the sacred books. It was their business to transcribe them, and to decide upon the meaning of the more difficult passages. Most of them were members of the Sanhedrim, and their influence was of course very great.

SCYTH-I-AN, pron. *Syth'-i-an*, an appellation given to the inhabitants of all northern Europe and Asia. Among the more polished people of antiquity, this name was applied to all barbarous nations. Col. iii. 11.

SE-LEU-CI-A, a maritime city of Syria, a few miles west of Antioch. There were not less than seven or eight cities of the same name in Syria and the vicinity. It was from this place that Paul and Barnabas embarked for Cyprus. Acts xiii. 4.

SER-GI-US, a Roman proconsul, called also *Paulus*. While in command at Cyprus, he was converted to the Christian faith by the instrumentality of Paul and Barnabas. Acts xiii. 7.

SI-DON, a celebrated commercial city, of great opulence and power, formerly the metropolis of Phœnicia. It was afterwards eclipsed by its great rival Tyre, and, indeed, became subject to that city. It has been at different times in the hands of the Syrians, the Persians, and the Egyptians. It is now called *Saida*, and belongs to the Turks.

SI-LAS, an eminent Christian teacher, who accompanied Paul in his journeyings through Asia Minor and Greece. He was probably one of the seventy, and was also called *Silvanus*. 2 Cor. i. 19, &c.

SIL-O-AM, a fountain in the S. E. part of Jerusalem, flowing from the foot of Mount Zion. The rise of

this fountain was considerably above the valley of the brook Cedron, into which it flowed, and its waters were conducted into two large reservoirs or pools, one for watering the king's gardens, the other for the use of the inhabitants. John ix. 7, &c.

SIM'E-ON, a holy man, who lived at Jerusalem, full of the Holy Ghost, and waiting for the promised Messiah. When he saw the child Jesus, he took him in his arms and blessed him. Luke ii. 25—34. Some suppose that he was the father of Gamaliel, the celebrated doctor of the Jewish law. Acts v. 34.

SIMON PETER, son of Jonas, and brother of Andrew. See **PETER**.

2. **SIMON**, called *Zelotes*, or the *Cananite*, one of the twelve apostles. The particulars of his life are unknown. The Greeks say that, after passing through almost numberless sufferings, he was put to death on the cross. He probably once belonged to the sect of *Zelotes*. See **CANANITE**.

3. **SIMON**, a brother of the apostles Jude and James the Less, and of course a cousin of Jesus. Matt. xiii. 55. Some suppose him to be the same with the preceding one.

4. **SIMON**, a man of Cyrene, in Lybia, who was compelled to assist in bearing the cross of Jesus. Matt. xxvii. 32.

5. **SIMON**, the *sorcerer*, called also *Simon Magus*. It is said he believed, and was baptized by Philip; but afterwards he showed himself to be "in the gall of bitterness," by offering money to the apostles for the power of conferring the gift of the Holy Ghost. Acts viii. 9—13.

6. **SIMON**, father to Judas Iscariot. John vi. 71, &c.

7. **SIMON**, a Pharisee, who invited Jesus to his house. Luke vii. 40.

8. **SIMON**, a leper of Bethany, whose house Jesus seems frequently to have visited. Matt. xxvi. 6.

9. **SIMON**, a tanner at Joppa, at whose house Peter was staying when the messenger from Cornelius came to him. Acts x. 6.

SINAI, or **SINNA**, a famous mountain of Arabia, situated between the two western arms of the Red Sea. On this mountain the law was given to Moses, and from this place it was first promulgated. At the foot of the mountain called *Sinai*, at the present day, there is a convent of Catholic monks. It is somewhat uncertain whether this is the true Mount Sinai or not; it must, at all events, be in this vicinity. Acts vii. 30.

SINON, name of one of the hills on which Jerusalem is built, and on which stood the citadel of David, the king's palace, &c. It is frequently, however, applied to the whole city, (Matt. xxi. 5, &c.) and, more frequently still, by Christians, at the present day, in a spiritual sense, to the *Church of Christ*.

SMYRNA, a city of Ionia, in Asia Minor, situated at the head of a deep gulf of the same name. It was one of the richest and most powerful cities of that region, and was much frequented by Jews. It is still a commercial city, and is called by the Turks *Ismir*. Rev. i. 11. ii. 8.

SODOM, one of four cities, beautifully situated in the fertile vale of Siddim, which were awfully destroyed for the wickedness of their inhabitants. The waters of the Dead Sea now cover the places where these cities once stood. Matt. x. 15.

SOLOMON, son of David, and his successor on the throne of Israel. He was renowned for his wisdom and his riches. To him was committed the building of the temple, which was finished under his direction, in the most splendid manner, in about eight years from its foundation. Solomon was a peaceable king, and possessed of many virtues, though, in some parts of his life, he was very much given to sensuality.

SOPATER, a Christian convert of Borea, sometimes called, also, *Seppater*. Acts xx. 4.

SOTHENES, the chief of the synagogue at Corinth, who became a convert to Christianity. Acts xviii. 17.

SPAIN, an extensive region of Europe, anciently including that part of the peninsula which is now called Portugal. In Paul's time it belonged to the Romans, and was frequented by many Jews. Rom. xv. 24, 26.

STEPH'-A-NAS, a prominent Christian of Corinth, whose family Paul baptized. 1 Cor. i. 16. xvi. 15, 17.

STE'-PHEN, one of the seven primitive deacons of the church at Jerusalem. He was the first Christian martyr. For an account of his preaching and martyrdom, see Acts vi. and vii.

STO'-ICS, a sect of heathen philosophers, founded by *Zeno*. They derived their name from the Greek word *stoa*, signifying a porch, because their founder delivered his lectures from a porch, in the city of Athens. They believed that man's highest happiness consisted in the exercise of virtuous affections, and they were alike indifferent to the pleasures and pains of the body. They were required to maintain an absolute control over their passions, and they believed that man, even in this life, could attain to perfection and felicity. They encouraged suicide, and disbelieved in a future state of retribution. With all their errors and extravagances, their doctrines, on the whole, were probably more nearly allied to the Christian doctrines than those of any other heathen sect. Acts xvii. 18.

SU-SAN'-NAH, a Hebrew woman mentioned among those who followed Jesus, and assisted in supporting him. Luke viii. 3.

SY'-CHAR, pron. *S'-kar*, called also *Shechem*, a city situated a few miles south of Samaria. It was within the limits of the tribe of Ephraim, but was given to the Levites, and was one of the cities of refuge. It was destroyed by Abimelech, but afterwards rebuilt, and became the theatre of the revolt of the ten tribes, and the seat of Jeroboam's kingdom. Afterwards it became the metropolis of the Samaritans, and the seat of their worship

It is now called *Naploos*, or *Naploos*, and is an inconsiderable village. John iv. 5.

SYR'-A-CUSE, a large and celebrated city, on the eastern coast of the island of Sicily. It has a capacious and excellent harbour. The city was rich and powerful; its circumference is said to have been about twenty-two miles. Syracuse was the birth-place and residence of the famous *Archimedes*. Acts xxviii. 12.

SYR'-I-A, a large district of Asia, including the northern part of Palestine, and all Mesopotamia, and stretching to the north-west as far as Mount Taurus. At first Syria was governed by its own kings, afterwards it became subject to the Israelites under David, then to Babylon, and then to Persia. At last the Romans subdued it, and placed over it a proconsul, who had, at least, a limited power over Judea also. Most of it is now in the hands of the Turks.

SY-RO-PHE-NIC'-I-A, the same as Phenicia, which, having been annexed to Syria by conquest, retained its original name in connexion with that of Syria. Mark vii. 26

T.

TAB'-I-THA, a Christian widow, who lived at Joppa. See *DORCAS*.

TAR'-SUS, the metropolis of Cilicia, situated on the banks of the river Cydnus. This city was distinguished for the culture of Greek literature and philosophy, so that, in the number of its schools and learned men, it was once the rival of Athens and Alexandria. As a reward for its exertions and sacrifices during the civil wars of Rome, Tarsus was made a *free city* by Augustus; that is, its inhabitants were permitted to be governed by their own laws and magistrates, without the interference of a Roman governor; although they were bound to aid the Romans against their enemies.

Paul was a native of this city. Acts xxi. 30.

TER-TI-US, pron. *Ter'-sho-us*, a Christian, whom Paul employed as his amanuensis in writing his Epistle to the Romans. Rom. xvi. 22.

TER-TUL'-LUS, a Roman orator or advocate, whom the Jews employed to accuse Paul before Felix, governor of Judea. They were probably unacquainted with the modes of proceeding in the Roman courts. Acts xxiv. 1, &c.

THAD-DE'-US, a surname of the apostle Jude, who was also called *Lebbeus*, and was a brother of James the Less. Matt. x. 3.

THE-OPH'-I-LUS, "*a friend of God*," name of the person to whom Luke inscribed his Gospel and the Acts of the Apostles. Luke i. 3. Acts i. 1. Some doubt whether this refers to any particular individual, as it may be applied to any good man or lover of God. The most probable supposition, however, is, that it was the name of a man of some note, who lived out of Palestine, and had embraced Christianity.

THES-SA-LO-NI'-CA, a maritime city of Macedonia, situated at the head of a bay running out from the north-western part of the *Ægean Sea*. It was anciently called *Therma*. It was inhabited by Greeks, Romans, and Jews, from among whom the apostle Paul gathered a numerous church. Acts xvii. 1.

THEU'-DAS, a seditious person, who excited tumults among the people of Judea, after the death of Herod the Great. Acts v. 36.

THOM'-AS, one of the twelve apostles, also called *Didymus*. The most striking thing recorded of him is his want of confidence in the assurances of the other apostles with regard to the resurrection, until he had himself seen our Lord. John xx. 25, 28.

THREE TAV'-ERNS, a small place, or village, on the Appian way, where travellers were accustomed to stop for refreshments. It was prob-

ably about thirty miles from Rome. Acts xxviii. 15.

THY-A-TI'-RA, a city in Lydia, Asia Minor, situated near the river Lycus, between Sardis and Pergamus. The art of dying purple was particularly cultivated here. This place is now called *Ak-hisar*. Acts xvi. 14. Rev. i. 11. ii. 18, &c.

TI-BE'-RI-AS, a city of Galilee, founded by Herod Antipas, and named by him in honour of the emperor Tiberius. It is situated on the south-western shore of the Lake *Genesareth*, or, as it is sometimes called, the *Sea of Tiberias*, not far from the place where the Jordan issues from the lake. In the vicinity of this city there were hot springs very much celebrated. After the destruction of Jerusalem, there was a flourishing school here of Jewish learning. John vi. 1.

TI-BE'-RI-US, a Roman emperor. His whole name was *Tiberius Claudius Drusus Nero*. He was the stepson of Augustus, and succeeded to his throne. It was in his reign that John the Baptist appeared, and that Christ was crucified. He died A. D. 37, after having cruelly borne the imperial sceptre for twenty-two and a half years. Luke lii. 1.

TIT'-MON, one of the seven primitive deacons of the church at Jerusalem. Nothing authentic is known of him. Acts vi. 5.

TIM-O'-THY, a disciple of Paul, who lived at Derbe. His father was a Gentile, but his mother was a Jewess. He possessed the confidence of Paul in a high degree, and is often spoken of by him in terms of the warmest commendation. He was his chosen companion, and was left by him at Ephesus, to perfect the work he had commenced there. It is said that he suffered martyrdom in that city.

TIT'-TUS, a Christian teacher, of pagan origin, who was converted by the instrumentality of Paul, and afterwards became his companion and fellow labourer. He preached the Gospel in Dalmatia and in Crete, and

he was in the last-named place when Paul directed his Epistle to him. Tit. i. 5. 2 Tim. iv. 10.

TRA-CHO-NI-TIS, a province lying between Iturea and Damascus. It is a wild, rocky country, and afforded a safe retreat for great numbers of thieves and robbers. It was under the government of Philip. Luke iii. 1.

TRO-AS, a maritime city of Mysia, on the eastern coast of the Ægean Sea, at some distance south of the supposed site of ancient Troy. The adjacent region, including much of the coast, is also called *Treas*. Acts xvi. 8, 11.

TRO-GYL-LI-UM, a town and promontory of Asia Minor, between Ephesus and the mouth of the river Meander. It is directly opposite the island of Samos. Acts xx. 15.

TROPH-I-MUS, an Ephesian, converted to Christianity by the instrumentality of Paul. The Greeks say he was beheaded with Paul, by order of Nero. Acts xx. 4.

TYCH-I-CUS, a Christian, probably of Ephesus. He was an intimate friend and associate of Paul, and is frequently spoken of by him as one much beloved. Acts xx. 4.

TY-RAN-NUS, an Ephesian,—probably a convert to Christianity,—in whose house, or school, Paul publicly declared and defended the doctrines of the Gospel. Some suppose him to have been a Greek philosopher; others, a Jewish rabbi: the wisest conclusion, however, is, that we know but little about him. Acts xix. 9.

TYRE, a famous city of Phenicia, the emporium of trade, and the seat of immense wealth and power. It was situated on the eastern coast of the Mediterranean, within the limits of the tribe of Asher. Its inhabitants are represented in the Old Testament as being filled with pride and luxury, and subject to all the

vice attendant on prosperity and immense wealth; and awful judgments are denounced against them for their idolatry and wickedness. The predictions of Isaiah and Ezekiel, concerning the destruction of this city, have been most literally fulfilled: not a vestige of its former greatness appears: not even a broken column, or decaying monument, can be found to point the passing traveller to the spot where it once stood. There was another city bearing this name, which still exists: the two must not, however, be confounded.

Z.

ZAB-U-LON, or **ZEB-U-LON**, the tenth son of Jacob, by Leah. It is put for the tribe, or descendants, of Zabulon. Matt. iv. 13.

ZAC-CHE-US, pron. *Zak-ke-us*, a chief man of the publicans, or tax-gatherers, who lived at Jericho. He was probably a Jew, before his conversion. Luke xix. 2, &c.

ZACH-A-RI-AS, the father of John the Baptist. He was a priest of the class of Abia. See **ABIA**. He was for a season deprived of speech, for his unbelief. Luke 1.

2. **ZACHARIAS**, a person mentioned Matt. xxiii. 35, probably the son of Jehoiada, or Barachias, who was stoned to death by order of king Joash. 2 Chron. xxiv. 20—22. Different opinions, however, prevail with regard to this individual.

ZEB-E-DEE, the father of James and John, two of the apostles of our Lord Jesus Christ. He was a fisherman by profession, and the husband of Salome. Matt. iv. 21.

ZE-LO-TES, a name applied to Simon, one of the apostles. See **CANANITES**.

GENERAL REMARKS

ON THE NEW TESTAMENT.

THE New Testament is a collection of inspired writings, by various authors. The principal evidence of their inspiration is, the nature and tendency of the doctrines they teach, the miracles and prophecies recorded in them, and the success of those doctrines in the midst of great opposition.

The leading doctrine of the New Testament is that of the atonement, consisting in the death and sufferings of Christ, the Son of God. Its great design is to publish the tidings of salvation for all men through this atonement, and by the exhibition of this doctrine, and others connected with it and growing out of it, to bring them back to holiness, and to God.

The New Testament contains four gospels, the Acts of the Apostles, twenty-one epistles, and the Revelation. The gospels record the genealogy, birth, life, doctrine, character, and death of Christ. Each of the evangelists, probably, in giving his account, had in view an object in some respects peculiar to himself, and selected and arranged his matter in reference to it. It would seem that none of them aimed to set down events in the exact order of time in which they happened. "If every one of the things had been written which Jesus did, the world itself could not contain

the books that should be written." From this mass of facts, each probably selected such as suited his particular design, without being anxious to relate all that happened, or to preserve the actual order of events. The Acts of the Apostles is a history of the early progress of Christianity. It throws much light on the epistles, by showing the occasions on which they were written. Among the first efforts of Christians, it presents the labours of the Apostle Paul as the most conspicuous. Some of the epistles are directed to particular churches, or individuals, others to the body of Christians at large. We find in them more clear exhibitions of the nature and doctrines of the Christian religion, than elsewhere in the New Testament. So much do the power of those doctrines, and the interest of those duties, depend on the sufferings, death, and resurrection of Christ, that it would have been impossible to exhibit them so as to exert so much influence on the human mind before, as after those wonderful events. Some of the epistles are chiefly doctrinal, others consist more of exhortation and direction concerning duties. The epistles to the Romans and Hebrews are examples of the former, those to Timothy and Titus of the latter. Though they were addressed originally to the cotem-

peraries of the apostles, yet whatever is of general application is to be considered as if directed to us. They were written for our instruction, as well as of those to whom they were addressed.

The proper title of the whole book is the New Covenant. The dispensation of the gospel is called by that name in the eighth of Hebrews. From thence the Greek title, translated *New Testament*, was probably taken. The Mosaic dispensation was called the first or old covenant, and that of the gospel being substituted in its place, and superseding it, is hence called the new.

The writers of the New Testament, except Paul, were common, unlearned men. He was instructed in all the learning of his age and nation. But they all enjoyed the privilege of intimate converse with our Lord, or his immediate disciples, and the assistance of the Holy Spirit. They were thus abundantly qualified to record what he did and taught. Their style is that of common usage among the people, and at the time they wrote. It is, therefore, to be interpreted according to the principles of popular usage, but it must be the usage of the Jews. In other words, in determining the sense of a passage, we are not to inquire how we should understand it at the present day, but how those who were addressed would understand it in the age when it was written. To do this, we must transport ourselves back to that period, realize Jewish scenes, imbue ourselves with Jewish habits and manners of thinking, and become well acquainted with their civil, religious, and social customs. By this means we shall find much of the difficulty of understanding scripture language removed. To the earliest readers of the New Testament most of it was, no doubt, easy to be understood. By realizing their situation

and character, we shall find the truth contained in it to open upon us with great ease and clearness, compared to our experience without such a state of mind.

It is likewise important, in reading the epistles, to know the particular object of the writer. His arguments, his statements, his conclusions, will of course be such as will bear upon that object. A knowledge of the latter will then assist us in determining the meaning of the writer. The particular object may often be known from what is contained in the book itself. It may also be learnt from the character and circumstances of those to whom it was addressed. These points are important to be studied.

The books of the New Testament are entirely distinct compositions, written at different times, and independently of each other. Their dates are from the thirty-fourth year of the Christian era, to nearly the close of the first century. The precise time when they were collected together is not known. It was, however, very early. They were from the first received by Christians generally as inspired writings, and preserved and copied with great care. Some early copies still remain.

The New Testament, as well as the whole Bible, has been often translated, and into many different languages. No book has excited so much interest among mankind. It is the daily companion of the Christian; it is recognised by the learned and the ignorant as containing a doctrine, which, if believed and practised upon, would make the world happy. It strikes at the root of all human disorders. Great is the opposition, too, with which it has met. Not only do multitudes reject its claims upon the heart, but they endeavour, it may be, to disprove its divine origin, and pervert its doctrines.

The common English version is among the best that has been made into any language. We are not, however, by any means, to suppose it immaculate. Neither the translators, nor the transcribers, through whose hands it has come to us, were inspired men. The original copies we suppose to have expressed the exact meaning intended by the Spirit. But the same perfect exactness could not have been retained in all the copies from that time till this, without a continued miracle. We have no evidence that such has been wrought. There may, therefore, often be room for the inquiry whether our version gives the true sense originally intended, as well as whether it is a faithful translation of the copies used. The doctrines of the Bible we are implicitly, unhesitatingly to believe; but what those doctrines are, we should, in some cases, not decide without much study and caution. We should bear in mind not only what has just been said, but likewise the possibility of misunderstanding language, the usage of which is so different from our own, as that of the New Testament. We are far from saying this to weaken the claim of our version to general confidence. We say it to guard against the impression that it is perfectly correct in all respects, and more especially to point to the necessity of applying learning, talents, and study, to determine and illustrate the meaning of the New Testament.

With the exception of Matthew, the New Testament is generally supposed to have been written originally in Greek, modified, however, by a striking conformity to the

Hebrew in the use of words and phrases. As the latter was the native language of most, if not all the writers, they would naturally transfer much of its idiom and construction to the Greek, whenever they might happen to use it. But a far greater source of this resemblance to the Hebrew, was the style of the Septuagint, a Greek translation of the Old Testament in popular use among the Jews generally at the time of Christ, and strikingly conformed to the idiom of the Hebrew. This translation having become of established authority, and current use, would of course, very much modify the language of the writers of the New Testament. It is in a high degree interesting and profitable, therefore, in studying the New Testament, to compare similar passages of the Old, not only in regard to the sentiment, but the style and manner of expression. The latter will often be found to throw light upon the former.

Neither the punctuation of the New Testament, nor the division into chapters and verses, are entirely to be depended on as giving the true meaning. The sense is not to be determined by them, but they by the sense. Much less regard should be paid to them than is common, and more to the connexion and extent of the subject. The meaning of passages is sometimes obscured, or totally lost, by the mistakes of editors in these particulars; and oftener still the regular train of thought is improperly interrupted. To remedy the latter evil, the books of the New Testament should be divided into paragraphs, like any other composition, according to the actual divisions of the subject.

PARTICULAR REMARKS

ON THE DIFFERENT

BOOKS OF THE NEW TESTAMENT,

WITH THEIR

DATES, AUTHORS, THE OCCASIONS ON WHICH THEY WERE WRITTEN, &c.

MATTHEW.

IT is generally agreed, that the Gospel of Matthew was the first that was published. In the manuscript copies of the New Testament, it uniformly stands first, as it does in our version. The exact time in which it was written is not known; some say *eight* years after our Lord's ascension,—others, *fifteen*. That it was written by *Matthew*, there is abundant evidence. He was one of the twelve apostles, the son of Alphaeus, and was also called *Levi*. He was a native of Galilee, but of what city or tribe, we are not informed. It is said by an ancient historian, that he carried the Gospel to Ethiopia, and that there he suffered martyrdom. As he was a constant attendant on our Lord, he probably heard and saw most of what he narrates in his book. Being one of the apostles, (Matt. x. 3,) he was under the *special* influences of the Spirit, and infallibly guided into all truth, (John xvi. 13;) and the things which he had heard from the lips of Christ himself, many of which he had probably forgotten, were brought to his remembrance. John xiv. 26. He

was, also, with the rest of the apostles, empowered to work miracles, (Matt. x. 8,) which is the highest evidence we could have of the divine sanction to the doctrines he taught.

It is the common opinion of the best critics, that this Gospel was originally written in Hebrew, and soon after translated into Greek, probably by the writer himself, though this is mere conjecture. The original Hebrew is lost, and it is from the Greek that all the translations extant were made.

Matthew wrote his Gospel in Judea, for the particular benefit of the Jewish nation.

MARK.

MARK was not one of the twelve apostles, and it is not certain that he was personally with Jesus during his ministry, though many of the Fathers affirm, that he was one of the seventy disciples. His Hebrew name was *John*. He is supposed to have been converted through the instrumentality of Peter, from the manner in which Peter notices him in 1 Pet. v. 13. That Mark was the

author of the book that bears his name, is evident from the unanimous testimony of ancient Christians. He wrote at Rome, in Greek, probably about the year 60, or 63, for the particular benefit of Gentile believers. Mark probably wrote under the direct inspection of Peter. His Gospel was received, by the earliest Christians, as authentic, and divinely inspired.

The style of Mark is very simple and concise. He relates many of the same incidents that are noticed by Matthew. This, with some other circumstances, has led some to suppose, that he only abridged Matthew's Gospel. So far is this from being probable, however, that there are strong reasons for supposing that he had never seen Matthew's Gospel at the time he wrote.

LUKE.

Very little is known of this evangelist, except what is recorded in the Scriptures. He was probably of Gentile descent, and was by profession a physician. He was an intimate companion of Paul in many of his travels. There is abundant evidence, from the testimony of the early Fathers, that Luke was the author of the Gospel which bears his name, and also of the Acts of the Apostles. Both these books are inscribed to Theophilus, and in Acts i. 1, the author evidently refers to the Gospel, calling it his "*former treatise*." As to the time and place in which Luke wrote these books, opinions are divided. The most probable supposition is, that they were written in Græce, about the year 63 or 64. The Gospel was undoubtedly written for the special benefit of Gentile converts. On this supposition it is easy to account for the fact, that Luke, in his narrative, descends into a great many particulars, which it would have been unnecessary to notice had he written exclusively for the Jews. It was

probably for this reason that he traced the genealogy of Jesus up to Adam, (agreeably to the mode of tracing genealogies in use among the Gentiles, instead of stopping with David, as Matthew did, which would have been a sufficient testimony to the Jews. For the same reason, he marked the time of some important events, which he related, by the reigns of the Roman emperors, (Luke iii. 1, 2,) which the other evangelists have not done. It is supposed by some, that Luke derived his information chiefly from the apostle Paul; but this is contradicted by his own words, for he more than intimates, that he received "a perfect understanding" of these things from those who had been "*eye witnesses*" to the incidents related. Quite as clear is it that he did not, as some suppose, copy his history from Matthew.

In relating the Acts of the Apostles, Luke seems to have designed to show the accomplishment of our Saviour's promises respecting the descent of the Holy Spirit,—which he does in his account of the day of Pentecost and of subsequent events,—and to prove from facts the claim of Gentile believers to admission into the Christian church,—a claim which the Jews, especially, disputed at the time that Luke wrote. We have also, in this history, abundant evidence of the truth and divine origin of the Christian religion. The wonderful success of the Gospel in the early ages of the Church, in the face of the most deeply laid, fierce, and long-continued opposition, cannot be ascribed to any human ingenuity or influence. No cause is adequate to account for such astonishing effects, short of the mighty and resistless power of God.

JOHN.

JOHN, the evangelist and apostle, was the son of Zebedee, a fisherman of Bethsaida, on the Sea of Galilee. He was probably the youngest of the

twelve apostles, and it is evident from his writings, that he possessed a very mild, amiable and affectionate temper. He was admitted, perhaps, to a more free and intimate intercourse with our Lord than any other disciple. He died at Ephesus, at the age of about *one hundred*. His writings, as contained in the N. T., are **THE GOSPEL**, which bears his name, **THREE EPISTLES**, and **THE REVELATION**. Although there are different opinions as to the date of these several books, yet it seems most probable, that *the Epistles* were written first,—probably about the year 68 or 69. It is supposed that *The Gospel* and *The Revelation* were written in 97 or 98, A. D.

THE GOSPEL of John has been, from the very first, universally received as genuine, and as divinely inspired. Concerning the genuineness and authenticity of the **EPISTLES**, (particularly the second and third,) and **THE REVELATION**, some doubt has been expressed, and much dispute has arisen, at different times. It would not be possible to enter into this discussion within the prescribed limits of this volume; nor is such an attempt necessary or desirable. It is sufficient to observe, that the claim which these books have to a place in the Sacred Canon, rests on fundamental reasonings, that will satisfy every candid man who is disposed to examine the subject for himself.

The general design of John, in his *Gospel*, was, to prove that Jesus is the Messiah, the Son of God, and that those who believe may have life through his name. It is generally supposed that he also wrote with particular reference to the errors of Cerinthus, a noted heretic of that day, and the Nicolaitans, who had attempted to corrupt the Christian Church.

It is very worthy of remark, that John, in his *Gospel*, usually omits what had been recorded by the other evangelists. The three Gospels that precede his had, no doubt, been pub-

lished before he wrote, and it seems to have been his object to narrate events which they had passed unnoticed.

As to the *Epistles* of John, the *first* does not appear to have been addressed to any particular individual or class of men; and, indeed, it has throughout, with one or two exceptions, the appearance of a didactic discourse, rather than that of an epistle. The design of this treatise seems to have been, to guard Christians against erroneous and dicitious principles and practices, and to excite them to communion with God, and to constancy in the true faith.

The *Second Epistle* of John is addressed to the "elect lady,"—probably an eminent Christian matron,—and is but little else than an epitome of the first.

The *Third Epistle* is addressed to Gaius, a converted Gentile; but who he was is very uncertain. The design of the Epistle was to commend his steadfastness in the faith, and his hospitality, especially to ministers of the Gospel, &c.

The Revelation was written by John, probably at Ephesus, from visions which he saw while an exile in the island of Patmos. The general design of this book was to make known the true state of the Christian churches in Asia at the time it was written, and to reveal the different states of prosperity and adversity through which the Church must pass, until its consummation in glory. Many parts of this book are to us necessarily obscure; many of its predictions are yet to receive their accomplishment. About these it is worse than useless to speculate, since they will still be, as God designed, they should be, beyond the reach of our knowledge until time shall bring about their fulfilment.

PAUL.

PAUL, or **SAUL**, as he was originally called, was a native of Tarsus

a city of Cilicia. He was a Hebrew, of the tribe of Benjamin, and by birth a Roman citizen. He was a man of an ardent temperament, and an exalted genius. After his conversion, all the powers of his noble and energetic mind seem to have been employed in spreading the triumphs of the cross. *Fourteen* of the Epistles in the N. T. were written by this great apostle; to which a brief attention will now be given. The order in which they are arranged in the Bible will be followed, though this is not the order in which they were written.

THE EPISTLE TO THE ROMANS was written at Corinth, probably in the year 57 or 58. It was dictated by Paul in the Greek language to Tertius, his amanuensis, (xvi. 22,) and sent to Rome by Phebe, a deaconess of the church at Cenchrea. xvi. 1. All antiquity proves, that this Epistle was the genuine production of Paul, and that it belongs to the books of the Sacred Scriptures. Paul had never seen the Christians at Rome previously to his writing this Epistle; but, as he had been made minutely acquainted with their circumstances, he was very desirous of visiting them, that he might impart to them "some spiritual gift." Being prevented from accomplishing his purpose, he wrote them this Epistle, the principal object of which was to compose the differences that existed between the Jewish and Gentile converts, who had been collected together into the church at Rome, and to strengthen the faith of the Roman Christians against the insinuations of false teachers.

THE EPISTLES TO THE CORINTHIANS were addressed to a church, which Paul planted in Corinth about the year 52. This church consisted partly of Jews, and partly of Gentiles, but chiefly of the latter. Soon after Paul left this place, the peace of the church was disturbed by the intrusion of false teachers. Two parties were formed, who strenuously

opposed each other. The one contended for the observance of the Jewish ceremonies; the other, mistaking the nature of true Christian liberty, indulged in excesses contrary to the spirit of the Gospel. To reform these abuses, and to answer some inquiries sent to him by the Corinthian Christians, Paul wrote his *First Epistle to the Corinthians*, probably in the year 57, from Ephesus. No doubt has ever been expressed of its genuineness and authenticity.

The Second Epistle to the Corinthians was written, probably, from Philippi, about one year after the former, that is, in A. D. 58. The effect of the First Epistle was to lead many to repent and amend their ways, while others derived arguments from it to support them in their opposition to the apostolic authority of Paul. They charged him with *levity*, with *pride* and *severity*, with *arrogance* and *vain-glory* in his ministry, and with being *contemptible* in his personal appearance. His principal object in the Second Epistle is to vindicate himself from these charges, and to excite those who were true Christians among them to lead a holy life.

The Epistle to the Galatians was written, probably, from Corinth, in the year 52 or 53. Its genuineness has never been questioned. The churches in Galatia, like those in most other countries, were composed partly of Jewish and partly of Gentile converts; the latter, however, seem to have been the most numerous. Not long after the Galatians had embraced Christianity, a certain Judaizing teacher rose up among them, who denied the apostolical authority of Paul, and taught, in opposition to him, that all the Gentile converts should be circumcised. Some of the Galatians were convinced by his arguments, and consented to be circumcised.

Paul wrote this Epistle to assert his apostolical character and authority, to confirm the faith of the Gala-

tian churches, and to instruct them as to the true nature of the moral and ceremonial law. The whole Epistle is a fine specimen of Paul's skill in managing an argument.

The Epistle to the Ephesians is universally admitted to have been written by Paul. The church in Ephesus was planted by him about A. D. 54, and was composed chiefly of Gentile converts. This Epistle was written from Rome, during Paul's confinement there, probably in the year 61. The apostle was apprehensive lest some of the Jews, or some false teachers, should take advantage of his imprisonment, and try to unsettle the minds of the Ephesian converts; he therefore wrote this Epistle to establish their faith, increase their love, and fortify them against the scandal of the cross.

The Epistle to the Philippians was also written by Paul when he was a prisoner at Rome, probably in 62 or 63, A. D. Its genuineness was never questioned. The church at Philippi was planted by Paul in the year 50, and, although it was small, they repeatedly contributed for the support and comfort of the apostle. The principal object of this Epistle was gratefully to acknowledge the kindness of the Philippians, to confirm them in the faith, and to encourage them to continue to walk in a manner becoming the Gospel.

The Epistle to the Colossians was written by Paul, about the year 62, to the church at Colosse. By whom this church was founded is not known, but there is no doubt as to the genuineness of this Epistle. It was written in opposition to certain false teachers, who had appeared among the Colossians, and who inculcated the Mosaic law and the absurd notions of the Rabbins, and to others, who blended Platonic notions with the doctrines of the Gospel. Paul shows them the fulness and sufficiency there is in Christ, and the inconsistency of trusting to philosophical speculations and deceptions

and human traditions, for their notions of religion.

The First Epistle to the Thessalonians is supposed to have been one of the earliest written (perhaps the very first) of all the Epistles of Paul. Its genuineness is unquestioned. It was written from Corinth in A. D. 52, on account of the favourable report Timothy brought, of the steadfastness of the Thessalonians in the faith of the Gospel. In this Epistle, Paul endeavours to confirm their faith, and to guard them against the dangers to which they would be exposed from the persecutions of the unbelieving Jews.

The Second Epistle to the Thessalonians was written soon after the first, (A. D. 52,) and from the same place. This Epistle was occasioned by the intelligence communicated to Paul respecting the state of that church, by the person who carried his first letter. Many of the Thessalonians supposed that the day of judgement was near at hand, and they neglected their necessary worldly business, in order to prepare for that awful event. This mistake Paul endeavours, in this Epistle, to correct, and he faithfully warns them against the evils to which they were exposed.

The First Epistle to Timothy was written by Paul from Macedonia, probably, in the year 64, though this has been much disputed. All agree that Paul was the author both of this and of the Second Epistle to Timothy. At the time Paul wrote, Timothy was at Ephesus, managing the affairs of the church in that city. The principal object of Paul in writing was, to instruct Timothy as to the choice of proper officers in the church, and other duties pertaining to the ministry. He also warns him against the influence of those false teachers, who were at that time so busy in corrupting the purity and simplicity of the Gospel.

The Second Epistle to Timothy Paul wrote during his imprisonment at Rome. About this all are agreed.

though it has been much disputed whether he wrote it during his *first* imprisonment, or *second*. The strong probability is, that it was the latter, that is, about A. D. 65. The particular design of Paul, in writing this Second Epistle, was to apprise Timothy of what had happened to him during his imprisonment at Rome, and to request Timothy to come to him before the ensuing winter. He adds much to strengthen the heart of Timothy, and to instruct and encourage him in his work.

Both these Epistles are of great use to the churches at the present day, as they exhibit, with much explicitness, the character and duties of the various officers of the Christian Church.

The Epistle to Titus was written by Paul, from Macedonia. There is much diversity of opinion with regard to the date of this Epistle. It is most probable, however, that it was written in A. D. 64. Its genuineness and authenticity have never been questioned. It is filled with instructions to Titus as to the best manner of discharging his ministry among the churches of Crete, where he had been left.

The Epistle to Philemon was probably written during Paul's first imprisonment at Rome, in A. D. 63 or 64. Although many critics have endeavoured to expunge this Epistle from the Sacred Books, yet the evidence of its genuineness and authenticity remains unshaken. The circumstances, under which this Epistle was written, were as follows: Onesimus, the slave of Philemon at Colosse, robbed his master, and fled to Rome. There Paul, by some means, found him, and was the means of his conversion to the Christian faith. After the apostle had kept him long enough to test his Christian character, he sent him back to Philemon with this Epistle, in order to solicit his pardon for the slave. In this short Epistle many of the doctrines and precepts of Christianity are in-

culcated; and their power on the human character beautifully exhibited in real life.

The Epistle to the Hebrews has been the subject of more controversy, perhaps, than any other book in the N. T. Among conflicting opinions, the following things are stated as the most probable facts concerning it. It was written by the apostle Paul in the Greek language, from Italy, about A. D. 63, and addressed to the Jews in Palestine, who had been converted to Christianity. The main object of Paul seems to have been to warn the Jewish converts against the danger of apostasy, and especially against relapsing into those superstitious views of the importance and necessity of ceremonial observances, to which Hebrew Christians were particularly exposed. In this Epistle the fundamental doctrines of the Bible are stated, illustrated and defended, in the most clear and impressive manner

JAMES.

THE individual, who wrote the Epistle that bears this name, was also called *James the Less*, and was the son of Alphaeus, and a relative of our Lord. There has been a great diversity of opinion, as to the authenticity of this Epistle, though the weight of argument seems to be altogether in its favour. It is also a matter of uncertainty to whom this Epistle was addressed. It seems to have been designed principally for Jewish Christians; to warn them against those vices which were common among the Jews; to correct their views of the doctrine of *justification by faith*, and to encourage them in their trials and persecutions, by assuring them that *the Lord was at hand*. This Epistle was probably written about A. D. 61, and is one of the most tender and instructive in the N. T.

PETER.

PETER was the son of Jonas, and one of the twelve apostles of the Lord Jesus Christ. The genuineness and authenticity of his *First Epistle* have never been disputed. It was addressed, probably, to Hebrew Christians, scattered throughout the countries mentioned in the inscription, (1 Pet. i. 1,) from Rome, which is figuratively called *Babylon*. 1 Pet. v. 13. This Epistle was written about the year 64, when the Hebrew Christians were exposed to severe persecutions, and its design was to support and encourage them, and to instruct them how to behave under persecution.

The Second General Epistle of Peter was probably written early in A. D. 65: Its authenticity has been doubted, though without sufficient ground. The general object of this Epistle was to confirm what had been said in the former Epistle; to

guard the Hebrew Christians against the influence of false teachers, and to confirm them in the faith of the Gospel.

JUDE.

JUDE, or JUDAS, also called *Thaddeus*, and *Lebbeus*, was one of the twelve apostles. There is the most satisfactory evidence of the genuineness and authenticity of this Epistle, although there has been some dispute on this point. The time when this Epistle was written is extremely uncertain. It is generally fixed at A. D. 64 or 65. It was probably written for the benefit of believers generally, and its design was to guard them against false teachers, who had begun to insinuate themselves into the Christian Church. This Epistle resembles, in many important points, the second chapter of the Second Epistle of Peter.

CLASSIFICATION OF THE BOOKS OF THE NEW TESTAMENT.

The Books of the New Testament are,

I. HISTORICAL, describing the history of

- 1. *Jesus Christ*, the Head of the Church; whose genealogy, birth, life, doctrine, miracles, death, resurrection, and ascension, are recorded by the four evangelists,
- 2. *The Christian Church*, whose primitive plantation, state, and increase, both among Jews and Gentiles, are declared in the

Matthew,
Mark,
Luke,
John.

Acts of the Apostles.

Romans.

I. Corinthians.

II. Corinthians.

Galatians.

Ephesians.

Philippians.

Colossians.

I. Thessalonians.

II. Thessalonians.

I. Timothy.

II. Timothy.

Titus.

Philemon.

Hebrews.

James.

I. Peter.

II. Peter.

I. John.

II. John.

III. John.

Jude.

1. *General*, which Paul wrote unto whole churches about matters of general and public concernment, as the Epistles to the

1. To believing Gentiles, as Paul's Epistles,

2. To the believing Jews, as it is probable all these Epistles were, viz.

2. *Particular*, to persons, concerning,

1. The Epistle, written by Paul to the James

2. The seven Epistles, commonly called *General*, or the *Catholic Epistles*, of

1. *Public*, or Ecclesiastical affairs, as his Epistles to

2. *Private*, or Economical affairs, as his Epistle to

1. The Epistle, written by Paul to the James

Peter

John

Jude

General
Particular

Hebrews.

James.

I. Peter.

II. Peter.

I. John.

II. John.

III. John.

Jude.

III. PROPHECICAL, foretelling what shall be the future state and condition of the Church of Christ to the end of the world, written by John the Apostle, The Revelation.

TABLE
OF THE
MIRACLES OF JESUS CHRIST,
RECORDED BY THE EVANGELISTS.

1. Water turned into wine	John ii.
2. Capernaum nobleman's son healed . . .	John iv.
3. Passing unseen through the multitude . .	Luke iv.
4. Miraculous draught of fishes	Luke v.
5. Demoniac cured	Mark i. Luke iv.
6. Peter's wife's mother cured	Matt. viii. Mark i. Luke iv.
7. Multitudes healed	Matt. viii. Mark i. Luke iv.
8. Also throughout Galilee	Matt. iv. Mark i.
9. A leper healed	Matt. viii. Mark i. Luke v.
10. The paralytic let down in a bed	Matt. ix. Mark ii. Luke v.
11. The impotent man, at Bethesda	John v.
12. The withered hand, on the Sabbath . .	Matt. xii. Mark iii. Luke vi.
13. Many healed	Matt. xii. Mark iii.
14. Many, and some by mere touch	Luke vi.
15. Centurion's servant	Matt. viii. Luke vii.
16. The widow's son raised, at Nain	Luke vii.
17. Various miracles appealed to	Matt. xi. Luke vii.
18. Many healed	Matt. ix.
19. A demoniac	Matt. ix. Mark iii. Luke xi.
20. The tempest stilled	Matt. viii. Mark iv. Luke viii.
21. The legion of devils cast out*	Matt. viii. Mark v. Luke viii.
22. The woman who touched his garment . .	Matt. ix. Mark v. Luke viii.
23. The daughter of Jairus raised	Matt. ix. Mark v. Luke viii.
24. Two blind men	Matt. ix.
25. A dumb demoniac	Matt. ix.
26. Power given to the apostles to heal . . .	Matt. x. Mark vi. Luke ix.
27. Many sick healed	Matt. xiv. Luke ix.
28. Five thousand fed	{ Matt. xiv. Mark vi. Luke ix John vi.
29. He walks on the sea	Matt. xiv. Mark vi. John vi.
30. As many as touched, healed	Matt. xiv. Mark vi.
31. Daughter of Syrophenician woman . . .	Matt. xv. Mark vii.
32. Deaf and dumb man	Mark vij.
33. Multitudes healed	Matt. xv.
34. Four thousand fed	Matt. xv. Mark viii.
35. A blind man cured	Mark viii.
36. The great miracle of the transfiguration	Matt. xvii. Mark ix. Luke ix.
37. A deaf and dumb demoniac	Matt. xvii. Mark ix. Luke ix.
38. A fish brings the tribute money	Matt. xvii.

* St. Matthew says, two demoniacs; the others mention only one. Probably one was more remarkable than the other.

39. The man blind from his birth	John ix.
40. The infirm woman restored	Luke xiii.
41. The dropy healed on the Sabbath	Luke xiv.
42. Ten lepers cleansed	Luke xvii.
43. Lazarus raised from the dead	John xi.
44. Blind Bartimeus cured*	Matt. xx. Mark x. Luke xviii.
45. Many blind and lame	Matt. xxi.
46. The barren fig-tree destroyed	Matt. xxi. Mark xi.
47. The ear of Malchus restored	Luke xxii.
48. Miraculous draught of fishes, after his resurrection }	John xxi.



TABLE OF THE PARABLES.



1. Of the blind leading the blind	Luke vi.
2. Of the house built on a rock	Matt. vii. Luke vi
3. Of the two debtors	Luke vii.
4. Of the relapsing demoniac	Matt. xii. Luke xi.
5. Of the rich man and his vain hopes	Luke xii.
6. Of the Lord returning from a wedding	Luke xii.
7. Of the barren fig-tree	Luke xiii.
8. Of the sower	Matt. xiii. Mark iv. Luke viii
9. Of the tares	Matt. xiii.
10. Of the seed sown	Mark iv.
11. Of the mustard seed	Matt. xiii. Mark iv.
12. Of the leaven	Matt. xiii.
13. Of the hidden treasure	Matt. xiii.
14. Of the merchant seeking pearls	Matt. xiii.
15. Of the net cast into the sea	Matt. xiii.
16. Of the good householder	Matt. xiii.
17. Of the new cloth and old garment	Matt. ix. Mark ii. Luke v.
18. Of the new wine and old bottles	Matt. ix. Mark ii. Luke v.
19. Of the plant not planted by God	Matt. xv.
20. Of the lost sheep	Matt. xviii. Luke xv.
21. Of the unmerciful servant	Matt. xviii.
22. Of the shepherd and the sheep	John x.
23. Of the good Samaritan	Luke x.
24. Of the guest choosing the highest seat	Luke xiv.
25. Of the great supper	Luke xiv.
26. Of the building a tower	Luke xiv.
27. Of the king preparing for war	Luke xiv.
28. Of the salt	Luke xiv.

* St. Matthew says, two blind men; of whom, *Sabbas*, Bartimeus was the most remarkable.

29. Of the lost sheep Luke xv.
 30. Of the piece of silver lost Luke xv
 31. Of the prodigal son Luke xv.
 32. Of the unjust steward Luke xvi.
 33. Of the rich man and Lazarus Luke xvi.
 34. Of the master commanding his servant . Luke xvii.
 35. Of the unjust judge and importunate widow Luke xviii.
 36. Of the Pharisee and publican Luke xviii.
 37. Of the labourers hired at different hours Matt. xx.
 38. Of the ten pounds and ten servants . . . Luke xix.
 39. Of the professing and the repenting son Matt. xxi.
 40. Of the wicked husbandman Matt. xxi. Mark xi. Luke xx.
 41. Of the guests bidden, and
 the wedding garment } Matt. xxii. [xxi.
 42. Of the fig-tree putting forth leaves . . . Matt. xxiv. Mark xiii. Luke
 43. Of the thief in the night Matt. xxiv.
 44. Of the man taking a long journey Mark xiii.
 45. Of the faithful and unfaithful servant . Matt. xxiv.
 46. Of the ten virgins Matt. xxv.
 47. Of the talents Matt. xxv.

Perhaps, also, the following may be added.

48. Children in the market-place Matt. xi. Luke vii.
 49. The strong man keeping his house Matt. xii. Mark iii. Luke xi.

THE BOOKS

OF THE

NEW TESTAMENT,

IN THE ORDER OF THEIR TIME.

A. D.

36. The Gospel of Matthew written in Judea.
 62. 1st and 2d Thess. written from Corinth.
 — Galat. written from Corinth or Macedonia.
 56. 1st Corinthians written from Ephesus.
 67. 2d Corinthians written from Macedonia.
 58. Romans written from Corinth.
 61. Ephesians written from Rome.
 — James written at Jerusalem.
 62. Philippians, Colossians, and Philemon,
 written from Rome.
 63. The Gospel of Luke written in Greece.
 — The Epistle to the Hebrews written from
 Rome.

A. D.

64. The Acts of the Apostles written in Greece.
 — 1st Timothy and Titus written in Macedo-
 nia.
 — 1st Peter written from Rome.
 65. The Gospel of Mark written from Rome
 — 2d Timothy written from Rome.
 — 2d Peter written from Rome.
 — Jude written.
 90. 1st John, where written, unknown; 2d
 and 3d John from Ephesus.
 96. John, at Ephesus, writes the book of Revela-
 tion.
 97. John writes his Gospel at the same place.

The Gospel of MATTHEW was written at Jerusalem, for the use of the Jewish converts; the Gospel of LUKE, at Corinth, for the use of the Gentile converts; the Gospel of MARK, at Rome, for Christians in general; and the Gospel of JOHN, at Ephesus, to confute the Corinthian and other heresies.

TABLE
OF
THE PROPHETS,
ARRANGED IN THE ORDER OF THEIR TIMES.

PROPHETS.	KINGS OF JUDAH.	KINGS OF ISRAEL.
Jonah.		Jehu and Jehoahaz, according to Lloyd, but Josiah and Jeroboam the Second, according to Blair.
Amos.	Uzziah.	Jeroboam the Second.
Hosea.	Uzziah, Jotham, Ahaz, and third of Hezekiah.	Jeroboam the Second.
Isaiah.	Uzziah, Jotham, Ahaz, and Hezekiah.	
Joel.	Uzziah, or perhaps Manasseh.	
Micah.	Jotham, Ahaz, and Hezekiah.	Pekah and Hoshea.
Nahum.	Probably towards the close of Hezekiah's reign.	
Zephaniah.	In the reign of Josiah.	
Jeremiah.	In the thirteenth year of Josiah.	
Habakkuk.	Probably in the reign of Jehoiakim.	
Daniel.	During all the captivity.	
Obadiah.	Between the taking of Jerusalem by Nebuchadnezzar, and the destruction of the Edomites by him.	
Ezekiel.	During part of the captivity.	
Haggai.	After the return from Babylon.	
Zechariah.	After the return from Babylon.	
Malachi.	After the return from Babylon.	

CHRONOLOGY

OF
THE PATRIARCHS, &c.

A. M.	THE PATRIARCHS.	B. C.	A. M.	B. C.
	Adam	4004	325. Cainan	3679
130.	Seth, the third son of Adam and Eve	3874	395. Mahaseel	3609
985.	Enos	3789	460. Jared	3544
			612. Enoch, who was translated	3382
			687. Methuselah	3317

A. M.	B. C.	A. M.	B. C.
874. Lamech	3130	3119. Ahasiah	865
1056. Noah	2948	3120. Athaliah	864
1538. Shem	2446	3126. Jehoash	878
1668. Arphaxad	2346	3165. Amaziah	859
1693. Salah	2311	3194. Uziah, or Azariah	810
1723. Heber	2281	3246. Jotham	758
1757. Peleg	2247	3262. Ahaz	742
1787. Reu	2217	3277. Hezekiah	727
1819. Serug	2185	3306. Manasseh	698
1849. Nahor	2155	3361. Ammon	643
1878. Terah	2126	3363. Josiah	641
2008. Abram, or Abraham	1996	3395. Jehoiakim	609
2108. Isaac	1896	3405. Jehoiakin	599
2167. Jacob, or Israel	1837	3406. Zedekiah	598
2245. Levi	1759		
2255. Judah	1749		
2259. Joseph	1745		
2272. Benjamin	1732		

JUDGES OF ISRAEL.

2553. Moses died at the age of 120	1451
2578. Joshua died at the age of 110	1426
2502. Othniel raised up to deliver them from the hands of Chushan	1402
2668. Ehud, who delivered them from the Moabites	1336
2719. Deborah	1285
2759. Gideon, who conquered the Midianites	1245
2768. Abimelech	1236
2771. Thola	1233
2794. Jair	1210
2818. Jephthah, who made a rash vow	1188
2822. Ibban	1182
2829. Elon	1175
2840. Abdon	1164
2847. Eli	1157
2887. Samuel, who anointed Saul king of Israel	1117

KINGS OF ALL ISRAEL.

2935. Saul	1069
2945. David	1059
2985. Solomon	1019

KINGS OF JUDAH.

3095. Rehoboam	979
3047. Abijam	957
3049. Asa	955
3040. Jehoshaphat	914
3115. Jehoram	889

KINGS OF ISRAEL.

The defection of the ten Tribes.

3029. Jeroboam, son of Nebat	975
3050. Nadab	954
3051. Baasha	953
3074. Elah	930
3075. Zimri, Tibni, and Omri	929
3079. Omri, alone	925
3086. Ahab	918
3107. Ahaziah	897
3108. Joram	896
3120. Jehu	884
3148. Jehoahaz	856
3165. Jehoash	839
3179. Jeroboam Second	825
3231. Zechariah	773
3232. Shallum, son of Jabeah	772
3232. Monahim of Gadi	772
3243. Pekaiah	761
3245. Pekah	759
3274. Hosea of Elah	730
3283. Hosea and the Israelites carried captives into Assyria	721

THE PROPHETS.

3202. Jonah prophesied against Nineveh	809
3204. Joel prophesied	809
3217. Amos prophesied against king Jeroboam	767
3219. Hosea prophesied against Israel	765
3244. Isaiah began to prophesy	760
3246. Nahum prophesied against Nineveh	758
3251. Micah prophesied against Judah and Jerusalem	753
3373. Jeremiah began to prophesy	631

A. M.	B. C.	A. M.	B. C.	
3374.	Zephaniah prophesied	630	3257. Tiglath Pileser	747
3395.	Habakkuk prophesied	609	3257. Baladan	747
3417.	Ezekiel in captivity, had his first vision	587	3275. Salmeser	729
3417.	Obadiah prophesied a- gainst the Edomites	587	3283. Merodach Baladan	721
3449	Daniel had his vision of the four empires	555	3285. Senacherib	719
3464.	Haggai prophesied	520	3293. Esarhaddon, Asnapper	711
3464.	Zechariah prophesied	520	3293. Sargon	711
3507.	Malachi writes his book, which was the end of vision and prophecy	397	3293. Sardanapalus	711
KINGS OF ASSYRIA, BABY- LON, &c.			3294. Tihakah	710
3243. So	751	3295. Arphaxad	709	
		3387. Pharaoh Necho	617	
		3400. Nebuchadnezzar	604	
		3410. Pharaoh Hophrae	594	
		3449. Belshazzar	555	
		3468. Cyrus	536	
		3482. Darius the Mede	523	
		3510. Ahasuerus	494	

A GENERAL

CHRONOLOGICAL TABLE.

References to Scrip- tures.		A. M. or Year of the World.	B. C. or Before Christ.
Gen. i.	The creation		4004
iii.	The fall of Adam and Eve, and their banish- ment from Eden		
iv.	Cain kills his brother Abel, about	198	3876
v. 5.	Adam dies	930	3074
24.	Enoch is translated	967	3017
27.	Methuselah, the oldest man, aged 969 years, dies The deluge	1656	2348
vi.—vii.			
xi.	The tower of Babel built	1770	2234
27.	Abram born	2008	1996
xviii.—xix.	Sodom and the other cities of the plain destroyed Abraham offers up his son Isaac	2107	1897
xxii.		2133	1871
xxxvii.	Joseph sold into Egypt	2276	1728
Ex. ii. 1—3.	Moses born, and exposed on the Nile	2433	1571
xii.—xiv.	The Israelites leave Egypt, and pass over the Red Sea	2513	1491
Josh. iii.—iv.	They enter the land of Canaan	2553	1451
Judg. xiii. 24.	Samson, the strongest man that ever lived, born Saul appointed king	2644	1160
1-Sam. ix. x.		2909	1095
	David is born	2919	1085

References to Scriptures.		A. M.	B. C.
2 Sam. ii.	He is anointed king over all Israel	2956	1048
xiii. 24.	Solomon is born	2971	1033
1 Kings vi. 1.	He lays the foundation of the temple	2992	1012
xii.	Revolt of the ten tribes	3029	975
2 Kings ii.	Elijah is taken to heaven in a fiery chariot	3109	895
	Isaiah, Amos, Jonah and Hosea proph- (from	3179	825
	esy } to	3260	744
	Jeremiah begins to prophesy	3375	629
Daniel i. 3—6.	Daniel and his companions led captive to Babylon	3398	606
	Cyrus born	3405	599
	Ezekiel begins to prophesy	3410	594
2 Kings xxv.	Nebuchadnezzar takes and destroys Jerusalem.	3416	588
2 Chron. xxxvi.	From this time the Babylonish captivity		
Jer. xxxix. liii.	begins		
Daniel v.	Cyrus takes Babylon by night, and slays Belshazzar	3466	538
Ezra i. ii.	The Jews return from captivity	3468	518
Isaiah xlv.			
Ezra vi. 14—22.	The temple rebuilt, and dedicated	3489	515
Neh. i. ii.	Nehemiah begins to rebuild Jerusalem	3559	445
	Plato, the celebrated philosopher, born	3576	428
Mal. i.—iv.	Malachi delivers his prophecy	3584	420
	<i>Here the O. T. Scriptural history closes.</i>		
	Aristotle, the philosopher, born	3620	384
	Alexander the Great is born in Persia	3648	356
	Plato dies	3656	348
	Philip, king of Macedon, murdered, and succeeded by his son Alexander the Great	3668	336
	Alexander the Great dies at Babylon, after having extended his empire over Macedonia, Thrace, Syria, and Egypt	3681	323
	Ptolemy Soter takes Jerusalem, and carries a great number of Jews to Egypt	3684	320
	Epicurus begins to teach his profligate philosophy	3694	310
	The dominions of Alexander the Great formed into four kingdoms,—Egypt, under Ptolemy Soter; Macedonia, under Cassander; Thrace, under Lysimachus; and Syria, with all the East, under Seleucus: thus was Daniel's vision (Dan. viii. 8.) accomplished	3703	301
	Ptolemy Soter dies, and is succeeded by his son, Ptolemy Philadelphus	3720	284
	Seleucus, king of Syria, slain, and succeeded by his son, Antiochus Soter	3725	279
	The Hebrew Scriptures began to be translated into Greek about Antiochus Soter dies, and is succeeded by his son, Antiochus Theus	3727	277
		3743	261
	Manasseh, high priest, successor to Simon the Just, dies, and is succeeded by Onias II.	2753	251
	Ptolemy Philadelphus, of Egypt, dies, and is succeeded by Ptolemy Euergetes	3757	247
	Antiochus Theus, king of Syria, is poisoned by his wife Laodice, and is succeeded by his son, Seleucus Callinicus	3758	246
	Seleucus Callinicus is taken by the Parthians, dies in Parthia, and is succeeded by Seleucus Ceraunus	3779	225

Seleucus Cerannus poisoned by his attendants	3781	223
He is succeeded by his brother, Antiochus the Great		
Ptolemy Euergetes, king of Egypt, dies, and his son, Ptolemy Philopater, succeeds him	3783	221
Onias II. dies, and Simon II. succeeds him to the high priest's office	3785	219
Ptolemy Philopater obtains possession of Judea	3787	217
He dies, and is succeeded by Ptolemy Epiphanes, his son	3800	204
Simon II., high priest, dies, and is succeeded by Onias III.	3809	195
Antiochus the Great is slain, and is succeeded by his son, Seleucus Philopater	3816	188
Ptolemy Epiphanes, of Egypt, is slain, and Ptolemy Philometor, his son, succeeds him	3824	180
Seleucus Philopater dies, and is succeeded by his brother, Antiochus Epiphanes	3828	176
Jason buys the high priesthood, and supplants his brother Onias	3839	175
He, in turn, is supplanted by his brother Menelaus	3839	172
Antiochus Epiphanes begins to persecute the Jews	3836	168
Mattathias and his sons take arms against him		
Judas Maccabeus succeeds his father Mattathias, in command, and obtains a most signal victory over Antiochus	3838	166
He recovers Jerusalem, and restores the worship of the temple	3839	165
Antiochus Epiphanes dies. Antiochus Eupator, his son, succeeds him	3840	164
Menelaus, high priest, is slain, and succeeded by Alcimus	3841	163
Demetrius, son of Seleucus Philopater, slays Antiochus Eupator, and succeeds to the throne of Syria	3842	162
Judas Maccabeus is slain, and succeeded by his brother Jonathan	3843	161
Alcimus, high priest, dies, and the Jews enjoy peace	3845	159
Jonathan is made high priest	3851	153
Onias, son of Onias III., builds a temple in Egypt like that at Jerusalem	3855	149
Jonathan is treacherously murdered by Tryphon, and is succeeded in the high priesthood by Simon	3861	143
Simon is also made sovereign ruler of Judea		
This sovereignty is confirmed to him by the unanimous consent of the Jews, assembled at Jerusalem	3863	141
He is murdered by Ptolemy, his son-in-law, and is succeeded by his son John, surnamed Hyrcanus	3869	135
Hyrcanus conquers Samaria and all Galilee	3895	109
He leaves the Pharisees, a sect recently formed among the Jews, who had supported him, and joins the Sadducees, their opponents	3896	108
He dies, and Aristobulus, his son, succeeds him, under the title of king	3897	107
Aristobulus dies, and is succeeded by Alexander Jannæus, his brother	3898	106
Pompey and Cleero born in the same year		
Alexander Jannæus dies, and his wife, Alexandra, succeeds him	3925	79
Herod the Great is born	3932	72
Alexandra dies. Hyrcanus, her eldest son, seizes the kingdom, but is soon deprived of it by Aristobulus, his younger brother	3934	70
Pompey the Great subdues Syria, and reduces it to a Roman province	3939	65
Augustus Cæsar is born	3941	63

CHRONOLOGICAL TABLE

149

		A. M.	B. C.
Crassus, a Roman general, plunders the temple at Jerusalem . . .		3950	54
Julius Cæsar is made perpetual dictator		3960	44
He is assassinated in the senate			
The Parthians appoint Antigonus king of Judea		3964	40
Herod, having obtained the kingdom of Judea from the Roman senate, besieges Jerusalem		3965	39
He takes the city, and establishes his kingdom		3967	37
Herod, in a fit of jealousy, puts to death his wife Mariamne : .		3975	29
Augustus Cæsar acquires absolute dominion over the whole Roman empire		3980	24
Herod begins to repair and beautify the temple		3987	17
He puts to death the two sons he had by Mariamne		3998	6
<i>References to Scripture.</i>			
Luke i.	In this year the angel promised a son to ^o Elizabeth		
Luke i. 26—36.	Jesus promised, by the same angel, to Mary	3999	5
Matt. i. Luke i.	JESUS CHRIST, THE SAVIOUR OF THE WORLD, IS BORN	4000	4
Matt. ii. 14.	The flight of Joseph with Jesus into Egypt	4001	3
	Antipater put to death by order of Herod, his father		
	Herod dies five days after		
	Archelaus appointed king of Judea		
	The <i>vulgar era</i> , or common mode of reckoning from the birth of Christ, begins here, but is probably about 4 years after the real time	4004	A. D.
Luke ii. 46.	Archelaus banished to Vienna	4012	8
	Jesus disputes with the doctors in the temple		
	Marcus Ambivius governor of Judea	4014	10
	Tiberius is admitted to share the authority with Augustus Cæsar, emperor of Rome	4018	12
	Annius Rufus succeeds Marcus Ambivius	4017	13
	Augustus Cæsar dies, and is succeeded by Tiberius, his adopted son	4018	14
	Valerius Gratus is made governor of Judea	4019	15
	Joseph, surnamed Caiaphas, is made high priest	4030	26
	Pontius Pilate made governor of Judea, and John the Baptist begins his ministry	4031	27
Matt. iii.—iv.	Our Saviour is baptized, and begins to preach about this time		
Mark i.			
Luke iii. 21.	Jesus is crucified	4037	33
Matt. xxvii.			
Mark xv.			
Luke xxiii.			
John xix.			
Acts ix.	Saul is converted	4038	34
	Tiberius dies, and is succeeded by Caligula	4041	37
	Caligula dies, and Claudius succeeds him	4045	41
	Claudius makes Herod Agrippa king of Judea	4046	42
Acts xii.	Herod is smitten by an angel, and dies	4048	44
	Claudius, the emperor, dies, and is succeeded by Nero	4058	54
	Felix made governor of Judea	4068	55

	A. M.	A. D.
<i>References to Scripture.</i>		
He is superseded by Festus	4067	63
Nero, the emperor, sets fire to the city of Rome, and charges it upon the Christians, many of whom are, in consequence, slain		
Nero dies, and Galba succeeds him	4773	69
Galba is murdered, and Otho is made emperor		
Otho kills himself, and Vitellius succeeds him	4074	70
Vitellius is speedily cut off, and Vespasian is declared emperor		
Matt. xxiv.		
About the beginning of his reign, Jerusalem is taken by the Romans under Titus, and destroyed, according to the prediction of Christ. In this siege about <i>eleven hundred thousand</i> persons perished !		
Vespasian dies. Titus, his son, succeeds him	4083	79
Titus dies, and is succeeded by his brother, Domitian	4085	81
Domitian is slain, and succeeded by Nerva	4100	96
Nerva dies, and is succeeded by Trajan, a Spaniard	4102	98
John dies about this time	4104	100
Trajan, the emperor, dies, and Adrian succeeds him	4121	117
Adrian rebuilds Jerusalem	4141	137
He dies, and is succeeded by Antoninus Pius	4142	138
Passing over a long succession of emperors, we come to Constantine the Great	4310	300
Seat of the Roman empire removed to Constantinople	4333	323
Eusebius flourished	4341	331
Ambrose died	4401	391
Chrysostom died	4411	401
The Pelagian heresy condemned by the bishops of Africa	4420	410
Jerome died	4424	414
Augustine died	4434	420
Extinction of the western empire of the Romans	4480	476
Clovis king of France	4485	481
Time computed by the Christian era proposed by Dionysius, the monk	4520	516
The manufacture of silk introduced into Europe	4554	551
The Latin tongue ceases to be spoken in Italy about	4584	580
Mahomet flies from Mecca to Medina	4626	622
Jerusalem taken by the Saracens under Omar	4640	636
Library of Alexandria burnt by the Saracens	4644	640
Glass invented in England by Benalt, a monk	4668	664
Charlemagne, king of France, gives the present names to the winds and months	4804	800
Alfred the Great, king of England, founds the University of Oxford	4890	886
The University of Cambridge, Eng. founded by Edward, the Elder	4919	915
The figures of arithmetic brought into Europe, from Arabia, by the Saracens	4995	991
Musical characters invented by Guido Aretino, a monk	5029	1026
The Turks take Jerusalem from the Saracens	5069	1066
The tower of London built by William	5094	1090
The first crusade to the Holy Land	5100	1096
Glass windows began to be used in private houses, in England	5184	1180
Jerusalem taken by Saladin	5211	1187

CHRONOLOGICAL TABLE.

151

	A. M.	A. D.
Surnames began to be used	5204	1200
The Inquisition established by Pope Innocent III.	5208	1204
London incorporated	5212	1208
Wine sold, by the apothecaries, as a cordial	5302	1298
The polarity of the magnet said to have been discovered at Naples, by Gioia	5306	1302
The popes remove to Avignon, France, for 70 years	5312	1308
Gunpowder invented by Swartz, a monk of Cologne	5344	1340
Oil painting first used by John Van Eyk		
Gold first coined in England	5348	1344
Wickliffe begins to oppose the errors of the Romish church	5366	1362
A schism in the Romish church, by which there are made two popes, one at Avignon, the other at Rome	5382	1378
Cannon first used by the English at Calais	5387	1383
Cards invented in France for the king's amusement	5395	1391
John Huss burnt	5419	1415
Jerome of Prague burnt	5420	1416
Art of printing invented by Laurentius of Haerlem: first done on wooden types, about	5434	1430
Constantinople taken by the Turks	5457	1453
Art of engraving on copperplate invented	5464	1460
America first discovered by Columbus	5496	1492
South America discovered by Americus Vespuccius, from whom the whole continent was named	5501	1497
THE REFORMATION, in Germany, begun by M. Luther	5521	1517
The first voyage round the world performed by a ship of Magellan's squadron	5524	1522
Reformation in England	5538	1534
In Scotland, under John Knox	5574	1560
Knives first made in England	5567	1563
Great massacre of Protestants at Paris	5576	1572
Socius propagates his opinions	5578	1574
The first child of Christian parents born in the United States, in Virginia	5591	1587
Presbyterian church government established in Scotland	5596	1592
Arminius propagates his opinions	5612	1608
Settlement commenced at New York and Albany, by the Dutch African slaves first brought to Virginia and sold, by the Dutch Colony planted at Plymouth, (Mass.) Dec. 22	5618	1614
Harvard College (Mass.) founded	5624	1620
Cromwell assumes the protectorship	5642	1638
Yale College (Conn.) founded	5658	1654
First newspaper published in America, at Boston	5704	1700
Washington born, Feb. 22	5708	1704
First English Bible printed in America, at Philadelphia	5736	1732
Independence of the U. S. declared by Congress, July 4	5786	1782
Treaty of peace between Great Britain and the United States	5780	1776
Constitution of the United States framed	5787	1783
Federal government commenced its operations	5791	1787
General Washington dies, Dec. 14,	5793	1789
Bonaparte declared first consul at Paris	5803	1799
Bonaparte crowned emperor of France	5808	1804
War declared by the United States against Great Britain	5816	1812
Peace restored	5819	1815
Grand canal completed, connecting the waters of the Hudson with those of Lake Erie	5829	1825

Showing the Seasons of the Year, the Time of the Public Festivals, the State

<i>Jewish Months.</i>	<i>Answering to the Moons of</i>	<i>Months in the Civil Year.</i>	<i>Months in the Sacred Year.</i>	<i>Seasons.</i>
Tishri, or Ethanim. 1 Kings viii. 2. 2 Chron. v. 8.	September.	1st.	7th.	}
Marchesvan, or Bul.	October.	2d.	8th.	
Kislev.	November.	3d.	9th.	} Seed time.
Tebeth.	December.	4th.	10th.	}
Esther ii. 16.				
Shebat.	January.	5th.	11th.	} Winter.
Zach. i. 7.				}
Adar. Vendor comes in here when an additional month is wanted.	February.	6th.	12th.	
Nisan, or Abib. Exod. xii. Nehem. ii. 1.	March.	7th.	1st.	} Cold season.
Iyar, Zif, or Ziv.	April.	8th.	2d.	}
Sivan. Esther viii. 8.	May.	9th.	3d.	
Tammuz.	June.	10th.	4th.	} Summer
Ab.	July.	11th.	5th.	}
Elul.	August.	12th.	6th.	
				} Hot season.

of the Weather, and some of the Productions of the Earth, in Palestine.

Festivals, &c.	Weather, Productions, &c.
1. Feast of Trumpets. 10. Day of Atonement. 15. Feast of Tabernacles. 22. Last day of the Feast.	Great heat in the day, and the nights cold. Rain frequently falls at the end of this month. There are abundance of grapes ripe. They begin to plough and to sow.
	Sometimes the rainy season (called the <i>early</i> or <i>former</i> rain) does not commence till this month. The extreme heat is now abated. The dew is more plentiful than with us. Wheat and barley are sown. The latter grapes are gathered.
25. The Feast of Dedication.	If the rainy season has not begun, it certainly commences this month. The heat of the sun is considerable in day time, but the nights are very cold. The general sowing of corn is in this month.
	Rains fall in this month. The cold is sometimes very piercing, so that persons have perished from cold, but the snow seldom remains all day on the ground. The grass and herbs spring up after the rains.
15. Beginning of the Year of Trees.	There is snow on the mountains, but near Jericho the cold is hardly felt. The winter is chiefly remarkable for frequent showers, which fall more in the night than day time. Corn is still sown. The winter fig is still found on the trees, though stripped of leaves.
14 and 15. The Feast of Purim.	Chiefly remarkable for rain. Towards the end of this month, the snows and winter colds cease. Barley sometimes sown at Aleppo, till the middle of this month.
14. Paschal lamb killed.	Rain (called the <i>latter</i> rain) frequent.
15. The Passover.	Great heat in the plains of Jericho; persons have perished through the heat of the sun.
16. The first fruits of the Barley Harvest presented.	The rivers swell from the rain and thawing of the snow. Barley ripe at Jericho, but little of the wheat is in the ear.
21. The end of the Passover, and unleavened Bread.	The fig-trees blossom, even while the winter fig is on the tree. The vine produces the first clusters; about Sidon they have a triple produce in the year.
	Frequent rains; heats excessive near Jericho. The harvest depends on the duration of the rainy season. Barley is generally cut down this month. Wheat begins to ripen.
6. Pentecost, or the Feast of Weeks.	The excessive heat renders the earth barren, as a sharp winter does with us; the north and east winds increase the heat; the west wind decreases it at Aleppo.
The first fruits of the Wheat Harvest presented.	The snow on Libanus thaws rapidly. Barley sometimes not all cut down till this month. Wheat is cut in this month. The grass and herbs have grown in some places above a yard high.
	The weather is extremely hot, not cold even in the night; rain is now very rare. The inhabitants pass their nights on the roofs of the houses. The rice and early figs ripen.
9. The temple taken on this day, first by the Chaldeans, and afterwards by the Romans.	The heat is still more intense. Libanus is, for the most part, freed from snow, excepting places not exposed to the sun. Ripe dates at Jericho.
	The sky is serene and fair, and the heat extreme. Ripe figs at Jerusalem, and ripe olives near Jericho. Grapes are ripe, and the clusters very large.

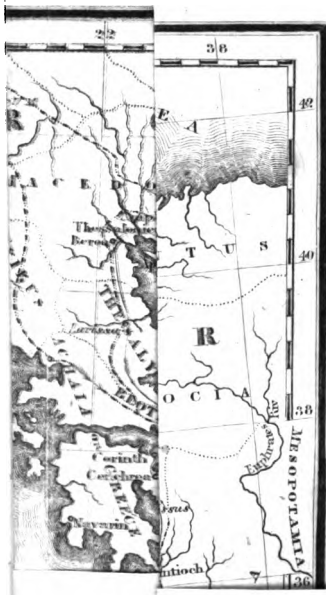
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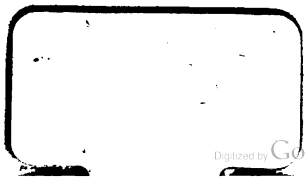
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The New Testament of our Lord and Saviour Jesus Christ, with short explanatory notes and numerous references to illustrative and parallel passages, printed in a converse column. Illustrated with Maps of Jerusalem, St. Paul's Travels, and the countries referred to in the Acts, Canaan, with the Portions of the Tribes, the World as peopled by the descendants of Noah, the Tetrarchies of Palestine, and a Table showing the words, "The New Testament," in 50 different languages. The whole is a neat and convenient pocket volume, which will be valuable particularly to Sunday School teachers.

THE FOLLOWING IS A SPECIMEN:—

Many Gentiles TIME ACTS, XIII. converted.

38 ¶ Be it known unto you therefore, men and brethren, that through^a this man is preached unto you the forgiveness of sins:

39 And by him, b a^d that believe are justified from all things, from which ye could not be justified by the law of Moses.

40 ¶ Therefore, men, be not carnal, but obey the word which is spoken of the prophets:

41 ¶ Behold ye despisers, ye scoffers, ye persecutors; for I work a work in your days, a work which ye shall in nowise believe, though a man declare it unto you.

42 And when the Jews were gone out of the synagogue, the Gentiles besought that these words might be preached to them the next sabbath.

43 Now when the congregation was broken up, many of the Jews and religious proselytes followed Paul and Barnabas: who, speaking to them, persuaded them to continue in the grace of God.

44 ¶ And the next sabbath-day came almost the whole city together, to hear the word of God.

45 But when the Jews

A. D. 29.

Da. 2. 21.

Lu. 24. 47.

1 Jno. 2. 12.

Is. 53. 11.

Hab. 2. 4.

Ro. 3. 19.

8. 1.

ch. 1. 1.

the ceremonial law

is abrogated for

the expiration

of time.

1 Cor. 13. 11.

Hab. 1. 5.

1 Cor. 13. 11.

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saw the multitudes, they were filled with envy, and spake against those things which were spoken by Paul, contradicting^a and blaspheming.

46 ¶ Then Paul and Barnabas waxed bold, and said: It was necessary that the word of God should first have been spoken to you; but seeing ye put it to scorn, and judge yourselves unworthy of eternal life, lo, we turn to the Gentiles.

47 For so hath the Lord commanded us, saying, I have set thee to be a light of the Gentiles, that thou shouldst bring salvation unto the ends of the earth.

48 And when the Gentiles heard this, they were glad, and glorified the word of the Lord: and as many as were ordained to eternal life, believed.

49 And the word of the Lord was multiplied throughout all the region.

50 But the Jews stirred up the devout and honorable women, and the chief men of the city, and raised up a congregation against Paul and Barnabas, and expelled them out of their coasts.

51 But they shook off

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