

(An Appendix. By Alexander Campbell. Fourth Edition. Bethany, Brooke Co. Va.
Printed and Published by M'Vay & Ewing. MDCCCXXXV. 1835

These files were typed by Vicki Snyder in 1994 as part of a research project for Lee Snyder on Alexander Campbell and the Book of Acts. Vicki was very careful, but typos are inevitable, so there is no guarantee of accuracy.)
PLC Obvious spelling errors have been corrected but the technical nature of the Appendix including the use of Greek, Hebrew and Latin is best left as written including the archaic words and expressions. Please refer to the original web edition for verification.

APPENDIX **Living Oracles (Fourth Edition)**

ERRATA.

WE have not noticed any *typographical* error of consequence in the whole impression. The words *to* and *the* are doubled or repeated in one or two places; an *n* inverted, or a *u* instead of an *n*, and a *c* instead of an *e*, and the omission of the word *him* before the word "hear," Rev. iii.13. are the chief errors in the work; but the sense is in no passage injured or affected by any mistake of this kind. The London copy was that placed before the compositor, which, as already observed, departed in some instances from the original works. Some of these alterations affected the sense; others, merely the style, such as *hath*, instead of *has*; *liveth*, instead of *lives*, &c. The former we brought back to the original works; the latter we retained.

After the Appendix was completed and worked off, we made the following alterations:--2 Tim. 3:13. "Sorcerers;" Macknight. "Imposters;" Doddridge.--Titus 2:15. "Unfaithful;" Mack. "Unbelieving;" Dodd.--Heb. 13:23. "I have written to you briefly;" Mack. "I have sent to you in brief;" Thompson.--I Pet. 4:13. "Burning;" Macknight. "Fiery trial;" Dodd.--Rev. 7:16. "Upon them;" "Over them;" Thomp. 13:10. 14:12. "Patience;" Dodd. "Perseverance;" Thomp.

APPENDIX.

THE following notes are not designed to vindicate every variation in this translation from that of King James. This Drs. Campbell, Macknight, and Doddridge have done at great length in their critical notes and dissertations. Some extracts from their notes, and various translations from some sentences, supposed to be difficult, will be found in the following pages. These we supposed to be of essential importance to some readers. We would gladly have published many more from the same authorities, had not the size of this volume, and the expenses necessarily resulting, forbade our doing so. If at any time we have descanted upon the meaning of any passage, it was with the design of elucidating the correctness of the translations given. In notes purely critical, it is often necessary to take into view the scope, design, and meaning of a passage, to affix a proper translation to some words of various significations. Every variation from the common version of much consequence in this translation, we think, can be defended at great length. Whether every, the slightest variation from the King's translation, be an amendment, will be determined according to the information, judgment, and taste of the reader. Taking everything into view, we have no hesitation in saying, that, in the present improved state of the English language, the ideas communicated by the Apostles and Evangelists of Jesus Christ, are incomparably better expressed in this, than in any volume ever presented in our mother tongue. [[In copying the following notes, I'll not follow AC's way of citing chapter and verse; also, Doddridge, Macknight, and

Campbell are only named by initial. I've also omitted most italics.]]

No. 1

The testimony of Matthew Levi, the Apostle. Common Version, "The Gospel according to Matthew."--On the authority of Dr. C and others of great respectability, we have rejected the popular title, which ignorance and superstition have converted into a meaning altogether repugnant to the genius and design of Matthew's

narrative. C, in his "Notes Critical and Explanatory," p. 1, says, "The title neither of this nor of the other histories of our Lord is to be ascribed to the penmen."

The fact of its having been written by Matthew is one thing; but the title given to the narrative is another. Many witnesses may concur in avouching a fact, whose opinions of the name or title of the fact, and of the import of it, may differ. Their opinions we may receive or reject, when we dare not reject their testimony. But not merely the congruity of things, but the apostolic writings themselves, authorize us in calling this narrative, The Testimony of Matthew Levi. Luke 24:48, the Savior addresses the apostles thus; "Ye are my witnesses:" just equivalent to--Ye shall give testimony of me. Acts 1:8, he tells them, Ye shall give testimony, or ye shall be witnesses for me from Jerusalem to the ends of the earth. In Acts 5:32; 10:39, the apostles assume this title--"We give testimony of him," or "we are his witnesses." What they told, viva voce, and what they wrote concerning Jesus, was equally their testimony. Whether verbal or written, the testimony is the same. We have the highest authority, then, for the title we have affixed to these writings of Matthew, Mark, Luke, and John; and there is neither propriety in, nor authority for, the common titles which they bear. All these historians testify thousands of items, which, though subservient to their main design, are different from, and not the gospel of Jesus Christ, properly so called.

The Greek terms *marturion*, *marturia*, are indiscriminately translated testimony, record, and witness by King James' translators. They supposed any of these English words equivalent to the original. In our times the term testimony is most approved, and most in use; and the Testimony of John is more according to our standards, than the Record or Witness of John. There is, indeed, every kind of propriety in the title we have adopted out of the text itself. The student of these writings need not be informed that Levi and Matthew are, like Simon and Peter, names of one and the same apostle.

No. 2.

The preface to each of the five historical books is, in the common version, inserted in the history. Matthew's preface is made the first verse of the first chapter.

Some suppose the preface to belong to the first chapter only; others more rationally suppose it to belong to the whole narrative. Those who appropriate it to the first chapter translate the phrase, *bibloV genece*, "the lineage," as Dr. C has done. Those who extend it to the whole of Matthew's writings translate it, "The History." Dr. C says, this phrase is found where it cannot signify "either genealogy, or list of descendants, as Gen. 2:4, *bibloV genecewV ouranou kai ghV*. The account of the origin and gradual production of the universe."

The Syriac, according to Whitby, renders it thus: "The Narrative or Rehearsal of the Generation or Birth of Jesus." Whitby, on this passage, observes, that "the word is used elsewhere with a latitude to comprise also the history of our Lord's life, death, and resurrection," although he confines it to the first chapter. D and Thompson translate it, "the Genealogy of Jesus." The former, however, observes, that *genesiV* corresponds with the Hebrew *Teledeth*, which sometimes signifies the history of a person's life." Simon, the Jesuit, translates the Vulgate into French, as D and Thompson have the Greek into English. Beza has it "*liber generationis*," and James' translators follow him--"The Book of the Generation." Vitranga contends that it should be translated *history* in this place, and Dr., Adam Clarke is of the same opinion. We find the phrase occurring frequently in the Septuagint as equivalent to the term History; and have, accordingly, given it in the text. But with these documents before him, let the reader judge.

APPENDIX.

- Appendix
 - [Table 1: Proper Names of the New Testament](#) (Pronunciation and etymology)
 - [Table 2: Geographical Index](#)
 - [Table 3: Chronology of Books of the New Testament](#)
 - [Table 4: Chronological Index of First Century](#)
 - [Table 5: Of Time](#)
 - [Table 6: Measures of Length](#)
 - [Table 7: Measures of Capacity](#)
 - [Table 8: Precious Stones in Apostolic Writings](#)
 - [Table 9: Coins Mentioned in the New Testament](#)
 - [Table 10: Sects, Offices, and Officers](#)
 - [Table 11: Words and Phrases Illustrated from Ancient Usage, Manners, and Customs](#)
 - [Table 12: Spurious Readings](#)
 - [Table 13: Prophetic Symbols](#)
 - [Critical Notes](#)
 - [Table 14: Apostolic Words and Phrases](#)
- [About the Electronic Edition](#)

TABLE I.

Containing the PROPER NAMES which are found in the New Testament, etymologically explained, and accented for pronunciation, according to the most approved standards.

SCHEME OF VOWEL SOUNDS.

A has four sounds:--

1. The long slender English sound, as in fate, fa-tal.
2. The long Italian sound, as in far, fa-ther.
3. The broad German sound, as in wall, wa-ter.
4. The short Italian sound, as in mat, mar-ry.

E has two sounds:--

1. The long slender sound, as in mete, me-tre.
2. The short sound, as in men, met-tle.

I has two sounds:--

1. The long diphthongal sound, as in pine, pin-y.
2. The short simple sound, as in pin, pitch-er.

O has four sounds:--

1. The long open sound, as in no, note.
2. The long close sound, as in move, mo-ver.
3. The long broad sound, as in for, nor.
4. The short broad sound, as in hot, not.

U has three sounds:--

1. The long diphthongal sound, as in tube; tu-mult.
2. The short simple sound, as in sup, sup-per.
3. The middle, or obtuse sound, as in full, ful-ly.

Rule 1. The vowel *y* has the same sound as *i*; and, of course, its pronunciation is subjected to the same rules.

Rule 2. When the accented syllable, in any word, has the accent upon the vowel, it sounds long; when upon the consonant, the preceding vowel always sounds short.

REMARKS ON SOME OF THE CONSONANTS.

1. C, before a, o, u, and h, is pronounced like *k*, as in came, come, cut, chord.
2. C, before e, i, and y, is pronounced like the sharp hissing *s*, as in cite, ci-ted.
1. G, before a, o, and u, is always sounded hard, as in game, gone, gun.
2. G, before e, i, and y, is generally pronounced soft, as in gem, gin, gyve.

Exceptions are italicized.

1. S is mostly pronounced sharp, as in sin, hiss.
2. S is sometimes flat, like *z*, as in has, was.
1. Ti, before a vowel, is sometimes pronounced soft, like *she*, as in Egyptian.
2. Ti, is sometimes hard and short, as in Ac-ti-um, sa-ti-e-ty.

Note 1. When *s* and *ti* are pronounced as marked under number 2, they are printed in *Italics*--as are, likewise, all silent letters.

Note 2. When the pronunciation of a word cannot be precisely ascertained, by due attention to the above

scheme, rules, and remarks, it is twice printed, first, according to the spelling--second, according to the pronunciation. [1]

| [A](#) | [B](#) | [C](#) | [D](#) | [E](#) | [F](#) | [G](#) | [H](#) | [I](#) | [J](#) | [K](#) | [L](#) | [M](#) | [N](#) | [O](#) | [P](#) | [Q](#) | [R](#) | [S](#) | [T](#) | [U](#) | [V](#) | [W](#) | [X](#) | [Y](#) | [Z](#) |

AA'RON, a teacher, lofty.
A-bad'don, the destroyer.
Ab'ba, father.
A'bel, vanity, breath, vapor.
A-bi'a, the Lord is my father.
A-bi'a-thar, excellent father.
Ab-i-le'ne, the father of mourning.
A-bi'ud, father of praise.
A'bra-ham, the father of a great multitude.
A'bram, a high father.
A-cel'da-ma, the field of blood. A-cha'i-a, grief, or trouble.
A-cha'i-cus, a native of Achaia.
A'chaz, one that possesses.
A'chim, preparing, or revenging.
Ad'am, earthy, red.
Ad'di, my witness, adorned, prey.
Ad'mah, red earth, or of blood.
Ad-ra-myt'ti-um, the court of death. Ad'ri-a, a name of a city.
Ag'a-bus, a locust, feast of the father.
A'gar, stranger, gathered together.
A-grip'-pa, one who caused great pain at his birth.
Al-ex-an'der, one who assists men.
Al-ex-an'dri-ans, citizens of Alexandria.
Al-ex-an'dri-a, in honor of Alexander.
Al'pha, first letter of the Greek alphabet.
Al-phe'us, a thousand, learned, chief. A-min'a-dab, my people are liberal. A'man, faithful, true.
A'men, so let it be.
A'mos, loading, weighty.
Am-hip'o-lis, a city of Macedonia.
Am'pli-as, large.
A-nath'e-ma, a solemn curse.
An-a-ni'as, the cloud of the Lord.
An'drew, a stout and strong man.
An-dron'i-cus, a man excelling others.
An'na, gracious, or one who gives.
An'nas, one who answers, humble.
An'ti-och, speedy as a chariot.

An'ti-pas, for all, or against all.
An-tip'a-tris, for or against the father.
A-pel'les, excluder.
A-pol-lo'ni-a, perdition, destruction.
A-pol'los, who destroys, or wastes. A-pol'lyon, one who destroys. Ap'phi-a, *Aph'-e-a*, that produces.
Ap'pii-Fo'rum, city founded by Appius Claudius.
A'qui-la, *A'qwe-la*, an eagle.
A'ra'bi-a, evening, wild, and desert.
A'ram, highness.
Ar-che-la'us, the prince of the people. Ar-chip'pus, governor of horses.
A-re-op'a-gus, the Hill of Mars, Athenian council. A-re-op'a-gite, member of said council.
Ar-e'tas, one who is agreeable.
A-ri-ma-the'a, a lion, dead to the Lord. A-ris-tar'chus, a good prince.
A-ris-tob'u-lous, a good counsellor.
Ar-ma-ged'don, mountain of the gospel, of Megiddo.
Ar-phax'ad, a healer of desolation.
Ar'te-mas, whole, sound.
A'sa, a physician, or cure.
A'ser, happiness.
A'si-a, muddy, boggy.
As'sos, approaching.
A-syn'cri-tus, incomparable.
A'thens, a city of Greece.
A-the'ni-ans, citizens of Athens.
At-ta-li'a, that increases or sends.
Au-gus'tus, increased, augmented.
A'zor, he that assists.
A-zo'tus, like Ashdod, pillage.

BAB'Y-LON, confusion.
Ba'laam, the old age, or ancient of the people, or their destruction.
Ba'lak, who lays waste and destroys.
Ba-rab'bas, son of shame, confusion.
Bar-a-chi'as, who blesses God.
Ba'rak, thunder, or in vain.
Bar-je'sus, son of Jesus or Joshua.
Bar-jo'na, son of Jona, or of a dove.
Bar'na-bas, the son of exhortation.
Bar'sa-bas, son of rest.
Bar-thol'o-mew, a son that suspends the waters. Bar-te-me'us, son of the honorable.
Be-el'ze-bub, god of the fly. Be'li-al, wicked, of no account.

Ben'ja-min, son of the right hand.
Be-re'a, heavy, weighty.
Ber-ni'ce, one that brings victory. Beth-ab'a-ra, the house of passage.
Beth'a-ny, the house of song, or of affliction.
Beth'el, the house of God.
Beth-es'da, the house of pity, or mercy.
Beth'le-hem, the house of bread.
Beth'pha-ge, the house of the mouth.
Beth-sa'i-da, the house of fruits, or of food, or of snares. Bithyn'i-a, violent precipitation.
Blas'tus, that buds and brings forth.
Bo-a-ner'ges, sons of thunder.
Bo'oz, in strength. [2]

CAI'A-PHAS, he that seeks with diligence, one that vomits.
Cain, possession, or possessed.
Ca-i'nan, possessor, purchaser.
Cal'va-ry, the place of a skull.
Ca'na, zeal, jealousy, or possession.
Ca'naan, merchant, trader, or that humbles and subdues. Ca'naan-ite, a citizen of Canaan.
Can'da-ce, who possesses contrition.
Ca-per'na-um, the field of repentance, or city of comfort. Cap-pa-do'cia, a sphere, a hand.
Car'pus, fruit, fruitful.
Cas'tor, a sea dog, or beaver.
Ce'dron, black, or sad.
Cen'chre-a, millet, small pulse.
Ce'phas, a rock, or stone.
Ce'sar, I cut; because he was cut out of his mother's womb.
Ce-sa're-a, in honor of Cesar.
Chal-ced'o-ny, a precious stone, variegated with divers colors in the form of clouds. Chal'deans, citizens of Chaldea.
Cha'naan, possessor or purchaser.
Char'ran, a singing or calling out.
Chi'os, open or opening.
Chlo'e, green herb.
Cho-ra'zin, the secret, or here is a mystery.
Christ, the anointed.
Chrys'o-lite, a precious stone of gold color, and very transparent.
Chrys'tal, an exceedingly bright, clear, and transparent stone, of a watery color.
Chu'sa, the seer or prophet.
Ci-lic'i-a, which rolls or overturns.
Cis, hard.
Clau'da, a lamentable voice. Clau'dia, lame.
Clem'ent, mild, good, merciful.

Cle'o-pas, the whole glory.
Cni'dus, dedicated to Venus.
Co-los'se, punishment, correction.
Co-los'si-ans, citizens of Colosse.
Co'os, silk garments.
Co're, bald.
Cor'inth, which is satisfied, ornament, beauty. Co-rin'thi-ans, citizens of Corinth.
Co-rin'thus, ornament.
Cor-ne'li-us, of a horn.
Cos, silk garments.
Co'sam, adorned.
Cres'cens, growing, increasing.
Crete, carnal, fleshly.
Cre'tans, citizens of Crete.
Cris'pus, curled.
Cy'prus, fair, fairness.
Cy're-ne, a wall, coldness, a floor. Cy-re'ni-an, a citizen of Cyrene. Cy-re'ni-us, who governs.

DAL-MA'TIA, deceitful lamps.
Dal-ma-nu'tha, bucket, branch.
Dam'a-ris, little woman.
Da-mas'cus, similitude of burning.
Dam'a-scenes, of Damascus.
Dan'i-el, judgment of God.
Da'vid, well-beloved, dear.
De-cap'o-lis, ten cities.
De'mas, popular.
De-met'ri-us, belonging to corn.
Der'be, a sting.
Di-a'na, luminous, perfect.
Did'y-mus, a twin, double.
Di-o-nys'i-us, divinely touched.
Di-ot're-phes, nourished by Jupiter.
Dor'cas, the female of a roebuck.
Dru-sil'la, watered by the dew.

E'GYPT, that troubles, or oppresses.
E-gyp'tian, a citizen of Egypt.
E'lam, a young man.
E'lam-ites, inhabitants of Elam.
E-le-a'zar, help of God, court of God.
E-li-a'kim, resurrection of God.
E-li'as, God the Lord.
E'li-E'li-La-ma-Sa-bac'thani, my God, my God, why hast thou forsaken me. E-li-e'zer, the help of the Lord.

E-lis'a-beth, the oath of God. E-
li'se-us, salvation of God. E-li'ud,
God is my praise.
El-mo'dam, the god of measure.
E'lo-i-E'lo-i-La'ma-Sa-bac'thani, my God, my God, why hast thou forsaken me. El'y-
mas, a magician.
E-man'u-el, God with us.
Em'ma-us, people despised, or obscure. E-
ne'as, laudable.
E'noch, dedicated, disciplined.
E'non, cloud, mass of darkness.
E'nos, fallen man.
E-paph'ras, agreeable.
E-paph-ro-di'tus, agreeable, handsome.
E-pen'e-tus, worthy of praise.
E-phe'si-ans, citizens of Ephesus. E'phra-
im, fruitful.
Eph'e-sus, desire. Eph'pha-
tha, be opened.
Ep-i-cu-re'ans, who give assistance. [3] E-
pi'rus, neighboring to.
Er, watch, or enemy. E-
ras'tus, lovely.
E-sai'as, the salvation of the Lord.
E'sar-had'don, that binds joy, or that closes the point.
E'sau, he that acts, or finishes.
Es'li, near me.
Es'rom, dart of joy, division of the song. E-thi-
o'pi-a, a blackness, heat.
Eu'bu-lus, prudent, good counsellor.
Eu-ni'ce, good victory.
Eu-o'di-as, sweet scent.
Eu-roc'ly-don, a levanter, raising great waves. Eu'ty-
chus, happy, fortunate.
Eve, living, enlivening.
Ez-e-ki'as, strong in the Lord.

FAIR-HA'VENS.

Fe'lix, happy, prosperous.
Fes'tus, festival, joyful.
For-tu-na'tus, lucky, fortunate.

GAB'BA-THA, high, elevated.
Ga'bri-el, God is my strength.
Gad, a troop.
Gad-a-re'nes, citizens of Gadara.
Ga'i-us, Lord, or unearthy man. Ga-
la'ti-a, white, the color of milk.

Ga-la'ti-ans, citizens of Galatia. Gal'i-lee, wheel, revolution, heap. Gal-i-le'ans, citizens of Galilee. Gal'li-o, who sucks, or lives on milk. Ga-ma'li-el, recompense of God. Ga'za, strong, or a goat.

Gen-nes'a-ret, garden of the prince.

Ger-ga-se'nes, those who come from pilgrimage, or fight.

Geth-sem'a-ne, a very fat vale.

Gid'e-on, he that bruises and breaks, or cutting off iniquity.

Gog, roof.

Gol'go-tha, a heap of skulls. Go-mor'rah, rebellious people. Greece, the country of Graecus. Gre'ci-ans, citizens of Greece.

HA'GAR, a stranger, or that fears.

He'ber, one that passes.

He'brews, the descendants of Heber.

He'li, ascending, climbing up.

Her'mes, Mercury, gain, refuge.

Her-mog'e-nes, begotten of Mercury, or generation of lucre.

Her'od, the glory of the skin.

He-ro'di-ans, followers of Herod. He-

ro'di-as, the wife of Herod. Hi-e-rap'o-

lis, holy city.

Hy-men'e-as, nuptial, or the god of marriage.

I-CO'NI-UM, I come, the name of a city. I-du-me'a, red, earthy, bloody.

Il-lyr'i-cum, joy, founded by Illyrius. Im-

man'u-el, God with us.

I-o'ni-an, effeminate.

I'saac, laughter.

Is-car'i-ot, a man of murder. Is'ra-

el, who prevails with God.

Is'ra-el-ites, descendants of Israel.

Is'sa-char, reward, or recompense. I-

tal'i-an band, a Roman legion. It'a-

ly, the country of Italus.

JA'COB, he that supplants, or undermines.

Ja'i-rus, my light, who diffuses light.

Jam'bres, the sea, with poverty.

James, [same as [Jacob](#).]

Jan'na, who speaks.

Jan'nes, who speaks.

Ja'red, he that descends.

Ja'son, he that cures, or that gives medicines.
Jas'per, deep green.
Jech-o-ni'as, preparation of the Lord.
Jeph'tha, he that opens.
Jer-e-mi'as, exaltation of the Lord.
Jer'i-cho, his moon, or month.
Je-ru'sa-lem, vision of peace.
Jes'se, to be, or who is.
Je'sus, saviour.
Jew, derived from Judah.
Jew'ry, the country of the Jews.
Jez'e-bel, island of the habitation.
Jo-an'na, the favor of the Lord.
Job, he that weeps.
Jo'el, he that wills or commands.
John, the favor of the Lord.
Jo'na, a dove, or one who opposes.
Jo'nan, liberal.
Jo'nas, a dove.
Jop'pa, beauty, or comeliness.
Jo'ram, to cast.
Jor'dan, the river of judgment.
Jo'rim, he that exalts the Lord.
Jos'a-phat, God judges.
Jo'se, raised, one who exists.
Jo'seph, increased.
Jo'ses, raised, one who exists.
Jo-si'as, the Lord burns.
Ju'da, Ju'das, Jude, the praise of the Lord.
Ju-de'a, the land of Judah.
Ju'li-a, downy, soft and tender.
Ju'li-us, downy, soft and tender.
Ju'ni-a, youth.
Ju'pi-ter, the father that helpeth.
Jus'tus, just, upright. [4]

LA'MECH, poor.
La-od-i-ce'a, just people.
La-od-i-ce'ans, citizens of Laodicea.
La-se'a, built upon a rock, a rocky country.
Laz'a-rus, assistance of God.
Leb-be'us, a man of spirit.
Le'vi, who is held and associated.
Le'vites, descendants of Levi.
Li'nus, nets.
Lo'is, better.
Lord, proprietor.
Lot, wrapped up, hidden, covered.

Lu'cas, Lu'ci-us, Luke, luminous.
Lyb'i-a, cloudy, rainy.
Lyd'da, Lyd'i-a, magnet.
Ly-sa'ni-as, that drives away sorrow. Lys'i-a, dissolving.
Lys'i-as, dissolving.
Lys'tra, that dissolves or disappears.

MA-CE-DO'NI-A, adoration. Ma'di-an, [see [Median.](#)]
Mag'da-la, magnificent, elevated. Mag-da-le'ne, elevated, magnificent. Ma'gog, roof, or that covers.
Mal'e-le-el, he that praises God.
Mam'mon, riches.
Man-a'en, a comforter.
Ma-nas'ses, forgetfulness, one forgotten.
Mar-a-nath'a, our Lord shall come.
Mar'cus, Mark, polite, shining.
Mars'hill, [see [Areopagus.](#)]
Mar'tha, who becomes bitter.
Ma'ry, exalted.
Mat'ta-tha, gift.
Mat-ta-thi'as, the gift of the Lord.
Mat'than, the reins, the death of them.
Mat'that, gift, he that gives.
Matth'ew, given.
Mat-thi'as, the gift of the Lord. Me'di-a, measure, habit, covering.
Me'di-an, of Media, signifying measure. Mel-chis'e-dec, king of righteousness. Me-le'a, abounding in honey.
Mel'i-ta, Mel'i-tus, affording honey.
Me'nan, ardent, witty.
Mer-cu'ri-us, to buy or sell.
Mes-o-po-ta'mi-a, between two rivers.
Mes-si'as, anointed.
Me-thu'sa-el, who demands his death.
Mi'cha-el, who is like to God.
Mid'i-an, judgment, habit, covering.
Mi-le'tum, red, scarlet.
Mi-le'tus, scarlet. Mit-y-le'ne, purity.
Mna'son, a diligent seeker.
Mo'loch, king.
Mo'ses, taken out of the water.
My'ra, I flow.
My'si-a, criminal.

NA'A-MAN, beautiful.
Na'a-son, that foretells.
Nag'ge, brightness.
Nar-cis'sus, astonishment.
Na'in, beauty, pleasantness.
Na'than, who gives.
Na-than'a-el, the gift of God.
Na'am, agreeable.
Naz'a-reth, guarded, flourishing.
Naz'a-renes, kept flower.
Naz'a-rite, separated, sanctified. Ne-
ap'o-lis, new city.
Neph'tha-lim, comparison, he that fights.
Ne'ra, lamp, brightness. Ne're-
us, lamp.
Ne'ri, my light.
Ne'ro, nervous, strong. Ni-
can'nor, conqueror.
Nich'o-las, victory of the people.
Ni-co-de'mus, innocent blood.
Nic-o-la'i-tans, victory of the people. Ni-cop'o-
lis, victorious city.
Nin'e-veh, handsome, agreeable.
Nin'e-vites, citizens of Nineveh.
Nim'phas, spouse, bridegroom.
Ni'ger, black.
No'e, repose.
Nym'phas, spouse, or bridegroom.

O'BED, a servant.
Ol'i-vet, of olives, abounding in olives. O-
lym'pas, heavenly.
O-me'ga, the last letter of the Greek alphabet.
O-nes'i-mus, profitable.
O-ne-siph'o-rus, who brings profit.
O'nyx, nail, color of a finger nail.
O'see, saviour.
O-zi'as, strength from the Lord.

PAM-PHYL'I-A, a nation of every tribe.
Pa'phos, which boils, or which is very hot.
Par'me-nas, that abides and is permanent.
Par'thi-a, Par'thi-ans, horsemen.
Pat'a-ra, trod under foot.
Pat'mos, mortal.
Pat'ro-bus, paternal.
Paul, a worker. [5]
Pen'te-cost, the fiftieth, the feast of weeks.

Per'ga, very earthly.
Per'ga-mos, height, elevation.
Per'sis, that cuts, or divides--nail, griffin, or horsemen.
Pe'ter, a rock, or stone.
Phan-i'el, face or vision of God.
Pha'lec, division.
Pha'ra-oh, that disperses.
Pha'res, division.
Phar'i-sees, separatists.
Phe'be, shining.
Phe-ni'ci-a, land of palm trees, purple. Phe-ni-
ce, red, purple.
Phi-la-del'phi-a, love of a brother.
Phi-le'mon, that kisses.
Phi-le'tus, amiable.
Phil'ip, warlike, a lover of horses. Phil-
ip'pi, warlike, a lover of horses. Phil-
ip'pi-ans, citizens of Philippi. Phi-lo-
lo'gus, a lover of learning. Phle'gon,
zealous.
Phryg'i-a, dry, barren. Phy-
gel'lus, fugitive.
Phy-lac'te-ries, things to be observed, rolls of parchment.
Pi'late, who is armed with a dart.
Pi-sid'i-a, pitch.
Pol'lux, one of the twin, brother to Castor.
Pon'ti-us, marine.
Pon'tus, the sea.
Por'ci-us, a lover of pork.
Pre-to'ri-um, the judgment hall.
Pris'ca, ancient.
Pris-cil'la, the same.
Pro-cho'rus, he that presides over the choirs.
Ptol-e-ma'is, warlike.
Pub'li-us, common.
Pu'dens, shamefaced.
Pu-te'o-li, abounding in wells.

QUARTUS, the fourth.
Qua-ter'ni-ans, four by four, four soldiers.

RA'CA, shallow brains.
Ra'chel, a sheep.
Ra'hab, proud.
Ra'ga, a friend.
Ra'ma, elevated, sublime. Re-
bec'ca, fat.
Rem'phan, the name of an idol, which some think to be Saturn.

Reu'ben, who sees the sun.
Rhe'gi-um, rupture, fracture.
Rhe'sa, will, or course.
Rho'da, a rose.
Rhodes, a rose.
Ro-bo'am, name of a king.
Ro'man, strong, powerful.
Rome, strength, power.
Ru'by, deep red.
Ru'fus, red.
Ruth, filled.

SA'DOC, just.
Sa-bac'tha-ni, thou hast forsaken me. Sa-
ba'oth, hosts.
Sad'du-cees, followers of Sadoc.
Sa'la, mission.
Sal'a-mis, shaken.
Sa-la'thi-el, I have asked of God.
Sa'lem, peace, perfect.
Sa'lim, a fox.
Sal'mon, peaceable.
Sal'mo-ne, peaceable.
Sa'lo-me, [the same.]
Sa-ma'ri-a, his lees, his prison, his throne, his diamond. Sa-mar'i-
tans, citizens of Samaria.
Sa'mos, full of gravel.
Sam-o-thra'cia, peopled by Samians.
Sam'son, the sun.
Sam'u-el, heard of God, or asked of God.
Sap-phi'ra, that relates or tells.
Sap'phire, sky blue.
Sa'ra, lady.
Sar'dine, footstep.
Sar'di-us, red colored.
Sar'dis, prince of joy.
Sar'do-nix, color of a man's nail.
Sa-rep'ta, a goldsmith's shop.
Sa'ron, his fields, his song.
Sa'rach, branch, layer, twining.
Saul, demanded.
Sce'va, disposed. Scyth'i-
an, a tanner.
Scy-thop'o-lis, a city founded by Scythian.
Se-cun'dus, the second.
Se-lu'ci-a, shaken by the waves.
Sem, name, renown.
Sem'e-i, hearing

Ser'gi-us, a Roman name.
Seth, put, or who puts.
She'chem, portion.
Shem, [see [Sem.](#)]
Si'don, hunting, fishing, venison.
Si'las, three.
Si-lo'am, sent. Sim'e-
on, that hears. Si'mon,
that hears.
Sin'a-i, a bush, enmity.
Si'on, noise, tumult.
Smyr'na, myrrh. [6]
Sod'om, their secret, their cement.
Sol'o-mon, peaceable.
Sop'a-ter, who defends the father.
Sos-ip'a-ter, [the same.]
Sos'the-nes, saviour.
Spain, rare, precious.
Sta'chys, spike. Steph'a-
nas, a crown. Ste'phen,
a crown. Su-san'na, a
lily. Sy'char, a city.
Sy'chem, a place of figs.
Syr'a-cuse, that draws violently.
Syr'i-a, sublime, deceiving. Syr'i-
ans, citizens of Syria.
Sy-ro-phe-ni'ci-a, drawn to, red, purple.
Syr'tis, drawn, a quicksand.
Syn'ty-che, that speaks or discourses.

TA-BI'THA, clear sighted.
Tal'ith-a Cu'mi, maid arise.
Tar'sus, winged, feathered.
Te'man, the south.
Ter'ti-us, the third. Ter-
tul'lus, a liar.
Thad'de-us, that praises and confesses.
Tha'mar, a palm tree.
Tha'ra, confident, bold.
The-oph'i-lus, a friend, or a lover of God.
Thes-sa-lon-i'ca, victory against the Thessalonians.
Theu'das, a false teacher.
Thom'as, a twin.
Thy-a-ti'ra, perfume, sacrifice of labor. Ti-be'ri-
as, good vision.
Ti-be'ri-us, son of Tiber. Tim'e-
ous, honorable.

Ti'mon, honorable.
Ti-mo'the-us, honor of God.
Ti'tus, honorable.
Tra-cho-ni'tis, rock.
Tro'as, penetrated.
Tro-gyl'li-um, a city in the isle of Samos.
Troph'i-mus, well educated.
Try-phe'na, delicious.
Try-pho'sa, thrice shining. Tych'i-
cus, casual, by chance.
Ty-ran'nus, a prince, one who reigns.
Tyre, strength, rock, sharp.

UR'BA-NE, a citizen.
U-ri'as, the Lord is my light, or fire.

ZAB'U-LON, habitation, dwelling. Zac'che-
us, pure, clean, just.
Zach-a-ri'ah, memory of the Lord.
Za'ra, east, brightness.
Zeb'e-dee, abundant portion. Ze-
lo'tes, jealous, full of zeal. Ze'nas,
living.
Zo-ro-ba'bel, a stranger at Babylon, dispersion of confusion.

TABLE II.

GEOGRAPHICAL INDEX.

THE knowledge of geography possessed by the ancients, was confined chiefly to the middle and south of Europe, the south-western part of Asia, and the northern part of Africa.

The geography of the New Testament is limited mostly to the countries bordering on the Mediterranean sea. This sea is called, in the Old Testament *the Great Sea*, and most of the countries mentioned in that portion of the scriptures, either bordered upon it, or were situated not very far distant. Some of the most remote were Persia and Media.

At the period of the ministry of our Savior and of his Apostles, almost all the countries mentioned in the New Testament, were included in the Roman empire, or were subject to the Romans.

The *world*, as the word is used in the New Testament, sometimes means the whole inhabited world; sometimes it includes only the Roman empire, and sometimes it is used in a still far more limited sense.

The only sea which are spoken of in the New Testament are the *sea of Galilee*, which is properly a lake, the *Red Sea*, and parts of the *Mediterranean Sea*.

The journeying of our Savior, during his ministry, were limited to Palestine. [7]

The travels of Paul, in preaching the gospel, were confined chiefly to Palestine, Syria, the countries of Asia Minor; also, Greece and Italy.

The country now called *Palestine*, or the *Holy Land*, was anciently styled the *Land of Canaan*, afterward the *Land of Promise*, or the *Promised Land*, the *Land of Israel*, and *Judea*. It was anciently divided into twelve parts or tribes, named from the sons of Jacob; afterward into the two kingdoms of *Judah* and *Israel*. At the period of the New Testament history, it was subject to the Romans, and the part west of the Jordan was divided into three provinces--*Judea* in the south; *Samaria* in the middle; and *Galilee* in the north.

The countries of Asia Minor, mentioned in the New Testament, were *Mysia*, *Troas*, *Bithynia*, *Pontus*, *Asia*, *Galatia*, *Phrygia*, *Lycaonia*, *Cappadocia*, *Lycia*, *Pamphylia*, *Pisidia*, and *Cilicia*. The Roman proconsular province of *Asia*, embraced the western part of Asia Minor, comprehending Mysia, Phrygia, Lydia, and Caria. The *seven churches of Asia* were all included in this province.

[A](#) | [B](#) | [C](#) | [D](#) | [E](#) | [F](#) | [G](#) | [H](#) | [I](#) | [J](#) | K | [L](#) | [M](#) | [N](#) | [O](#) | [P](#) | Q | [R](#) | [S](#) | [T](#) | U | V | [W](#) | X | Y | [Z](#) |

ABILE'NE, a province of Coelo-Syria, between Libanus and Anti-Libanus.

Acel'dama, a field, south of Jerusalem.

Acha'ia, a province of Peloponnesus; also, a province including all the south part of Greece.

Adramyt'tium, now *Adramiti*, a seaport of Asia Minor, in Mysia, 70 miles north of Smyrna.

A'dria, a name of the Adriatic sea, or gulf of Venice, so called from the town of *Adria*, in Italy.

Ægæ'an Sea, now *Archipelago*, a sea between Greece and Asia Minor.

Alexan'dria, a great city and seaport of Egypt, for a long time the most commercial city in the world. It was

also a distinguished seat of learning, and famous for its library, which was burnt in 638. It is now in a state of decay, but contains some remarkable remains of ancient grandeur, as Pompey's Pillar, Cleopatra's Needles, the Cisterns, and Catacombs.

Amphip'olis, now *Emboli*, a city of Macedonia, near the mouth of the Strymon; 48 miles east by north of Thessalonica.

An'tioch, now *Antachia*, a city of Syria, on the Orontes, 18 miles above its mouth. It was once the chief city of Syria, and famous for its magnificence, wealth, and commerce. It was styled the "Eye of the Eastern Church;" and here the disciples of Christ were first called Christians.

Antioch, now *Akshehr*, a town in Asia Minor, in Pisidia; 180 west by north of Tarsus.

Antip'atris, a town of Samaria; 25 miles W. S. W. of Samaria.

Ap'pi Fo'rum, now *Fossa Nuova*, a town of Italy; 40 miles south-east of Rome.

Apollo'nia, a town of Macedonia; 30 miles east by south of Thessalonica.

Ara'bia, a country in Asia, lying east of the Red Sea, and south of Palestine and Syria. It was divided into *Arabia Felix*, or *Happy*, in the south, comprising the most fertile part; *Arabia Petræa*, or *Stony*, in the north-west; and *Arabia Deserta* in the north and north-east, consisting chiefly of barren deserts of scorching sand.

Areop'agus, or *Mars Hill*, a hill in the city of Athens, where the supreme court of justice was held.

Arimathe'a, or *Ramah*, a town of Judea; 10 miles E. S. E. of Joppa.

Armaged'don, a place in Samaria, east of Cesarea.

A'sia, in the New Testament, sometimes means Asia Minor, and sometimes only a district in the western part of it, of which Ephesus was the chief city, but never the continent of Asia.

As'sos, now *Asso*, seaport of Asia Minor, in Mysia, 32 miles west of Adramyttium.

Ath'ens, capital of Attica, and the most famous city of Greece. It was for a long time the most celebrated school in the world for polite learning, arts, [8] and sciences, and gave birth to some of the most eminent philosophers, poets, and statesmen of antiquity.

Attali'a, now *Sataha*, a seaport of Asia Minor, in Pamphylia, on a bay of the Mediterranean; 20 miles west of Perga.

Azo'tus, or *Ashdod*, now *Ezdoud*, a town of Palestine, in the country of the Philistines; 20 miles south by west of Joppa.

BAB'YLON, capital of Babylonia, or Chaldea, situated on the Euphrates. It was one of the most renowned cities on the globe. Its walls were 60 miles in circuit, and were reckoned one of the seven wonders of the world. The ruins of this city are now seen about 60 miles south of Bagdad.

Bere'a, now *Veria*, a town of Macedonia; 48 miles south of Thessalonica.

Bethab'ara, a town of Palestine, on the east side of the Jordan.

Beth'any, a town of Judea; 2 miles east of Jerusalem.

Bethesda, a pool, north of temple at Jerusalem.

Beth'lehem, a town of Judea; 6 miles south of Jerusalem. It is memorable on account of being the birth-place of our Saviour. It was styled *Bethlehem of Judah*, or *Bethlehem Ephrata*, to distinguish it from another *Bethlehem in Zebulun*, near Nazareth. The country to the south of Bethlehem is called in the New Testament, *the hill country of Judea*.

Beth'phage, a village of Judea, on the Mount of Olives; 2 miles east of Jerusalem.

Bethsa'ida, a town of Galilee, on the north-west side of the lake of Gennesareth, south-west of Capernaum.

Bithyn'ia, a country of Asia Minor, in the north-west part, bordering on the Euxine sea and the Propontis.

CAL'VARY, a hill on the north-west side of Jerusalem, where our Lord was crucified.

Ca'na, a town in Galilee, a few miles north of Nazareth.

Caper'naum, a town of Palestine, in Galilee, on the north end of the lake of Gennesareth; 60 miles north of Jerusalem. In the vicinity is the mount on which our Saviour delivered his memorable sermon.

Cappado'cia, a country in the east part of Asia Minor.

Cesare'a, a city and seaport of Palestine, in Samaria; 25 miles north of Joppa. This was the seat of the Roman governors of Palestine.

Cesare'a Philip'pi, now *Paneas*, a town of Palestine, in Galilee; 24 miles east by south of Tyre. The town was first called *Laish*, afterward *Dan*. It was situated on the north border of the land of Israel, as Beersheba was on the south. Hence the phrase, to express the limits of the country, "From Dan to Beersheba."

Ced'ron, or *Kid'ron*, a rivulet in Judea, passing by Jerusalem, and flowing into the Dead sea.

Cen'chrea, a seaport in Greece, a little distance from Corinth, being the eastern port of that city.

Char'ran, *Har'an*, or *Charæ*, now *Heren*, a town of Mesopotamia; 70 miles from the Euphrates, 150 miles E. N. E. of Antioch. *Chi'os*, now *Scio*, an island in the Ægean sea.

Chora'zin, a town of Palestine, in Galilee, at the north end of the lake of Gennesareth; a little to the east of Capernaum.

Cili'cia, a country in the south-east part of Asia Minor.

Clau'da, a little island on the south-west side of Crete.

Cni'dus, now *Crio*, a town of Asia Minor, in the south-west corner; 70 miles south of Ephesus.

Colos'se, a town of Asia Minor, in Phrygia, on the Meander, near Laodicea.

Co'os, or *Cos*, now *Stanchio*, an island in the Ægean sea.

Cor'inth, a city of Greece, in the north part of the Peloponnesus, on the isthmus of Corinth; 45 miles W. N. W. of Athens. It was celebrated for wealth, commerce, arts, and magnificence. [9]

Crete, now *Candia*, the largest of the Grecian islands, situated to the south of the Ægean sea.

Cy'prus, a large and fertile island in the eastern part of the Mediterranean.

Cyre'ne, now *Curen*, a city and seaport of Africa, in Lybia, on the Mediterranean.

DALMANU'THA, a town of Palestine, on the south-east part of the lake of Gennesareth.

Dalma'tia, the southern part of Illyricum, on the east side of the Adriatic sea.

Damas'cus, a city of Syria, 50 miles from the Mediterranean, and 120 N. N. E. of Jerusalem. It is one of the most ancient cities in the world, famous both in sacred and profane history. It is now populous and commercial.

Dead Sea, *Sea of Sodom*, *Salt Sea*, or *Lake Asphalt'ites*, a salt lake in Palestine, 70 miles long, and 10 or 15 broad. It occupies the spot where the cities of Sodom and Gomorrah are supposed to have stood. The water is clear and limpid, but very salt and bitter, and of greater specific gravity than that of any other lake that is known.

Decap'olis, a district of country in Palestine, comprising ten cities, lying chiefly to the east of the Jordan and the lake of Gennesareth.

Der'be, a town of Asia Minor, in Lycaonia; forty miles south of Iconium.

E'GYPT, a country in the north-east part of Africa, watered by the Nile, and celebrated as the cradle of the sciences.

El'am, an ancient name of Persia.

Em'maus, a town of Judea; 7 miles from Jerusalem. Here our Saviour appeared to his disciples after his resurrection. There were two other places of the same name; one 22 miles north-west of Jerusalem; the other near the south end of the lake of Gennesareth.

Enon, a town of Palestine, on the west side of the Jordan, near Salim.

Eph'esus, a city of Asia Minor, capital of the province of Asia, on the Cayster; 35 miles south by east of Smyrna. It was one of the most splendid cities in the world, and had a celebrated temple of Diana, which was accounted one of the seven wonders of the world.

Eph'raim, a town of Palestine, in the country belonging to the tribe of Ephraim; 8 miles north-east of Jerusalem.

Epi'rus, a country in the north-west part of Greece.

Ethio'pia, a country in Africa, lying south of Egypt, now consisting of Nubia, Abyssinia, &c.

Euphra'tes, one of the largest and most celebrated rivers of Asia. It rises in the mountains of Armenia. And after a course of 1500 miles, flows into the Persian Gulf.

FAIR HA'VENS, a seaport on the east end of Crete.

GAD'ARA, a town of Palestine, to the east of lake Gennesareth.

Gala'tia, a country of Asia Minor, north of Phrygia.

Gal'ilee, the northern division of Palestine, divided into Upper and Lower. Upper Galilee, the northern part, was called *Galilee of the Gentiles*.

Ga'za, a town of Palestine, in the country of the Philistines; 44 miles south-west of Jerusalem.

Gennes'areth, *Lake of*, or *Sea of Galilee*, or *Sea of Tiberias*, a lake in Palestine; 59 miles north of Jerusalem. It is 17 miles long and 6 broad. It is a beautiful lake, surrounded by fine scenery, and was much frequented by our Saviour and his disciples.

Gergese'nes, a people so called from Gergesa, a town situated to the east of the lake of Gennesareth.

Gethsem'ane, a village and garden on the east side of Jerusalem, between Mount Olivet and the brook Cedron.

Gol'gotha, a part of Calvary, where our Saviour was crucified. [10]

Gomor'rah, one of the five cities which were situated on the plain of Sodom, and were destroyed by fire from heaven.

Greece, a country comprising the south-east part of Europe, and celebrated for arts and sciences. The Romans divided Greece into two parts, Macedonia in the north, comprehending Macedonia, Epirus, and Thessaly; and Achaia in the south, comprising Greece Proper, and the Peloponnesus. The Greeks established various colonies in Asia Minor, the inhabitants of which spoke the Greek language, and were also called Greeks.

HEIRAP'OLIS, a town of Asia Minor, in Phrygia, on the Meander, near Colosse.

ICONIUM, a city of Asia Minor, capital of Lycaonia; 150 miles W. N. W. of Tarsus.

Idume'a, a country lying in the north of Arabia, and south of Judea.

Illy'icum, a country lying on the east side of the Adriatic sea, north of Epirus.

Italy, a country of Europe, comprising a peninsula, in a form resembling that of a boot.

JER'ICHO, a city of Judea; 5 miles west of the river Jordan, and 17 miles E. N. E. of Jerusalem. It was noted for palm trees, and was once a large city, but now a mean village.

Jeru'salem, a celebrated city of Asia, capital of ancient Judea, and of modern Palestine; 34 miles E. S. E. of Joppa. It is memorable for its ancient temple, for the death and resurrection of our Saviour, and for its signal destruction by Titus the Roman emperor. It is built on four hills--Zion, or Sion, Moriah, Acra, and Bezeta. The name *Zion* is often applied to the whole city. The modern city is built on Mount Moriah, and is chiefly noted for pilgrimage. It contains about 20,000 inhabitants.

Jew'ry, another name for Judea.

Jop'pa, now *Jaffa*, a seaport of Judea; 34 miles W. N. W. of Jerusalem. It is noted as the port of Jerusalem.

Jor'dan, a river of Palestine, the only considerable one in the country. It rises in Mount Hermon, passes through lakes Merom and Gennesareth, and after a course of 150 miles flows into the Dead sea. "*The country beyond the Jordan*" comprised Perea, Batanea, Trachonitis, Iturea, Galaaditis, Gaulonitis, and Decapolis.

Ju'dea, the south part of Palestine, often applied to the whole country.

LAODICE'A, now *Eskihissar*, a town of Asia Minor, in Phrygia; 120 mile east by south of Smyrna.

Lase'a, a town near the east end of Crete.

Lib'ya, a country of Africa, to the west of Egypt.

Lycas'nia, a country of Asia Minor, west of Cappadocia.

Lyc'ia, a country of Asia Minor, near the south-west corner, on the Mediterranean.

Lyd'da, or *Lod*, or *Diospolis*, a town of Judea; 12 miles east of Joppa.

Lys'tra, a town of Asia Minor; 38 miles south of Iconium.

MACEDO'NIA, a country in the north of Greece. The Roman province of Macedonia included Macedonia Proper, Epirus, and Thessaly.

Mag'dala, a town of Palestine, at the south end of the lake of Gennesareth.

Me'dia, a country of Asia, lying north of Persia, and south of the Caspian sea.

Mel'ita, an island on which Paul was shipwrecked, generally supposed to be *Malta*, south of Sicily; but by some supposed to correspond to *Meleda*, in the Adriatic.

Mesopota'mia, a country of Asia, between the rivers Euphrates and Tigris.

Mile'tus, a city and seaport of Asia Minor; 35 miles south of Ephesus. It was anciently famous for its wealth and commerce.

Mile'tum, a town in Crete. [11]

Mityle'ne, a town in Lesbos, an island on the coast of Asia Minor, north-west of Smyrna.

My'ra, a city of Asia Minor, capital of Lycia; forty miles E. N. E. of Patara.

Mys'ia, a country comprehending the north-west part of Asia Minor.

NA'IN, a town of Galilee, 8 miles south-east of Nazareth.

Naz'areth, a town of Galilee, 50 miles north of Jerusalem. It is memorable for having been the residence of our Saviour for about thirty years. It contains 2000 or 3000 inhabitants, and is frequently visited by pilgrims, who are conducted to many places that are reputed holy.

Neap'olis, now *Cavala*, a town of Macedonia, south-east of Philippi.

Neph'thali, or *Neph'lalim*, *Land of*, a district in the north part of Galilee.

Nicop'olis, now *Prevesa*, a town of Epirus; northwest of Actium.

Nin'evah, a city and capital of Assyria, on the Tigris. In ancient times it was one of the largest cities in the world. Some remains of it are now seen on the Tigris, opposite to Mosul.

OL'IVES, *Mount of*, or *Olivet*, a mountain of Judea, to the east of Jerusalem, from which it was separated by the brook Cedron.

PAMPHYL'IA, a country of Asia Minor, bordering on the Mediterranean.

Paphlago'nia, a country of Asia Minor, bordering on the Euxine sea.

Pa'phos, a town of Cyprus, at the west end.

Par'thia, a country of Asia, east of Media.

Pat'ara, a seaport of Asia Minor, in Lycia; 160 miles south east of Ephesus.

Pat'mos, now *Patino*, or *Palmosa*, a small rocky island in the Ægean sea; 16 miles south-west of Samos. A grotto in a rock, now converted into a monastery, called the Monastery of the Apocalypse, or of John, is pointed out as the spot where that Apostle wrote the book of Revelation.

Per'ga, now *Karahissan*, a city of Asia Minor, capital of Pamphylia; 90 miles south-west of Iconium.

Per'gamos, now *Pergamo*, a city of Asia Minor, in Mysia, on the Caicus; 50 miles north of Smyrna. It was once a large city, the capital of a kingdom, and had a famous library. It now contains about 5000 inhabitants.

Per'sia, a great empire of Asia, east of the Tigris.

Phoeni'ce, or *Phoeni'cia*, a country in the north of Palestine, on the Mediterranean, containing the cities of

Tyre and Sidon.

Phoe'nix, or *Phe'nice*, a town in the south-west part of Crete.

Philadel'phia, now *Allahshehr*, a city of Asia Minor, in Lydia, on the Hermus; 65 miles east of Smyrna. It was once a large city; but now contains only about 3000 inhabitants.

Philip'pi, now *Datos*, a city of Macedonia; 70 miles E. N. E. of Thessalonica. It was once a large city; now a mean village.

Phryg'ia, a country in the central part of Asia Minor.

Pisid'ia, a country of Asia Minor, south of Phrygia.

Pon'tus, a country comprehending the north-east part of Asia Minor, and bordering on the Euxine sea.

Ptolema'is, now *Acre*, a seaport of Palestine; 24 miles south of Tyre. It is famous for its siege by the crusaders. It is now the principal port of Palestine, and contains about 10,000 inhabitants.

Pute'oli, now *Pozzuolo*, a town of Italy; 6 miles west of Naples.

RA'MA, a town of Judea, between Bethlehem and Jerusalem; also, another a few miles north of Jerusalem.

Red Sea, or *Arabian Gulf*, a gulf about 1400 miles long, dividing Arabia from the opposite coast of Africa.

Rhe'gium, now *Reggio*, a seaport at the southern point of Italy, on the strait of Messina. [12]

Rhodes, an island, near the south-west corner of Asia Minor, celebrated in ancient history for commerce, and for a colossal statue, which was reckoned one of the seven wonders of the world.

Rome, a city of Italy, on the Tiber, 12 miles from the sea. It was built on seven hills, was the capital of the Roman empire, the mistress of the world, and the seat of arts and arms. It has long been the residence of the Pope, and the seat of ecclesiastical power. It contains St. Peter's church, the most magnificent edifices in the world, and had many monuments of its ancient grandeur. Though greatly reduced, it nevertheless contains about 136,000 inhabitants.

SAL'AMIS, a town on the south-east part of Cyprus.

Sa'lim, a town of Samaria; 40 miles north by east of Jerusalem.

Salmo'ne, a promontory near the east end of Crete.

Sama'ria, the middle division of Palestine, bounded north by Galilee, east by the Jordan, south by Judea, and west by the Mediterranean.

Sama'ria, now *Sebaste*, the capital of the kingdom of Israel, and of the province of Samaria; 36 miles north of Jerusalem.

Sa'mos, a fertile island in the Ægean sea, separated from Asia Minor by a narrow strip.

Samothra'ce, or *Samothra'cia*, now *Samotraki*, a small island in the north part of the Ægean sea.

Sar'dis, now *Sart*, a city of Asia Minor, capital of Lydia, on the Pactolus; 30 miles E. N. E. of Smyrna. It was once a splendid city, but now a mean village.

Sarep'ta, or *Sarephath*, now *Sarfend*, a city of Phoenicia; 8 miles south of Sidon.

Sa'ron, or *Sha'ron*, a town of Samaria, to the north of Lydda, and south of Antipatris.

Selu'cia, a seaport of Syria; 12 miles west of Antioch.

She'ba, a country bordering on the Red Sea, supposed by some to correspond to a part of Arabia; by other, to a part of Abyssinia.

Si'don, or *Zidon*, now *Saida*, a seaport of Phoenicia; 20 miles north of Tyre, and 55 west of Damascus. It was once a great commercial city, but is now reduced to a meanly built town; yet is the port of Damascus, and has considerable trade.

Sil'oam, a fountain and tower near the walls of Jerusalem.

Si'nai, a mountain of Arabia, in the midst of a desert, between the two northern arms of the Red Sea. It is composed of red granite, in which steps have been cut, in order to facilitate the ascent. Immediately to the west of Sinai, is *Mount Horeb*, which is a summit of the same range.

Si'on, or *Zi'on*. [See [Jerusalem](#).]

Smyr'na, a city and seaport of Asia Minor, in Ionia; 35 miles north by west of Ephesus. It was anciently large and powerful, and is now the most populous and commercial city in Asia Minor.

Sod'om, one of the cities which were destroyed by fire from heaven, and which stood in the situation now occupied by the Dead Sea.

Spain, a country in the south-west of Europe.

Syr'acuse, once a rich and populous city, on the south-east part of the island of Sicily.

Sy'char, called also *Sychem*, and *Shechem*, now *Napolose*, a city of Samaria, between Mounts Ebal and Gerizim; 24 miles north of Jerusalem. Three miles from Sychar was *Jacob's Well*, memorable for our Saviour's conversation with the woman of Samaria. On Mount Gerizim was the temple of the Samaritans.

Syr'ia, a country of Asia, extending from Asia Minor and the Mediterranean on the west, to the Euphrates on the east, and in the most extensive sense, including Palestine.

Syro-pheni'cia, that part of Phoenicia which bordered on Syria. [13]

TA'BOR, a conical mountain in Palestine, to the west of the lake of Gennesareth, supposed to have been the scene of the transfiguration.

Tar'sus, a city of Asia Minor, capital of Cilicia, 100 miles north-west of Antioch. It was anciently large and splendid, distinguished in the arts and sciences, but now decayed.

Thessalon'ica, now *Saloniki*, a city and seaport of Macedonia, both in ancient and modern times large and commercial. It is situated on a gulf, about 200 miles north of Athens.

Three Tav'erns, a place in Italy, about 30 miles south by east of Rome.

Thyati'ra, now *Akhisar*, a town of Asia Minor, on the border of Mysia and Lydia; 40 miles north-east of Smyrna.

Tibe'rias, now *Tabaria*, a town of Palestine, capital of Galilee, on the west side of the lake of Gennesareth or sea of Tiberias, 58 miles north of Jerusalem. It has long been a place of note among the Jews, and is one of the four holy cities of the Talmud, the other three being Safad, Jerusalem, and Hebron.

Trachoni'tis, a district in the north-east part of Palestine.

Tro'as, a district in the north-west corner of Asia Minor.

Trogyl'lium, a town on the west coast of Asia Minor, a little to the south-east of the island of Samos.

Tyre, now *Sur*, a city and seaport of Phoenicia; 20 miles south of Sidon. It is a very ancient city, in early ages celebrated for commerce. It is now a mean fishing town.

WIL'DERNESS, or *Desert of Judea*, an extensive desert, extending from the neighborhood of Jericho to the south, along the west side of the Dead Sea.

ZAB'ULON, *Tribe of*, a district of Palestine, on the west side of the lake of Gennesareth.

[TLO4 7-14]

TABLE III.

*Exhibiting the different views of eminent writers
on the chronology of the books of the New Testament.*

	T. L. Horne,	Lardner, followed by A. Clarke,	Polyglot,	Michaelis,	Prettyman, Bishop of Lincoln,	New Version
	A. D.	A. D.	A. D.	A. D.	A. D.	A. D.
Matthew,	36	64	61	61	38	38
Mark,	63	64	64	00	65	64
Luke,	64	64	64	00	63	64
John,	67	68	97	69	97	68
Acts,	64	64	65	63	64	64
Romans,	57	58	58	58	58	57
1 Corinthians,	56	56	57	57	54	56
2 Corinthians,	56	57	58	58	57	57
Galatians,	53	53	52	49	52	53
Ephesians,	62	61	61	62	61	61
Philippians,	62	62	62	65	62	65
Colossians,	62	62	62	62	62	62
1 Thessalonians,	52	52	52	51	52	52
2 Thessalonians,	52	52	52	51	52	52
1 Timothy,	63	56	65	58	64	58
2 Timothy,	65	61	65	66	65	65
Titus,	63	56	65	56	64	56
Philemon,	62	62	62	62	62	62
Hebrews,	63	63	63	64	63	63
James,	61	61	61	00	61	61
1 Peter,	64	64	64	60	64	64
2 Peter,	65	65	65	64	65	65
1 John,	68	80	68	00	69	68
2 John,	69	85	69	00	69	69
3 John,	69	85	69	00	69	69
Jude,	66	65	65	65	70	66
Revelation,	97	96	96	00	96	96

Remarks on the preceding Table.

MUCH difficulty is found in ascertaining with chronological accuracy, the dates of the several books of the New Institution. After much investigation and a patient examination of numerous documents, we resolved to lay before our readers the results of the inquiries of the most distinguished chronologists and writers on this subject, in parallel columns. On weighing the arguments of the most laborious writers, and prying into the most authentic records of antiquity, we have fixed upon the dates in the last column.

The fact that our Lord was born on the 4th year before the vulgar era, called *Anno Domini*, thus making (for example) the 42d year from his birth to correspond with the 38th of the common era--has contributed something to perplex the mind of the most diligent inquirer, in deciding on ancient documents, the precise time when certain incidents transpired. Add to this, that the time in which certain books appeared in certain countries, and the age of certain copies and versions differing materially, have contributed to involve the subject in still more perplexing intricacy. Matthew, for example, is said to have written his testimony in Hebrew, in the year 38, and it is said to have been translated into Greek, A. D. 61. Now some contend for the Greek as the original, and some for the Hebrew, each giving to Matthew's testimony the antiquity of the original which he adopts. Some, like Michaelis, suppose both dates to be correct; and while they date the Greek original in 61, allow the existence of the Hebrew in 38 or 41. So perplexed was the last great biblical critic in setting the dates of some of these books, that he could not decide between the rival claims of some chronologists concerning the autographs of some of the books; these we have marked thus (00) in the column devoted to his researches. The dates we have selected, will, we presume, best accord with the contents of the book itself, and with the most valuable documents and researches of chronologists. Upon the whole, the reader will perceive a very great coincidence in the dates of most of the books, and in some of them perfect unanimity.

[TLO4 15-16]

TABLE IV.

CHRONOLOGICAL INDEX.

Containing a variety of events, political and religious, connected with the Christian History, from the nativity of Jesus to the death of the Apostle John.

NOTE.--Our Lord and Savior Jesus Christ was born four years before the commencement of the common era, or Anno Domini.

A. C.		A. D.
1	THE circumcision of Jesus Christ. Antipater returns from Rome, is accused and convicted of a design to poison Herod. Wise men come to worship Jesus Christ. Purification of the Virgin Mary. Jesus presented in the temple, forty days after his birth. Flight into Egypt. Massacre of the innocents at Bethlehem. Antipater put to death by order of Herod. Herod dies five days after Antipater. Archelaus appointed king of Judea by the will of Herod. Return of Jesus Christ out of Egypt; he goes to dwell at Nazareth. Archelaus goes to Rome to procure of Augustus the confirmation of Herod's will in his favor. The Jews revolt; Varus keeps them in their duty. Archelaus obtains part of his father's dominions, with [16] the title of tetrarch and returns to Judea. An impostor assumes the character of Alexander, son of Herod and Mariamne.	3
2	Archelaus takes the high priesthood from Joazar, and gives it to Eleazar.	2
4	The vulgar Era, or Anno Domini; the fourth year of Jesus Christ, the first of which was but eight days.	A. D. 1
9	Archelaus banished to Vienne in Gaul.	6
10	The enrolment, or taxation made by Cyrenius in Syria. This was his second enrolment. Revolt of Judas the Gaulonite, chief of the Herodians.	7
12	Jesus Christ, at twelve years old, goes into the temple at Jerusalem; continues there three days unknown to his parents.	9
13	Marcus Ambivius, governor of Judea.	10
17	Death of the Emperor Augustus; who reigned fifty-seven years, five months, and four days. Tiberius succeeds him; and reigns twenty-two years, six months, and twenty-eight days.	14
23	Tiberius expels from Italy all who profess the Jewish religion, or Egyptian superstitions.	20
31	Pilate sent governor into Judea. He attempts to bring the Roman colors and ensigns into Jerusalem, but is opposed by the Jews.	28
32	John the Baptist begins to preach.	29

33 Jesus Christ baptized by John the Baptist. Jesus goes into the desert. After 30
forty days Jesus returns to John; he calls Andrew, Simon, Philip, and
Nathanael. The marriage of Cana, where Jesus changes water into wine. Jesus
comes to Capernaum; thence to Jerusalem, where he celebrates the first
Passover after his baptism, this year. Nicodemus comes to Jesus by night.

Jesus goes to the banks of Jordan, where he baptizes. Herod Antipas married Herodias, his brother Philip's wife, he being yet alive. John the Baptist declares vehemently against this marriage; he is put in prison. Jesus withdraws into Galilee; converts the Samaritan woman, and several Samaritans. Preaches at Nazareth, and leaves this city to dwell in Capernaum. Calling of Simon, Andrew, James, and John. Jesus works several miracles. Matthew called.

- 34 The second Passover of the Savior's public ministry. Jesus heals one sick of the palsy on the Sabbath day. The Jews resolve to put Jesus to death. Our Savior's sermon on the mount. John the Baptist in prison, sends a deputation to Christ, to inquire if he were the Messiah. 31
- 35 Missions of the Apostles into several parts of Judea. John the Baptist slain by order of Herod, at the instigation of Herodias, in the seventeenth year of Tiberius. Jesus Christ feeds five thousand men with five loaves and two fishes. Jesus Christ's third Passover after his baptism. He passes through Judea and Galilee, teaching and doing miracles. Transfiguration of Jesus Christ. Mission of the seventy-two disciples. Jesus goes to Jerusalem at the feast of Pentecost. His relations would have him go to the feast of tabernacles: he tells them his hour is not yet come; however, he goes thither about the middle of the feast. 32
- 36 At the beginning of the thirty sixth year of Jesus Christ, Lazarus falls sick and dies; Jesus comes from beyond Jordan, and raises him to life again. Jesus retires to Ephraim, on the Jordan, to avoid the snares and malice of the Jews at Jerusalem. He comes to Jerusalem to be present at his FOURTH and LAST Passover. Institutes the Lord's supper; is betrayed and crucified. His resurrection and appearance [17] to many. Ascension into heaven, and the miraculous effusion of the Holy Spirit. 33
- 37 Seven deacons chosen. Stephen martyred. Saul persecutes the church. James the Less located in Jerusalem. Philip the Deacon baptizes the Eunuch of Queen Candace. The dispersion of the Apostles from Jerusalem. 34
- 38 The conversion of Saul. 35
- 40 Pilate ordered into Italy. Tiberius dies; Caius Caligula succeeds. 37
- 41 Paul escapes from Damascus by being let down in a basket. He comes to Jerusalem; is introduced to the Apostles and disciples; and goes to Tarsus, in Cilicia, his own country. Caligula gives Agrippa the tetarchy of his uncle Philip. Pilate kills himself. Peter preaches to the Gentiles.
- 42 Herod the tetrarch goes to Rome, in hopes of obtaining some favor from the emperor; but Caligula, being prepossessed by Agrippa, banishes him to Lyons. 39
- 43 Caligula orders Petronius to place his statue in the temple of Jerusalem. The Jews obtain some delay from Petronius. Agrippa endeavors to divert the Emperor from this design, and at length obtains as a great favor that this statue should not be set up. 40
- 44 Philo the Jew goes with a deputation from the Jews at Alexandria, to Caligula. Philo obtains an audience of the Emperor, at the hazard of his life. The Jews quit Babylon, and retire to Seleucia. Caius Caligula dies; Claudius 41

	succeeds him. Agrippa persuades him to accept the empire offered by the army. Claudius adds Judea and Samaria to Agrippa's dominions. Agrippa returns to Judea; takes the high priesthood from Theophilus, son of Ananus, and gives it to Simon Cantharus; soon after, he takes this dignity from Cantharus and gives it to Matthias.	
45	Saul preaches at Antioch.	42
46	Agrippa deprives the high priest Matthias of the priesthood, and bestows it on Elioneus, son of Citheus.	43
47	--Causes James the Great to be seized, and beheads him. Imprisons Peter, who is liberated by an angel. Some time afterwards, Agrippa, at Cesarea, receives a sudden stroke from heaven, and dies in great misery. Paul and Barnabas go to Jerusalem with the contributions of the believers at Antioch. At their return to Antioch, the church sends them forth to preach to the Gentiles.	44
48	Cuspius Fadus sent into Judea as governor. A great famine in Judea. Paul and Barnabas go to Cyprus: thence to Pamphylia, Pisidia, and Lycaonia. At Lystra the people prepare sacrifices to them as gods.	45
49	They return to Antioch. Cuspius Fadus recalled; the government of Judea given to Tiberius Alexander.	46
51	Herod, king of Chalcis, takes the pontificate from Joseph, son of Camides; gives it to Ananias, son of Nebedeus. Herod, king of Chalcis, dies. Ventidius Cumanus made governor of Judea in place of Tiberius Alexander.	48
52	Troubles in Judea under the government of Cumanus. Judaizing Christians enforce the law on the converted Gentiles. The council of Jerusalem determines that the converted Gentiles should not be obliged to observe the legal ceremonies. Peter comes to Antioch, and is reproved by Paul.	49
53	Paul and Barnabas part on account of John Mark. Timothy adheres to Paul, and receives circumcision. Luke at this time with Paul. Paul passes out of Asia into Macedonia. Paul comes to Athens. [18]	50
54	From Athens goes to Corinth. The Jews expelled from Rome under the reign of Claudius. Felix sent governor into Judea instead of Cumanus.	51
56	Paul leaves Corinth, after a stay of eighteen months; takes ship to go to Jerusalem; visits Ephesus in his way. Apollos arrives at Ephesus: preaches Jesus Christ.	53
57	Paul, having finished his devotions at Jerusalem, goes to Antioch. Passes into Galatia and Phrygia, and returns to Ephesus, where he continues three years. Claudius, the Emperor, dies, being poisoned by Agrippina. Nero succeeds him.	54
59	Paul forced to leave Ephesus, on account of the uproar raised against him by Demetrius the silversmith. He goes into Macedonia.	56
61	Paul goes into Judea to carry contributions. Is seized in the temple of Jerusalem. Is sent prisoner to Cesarea. Ishmael, son of Tabei, made high priest instead of Ananias. Disturbances between the Jews of Cesarea and the other inhabitants.	58

- 63 Porcius Festus made governor of Judea in the room of Felix. Paul appeals to the Emperor. He is put on shipboard, and sent to Rome. Paul shipwrecked at Malta. 60
- 64 He arrives at Rome, and continues there a prisoner two years. The Jews build a wall, which hinders Agrippa from looking within the temple. Ishmael the high priest deposed. Joseph, surnamed Cabei, is put in his place. 61
- 65 Martyrdom of James the Less, in the city of Jerusalem. 61
- 66 Peter arrives at Rome. Albinus, successor of Felix, arrives in Judea. 63
- 67 Paul comes out of Italy into Judea; visits the churches in Crete, Ephesus, Macedonia, and Greece. Agrippa takes the high priesthood from Jesus, son of Gamaliel; gives it to Matthias, son of Theophilus. Gessius Florus made governor of Judea, in place of Albinus. Nero sets fire to the city of Rome; throws the blame on the Christians, several of whom are put to death. 64
- 68 Several prodigies at Jerusalem, this year, during the Passover. Paul goes to Rome the last time; is there put into prison; also, Peter. 65
- 69 The martyrdom of Paul and Peter at Rome. Cestius Gallus, governor of Syria, comes to Jerusalem; enumerates the Jews at the Passover. Disturbances at Cesarea, and at Jerusalem. Florus puts several Jews to death. The Jews rise, and kill the Roman garrison at Jerusalem. A massacre of the Jews at Cesarea and Palestine. All the Jews of Scythopolis slain in one night. Cestius, governor of Syria, comes into Judea. He besieges the temple of Jerusalem; retires; is defeated by the Jews. The Christians of Jerusalem, seeing a war about to break out, retire to Pella, in the kingdom of Agrippa, beyond Jordan. Vespasian appointed by Nero for the Jewish war. Josephus made governor of Galilee. Vespasian sends his son Titus to Alexandria; comes himself to Antioch, and forms a numerous army. 66
- 70 Vespasian enters Judea; subdues Galilee. Joseph besieged in Jotapata. Jotapata taken; Josephus surrenders to Vespasian. Tiberius and Tarichea, which had revolted against Agrippa, reduced to obedience, by Vespasian. Divisions in Jerusalem. The Zealots seize the temple, and commit violences in Jerusalem. They depose Theophilus from being high priest, and put Phannias in his place. The Zealots send for the Idumeans to succor Jerusalem. They slay Ananus, Jesus son of Gamala, and Zacharias, son of Baruch. The Idumeans retire from Jerusalem. [19] 67
- 71 Nero the emperor dies; Galba succeeds him. Vespasian takes all the place of strength in Judea about Jerusalem. Simon, son of Gioras, ravages Judea and the south of Idumea. 68
- 72 Galba dies; Otho declared emperor. Otho dies; Vitellius proclaimed emperor. Vespasian declared emperor by his army; is acknowledged all over the East. Josephus set at liberty. John of Giscala heads the Zealots. Eleazer, son of Simon, forms a third party; makes himself master of the inner temple, or the court of the priests. 69
- 73 Titus marches against Jerusalem, to besiege it. Comes down before Jerusalem some days before the Passover. The factions unite at first against the Romans, but afterwards divide again. The Romans take the first enclosure of Jerusalem; then the second; they make a wall all round the city, which is 70

reduced to distress by famine. July 17, the perpetual sacrifice ceases in the temple. The Romans become masters of the court of the Gentiles, and set fire to the galleries. A Roman soldier sets the temple on fire, notwithstanding Titus' commands the contrary. The Romans, being now masters of the city and temple, offer sacrifices to their gods. The last enclosure of the city taken. John of Giscala, and Simon son of Gioras, conceal themselves in the common sewers.

74	Titus demolishes the temple to its very foundation. He also demolishes the city, reserving the towers of Hippicos, Phazael, and Mariamne. Titus returns to Rome with his father Vespasian; they triumph over Judea.	71
83	On the death of Vespasian, Domitian is declared emperor.	81
98	John banished to Patmos.	95
99	Domitian dies; Nerva declared emperor.	96
100	John liberated from exile.	97

[TLO4 16-20]

TABLE V.

OF TIME.

	Nisan, or Ahib, {	March.		7	Tirzi, or Ethanim, {	September.
		April.				October.
2	Jair, or Zif, {	April.		8	Marchesuan, or Bul, {	October.
		May.				November.
3	Sivan, {	May.		9	Chisleu, {	November.
		June.				December.
4	Thammuz, {	June.		10	Thebeth, {	December.
		July.				January.
5	Ab, {	July.		11	Shebath, {	January.
		August.				February.
6	Elul, {	August.		12	Adar, {	February.
		September.				March.
				13	Veadar, <i>intercalary</i> .	

DAYS OF THE WEEK.

First day of the week, - - - - -	<i>Sunday.</i>
Second day, - - - - -	<i>Monday.</i>
Third day, - - - - -	<i>Tuesday.</i>
Fourth day, - - - - -	<i>Wednesday.</i>
Fifth day, - - - - -	<i>Thursday.</i>
Sixth day, - - - - -	<i>Friday.</i>
Seventh day, or Sabbath - - - - -	<i>Saturday.</i>

HOURS OF THE DAY.

The day, reckoning from sun-rise, and the night from sun-set, were each divided into 12 equal parts, called *the 1st, 2d, 3d, 4th, &c. hour.*

WATCHES.

- The first watch--*From sun-set to the third hour of the night.*
- The second, or middle watch--*From the third hour to the sixth.*
- The third watch, or cock-crowing--*From the sixth to the ninth.*
- The fourth, or morning watch--*From the ninth hour to sun-rise.*

TABLE VI.

MEASURES OF LENGTH.

	Inch. Meas.	Foot Meas.
A cubit is equal to	21.888 =	1.824
A span the longer, equal to half a cubit,	10.944 =	.912
Span the less, equal to one-third of a cubit,	7.296 =	.608
A hand's breadth, equal to one-sixth of a cubit,	3.684 =	.304
A finger's breadth, equal to one-twenty-fourth of a cubit,	.912 =	.076
<i>Measures of many cubits length are expressed only in foot measure.</i>		
		Feet Dec.
A fathom, equal to	4 cubits =	7.296
Ezekiel's reed,	6 cubits =	10.944
Schoenus, the Egyptian line for land measure, which we think the Scripture uses to divide the inheritances. <i>Psalm xvi. 6.</i> and <i>lxxviii. 55.</i> They used different lengths, but the shortest and most useful was CUBITS.	80 =	145.92
Herodotus mentions a schoenus just 300 times as long: I judge that all the greater were made in proportion to the least:--		
The mile, equal to	4000 cubits =	7296 feet.
Stadium, one-tenth of their mile,	400 cubits =	729.6
Parasang, three of their miles,	12000 cubits =	4 <i>English</i>
miles, and 580 feet.		

[TLO4 21]

TABLE VII.

MEASURES OF CAPACITY.

	Wine Gal.	Pints.	Inch Sol.
Epha, or bath, - - - - -	7	4	15
Chomer, <i>homer</i> in our translation, - - - - -	75	5	7
Seah, one-third of an epha, - - - - -	2	4	3

Hin, equal to one sixth of an epha, - - - - -	1	2	1
Omer, one-tenth of an epha, - - - - -	0	6	0.5
Cab, one-eighteenth of an epha, - - - - -	0	3	10
Log, one-seventy-second of an epha, - - - - -	0	0 1-2	10
Metretes of Syria, (John ii. 6) equal to Cong. Rom. - - - -	0	7 1-8	0
Cotyla, Eastern, one-hundredth of an epha, - - - - -	0	0 1-2	3

This cotyla contains just 10 ounces, *Avoirdupois*, of rain water; omer, 100; epha, 1000; chomer, 10,000: so by these weights all these measures of capacity may be expeditiously recovered very near exactness.

Core, a dry measure, containing 8 1-2 bushels. Luke xvi. 7.

Choenix, a Grecian measure 1 1-2 pints, daily allowance of corn for a man; a denarius was his wages.

[TLO4 21]

TABLE VIII.

PRECIOUS STONES MENTIONED IN THE APOSTOLIC WRITINGS.

A'methyst--a stone of violet color, bordering on purple, composed of a strong blue and a deep red. *Amethyst* is a Greek term, and this stone, being imagined to prevent inebriation, received its name from a word of that meaning.

Ber'yl--a pellucid gem, of a bluish green color, found in the East Indies, and in the gold mines of Peru. Mr. Parkhurst derives it from the Hebrew word *tarshish*--from *tar*, to go round; and *shish*, bright in color.

Chalced'ony--a precious stone variegated with divers colors, in the form of clouds. There are four species of this stone:--1st. a bluish white; 2d. a dull, milky veined; 3d. a brownish black; 4th. yellow and red, found only in the East Indies.

Chrys'olite--The import of this term would make it the *golden stone*. It is a gem of a yellowish green color, and now ranks among the Topazes. It is very transparent.

Chrysop'rasus differs only from the Chrysolite in having a bluish hue. It is a variety of the Chrysolite, of a green color, with a golden brightness. It is sometimes called the yellowish green and cloudy Topaz.

Crys'tal--a very bright, transparent stone, of a watery color, exceedingly clear.

Di'amond--the hardest and most valuable of all precious stones; sometimes called *Adamant*. It is one of the most inflammable substances in nature, being pure carbon.

Em'erald--the same with the ancient Smaragdus; one of the most beautiful of gems, of a bright green color, without any mixture. The true Oriental Emerald is very rare, and now only found in the kingdom of Cambay.

Ja'cinth--a gem of deep reddish yellow.

Jas'per--a precious stone, variegated with divers colors, and of a very hard quality; some have been found of a sea-green color.

On'yx--a species of the Chalcedony, It is a kind of *agate*,* of a whitish black color. Some call it a Sardonyx.

Ru'by--a red purple stone, very hard and rare.

Sap'phire--a precious stone, of a very beautiful pure blue, second only to the Diamond in hardness, lustre and value. It is of a different species, sometimes blue, red, and yellow combined.

Sar'dius--a gem of a reddish color, approaching white. The best come from Babylon, and are of a blood red color.

Sar'donyx--resembling both the Sardius and the Onyx.

To'paz--a yellow gem; or, as some describe it, of a pale, dead green; considered by mineralogists, a species of the Sapphire.

The names of the Twelve Patriarchs were engraved upon twelve gems, placed three in a row, worn on the shoulders and breast of the High Priest.--Upon a

Sardius, or Ruby,	<i>Reuben,</i>	
Topaz,	<i>Simeon,</i>	
Carbuncle,	<i>Levi,</i>	} Sons of Leah,
Emerald,	<i>Judah,</i>	
Sapphire,	<i>Issachar,</i>	
Diamond,	<i>Zebulon,</i>	
Ligure, or Jacinth,	<i>Dan,</i>	} Sons of Bilhah,
Agate,	<i>Naphthali,</i>	
Amethyst,	<i>Gad,</i>	} Sons of Zilpah,
Beryl, or Chrysolite,	<i>Asher,</i>	
Onyx, or Sardonyx,	<i>Joseph,</i>	} Sons of Rachel.
Jasper,	<i>Benjamin,</i>	

* AGATES are only varieties of the flint, of little value; they are of a white, red, yellow, and green cast.

TABLE IX.

OF THE COINS MENTIONED IN THE NEW TESTAMENT.

	Dolls. cts. m.
Mite, copper, worth not quite - - - - -	00 00 2
Quadrans, copper, worth - - - - -	00 00 5
Assarium, copper, (Matthew x. 29) worth about - - - - -	00 01 0
Denarius, silver, worth 10 assaria, or - - - - -	00 12 5
Drachma, silver, worth 2 denarii, or - - - - -	00 25 0
Didrachma, silver, (Matthew xvii. 25) worth 2 drachmas, or - - - - -	00 50 0
-	00 50 0
Shekel, silver, (Matthew xxvi. 15) worth - - - - -	01 00 0
Stater, silver, worth 2 didrachmas, or - - - - -	1,500 00 0
Talent, silver, (Matthew xviii. 24) worth 3000 didrachmas, or - - - - -	22,500 00 0
Talent, gold, worth - - - - -	22,500 00 0

[TLO4 23]

TABLE X.

SECTS, OFFICES, AND OFFICERS,

MENTIONED IN THE SACRED WRITINGS.

Patriarchs, or *Fathers of Families*; such as *Abraham*, *Isaac*, and *Jacob*, and their sons.

Judges, Temporary Supreme Governors, immediately appointed by God over the children of Israel.

Kings, Supreme Governors, either of the whole nation, or, after the falling off of the ten tribes, of Judah, and of Israel.

Elders, Senators, the LXX, or Sanhedrim.

Officers, Provosts, Sheriffs, or Executioners.

Judges, Inferior Rulers, such as determined controversies in particular cities.

Israelites, Hebrews, descendants from Jacob.

A Hebrew of Hebrews, an Israelite by original extraction.

A Proselyte of the Covenant, who was circumcised, and submitted to the whole law.

A Proselyte of the Gate, or Stranger, who worshipped one God, but remained uncircumcised. There is much doubt entertained by many learned men, whether there was a distinct class of proselytes known by the designation of "Proselytes at the Gate."

OFFICERS UNDER ASSYRIAN OR PERSIAN MONARCHS.

Tirshatha, or Governor appointed by the kings of Assyria or Persia.

Heads of the Captivity, the chief of each tribe or family, who exercised a precarious government during the Captivity.

UNDER THE GRECIAN MONARCHS.

Superior Officers.

Maccabees, the Successors of Judas Maccabeus, high priests, who presided with kingly power.

UNDER THE ROMAN EMPERORS.

Presidents, Governors sent from Rome with imperial power.

Tetrarchs, Governors of a fourth part of a kingdom, or those who exercised kingly power in four provinces.

Proconsuls, Deputies of provinces.

Inferior Officers.

Publicans, Tax-gatherers.

Centurions, Captains of one hundred men. [23]

Ecclesiastical Officers, and Sects of Men.

High Priest, who only might enter the Holy of Holies.

Second Priest, or *Sagan*, who supplied the high priest's office, in case he were disabled.

High Priest of the War, set apart for the occasion of an expedition.

Priests, Levites of the sons of Aaron, divided into twenty-four ranks, each rank serving weekly in the temple.

Levites, of the tribe of Levi, but not of Aaron's family; of these were three orders, Gershonites, Kohathites, Merarites, several sons of Levi.

Nethinims, inferior servants to the Priests and Levites, (not of their tribes) to draw water and cleave wood, &c.

Prophets, anciently called *Seers*, who foretold future events, and denounced God's judgments.

Children of the Prophets, their disciples or scholars.

Wise men, called so in imitation of the eastern Magi, or Gentile Philosophers.

Scribes, writers and expounders of the law.

Disputers, who raised and determined questions out of the law.

Rabbies, or *Doctors*, Teachers of Israel.

Libertines, freed men of Rome, who, being Jews or proselytes, had a synagogue or oratory for themselves.

Gaulonites, or *Galileans*, who pretended it unlawful to obey a heathen magistrate.

Herodians, who shaped their religion to the times, and particularly flattered Herod.

Epicureans, who placed all happiness in pleasure.

Stoics, who denied the liberty of the will, and pretended all events were determined by fatal necessity.

Nicolaitans, the disciples of Nicolas of Antioch, who is said to have held and taught the doctrine of community of wives, and to have made no difference between common meats and those offered to idols.

Nazarites, who, under a vow, abstain from wine.

Nazarenes, Jews professing Christianity.

Zelots, *Sicarii*, or murderers, who, under pretence of the law, thought themselves authorized to commit any outrage.

Pharisees, a famous sect of the Jews, who, distinguished themselves by their zeal for the tradition of the elders, which they derived from the same fountain with the word itself; pretending that both were delivered to Moses from Mount Sinai, and were therefore, both of equal authority. From their rigorous observance of these traditions, they looked upon themselves as more holy than other men; and, therefore, separated themselves from those whom they thought sinners, or profane, so as not to eat or drink with them; and hence, from the Hebrew word *pharis*, which signifies *to separate*, they had the name of *Pharisees*, or *Separatists*.

This sect was one of the most ancient and most considerable among the Jews, but its original is not very well known; however, it was in great repute at the time of our Saviour, and most probably had its origins at the same time with the traditions.

The Pharisees, contrary to the opinions of the Sadducees, held a resurrection from the dead, and the existence of angels and spirits.

Sadducees, a famous sect among the Jews; so called, it is said, from their founder, Sadoc. It began in the time of Antigonus, of Socho, president of the Sanhedrim at Jerusalem and teacher of the law in the principal school of that city. Antigonus having often, in his lectures, inculcated to his scholars that they ought not to serve God in a servile manner, but only out of filial love and fear, two of his scholars, Sadoc and Baithus, thence inferred that there was no rewards at all after this life; and, therefore, separating from the school of their master, they taught there was no resurrection nor future state, neither angel, [24] nor spirit, Matt. xxii. 23. Acts xxiii. 8. They seem to agree greatly with the Epicureans; differing, however, in this, that though they denied a future state, they allowed the power of God to create the world; whereas the followers of Epicurus denied it. It is said, also, that they rejected the Bible, except the Pentateuch; denied predestination; and taught that God had made man absolute master of all his actions, without assistance to good, or restraint from evil.

Samaritans, an ancient sect among the Jews, whose origin was in the time of King Rehoboam, under whose reign the people of Israel were divided into two distinct kingdoms, that of Judah, and that of Israel. The capital of the kingdom of Israel was Samaria, whence the Israelites took the name of Samaritans. Shalmanezar, King of Assyria, having besieged and taken Samaria, carried away all the people captives into the remotest parts of his own dominions, and filled their places with Babylonians, Cutheans, and other idolaters. These, finding they were exposed to wild beasts, desired that an Israelitish priest might be sent among them, to instruct them in the ancient religion and customs of the land they inhabited. This being granted them, they were delivered from the plague of wild beasts, and embraced the law of Moses, with which they mixed a great part of their ancient idolatry. Upon the return of the Jews from the Babylonish captivity, it appears that they had entirely quitted the worship of their idols. But though they were united in religion, they were not so in affection with the Jews; for they employed various calumnies and stratagems to hinder their rebuilding the temple of Jerusalem; and when they could not prevail, they erected a temple on Mount Gerizim, in opposition to that of Jerusalem. [See 2d Kings xvii. Ezra iv, v, vi.] The Samaritans at present are few in number, but pretend to great strictness in their observation of the law of Moses. They are said to be scattered; some at Damascus, some at Gaza, and some at Grand Cairo in Egypt.

[TLO4 23-25]

TABLE XI.

Words and Phrases, the meaning of which is either ascertained or illustrated from ancient usages, manners, and customs.

| [A](#) | [B](#) | [C](#) | [D](#) | [E](#) | [F](#) | [G](#) | [H](#) | I | J | [K](#) | [L](#) | [M](#) | N | [O](#) | [P](#) | Q | [R](#) | [S](#) | T | [U](#) | [V](#) | [W](#) | X | Y | Z |

ABRAHAM'S BOSOM--An allusion to the posture in which the Jews and other eastern nations placed themselves at table. The Jews and Romans reclined on couches while eating; the upper part of the body resting upon the left elbow, and the lower lying at full length upon the couch. When three reclined upon the same couch, the most worthy generally reclined at the head, sometimes in the middle: the next in dignity lay reclining with his head in the bosom of his superior; as John did on the bosom of Jesus at supper. Hence *Abraham's bosom* denotes both honor and felicity.

ANATHEMA MARANATHA--In Syriac *Maranatha* means, "The Lord comes," or "The Lord comes quickly." In devoting any person to destruction, or in pronouncing an *anathema*, they sometimes added, "The Lord will put this sentence in execution when he comes." Hence originated the *Anathema Maranatha*--"He will be accursed when the Lord comes."

BEATING THE AIR--It was usual for those who intended to box in the Grecian games, in order to obtain greater agility, to exercise their arms with the gauntlet on, when they had no antagonist before them. This was "*beating the air*." Not so when they had an antagonist before them.

BOOK OF LIFE--Some ancient cities kept registers containing all the names of the citizens, from which the names of infamous persons were erased. The good and orderly citizens were continued on the register, and the disorderly blotted out. Phil. iv. 3. may be an allusion to this, as the persons mentioned were honorable citizens in the Christian kingdom. [25]

BOTTLES--Were anciently made of skins.

BRIDEGROOM COMES--It was a custom in some countries to conduct the bridegroom to the house of the bride with torches and lamps. The ancients Greeks conducted the new married pair with torches and lamps. In Persia and India nothing was more brilliant than the nuptial solemnities. At 5 o'clock in the evening the bridegroom arrives at the house of the bride, when the *Mobed*, or Priest, pronounces the nuptial benediction. He then brings her to his own house, gives her some refreshment, and then the relatives and friends reconduct her to her father's house. Then again the *Mobed* repeats the nuptial benediction: this is generally about midnight. Immediately after, the bride, accompanied by a part of her attendants, is reconducted to the house of her husband, where she generally arrives at 3 o'clock in the morning. A number of lighted torches, and the sound of musical instruments give great brilliancy to the scene.

BRIDEGROOM'S FRIEND--It is said that after espousals, and before marriage, there was a chamber or covered place, where it was usual for the bridegroom to converse familiarly with his espoused bride in order to increase their affection before marriage, which was never supposed to be perfected until the bridegroom came out of his chamber rejoicing. This illustrates Psalms xix, 5. Whilst this intercourse was going on, the friend of the bridegroom stands at the door to hearken; and when he hears the bridegroom speak joyfully, he rejoices himself, and communicates the intelligence to other friends. John iii, 29.

BURNING AND SHINING LAMP--The Jews called any one distinguished for knowledge, "a candle."

CAMEL GOING THROUGH A NEEDLE'S EYE--The plundering Arabs commonly ride into houses, and commit acts of violence; on this account doors were made low, frequently not more than three feet high. Those who keep camels, and often want to introduce them into the court yard, find this a great inconvenience. To surmount this, they train their camels to fall on their knees while they unload them, and often succeed in teaching them to pass through these low doors on their knees. This was considered a great difficulty; and, therefore, gave rise to the proverb of the camel passing through the needle's eye.

CANTON--A territory assigned to a tribe. The phrase, *Land of Judea*, generally denotes the whole country; whereas, the *canton of Judah* denotes that portion that belonged simply to the tribe.

CAPTAIN OF THE TEMPLE GUARD--The Romans allowed the Jews a company of Roman soldiers to guard the temple, which was under the command of the rulers of the Jews. To this Pilate alludes when he says, "You have a guard."

CAST AWAY--Those whom the judges of the games disapproved, as not fairly deserving the prize, were called *adokimoi*, not approved, or cast away.

CASTOR AND POLLUX--It was the custom of the ancients to have images on the ships, both at the head and stern; the first was called the *sign*, from which the ship was named; the other was the name of the *tutelar deity*, to whose care the ship was committed.

CHARGES WITH THEM--Acts xxi, 24--It was meritorious among the Jews to contribute to the expences of sacrifices and offerings, which those who had taken the vow of Naziritism were to offer when the time of the vow was to be accomplished; whoever paid a part of these expences were reputed to partake in the merits of him who fulfilled the vow.

CHILDREN OF THE BRIDEMEN--Great mirth and cheerfulness accompanied the celebration of nuptials among the Jews. The friends and acquaintances of the parties were called the children of the bride chamber.

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

CORBAN--A gift consecrated to God; but generally given to the priest. [26]

DRINK OF MY CUP--As each guest received his own cup at entertainments, it became a proverb to denote a person's portion or lot.

ESPOUSED, or BETROTHED--Betrothing was a solemn promise of marriage made by two persons, each to the other, at such a distance of time as they agreed upon. It was sometimes done by writing, and sometimes by a piece of silver given to the bride, with these words, "Receive this piece of money as a pledge that you shall become my spouse." The woman often continued with her parents several months afterward.

EUROCLYDON, or LEVANter--A very fierce wind, which sometimes greatly agitates the Mediterranean sea, and the Archipelago.

EXAMINE BY SCOURGING--The Romans put persons to the question, or endeavored to extort confession by scourging the accused.

FAST--Fasting in all ages and among all nations, has been usual in times of mourning, sorrow, and affliction.

FEET OF GAMALIEL--The disciples of the Rabbis sat on low seats, while they received instructions; but it is said they sometimes stood before them--and certain antiquarians contend *at the feet* means *near to*--thus, They laid the money at the Apostles' feet, that is, presented it to them. In the Maccabees it is said, "They saw death lying at their feet:" the Syriac translator renders this phrase, "They saw death approaching."

FIERY DARTS--Javelins or arrows on whose points was combustible matter smeared, and when set on fire, were darted at the enemy. Livy calls them *falarica*. To these the Apostle alludes, Eph. vi, 16.

GRASS CAST INTO THE OVEN--Shaw tells us that in Barbary, myrtle, rosemary, and other plants were used to heat ovens.

HANG ALL THE LAW AND THE PROPHETS--When the laws were written in old times, they were hung up in a public place, that all might see them.

HOSANNA TO THE SON OF DAVID--At the feast of tabernacles they carried boughs in their hands, and sung psalms and hosannas. The Greeks practiced the carrying of branches, and singing of songs, at their sacred festivals.

KEY OF KNOWLEDGE--Authority to explain the law and the prophets was given, among the Jews, by the delivery of a key. When Rabbi Samuel died, they put his key and his tablets into his coffin.

KEYS OF THE KINGDOM--Stewards always wore the keys; and the giving of a key was the token of this office.

LIVING STONES--Stones in the quarry, not detached from the natural bed, are said to be living; contrasted with those which are taken out. Ovid compares firmness of mind, a steady and inflexible purpose, to a living rock.--*Et saxo, quod adhuc vivum radice tenetur.*

LOCUSTS--Several travelers affirm that, to this day, the animal called *locust*, among the Indians at the East, is an article of food. Dampier, Shaw, and Ives give instances of the manner of dressing and eating them.

LONG HAIR--Chardon says, "The eastern women are remarkable for the great length of hair and the number of the tresses of their hair. Their hair hangs at full length behind, divided into tresses braided with ribbon or pearl. Lady Montague counted *one hundred and ten* tresses, all natural, on the head of one lady. The men wear but very little on their heads. Young men who wear their hair in the East, are regarded as effeminate and infamous."

LOTS--Acts I, 26. Grotius says, (in deciding whether Joseph or Matthias should supply the place of Judas, or the place made vacant by his death,) "They put their lots into two urns, one of which contained the names of Joseph and Matthias, and the other a blank, and the word Apostle. In drawing these out of the urn, the blank came up with the name of Joseph; and the lot on which was written the word Apostle, came up with Matthias."

MEASURING INTO THE BOSOM--The eastern garments being long, and folded and girded with girdles, admitted of carrying much corn and fruits of that kind in the bosom. Luke vi, 38. [27]

MINSTRELS--This custom of having musical instruments at funerals, was by the Jews, borrowed from the Greeks.

MONEY-CHANGERS--Those who supplied the Jews, who came from different parts in Judea and foreign countries, with money to be paid back at their respective homes, or which they had paid before they began their journeys. The half shekel, paid yearly to the temple, was collected with great exactness in the month of Adar. In changing the shekels, the changers exacted a kolbon as a fee. Perhaps they also exchanged the money of other countries for that current in Jerusalem.

OIL IN THEIR VESSELS--In the East, in many places, instead of the torch and flambeaux, when they go out at night, they carry a pot full of oil in one hand, and a lump of oiled rags in the other.

OUTER DARKNESS--Feasts were anciently given in illuminated rooms. Those who were turned out at night, in contrast were said to be cast into outer darkness. This is alluded to in the New Testament.

PURSES--The ancients wore flowing robes: these required a girdle round the waist; and of these girdles, one end, doubled and sewed, served for a purse.

RIGHT AND LEFT HAND--The Sanhedrim placed those to be justified on the right hand, and those to be condemned on the left hand.

RISE UP IN JUDGMENT--Among the Jews and Romans, when witnesses accused criminals, they rose from their seats.

ROARING LION--"The lion has roared, who will not fear?" The lion does not usually set up his horrid roar till he beholds his prey, and is just going to seize it.

SACKCLOTH AND ASHES--Luke x, 13. This expression of sorrow was common in all eastern countries. Homer, three thousand years ago, thus represents Achilles, when he heard of the death of Patroclus:--

A sudden horror shot through all the chief,
And wrapped his senses in a cloud of grief.
Cast on the ground, with furious hands he spread
The scorching ashes o'er his graceful head;
His purple garments and his golden hairs,
Those he deforms with dirt, and these he tears,
On the hard soil his groaning breast he threw,
And rolled and groveled as to earth he grew.

ILIAD xviii. v. 23.

SALT HAS LOST ITS SAVOR--Maundrel, in his travels near Aleppo, says, "I found veins of salt, of which the part exposed to the air, sun, and rain, had lost its savor, whilst that below the surface preserved its saltiness."

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

STONE SHALL FALL--The Jews had two methods of stoning; one was by throwing a person down among great stones--the other was, by throwing stones, or letting a great stone fall upon him. Luke xx, 18.

STRAINING OUT A GNAT--An allusion to the filtering of wine for fear of swallowing an unclean insect.

STRAIT GATE--At the banquets of the ancients, the guests entered by a gate, designed to receive them. On the coming of the guests this gate was made narrow, the wicket only being left open; and the porter standing to prevent the unbidden from rushing in. When the guests were arrived, the door was shut, and not to be opened to those who stood and knocked without. Matt. vii, 13, and xxv, 11.

UPPER MILL-STONE--The Syrians rolled up some in sheet lead, and hung a heavy weight upon the necks of others, whom they cast into the rivers and lakes, as a capital punishment. [28]

UPPER ROOM AT FEASTS--At great feasts, the seats or couches were arranged like the Greek letter *pi*, the table placed in the middle; the lower end was open for the waiters. The other three sides were enclosed with three couches, when it was named *triclinium*--the middle or upper seats were the most honorable, and to these the Scribes and Pharisees aspired.

VIALS--Were of common use in the temple service. They were not like those small bottles which we call by that name; but were like cups on a plate, in allusion to the censers of gold.

VINEGAR--Vinegar and water were the constant drink of the Roman soldiers. It was kept by the cross for the benefit of the soldiers who waited there.

WATER FOR MY FEET--It was a universal custom among the Easterners, to entertain their guests at their entrance into their houses, with clean water and sweet oil--oil for the head, and water for the feet.

WEDDING GARMENT--It was usual for persons to appear at marriage feasts, in sumptuous dress, adorned with florid embroidery. But as travelers were sometimes pressed in, and as they could not be provided with such garments, robes out of the wardrobes of the rich, were tendered to them. If such persons refused this offer, and appeared in their own apparel, it was highly resented, as a token of their pride and contempt for those who invited them.

WEeping AND GNASHING OF TEETH--Unfaithful stewards, (who were often slaves,) if they proved unfaithful in the absence of their masters, were condemned to work in the mines. When they first entered, nothing was heard among them but weeping and gnashing of teeth, because of the intolerable fatigue to which they were subjected. To this the Messiah seems to allude.

WHITED SEPULCHER--The square chambers or cupolas erected over the remains of the great, were kept very clean, and frequently whitewashed.

WHITE STONE--In popular judicatures a white stone was a token of absolution or justification, and a black stone, of condemnation. Rev. ii, 17.

Mos erat antiquus, niveis atrisque lapillis
His damnare reos, illis absolvere culpa----OVID.

"It was an ancient custom by white and black stones to absolve and condemn--to condemn the accused by the latter, and to acquit by the former."

WILD HONEY--The rocks in Judea were said to be frequented by wild bees; also, the hollow trunks and branches of trees abounded in honey. Thus we find, Psalms lxxxi, 16. Deuteronomy xxxii, 13. "honey out of the stony rock."

[TLO4 25-29]

Introductory Notes	First Corinthians	Second Thessalonians	First Peter
Matthew	Second Corinthians	First Timothy	Second Peter
Mark	Galatians	Second Timothy	First John
Luke	Ephesians	Titus	Third John
John	Philippians	Philemon	Jude
Acts of Apostles	Colossians	Hebrews	Revelation
Romans	First Thessalonians	James	

TABLE XII.

SPURIOUS READINGS.

THE following words and phrases are rejected from the original text by *Griesbach*, and many of them by other eminent critics and collators of ancient manuscripts.

Many of these interpolations and spurious readings have crept into the text by the remissness of transcribers. Few of them could have been inserted from any design to favor any private opinions. In the historical books, many of them are taken from the other historians. The copyists of Matthew sometimes adding from his recollections words from Mark, or Luke, or John; and in like manner, in transcribing parallel passages in the others, added from Matthew, &c.

The marginal readings, which were at first (like our supplements) for explanation, in process of time became the fruitful source of interpolation, being frequently transplanted into the text. The devotion of the transcriber sometimes added an "*Amen*," and "*For thine is the kingdom*," &c. And thus, [29] without any evil intention, many spurious readings have crept into the text. Some few, however, appear to have been the result of design. After the Arian heresy enlisted the passions of the belligerents in the war of orthodoxy, there appears to be some ground for ascribing to the pride and jealousy of the polemics, a design to foist into the text some words favorable to their distinguishing tenets. Some of these were soon detected, and others have continued for many generations. The Greek text now in use has already undergone several purgations; and it is now generally admitted that Griesbach, Michaelis, Tholuc, (to say nothing of Mill and Wetstein,) and their contemporaries, have left little or nothing of this sort for those who succeed them.

The reader will see, without any suggestion from us, how little the faith of Christians is jeopardizing by all the interpolations now rejected from the common text. No fact, no cardinal truth of Christianity is in the least affected, admitting every word found in the following table to be rejected with the unanimous concurrence of all Christendom. Some, indeed, appear to be rejected without a very overwhelming authority; but all, I think, have more than a bare majority of votes regarding both number and character, against their standing in the text.

Arranged as they appear in the following table, the reader will be able to survey the whole array of them, without any other emotion than that of wonder how, in 2000 years, so few interpolations are now found in the sacred writings, so often transcribed, and by so many hands, when the classics of Greece and Rome yet afford so many.

But it may be gratifying to the student of this volume to have a single extract from Michaelis on this subject:--

"The various readings in our manuscripts of the New Testament have been occasioned by one of the five following causes:--

"1. The omission, addition, or exchange of letters, syllables, or words, from the mere carelessness of the transcribers.

"2. Mistakes of the transcribers in regard to the true text of the original.

"3. Errors or imperfections in the ancient manuscript from which the transcriber copied.

"4. Critical conjecture, or intended improvements of the original text.

"5. Willful corruptions to serve the purposes of a party, whether orthodox or heterodox.

"To the last cause alone, I apply the word corruption; for though every text deviates from original purity, may so far be said to be corrupted; yet as the term is somewhat invidious, it is unjust to apply it to innocent or accidental alterations."

Passing over his very interesting illustrations of the first four causes, we shall make an extract or two from what he says under the fifth cause. After referring to the attempted corruptions of the text by the early heretics, Marcion, Lucian, Tatian, Asclepiodotus, Hermophilus, Appollonius, Hesychius, he observes--

"Of all the sects into which the Christian church has been divided, none have had it in their power to alter the New Testament in a higher degree than the Arians, because they were more than once the ruling party. They have been accused of the most violent corruptions of the sacred text; but though it cannot be denied, that when in power they were as much inclined to persecution as the orthodox themselves; yet the crime of corruption has never been proved in a single instance. They are charged by the ancient fathers of having erased a passage found in the old Latin Version of John's gospel, '*quia Deus Spiritus est,*' ch. iii. 6. Now at least one half of the assertion is false, as appears from *Blanchini Evangeliarium quadruplex*; but admitting the whole to be true, the orthodox convict themselves of error; and not the Arians; for every man acquainted with the criticism of the New Testament, knows that these words are spurious, unless the Latin version is better authority than the [30] Greek original. We have no reason, therefore, to suppose that the celebrated passage in the first epistle of John, which is universally omitted in the old Greek manuscripts, was erased by the fraud of the Arians; and those who support the argument, contradict the accounts of their own party, who relate that when Huneric, king of the Vandals in Africa, made his confession of faith, the true believers appealed to this passage in the Latin version, and that the Arians made no objection.

----"Though no advocate for heresy, I candidly confess that the orthodox themselves have been guilty of the charge which they have laid to others; nor do I confine this assertion to those who have assumed the title without deserving it, but extend it even to such as have even taught the pure and genuine doctrines of the Bible.

The hope of acquiring an additional proof of some established doctrine, or of depriving an adversary of some argument in his favor, may seduce even a true believer to the commission of a pious fraud. Or blinded by prejudice, and bound by the fetters of a theological system, he finds his favorite doctrine in every line; he expounds, therefore, not by reason, but by system; his explanations acquire the form of marginal notes, and these marginal notes are at length obtruded on the text. The words *oude o uios*, Mark xiii. 32. were thought to afford an argument against the divinity of Christ; Ambrose, therefore, was of opinion that they ought to be erased, and says that they were omitted in the old Greek manuscripts. I will not positively affirm that Ambrose was guilty of falsehood, but this at least is certain, that no manuscript exists at present, in which they are not found. But admitting the pious father to have spoke the truth, and that he had actually a copy of a Greek manuscript, in which the words were omitted, it is natural to attribute the omission to the same motives as those by which he was actuated himself."

We arranged the spurious readings, so far as they are at all worthy of notice, in the order of the books in which they are found. Some of them, found in the article and in particles not always translated, are unworthy of notice.

MATTHEW.

No. 1, chapter iv. verse 18. Jesus. No. 2, v. 27. By the ancients. No. 3, vi. 13. For thine is the kingdom, the power, and the glory forever. Amen. Other copies read it, For thine is the kingdom, forever. Amen. And others read it, For thine is the kingdom, and the power, and the glory of the Father, and the Son, and the Holy Spirit. No. 4, vi. 18. Openly. No. 5, viii. 25. His. No. 6, viii. 29. Jesus. No. 7, viii. 32. Of swine, (before the word *rushed*.) No. 8, ix. 13. To reformation. No. 9, ix. 35. Among the people. No. 10, xii. 8. Even. No. 11, xii. 35. Of the heart. No. 12, xiv. 19. And, (before *took*.) No. 13, xiv. 22. Jesus. No. 14, xiv. 22. His, (before *disciples*.) No. 15, xiv. 25. Jesus. No. 16, xv. 4. They, (before *father*.) No. 17, xv. 8. Address me with their mouth. No. 18, xvi. 8. To them. No. 19, xvi. 20. Jesus. No. 20, xviii. 25. And, (after *go*.) No. 21, xviii. 29. At his feet and. No. 22, xviii. 35. Their trespasses. No. 23, xix. 19. They, (before *father*.) No. 24, xix. 25. His. No. 25, xx. 6. Idle. No. 26, xx. 22, And to be baptized with the baptism that I am baptized with. No. 28, xx. 26. But. No. 29, xxi. 33. Certain. No. 30, xxiii. 8. The Messiah. No. 31, xxiv. 20. The, (before *Sabbath*.) No. 32, xxiv. 36. The, (before *hour*.) No. 33, xxiv. 36. My, (before *father*.) No. 34, xxv. 9. But, (before *go*.) No. 35, xxv. 13. Wherein the Son of Man cometh. No. 36, xxv. 31. Holy. No. 37, xxv. 44. Him. No. 38, xxvi. 9. Ointment. No. 39, xxvii. 35. That it might be fulfilled which was spoken by the Prophet, they parted my garments among them, and upon my vesture did they cast lots. No. 40, xxvii. 54. By night. No. 41, xxviii. 19. Therefore. No. 42, xxviii. 20. Amen. [31]

MARK.

No. 43, i. 2. Before thee. No. 44, i. 13. There. No. 45, ii. 17. To repentance. No. 46, iii. 5. Whole as the other. No. 47, iv. 4. Of heaven, (after *birds*.) No. 48, iv. 9. To them. No. 49, iv. 19. This, (before *world*.) No. 50, iv. 24. Unto you that hear more shall be given. No. 51, v. 12. All, (before *friends*.) No. 52, v. 40. Lying, (after *child*.) No. 53, vi. 2. That, (before *such*.) No. 54, vi. 11. Indeed, I say to you, it shall be more tolerable for Sodom and Gomorrah in the day of judgment than for that city. No. 55, vi. 16. Or. No. 56, vi. 33. The people. No. 57, vi. 33. Him. No. 58, vi. 34. Jesus. No. 59, vi. 44. About. No. 60, vii. 2. They found fault. No. 61, viii. 1. Jesus. No. 62, viii. 35. The same. No. 63, ix. 7. Saying. No. 64, ix. 24. Lord. No. 65, ix. 38. And he followeth not us. No. 66, x. 2. The. No. 67, x. 14. And. No. 68, x. 31. The. No. 69, xi. 4. The, (before *colt*.) No. 70, xi. 10. In the name of the Lord. No. 71, xi. 14. Jesus. No. 72, xi. 15. Jesus. No. 73, xii. 5. Again. No. 74, xii. 25. Which. No. 75, xii. 27. God, (before *the living*.) No. 76, xiii. 14. Spoken of by Daniel the Prophet. No. 77, xiv. 22. Eat. No. 78, xvi. 8. Quickly.

LUKE.

No. 79, i. 75, Of life. No. 80, iii. 19, Philip's. No. 81, iv. 8, Get thee behind me, Satan, for. No. 82, iv. 18, He has sent me to heal the broken-hearted. No. 83, iv. 41, Christ. No. 84, v. 20, To him. No. 85, vi. 26, To you. No. 86, vi. 26, All. No. 87, vii. 31, And the Lord said. No. 88, vii. 44, Her head. No. 89, viii. 21, It. No. 90, viii. 34, And went. No. 91, ix. 1, Disciples. No. 92, ix. 56, For the Son of Man is not come to destroy men's lives, but to save. No. 93, x. 11, To you. No. 94, x. 20, Rather. No. 95, x. 23, And turning to his disciples, he said. No. 96, xi. 2, Our. No. 97, xi. 2, Who art in heaven. No. 98, xi. 3, Thy will be done as in heaven, so in earth. No. 99, xi. 4, But deliver us from evil. No. 100, xi. 28, It. No. 101, xi. 29, The Prophet. No. 102, xi. 44, Scribes and Pharisees, hypocrites. No. 103, xiii. 35, Desolate. No. 104, xv. 19, And. No. 105, xvii. 24, Also. No. 106, xvii. 34, The, (before *one*.) No. 107, xvii. 36, Two men shall be in the field; the one shall be taken, and the other shall be left. No. 108, xx. 9, Certain. No. 109, xxii. 45, His. No. 110, xxii. 60, The. No. 111, xxii. 62, Peter. No. 112, xxiii. 25, Unto them. No. 113, xxiv. 36, Jesus. No. 114, xxiv. 49, Jerusalem. No. 115, xxiv. 53, Amen.

JOHN.

No. 116, i. 29, John. No. 117, i. 44, Jesus. No. 118, ii. 22, To them. No. 119, v. 30, The Father. No. 120, vi. 2, His. No. 121, vi. 22, That, (before *one*.) No. 122, vi. 43, Therefore. No. 123, vi. 45, Therefore. No. 124, vi. 58, The manna. No. 125, vi. 68, Then. No. 126, vii. 33, To them. No. 127, viii. 20, Jesus. No. 128, viii. 48, Then. No. 129, viii. 59, Going through the midst of them, and so passed by. Other copies read it, And passing through the midst of them, he went out, and in this manner escaped. No. 130, ix. 29, Then. No. 131, xi. 41, Where the dead was laid. No. 132, xiii. 31, Then. No. 133, xiv. 30, This, (before *world*.) No. 134, xvi. 3, To you. No. 135, xvi. 19, Then. No. 136, xvi. 25, But. No. 137, xviii. 11, They, (before *sword*.) No. 138, xviii. 24, Then. No. 139, xx. 14, And. No. 140, xx. 28, And. No. 141, xx. 29, Thomas. No. 142, xxi. 13, Then. No. 143, xxi. 25, Amen.

ACTS OF APOSTLES.

No. 144, i. 14, And in prayers. No. 145, ii. 30, According to the flesh he would raise up Christ. No. 146, ii. 31, His soul. No. 147, ii. 33, Now. No. 148, iii. 22, For. No. 149, iii. 26, Jesus. No. 150, v. 23, Without. No. 151, v. 25, Saying. No. 152, v. 41, His. No. 153, vi. 3, Holy. No. 154, vi. 13, Blasphemous words. No. 155, vi. 13, This, (before *place*.) [32] No. 156, vii. 14, His. No. 157, vii. 37, Your, (before *God*.) No. 158, vii. 48, Temples. No. 159, viii. 37, And Philip said, If thou believest with all thine heart, thou mayest: and he answered and said, I believe that Jesus Christ is the Son of God. Some Greek manuscripts read it, And he said to him, If thou believest with all thine heart, thou shalt be saved. And he replied, I believe in Christ, the Son of God. No. 160, ix. 18, Immediately. No. 161, ix. 19, Saul. No. 162, ix. 26, Saul. No. 163, x. 6, He shall tell thee what thou oughtest to do. Others, He shall tell thee words by which thou shalt be saved, and thy house. No. 164, x. 11, Whom. No. 165, x. 21, That were sent to him from Cornelius. No. 166, xi. 13, Men. No. 167, xi. 28, Cesar. No. 168, xii. 20, Herod. No. 169, xiii. 17, Israel. No. 170, xiii. 50, And, (before *honorable*.) No. 171, xiv. 3, And, (before *granted*.) No. 172, xiv. 8, Being. No. 173, xiv. 13, Their, (before *city*.) No. 174, xiv. 28, There. No. 175, xv. 11, Christ. No. 176, xv. 36, Our. No. 177, xvi. 1, Certain, (before *woman*.) No. 178, xix. 4, Indeed. No. 179, xix. 4, Christ. No. 180, xix. 10, Jesus. No. 181, xix. 12, From them. No. 182, xix. 35, Goddess. No. 183, xx. 19, Many. No. 184, xxi. 8, That were of Paul's company. No. 185, xxii. 20, To his death. No. 186, xxii. 26, See. No. 187, xxii. 30, From his bands. No. 188, xxii. 30, Their. No. 189, xxiii. 9, Let us not fight against God. No. 190, xxiii. 11, Paul. No. 191, xxiii. 15, To-morrow. No. 192, xxiii. 34, The governor. No. 193, xxiv. 20, If. No. 194, xxv. 5, This. No. 195, xxv. 16, To die. No. 196, xxviii. 30, Paul.

ROMANS.

No. 197, i. 16, Of Christ. No. 198, vi. 11, To be. No. 199, vi. 11, Our Lord. No. 200, viii. 1, That walk not according to the flesh, but according to the Spirit. No. 201, x. 3, Righteousness, (after *their own.*) No. 202, xi. 3, Saying. No. 203, xi. 6, But if it be of works, it is no more of grace; otherwise work is no more work. No. 204, xiii. The powers, (before *that be.*) No. 205, xiii. 9, You shall not be a false witness. No. 206, xv. 24, I will come to you for. No. 207, xv. 29, Of the gospel. No. 208, xvi. 20, Amen.

FIRST CORINTHIANS.

No. 209, ii. 13, Holy. No. 210, iii. 5, But. No. 211, iii. 17, The. No. 212, v. 1, Named. No. 213, vi. 20, And in your spirits, which are God's. No. 214, vii. 5, Fasting. No. 215, vii. 29, That, (before *time.*) No. 216, vii. 39, By law. No. 217, x. 13, You, (before *escape.*) No. 218, x. 23, For me, *twice.* No. 219, x. 24, Each. No. 220, x. 28, For the earth is the Lord's, and the fulness thereof. No. 221, xi. 24, Take, eat. No. 222, xiv. 8, My. No. 223, xiv. 25, And thus. No. 224, xv. 20, Has become. No. 225, xv. 37, Flesh.

SECOND CORINTHIANS.

No. 226, iv. 10, Lord. No. 227, iv. 16, Then. No. 228, ix. 4, Of boasting. No. 229, x. 7, Of Christ. No. 230, xii. 11, In glorying. No. 231, xiii. 2, I write. No. 232, xiii. 14, Amen.

GALATIANS.

No. 233, iii. 1, That you should not obey the truth. No. 234, iii. 12, The man. No. 235, iv. 24, The, (before *two covenants.*) No. 236, iv. 26, Of all.

EPHESIANS.

No. 237, iii. 9, Through Jesus Christ. No. 238, iv. 9, First. No. 239, v. 23, The, (before *man.*) No. 240, vi. 12, Of this world. No. 241, vi. 24, Amen.

PHILIPPIANS.

No. 242, iii. 16, The same rule, and mind the same thing, in order that it may. No. 243, iii. 21, In order that it may become. No. 244, iv. 13, Christ. [33]

COLOSSIANS.

No. 245, i. 2, And Jesus Christ our Lord. No. 246, i. 10, You. No. 247, i. 14, Through his blood. No. 248, i. 28, Jesus. No. 249, ii. 2, And of the Father and of Christ. No. 250, ii. 11, Of sins. No. 251, ii. 20, Then. No. 252, iii. 18, Own.

FIRST THESSALONIANS.

No. 253, ii. 9, For. No. 254, ii. 15, Own. No. 255, v. 3, For. No. 256, v. 28, Amen.

SECOND THESSALONIANS.

No. 257, ii. 4, As God.

FIRST TIMOTHY.

No. 258, i. 17, Wise. No. 259, ii. 7, In Christ. No. 260, iii. 3, Not covetous. No. 261, iv. 12, In spirit. No. 262, iv. 4, Good and. No. 263, vi. 21, Amen.

SECOND TIMOTHY.

No. 264, iv. 1, Of the Lord. No. 265, iv. 22, Amen.

TITUS.

No. 266, iii. 15, Amen.

PHILEMON.

No. 267, verse 25, Amen.

HEBREWS.

No. 268, ii. 7, And didst set him over the works of thy hands. No. 269, iii. 1, Christ. No. 270, vi. 10, And labor. No. 271, ix. 1, Tabernacle. No. 272, ix. 10, And, (before *carnal ordinances*.) No. 273, x. 9, God. No. 274, xi. 13, And were persuaded of them. No. 275, xii. 20, Or thrust through with a dart.

JAMES.

No. 276, ii. 5, This, (before *world*.) No. 277, ii. 13, And, (before *mercy*.) No. 278, ii. 24, Therefore.

FIRST PETER.

No. 279, i. 23, For ever. No. 280, v. 8, Because. No. 281, v. 14, Amen.

SECOND PETER.

No. 282, iii. 10, In the night.

FIRST JOHN.

No. 283, iv. 3, Christ came in the flesh. No. 284, v. 7, In heaven; the Father, the Word, and the Holy Spirit; and these three are one: and there are three that bear witness on earth. No. 285, v. 13, To them who believe in the name of the Son of God. No. 286, v. 21, Amen.

THIRD JOHN.

No. 287, verse 7, His.

JUDE.

No. 288, verse 4, God, (after *Lord*.) No. 289, verse 25, Wise.

REVELATION.

No. 290, i. 8, Beginning and end. No. 291, i. 11, I am the Alpha and the Omega, the first and the last, and. No. 292, i. 11, Which are in Asia. No. 293, i. 17, To me. No. 294, i. 18, Amen. No. 295, ii. 18, To eat of. No. 296, ii. 19, And, (before *thy.*) No. 297, ii. 20, A few things. No. 298, ii. 24, And, (before *as many.*) No. 299, iii. 4, Even. No. 300, iii. 11, Behold. No. 301, iv. 3, Was. No. 302, iv. 4, I saw them. No. 303, iv. 4, And they had. No. 304, v. 4, And to read. No. 305, v. 5, Which is. No. 306, v. 5, To loose. No. 307, v. 14, The twenty-four. No. 308, v. 14, Him that [34] liveth for ever and ever. No. 309, vi. 7, The voice. No. 310, vi. 11, A little. No. 311, vi. 12, Behold. No. 312, viii. 7, Angel. No. 313, ix. 4, Only. No. 314, ix. 16, And, (before *I heard.*) No. 315, x. 4, Their voices, *the second time*. No. 316, x. 4, To me. No. 317, xi. 1, And an angel stood. No. 318, xi. 17, And art to come. No. 319, xiii. 3, I saw. No. 320, xiii. 5, War. No. 321, xiii. 17, Or. No. 322, xiv. 3, As it were. No. 323, xiv. 5, Before the throne of God. No. 324, xiv. 8, The city beheld, (before *them.*) No. 325, xiv. 13, To me. No. 326, xiv. 15, To thee. No. 327, xv. 2, And his mark. No. 328, xv. 5, Behold. No. 329, xvi. 4, Angel. No. 330, xvi. 5, Lord. No. 331, xvi. 6, For. No. 332, xvi. 7, Another form. No. 333, xvi. 8, Angel. No. 334, xvi. 10, Angel. No. 335, xvi. 12, Angel. No. 336, xvi. 14, Of the land, and. No. 337, xvi. 17, Angel. No. 338, xvii. 1, To me. No. 339, xvii. 10, And, (before *one is.*) No. 340, xviii. 6, To you. No. 341, xviii. 9, Her. No. 342, xix. 1, And, (before *after.*) No. 343, xix. 1, And the honor. No. 344, xix. 5, Both. No. 345, xix. 14, And, (before *clean.*) No. 346, xix. 15, And, (before *wrath.*) No. 347, xx. 4, Their, (before *faces.*) No. 348, xxi. 4, God. No. 349, xxi. 9, To me. No. 350, xxi. 10, Great. No. 351, xxi. 11, And, (after *God.*) No. 352, xxii. 1, Clean. No. 353, xxii. 2, One. No. 354, xxii. 9, For. No. 355, xxii. 12, And, (before *lo!*) No. 356, xxii. 17, And, (before *whomsoever.*) No. 357, xxii. 21, Our.

It would have been in accordance with general usage, to have given these spurious readings in the *Greek* language; but this would not have benefited those for whom the version is made.

[TLO4 29-35]

TABLE XIII.

PROPHETIC SYMBOLS.

THE sacred scriptures are their own best interpreters, both in literal and figurative language. The interpretation of the following symbols is drawn, for the most part, from the book itself. We have consulted the Eastern *Oneirocritics*, as handed down to us in the book of Achmetus, containing the acquisitions of the interpreters of the kings of India, Persia, and Egypt. These three great interpreters of dreams and similitudes--Syrbacham, interpreter to the king of India; Baram, interpreter to the king of Persia; and Tarphan, interpreter to Pharaoh, king of Egypt--interpret almost all the symbols found in the Bible, although they derived both the symbols and their interpretation from other sources. Grotius, Mede, and More, have shown that these interpreters understood the similitudes which occur in their works, very generally, in the sacred scriptures. We have examined More's work very attentively, and most of the works found in Tower's Illustrations. These we use rather as confirmatory or corroborative of the meaning ascertained from the Jewish and Christian prophets and scribes.

| [A](#) | [B](#) | [C](#) | [D](#) | [E](#) | [F](#) | [G](#) | [H](#) | [I](#) | [J](#) | [K](#) | [L](#) | [M](#) | [N](#) | [O](#) | [P](#) | Q | [R](#) | [S](#) | [T](#) | U | [V](#) | [W](#) | X | Y | [Z](#) |

ABOMINATIONS, Sin in general. An idol--Isaiah xliv, 19, "Shall I make the residue thereof an *abomination*."

ABOMINATION OF DESOLATION, The Roman army, so called on account of its ensigns and images, which the soldiers worshipped, and which were abominable to the Jews--Matthew xxiv, 15: "When you see the *abomination of desolation* spoken of by Daniel the Prophet."

ADULTERESS, or HARLOT, An apostate church or city; particularly the daughter of Jerusalem, or the Jewish church and people--Isaiah i, 21: "How is this faithful city become a *harlot*."

ADULTERY, Idolatry and apostasy from the worship of the true God--Jeremiah iii, 8, 9: "When backsliding Israel committed adultery with stones and with stocks." [35]

AIR is frequently equivalent to *heaven*: the symbol of government and an emblem of the kingdom of Satan. He is called "the prince of the power of the air;" and wicked spirits are said to have their place of power in the air, Ephesians vi, 12. A vial poured upon the air denotes the destruction of all existing governments under the influence of Satan.

ANGEL, in symbolic language, denotes any agent or messenger which God employs in executing his will.

ARROWS, Calamities or judgments of God--Job vi, 4: "The *arrows* of the Almighty are within me, the poison whereof drinketh up my spirit." Also abusive and slanderous words--Psalms xliv, 3: "Who bend their bows to shoot their *arrows*, even bitter words."

ASCENSION INTO HEAVEN, symbol of the acquisition of political dignity and honor. "How art thou fallen from heaven, O Lucifer, Son of the Morning: for thou hast said in thy heart, I will ascend into heaven." "And the witnesses ascended up into heaven in a cloud." Rev. xi. 12.

BALANCE, emblem of Justice. Joined with symbols denoting the sale of corn, or fruits of the earth, it is the symbol of scarcity. Bread by weight is a curse. Lev. xxvi, 26.

BALDNESS, Destruction--Jeremiah xlvi, 5: "*Baldness* is come upon Gaza."

BEAST--*Wild beast* denotes a usurping, tyrannical power; a succession of men exercising a lawless, arbitrary power, whether civil or ecclesiastical.--*Beasts* sometimes denote a kingdom or state. Thus, in Daniel, four *wild beasts* represent four empires, under the same cruel and tyrannical idolatry--Chaldea and Assyria the first wild beast; Media and Persia the second wild beast; Macedon, Thrace, Asia Minor, Syria, and Egypt, the third wild beast; and the Roman empire, the fourth wild beast. Paul compares a body politic to an animal, 1 Cor. 12, and therefore any polity may be compared to a man or any other animal; the character of the polity will decide whether it be a *wild* or domestic animal, a natural animal, or unnatural organization.

BED--Great tribulation and anguish. Revelation ii, 22: "I will cast her into a *bed*." To be tormented in bed, where men seek rest, is peculiarly grievous.

BEHOLDING, the act of--"Their enemies *beheld* them." To behold signifies to rejoice, or to be grieved according to the circumstances of the person affected.

BINDING, the act of, denotes forbidding or restraining from acting. "To bind the dragon," is to restrain that cruel and tyrannical power represented by the dragon.

BIRD OF PREY--A hostile army coming to prey upon a country. Isaiah xlii, 11: "Calling a ravenous *bird* from the East;" Cyrus and his army.

BITTER, BITTERNESS--Affliction, misery, and servitude. Exodus i, 14: "They made their lives *bitter* with hard bondage." *Gall of bitterness*, (Acts viii, 23.) A state offensive to God.

BLACK, the color of, denotes affliction, disaster, and anguish; anything sad, dismal, cruel, or unfortunate.

BLASPHEMY, when a symbol, denotes idolatry. Thus, in Isaiah, "You have burnt incense upon the mountains to idols, and *blasphemed* me upon the hills." Deut. xxxi. In the Hebrew it reads--"They will turn to other gods, and they will blaspheme me." Idolatry is blasphemy against God.

BLOOD--War, carnage, slaughter. "To turn waters into blood," is to embroil nations in war. "If I pour out my fury upon it in blood, to cut off from it, man and beast."

BOOK, the *sealing of*--the concealing of its meaning. To seal a roll, or book, is to conceal its meaning.

BOW AND ARROWS, when in the hand, are symbols of war and victory. "If a man dream, (say the Egyptians and Persians) that he holds in his hand, bow and arrows, he shall victoriously exult over his enemies." [36]

BOWELS--Pity, compassion. Luke i, 78: "Through the tender mercy (literally *bowels of mercy*) of our God."

BRASS--Strength. Psalm cvii. 16. "He hath broken the gates of *brass*;" that is, strong gates. In Jeremiah i. 18 and xv. 20. *brazen walls* signify a strong and lasting adversary and opposer.

BRIDE--The heavenly Jerusalem. Rev. xxi. 9. "The *bride*, the Lamb's wife."

BRIMSTONE--Perpetual torment and destruction. Job xviii. 15. "*Brimstone* shall be scattered upon his habitation;" that is, his house or family shall be destroyed forever by an inextinguishable fire. Also, corrupt, infernal, and destructive doctrines. Rev. ix. 17. "Out of their mouth issued fire and *brimstone*."

BURNING, the act of complete destruction--"To burn with fire," is utterly to destroy.

BUYING, the act of--"No many might buy or sell," give or receive religious instruction, administer ordinances, traffic in the wares of the priesthood, partake of the honors and powers of the clergy.

CANDLE--emblem of prosperity, success, joy. "His candle shall be put out." Job xviii. "O that I were as in months past, as in the days when God preserved me; when his candle shined upon my head." Job xxix.

CANDLESTICK, or lamp, is sometimes the symbol of government, but frequently of affording instruction, removing ignorance, and imparting cheerfulness and joy. *Two candlesticks* and *two olive trees* are applied to the *two witnesses*, because of the light and comfort which the "*two prophets*" afforded those who waited on them.

CHAIN--Bondage, or affliction. Lamentations iii. 7. "He hath made my *chain* heavy."

CHARACTER, or mark; "*mark on the forehead*"--Open profession of allegiance to those whose name or character they bear. Both servants and soldiers, in ancient times, were marked on the forehead and hands.

CITY, *the Great City*--The European part of the Western Roman Empire, and the great body of the spurious Christians who inhabit it, are called *the Great City*: for as the *ten horns* represent the ten powers into which the empire is divided, so the city is represented as consisting of ten streets. "The tenth part of the city" is particularized in Revelation xi. 13.; and in verse 8th "*the street of the great city*" is also spoken of. A city is the symbol of a corporate body, under one and the same police. The analogy may be to Babylon, the great city of the Assyrian empire.

CLOUD, an emblem of prosperity and glory. *To ride on clouds*, is to rule and conquer. When no storm accompanied, or no attribute is attached to it, a cloud is the emblem of majesty and glory. By Daniel it is said, "One like the Son of Man came with the clouds of heaven;" to which our Lord adds, as explanatory of the symbol, "with power and great glory." Matt. xxiv. 30.

CROWN--Emblem of dignity, power, and honor. The ten hours with ten crowns, denote so many kings reigning in dignity and honor over as many kingdoms or distinct provinces.

CROWN OF LIFE--A triumphant immortality. Rev. ii. 10. "Be thou faithful unto death, and I will give thee a *crown* of life."

CUP--The blessings and favors of God. Psalm xxiii. 5. "My *cup* runneth over." Also, afflictions or sufferings, the effects of the wrath of God. Isaiah li. 17. "Stand up, O Jerusalem, which hast drunk at the hand of the Lord the *cup* of his fury. Thou hast drunken the dregs of the *cup* of trembling."

DARKNESS--Symbol of affliction. The kingdom of the beast was full of darkness, confusion and distress.

DAY--In prophetic style, "I have given you a day for a year," is the rule; one revolution of the earth on its axis for a revolution in its orbit. "Twelve [37] hundred and sixty days" are expressed by "*time, times, and half a time*," or by "*forty-two months*." These periods are each equal to three years and a half.

DEATH--As natural death is a ceasing to be as before, a change of state, or the destruction of the life of the animal, so it is the symbol of the destruction of any subject, according to the nature of it. "Moab shall die with tumult:" not that each individual shall perish; but that Moab, the nation shall change its condition for a worse one; shall pass into subjection and slavery.

DESERT, or *Wilderness*, means Paganism; the wild savage manners and state of Paganism. As the idolatry of the Pagans was practiced in groves, woods, and waste places, and the names of their demons had reference to fields and deserts; so desert became, among the Jews, the symbol of Paganism.

DEW, and *Rain*, are the symbols of heavenly blessings. The *Oneirocritics* say that "*dew and rain* are the symbols of all manner of good things." "The two witnesses have power to shut up heaven, that it rain not." They will restrain the blessing of Heaven from falling upon those who reject their testimony.

DOG--The Gentiles. The *bad* properties of dogs are obstinate, barking, cruel, biting, insatiable gluttony, filthiness in lust, vomiting and returning to their vomit.

DOOR--The symbol of opportunity, way of access or introduction. Rev. iv. 1. "Behold a *door* was opened in heaven;" that is, opportunity, or access to the discovery of divine secrets, was granted.

DRAGON--"The well known symbol of the old Roman government, in its Pagan persecuting state." The Egyptians, Persians, and Indians regard the *dragon* as the established emblem of a monarch. It is sometimes used for monarchical despotism in general. The whole principality of the old serpent may be denoted by it; but in the Old Testament it is appropriated to the wicked monarchs of the Pagan nations: "Art not thou he who has cut Rahab [Egypt] and wounded the dragon?" "I am against thee, Pharaoh king of Egypt, the great *dragon* that lieth in the midst of the rivers." Hence is he called leviathan, the water serpent: "Thou breakest the *heads* of leviathan in pieces, and gavest him to be meat to thy people in the wilderness." This, like the dragon in the Apocalypse, had more heads than one.

"The seven-headed serpent which represents the Roman state, is so represented, not only in regard to that old serpentine form that tempted our first parents, but has a reflection also upon that tyrannical kingdom of Egypt, which was typified under the image of a dragon and leviathan." It is in different forms the symbol of Rome Pagan, and Rome Papal.

DRUNKENNESS.--"They are drunken, but not with wine." Persons intoxicated with the pleasure and affluence of this world, are said to be *drunk*. Also, the stupidity and confusion of mind consequent upon deep affliction or calamity, is symbolized by *drunkenness*.

EAGLE--A king or kingdom. Ezekiel xvii. "A great *eagle*, with great wings, long winged, full of feathers, which had divers colors, came to Lebanon;" that is, Nebuchadnezzar. The *divers colors* refer to the various nations that composed the Babylonian empire.

EARTH--Symbol of the great body of people contrasted with the government; antichristian part of mankind; idolatrous communities. There are in the political and moral worlds, as well as in the natural world, heavens and earth, sun, moon, and stars, and mountains, rivers, and seas.

EARTHQUAKE--The established symbol of the political and moral revolutions and convulsions of society. To "shake the heavens and the earth" is explained by Haggai as denoting the overthrow of thrones, and the subversion of the strength of the kingdoms. "I will shake the heavens and the earth: I will overthrow the throne of kingdoms, and I will destroy the strength of the kingdoms of the heathen." ch. ii. 21, 22. The *Oneirocritics*

concur in affirming that "by earthquakes are signified wars, slaughter of men, and subversion of states and fortunes." [38]

EATING (the act of) denotes destruction in any way, or taking from others. To "*eat her flesh*," is to consume her riches.

ECLIPSE, or *the obscuration of sun, moon, and stars*. The universe being the symbol of a kingdom or polity, the obscuration of the sun denotes the diminution or obscuration of the glory of its sovereign, and so of the other potentates symbolized by the moon and stars.

EGYPT--A mystical name of wickedness. Revelation xi. 8. "Their dead bodies shall lie in the street of the great city, which spiritually is called Sodom and *Egypt*."

ELDERS, (the twenty-four)--Probably such of the Patriarchs and Prophets of the old church, as saw by faith the day of redemption and rejoiced; and who are expressly termed elders (*presbuteroi*) in Hebrews xi. 2. Rev. iv. 10. "The four and twenty *elders* fall down before him that liveth forever and ever."

EYE--The symbol of light or knowledge, as *blindness* is of ignorance. A scepter with an eye upon the top of it, means political skill in managing the affairs of state. Zechariah xii. 4. "I will open my eyes upon the house of Judah. I will smite the horse and his rider with blindness."

FAMILY--The church of God. Ephesians iii. 15. "Of whom the whole *family* in heaven and earth is named."

FIRE signifies fierce destruction. "He is like the refiner's fire to consume the dross." "For behold, the Lord will come with fire, to render his anger with fury." Ixvi. 15. "For by fire and sword will the Lord plead with all flesh; and the slain of the Lord shall be many." Fire is never the symbol of a blessing, but of a curse. "So destructive is the symbol of fire," says More, "that it denotes destruction in some way, by war and hostility." "His throne was like the fiery flame, and his wheels as burning fire." "The dispensations of his providence will be very destructive to the wicked."

FIRE FROM HEAVEN.--The commendation or excommunications of those in authority.

FIRE BROUGHT DOWN FROM HEAVEN--The ecclesiastic beast, or the anti-christian priesthood, has such power with the civil government as to bring down its anathemas and persecutions upon those obnoxious to their displeasure.

FLESH--Riches and possessions of any sort. To "*eat the flesh of kings, captains*," &c. is to consume their wealth and resources. "*Flesh* is universally referred to gold and riches in the interpretation of dreams."--Achmet.

FLOOD--Symbol of abuse, denunciation, and persecution; emblem of trouble and distress from any cause.

FOREHEAD--Public profession.

FORNICATION, or *Whoredom*--Symbol of idolatry; departing from the institutions of religion, and forming alliances with the enemies of God. "I am broken with their whorish heart, which has departed from me; and with their eyes, that go a whoring after their idols."

FOX--"A cunning, deceitful person." Luke xiii. 32. "Go tell that *fox*." Ezekiel xiii. 4. "Thy prophets are like the *foxes* in the deserts."

FROGS--A hieroglyphic of imperfection amongst the Egyptians. The symbolic meaning of *frogs*, says Artimidores, is impostors and flatterers, who seek favor from the lowest of mankind.

GARMENT--The symbol of the condition or state in which any one is. To *be clothed in white*, denotes prosperity or victory. To put on clean garments after washing, signifies freedom from oppression, care, and evil, together with honor and joy.

GATES--"*Gates of the daughter of Zion*." The ordinances of Jehovah, by which the soul is helped forward in the way of salvation. Psalm ix. 14. "That I may show forth all thy praise in the *gates* of the daughter of Zion."

GATES OF DEATH--Imminent danger of death. Psalm ix, 13. "Have mercy upon me, O Lord! thou that deliverest me from the *gates* of death." [39]

GOD--When used as a symbol, denotes a magistrate, a prince, or superior. Moses was made a god to Pharaoh.

GRAVE--*The putting of a person into the grave* is consigning him to oblivion. "Not to suffer dead bodies to be put into the grave," denotes that they shall be remembered, and not permitted to be put into eternal silence.

HAIL--denotes inroads of enemies, killing and destroying. *Hail from heaven* represents destruction by the sword, coming from some government: "Behold, the Lord has a mighty and strong one, which, as a tempest of hail and a destroying storm, as a flood of mighty waters overflowing, shall cast down to the earth violently. The crown of pride, the drunkards of Ephraim, shall be trodden under foot." Isaiah xxviii. 2, 3 & xxx. 30, 31.

HAND--The symbol of action and hard labor.

HARLOT--denotes an idolatrous community. Cities were formerly represented under the types of virgins, wives, widows, and harlots, according to their different conditions: hence the true church is symbolized by a chaste bride, and an apostate or worldly religious community is depicted by a *harlot*.

HARVEST--Cutting down of grain is the figure of cutting down men. "*The harvest of the earth is ripe*"--the people are fit for destruction. Sometimes *harvest* denotes a more auspicious state of things, as, when people are prepared for conversion, or being gathered to the Lord; but more generally *the harvest*, and *the vintage*, denote the awful judgments of God's severe vengeance on his enemies.

HEAD, or *Heads*--*The head of a beast* denotes that person or those persons in whom the supreme power resides.

HEAT--*To be scorched with great heat* denotes the endurance of some great calamity.

HEAVEN AND EARTH--The whole universe, political or religious. *Heaven* is always the symbol of government: the higher places in the political universe.

HILL and *Mountain* are both symbols of a kingdom.

HORNS--"The great horn is the first king." Daniel. "The ten horns are ten kings." The well known symbol of a king.

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

HOURL--Emblem of a very short period of time. *One hour*, a very short season.

HUNGER and *Thirst*--Established symbols of affliction. To *hunger and thirst no more*, denotes a perpetual exemption from all affliction.

IDOL, IDOLATRY--Anything too much, and sinfully indulged. 1 John v, 21. "*Keep yourselves from idols.*"

INCENSE--Prayer, or the devotion of the heart in offering up prayer to God. Psalm cxli, 2. "Let my prayer be set before thee as *incense.*" Revelation v. 8. "Golden vials full of *incense*, which are the prayers of the saints."

ISLANDS--European states. *Isles of the sea* frequently, in prophetic language, represent the western parts of the world, particularly Europe. *Island* sometimes signifies a prince, or the sovereign of any small state, as well as the small state itself.

JERUSALEM--In symbolic or figurative language, the Church of Jesus Christ, the Christian Economy. "*Jerusalem which is above, is free, the mother of us all.*" "The holy city" is contrasted with "the great city," the true church of Christ with the apostate church; Babylon and Jerusalem. The former represents every professing Christian society, which submits not wholly and unconditionally to Jesus, as sole lawgiver, prophet, priest, and king; the latter, the society which unreservedly submits to him in all his official power and glory. *Jerusalem*, New, contrasted with the earthly and literal city, capital of Judea. [40]

KILLING, act of--Changing the condition from bad to worse; causing a person or state to cease to be what it was before: political death. The recovery of a people is also called their resurrection. The killing of the witnesses, denotes the depriving them of their former state and power.

KING--*The supreme power*, in whomsoever vested, and by whatever name designated. *Seven kings*, seven sorts of supreme power. The *four beasts* are several sorts of beasts; so the *five senses* denote not five of the same sort; but five distinct species, or sorts.

KINGDOM--*The body subject* to any head or supreme power.

LAMB, *Lamb of God*--The well known symbol of the Messiah. *A beast with the horns of a lamb*, represents a state or person pretending to such power as the Messiah rightfully exercises: spiritual power.

LAMP--Symbol of government, civil or religious.

LEAVEN--Corrupt doctrine and corrupt practices. Mark viii. 15. "Beware of the *leaven* of the Pharisees and Sadducees, which is hypocrisy."

LEOPARD--An irreconcilable enemy; emblem of cruelty.

LIFE--*Alive*; having power and activity. To cast the beast and the false prophet *alive* into a lake of fire, denotes not only the destruction of the persons, but the succession, the existence of such persons. To cast a person alive into a lake of fire, represents also the fierce and terrible nature of the judgment.

LIGHT--The well known emblem of knowledge.

LOCUSTS--Numerous armies of men, pillaging and destroying a country. Joel i, 6. The Persians and Babylonians, who laid waste Judea, are compared to locusts: "If any king or potentate see locusts come upon a place, let him expect a powerful multitude of enemies." *Achmetes*.

MANNA--The bread of life. John vi, 26-50. *Hidden Manna*, the ineffable joys of immortality. Revelation ii, 17. "To him that overcometh will I give to eat of the *hidden manna*." MARK--

See [Character](#).

MEASURE--See [Balance](#).

MERCHANTS--Merchants of the earth; ecclesiastics, or spiritual persons, in reproach of their worldly character, and because they traffic in religious privileges, are called *the merchants of the earth*.

MONTH--See [Time](#).

MOON--See [Sun and Moon](#).

MOUNTAIN--A great and powerful government. "*The mountains of the Lord's house*," the kingdom of the people of God: "*In all my holy mountain*," in all the kingdom of the Messiah. Babylon is called a mountain. Jeremiah li. 25. "I am against thee, O destroying mountain, saith the Lord, which destroyeth all the earth; and I will stretch out my hand upon thee, and roll thee down from the rocks." Zachariah iv. 7. "Who art thou, O great mountain? Before Zerubbabel thou shalt be a plain;" i. e. reduced before Cyrus. The stone cut out of the kingdoms of this world became a great mountain [kingdom] and filled the whole earth.

MOUTH--The word which proceed out of it; commands and actions. "*Out of their mouths issued fire*"--destruction. Commands and threats issuing in destruction.

NAKEDNESS--Poverty, shame, and disgrace. "*Make her naked*;" shall bring upon her shame and disgrace.

NUMBERS--*Two*; a few. Isaiah vii, 21. "A man shall nourish *two* sheep." 1 Kings xvii, 12. "I am gathering *two* sticks."

Three, or *Third*--Greatness, excellency, and perfection. Isaiah xix, 24. "In that day shall Israel be the *third* with Egypt and Assyria."

Four--Universality of the matters comprised therein. The *four* corners of the earth denote all parts of it. Jeremiah xlix, 36. "Upon Elam will I bring the *four* winds from the *four* quarters of the earth." [41]

Seven--A large and complete, but uncertain and indefinite number. In its Hebrew etymology it signifies fullness and perfection. *Daubuz*. It is of very frequent occurrence in the Apocalypse, where we read of the *seven* spirits of God, *seven* angels, *seven* thunders, *seven* seals, &c.

Ten--Many, as well as that precise number. In Genesis xxxi. 7, 41, *ten* times are *many* times.

OLIVE TREES--*Trees* in the prophetic scriptures, are often the symbols of men. The *olive*, remarkable for its verdure, soundness, and useful oil, is the symbol of the most illustrious and useful men. Moses and Aaron were two olive trees. So were Zerubbabel and Joshua. The good man is like a tree planted by the water courses. The axe lies at the root of the dry tree. The godly, by Isaiah are called "trees of righteousness." lxi. 3. "Thy children are like olive plants:" the Jewish people and state. Jer. xi, 16. "The Lord called thy name a green olive tree, fair, and of goodly fruit."

PALM, (branches of)--To carry branches of palm trees; the symbol of joy after a victory attended with antecedent sufferings.

PARADISE--Symbol of happiness and salvation. "*Fruits of Paradise*" signify divine and useful knowledge.

PILLARS--Princes or nobles in a kingdom or state.

POTION, *Cup*, or *Filtrum*--Sorcery, enchantment. "*Cup of her fornication*,"--enchancing or magical influences.

RAIN--Refreshment, peace, and righteousness, pure and heavenly doctrine. Deut. xxxii. 2. Psalm lxxii. 6. Hosea x. 12. "All manner of good things."

RED--Bloody, cruelty.

RESURRECTION and "*rising from the dead*"--A recuperation of lost rights and privileges which have been taken away; a deliverance from persecution and bondage. Ez. xxxvii. 9. "*I will open their graves*"--raise them into a national and elevated existence. Political and religious exaltation.

RIVERS--Provincial magistrates, revenues. Consolations are also represented by rivers of living waters; the fruits of the Spirit. Drying up of rivers portends death, sorrow, and affliction.

ROD--Power and rule. Psalm ii. 9. "Thou shalt break them in pieces with a *rod* of iron."

SCARLET, *scarlet colored*--Emblem of the most bloody cruelty.

SEA--Waters signify people. The gathering together of people into one body politic, constitutes a sea. *The winds strove upon the great sea*--an empire in agitation.

SEAL, SEALING--Preservation and security. SELLING--

See [Buying](#).

SERPENT--See [Dragon](#).

SHIP--The symbol of profit.

SILENCE--Bringing to silence, or putting to silence. Utter destruction. Isaiah xv. 1. "Ar of Moab was laid waste, and brought to *silence*."

SLEEP--Death. Daniel xii. 2. "Many that *sleep* in the dust of the earth still awake."

SODOM and GOMORRAH--Any apostate state and people, or the wicked world at large. Isaiah i. 10. "Hear the word of the Lord, ye rulers of *Sodom*; give an ear unto the law of our God, ye people of *Gomorrah*."

STARS--See [Sun](#).

SUN, *Moon*, and *Stars*--Symbol of the high lights and authorities in society, political and religious. The Sun denotes the chief, the Moon next in authority, and the Stars the nobles. Joseph's dream, interpreted by Jacob, gives the true interpretation of these symbols:--"Shall I, and thy mother, and thy brethren, indeed, come and bow down to thee!" The Moon is the symbol of the Jewish state, the Sun of the Christian, and the Stars are used to represent, sometimes, the lights in general. The Morning Star is a symbol of the Messiah. The King of Babylon is called "*Lucifer*, Son of the Morning." "I am," says [42] Jesus, "the bright and the morning star." Angels, too, are symbolized by stars. When the morning stars sang together, even all the sons of God shouted for joy. "Stars falling from heaven," denote the destruction of the nobility. "The stars are usually put for subordinate princes and great men."--*Sir Isaac Newton*. Political and ecclesiastical heavens have their hosts--their sun, moon, and stars, as well as the natural.

SWORD--Symbol of slaughter. Sword out of the mouth--Threatenings, sharp and severe: his words are drawn swords--piercing and terrific.

TAIL, "Tail of a beast"--Symbol of a train or retinue of the chief authority or state symbolized by the beast whose tail it is.

TEETH--"Large iron teeth," a devouring enemy; rapacious cruelty.

TEMPLE OF GOD, *Christian Church*--"Man of Sin sitting in the temple of God, represents Christ's pretended Vicar reigning over something called the church." "A pillar in the temple of my God," a conspicuous member in the church of the Messiah: "a consecrated people, whose profession is Christian," say Hammond, Grotius.

THIRST--See [Hunger](#).

THRESHING--Destruction. Jer. li, 33: "Babylon is like a *threshing floor*. It is time of *thresh* her."

THROES, *Throes of child birth*--Images of great endeavors to bring to pass something attended with great difficulty. Jer. xxx. 6, 7. Isa. lxvi. 7.

THRONE--Throne, kingdom, government, authority, dominion, and power, are of life signification. "To translate the kingdom from the house of Saul and to set up the throne of David over Israel," is to translate the government from one to the other. "*The throne of the beast*," is his authority.

THRONE OF GOD--As the trees of God are magnificent trees, the cedars of God magnificent cedars, the mountains of God very large mountains; so, figuratively, and in the Hebrew idiom, "*Throne of God*" is a magnificent throne.

THUNDER, "There were thunders and lightnings"--The symbol of sudden and terrific dispersion and destruction of the forces of war. As the coruscations of lightning or thunder shake the natural heavens, or air, so symbolic thunders, &c., shake the political and existing governments of men. Is. xxix. 6; Job xxxix. 25; 1 Sam. ii. 10; Ps. xviii.

TIME, times, and half a time--Time is one annual revolution of the earth; times two such revolutions; and the dividing, or *half a time*, is half a year: time, times, and half a time, denote three years and a half. This is established in Daniel's prophecy. Nebuchadnezzar was to associate with the beasts till *seven* times passed over him: i. e. *seven* years.

"Numbering by months or moons is appropriate to the works of darkness; because the moon is the governess of night: numbering by the course of the sun, is appropriate to the works of righteousness, and this is in correspondence with the use of these symbols in the Apocalypse. The continuance of the Beast, and the profaning of the holy city by the Gentiles, are reckoned by *months*; but the prophecy of the Witnesses by days: the abode of the woman in the wilderness by *days*, and by time, times, and half a time; three solar years and half."

TREES--See [Olive](#).

TRUMPET--Emblem of the proclamation of war or peace.

VINTAGE, and *Wine Press*--Symbol of great oppression, affliction, and effusion of blood. See Joel iii. 12.

WATERS--Symbol of words, languages, and people.

WHEELS--Revolutions and dispensations of God's government.

WHITE CLOTHING--Innocence and purity.

WHORE--The apostate church.

WHOREDOME, *Idolatry*--Worship of man's inventions, renunciation of allegiance to Jesus Christ, as the sole Lord, prophet, priest, and king. [43]

WIND, See [Sea](#)--Symbol of commotion.

WINE PRESS--See [Vintage](#).

WITNESSES: *two* witnesses, a *few* witnesses. The scriptural plurality. That succession of pleaders for God which have stood forth for him during the time, times, and a dividing of time, in which the Man of Sin sits in the temple of God, and the Woman is nourished in the wilderness, according to some. The two witnesses, according to others, are the two distinct bodies of men in succession which plead for the political and religious rights of men, against the usurpations of priests and kings: resembling in their character Moses and Aaron; Zerubbabel and Joshua: or, Revelation and Nature, those witnesses for God's being and perfections; or the Old Testament and the New; the Apostles and Prophets. Such are some of the views taken of the two witnesses.

WOMAN--A body politic, whether city, state, or church. WORLD-

-See [Heaven and Earth](#). The whole frame of things.

WORSHIP--Subjection, homage; political and religious.

ZION--The Christian church in her impregnable and triumphant character.

Matthew, Title	Mark 13:32	Acts 2:27	Romans 3:25
Matthew 1	Luke 2:1	Acts 3:21	Romans 5:21
Matthew 1:20	Luke 3:23	Acts 13:48	Romans 6:3
Matthew 3:7	Luke 6:1	Romans 1:1	Romans 7:6
Matthew 4:1	Luke 6:12	Romans 1:2	Romans 8:6, 7, 27
Matthew 4:17	Luke 6:49	Romans 1:4	Romans 9:17
Matthew 5:22	Luke 15:16	Romans 1:17	Romans 10:9
Matthew 11:12	John 1:5	Romans 1:17	Romans 11:33
Matthew 11:21	John 2:4	Romans 1:20	Romans 12:20
Matthew 12:31	John 3:5, 6, 8	Romans 2:4	Romans 13:11
Matthew 12:32	John 4:6	Romans 2:14	Romans 14:1
Matthew 16:18	John 6:37	Romans 2:27	Romans 16:25, 26, 27
Matthew 28:20	John 8:11	Romans 3:8	Galatians 3:15, 16, 17

CRITICAL NOTES.

MATTHEW, TITLE, PAGE 52.

"*The testimony of Matthew Levi, the Apostle.*" Com. Ver. "*The gospel according to Matthew.*" "The (common) title, neither of this, nor of the other histories of our Lord, is to be ascribed to the penman," says Dr. Campbell; and to this agree the suffrages of all the learned. Ignorance and superstition have converted the common title into a meaning altogether repugnant to the character and design of these narratives. They are called "*The Holy Gospel,*" and worshipped under this title in our courts of law and equity, with the Roman devotion paid to "*the sacrament,*" or to the sacrifice of the mass, called "*the host,*" under the tutelage of the Pope.

The proper name of Matthew's narrative is unquestionably that which we have affixed to it, and it is authorized by the Apostles themselves. The Savior, (Luke xxiv. 48.), thus address the Apostles themselves, "You are my witnesses"--equivalent to, *You shall give testimony of me.* He tells them, (Acts i. 8.), "You shall give testimony," or you shall be witnesses for me, "from Jerusalem to the ends of the earth." In Acts v. 32. x. 39. the Apostle assumes this title--"We give testimony of him," or "We are his witnesses." What they spoke, and what they wrote concerning Jesus, was equally their testimony. Whether verbal or written, the testimony is the same. We have the highest authority, then, for the title we have prefixed to these writings of Matthew, Mark, Luke, and John; and there is neither propriety in the common titles which they bear, nor authority for them. All the historians testify many items which, though subservient to their main design, are different from, and not the gospel of Jesus Christ, properly so called.

The Greek terms *marturion, marturia,* are indiscriminately translated *testimony, record,* and *witness,* by King James' translators. They supposed also any of these English words equivalent to the original. In our times the term *testimony* is most in use; and the *Testimony* of John is more accordant without standards, than the *Record* or *Witness* of John. There is, indeed, every kind of propriety in the title we have adopted out of the text

itself. The student of these writings needs not be informed that *Levi* and Matthew are like *Simon* and Peter--names of one and the same Apostle.

MATTHEW, CHAP. I, PAGE 52.

The preface to each of the five historical books, is in the common version, inserted in the history. Matthew's preface is made the first verse of the first chapter.

Some suppose the preface to belong to the first chapter only; others more rationally suppose it to belong to the whole narrative. Those who appropriate it to the first chapter, translate the phrase *Biblos geneleos*, "*the lineage*," as Dr. Campbell has done. Those who extend it to the whole of Matthew's writings, translate it "*the history*." Dr. Campbell says, "This phrase is found where it cannot signify either genealogy or list of descendants, as Genesis i. 2. *Biblos geneleos ouranou kai ges*;--the account of the origin and gradual production of the universe." [44]

The Syriac, according to Whitby, renders it thus:--"The narrative, or rehearsal of the generation or birth of Jesus." Whitby, on this passage, observes that "the word is used elsewhere with a latitude to comprise also the history of our Lord's life, death, and resurrection," although he confines it to the first chapter. Doddridge and Thomson translate it, "the genealogy of Jesus." The former, however, observes, that *genesis* corresponds with the Hebrew *teledeth*, which sometimes signifies the *history* of a person's life. Simon the Jesuit, translates the Vulgate into French, as Doddridge and Thomson have the Greek into English. Beza has it "*liber generationis*," and James' translators follow him--"The book of the generation." Vitringa contends that it should be translated *history* in this place, and Dr. Adam Clarke is of the same opinion. We find the phrase occurring frequently in the Septuagint as equivalent to the term *history*; and have accordingly given it in the text. But, with these documents before him, let the reader judge.

MATTHEW, CHAP. I. VERSE 20, PAGE 53.

"*Angel of the Lord*."--Dr. Campbell has here translated this phrase "messenger of the Lord," and in most other places he translates it "messenger." In his eighth dissertation he has specified *four* cases, including, say four-fifths of the number of times this word occurs; and in all of which perspicuity requires that it should be rendered *messenger*. In the first edition of this work, we uniformly, for the sake of perspicuity, rendered the word *aggelos*, *angelos*, "messenger." To this it has been objected, that the word *messenger* is not more an English word than the term *angel* itself; that the word *angel* is naturalized and adopted into the English tongue; and now to exclude it from the language of Christians and the public, is neither practicable nor eligible; besides, there is no difficulty in understanding it, and no controversy of importance depending upon its ambiguity. To this we reply, that we have no predilection for the word *messenger*, nor objection to the word *angel*, nor desire to exclude the latter term from the language of the Christians. But we aim at perspicuity; and finding the term *angel* regarded rather as the name of a *nature*, than of an *office*--as belonging rather to a superior order of beings, than to the race of beings to which we belong--we preferred, for the sake of correcting or preventing such an error, a translation of the word unequivocally indicative of its meaning, to the most spiritual reader. Such is the term *messenger*.

Messengers are of two sorts of natures--celestial and terrestrial. Of the heavenly messengers we know nothing. Their ministrations we understand, partially at least; but of their nature we are wholly ignorant. Of the terrestrial messengers we have some knowledge, both of their nature and office; and among these discover different ranks or orders. He maketh the winds, the lightnings, the ferocious animals, the sword, famine, and pestilence, his earthly angels, or messengers--the executioners of his will.

The word *aggelos* in the scriptures is not confined to a superior race, or celestial order of beings; but is applied indiscriminately to every creature of God sent by him to accomplish his will, or to carry messages of good or evil to mankind, whether that creature have intelligence or not. It occurs more than one hundred times in the New Testament, and is in all versions occasionally translated by the term *messenger*, and frequently by the word *angel*, which is, indeed, an adoption, rather than a version of the word. It is also applied not only to the agents which God employs, but also to the agents of every creature. The devil or Satan has his angels or messengers, and individuals and communities have theirs. The New Testament authors speak of an angel of Satan, of the angels of the churches, of the angel of Peter, and of the angels of little children. It is applied to John the Harbinger, to the winds, and to all the elements which specially work for God.

In most, or, perhaps, in all English and all modern versions, it is sometimes rendered by *messenger*, which also represents apostle; and this again confounds the reader: for when he meets the word *messenger*, he cannot ascertain whether it is *apostolos* or *aggelos* in the original. Had we our choice, we would ways render the word APOSTOLOS, *missionary*; and the word ANGELOS, *messenger*: but this we have not. The words *angel* and *apostle* are now naturalized and adopted into our language, and we must use them.

Were we to use the word *angel* always in reference to the heavenly messengers, and the term *apostle* only in reference to the original eye and ear witnesses of the word, still we would not escape censure; for then some would say we had taken upon us to judge when the Greek term represented the one or the other, and that thus we have prescribed to the faith of the reader.

With this explanation, we have, in the present edition, used the word *angel* and the word *messenger* in the historical books indiscriminately, because nothing is hazarded by so doing: but in the Epistles we have uniformly used the word *messenger*, leaving it to the reader, as the Apostle left it to us, to judge whether it is a heavenly or an earthly agent that is intended. The word APOSTOLOS we never translate *angel* or *messenger*, but adopt it as a naturalized term of our own language.

MATTHEW, CHAP. III. VERSE 7, PAGE 54.

Doctors Campbell and Macknight have not only occasionally translated *Baptismos* and *Baptisma* by the word *immersion*, but have contended, in their notes, that such is their [45] meaning. We shall give their own words; and if Paidobaptists quarrel with the translation, the controversy is with their own Doctors, and not with us. We love uniformity where no violence is offered to the sense; and what they have, in this instance, *sometimes* done, we have *always* done, and for the same reasons which they have given. However sectarian jealousy may exhibit itself on this occasion, we care not. For, whether the reader may believe us or not, we declare, in the presence of him who searches the hearts, that no interest, inducement, or consideration, could, in an undertaking so solemn and responsible as that in which we are engaged, cause us to depart, in the least respect, from what we believe to be the meaning of the sacred writers. But in this instance we do not depend upon our own judgment only, but also upon the intelligence and candor of these Presbyterian translators. Let the reader examine their own testimony:--

Campbell's Dissertations, vol. 2., p. 23.--"In several modern languages we have, in what regards Jewish and Christian rites, generally followed the usage of the old Latin version, though the authors of that version have not be entirely uniform in their method. Some words they have transferred from the original into their languages--others they have translated. But it would not always be easy to find their reason for making this difference. Thus the word *peritome* they have translated *circumcisio*, which exactly corresponds in etymology; but the word *baptisma* they have retained changing only the letters from Greek to Roman. Yet the latter was just as susceptible of a literal version into Latin as the former. *Immersio*, *tinctio*, answers as exactly in the one case, as

circumcisio in the other. And if it be said of those words, that they do not rest on classical authority, the same is true also of this. Etymology, and the usage of ecclesiastic authors, are all that can be pleaded.

"Now, the use with respect to the names adopted in the Vulgate, has commonly been imitated, or rather implicitly followed through the western parts of Europe. We have deserted the Greek names where the Latins have deserted them, and have adopted them where the Latins have adopted them. Hence we say *circumcision*, and not *peritomy*; and we do not say *immersion* but *baptism*. Yet when the language furnishes us with materials for a version so exact and analogical, such a version conveys the sense more perspicuously than a foreign name. For this reason, I should think the word *immersion*, (which though of Latin origin, is an English noun, regularly formed from the verb *to immerse*,) a better English name than *baptism*, were we now at liberty to make a choice."

Again, vol. 4: p. 128.--"*Undergo an immersion like that which I must undergo*"--*to baptisma o ego baptizomai baptisthenai*. English translation: *To be baptized with the baptism that I am to be baptized with*. The primitive signification of *baptisma* is *immersion*; of *baptizein*, *to immerse, plunge, or overwhelm*. The noun ought never to be rendered *baptize*, but when employed in relation to a religious ceremony. The verb *baptizein* sometimes, and *baptein*, which is synonymous, often occurs in the Septuagint and apocryphal writings, and is always rendered in the common version by one or other of these words--*to dip, to wash, to plunge*. When the original expression, therefore, is rendered in familiar language, there appears nothing harsh or extraordinary in the metaphor. Phrases like these, "to be overwhelmed with grief," "to be immersed in affliction," will be found common in most languages."

Again, in his notes on Matthew iii. 11. vol. iv. p.24.--"The word *baptizein*, both in sacred authors and classical, signifies *to dip, to plunge, to immerse*, and was rendered by Tertullian, the oldest of the Latin fathers, *tingere*, the term used for dyeing cloth, which was by immersion. It is always construed suitably to this meaning. Thus it is, *en udati, en to Iordane*. But I should not lay much stress on the preposition *en*, which, answering to the Hebrew *beth*, may denote *with* as well as *in*, did not the whole phraseology, in regard to this ceremony, concur in evincing the same thing. Accordingly, the baptized are said *anabainien, to arise, emerge, or ascend*, v. 16. *apo tou udatos*, and Acts viii. 39. *ek tou udatos, from or out of the water*. Let it be observed further, that the verbs *raino* and *rantizo*, used in scripture for *sprinkling*, are never construed in this manner. *I will sprinkle you with clean water*, says God, Ezek. xxxvi. 25.; or, as it runs in the English translation literally from the Hebrew, "*I will sprinkle clean water upon you*," is, in the Septuagint, *Raino eph umas katharon udor*, and not as *baptizo* is always construed--*Raino umas en udati*. See also Exod. xxix. 21. Lev. vi. 27. xvi. 14. Had *baptizo* been here employed in the sense of *raino, I sprinkle*, (which, as far as I know, it never is, in any sense, sacred or classical,) the expression would, doubtless have been *Ego baptizo eph umas udor*, or *apo tou udatos*, agreeably to the examples referred to. When, therefore, the Greek word *baptizo* is adopted, I may say, rather than translated into modern languages, the mode of construction ought to be preserved so far as may conduce to suggest its original import. It is to be regretted that we have so much evidence that even good and learned men allow their judgments to be warped by the sentiments and customs of the sect which they prefer. The true partizan, of whatever denomination, always inclines to correct the diction of the Spirit by that of the party."----It is not necessary to give all he has said on this theme. The above may suffice to show that we have his authority for this rendering.

We shall now give a mere sample from Macknight, who is so copious on this subject. As I aim at brevity in these notes, I shall select one passage from him, which fully [46] expresses his views of the whole matter, on 1 Peter iii. 21. To these I shall add a few testimonies from men of note among the Paidobaptists.--

"*The antitype Baptism.*--The word *tupos*, *type*, denotes a thing that is so formed as to convey an exact image of itself, by impression on another substance capable of receiving the impression. In scripture it signifies a *pattern*, according to which a thing is made. Thus the visionary tabernacle shown to Moses in the mount, is called *tupos*, a *type*, or *pattern*, because he was to make the material tabernacle exactly like it. Hebs. viii. 5. In scripture likewise, *tupos*, a *type*, signifies an example of moral conduct, to be followed or avoided. 1 Cor. x. 6, 11. The word *antitupos*, *antitype*, denotes the thing formed in imitation of the *type* or *pattern*. Thus, Hebs. ix. 24. the Mosaic tabernacles are called *antitupoi*, *antitypes*, or *likeness of the true tabernacle* or habitation of the Deity, because they were formed according to the *tupos*, *pattern* shown to Moses, which was considered as the true tabernacle. Farther, because some remarkable persons and events, recorded in scripture were so ordered by God, as to be fit emblems or representations of future persons and events, (see Galatians iv. 24, note 1,) these persons and events are called *types*, and the things which they represented or prefigured, are called *antitypes*. Thus, Romans v. 14. Adam is called *tupos*, the *type* of Christ, who, on account is called *the second Adam*. Thus also the water of baptism is here called *the antitype of the water of the flood*, because the flood was a *type* or *emblem* of baptism, in the three following particulars:--1st. As by building the ark, and by entering into it, Noah showed a strong faith in the promise of God, concerning his preservation by the very water which was to destroy the antediluvians for their sins; so, by giving ourselves to be buried in the water of baptism, we show a like faith in God's promise, that though we die and are buried, he will save us from death, the punishment of sin, by raising us from the dead at the last day. 2d. As the preserving of Noah alive during the nine months he was in the flood, is an emblem of the preservation of the souls of believers, while in the state of the dead; so, the preserving believers alive, while buried in the water of baptism, is a prefiguration of the same event. 3d. As the water of the deluge destroyed the wicked antediluvians, but preserved Noah by bearing up the ark in which he was shut up till the waves were assuaged, and he went out of it to live again on the earth; so baptism may be said to destroy the wicked and to save the righteous, as it prefigures both these events,--the death of the sinner it prefigures by the burying of the baptized person in the water; and the salvation of the righteous, by raising the baptized person out of the water to live a new life. These things considered, may not our Lord's words to Nicodemus, "*Except a man be born again of water,*" be an allusion to the history of the deluge, and a confirmation of its typical meaning? For Noah's coming forth from the water to live again on the earth; after having been full nine months in the water, might fitly be called his being *born of water*. Consequently, as baptism is the *antitype*, or thing signified by the deluge, a person's coming out of the water of baptism may have been called by our Lord, his being *born again of water*."

Simon the Jesuit, a critic of great eminence in the church of Rome, in his translation of the Vulgate, on Matth. iii. 11. has these words, in a note: "*To baptize* literally signifies *to dip*; and to this day, through the East, baptism is performed in no other way, according to the ancient practice of the Christians, borrowed from the Jews."

The great Whitby, of the Church of England, in his commentary, now before me, repeatedly censures those who depart from the true import of this term. I can only give one extract from him. It is from his notes on Romans vi. 4:--

"It being so expressly declared here, and Col. ii. 12. that we are buried with Christ in baptism, by being *buried under water*, and the argument to oblige us to a conformity to his death, by dying to sin, being taken hence, and this *immersion* being religiously observed by christians for *thirteen* centuries, and approved by our church, and the change of it to *sprinkling*, even without any allowance from the *author* of this institution, or any licence from any council of the church, being that which the Romanist still urgeth to justify his refusal of the cup of the laity; it were to be wished that the custom might be again of general use, and aspersion only permitted, as of old, in the case of the Clinici, or in present danger of death."

Dr. Doddridge, in his Expositor, seems to avoid any criticism on this term. Indeed, he often views it with considerable jealousy; yet he is constrained to translate it sometimes in order to make sense. Matthew xx. 22. "Are you able to be baptized with the baptism and to be *plunged* into that scene of suffering with which I am shortly to be baptized, and, as it were, *overwhelmed* for a time." And speaking of the Eunuch's baptism, he says, "It would be very unnatural to suppose that *they went down to the water* merely that Philip might take up a *little water in his hand* to pour on the Eunuch;" and admits that baptism was generally administered by *immersion*.

Dr. Hammond, on John xiii. 10. says, "**Baptismos** signifies an *immersion*, or *washing the whole body*."

Bishop Taylor, in his Rule of Conscience, 3d rule, chapter 4, says, "If you attend to the proper signification of the word *baptism*, it signifies plunging into water, or dipping with washing." [47]

Beza, on Matth. iii. 11. says, "The word **baptismos** signifies to dye by dipping or washing, and differs from the word **dunai**, signifying to drown, or go to the bottom as a stone."

Martin Luther, Tom. i. p. 71. and Tom. ii. p. 19, says, "Baptism is a Greek word, and may be translated, *a dipping*, when we dip something into water that it may be covered with water; and though it be for the most part almost altogether abolished; for neither do they *dip* the whole children, but only *sprinkle* them with a little water; they ought nevertheless to be *wholly dipped*, and presently drawn out again; for that the etymology of the word seems to require. I would have those that are to be baptized, to be wholly dipped into the water, as the word imports and the mystery does signify." Accordingly, in his translation, he styles John the Baptist, *John the Dipper*, or *John the Immerser*.

John Calvin, Inst. lib. c 15. sect. 19, declares, "The very word *baptizing* signifies to *dip*; and it is certain that the rite of *dipping* was observed of the ancient church."

To these Paidobaptists of illustrious name I might add a host of others, among whom would appear Scapula, Stephens, Grotius, Leigh, Bucan, Bullinger, Piscator, Erasmus, Burkitt, Pool, and Selden; but it appears superfluous.

We will give no Baptist authorities, and will not make a remark of our own on this subject, save *that it must strike every reader how exactly, and even beautifully, the uniform translation of the word in this version corresponds with all the words joined with it, and all the circumstances attending its appearance on all occasions; and that the words expressive of the Paidobaptist ceremony would not make sense, if uniformly adopted in the passages where this term occurs*. But we rest the whole authority of this translation on the criticisms of the Romanists, Episcopalians, and Presbyterians.

MATTHEW V. 22. P. 57.

Thomson translates Matth. v. 22. thus: "Whosoever is angry with his brother without cause shall be liable to the sentence of the judges; and whoever shall say to his brother, *Raca*, (a contemptuous word,) shall be liable to the sentence of the Sanhedrim; and whoever shall say, *Moreh*, (a reproachful word,) shall be liable (to be sentenced,) to the vale of fire," or *to the Gehenna of fire*.

In the common translation of this verse, there is confounding of things present and future, of things human and divine, that badly comports with the wisdom and dignity of the speaker. What affinity exists between judges, a council, and hell fire? Why should one expression of anger only subject a person to human judges, and another subject him to hell fire, in the usual sense of these words? Now, if the terms in this verse conveyed the

same meaning to us, which they conveyed to the audience which the Saviour at that time addressed, we would discover a propriety and beauty in them which is not manifest in the common translations of them. The fact is, that the allusions in this verse are all to human institutions or customs among the Jews; and the judges, the Sanhedrim, and the hell fire here introduced, are all human punishments. Parkhurst observes on the phrase *geenna tou puros*, (a Gehenna of fire,) that, in its *outward* and *primary* sense, it relates to that dreadful doom of being burnt alive in the Valley of Hinnom. "The valley of Hinnom lay near Jerusalem, and had been the place of those abominable sacrifices, in which the idolatrous Jews burned their children to Moloch, Baal, or the Sun. A particular place in this valley was called *Tophet*; and the valley itself, *the Valley of Tophet*, from the *fire stove* in which they burned their children to Moloch." [See 2 Kings, xxii. 10. 2 Chronicles xxviii. 3. Jeremiah, vii. 30, 32. xix. 5, 6. xxxii. 35.] It appears also that burning a person alive was a punishment inflicted under the law. Leviticus xx. 14. xxi. 9.

The design of the speaker in this passage goes far to solve the difficulties which awkward translations of it have thrown in the way. The great error which the Messiah, in this part of his discourse so severely reprehends, is a disposition to consider atrocious actions as the only evils which would subject men to the judgment of God. He proceeds to inform his audience that, *under his reign*, not merely atrocious actions, but improper thoughts, contemptuous and reproachful words, would subject men to punishment. In order to exhibit the discriminating spirituality of his reign, he alludes to human discriminations regarding criminal actions, and the diversities of punishment to which transgressors were obnoxious, according to the supposed malignity of their deeds.

The sentence of the *city councils*, which extended, in certain instances, to *strangling* a person, is one of the allusions. These councils were composed of *twenty-three* judges, and were an inferior court among the Jews. The Sanhedrim, or council of *seventy-two* senators, whose sentences authorized *stoning* to death, and which was the superior court of that people, constitutes the second allusion. The burning a person alive in the vale of Hinnom, is the third. By these allusions he teaches his audience that anger in the heart, anger expressed in the way of contempt, and anger expressed with manifest malice, would, under his reign, subject men to such diversities of punishment as they were wont to apportion to atrocious actions, according to their views of criminality. [48]

The following translation of this verse is expressive of the full sense of the original. "Whoever is vainly incensed against his brother, shall be obnoxious to the sentence of the judges, (the court of twenty-three;) whoever shall say to his brother (in the way of contempt,) *Shallow brains*, shall be obnoxious to the Sanhedrim; and whoever shall say, *Apostate wretch*, (the highest expression of malice,) shall be obnoxious to the Gehenna of fire," or to being burned alive in the Valley of Hinnom. This translation is in substance approved by Adam Clarke, and other critics of respectability.

JOHN, CHAPTER I. VERSE 5, PAGE 173.

"*All things were made by IT.*"--Every English version before that of King James preferred *it* to *he*--because of the laws of concord: *word* being in English *neuter*, the pronoun referring to it should be in the same gender. The Vulgate also uses *hoc*, the neuter gender, to agree with *verbum*, neuter. Luther, in like manner, prefers the neuter pronoun. In Italian, *parola* (the word) is feminine, and so is the pronoun agreeing with it. So in the French versions.

Dr. Campbell justifies *it* in a long note on this passage, and shows that the authors of the common version departed from their own rule in the fourth verse of the same chapter, where the term *light* is as clearly applied to the same person as the term *word*, and yet, in the fifth verse, they translate the pronoun agreeing with it, by the same pronoun *it*;--"and the darkness comprehendeth *it* not." The Doctor says: "It is much more suitable to the

figurative style here employed to speak of *the word*, though denoting a person, as a thing agreeably to the grammatical idiom, till a direct intimation is made of its personality. This intimation is made in the fourth verse--*In it was life.*" To this we assent.

The best reason, as it appears to us, for this preference, is, that the antecedent to the word *it* can only be the term *word*; but the antecedent to the term *him* may be more naturally concluded to be *God*, the nearest noun--which would materially change the sense of the passage. To avoid ambiguity, as well as for the other reasons assigned, we prefer the new version, which, in this case, is the oldest.

MATTHEW, CHAPTER XI. VERSE 12, PAGE 65.

Matth. xi. 12. "*The kingdom of heaven is invaded,*" &c.--"The comparison is here to a country invaded and conquered." The scribes and Pharisees claimed for themselves the chief places in this kingdom, and were by their conduct shutting this kingdom against men. Publicans and harlots, however, in opposition to the influence and example of those men, received the doctrine of the Messiah, and thus, as it were, invaded or took possession of that kingdom, from which the elders and doctors excluded them. Finally, the Gentiles, too, by their faith in the Messiah, and the consequent boldness, took possession of the heavenly kingdom. This kingdom, since its first promulgation, admitted every man to enter it, who had boldness to deny himself and take up his cross.

MATTHEW, CHAPTER XI. VERSE 21, PAGE 66.

Matth. xi. 21.--The kingly conquests and triumphant victories of the Messiah, are the subject on which Isaiah dwells on that part of his prophecy, from which this quotation is made. The emblems introduced by the Prophets are designed to show the ease with which these victories shall be obtained. No trumpets, spears, or torches shall be employed in making his laws victorious. He will not employ such weapons in subduing the nations under his arm; not even a bruised reed will be broken as a substitute for a spear or lance; not a spark of fire, not even an expiring wick will be consumed or extinguished, in bringing nations under his yoke. How unlike his conquests are to those obtained by fire and sword! The spear and the torch of ancient warriors, and the clangor of trumpets are alluded to in these representations of Messiah's regal achievements.

Most commentators we have seen, have overlooked the design of this passage, and have made sad work in accommodating a broken reed and a smoking wick to heart-broken sinners. But they have not been able to bring these emblems to correspond with his "not *contending*, raising a clamor, nor causing his voice to be heard in the streets," while making his laws victorious. With these remarks we introduce Bishop Lowth's translation of Isaiah xlii. 1-5:--

Behold my servant, whom I will uphold:
My chosen, in whom my soul delights:
I will make my spirit rest upon him;
And he shall publish judgment to the nations.
He shall not cry aloud, nor raise a clamor,
Nor cause his voice to be heard in the public places;
The bruised reed he shall not break;
And the dimly burning flax he shall not quench:
He shall publish judgment so as to establish it perfectly.
His force shall not be abated, nor broken,
Until he has firmly seated judgment in the earth:

And the distant nations shall earnestly wait for his law. [49]

MATTHEW, CHAPTER XII. VERSE 32, PAGE 67.

As Dr. Campbell's note on this passage throws light not only upon it, but also on Matth. xxiv. 3. and xxviii. 20. we shall give it entire. It equally applies to a number of other passages, that most of which shall be referred to it.

"*In the present state--in the future--en touto to aioni--en to mellonti.* E. T. *In this world--in the world to come.* The word *state* seems to suit better here than either *age*, which some prefer, or *world*, as in the common version. Admit, though by no means certain, by the two *aiones* are meant the *Jewish* dispensation and the *Christian*. These we cannot in English call *ages*; as little can we name them *worlds*. The latter implies too much and the former too little. But they are frequently and properly called *states*. And as there is an ambiguity in the original (for the first clause may mean the present life, and the second the life that follows,) the English word *state* is clearly susceptible of this interpretation likewise. And though I consider it as a scrupulosity bordering on superstition, to preserve in a version every ambiguous phrase that may be found in the original, where the scope of the passage, or the words in construction, sufficiently ascertain the sense; yet where there is real ground to doubt about the meaning, one does not act the part of a faithful translator, who does not endeavor to give the sentiment in the same latitude to his readers in which the author gave it to him. This may not always be possible, but, where it is possible it should be done."

JOHN, CHAPTER II. VERSE 4, PAGE 175.

"*What hast thou to do with me.*" Literally, "*What is it to me and you.*" Some prefer this because more literal. But this is one instance where the more literal is not the more exact interpretation. "Bishop Pierce well observes," says Dr. Campbell, "Had that been the Evangelist's meaning, he would have written *ti pros eme kai se*, (*ti pros eme kai se*,) as in chapter xxi. 23." "It was," says the same critic, "no doubt our Lord's intention, in these words, gently to suggest that, in what concerned his office, earthly parents had no authority over him. In other things he had been subject to them." While examining and comparing the original, we have noted similar phrases in the four Testimonies. Such as Matthew viii. 29. Mark i. 24, v. 7. Luke iv. 34, viii. 28. which the curious reader may consult.

JOHN, CHAPTER VI. VERSE 37, PAGE 182.

"*All that the Father giveth me.*" Literally, "*Every thing that the Father gives me.*"--This Hebraism is of very frequent occurrence in the New Testament. *Thing* was used for *person* by our Lord and his apostles, in conformity to the Hebrew idiom. John xvii. 2. "That he may give eternal life to *every thing* which thou hast given him." Thus Paul often speaks of "*things* in heaven, *things* on earth, and *things* under the earth." We have a notable instance of this, John vi. 39--"Of all which he has given me, I should lose nothing; but should raise it up again at the last day." In our idiom it should be read, Of all which he has given me, I should lose none; but raise every one, or the whole, again at the last day.

JOHN, CHAPTER VIII. VERSE 11, PAGE 186.

Campbell says, "Many of the best critics and expositors of different sects, have entertained strong suspicions of these verses." Amongst these he enumerates Calvin, Beza, Grotius, Erasmus, Hammond, &c. "Euthenius, in the twelfth century, is the first who has explained them. And he assures us that they are not to be found in the most correct copies. They are wanting in many of the most ancient and respectable manuscripts.--If an

interpolation, they are a very ancient one, having been found in some copies before Origen's time. Some have ascribed them to Papias, in the second century, and others say they were transcribed from the apocryphal gospel to the Hebrews. There are some internal presumptions, as well as external, against the authenticity of this passage." The Greeks still read them in their copies, though in some of them they are marked as spurious. They do not, however, affect the doctrinal import of the New Testament, and nothing of importance depends upon their adoption or rejection.

Adam Clarke says, "After weighing what has been adduced in favor of the authenticity of this passage, and seriously considering its state in the manuscripts, as exhibited in the various readings in Griesbach, I must confess the evidence in its favor does not appear to me to be striking--yet I, by no means would have it expunged from the text." So we think, upon the most mature consideration we can bestow upon it.

MARK, CHAPTER XIII. VERSE 32, PAGE 118.

"*No not the Son.*"--This sentence has been the subject of much criticism, and many commentators of different creeds have been perplexed with it. Though wanting in some ancient manuscripts, Griesbach has retained it. Macknight argues that the term *know* is here used a causative, in the Hebrew sense of the conjugation *hiphel*, that is, *to make known*. Adam Clarke thinks this is rather cutting, than untying the knot. The controversies between Calvinists and Socinians have made the difficulty appear much greater than it really is. It seems to bear just as much against the Socinian as the Calvinistic [50] hypothesis. On the supposition that Jesus of Nazareth was but a man of extraordinary endowments, eminently gifted by the Spirit of God, the difficulty is as great as upon any other hypothesis. He had just been speaking of the destruction of Jerusalem and of the temple in the most exact and circumstantial manner. He had shown that he knew both the *season* (a term agreed to be equivalent to *the hour*) and all the adjuncts and circumstances of that tremendous catastrophe. He had minutely detailed all the concomitants, and expressly declared that the generation standing around him should not pass away, till every thing he had stated relative to this event was accomplished. This is, in other words, declaring that he knew the day of this calamity. He circumscribes and limits it to a certain day. But the question proposed to him explains the difficulty. He was not asked whether he knew the day, but to *make it known*. In the same way he was afterwards interrogated about "the restoration of the kingdom of Israel." In this case, he says, "It was not for them to know the times and seasons which the Father had reserved to himself, and did not authorize him to make known." And taking into view the circumstances of the whole case respecting the destruction of Jerusalem and the temple, and the question asked him, his answer is just equivalent to saying; The Father will make it known when it pleases him; but he has not authorized man, angel, or the Son, to make it known. Just in this sense Paul uses the term *know*, 1 Cor, ii. 2. "I came to you making known the testimony of God, for I determined to make known nothing among you but a crucified Christ." In the order of the words, man, angel, and Son, the Saviour declares his own superiority to any of them.

LUKE, CHAPTER II. VERSE 1, PAGE 128.

"*That this whole inhabited land should be enrolled.*" Macknight argues with great plausibility, that the phrase *Pasan ten oikoumenen* means here no more than the land of Israel. He adduces several instances from the Septuagint; where it must signify the land of Israel, and shows that Luke elsewhere thus used the word *oikoumene*, such as chapter xxi. 26. "men's hearts failing them for fear, and for looking after those things which are coming upon the land" of Israel; also Acts xi. 28. "a great famine through all the land." This translation rids the narrative of a species of objection preferred by some Sceptics, viz. that there is no account in all the annals of Rome, that Cesar Augustus ever issued such a decree as required the enrolment of all the world.

Concerning these registers or enrolments, Thomson correctly observes, "There were two enrolments, the first merely for the purpose of numbering the inhabitants, and the second for assessing them. The first here spoken of was in the reign of Herod the great, when Cyrenius was deputy governor of Syria. It was done according to the Jewish custom by communities and families, and all were obliged to repair to their respective cities or towns, to be enrolled in their several families according to their genealogies. The second, which was after the death of Herod, was for assessment, and was made indiscriminately. This was the enrolment which offended the Jews, and excited tumults and insurrections, and brought on the war which terminated in the destruction of Jerusalem, and the utter dispersion of the Jews."

MATTHEW, CHAPTER XVI. VERSE 18, PAGE 75.

Wherever the word *church* is found in the common version, *congregation* will be found in this. We shall let Doctors Campbell and Doddridge defend this preference: for, although they have not always so rendered it, they give the best of reasons why it should be always so translated.

Doddridge, on Matthew xviii. 17. says, "This is one of those many *scriptures* which would have been very intelligible, if they had not been learnedly obscured by ingenious men, whose interest it has been to spread a cloud over them. I am more and more convinced that the *vulgar sense* of the *New Testament*, that is, the sense in which an honest man of plain sense would take it, on first reading the *original*, or any good *translation*, is almost every where the true general sense of any passage; though an acquaintance with *language* and *antiquity*, with an attentive meditation on the text and context, may illustrate the spirit and energy of a number of places, in a manner which could not otherwise be learned. The old English editions of 1539 and 1541, render it, *Tell it to the congregation*; and, I think, properly enough. The word *church* is unhappily grown into a *term of art*, and has, by different persons, a variety of *secondary ideas* attached to it, as Dr. Watts has beautifully shown in his *Essay on Uncharitableness*, page 7-10. But it signifies, in general, *an assembly*, or a number of people *called together*, on whatever occasion, as is well known. (Compare Acts xix. 32, 39.) It is, in the New Testament, generally used, as here, for *a particular assembly*, (Acts xiv. 23. 1 Cor. iv. 17. xiv. 23. xvi. 19.) but sometimes it is used for the *whole body of Christians*; because they are now *called out from the world*, and are at last to be *gathered together* in the presence of Christ their head, (2 Thessalonians, ii. 1.) and to dwell for ever with each other, and with him."

Campbell, on the same passage, observes: "I know of no way of reaching the sense of our Lord's instructions, but by understanding his words so as they must have been [51] understood by his hearers, from the use that then prevailed. The word *ekklesia* occurs frequently in the Septuagint, and is that by which the Hebrew *kahal* is commonly translated. That word we find used in two different, but related senses, in the Old Testament. One is for a whole nation considered as constituting one commonwealth or polity. In this sense, the people of Israel are denominated *pasa e ekklesia Israel*, and *pasa e ekklesia Theou*. The other is for a particular *congregation* or *assembly*, either actually convened, or accustomed to convene in the same place. In this sense it was applied to those who were wont to assemble in any particular synagogue; for every synagogue had its own *ekklesia*. And as the word *sunagoge* was sometimes employed to signify, not the house, but the people, these two Greek words were often used promiscuously. Now, as the nature of the thing sufficiently shows that our Lord, in this direction, could not have used the word in the first of the two senses above given, and required that every private quarrel should be made a national affair, we are under the necessity of understanding it in the last, as regarding the particular congregation to which the parties belonged. What adds great probability to this, as Lightfoot and others have observed, is the evidence we have that the like usage actually obtained in the synagogue, and in the primitive church. Whatever foundation, therefore, there may be from those books of scripture that concern a later period, for the notion of a church representative; it would be contrary to all the rules of criticism, to suppose that our Lord used this term in a sense wherein it could not then be understood by

any one of the hearers; or that he would say *congregation*, for so the word literally imports, when he meant only a few heads or directors."

Thomson has generally preferred the word *congregation*. There is no good reason given, nor can there be any produced, for departing, in any instance, from the acknowledged meaning of a word of such frequent occurrence; and more especially when it is admitted, that this term fitly represents the original one. The term *church*, or *kirk*, is an abbreviation of the word *kuriou oikos*, the house of the Lord, and does not translate the term *ekklesia*.

LUKE, CHAPTER III. VERSE 23, PAGE 131.

"*Being (as was supposed the son of Joseph) son of Heli.*" So Macknight points it; making it equivalent to, he was supposed to be the son of Joseph, but in reality he was the son of Heli. But he is not tenacious of this pointing; for he alleges the common punctuation conveys the same idea. The Talmudists, the ancient Jews, and Christians, called Mary, Heli's daughter. It mattered not, according to the Jewish idea and usage, whether Jesus were the real or adopted son of Joseph: soon as Joseph was proved to be of the blood royal, Jesus was heir to the title and political rights of a prince, legally descended from the royal family. But still Matthew lays the chief stress upon the fact, that Jesus was the natural descendant of Mary, whose descent from David was incontrovertible, and therefore concludes his genealogy by informing the reader that this Joseph was only the husband of that Mary of whom Jesus was born. Luke traces his pedigree through Mary up to Nathan, the son of David, who was the common ancestor of the two families of Jacob and Heli.

Thomson, in his "Harmony of the Gospels," instead of the words "*as was supposed*," reads it, "*by law established*," and has the following note on the passage:

"By comparing this with Luke i. 5. and with the genealogies in Matthew and Luke, and with Matthew xiii. 55. Mark vi. 3. John xix. 2. it may be concluded that the father of Elizabeth and the mother of Mary, were brother and sister, and descendants of Aaron; that Elizabeth, the daughter of the brother, was married to Zacharias, and by him had John the Baptist; and that Eli, a descendant of David by the line of his son Nathan, married the sister, and by her had two daughters, namely, Mary, the mother of Jesus, and Mary the wife of Cleophas, and mother of James, and Joses, and Simon, and Judas, who, according to custom, were called the brothers of Jesus, he being the head of the family: that Eli, leaving no son, to keep up his name, contracted with Joseph, son of Jacob, a descendant of David in the line of Solomon, to give him his eldest daughter Mary in marriage, he agreeing to drop his own line, and enrol himself, with his espoused wife in the family register, as son of Eli. Hence arose the necessity, at the enrolment ordered by Herod, of Mary's accompanying her husband from Nazareth to Bethlehem, notwithstanding the advanced state of her pregnancy, that the transfer in the line might be made in the most authentic manner. See Ruth, chap. iv. and in Potter's Antiquities of Athens we see how scrupulous and exact they were in cases of this sort."

"*Roll of the lineage.*"--"It may be necessary to observe, that the Israelites were divided into tribes, the tribes into communities, and the communities into families and houses of families; and that, in every city and town, public registers were kept, in which all the males were enrolled; so that every one might have it in his power to trace his descent from his father through the family, and community, and tribe, up to its head. Of these registers we have ample specimens in 1st Chronicles, chaps. i. x. xxiii. xxiv. xxv. xxvi. and elsewhere. In these rolls the word *father* is often used to denote *ancestor*, and the word *son*, *descendant*; and when the word *son* is used as a title, as it often is, it denotes or marks the person to be the head of a subordinate family; and the word (which, in my opinion, is improperly rendered) *begot* only marks the line of descent." [52]

"*Second Prime.*"--"Among the different translations which are given of the term *deuteroprotos*, I find nothing but conjecture; and, therefore, think it is the safest way to render the word by one similarly found in our language. This is what all the best translations *have done* in Latin. The common version has, in this instance, neither followed the letter, nor given us words which convey any determinate sense."--*Campbell*.

"This is, I apprehended, the day when the sheaf of first fruits was offered--the second day after the passover, and the first of the fifty days to Pentecost. See chapter xxiii. 15. 16."--*Thomson*. So Macknight. Doddridge has it, "The first Sabbath after the unleavened bread." This exposition he gives, he says, with much hesitation.

"*In an oratory.*"--A house or place of prayer, of which the Jews, according to Josephus and Philo, had many. Luke mentions another, (Acts xvi. 13-16.) Even Juvenal, the Roman poet and satirist, alludes to these houses, commonly built in retired situations, near rivers.

"*Ede ubi consistas, in qua quaero PROSEUCHA.*" Campbell observes, on the word *proseucha* in this construction, that it is subversive of the analogy of the Greek language to translate it as in the common version.

John iii. 5, 6, 8.--The word *Pneuma*, (*pneuma*,) translated both *spirit* and *wind*, occurs five times in these three verses. The Greek reader has an advantage over the English in this and some other passages where two words are employed by the translator for one in the original. We shall instance this in the following manner:--"Except a man be born of water and of *pneuma*, he cannot enter into the kingdom of God. That which is born of the flesh is flesh, and that which is born of *pneuma* is *pneuma*. The *pneuma* blows where it pleases, and you hear the sound of it, but cannot tell whence it comes, and whither it goes; so is every one that is born of the *pneuma*." Most Latin versions have *spiritus* in every place where *pneuma* is found. Thus, "Except a man be born of water and of *spiritus*, he cannot enter into the kingdom of God. That which is born of the flesh is flesh, and that which is born of *spiritus* is *spiritus*. The *spiritus* blows where it pleases, and you hear the sound of it, but cannot tell whence it comes and whither it goes: so is every one that is born of the *spiritus*." The Greek or Latin reader can therefore judge for himself whether *pneuma* or *spiritus* at one time mean *wind*, and at another *spirit*, in this discourse; but the English reader has no opportunity of so judging in any version now extant.

The words also in construction with *pneuma*, in the 8th verse, viz. *pneo*, (*pneo*,) to blow; and *phone*, (*phone*,) sound, are capable of being understood as well of the spirit, as of the wind. In the Septuagint the *pneuma zoes* is *the breath of life*, and *pan empneon* (*pan empneon*,) is *every thing that breathed*. So also *phone*, (*phone*,) is a hundred times found for *voice* or *report*, as well as *sound*, in the sacred writings. Put all these words in the same construction with *pneuma*, translated *spirit*, and what comes of the *wind*? It then reads, "The Spirit breathes where it pleases, and you hear the voice or report of it, but cannot tell whence it comes, or whither it goes; so is every one that is born of the Spirit."

That no violence is offered to the Greek language in the following version, scarcely needs one argument in proof:--

"Except a man be born of water and of spirit, he cannot enter into the kingdom of God. That which is born of the flesh is flesh, and that which is born of spirit is spirit. The Spirit breathes where it pleases, and you hear

the voice (or report) of it, but cannot tell whence it comes or whither it goes; so is every one that is born of the Spirit." Alike inscrutable to you, Nicodemus, who have not been the subject of such a birth. The author of this change and the change itself, the agent and the work, the parent and the child, are alike known and unknown to you. With these facts and remarks the reader is now able to judge for himself.

A fellow-student of the original and a joint laborer in the work of reformation, to whom we formerly suggested an inquiry on this subject, favored us with the following:--

The popular exposition of this passage of scripture, so far as we have been able to learn it, is, that the comparison here is between the wind, in its effects, and the Holy Spirit in its effects, on the regenerated. As the wind blows where it pleases, so does the Holy Spirit. How is this made out? By the insertion of two supplements--*it* and *with*. So *it* is *with* every one that is born of the Spirit. As we cannot tell whence the wind comes and whither it goes: so neither can the subjects of it tell whence the Holy Spirit comes, how it operates, and whither *it* goes. It operates alike sovereignly and mysteriously. How lame and blind all this!

In order to come to the *truth*, let it be premised--

1. We have here in the Greek language for *wind* and *spirit*--viz. *pneuma*. [53]

2. An important rule of interpretation is, that "when any word or expression is ambiguous, and may, consistently with common use, be taken in different senses, it must be taken in that sense, which is agreeable to the subject of which the writer was treating;"--consequently, the meaning of *pneuma* and its proper translation into English, must always be determined by the connexion in which it stands.

3. The subject of discourse between our Savior and Nicodemus was not *wind*, but *spirit*. *Pneuma* is four times rendered, in this connexion, *spirit*. It is so rendered in the *predicate* of the passage under consideration; but only in the *subject* rendered *wind*.

Therefore, if to be born again, is to be born, not of wind, but of Spirit--if that which is born of the Spirit is spirit, and not wind--then must the Saviour's words (verse 8. John iii.) be rendered--

The Spirit breathes where it pleases, and you hear the report of it, but know not whence it comes and whither it goes; so is every person who is born of the Spirit.

LUKE, CHAPTER VI. VERSE 49, PAGE 137.

The extract which Luke gives of the sermon on the mount, accords with our remarks in the preface to the historical books, on the methods by which each of these historians follows up his design. Luke omits all those parts of it which pointedly referred to the common errors, customs, and traditions in Judea. He relates such parts of it as were of a general nature, and applied to all people equally as to those in Judea.

ACTS, CHAPTER II. VERSE 27, PAGE 210.

"*Into hades*."--*Eis aden--eis geenna*. *Hades*, or *ades*, is very improperly translated *hell* in the common version. It is compounded of *a*, negative, and *idien*, to see; and literally means *hidden, invisible, or obscure*. *Geenna*, which is also translated *hell*, is compounded of *ge*, valley, and *Hinnom*, the name of a person. There is a great impropriety in translating two words, so different in their derivation and meaning, by one and the same word in our language. *Gehenna* occurs neither in the Septuagint Greek of the Old Testament, nor in any classic

author extant in the world. [See [note on Matthew v. 22](#)]. Both *Tophet* and *Gehenna*, among the Jews, came gradually to express a state of torment; and, at the time of the Messiah, were frequently used to denote a future state of punishment. It is suitably enough translated *hell* in our language, because the ideas attached to the English word *hell* very much correspond to the idea attached to the word *Gehenna* about the christian era. But this is far from being the true import of the word *hades*. The term *hell* by no means conveys its meaning; nay, it is a very erroneous representation of it, as Dr. George Campbell has proved in a dissertation of fifty octavo pages, from which we have extracted the substance of the greater part of our remarks upon these words.

There being no one word in our language which corresponds with the term *hades*, he is obliged to retain and explain it. He always translates the term *gehenna* by the term *hell*. We have uniformly followed his method in the books which he did not translate; and, consequently, where the word *hell* is found in this translation, the reader may be assured it is *gehenna* in the original. It occurs just *twelve* times in the New Testament; and as it was better understood in Judea than in any other country, and amongst the Jews than among any other people, we find it never adopted in any letter or communication to the Gentiles. In the Testimony of Matthew Levi it occurs *seven* of these twelve times; in Mark's Testimony it occurs *three* times; in Luke, *once*. It occurs *once* in the Epistle of James, addressed to the twelve tribes in their dispersion. For the reference and examination of the reader, we shall note down all these passages in order:--Matthew v. 22, 29, 39.--x. 28.--xviii. 9.--xxiii. 15, 33.--Mark ix. 43, 45, 47.--Luke xii. 5.--James iii. 6. With the exception of the last mentioned passage, in every other quoted from the lips of Jesus. Dr. Campbell mentions two of these passages where it is used figuratively, James iii. 6. and Matthew xxiii. 15. To these we add Matthew v. 22. In the others he is of opinion that it relates to the future punishment of the wicked.

Hades occurs *eleven* times in the New Testament; and, in the King's version is translated *ten* times by the word *hell*, and once by the term *grave*, (viz. 1 Cor. xv. 55.) The passages where it is found we will also note down:--Matth. xi. 23.--xvi. 18.--Luke x. 15.--xvi. 23.--Acts ii. 27, 31.--Rev. i. 18.--vi. 8.--xx. 13, 14.

We have had the word *hell* about *thirty-three* times in the King's translation of the Old Testament. In two of these it is, in the Septuagint, *thanatos*, death; and in thirty-one it is *hades*. But they were constrained sometimes to depart from the term *hell*, because it was too glaring a perversion of the original; as when Jacob say, "You will bring down my grey hairs with sorrow to the *grave*."--"I will go down into the *grave* mourning."--"O! *grave*, where now thy victory!" In these places it would not do to have translated it *hell*; yet it might as well have been translated by the term *hell* in these passages as in many others. For the same reason that the King's translators abandoned the term *hell*, 1 Cor. xv. 55. they were constrained to abandon it several times in the Old Testament.

For the same reason that it does violence to the original to translate either the Hebrew word *sheol* (which the Seventy translated *hades*,) or the Greek word *hades* by the English [54] word *hell*; it destroys the sense of many passages to render it by the term *grave*. Although the term *sheol*, or its representative *keber*, may, in the Hebrew idiom, sometimes have expressed this sense of *hades*, it is very far from being its common meaning. The term *grave* with us denotes the mere receptacle of the body; whereas the mansion of spirits separated from the body, is, by us, supposed to be quite different from the *grave*. According to our views, we should call the receptacle of the body *the grave*, and the place of departed spirits *hades*.

To explain the term *hades*, it must be observed that there are *three* states of human spirits, entirely distinct from each other. The *first* state of human spirits is in union with an animal body. This state terminates at death. The *second* state is that in which human spirits are separated from their animal bodies. This commences at death, and terminates with the resurrection of the body. This is precisely what is called *hades*. The *third* state commences with the re-union of the spirit and body, and continues ever after. *Hades* is said to be destroyed

when the *third* state commences. The termination of *hades* is clearly foretold by Jesus in these words, "Death and *hades* were cast into the lake of fire. This is the second death." To say, as the common version says, that death and hell were cast into the lake of fire, or into hell, is very absurd and unintelligible. It holds out the idea; that one hell is to be destroyed in another.

In the anticipation of the termination of *hades*, Paul exclaims, "O death, where now thy sting! O *hades*, where now thy victory!" The passage which Paul quotes is from Hosea xiii. 14. and reads thus:--

"I will redeem them from the power of *hades*;
I will redeem them from death;
O Death, I will be thy plague!
O *Hades*, I will be thy destruction!"

O Death, thy power to separate spirits from their bodies is no more! O *hades*, thy dominion over disembodied spirits is destroyed!

But the ancient Jews and Pagans supposed that *hades*, the region of departed spirits, was just as far below the earth, as the distance earth is below the heavens; and, therefore, we find allusions in the Old and New Scriptures to the common views of men in applying these words. Thus we find Jonah, when in the depths of the sea, speaking of himself as in *hades*. Thus David says, "If I *ascend* to heaven, thou art there; if I make my bed in, or descend to *hades*, thou art there." In Job, too, the knowledge of God is said to be "higher than heaven, and deeper than *hades*." And in this style, the Saviour speaks of Capernaum: "Thou art exalted to heaven, thou shalt be brought down to *hades*." This is a strong way of expressing greatness of privilege, and the deprivation that will ensue the neglect or abuse of it.

But it will be objected that Dives is represented as being in torment in *hades*; and that, consequently, the state of the condemned, or what is called *hell*, is fitly enough denoted by the this term. "This is the only passage," says Dr. Campbell, "in holy writ which seems to give countenance to the opinion that *hades* sometimes means the same thing as *gehenna*." In reply to all objections derived from this one passage, it is to be noted--

1. That before the Captivity, and the Macedonian and Roman conquests, the Jews observed the most profound silence upon the state of the deceased, as to their happiness or misery. They spoke of it simply as a place of silence, darkness, and inactivity.

2. But after the Hebrews mingled with the Greeks and Romans, they insensibly slid into their use of terms, and adopted some of their ideas on such subjects as those on which their oracles were silent. Hence the abodes of Elysium and Tartarus became familiar among the Jews; and as the Greek and Romans had their gardens and fields of delights in *hades*, and their *tartarus* in the same region; so the Jews assimilated to them, and had their garden of Eden, of *Paradise*, and their *Tartarus*, all within the boundaries of *Hades*. So *Abraham's bosom*, or *Paradise*, was the abode of the happy separated spirits, and *Tartarus* was the abode of the wicked. Even Peter, a Jew, and an Apostle of Jesus Christ, adopts their word *tartarus*, and says, (2 Peter ii. 4.) that God cast the angels that sinned down to *tartarus*. In the common version, it is *hell*; but in the original it is neither *gehenna* nor *hades*, but *tartarus*. Now the truth is that these terms being thus introduced, must have had some of the ideas of the people that first used them, attached to them. And that there is, in the Christian Revelation, a degree of happiness and a degree of misery allotted to disembodied spirits, is beyond doubt or disputation; and also, that perfect happiness and misery, or happiness and misery in their highest degrees, do not commence until the re-union of spirits to their bodies at the resurrection, is a common idea, and clearly taught in the Christian

books. In *hades*, then, the receptacle of all the dead, there are rewards and punishments. There is a *paradise*, or an *Abraham's bosom*, and there is a *tartarus*, in which the evil angels are chained, and the spirits of wicked men engulfed. Hence, Dives in *tartarus*, and Lazarus in *Abraham's bosom* were both in *hades*. Jesus and the converted thief were together in *hades*, while they were together in *Paradise*. But Jesus continued in *hades* but three days and nights; for of him these words were spoken, "Thou wilt not leave my soul in *hades*, nor suffer thy Holy One to see corruption in *the grave*." This solves a great difficulty with many, arising from the [55] good spirit of Samuel saying to the wicked Saul, "To-morrow shalt thou and thy sons be with me"--viz. in *hades*.

3. It is remarkable that the words in construction with *hades*, *paradise*, *Abraham's bosom*, and *tartarus*, are always correspondent, and those joined to *heaven* and *hell* perfectly suitable to the idea attached to them. Hence Lazarus is said to be carried *away*, not *up* to Abraham's bosom; but when Jesus leaves *hades* and the earth, and enters heaven, he is said to be take *up into heaven*. In the Greek text there is an exact uniformity which is not preserved in the English translation. Sometimes the King's version has an *up* or a *down* which is not in the original; as in Paul's account of the *two visions* and different *revelations* he had in heaven--it is not caught *up*, but caught *away*; but of this in its own place. There is, then, no repugnancy in the account of Dives and Lazarus to the above criticism on *hades* and *gehenna*. For *hades* is represented as the receptacle of *separated* spirits, whether good or evil--whether happy or tormented; in which there is a *paradise*, an *Abraham's bosom*, and in which there is a *tartarus*, separated from it by an impossible gulph. The happiness of those in paradise, and the misery of those in tartarus will be augmented to perfection, when *hades* shall be destroyed--when righteous spirits shall be united to their glorified bodies, and when the wicked shall be cast into *hell*.

As these remarks will be applicable to many passages, solve many difficulties, and preclude the necessity of other references, we shall just add another--that, as we have seen in the instance of Capernaum, this term is sometimes used figuratively, as almost all terms are. Even Moses is, figuratively, a god to Aaron. In the New Testament it is once more used figuratively in connexion with the word *gates*. The *gates of hades* shall not prevail against the congregations of disciples built upon the Rock. "The gates of Hades," Dr. Campbell observes, "is a very natural periphrasis for *death*. We have sufficient evidence, sacred and profane, that this is its meaning." Both the *seventy* translators and Grecian poets use it thus. Hezekiah uses *Pulai adou* as equivalent to *death*:--"I said, I shall go to the gates of *hades*;" i. e. *I should die, but I have recovered*. So Homer, *eikon aidao tulesi*, translated by Pope--

*"Who can think one thing, and another tell,
My soul detests him as the gates of hell."*

I hate him to death. To say, then, that the *gates of hades* shall not prevail against the church, is, on other words, to say, It shall never die--it shall never be extinct.

MATTHEW, CHAPTER XII. VERSE 31, PAGE 67.

The import of the term *blasphemia*, *blasphemy*, *detractio*, *calumny*, is the same whether God or man be the object. So the Saviour expounded it--"All *manner* of detractio or blasphemy may be forgiven to men, save the detractio from the Holy Spirit." Whatever is necessary to constitute slander, calumny, or detractio, as respects men, is necessary to constitute it, as respects God. There can be no detractio or blasphemy, therefore, where there is not an impious purpose to derogate from the Divine Majesty, and to alienate the minds of others from the love and reverence of God. *Blasphemy* is a Greek word, and its English representative is the term *detractio*, or *calumny*. It is now used in a latitude very different from its application in the New Testament.--Polemic writers on "Modern Theology" are frequently accusing one another of "blasphemous opinions, thoughts, and

doctrines." In the scriptures it is only applied to words and speeches. Concerning the blasphemy against the Holy Spirit, Campbell observes, that "it is certainly not of the constructive kind; but direct, manifest, and malignant. It is mentioned as comprehended under the same genus with abuse against man, and contradistinguished only by the object. It is explained by being called "speaking against."--This cannot have been the case of all who disbelieved the mission of Jesus and denied his miracles; many of whom, we have reason to think, were afterwards converted by the Apostles."

To me it appears evident that the "*detractio* from," commonly called "*the blasphemy against the Holy Spirit*," was a sin of the *tongue*. It was not a "sin of the thought." In other words no person did commit this simply by thinking, however sinful his thoughts might have been. Nor could he commit this sin by expressing his *real convictions*, however *erroneous* they might be. To constitute it, it required that the tongue should be employed maliciously to express what were not the genuine convictions of the mind concerning that agent by which Jesus confirmed his mission.

MATTHEW, CHAPTER IV. VERSE 17, PAGE 55.

On the words *kerusso*, *euaggelizein*, *kataggellein*, and *didasko*, the first three commonly rendered to *preach*, the last to *teach*, Dr. Campbell very justly observes that the word *preach* does not, in our idiom, suitably express the precise import of the words employed by the sacred penmen. He says, "No moral instruction or doctrinal explanations, given either by our Lord, or by his Apostles, are ever, either in the gospels or in the Acts, denominated preaching." *Kerusso* signifies to proclaim any news, good or bad, *Euangelizo*, to declare, publish or announce, good news only. The former implies that the [56] proclamation is open and public, and it may be applied to any repetition of the same fact or event: the latter is chiefly used to denote the first proclamation of good news; and it may be applied, whether the annunciation is public or private. *Katangello* is nearly synonymous with *kerusso* and *euangelizo*. "It is an intermediate term between them. In regard to the manner it implies more of public notice than is necessarily implied in *euangelizo*, but less than is denoted by *kerusso*. In regard to the subject, though commonly used to express good news, it does not express quite so much as *euangelizo*; but it expresses more than *kerusso*, which generally refers to some one remarkable fact or event, that may be told in a sentence or two." The word *didasko* is properly rendered by the word *teach*.--It ought never to be confounded with the other terms, whose meaning is so different. As the word *preach* is used in a latitude which the use of the sacred writers will not warrant, we have most generally preferred the interpretation given by Campbell to that given by any other translator. Were we to adopt one uniform translation of these words, adapted to convey the same ideas to an English reader, which the Greek text conveyed to the people who spoke that language, we would translate *kerusso*, I proclaim; *katangelo*, I announce; *euangelizo*, I publish or declare good news; and *didasko*, I teach. To this we have generally conformed. If there be any deviation, it is in adopting other words of a similar import. The ideas exhibited are the same.

On the word *preach*, we shall give one extract from Campbell's dissertation, all of which is worthy of the attention of every reader capable of understanding it. It is certainly most correct and judicious. Vol. 1, p. 373. "*To preach*" is defined by Johnson, in his dictionary, "to pronounce a public discourse on sacred subjects." This expresses, with sufficient exactness, the idea we commonly affix to it. For we may admit, that the attendant circumstances of church, pulpit, text, worship, are but appendages. But the definition given by the English lexicographer, cannot be called an interpretation of the term *kerusso*, as used in Scripture. For so far as it is from being necessary that the *kerugma* should be a discourse, that it may be only a single sentence, and a very short sentence too. Nay, to such brief notifications we shall find the term most frequently applied. Besides the word *kerusso* and *kerugma* were adopted with equal propriety, whether the subject were sacred or civil. Again, though the verb *kerusso* always implied public notice of some event, either accomplished, or about to be

accomplished, often accompanied with a warning to do or forbear something--it never denoted either a comment on, or explanation of, any subject; or a chain of reasoning in proof of a particular sentiment. And if so, to pronounce publicly such a discourse, as, with us, is denominated a sermon, homily, lecture, or preaching, would, by no means, come within the meaning of the word *kerusso* in its first and common acceptation. It is, therefore, not so nearly synonymous with *didasko* (I teach) as is now commonly imagined."

LUKE, CHAPTER XV. VERSE 16, PAGE 155.

"*To fill his belly with the carob pods.*" Thomson. "The carob tree, or bean-bearing locust, grows wild in America: the pods containing the beans, are long, crooked, and brown colored. In Syria, where the tree is common, the swine feed upon them." The term *husk*, in its generic sense, applies to any kind of pods containing any sort of bean or grain. *Goboi*, and not *karutia*, signifies what we call *husks*.

ROMANS, CHAPTER I. VERSE 17, PAGE 257.

"*From faith to faith.*"--Com. Ver. Romans i. 17. "For the righteousness of God, by faith, is revealed in it, (*eis*) in order to faith." *Macknight*. "For the justification, which is of God, is revealed by it, (justification) by faith; in order that we may believe."--*Professor Stuart's new version of the Epistle to the Romans*, 1832. To these we prefer the following: "For in it the justification of God by faith, is revealed, in order to faith." For the phrase *justification of God*, [see note on Rom. i. 17](#).

"*From faith to faith.*"--Unless we suppose this to be a climactic expression--"from a weaker to a stronger faith," as Stuart informs us was the opinion of Beza, Melancthon, Le Clerc, and many others, the phrase has no meaning. But from the whole scope of Paul's reasoning, in this and the other epistles, or this subject, the phrase of, or from faith, belongs to *dikaosune*, righteousness, or justification. And, as Professor Stuart reads it, the syntactical arrangement is very obvious, namely: *Dikaosune gar theou en auto apokaluptetai (dikaosune) ek pisteos*. In this way, "*of faith*" is explanatory of what precedes. Hammond and Bengal interpret this phrase as Stuart has done.

Eis pittin, in order to faith, "*Eis*, for, or in order to, says Professor Stuart, page 90, "with an accusative, is exceedingly frequent in Paul's epistles." This is confirmatory and explanatory of *eis ephesin*, Acts ii. 38.--"For (or in order to) the remissions of sins." For a similar association of *ek pisteos* with *dikaosune*, compare Romans iii. 22, 30. iv. 11. 13. v. 1. ix. 32. x. 6. Gal. ii. 16. iii. 24.

MATTHEW, CHAPTER XXVIII. VERSE 20, PAGE 96.

"*The conclusion of this state.*"--*Sunteleia tou Aionos*, "*The end of the world.*"--Com. Ver. This phrase appears generally, if not always, in Matthew, to refer to the end of the Jewish [57] state. See table of Greek terms on the word *Aion*. It occurs five times in Matthew, and once in the epistle to the Hebrews, in the plural form--"Once in the end of the world has Christ appeared to put away sin;" that is, in the end of the Jewish state. The consummation of the Jewish state was marked with peculiar characteristics of God's displeasure. "False Christs, wars, famines, pestilences, fearful sights and signs in the heavens," were the harbingers of the *sunteleia tou aionos*, or consummation of the Jewish state.

As to the *false Christs* and pretend Messiahs, several are mentioned by Josephus, and many alluded to. One Egyptian prophet led out 30,000 into the wilderness, promising them redemption from the Romans. Felix put the greater part of these to death, and dispersed the rest. Dositheus, a Samaritan, and Theudas, who appeared on the banks of the Jordan, A.D. 45, were of the same character. These pretended to be the Messiahs spoken of by

Moses. Josephus says, "They deceived many." [*Wars*, book ii. chap. 13.] During the reign of Nero, deceivers of this sort were so numerous, that some were seized and killed every few days. [*Jos. An. b. xx. c. 4, 7.*]

As to *the wars and commotions*, this historian affords particular and ample information. In the war with the Syrians, about their claims to the city of Samaria, 20,000 Jews lost their lives. This drew the whole nation into a war, and engaged it in numerous conflicts. In these several wars nearly 80,000 Jews were slain. At Scythopolis, 13,000; at Askelon, 25,000; at Ptolemais, 2,000; at Alexandria, 50,000; and at Damascus, 10,000 were slain. Tetrarchies and provinces engaged in open wars against each other. Samaritans against Jews, and Jews and Galileans against Samaritans. The Jews, Italians, and other nations were engaged in war, while Otho and Vitellus contended for empire.

Famines and pestilences, too, their consequents, are also mentioned by several historians during this period. Suetonius, Tacitus, and Eusebius, record the famine in the reign of Claudius Cesar, foretold by Agabus. Josephus says it was so severe at Jerusalem, that many died for want of food. Earthquakes, whether figurative, denoting the shakings and revolutions of kingdoms and provinces, or literal, denoting the shaking of the earth, were frequent during this period. Of literal earthquakes, there are mentioned one in Crete, in the reign of Claudius; one at Smyrna, Miletus, Chios, and Samos; one at Laodicea, in the reign of Nero, by which the city was overthrown; as also the cities of Hierapolis and Colosse. This also is related by Tacitus. Another was sensibly felt at Rome during the reign of Galba. To these we must add that tremendous one mentioned by Josephus, which so terrified the Jews in their own land. This earthquake was accompanied with dreadful tempests, lightnings, showers, swellings of the rivers and lakes, and roarings of the sea.

Of *the fearful sights and signs in the heavens*, mentioned in this prophecy, both Tacitus and Josephus give an awful enumeration. There is mention made of a star, which assumed the appearance of a sword, and hung over the city a considerable time; of a comet which appeared for a whole year; of a preternatural light, which shone about the temple and the altar; of the ponderous eastern gate of the temple, when bolted, opening of its own accord, at the hour of midnight; of chariots of war, and armies fighting in the air, when the sun was shining, seen by multitudes; of the voice of multitudes heard in the temple at midnight, when the priests were officiating, saying, "*Let us depart hence.*" A country fellow, called or nicknamed Jesus, during the space of four years before the siege, went about, crying, "A voice from the east--a voice from the west--a voice from the four winds--a voice against Jerusalem, and against the temple--against the bridegroom and the bride--against all the people." The magistrates, by stripes and tortures, were unable to restrain him. A stone or tyle, falling from a house, finally killed him, in the act of exclaiming, "Wo to Jerusalem, and wo to myself!" Josephus makes the most public appeals to the testimony of many witnesses, in proof of these statements; and Tacitus gives nearly the same account.

According to Josephus, there fell, during the siege, - - - - -	1,000,000
In the several wars, - - - - -	157,660

In all, - - - - -	1,257,660
Of those taken captive, there were, - - - - -	97,000

Of these, all under 17 were sold for slaves; those above this age were sent to the mines, and thousands were destroyed by the sword, and by wild beasts, at the public shows; 11,000 in one place perished by hunger; and, on one occasion, Titus killed 2,500 in honor of his brother's birth day. The land of Judea was sold, and the Gentiles became the proprietors. It was first owned by the Romans, next by the Saracens, next by the Franks,

then by the Mamelukes; and is now in possession of the Turks. Thus, assuredly, great wrath came upon this people and upon their land.

ROMANS, CHAPTER III. VERSE 25, PAGE 260.

Ilasterion never signifies *propitiation*. In the Old and New Testament, it always signifies the mercy seat, or propitiatory. It was the name given to the golden lid which [58] covered the ark of the covenant, on which the Shechinah, or cloud of glory, rested. Improved version. So Locke, after Mede, argues. The antitype of the golden lid is *Jesus*, who is now the *ilasterion*, the *propitiatory*. *Dia pisteos, through faith*, is wanting in the Alexandrian, and some other manuscript; but retained by Griesbach.

JOHN, CHAPTER IV. VERSE 6, PAGE 177.

Dr. Macknight is of opinion, that the *sixth hour* here is not the Jewish, but the Roman sixth hour; and that John, writing so far from Judea, does not compute the hours of the day as the Jews did; but makes them correspond with the Roman. The sixth hour, in Judea, was twelve o'clock, noon, in the Roman and our arrangement of the hours: and the sixth hour in the evening, with us, was called the twelfth in Judea. There is some degree of plausibility in his remarks upon this hypothesis; but there is not decisive evidence that it is a fact.

ROMANS, CHAPTER I. VERSE 2, PAGE 257.

"*Holy Scripture*," or "*Sacred Writings*." The Jews used either *graphie*, the singular, or *graphai*, the plural, indiscriminately.

ROMANS, CHAPTER I. VERSE 1, PAGE 257.

"*Gospel of God*." Romans i. 11. Rom. i. 16. "*Gospel of Christ*." The "*of Christ*" is rejected among the spurious readings. This is one instance, among many, of the incongruity of the spurious readings, with the connexions in which they appear.--Paul, in speaking of the gospel as a subject of prophesy, calls it "the Gospel of God;" and, under this character, in the 16th verse, he declares that he is not ashamed of it. It is God's wisdom, and power, combined to salvation.

ACTS, CHAPTER III. VERSE 21, PAGE 212.

"*The accomplishment of all things*" spoken by the Prophets, Acts iii. 21. must precede the second appearance of Jesus Christ; or, the heavens must retain him till the times of the accomplishment, &c. We substitute this phrase, as we do some others, from George Campbell, for those of Doddridge and Macknight.

ACTS, CHAPTER XIII. VERSE 48, PAGE 231.

"And as many as were determined for eternal life, believed." *Doddridge*. "And as many as were fitly disposed for eternal life, believed." *Thomson*, and many others. "As many as were disposed for eternal life, believed." *Whitby*. "And all they who had been before ordained to eternal life, believed." *Simon's translation of the Vulgate*. There is no *before*, in the Greek. Some have read it thus: "As many as believed were set in order to eternal life." Joseph Mede contended, that the phrase "*tetagmenoi eis zoen aionion*," was a periphrasis for a proselyte of the Gate. By changing the pointing of the verse, Sir Norton Knatchbull has it, "As many as were met together, (that is, all the Gentiles,) believed to eternal life." This word is used, in the New Testament, to

denote one's own disposition as well as that of another--chap. xiv. verse 4. Here it would seem, that it cannot refer to any secret determination of God, as Luke professed not to be advised on that subject. In other places, the word is used, and at least once by the same historian, to represent one's own disposition, or determination. For the various acceptations and occurrences of this word, [see vocabulary](#) of controverted terms.

ROMANS, CHAPTER II. VERSE 27, PAGE 259.

Gramma.--*Gramma* is a name given to any piece of writing. Luke xvi. 6. "Take your (*gramma*) bill," lease, or account. John v. 47. it is applied, in the plural form, to the writings of Moses; and Paul, 2 Tim. iii. 15. applies it to all the Jewish scriptures.--"You have known the holy scriptures." Like *grapha*, *gramma*, in the singular or plural form, may be rendered *scriptures*. *Dia grammatos* is the phrase, Rom. ii. 27.; and, as it is distinguished from circumcision by *kai*, it cannot mean the literal circumcision, but must comprehend the written law, or scriptures, in which the Jews gloried.

ROMANS, CHAPTER I. VERSE 4, PAGE 257.

En dunamei, (*en dunamei*), with power; and **kata pneuma agiosunes**, (*kata pneuma agiosunes*), "according to the spirit of holiness," are much contested phrases. That the former respects not the demonstration of the sonship of Jesus Christ, but the power and glory with which he is seated on the throne of God; and that the later respects his glorified state, are, to me, obvious, from the most careful consideration which I can bestow on the original, and the labors of the best critics.

These notes are designed more for the unlearned than the learned, and, therefore we cannot think of introducing long and elaborate criticisms upon Greek words and phrases. [59] But a word for the learned, who may be disposed to question our authority, in some instances, is due. The phrase *en dunamei*, (with power,) may be used adverbially with *oristhentos*, according to the decisions of grammarians. But the meaning of the word *oristhentos*, agrees not with such a qualification. It cannot augment the import of the word declared, constituted, or set forth. But the phrase "with power," is frequently applied to the glorified state of the Son of God. He was exhibited or constituted the Son of God with power after his resurrection from the dead. It, therefore, qualifies "the Son of God," and not the participle *oristhentos*. Jesus, after his resurrection, received all power. The bodies of the saints are said to be raised, *en dunamei*; and Jesus is said (Matth. xxiv. 30. Mark xiii. 26. Luke xxi. 27.) to come to take vengeance on his enemies **meta dunameoi kai doches**. He is described in his glorified state as seated on the right hand **tes dunemeos**, Matth. xxvi. 64, &c. and both **kratos** and **exousia** are ascribed to him in Revelation v. 13. xii. 10. The phrase *en dunamei* is applied very generally to the Son of God in his glorified state, in all parts of the New Testament; but only once is it ever found applied to a participle, or any part of a verb, and then the participle is of the same meaning--Col. i. 29.

Professor Stuart has defended this view at considerable length in his late work; and with the exception of two quotations, (Matth, xxviii. 18. and 1 Peter i. 16.) where he has confounded *exousia* and *parousia* with *dunamei*, his quotations are all relevant.

The *kata sarka*, as to the flesh, is either climactic or in antithesis with the *kata pneuma agiosunes*--as to his holy, spiritual, or pneumatic nature. But here we shall introduce a passage from the Andover Professor, p. 69:--

"We come, then, to the third position; viz.--that **pneuma agiosunes** designates Christ in his higher, or *pneumatic* state, or condition. But is this analogical? Is **pneuma** elsewhere applied to Christ in the like way?

"That *pneuma* is applied directly to Christ, seems clear from 2 Cor. iii. 17. *o kurios [Christos] to pneuma estin*, and in iv. 18. *kurion pneumatos*. The appellation *pneuma* is probably applied to Christ here, as the bestower of *pneuma*. Again, in Hebrews ix. 14. Christ is said to have offered himself, in the heavenly temple, a spotless victim to God, *dia pneumatos aioniou*, in his everlasting pneumatic or glorified state. The passage does not seem fairly susceptible of any other meaning, when one compares it with verses 11 and 12, which precede, and with the analogy of scripture, *dia* here being *dia conditionis*.

"In 1st Peter iii. 18. the Apostle, speaking of Christ, says, that he was *thanatotheis men sarki zoopoietheis de pneumati* where he apparently uses the very same *contradistinction* which Paul makes use of in the verse before us. What can be the meaning of *pneuma*, then, in such examples, if it be not the *pneumatic state* or *nature* or *condition* of the Saviour, i. e. his exalted or glorious state or nature? The word *zoopoietheis*, as here used, seems not to indicate *restored to life*, (for in what sense can this be literally applied to the *pneuma* of Christ, even if *pneuma* mean nothing more than his human soul?) but *rendered happy, exalted to a state of glory*; compare chapter iv. 1. where *pathontos* is put for *thanatotheis* in chapter ii. 18. and is the antithesis of *zoopoietheis* used in the sense just explained.

"If I rightly comprehend the meaning of these expressions as applied to Christ, the sense of the whole clause on which I have been commenting is, 'Of royal descent, even of David's lineage, as to his *incarnate state (logos sark egeneto;)* the Son of God, clothed with supreme dominion, in his *pneumatic*, i. e. exalted and glorified state.'

"That both clauses, viz. that which describes his state *kata sarka*, and that which describes his state *kata pneuma agiosunes*, are designed to describe the *dignity* of the Saviour, seems altogether clear. Not *antithesis*, then, but *climax*, seems to be here intended. So, with Thulock, I understand the passage; and have interpreted accordingly. I do not say that an ingenious critic can raise no difficulties with respect to this interpretation; but I cannot help thinking, that they are much less than attend any other method of exegesis which has yet been adopted."

ROMANS, CHAPTER I. VERSE 17, PAGE 257.

Dikaosune tou theou (*dikaosune tou theou*,) righteousness, or justification of God. The capital proposition in the christian revelation, and certainly the principal one in this epistle, is that here stated by the Apostle-- *Dikaosune tou theou ek pisteous eis pistin*. The justification by faith, of which God is the author, in order to faith. Whether *dikaosune* ought to be translated righteousness or justification, in this, and several other passages in this epistle, is a question of much importance. As we prefer, even in matters to us most obvious, to be heard through the names of high authority, rather than in our own proper person, we shall give place to the learned Professor, who has ably and at much length justified the version we prefer. We can only give a few extracts, and these not in regular sequence, pp. 83, 84, 85:--

"*Dikaosune theou* is a phrase among the most important which the New Testament contains, and fundamental in the right interpretation of the epistle now before us. To obtain a definite and precise view of its meaning, we must betake ourselves, in the first place, to the verb *dikaioo*; for from the meanings which this verb conveys, come nearly all the [60] shades of meaning which belong to *dikaosune* and *dikaiosis*, so often employed, (especially the former) in the writings of Paul.

"The Greek sense of the verb *dikaioo*, differs in one respect from the corresponding Hebrew verb *tzadik*, for this (in Kal) means *to be just, to be innocent, to be upright*, and also *to justify one's self, to be justified*, thus having the sense of either a *neuter* or *passive* verb. In the active voice, *dikaioo* in Greek has only an active

sense, and is used in pretty exact correspondence with the forms *Piel* and *Hiphil* of the Hebrews, i. e. it means *to declare just, to pronounce just, to justify*; i. e. to treat as just; consequently, as intimately connected with this, *to pardon, to acquit from accusation, to free from the consequences of sin or transgression, to set free from a deserved penalty*. This last class of meanings is the one in which Paul usually employs this word. As a *locus classicus* to vindicate this meaning, we may appeal to Romans viii. 33. "Who shall accuse the elect of God? It is God ***o dikaiōn***, *who acquits them*," viz. of all accusation, or *who liberates them* from the penal consequences of transgression. Exactly in the same way it is said in Proverbs xvii. 15. "He who *justifieth* the wicked, and he that condemneth the just, even they both are an abomination to the Lord." So in Exodus xxiii. 7. "I will *not justify* the wicked." In the same manner Isaiah, v. 23. speaks: "*Who justify* the wicked for a reward." In these and all such cases, the meaning of the word *justify* is altogether plain; viz. it signifies *to acquit, to free from the penal consequences of guilt, to pronounce just*, i. e. to absolve from punishment, it being the direct *opposite* of condemning or subjecting to the consequences of a penalty.

"In this sense Paul very often employs the verb; e. g. Romans v. 1. ***dikaiothentos***, *being freed from punishment, being acquitted, being pardoned--eirenen ecomen pros tou theon*. Rom. v. 9. ***dikaiothentes***, *being acquitted, pardoned--sothesometha di autou apo tes orges*, which salvation is the opposite of being subjected to punishment, or of *not* being justified. In Gal. ii. 16, 17. ***dikaioo*** is four times employed in the sense of *absolved, acquitted, or treated as just*; i. e. freed from penalty and admitted into a state of reward. So Galatians iii. 8, 11. iii. 24 v. 4. Titus iii. 7. In Romans iv. 5. ***tou dikaiounta ton asebe*** is plainly susceptible of no other than the above interpretation; for those who are ungodly, can never be made *innocent* in the strict and literal sense of this word, they can only be *treated as innocent*; i. e. absolved from the condemnation of the law, pardoned, delivered from the penalty threatened against sin. That the idea of *pardon, or remission of the penalty threatened by the divine law*, is the one substantially conveyed by ***dikaioo*** and ***dikaiosune***, as generally employed in the writings of Paul, is most evident from Romans iv. 6, 7. where the blessedness of the man to whom the Lord imputes ***dikaiosune***, i. e. reckons, counts, treats as ***dikaios***, is thus described--"Blessed are they whose iniquities *are forgiven*, and whose sins *are covered*; blessed is the man to whom the Lord imputes not sin," i. e. whom he does not treat or punish as sinner. This is a fundamental explanation of the whole subject, so far as the present class of meanings attached to ***dikaioo*** and ***dikaiosune***, is concerned.

"In the same sense we have the word ***dikaioo*** in Romans iii. 24, 26, 28, 30. iv. 2, et al. saepe. So Acts xiii. 38, 39. Luke xviii. 14. Compare Septuagint, in Genesis xxviii. 26. Job xxxiii. 32. Isaiah xliiii. 26.

"The way is now open for an easy and intelligible explanation of the nouns, which stand intimately and etymologically connected with the verb ***dikaioo***. These are three, viz. ***dikaiosune***, ***dikaioma***, and ***dikaiosis***, all employed occasionally in the very same sense, viz. that of *justification*, i. e. acquittal, pardon, freeing from condemnation, accepting, and treating as righteous."

"In like manner all three of these nouns are employed in Paul's epistles; e. g. ***dikaioma*** in the sense of *pardon, justification*, Romans v. 16. where it stands as the antithesis of ***katakrima dikaiotis***, in Romans iv. 25. where it plainly means *justification*; and so in Romans v. 18. where it is the antithesis of ***katakrima***.

"But the word ***dikaiosune*** is the *usual* one employed by Paul to designate gospel justification, i. e. the pardoning of sin, and accepting and treating as righteous. So we find this word plainly employed in Romans iii. 21, 22, (comp. v. 24,) 25, 26. iv. 11, 13. v. 17, 21. ix. 30, 31. x. 3, 4, 5, 6, 10. 2 Cor. v. 21, (abstract for concrete,) Phil. iii. 6, 9. Heb. xi. 7. et alibi saepe.

"With these facts before us, we now return to our text. ***Diakaiosune theou*** seems very plainly to have the same meaning that it has in Romans iii. 21. and in the other passages just referred to in this epistle; viz. the

justification or *pardon* bestowed on sinners who are under the curse of the divine law. In this sense it is allied to the Hebrew *tzadike*, which often means *kindness, benignity, favor, deliverance from evil*; e. g. Isaiah xlv. 8, 24. xlvi. 13. xlviii. 18. li. 6, 8. liv. 17. lvi. 1. and often in the Psalms.

"The reader must be careful to note, however, that the *simple idea of pardon*, unattended by any thing else, i. e. the mere deliverance from punishment, is not at all which is comprised in the meaning of *dikaioo* and *dikaiosune*. The idea is more fully expressed by *accepting* and *treating as righteous*. Now when this is done by a benefactor, he does not stop with a simple remission of punishment, but he bestows happiness in the same manner as though the offender had been altogether obedient. As there are but two [61] stations allotted for the human race, i. e. heaven or hell; so those who are delivered from the latter, must be advanced to the former.

"All is now plain. *Diakaiosune theou* is the justification which God bestows, or the justification of which God is the author." *Theou* is the *genitivus auctoris*; as in innumerable cases elsewhere. This made altogether clear, by comparing Romans iii. 21-24; and, indeed, the whole tenor of the discussion in the epistle to the Romans, seems imperiously to demand this sense."

ROMANS, CHAPTER I. VERSE 20, PAGE 258.

The translation of this verse is quite literal, the word *attributes* being the only supplement; and that cannot be strictly called a supplement, inasmuch as *aorata* implies things or qualities; and these are explained in the next clause--his eternal power and deity, or divinity. Stuart renders it, "For the invisible things of him, since the creation of the world, are clearly seen by the things which are made, even his eternal power and godhead." The collocation or transportation of the clauses in a Greek sentence, in accommodation to our idiom, when no rule of syntax is violated, is as allowable as the selection of any one meaning of a word, which, in the judgment of a translator, best suits the context. Such metatheses are common in every version of Paul's epistles.

ROMANS, CHAPTER II. VERSE 14, PAGE 259.

Dr. Adam Clarke is of opinion that *phudei*, here rendered "*by nature*," is to be understood in the sense given in Suicer's Thesaurus, in Latin, *reipsa, revera*; in English, *certainly, truly*--"When the Gentiles, who have not the law, *truly*, or in effect, do the things contained in the law." So Galatians iv. 8.--"Which by nature are no gods"--"Which *certainly* are no gods." So, also, Ephesians ii. 3.--"By nature children of wrath--*truly, incontestibly*, children of wrath, even as others."

ROMANS, CHAPTER III. VERSE 8, PAGE 260.

All critics, paraphrasts, and translators, which we have consulted, except Sir Norton Knatchbull, (whose rare work we happen to possess,) have either wholly overlooked the *oti* (because) in this verse, or regarded it as a mere Greek expletive; when, indeed, it seems to be the very word which gives meaning to this elliptical passage.

ROMANS, CHAPTER II. VERSE 4, PAGE 258.

As we have always given Campbell's translation of *metanoeo* and *metanoia* in the books which he did not translate, as well as in those which he did translate, we shall give an extract from his dissertation on this word and *metamelomai*, both of which are uniformly rendered by one English word in the common version.

"When such a sorrow was alluded to as either was not productive, or, in the nature of things does not imply it, the word *metanoeo* (commonly rendered *repent*) is never used. Thus the repentance of Judas, which drove him to despair, is expressed by *metamelethesi*. When Paul, writing to the Corinthians, mentions the sorrow his former letter had given them, he says, that, considering the good effects of that sorrow, he does not repent that he had written it, though he had formerly repented that he had written it. Here no more can be understood by his own repentance spoken of, but that uneasiness which a good man feels, not from the consciousness of his having done wrong, but from a tenderness for others, and a fear lest that which, prompted by his duty, he had said, should have too strong an effect upon them. As it would have made nonsense of the passage to have rendered the verb in English *reformed* instead of *repented* the verb *metanoeo* instead of *metamelomai*, would have been improper in Greek. There is one passage in which the Apostle has employed both words, and in such a manner as clearly shows the difference. In the common version, "Godly sorrow works repentance to salvation, not to be repented of." This is a play upon the word *repent*, which is not in the original. The change in the word plainly shows, that in the judgment of the Apostle, there would have been something incongruous in using the same word. *Godly sorrow works reformation not to be repented of*, is a fair and intelligible translation of it. *Metanoia* denotes such a change of mind as issues in reformation; and when enforced as a duty, ought always to be rendered *reformation*; *metanoeo* by *reform*, and *metamelomai*, in my opinion, ought to be rendered *repent*." We have so done in all places.

Of this luminous and convincing dissertation, we have only room for another extract:--

"It may be said that in using the terms *repent* and *repentance* as our translators have done for both the original terms, there is no risk of any dangerous error; because, in the theological definitions of repentance, given by almost all parties, such as a reformation of the disposition is included as will infallibly produce a reformation of conduct. This, however, does not satisfy. Our Lord and his Apostles accommodated themselves in their style to the people whom they addressed, by employing words according to their received and vulgar idiom, and not according to the technical use of any learned Doctors. It was [62] not to such that this doctrine was revealed, but to those who, in respect to acquired knowledge, were babes. The learned use is known, comparatively, but to a few; and it is certain that, with us, according to the common acceptation of the word, a man may be said just as properly to repent of a *good* as of a *bad* action. A covetous man will repent of the alms which a sudden fit of pity may have induced him to bestow. Besides, it is but too evident, that a man many often justly be said to repent, who never reforms. In neither of these ways do I find the word *metanoeo* ever used."

The Bishop's Bible, a copy of which is now before me, published in England by authority of the King, and publicly read in all Protestant congregations, about the commencement of the 17th century, down to the year 1607, at which time the copy before me was printed--thus translates the word *metanoeo* in the passage before me--"*Amend your lives*, and be baptized, every one of you, in the name of Jesus Christ, for the remission of sins." And chap. iii. 19th verse, "*Amend your lives*, therefore, and turn."

The noun, as well as the verb, is also by the author of this version, sometimes translated *amendment of life*. Matth. iii. 8. "Fruits worthy of amendments of life." Matth. iii. 11. "I baptize you with water to amendment of life." Matth. i. 4. "John did preach the baptism of amendment of life." Thus the verb *metanoeo*, and the noun *metanoia*, were understood till the year 1611. It is to be suspected that the fierce controversy about *grace* and *works*, at the time of the King's version, occasioned extremes on both sides; and that *metanoia*, in the estimation of the strong party, became altogether spiritual, and was understood to indicate no more than a mere change of views, or sorrow for the past.

We have in this version of this difficult passage, only used one word (*sentence*) as supplementary; and that is taken from a preceding verse. This is four less than Stuart, and five less than the common version.

By making verses 13, 14, 15, 16, 17 parenthetical, and connecting verses 12, 18, and 19, the reader will discover more readily the point of the Apostle's argument.

Verse 20. "*The law supervened.*"--The law was given to one nation, not privately, but in the most public manner; and as it was extraneous to the antecedent economy or patriarchal institution, it is correctly said to have supervened, as the word *pareiselthen* fully indicates.

ROMANS, CHAPTER VI. VERSE 3, PAGE 264.

Much more than any of us is aware depends upon the import of the particles of language. These are the cement of speech, and the connective of thought. They give all the meaning which the principal words in language possess, in their various acceptations. The preposition *eis* is one of the very important particles of speech on which the meaning of sentences depend. The reader will perceive in the following remarks on *en* and *eis*, how much depends on the proper translation of these particles.

We are not desirous of diminishing the difference of meaning between immersing a person *in* the name of the Father, and *into* the name of the Father. They are quite different ideas. But it will be asked, is this a correct translation? To which I answer, most undoubtedly it is. For the preposition *eis* is that used in this place, and not *en*. By what *inadvertency* the King's translators give it *in* instead of *into* in this passage, and elsewhere give it *into* when speaking of the same ordinance, I presume not to say; but they have been followed by most of the modern translators, and with them they translate it *into* in other places where it occurs, in relation *to this institution*. For example:--1 Cor. xii. 13. For by one spirit we are all immersed *into* one body. Rom. vi. 3. Do you not know that so many of you as were immersed *into* Christ, were immersed *into* his death? Gal. iii. 27. As many of you as have been immersed *into* Christ, have put on Christ. Now for the same reason they ought to have rendered the following passages in the same way:--Acts viii. 16. Only they were immersed *into* the name of the Lord Jesus. Acts xix. 3. *Into* what were you then immersed? When they heard this, they were immersed *into* the name of the Lord Jesus. 1 Cor. i. 13. Were you immersed *into* the name of Paul? Lest any should say I had immersed *into* my own name. 1 Cor. x. 1. Our fathers were all immersed *into* Moses in the cloud and in the sea. Now in all these places it is *eis*. The contrast between *eis* and *en* is clearly marked in the last quotation. They were immersed *into* Moses--not *into* the cloud, and *into* the sea; but *in* the cloud, and *in* the sea. To be immersed *into* Moses is one thing, and *in* the sea is another. To be immersed *into* the name of the Father, and *in* the name of the Father, are just as distinct. "*In the name*" is equivalent to *by the authority of*. In the name of the king, or commonwealth, is by the authority of the king or commonwealth.

Now the question is, Did the Saviour mean that disciples were to be immersed by the authority of the Father, Son, and Holy Spirit? If by the authority of the Father, for what purpose were they immersed? The authority by which any action is done is one thing, and the object for which it is done is another. None who can discriminate can think that it is one and the same thing to be immersed *in* the name of the Lord, and to be immersed *into* the name of the Lord Jesus. The former denotes the authority by which [63] the action is performed--the latter, the object for which it is performed. Persons are said to enter *into* matrimony, to enter *into* an alliance, to go *into* debt, to run *into* danger. Now to be immersed *into* the name of the Lord Jesus was a form of speech in ancient usage as familiar and significant as any of the preceding. And when we analyze these expressions, we find they all import that the persons are either under the obligations or influence of those things into which they are said to enter, or into which they are introduced. Hence those immersed into one body, were under the influences and obligations of that body. Those immersed into Moses, assumed Moses as their

lawgiver, guide, and protector, and risked every thing upon his authority, wisdom, power, and goodness. Those who were immersed into Christ, put him on, or acknowledged his authority and laws, and were governed by his will; and those who were immersed into the name of the Father, Son, and Holy Spirit, regarded the Father as the fountain of all authority; the Son as the only Saviour; and the Holy Spirit as the only advocate of the truth, and teacher of christianity. Hence such persons as were immersed into the name of the Father, acknowledged him as the only living and true God--Jesus Christ, as his only successful advocate of the truth of christianity upon earth. Pagans, therefore, when immersed into the name of Father, &c., renounced all the names that were worshipped by the Pagan world--all the saviours in which the Gentiles trusted; and all the inspiration and philosophy of which they vainly boasted. A woman, when she enters into matrimony, assumes the name of the husband, acknowledges him as her lord and master, submits to his will, and looks to him for protection and support. Just so they who are immersed into the name of Christ, assume his name, acknowledge him as Lord and Master, and look to him for support and protection. This view of the matter made Paul thank God when the christians in Corinth were assuming different names, (one the name of Paul, another the name of Apollos, &c.) that he had immersed few or none of them, lest the report should get abroad that he had immersed them *into* his own name.

But, as this criticism is already too long, we shall only add that it would be quite anomalous to suppose that the command in the commission to make disciples, immersing them into the name of the Father, Son, and Holy Spirit, means by the authority of. There is not one solitary example of the sort in all the oracles. Nothing is commanded to be done by the authority of the Father, Son, and Holy Spirit. In the antecedent economy, the supreme authority was in the name of the Father. In the present economy the supreme authority is in the name of the Lord Jesus. But in no economy (for it is contrary to the genius of every economy) *is the name of the Holy Spirit used as authoritative*. Nothing was ever commanded to be done in the name, or by the authority of the Holy Spirit. When we speak of authority here, it is not the authority of a teacher, but the authority of a governor or lawgiver--a king or ruler. There is one sort of authority of which the Holy Spirit is possessed; and that is, to take the things of Christ and reveal them to us. His authority as a teacher we cheerfully submit to, but we speak here of the gubernatorial authority, the authority which a governor possesses. Invested with this authority, the Lord Jesus, in conjunction with his Father, *sent* the Holy Spirit to advocate his cause. The Father never gave the power of judging to the Holy Spirit. This he has given into the hands of the Lord Jesus. The Lord Messiah shall judge the world, and therefore by his authority, all things are to be done in his kingdom. When Peter ordered the Gentiles to be immersed, he did it by the authority of the Lord Jesus. He says, "In the name of the Lord immerse them." Here it is *en onomati*, and not *eis to onoma*. And it is by the authority of the Lord Jesus, or in the name of the Lord, that persons are to be immersed into the name of the Father, Son, and Holy Spirit. The great importance of the matters involved in this criticism will be sufficient apology for the length of it. Indeed, I scarcely know any criticism upon a single syllable of so much importance, in all the range of my conceptions, as this one.

Eis, let me add, followed by an accusative, very often denotes the object for which a thing is done; thus *eis aphasin*, *eis metanoian*, means for remission, for reformation. Professor Stuart fully declares this, p. 72. "*Eis*, followed by an accusative, in almost innumerable instances, designates the object or end for which any thing is, or is done."

ROMANS, CHAPTER VII. VERSE 6, PAGE 264.

The weight of evidence for *apothanontes*, in preference to *apothanontos*, justifies the adoption of the former into the text; and therefore, it is *we* who are said to have died. The supplement "*with Christ*" is taken from the Apostle's argument, chapter vi. verse 8. where he represents all the immersed as having "died with Christ." This supplement, take from the Apostle's argument, we think makes this meaning here more striking. In

dying and being buried with Christ, we are freed from the condemnatory power of every law not enjoined by Jesus upon his disciples.

ROMANS, CHAPTER VIII. VERSES 6, 7, 27, PAGE 265.

Romans viii. 6, 7, 27.--"*The mind of the Spirit.*"--"*The mind of the flesh.*"--These phrases are peculiar to this chapter. They are not found in any other portion. *Phronema* [64] *tou sarkos*, (*the mind of the flesh*,) occurs verses 6 and 7; and the phrase *phronema tou pneuma tos*, (*mind of the Spirit*,) occurs verses 6 and 27. The common version renders the former, verse 6, "carnally minded," and verse 7, "the carnal mind;" and the latter, verse 6, "to be spiritually minded;" and verse 27, "the mind of the Spirit." Macknight prefers "the mind of the Spirit" in verse 27; but in the 6th and 7th verses he has "minding of the flesh," and "minding of the Spirit." We have been uniform in rendering these phrases by the same words, as the sense absolutely requires it, and as no reason appears for a change.

But there is a peculiarity, not only in the phrase, but in the word which Paul uses for *mind*. We have the concurrence of the translators of the common version, of Macknight, and many others, in translating *phronema* *mind*. But it is not the word which the Greeks used to designate the mind of man in its natural state, or the mind simply; but an acquired mind. Hence, as the learned Ligh observes, the verb *phroneo*, whence comes *phronema*, rather denotes the operations of the will and affections, than of the understanding.

On the word *phroneo*, sometimes rendered "to think," we may here remark, that in the New Testament it occurs more than twenty times, and is often used in the import in which our Lord uses it in Matthew and Mark. He said to Peter, "You *savor* not (or *relish* not) the things of God, but the things of men." The passive verbals generally represent the effects of the actions expressed in the active verb. The thinkings or relishes of the flesh are the mind of the flesh--the thinking or relishes of the spirit are the mind of the Spirit.

Verses 33 and 34.--The phrases, "*It is God that justifies*," "*It is Christ that died*," are put in the interrogative form by Griesbach; and, in our judgment, this punctuation adds much to the spirit and force of the passage.

ROMANS, CHAPTER IX. VERSE 17, PAGE 267.

"In the Septuagint, *exegeiro* is employed throughout in the sense of *arousing*, *exciting*, *rousing up*, *waking up from*, &c., with slight shades of variations in meaning, according to the connexion and the adjuncts of the verb.

"In the New Testament we have only one example besides that before us, where *exegeiro* is used--viz. 1 Cor. vi. 14. where it is clearly used to designate the action of rousing from the sleep of death, raising or exciting from a state of inaction or death.

"On the whole, then, the sense of the Greek word is clear, and subject to no well grounded doubt. It means to rouse up, to excite, to stir up, in any manner or for any purpose."

ROMANS, CHAPTER X. VERSE 9, PAGE 258.

"*Ean omologeses--Iesoun*, *If thou shalt openly profess with thy mouth that Jesus is Lord*. The verb *omologeo* means literally, *eademe loqui*, to speak what consents or agrees with something others speak or maintain. But it is frequently used to denote *speaking* or *professing openly*; that is, proclaiming openly one's belief in Christ, which was speaking in accordance with what other Christians had avowed. *En to stomati*, by

word of mouth, in words, or by the use of language. **Kurion** I take to be the *predicate* of the sentence in this case; i. e. a true believer is to confess that *Jesus is Lord*. Compare Acts ii. 36. v. 31. Phil. ii. 9, 10. where the order of the words is, **kurios Ieous Christos**, the same as here, but where it is certain that **kurios** must be a *predicate*--viz. that Jesus Christ *is Lord*."

ROMANS, CHAPTER XI. VERSE 33, PAGE 269.

Romans xi. 33.--"Here, then, to say the least, is some deep and mysterious proceeding on the part of God, which the human mind cannot fathom, and which it should only wonder at and adore. **O Bathos, theou**,--*O the boundless goodness, and wisdom, and knowledge of God!* **Ploutou** means *riches*, when literally understood. But a reference to the 12th verse shows that the Apostle had in his mind the *abundant blessings* of the gospel bestowed on the Gentiles, when he chose this term. Compare Eph. iii. 8. 2 Cor. viii. 2. **Sophias**, the *wisdom* of God--viz. the wisdom displayed in thus making the unbelief of the Jews subservient to the purpose of bringing salvation to the Gentiles, in thus educing good out of evil; and also in finally bringing the Jews back to their filial relation, through the mercy granted to the Gentiles; important ends, which no human foresight or wisdom could have accomplished."

ROMANS, CHAPTER XII. VERSE 20, PAGE 281.

Romans xiii. 20.--"**Touto gar--autou**: *For in so doing thou shalt heap coals of fire on his head*. This is quoted from Proverbs xxv. 21, 22. In Psalm xviii. 8, 12, 13, *coals of fire* are emblematical of *consuming* or *destruction*. The Arabians say, *he roasted my heart*, or *he kindled a fire in my heart*, to designate the idea of giving or inflicting pain. So in 2 Esdras xvi. 53. 'Coals of fire shall burn on the head of him who denies that he has [65] sinned against God.' There can be no doubt, then, that *pain* is meant to be designated by this expression; but it is the pain of shame or contrition for misconduct, or that of *punishment*? More probably the former here; for so verse 21 would almost necessarily lead us to conclude. It is a noble sentiment when thus understood. 'Take not revenge,' says the Apostle; 'overcome your adversary with kindness and beneficence. These will bring him to shame and sorrow for his misconduct.'--STUART.

ROMANS, CHAPTER XIII. VERSE 11, PAGE 271.

Romans xiii. 11.--"But what is the **soteria**, which is nearer than when christians at Rome first believed? Tholuck, and most of the late commentators in Germany, suppose that the Apostle expected the speedy advent of Christ upon earth a second time, when the day of glory to the church would commence. Accordingly they represent him here, and elsewhere, as exhorting christians to be on the alert, constantly expecting the approach of such a day."

The critics seem not to have observed, that there is the present and the future salvation, often contrasted in the New Testament--the salvation from sin, or of the soul, here; and the salvation of soul and body at the resurrection.

ROMANS, CHAPTER XIV. VERSE 1, PAGE 271.

Romans xiv. 1.--"Him that is weak in the faith, receive you; but not in order to the strifes of disputations." *Macknight*. "Receive into fellowship him who is weak in the faith, without regard to difference of opinions." *Thomson*. "Him that is weak in faith receive with kindness; not so as to increase his scrupulous surmisings." *Stuart*. "Without regard to any difference of opinion." *Anonymous translation*. Literally it reads, "Receive him who is weak in the faith, without regard to nice distinctions of reasonings among yourselves." **Diakriseis**,

dialogismon, (*diakriseis*, *dialogismon*.) *Dialogismos* means more than reasoning; for *logismos*, without the *dia*, signifies reasoning. Hence the word *dialogue* means not merely a discourse, but a discourse between two.

Diakriesis literally denotes discrimination, distinguishing, or dijudication. Such being the literal import of the terms, the context shows in what sense they are to be received in this passage. "For one believeth this--another believeth that," shows that these private thoughts, opinions, or persuasions, ought not to interrupt communion. Hence the strong in the faith are commanded to receive the weak, without regard or affection for these differences of conclusions, reasonings, or opinions.

Let the reader mark the difference between "weak in faith," and "weak in the faith." It is not uncommon to find persons strong in faith and weak in *the* faith; and weak in faith, though strong in *the* faith. Many a christian reposes strong faith in the promises of God, who is, nevertheless, weak in *the faith*; or whose knowledge of christian liberty is so limited as to render him as squeamish in conscience as a dyspeptic in ailments. Some, also, have very enlarged views of the christian system, who yet are weak in faith as respects confidence in all God's promises.

ROMANS, CHAPTER XVI. VERSES 25, 26, 27, PAGE 274 & 275.

Verse 25, 26 and 27 are, by Griesbach, rejected from this chapter, and are placed by him after the 23d verse, chapter xiv. We have, however, not seen sufficient evidence to authorize this change in their location; and, therefore, retain them in their usual place.

There are two phrases in these verses worthy of note. The one is, "The revelation of the mystery or secret;" and the other is, "Concealed in the times of the ages"--

"The Greek word *musterion* occurs frequently in the New Testament, and is uniformly rendered, in the English translation, *mystery*. We all know that by the most current use of the English word *mystery*, (as well as of the Latin ecclesiastic word *mysterium* and the corresponding term in modern languages,) is denoted some doctrine to human reason incomprehensible: in other words, such a doctrine as exhibits difficulties, and even apparent contradictions, which we cannot solve or explain. Another use of the word, which, though not so universal at present, is often to be met with in ecclesiastic writers of former ages, and in foreign writers of the present age, is to signify some religious ceremony or rite, especially those who denominated *sacraments*."--

"When we come to examine the Scriptures critically, and make them serve for their own interpreters, which is the surest way of attaining the true knowledge of them, we shall find, if I mistake not, that both these senses are unsupported by the usage of the inspired penman. After the most careful examination of all the passages in the New Testament, in which the Greek word occurs, and after consulting the use made of the term, by the ancient Greek interpreters of the Old, and borrowing aid from the practice of the Hellenist Jews, in the writings called Apocrypha, I can only find two sense nearly related to each other, which can strictly be called scriptural. The first, and what I may call the leading sense of the word, is *arcanum*, a secret, any thing not disclosed, not published to the world, though perhaps communicated to a select number. [66]

"Now let it be observed that this is totally different from the current sense of the English word *mystery*, something incomprehensible. In the former acceptation a thing was no longer a mystery than whilst it remained unrevealed; in the latter, a thing is equally a mystery after the revelation as before. To the former we apply, properly, the epithet *unknown*; to the latter we may, in a great measure, apply the term *unknowable*. Thus, the proposition that God would call the Gentiles, and receive them into his church, was as intelligible, or, if you like the term better, comprehensible, as that he once had called the descendants of the Patriarchs, or any plain

proposition or historical fact. Yet, whilst undiscovered, or, at least, veiled under figures and types, it remained, in the scriptural idiom, a *mystery*, having been hidden from ages and generations. But after it had pleased God to reveal his gracious purpose to the Apostles, by his Spirit, it was a *mystery* no longer."

"I signified before that there was another meaning which the term *musterion* sometimes bears in the New Testament. But it is so nearly related to, if not coincident with the former, that I am doubtful whether I can call it other than a particular application of the same meaning. However, if the thing be understood, it is not material which of the two ways we denominate it. The word is sometimes employed to denote the figurative sense, as distinguished from the literal, which is conveyed under any fable, parable, allegory, symbolical action, representation, dream, or vision. It is plain, that, in this case, the term *musterion* is used comparatively; for, however clear the meaning intended to be conveyed in the apologue, or parable, may be to the intelligent, proves a kind of veil. The one is, as it were, open to the senses; the other requires penetration and reflection. Perhaps there was some allusion to this import of the term when our Lord said to his disciples, "*To you it is given to know the mystery of the kingdom of God; but to them that are without, all these things are done in parables.*"

"In this sense *musterion* is used in these words:--"The *mystery* of the seven stars which you saw in my right hand, and the seven golden candlesticks. The seven stars are the angels of the seven churches, and the seven candlesticks are the seven churches.' Again, in the same book, 'I will tell you the *mystery* of the woman, and of the beast that carries her,' &c. There is only one other passage to which this meaning of the word is adapted, and on which I shall have occasion to remark afterwards. 'This is a great *mystery*, but I speak concerning Christ and the church.' Nor is it any objection to the interpretation of the word *mystery* here, that the Apostle alluded not to any fiction, but to a historical fact--the formation of Eve out of the body of Adam her husband. For though there is no necessity that the story which supplies us with the body of the parable or allegory (if I may so express myself) be literally true; there is, on the other hand, no necessity that it be false. Passages of true history are sometimes allegorized by the sacred penmen. Witness the story of Abraham and his two sons--Isaac, by his wife Sarah; and Ishmael, by his bondwoman Hagar; of which the Apostle has made an allegory for representing the comparative natures of the Mosaic dispensation and the Christian."--

"Before I finish this topic, it is proper to take notice of one passage wherein the word *musterion*, it may be plausibly urged, must have the same sense with that which present use gives to the English word *mystery*, and denotes something which, though revealed, is inexplicable, and to human faculties unintelligible. The words are, 'Without controversy great is the *mystery* of godliness: God was manifest in the flesh, justified in the spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory.' I do not here inquire into the justness of this reading, though different from that of the most ancient versions, the Syriac and the Vulgate, and some of the oldest manuscripts. The words as they stand sufficiently answer my purpose. Admit, then, that some of the articles enumerated may be justly called mysteries, in the ecclesiastical and present acceptance, it does not follow that this is the sense of the term here. When a word in a sentence of holy writ is susceptible of two interpretations, so that the sentence, whichever of the two ways the words be interpreted, conveys a distinct meaning, suitable to the scope of the place; and when one of these interpretations expresses the common import of the word in holy writ, and the other assigns it a meaning which it plainly has not in any other passage of Scripture, the rules of criticism manifestly require that we recur to the common acceptance of the term. Nothing can vindicate us in giving it a singular, or even a very common signification; but that all the more usual meanings would make the sentence involve some absurdity or nonsense. This is not the case here. The purport of the sentence plainly is, 'Great unquestionably is the divine secret, of which our religion brings the discovery; God was manifest in the flesh,'" &c.

"*Chroinois aioniois*, in secular times, the times of the ages, or in the times under the law. Why the times under the law were called *chronoi aonioi*, the times of the ages, we may find a reason in their jubilees, which were *aiones*, *sæcula*, or ages, by which all the time under the law was measured; and so *chronoi aiones*, the times of the ages, is used, 2 Tim. i. 9. [67] Titus i. 2. And so *aiones*, the ages, are put for the times of the law, or the jubilees, Luke i. 70. Acts iii. 21. 1 Cor. ii. 7. and x. 2. Eph. iii. 9. Col. i. 25. Hebs. ix. 26. And so God is called the Rock [*Aionon*] of ages, Isa. xxvi. 4. in the same sense that he is called *the Rock of Israel*, Isa. xxx. 22. i. e. the strength and support of the Jewish state; for it is of the Jews the Prophet here speaks. So Exodus xxi. 6. *eis ton aiona*, to the age, signifies not as we translate it, "*forever*," but to the jubilee; which will appear if we compare Leviticus xxv. 39, 41. and Exodus xxi. 2. [See Burthogg's "*Christianity, a Revealed Mystery*," pp. 17, 18.] Now, that the times of the law were the times spoken of here by Paul, seems plain from that which he declares to have continued a mystery during those times, *to wit*: God's purpose of taking the Gentiles to be his people under the Messiah: for this could not be said to be a mystery at any other time, but during the time of the Jews were the peculiar people of God, separated to him from among the nations of the earth. Before that time there was no such name or notion of distinction as Gentiles. Before the days of Abraham, Isaac, and Jacob, the calling of the Israelites to be God's peculiar people, was as much a mystery as the calling of others out of other nations was a mystery afterwards. All that Paul insists on here, and in all the places where he mentions this mystery, is to show, that though God has declared this his purpose to the Jews, by the predictions of his Prophets among them; yet it lay concealed from their knowledge, it was a mystery to them, they understood no such thing; there was not any where the least suspicion or thought of it, till the Messiah being come, it was openly declared by Paul to the Jews and Gentiles, and made out by the writings of the Prophets, which were now understood."

Locke on the Romans, p. 345.

GALATIANS, CHAPTER III. VERSES 15, 16, 17, PAGE 307.

Diatheke--*Covenant* and *testament*, generally, in the common version; *institution*, generally, in this. This is its general meaning in the Jewish and Christian Scriptures. A covenant between parties who mutually stipulate and agree, was by the Greeks denoted by *Suntheke*, (*suntheke*, not *diatheke*,) a word which is not once found in the apostolic writings.

In all these transactions with mankind, proceeding solely from God, where man stipulates nothing, and God every thing, our word *covenant* does not fitly express the import of *diatheke*. The Apostles use this word in their writings thirty-three times; and, while its general import is institution, arrangement, constitution, or dispensation, it is sometimes used specially to denote one sort of institution: for a covenant, a will, a testament, are each special institutions. The word *indenture*, or the phrase *articles of agreement*, is used by us in the same latitude as the sacred writers used the word *diatheke*. We call bonds, and covenants, and deeds of various sorts, *indentures*. So what we call a will, a testament, a covenant, an economy, or arrangement of general principles, proceeding wholly from one party, the Greeks comprehend in the word *diatheke*. Now as the Apostles, in using this term, allude sometimes to a simple promise, a will or testament; and sometimes to a general arrangement or constitution, we have thought it expedient to select such a received signification of the term as will best express its meaning in the passage, or under the allusions in which it is found in the text; always preferring the general term *institution*, when the connexion will admit, as fully expressive of its general meaning--and because with us a will, a testament, a covenant, or any arrangement of general principles, is fitly expressed by the word *institution*. In Galatians iii. 15, 17. the allusion appears to be rather to a will or testament, than to any other institution known among us. This will was ratified with Abraham by the death of God's appointed victim, four

hundred years before the transactions mediated at Mount Sinai by Moses, and four hundred and thirty after the first promise to Abraham. Hence we have the inheritance and the heir constituted by this will, debated till Paul is led (chapter iv.) to the two great institutions, the Jewish and the Christian, commonly called the Old and New Testaments. See, in the vocabulary of controverted terms and phrases, the word "[Covenant](#)."

To these remarks we will add, from the former editions, the following, from Dr. Campbell's Dissertations on the phrases Old and New Testaments:--

"It is proper to observe further, that, from signifying the two religious dispensations, they came soon to denote the books, wherein what related to these dispensations was contained; the sacred writings of the Jews being called *e palaia diatheke*, and the writings superadded by the Apostles and Evangelists, *e kaime diatheke*, We have one example in Scripture of this use of the former appellation. The Apostle says, speaking of his countrymen, 'Until this day remaineth the veil untaken away in the reading of the Old Testament.' The word in this application is always rendered in our language *testament*. We have in this followed the Vulgate, as most modern translators have done. In the Geneva, French, the word is rendered both ways in the title, that the one may serve for explaining the other, *La Novueau Testament, c'est a dire la nouvelle alliance*, &c., in which they copied Beza, who says, *Testamentum Novum, sive Foedus Novum*. That the second rendering of the word is the better version, is unquestionable; but the title appropriated by custom to a particular book, is on the same footing with a proper name, which is hardly [68] considered as a subject for criticism. Thus we call Cesar's Diary, *Cesar's Commentaries*, from their Latin name, though very different in their meaning from the English word."

Campbell's Diss. v. Part iii.

The Old Covenant and the New Covenant occupy but a few sentences. The former is contained, perfect and entire, in the words engraved on the two tables of stone; and the New, which was promised in the Prophets, Paul presents in a few verses. Heb. viii.

MATTHEW, CHAPTER IV. VERSE 1, PAGE 55.

Campbell has written a dissertation of more than 30 octavo pages, on the words *diabolos*, *daimon*, and *daimonion*, all rendered in the common version, *devil*. *O diabolos*, the devil, as a proper name, applies exclusively to the arch apostate *satan*, The others are never confounded with it in the sacred Scriptures, but are applied to an order of beings represented as very numerous. *Diabolos* means calumniator, traducer, false accuser; and is, sometimes, in this sense, in the singular number, applied to human beings. Thus it is applied to Judas. And in the plural number Paul applies it three times--1 Tim. iii. 11. 2 Tim. iii. 3. Titus ii. 3. Twice it is rendered *false accusers*, once *slanderers*, applied to both males and females.

"What the precise idea of the *demons*, to whom possessions were ascribed, then was, it would perhaps be impossible for us, with any certainty, to affirm; but as it is evident that the two words, *devil* and *demon*, are not once confounded, though the first occurs in the New Testament upward of thirty times, and the second about sixty; they can by no just rule of interpretation, be rendered by the same term. Possessions are never attributed to the being termed the devil; nor are his authority and dominion ever ascribed to demons; nay, when the discriminating appellations of the devil are occasionally mentioned, demon is never given as one.

"I observe further, that though we cannot discover, with certainty, from all that is said in the gospel concerning possessions, whether the demons were conceived to be the ghosts of wicked men deceased, or lapsed angels, or (as was the opinion of some early christian writers) the mongrel breed of certain angels, (whom they understood by '*the Sons of God*' mentioned in Genesis,) and '*the daughters of men.*'--it is plain that they were conceived to be malignant spirits. They are exhibited as the causes of the most direful calamities to the unhappy persons whom they possess--dumbness, deafness, madness, palsy, epilepsy, and the like. The descriptive titles given them always denote some ill quality or other. Most frequently they are called *pneumata akatharta*, *unclean spirits*; sometimes, *pneumata ponera*, *malign spirits*. They are represented as conscious that they are doomed to misery and torments, though their punishment be for a while suspended: 'Art thou come hither,' *basanisai emas*, 'to torment us before the time?'"

[TLO4 44-69]

TABLE XIV.

APOSTOLIC WORDS AND PHRASES,

Which have been subjects of controversy; alphabetically arranged, and defined from their current acceptance in the Christian Scriptures.

ADOPTION, *Uiothesia*, *huiiothesia*, adoption, or the choosing for a son, Rom. viii. 15, 23. ix. 4. Gal. iv. 5. Eph. i. 5. Occurring only in the five preceding sentences, its meaning is easily ascertained. The spirit of adoption is the spirit of a son; the adoption of the body in its redemption from the grave, and its union with an adopted spirit in a glorious immortality. The adoption which pertained to Israel according to the flesh, was their peculiar relation to God from among all nations, and his paternal government over them. But the adoption of men, through Jesus Christ, into the rank of sons and heirs of God, is the transcendent glory of the embassy of Jesus, and of his religion.

AGE, *Aion*, *Aion* (derived from *aei*, always, and *on*, being). Its radical idea is indefinite duration. It is in all versions differently translated. We have the phrase *eis aiona*, or *eis ton aiona*, in the singular form, thirty-two times; and in the plural form twenty-six times, translated in the common version, "always" and "forever." The word *aion* in other passages also alludes to duration. The phrase, "since," and "before the *aion* (world) began," occurs in Luke i. 70. John ix. 32. Acts iii. 21. xv. 18. Eph. iii. 9. The phrase, *Sunteleia tou aionos*, occurs in Matthew five times, rendered "the end of the world;" by Dr. Campbell, "the conclusion of this state;" and in Hebrews ix. 26. in the plural form, rendered, "once in the end of the world." Also, 1 Cor. x. 11. *tele ton aionon*, (end of the world). 2 Peter iii. 18. we have it connected with *day*--"the day of eternity"--*tou aionos*. Also, with *King*--"King of Eternity," or "King of ages"--"eternal King." 1 Tim. i. 17. It is also found, Eph. ii. 7. iii. 21. Col. i. 26. rendered *ages*, Com. Ver. and [69] Eph. iii. 11. rendered *eternal*. Besides the above, we have the present world, or "*this world*," Matth. xii. 32. Mark x. 30. Luke xviii. 30. Gal. i. 4. 2 Tim. iv. 10. Titus ii. 12. Eph. i. 21. Rom. xii. 2.--and "*the world to come*," Matth. xii. 32. Heb. vi. 5.

To these may be added, "cares of this world," Matthew xiii. 22. Mark iv. 19.; "Children of this world," Luke xvi. 8. xx. 34.; "Disputers of this world," 1 Cor. i. 20.; "Wisdom of this world," 1 Cor. ii. 6.; "Rulers of this world," 1 Cor. ii. 6, 8.; "Wise in this world," 1 Cor. iii. 18.; "God of this world," 2 Cor. iv. 4.; "Darkness of this world;" Ephes. vi. 12.; "He made the *worlds*," and "The *worlds* were made," Hebrews i. 2. xi. 3. Once only is it rendered *course*, in connection with *kosmos*, *world*; Eph. ii. 2. "The *course* of this *kosmos*."

More than sixty times in the common version, *aion* is rendered by such words as express the longest duration. It also indicates a state of things, or course of arrangements, which we sometimes call a dispensation, state, or age. It is found about one hundred times in the Christian Scriptures.

The word *kosmos*, translated almost uniformly *world*, which is found one hundred and eighty-four times in the New Testament, is in some respects very different from *aion*. Concerning the word *kosmos*, we would have it noticed, that it is never found in the plural form in the Christian Scriptures. There is but one *kosmos*, though different *aions*, found in this volume. *Kosmos* denotes the material globe with all its elements--sometimes the universe; and by a figure called *metonymy*, which substitute the thing containing for the thing contained, the

human family is often called *the world*. God is said to have loved the *kosmos*, but not the *aion*. The *kosmos* is said to have been founded; but the *aions* disposed, arranged, or constituted. The phrase "foundation of the world," occurs ten times, and always *kosmos*. But wherever mere time or continuance is implied, it is always *aion*, and not *kosmos*.

As we have given all the places where *aion* is translated *world*, the English reader can easily ascertain where *kosmos* occurs. This data will afford him matter for reflection.

AMBASSADORS of Christ, **Presbeus**, (from *presbeuo*, to go upon, or perform an embassy.) The verb occurs only twice in the writings of the Apostles, 2 Cor. v. 20. Eph. vi. 20. and is exclusively applied to the Apostles, who alone, of all christian teachers, carried a message from the person of the Great King to his rebellious subjects. *Presbeuo* occurs twice in Luke in this sense, chaps. xiv. 32. xix. 14. To hold a commission and carry a message immediately from the person of the Prince.

ANALOGY OF FAITH, **Analogian tes pisteos**, *analogian tes pisteos*, literally, *the analogy of faith*. This phrase, indeed the word *analogia*, occurs but once in the Christian Scriptures. We have in the same connexion, the phrase **metron tes pisteos**, *metron tes pisteos*, the measure or portion of faith, Rom. xii. 3, 6. This phrase also occurs but once, and naturally means the portion of belief, or of the truth believed, which the speaker is supposed to possess. Let him not transcend his knowledge of the truth, but speak in accordance with his own consciousness of what he understands and believes. But "the analogy of faith," or *proportion* of faith, is not so easily decided. Analogy, in the classic import of the term, means resemblance, or in accordance with something. The analogy of faith, in speculative theology, means, "according to the scope or system of revealed truth," which is so arbitrary, that every one's own system in his analogy of faith. Yet the Apostle might mean, Let him interpret, preach, or speak, according to the general scope of the ancient revelations. But there is a meaning more in accordance with the context, which we prefer, which is well expressed by Professor Stuart:--"Let not the Prophets exceed what is entrusted to them. Let them keep within the bounds of their reason and consciousness, and not like the heathen (*manteis*) rave, or speak they know not what." To this agree the interpretations of Chrysostom, Theodoret, Oecumenius, Pelagius, Calvin, Flat, Tholuck, and many others, says Mr. Stuart. To these I will add Locke, Dr. G. Campbell, and Whitby, who learnedly contend that *analogia* here imports proportion, measure, rate, and is the same with "measure of faith," verse 3. The analogy of faith, in popular import, is every one's own creed; but the proportion of faith in every one's measure of knowledge of the Christian religion.

ANGEL, **Aggelos**, *angellos*, messenger, occurs one hundred and eighty-three times in the Christian Scriptures, and is applied to celestial spirits, to men, good and bad; to the agents of satan; to the winds, fire, pestilence, and every creature which God employs as his special agent. It is the name of office, and not of nature. The nature of the celestial spirits is not revealed to us, but they are known as messengers of God, of great intellectual and moral endowments, and as excelling in wisdom and power. See on [Angel of the Lord](#).

ANIMAL MAN, "natural man," **Psuchikos anthropos**, *psuchichos anthropos*. This term is first found in 1st Corinthians ii. 14. and by the King's translators is rendered the *natural* man, contrasted with the *spiritual* man. It occurs only six times in the Christian Scriptures, and is translated in the common version by the following words. 1 Cor. ii. 14. *natural*. 1 Cor. xv. 44. twice in this verse, and once in verse 46. in connexion with *body*, translated *natural*. James iii. 15. translated *sensual*. Jude, 19th verse, applied to persons, *sensual*. It is three times applied to the body, which is certainly animal; once to wisdom, which is [70] not natural wisdom; and twice to the whole person. Parkhurst defines it as signifying animal or sensual, as opposed to spiritual, and cites 1st Cor. ii. 14. James iii. 15. and Jude 19th verse, in proof of this. His second and last meaning of it is *animal*, opposed to *spiritual* or *glorified*, and quotes 1st Cor. xv. 44, 46. as proof. We prefer *animal* in the passage first

quoted; for the animal man there spoken of is supposed to be destitute of all knowledge which comes by revelation, and withal so sensual as to despise it. Locke also prefers animal to natural in this passage, and defines the animal and spiritual man in the following terms:--"The *animal* is opposed to the *spiritual* man--the one signifying a man who has no higher principles to build on than those of natural reason; the other, a man that founds his faith and religion on divine revelation."

ANSWER OF A GOOD CONSCIENCE. The word translated *answer*, is *eperotema*, *eperotema*, which is found but once in the whole volume. The verb *eperotao*, which occurs fifty-nine times, from which it is derived, signifies to ask, interrogate, question, inquire. Parkhurst says, that "the Apostle very probably alludes to the questions and answers which we learn from Tertullian were used at baptism. The Bishop asked, Dost thou renounce satan? Dost thou believe in Christ? The candidate answered, I renounce--I believe." [Carr, in his *Antiquities*, details these matters more fully.] "This, Tertullian, De Baptismo, chapter xviii. calls *sponsorium salutis*, an engagement of salvation."--Grotius, Mill, and Wolfius concur in interpreting *eperotema*, 1 Peter iii. 3. *the response* or *answer*.

We have little or no confidence in the many comments and criticisms we have read on this word, and the whole construction of this passage, and we have examined not a few. The common French render it *the response*; Beza, *the stipulation*; Sir Norton Knatchbull, *the covenant*; others, *the engagement*. Macknight is in doubt, though he gives *answer*, which cannot be the meaning of a word naturally descended from a verb more than fifty times rendered *to ask*, *to seek*, *to desire*, *to beseech*, in the common version. After much examination of all the alleged difficulties, both in the punctuation, the relative *ho*, and the word *eperotema*, we adopt the following punctuation and translation of this passage; which is the most natural, and, we think, obviously the most defensible:--

"In the days of Noah when the Ark was preparing, wherein few (that is eight) souls were saved through water. Immersion, which is the antitype, does also now save us--not the putting away the filth of the flesh, but the seeking of a good conscience towards God, by the resurrection of Jesus Christ."

ANTICHRIST, *Antichristos*, *Antichristos*, against Christ, occurs only five times--1st John ii. 18, 22. twice; iv. 5. 2d John, 7th verse. Antichrist is defined by John to be any individual who denies the Father and Son. Such were apostate christians who renounced the hope, and denied the Father and the Son. Compare 1st John ii. 18 and 22. Every spirit that confesses not that Jesus Christ has actually come in the flesh, literally and truly, profess what he may, has the spirit of antichrist, and does deny both the Father and the Son. Paul's *Man of Sin*, and John's *Antichrist*, are not two names for the same personage.

APOSTLE, *Apostolos*, *Apostolos*, one sent by another. It occurs more than eighty times in the Christian Scriptures. It is applied to Jesus, to the Twelve, to Barnabas, Sylvanus, Timothy, Epaphras, and some others. There are three orders mentioned in the sacred writings. Jesus Christ was the Apostle of God, and is the Apostle of the christian profession. Hebrews iii. 1. compared with John xvii. 18. It is applied to the twelve personal companions of Jesus, who are called *his* Apostles; and it is applied to persons sent out by the congregations. 2 Cor. viii. 23. Phil. ii. 25.

ATONEMENT, *Katallage*, *Katallage*, from *katallasso*, reconciliation. It occurs Romans v. 11. xi. 15. 2 Cor. v. 18, 19. In all four times: in the first instance translated *atonement* in the common version; and in the other three, *reconciling*, *reconciliation*. The verb occurs, Rom. v. 10. twice; 1 Cor. vii. 11. 2d Cor. v. 18, 19, 20; in all six times; and always rendered *reconcile*. Reconciliation is the coming together of parties at variance. We see no good reason why it should not always be translated *reconciliation*.

BAPTIZE, *Bapto, Baptizo, bapto, baptizo*. These words are never translated *sprinkle* or *pour*, either in the common version, or in any other, ancient or modern. *Bapto* occurs three times, Luke xvi. 24. John xiii. 26. Rev. xix. 13. and is always translated *dip* by the authority of King James. *Baptizo* occurs seventy-nine times: of these seventy-seven times, it is not translated at all, but adopted into the language; and twice, viz. Mark vii. 4. Luke xi. 38. it is translated *wash*, without regard to the manner in which this washing was performed. Dr. Campbell explains the manner of this washing in his note on Mark vii. 4. which he renders, "Wash their hands by dipping them." All lexicographers translate it by the words *immerse, dip, or plunge*--not one by *sprinkle* or *pour*; metonymically some translate it *wash*, and *dye* (to color).

In the Greek version of the Old Testament, *bapto* frequently occurs in the law, and is contrasted with *sprinkling* and *pouring* in the performance of certain rites, where every thing depended on the manner of doing them. Thus we have *sprinkle, pour* and *dip*, in the same institution, occurring in Leviticus xiv. 15, 16. "He shall pour the oil, he shall dip his finger in it, and he shall sprinkle the oil." Here we have *cheo*, to pour; *raino*, [71] to sprinkle; *bapto*, to dip, contradistinguished in the same institution. No word in the Greek language is more definite.

BAPTISM, *Baptisma, Baptismos, baptisma, baptismos*. These words are neither in the common version, nor in any other, translated *sprinkling* or *pouring*. *Baptismos* occurs four times, once translated *wash*; and *baptisma*, twenty-two times, never translated at all by the King's authority; but by Campbell and Macknight sometimes translated *immersion*, and in other places retained in the original form; but never by them rendered *sprinkling* or *pouring*.

BAPTISM BY FIRE.--Compare Malachi iv. and Matthew iii. 10, 11, 12. from which it appears that to be "immersed in fire" is the emblem of destruction, as the "burning up of chaff," and "turning of dry trees into fuel," were the emblems of this visitation. In the day of vengeance all who would submit to Jesus would be immersed in fire, as Malachi foretold, and as the Baptist preached to the Pharisees and Sadducees.

BAPTISM IN THE HOLY SPIRIT, as promised by Jesus, Acts i. 5. and explained on Pentecost, Acts ii. and in the house of Cornelius, Acts x. 16, 17, indicated those supernatural gifts of the Holy Spirit bestowed, for the confirmation of the testimony, upon the Apostles and first converts from among the Jews and Gentiles. This immersion of the Jews and Gentiles was only once, as in the case of private or personal immersion. So Peter explains it, Acts xi. 15. compared with verses 16, 17. These gifts appearing externally and internally of the persons on the Apostles and the first fruits of both people, were so overwhelming as to be figuratively called an immersion in the Holy Spirit.

BISHOP, *Episkopos. Episcopos*, overseer, occurs five times: Acts xx. 28. translated *overseer*.--Phil. i. 1. *bishops*.--1 Tim. iii. 2. *bishop*.--Titus i. 7. *bishop*.--1 Peter ii. 25. *bishop*. Other versions have it sometimes *overseer*, and sometimes *bishop*. The verb occurs twice, *episcopeo*--Hebrews xii. 15. "*looking diligently*;" and 1 Peter v. 2. "*taking the oversight*." *Episcope* also occurs four times--Luke xix. 44. translated *visitation*; Acts i. 20. *bishopric, overseer's office*, and simply *office*. 1 Tim. iii. 1. *the office of a bishop*; and 1 Peter ii. 12. *visitation*. From all the usages of this word, it plainly denotes one who has the oversight of Christians, a plurality of such was in many of the ancient congregations.

BLASPHEMY, *Blasphemia, Blasphemia*--speaking against. It is found nineteen times; applied to men, to God, and the Holy Spirit. Matthew xii. 31. xv. 19. xxvi. 65. twice; Mark ii. 7. iii. 28. vii. 22. xiv. 64. John x. 33. Ephesians iv. 31. Col. iii. 8. 1 Tim. vi. 4. Jude 9th verse. Revelation ii. 9. xiii. 1, 5, 6. xvii. 3.--from an examination of which its meaning may be clearly discerned.

BODY OF CHRIST--*Mystical Body*--In speculative theology, a name given to the Christian community, equivalent to the metaphorical body of Christ, distinguished from his natural body. There is but one *metaphorical*, as there is but one *literal* body of Christ.--Of this body all Christians are members in particular. To it, belong all the Apostles, Prophets, Evangelists, Teachers, gifts, miracles, and honors bestowed by its head after his glorification. This body is the temple of the Holy Spirit. Jesus is the head, and the Holy Spirit is the soul of this body, from which all the members receive life, health, and joy. As the Head is glorified, so will all the members be glorified with him.

CALL, *Kaleo*, *kaleo*, and *Proskaleo*, *proskaleo*, to call, to invite, occur often in the Christian Scriptures; the latter about thirty times, and the former about one hundred and fifty times. The latter is literally to call to one, and the former to call in every import of that word. In the following very important passages it is *proskaleo*:-- Acts ii. 39. xiii. 2. xvi. 10. In the last passage it is used to denote a call to preach the gospel. In more than twenty of the places where it is found, it denotes the most ordinary calls given to persons on all sorts of occasions.

CALLED, *Kletos*, *kletos*, from *kaleo*, to call. *Kletos* is found eleven times in the sacred books--always translated *called*. In the sacred writings it appears to have always the same meaning in which our Lord used it. He introduced it Matth. xx. 16. and repeated it chap. xxii. 14. "Many are *called*, but few chosen." The *called* are all who professedly obey Christ; but the approved or chosen are that class of these who honor their profession. It occurs eight times in the Epistles. Romans i. 1, 6, 7. viii. 28. 1 Cor. i. 1, 2, 24. Jude, 1st verse. In Revelation, chapter xvii. 14. it is used a descriptive of character. Those that are with the Lamb are "*called*, chosen, and faithful." The *called*, indeed, are now very many, but the choice spirits, or the chosen, are still few.

CALLING, *Klesis*, *klesis*, profession; so the word is used in common intercourse. Every trade is termed a *calling*. The Christian's calling is from God, and leads to God. It is found Rom. xi. 29. 1 Cor. i. 26. vii. 20. Eph. i. 18. iv. 1, 4. Phil. iii. 14. 2 Thess. i. 11. 2 Tim. i. 9. Heb. iii. 1. 2 Peter i. 10.--in all eleven times. 1 Cor. vii. 20. it is used to designate a common trade. Eph. i. 18. it is translated *vocation*. In all other places, *calling*; and refers to the Christian profession. "You see your *calling*, brethren," says Paul. You see those of your profession. "Among them are not many noble," &c.--So one would speak to any fraternity if he desired the addressed to form a just estimate of the whole profession.

CHARITY, *Charis*, *charis*, charity, free gift, favor. The word is often confounded with *agape*, *agape*, love. 1 Cor. xiii. *agape*, love, is found nine times, and *charis*, not once.-- [72] *Charis* is not once translated *charity* by the authors of the common version; and *agape*, love, is rendered *charity* twenty-five times. We have never rendered *agape*, charity; but have sometimes rendered *charis*, *charity*, when the connotation seemed to require it.

CHRISTIAN, *Christianos*, *Christianos*. It is found only three times in the book--Acts xi. 26. xxvi. 28. and 1 Peter iv. 16. and was a name given to the disciples of Christ. A Christian is one who believes what Jesus says and does what he bids him.

CHOSEN, *Ekleptos*--*ekleptos*, elect, chosen. This word is found twenty-three times; seven times translated *chosen*, common version, Matthew xx. 16. xxii. 14. Luke xxiii. 35. Romans xvi. 13. 1st Peter ii. 4, 9. Revelation xvii. 14. and sixteen times *elect*. It is unquestionably used sometimes as descriptive of character, as we use the word *chosen* or *choice*: 'He is a *choice* or *chosen* General,' not regarding the manner in which he obtained the office, but the manner in which he performs the duty. Paul calls Rufus an *elect* or *chosen* person in the Lord, and as such salutes him. He salutes Appelles in the same sense, but chooses another word--*dokimos*, approved in the Lord, Matthew xx. 16. and xxii. 14. it seems to be used in the same sense. The *approved* are few. Thus

Paul speaks of a few in Corinth as *chosen* or *approved*, in comparison of the many *called*, 1 Cor. xi. 19. The *called* here were many, (for he says they were all called,) but the *chosen*, the *approved*, were few.

CHURCH, *Ekklesia*, *Ecclesia*, congregation, assembly, occurs one hundred and twenty times in the sacred books. It is derived from *ekkleo*, *I call out, the called out*. Such was the assembly in the wilderness, first designated *the congregation*. It is an assembly of *the called*, or those who are brought together by one leader, or profession. The whole community of professing Christians make the one body or congregation of the Lord; and those meeting in one place constitute the Christian congregation in that place. This word is applied to those in Jerusalem, Rome, Corinth, Ephesus; and, in the plural form, to the churches in Galatia, Judea, Asia, &c. Galatians i. 2, 22. 2d Cor. viii. 1, 18, 23. xi. 28. 1st Cor. vii. 17. xvi. 19. 1st Thess. i. 4. It is also very often applied to the whole body or aggregate of the faithful--1st Cor. xv. 9. Eph. i. 22. v: 23, 24, 25, 27, 29, 32. Gal. i. 13. Phil. iii. 6. Col. i. 24.

COMFORTER, *Parakletos*, *Paracletos*, advocate, monitor, comforter. Advocate, or one who pleads the cause of another, is the most current signification of this word. Parkhurst, Greenfield, Robertson, and Stokius, give it as the most general meaning of the word. Dr. Campbell in some places prefers *monitor* to *guide*. Comforter is the most remote meaning of the word, either in sacred or classic use. It is rendered *advocate* once only by the King's translators, 1st John ii. 1. and four times *comforter*. Dr. Campbell renders it *monitor* four times in John xiv. 16, 26. xv. 26. xvi. 7. These five places are all the places in which it is found in the sacred writings of the New Institution. We uniformly render it *advocate*--because, in our judgment, the work of advocating the pretensions of Jesus being assigned to the Holy Spirit, was the reason why he was called the *Paracletos*--and because it is only as the pleader of our cause Jesus is called our *Parakletos*. (advocate.) 1 John ii. 1.

CONFESSION TO SALVATION, *Omologeo*, *homologeo*, I confess, or profess; whence comes *omologia*, *homologia*, confession, profession. The verb occurs, translated, common version, to confess, in Matthew x. 32. twice. Luke xii. 8. twice. John i. 20. twice. ix. 22. xii. 42. Acts xxiii. 8. xxiv. 14. Romans x. 9, 10. 1st Tim. vi. 12. Hebrews xi. 13. 1st John i. 9. iv. 2, 3, 15. 2d John, 7th verse. It is only twice translated *profess*, (Matthew vii. 23. Titus i. 16.) once *to promise with an oath*, (Matthew xiv. 7.) and once *to give thanks*, (Hebrews xiii. 15.)--in all, twenty-four times.

Homologia, *confession* or *profession*, occurs six times; translated *profession*, 2d Cor. ix. 13. Hebs. iii. 1. iv. 14. x. 23.--translated *confession*, 1st Tim. vi. 12, 13. Macknight has it *confession* twice in the Hebrews. Excepting 2d Cor. ix. 13. where the phrase required a change, we have it always *confession*, "Confession of the faith" is a public avowal of it at the time of putting on Christ, to which salvation is annexed. Romans x. 9, 10.

Exomologeo occurs eleven times, and is equivalent to acknowledging publicly, or confessing from the heart, and is the word generally used for confessing sins. In this sense it is found Matthew iii. 6. Mark i. 5. Acts xix. 18. Romans xiv. 11. James v. 16. It is also translated (common version) once by *promise*, Luke xxii. 6. and twice by *giving thanks*, Luke x. 21. Matthew xi. 25.

CONSCIENCE occurs in the common version thirty times, and once in the plural form, 2d Corinthians v. 11. for which we have in the original *Suneidesis*, *Suneidesis*, compounded of *sun*, together, and *eideo*, to see or know--in Latin *con scio*; whence comes *conscience*, the power of judging ourselves, and the relations in which we stand to our Creator and fellow-creatures. The conscience is said to be *weak* when knowledge is limited, *pure* when free from accusation, and *evil* when polluted with guilt.

COVENANT, *Diatheke, Diatheke*--institution, arrangement, constitution, covenant, and sometimes dispensation--occurs in the Christian Scriptures thirty-three times; translated sometimes Testament, Will. See note on [Covenant and Testament](#). [73]

The new Diatheke is spoken of Matth. xxvi. 28. Mark iv. 24. Luke xxii. 20. 1st Cor. xi. 25. 2d Cor. iii. 6. Galatians iv. 24. Hebrews vii. 22. viii. 6, 8, 10. ix. 15. x. 16. xii. 24. xiii. 20.

DEACON, *Diakonos, Diakonos*, minister, servant, deacon, (translated sometimes *almoner*, because they ministered to the poor,) occurs Matthew xx. 26. xxii. 13. xxiii. 11. Mark ix. 35. x. 43. John ii. 5, 9. xii. 26. Romans xiv. 4. xv. 8. xvi. 1. 1st Corinthians iii. 5. 2d Corinthians iii. 6. vi. 4. xi. 15, 23. Galatians ii. 17. Ephesians iii. 7. vi. 21. Philippians i. 1. Colossians i. 7, 23, 25. iv. 7. 1st Thessalonians iii. 2. 1st Timothy iii. 8, 12. iv. 6.--thirty-one times, applied to males and females, whose business it was to serve the whole congregation in any capacity.

DEAD--"Let the dead bury their dead." Metaphorically, they who are not alive to God, may bury those who are literally dead. "She that *lives* in pleasure is *dead* while she *lives*." Thus we have the *dead* and *alive* literally and metaphorically used in the sacred writings.

DEMON, *Diamion, Daimon*, supposed to be the ministers of satan; though the spirit of a dead man is called *demon*, without respect to his character; but generally they are understood to be unclean spirits. See on the words [diabolos, daimon, and daimonion](#).

DEVIL, Satan, *Diabolos o Satanas, Diabolos O Satanas*. Diabolos Satanas. See note above referred to.

ECONOMY, *Oikonomia, Oikonomia*, economy, administration of affairs--from *oikos*, a house, *nemos*, from *nemo*, to administer--economy, the management of a family; hence arrangement, dispensation, or *administration*, in a more general sense--occurs, Luke xvi. 2, 3, 4. *stewardship*, management of affairs; 1st Corinthians ix. 17. *dispensation* "of the gospel;" Com. Ver. Ephesians i. 10. *dispensation* "of the fulness of times;" iii. 2, 9. Colossians i. 25. 1st Timothy i. 4. Com. Ver. "godly edifying"----in all, nineteen times. The Christian economy and the Christian dispensation, are, therefore, two versions of the same phrase. The *economy of the gospel*, the economy of God, or of Heaven, is an adoption rather than a translation of the phrase. The *stewardship* of the gospel house belonged to the Apostles; therefore, they called themselves "stewards of the secrets of God."

ELDER, *Presbuteros, Presbyter*; whence the word *presbytery*. This word was in the antecedent dispensation, applied to those who presided over the congregation of Israel. Thus it was appropriated to a certain class of officers among the Jews centuries before the christian era. The elders or *eldership* of one synagogue, or particular congregation, were denominated the *presbuterion, presbytery*.

Presbuterion, presbytery, occurs, Luke xxii. 66. and is applied to the council of elders which presided over the Jews, whose office was chiefly *political*. In Acts xxii. 5. it is (common version) translated "*the estate of the elders*," the presbytery or Sanhedrim, the senate which governed the nation. It is found applied to the eldership of the Christian congregation, 1st Timothy iv. 14. "The laying on of the hands of the presbytery"--or estate of the elders--*eldership*. Macknight. These are the only occurrences of the word *presbytery* in the Christian Scriptures.

Presbuteros, an elder, occurs sixty-seven times. It is applied often in the historical books to the elders among the Jews. In the Acts of the Apostles it begins to be applied to the elders of the Christian communities.

We have the phrase, "apostles and elders" contradistinguished several times. In Acts xv. 2, 4, 6, 22. we find them four times in the same sentence.

Apostles were sometimes called Elders; for the word is used to designate a *senior*, an old man, 1st Timothy, v. 1, 2. All old men in this sense are called elders. John calls himself an elder in the year 70 of his life, when he wrote his second and third epistles, verse 1, and Peter called himself an elder, 1st Peter v. 1. Paul calls himself *presbutes*, an *aged man*, Philemon, 9th verse--though he may have had an allusion to the office of an ambassador, as this word *presbutes* sometimes indicates.

The word *Priest*, from the Saxon *Preostor*, contracted *Preste* and *Priest*, is a corruption of *Presbyter*. The High and Low Dutch have *Priester*; the French, *Prestre*; the Italian, *Prete*; and the Spanish, *Presbytero*.

Elder, as the name of an officer in the Christian church, is defined Acts xx. 17, 28. Titus i. 5, 7. 1 Peter v. 1, 5.--from all which it appears that the same duties--oversight, ruling, teaching, &c., which the term *Bishop* imported, were discharged by the elders. Some, however, devoted themselves especially to presiding; while others labored in the word and teaching. 1st Timothy v. 17.

ELECTION, *Ekloge*, *Ekloge*--election, choice, chosen, approved, beloved; metonymically used for the persons chosen, approved, or beloved. It occurs only seven times:--Acts ix. 15. *chosen*. Romans ix. 11. xi. 5, 7, 28. 1st Thessalonians i. 4. *election*. 2d Peter i. 10. *Make your election sure*. See [chosen](#).

ETERNAL, *Aionios*, *Aionios*, eternal, everlasting, forever, occurs seventy-five times in the Christian Scriptures. Wherever we have the words "eternal" and "everlasting" in the common version, or this, it is *aionios* in the original. It is thrice applied to fire, Matthew xviii. 8. xxv. 41. Jude, 7th verse. Thrice to glory: 2d Corinthians iv. 17. [74] 2d Tim. ii. 10. 1 Peter v. 10. Once to the following:--Punishment, Matthew xxv. 46. Destruction, 2 Thessalonians i. 9. Damnation, Mark iii. 29. Habitation, Luke xvi. 19. Chains, Jude 6th verse. Covenant, Hebrews xiii. 20. Gospel, Revelation xiv. 6. Kingdom, 2 Peter i. 11. Power, 1 Timothy vi. 16. Purpose, Eph. iii. 11. House, 2 Cor. v. 1. Spirit, Hebrews ix, 14. Inheritance, Hebrews ix. 15. Judgment, Hebrews vi. 2. Redemption, Hebrews ix. 12. Salvation, Hebrews v. 9. Consolation, 2 Thess. ii. 16. Unseen things, 2 Cor. iv. 18. It is three times applied to the ages, [see [age](#),] once in Philemon translated *forever*, 15th verse. It is applied to life, Com. Ver. eternal life, thirty-one times; everlasting life, fourteen times. We have eternal life forty-five times, *aionion zoe*; once, the "eternal King," 1 Timothy i. 17. and once, "the everlasting God," Romans xvi. 26.

ETERNAL LIFE.--*The phrase ETERNAL LIFE, the burden of the New Testament, occurs not once in all the Jewish Scriptures.* But the Christian religion proposes an everlasting constitution, administered by an eternal King, who, having achieved an eternal redemption, was crowned with eternal glory, to bestow an eternal inheritance, in an everlasting kingdom, with everlasting consolations, according to an eternal purpose, to make eternal life a free gift to all the heirs of an everlasting salvation. If this word implies no duration without end, there is no life without end.

EVANGELIST, *Euaggelistes*, *Euangelistes*, evangelist, occurs three times:--Acts xxi. 8. Eph. iv. 11. 2. Tim. iv. 5. The work of an evangelist was to preach the gospel and plant churches.

EXHORTATION, *Paraklesis*, *paraklesis*, exhortation, consolation, comfort, occurs twenty-nine times--translated by all interpreters both consolation and exhortation. When connected with speaking, exhortation is the most appropriate, because consolation is the end proposed, and exhortation the means. He that consoles or

comforts does it by exhortation. Thus Barnabas was a son of exhortation, and a consolation to many, because eminent in this gift. Acts xi. 23. xiii. 43. xxiv. 22.

FAITH, *Pistis, pistis*--faith, belief, trust, confidence. When a person confides in testimony, he believes in it, or has faith in it. When a person has confidence in a man, he trusts in him, or has faith in him. It always presupposes testimony; for there is nothing said, reported, or testified; there can be nothing believed, or disbelieved. The verb *pisteuo* [I believe] occurs two hundred and forty-six times; and the noun *pistis* [faith] occurs two hundred and forty-four times. We have the phrases, "believe on him," "believe in him," and "believe him." When any one receives testimony as true, he believes it; and when he regards the promises of any person as true and certain, he believes on him or in him. The simple definition of this *term*, of so frequent occurrence, is, *the assurance or conviction that testimony is true*. When regarded as a *principle of action*, Paul defines it, "the confidence of things hoped for; the conviction, evidence, or demonstration of things not seen." Hebrews xi. 1.

FOREKNOWLEDGE, *Prognosis, prognosis*. Foreknowledge occurs twice:--Acts ii. 23. 1 Peter i. 2.--*proginosko* [I foreknow] occurs five times:--Acts xxv. 5. Romans viii. 29. ix. 2. 1 Peter i. 20. 2. Peter iii. 17. It is, in the common version, translated *foreordained*, 1 Peter i. 20. and in 2 Peter iii. 17. "you knew before," in the other places in the same manner. *Know*, in the Hebrew idiom, signifies sometimes to approve, to acknowledge, and to make known. "The Lord knows them that are his"--approves them. "The world knows us not"--acknowledges, approves us not. "I will know nothing among you"--make known nothing among you: 1 Corinthians ii. 2. Macknight.

FULNESS OF TIME, *Pleroma tou chronou, pleroma tou chronou*. The fulness of time, the completion of any period of time. Galatians, iv. 4. Eph. i. 10. The completion of the period which was to precede the Messiah.

FULNESS OF THE GENTILES.--The completion of the salvation of the Gentiles, or the bringing of all the Gentiles into the kingdom of Jesus.

The *pleroma* of times of the Gentiles, and of the Jews, are topics of much interest in the apostolic writings. Romans xi. 12, 25. The fullness of the times of the Jews, of the Gentiles, and of all the great epochs is spoken of, Ephesians i. 10. where *kairon*, seasons or epochs, instead of *chronon* is used. The Jews had their time of being God's people; the Gentiles will soon have had all their time, and then God will bring in the Jews under a new arrangement. The word *pleroma* occurs sixteen times. The church is called the fullness of Christ, or "the fulness of him who fills all in all." Ephesians i. 23.

GENERATION, *Genea, genea*--generation, race, or age of men, occurs forty times; and in the King's version is frequently rendered "generation," and once, "nation," Phil. ii. 15. Campbell sometimes renders it *race* and *generation*. Much depends on the preference given to its meaning in understanding Matthew xxiv. 34. It is enough for us to say, that either *race* or *generation* is the current meaning of the word. Beza has translated it about twenty times, *gens*, nation.

GIFT OF THE HOLY SPIRIT.--This phrase occurs but twice--Acts ii. 38. x. 45. and in both places designates the splendid miraculous influences of the Holy Spirit. *Dorea, dorea*, and not *charis, charis*, is the word used here. The same miraculous display is called "the gift of God," Acts viii. 20. and "the same gift," Acts xi. 17. in both of which *Dorea* is found. Besides these, this word *Dorea* is found, John iv. 10. [75] Romans v. 15, 17. 2 Cor. ix. 15. Eph. iii. 7. iv. 7. Hebrews vi. 4.--in all eleven times. See "[Baptism in the Holy Spirit](#)."

GOSPEL, **Euaggellion**, *euangelium*--good news, glad tidings. The promise of blessing all nations in the seed of Abraham, is called *gospel*, Galatians iii. 8. The promise of a rest in Canaan, is called *gospel*, Hebrews iv. 2. The annunciation of the birth of the Messiah, is called *gospel* by the angels, Luke ii. 10. But that which is emphatically called THE GOSPEL, is what was first promulgated in Jerusalem, including the facts of the death, burial, and resurrection of Jesus; from which arose the proclamation of remission, adoption, and eternal glory. *Euangelizo*, to proclaim good news; and *euangelium*, good news, occur frequently--the former fifty-seven times; and the latter seventy-six times.

GRACE, **Charis**, *charis*, occurs one hundred and fifty-six times, rendered *favor* and *grace*. It is found in numerous acceptations in the volume. Parkhurst and Greenfield give some fifteen meanings to it; such as acceptance, benefit, liberality, contribution, thanks, gratitude, graciousness, kindness, grace, a gift, &c. On the last, Parkhurst observes, "While the miraculous influence of the Spirit are called gifts, or separately, a gift; and though I firmly believe his blessed operations or influences in the hearts of ordinary believers in general; yet, that **charis**, *charis*, is ever in the New Testament particularly used for these, is more than I dare, after attentive examination assert. On the passages where *charis* may seem to have this meaning, the reader may do well to consult Whitby, and especially his notes on 2 Corinthians vi. 1. Galatians vi. 1, 18. Hebrews xiii. 9."--*Parkhurst*. With this statement we must concur from all the evidence before us.

HADES, **Ades**, *hades*--The state of spirits while separated from their bodies. The separate state of human existence, which intervenes between death and the resurrection, occurs, Matthew xi. 25. xvi. 18. Luke x. 15. xvi. 23. Acts ii. 27, 31. 1 Corinthians xv. 55. Revelation i 18. vi. 8. xx 13 14.--eleven times. See note on [Acts ii 27](#).

HEAVEN, **Ouranos**, *Ouranos*--the air, the expanse in which the sun, moon, and stars appear, but specially the residence of God, and the high and holy intelligences of the Universe. The Jews have three heavens:--that in which the birds fly; that in which the sun, moon, and stars appeared; that in which the throne of God is placed, called by them "the heaven of heavens"--the palace of the Almighty. It is used figuratively; see "[Prophetic Symbols](#)" under this word. It is found in the apostolic writings more than three hundred times.

HELL, **Geenna**, *Gehenna*, hell, occurs Matthew v. 22, 29, 30. x. 28. xviii. 9. xxiii. 15, 33. Mark ix. 43, 45, 47. Luke xii. 5. Jas iii. 6.--in all twelve times. See [Note 20, page 54](#).

HERESY, **Airesis**, *hairesis*, *hairesis*, occurs Acts v. 17. xv. 5. xxiv. 5, 14. xxvi. 5. xxviii. 22. 1 Cor. xi. 19. Galatians v. 20. 2 Peter ii. 1. It is found nine times, translated both *sect* and *heresy*, in the common and other versions. Sect of the Pharisees, sect of the Sadducees, and sect of the Nazarenes, are all called *hairesis*. It imports in profane writers, *choice*; but in the Christian Scriptures and Josephus, it is used to denote such a form of *religious opinions as any one chooses to follow*, by which he is distinguished and separated from others. A sect, a party under a human leader, 1 Cor. xi. 19. Gal. v. 20. 2 Peter ii. 1. Its ecclesiastical import is different; for an erroneous doctrine is, by ecclesiastics, called a *heresy*, In scripture usage it generally means a sect, or a schism, rather than the opinions embraced by the sect.

HERETIC, **Airetikos**, *Airetikos*, factionist, sectarian, occurs but once, Titus iii. 10. One who makes a party or faction.

HONOR, **Time**, *Time*, honor.--Many instances can be adduced from Greek writers, showing that *time* [honor] is used to represent reward, stipend, maintenance, as well as from the New Testament. To honor one's parents, is not merely to reverence them, but to maintain them when they need it. *Double honor*, compared with that bestowed on widows, indicates greater liberality or support. It is Matthew xxvii. 6. used for price, reward; also,

verse 9. Acts iv. 34. v. 2, 3. vii. 10. xix. 19. 1 Cor. vi. 20. vii. 23. &c. Thus it is often found for price, reward, maintenance. In all it is found forty-three times.

IMPUTED, *Logizomai*, *logizomai*, occurs forty-one times. It is translated, "I reckon," "impute," "conclude," "reason," "discourse." It is a word in arithmetical calculation, and its primary and radical import is to reckon or account: Romans iv. 6. 2 Cor. v. 19. In the passive sense: Romans iv. 3, 4, 5, 8, 9, 10. 2 Timothy iv. 16. &c.

IMPOSITION OF HANDS, or *laying on of hands*. This phrase, denoting the communication of some gift, benefit, power, or office, (for an office is a gift,) occurs, Matthew xix. 15. Mark vi. 5. Luke iv. 10. xiii. 13. Acts vi. 6. viii. 17. xiii. 3. xix. 6. xxviii. 8. The phrase "laying on of hands," occurs 1 Timothy iv. 14. Hebrews vi. 2. The persons who laid on hands were Jesus, the Apostles, Prophets, Teachers, Elders, or the Presbytery. The persons on whom hands were laid, were the sick, and such as desired to receive spiritual gifts, and those designated for public trusts or offices in, or for the congregation.

JUSTIFICATION--We have this word but three times in the common version:--Romans iv. 24. v. 16, 18. Justify occurs in reference to God, Romans iii. 30. Galatians iii. 8. Christians are said to be justified by *Christ*, Acts xiii. 39--by *grace* or *favor*, [76] Romans iii. 24. by *faith*, Romans iii. 28.--by *his blood*, Romans v. 9.--by *the name of the Lord Jesus*, 1 Corinthians vi. 11.--by *works*, James ii. 24. See [Note 34, page 60](#). The words translated "justification" in the common version, are *dikaiosis* and *dikaion*.

KINGDOM OF HEAVEN, *Basileia ton Ouranon*, *Basileia ton Ouranon*, Reign or Kingdom of Heaven. *Basileia*, with the Greeks, denoted either Reign or Kingdom. "The Kingdom of heaven is at hand," by Dr. Campbell is rendered, "the Reign of Heaven approves." While the reign of a king may advance or recede, the kingdom with us is as stationary as the ground upon which the people live. The burthen of the testimonies of Matthew, Mark, and Luke, is this "Reign of Heaven." The nigh approach of it is announced by John, Jesus, the *Twelve*, and the *Seventy*, during the public ministry of Jesus in Judea and Galilee. The near approach of this Reign, and the peculiarities of this Kingdom of Heaven, or of God, is spoken of more than forty times in Matthew alone, and about one hundred times in the historic books. Dr. Campbell's rule of translating this phrase is a good one. Whenever the approach of progress of *Basileia* is spoken of, he renders it *Reign*; but it is a matter of discretion in other places whether to prefer the one or the other.

The Reign of Heaven could not commence before the King ascended to his throne--before Jesus was glorified. Such were the ancient prophecies, and such are the facts stated by the Apostles. "The Spirit was not given till Jesus was glorified," "the Reign or Kingdom of God is not meat and drink, but righteousness, and peace, and joy in the Holy Spirit."

LETTER AND SPIRIT--occurs, 2d Corinthians iii. *Letter* is contrasted with the New Institution. Paul was a minister not of the Law, but of the Gospel--here called "Letter and Spirit." "The Law kills, but the Spirit gives life." The ministry of Moses was a ministration of condemnation; but that of Christ is a ministration of justification. The glory of the first ministry was continually fading, like that of Moses' face; but the glory of the Christian ministration is an increasing glory, from glory to glory. *The Lord is the Spirit* of which Paul was a minister; for Adam the second is a quickening Spirit. The Messiah is not the Lord of the Spirit; but is himself the Lord the Spirit.

LIFE AND DEATH--Life, though in common usage it denotes existence, animal or rational, is used in great variety of meaning. In the sacred Scriptures its most current meaning is a mode of existence which we call happiness. Death, which is always contrary to life, is found in exactly the same number of acceptations; for in whatever sense we use the word *life*, the loss of that is denominated *death*. Hence we have natural life, natural

death; moral life, moral death; the spiritual life, and the spiritual death; the present and future life and death; happiness and misery, temporal and eternal; second life, and second death, &c. Death is mere privation; therefore, whatever is called life, the privation of that is called death, as the Hebrew term *muth*, first used for death, indicates.

THE LORD THE SPIRIT occurs twice; 2 Corinthians iii. 17, common version. The Lord is that Spirit; literally, The Lord is the Spirit, verse 18. *The Spirit of the Lord*, common version. It is literally, The Lord the Spirit--not *of the Spirit*. See "[Letter and Spirit](#)."

MAN OF SIN, *Anthropos tes Amartias*, *anthropos tes amartias*, 2 Thess. ii. 3. occurs but once; the son of perdition. The revelation of this man of sin was subsequent to the revelation of Jesus Christ; for even in the apostolic age it was a *mystery* of iniquity of which this man of sin was to be the minister. In the temple or church of God, he erected his throne; and after mystifying the revelation of Christ, and corrupting his institutions, has become *the Father* of Apostates, and as such goes into perdition. His destruction draws near.

MEDIATOR, *Mesites*, *Mesites*, occurs, Galatians iii. 19, 20, applied to *Moses*. Jesus is called the One Mediator, viz: of the Christian Institution, 1 Timothy ii. 5. and the Mediator of a new and better institution, Hebrews viii. 6. ix. 15. xii. 24. It occurs six times. One that negotiates between two parties--God and man. Therefore, Jesus unites both in his own person. He mediates a new institution between God and man; and is *Emanuel*, God with us.

MIND OF THE FLESH, *phronema tou sarkos*, *phronema tou sarkos*; common version, "carnally minded," occurs only Romans viii. 6, 7. It is the offspring of yielding to the desires of the flesh, and is enmity against God. See note on [Romans viii. 6 7 27](#), page 66. This is to be *in the flesh*, and under the curse.

MIND OF THE SPIRIT, *phronema tou pneumatos*, *phronema tou pneumatos*, occurs also twice, Romans viii. 6, 27. It is the offspring of yielding to the Spirit of God, and is life and peace. See note on [Romans viii. 6 7 27](#), page 66.

MINISTER, *Diakonos*, *Diakonos*. See [Deacon](#). A minister is a voluntary servant, whose service is called "ministry."

MIRACLE--that which is above the regular operation of the established laws of nature. Every institution of God began with miracles, or works beyond the power of natural law. The first man was an adult, and never an infant, as reason, experience, and revelation assert. The Jewish institution began in miracle. So did the Christian commence with [77] a glorious display of miraculous powers. This was "the demonstration of the Spirit," and this "the power of God," on which the faith of Christians rest.

MYSTERY, *Musterion*, *Musterion*, secret, hidden meaning, occurs twenty-eight times. The secrets of the kingdom of Jesus are so called, Matthew xiii. 11. Mark iv. 11, Luke viii. 10. The calling of the Gentiles is called a mystery, Colossians i. 26, 27. Besides these passages, the reader, curious to know the meaning of this word, will consult Romans xi. 25, xvi. 25, 1 Corinthians ii. 7, iv. 1, xiii. 2. xiv. 2. xv. 51. Ephesians i. 9, iii. 3, 4, 9, v. 32, vi. 19, Colossians ii. 2, iv. 3, 2, Thessalonians ii. 7, 1 Timothy iii. 9, 16, Revelation i. 20, x. 7, xvii. 5, 7. See note on [Romans xvi. 25 26 27](#), page 274 and 275.

ORDAIN, *Orizo*, *Horizo*, to limit, to bound; hence the word *horizon* which bounds our view. This word, so much controverted, we shall lay before the reader in all its occurrences and translations in the common version:--Luke xxii. 22, "determined;" Acts ii. 23, "determinate;" x. 42, "ordained;" xi. 29, "the disciples determined;"

xvii. 26, "determined the bounds of their habitation," or "marked out;" xvii. 32, "ordained." Luke is the only sacred historian who uses this word. Paul uses it, Romans i. 4, "declared;" and Hebrews iv. 7, "he limits," or marks out a certain day. These are all the occurrences of this word and its versions in the common Testament.

We have *pro orizo*, to foreordain, or previously declare, or mark out, in the following passages:--Acts iv. 28, "determined before," "thy hand determined or marked out before," "had written in the book to be done;" Romans viii. 29, 30, "predestinate;" 1 Corinthians ii. 7, "ordained before;" Ephesians i. 5, 11, "predestinated." Thus we have *orizo* eight times, and *pro orizo* six times--the former translated by ordain, determine, declare, limit, in the common version; and the latter, by determine before, predestinate, and ordain before.

We have also another compound word, from the same root, (*aphorizo*), which occurs ten times:--Matthew xiii. 49, xxv. 32, twice; Luke vi. 22; Acts xiii. 2, xix. 9; Romans i. 1; 2 Corinthians vi. 17; Galatians i. 15, ii. 12--always translated *separate* or *separated*.

We have the word *ordain* often in the English Testament, when it is not *orizo* in the original; such as to ordain Apostles, Elders, and to insinuate, observances, &c. For this word we have *poieo*, to make or appoint; and we have *kathistemi*, to constitute. *Poieo* occurs Mark iii. 14, "Jesus ordained twelve." *Kathistemi* occurs, Titus i. 5, "Ordain elders." *Ginomai* is also used to make ordain an Apostle, Acts i. 22.

ORDAINED TO ETERNAL LIFE, Acts xiii. 48. *Tasso*, The word here used, occurs Acts xv. 2, the brethren *determined*: xxii. 10. *appointed*: Acts xxviii. 23, when they had *appointed* him a day: also found Matthew xxviii. 16, Luke vii. 8, Romans xiii. 1, 1 Corinthians xvi. 15.

ORDAINED TO CONDEMNATION, before, of old, Jude 4. The word thus rendered is *prographomai*, *prographomai*, before written. It occurs, and is translated, Romans xv. 4, twice, *written aforetime*, were before *written*: Galatians iii. 1, Jesus Christ evidently *set forth*: Ephesians iii. 3. I wrote afore. These are all its occurrences in the Apostles' doctrine, and certainly ought in Jude, as in other places, to be "*before written*:"--These persons were long ago written of as worthy of condemnation.

PASTOR. *Poimen*, *poimen*, shepherd, pastor. By a very natural figure of speech the term *shepherd* became, among the Jews, the name of one who takes care of souls. Jesus called himself the Good Shepherd, and Peter called him the chief shepherd: under him there are many shepherds, else he could not be the chief. Isaiah speaks thus of him: "He shall feed his flock like a shepherd, and gather the lambs in his bosom, and gently lead those that are with young." "Peter, feed my lambs." The shepherds of Israel called *pastors*, were those who taught the people knowledge, Jeremiah iii. 15, xxiii. 1, 2; Ezekiel xxxiv. 2, 8, 10, &c. Though we have the word *pastor* but once in the common English, we have the original word, *poimen*, seventeen times; translated in the historical books fourteen times, and twice in the Epistles, shepherd, Hebrews xiii. 20: 1 Peter ii. 25; and once, *pastors*, Ephesians iv. 11. The shepherds here mentioned were those who fed the flock of God, as Peter was commanded to tend the sheep and lambs of Christ. As the *shepherd* and *bishop* of souls are the same, 1 Peter ii. 25, so are the *pastors* and teachers, Ephesians iv. 11; for they are expressed as one class in the original, contradistinguished from the *tous men*--Apostles--the *tous* prophets, the *tous* evangelists, and the *tous* pastors and teacher.

PREACH. *Kerusso*, *kerusso*, from *kerux*, a herald, or public crier. This is the word used Mark xvi. 15, 20, and is found in the sacred writings, sixty-two times. It always indicates to publish facts, to make proclamation as a herald. See [Note 22, p. 56](#).

PRIEST. For the origin and meaning of this word, see [Elder](#).

The office of a priest is that of an intercessor, one who officiates in things pertaining to God in behalf of men, by offerings and prayers. See Hebrews v. 1, 4.

PREDESTINATE. See [Ordain](#). It occurs four times only in the English Testament, and has *pro orizo*, before defined, answering to it in the original.

PROPHET. This word, and the word *prophesy*, have two meanings in the sacred writings: the one is the foretelling of events yet future--the other is uttering the meaning [78] of ancient oracles, or speaking from the impulse of the Spirit, to the edification and comfort of Christians. 1 Corinthians xiv. Romans xii.

RECONCILIATION. See [Atonement](#).

REDEMPTION. *Lutrosis*, *lutrosis*, deliverance, occurs Luke i. 68, ii. 38; Hebrews ix. 12. We have also, Acts vii. 35, the word *lutrotis*, translated a *deliverer*; and *lutroo*, Luke xxiv. 21, I redeem; Titus ii. 14, to redeem us; 1 Peter i. 18, redeemed. *Apolutrosis*, deliverance from, or redemption from, occurs ten times--Luke xxi. 28; Romans iii. 24, viii. 23; 1 Corinthians i. 30; Ephesians i. 7, 14, iv. 30; Colossians i. 14; Hebrews ix. 15, xi. 35. The dismissing of a person after a ransom has been paid, is called by the Greeks *apolustrosis*.

REFORM. *Metanoeo*, *metanoeo*, occurs thirty-four times; and *metanoia*, reformation, twenty-four times. See note on [Romans ii. 4](#), page 258.

It may be added, that *metanoeo* etymologically signifies to think *after* the fact, or to change one's mind so as to influence the behaviour. But no change of mind which does not result in a change of life, fills up the measure of the imperative of *metanoeo*.

To give reformation, or to give repentance, common version, *dounai metanoian*, Acts v. 31. Doddridge makes Josephus explain this phrase. He quotes from Josephus the phrase, "Dounai metanoian epi tois pepragmenois," to publish a pardon to those who lay down their arms. To give repentance, is to afford scope for it, or to make a proclamation offering inducements to it.

REGENERATION. *Paliggenesia*, *palingenesia*, occurs twice--Matthew xix. 28, the renovation, or change of state or condition; and Titus iii. 5, the washing, or bath of regeneration, connected with the renewing of the mind by the Holy Spirit. "Born again," is a figurative expression, and in figurative language there must be a correspondence in the figures used.

As the figure of a gate requires an enclosure; or of a door, a house: as the figure of a branch presupposes a tree, or a vine: as the figure of a net corresponds with fish or fishermen; or as the figure of a marriage requires a bride and a bridegroom,--so does the figure of a new birth, or *being born again*, require a kingdom. Hence, when Jesus first spoke of being born again, he had a kingdom in his eye. As a person cannot be married without a bride, or a child born without father and mother, so no one can be born again, without father and mother, and a family or state to be born *into*. Unless a man be born of water and Spirit, he cannot enter into the kingdom of God. The phrase "born again," *gennethe, anothen*, occurs John iii. 5, 7; 1 Peter i. 23.

REMISSION. *Aphesis*, *aphesis*, remission. The noun occurs seventeen times, and the verb, *aphiemi*, used in the Lord's prayer for *forgive*, occurs 146 times; rendered to forgive, remit, set free from, dismiss, in all versions. No word more fully expresses deliverance from sin, than the verb and noun above interpreted.

REPENT. *Metamelomai, metamelomai*, Matthew xxi. 29, 32, xxvii. 3; 2 Corinthians vii. 8; Hebrews vii. 21, I repent, or am concerned for the past. The word is always translated repent, in the common version and the new. See note on [Romans ii. 4](#), page 258.

REPENT AND BELIEVE THE GOSPEL. This arrangement of reformation and belief occurs but once, and is addressed to Jews; for the Jews, who had the knowledge of God in the oracles, could reform without the Christian faith; and unless they first reformed, they could not believe the gospel. Paul preached, to Jews and Gentiles, reformation in relation to God, and faith in relation to Jesus Christ.

SALVATION. *Soteria, soteria*, deliverance from evil. We have the present salvation of the body from physical dangers; also the salvation of the soul from guilt, pollution, and dominion of sin, and the future and eternal salvation of the whole person consummated at the resurrection and glorification of all who die in the Lord. It is found in the first sense Acts xxvii. 34, translated health; Hebrews xi. 7, to the saving of Noah's house; 1 Timothy ii. 15; Acts xxvii. 20, vii. 25. In this sense, God is the Saviour of all men. Of the second salvation, Acts ii. 47; Mark xvi. 16; 1 Corinthians i. 18. 2 Corinthians ii. 15; 1 Peter iii. 21; James i. 21; Ephesians ii. 5, 8, and in most places in the Epistles. In relation to the ultimate and complete salvation, it is found 1 Corinthians vi. 5; Romans v. 9; xiii. 11. Philippians ii. 12; Hebrews v. 9; 2 Timothy ii. 10.

SANCTIFY. *Agiazo, hagiazo*, to separate any thing to God. *Agiazo* occurs twenty-eight times, translated to sanctify, to make holy; *agiasmos*, sanctification, holiness, occurs ten times. The meaning of *agiazo* will be found John xvii. 17, 19, x. 36. Jesus was said to be sanctified, made holy, i. e. set apart and devoted to God. The setting apart, or consecrating of the body, soul, and spirit, to God, through Jesus Christ, is the holiness of Christianity.

SIN-OFFERING. *Amartia, amartia*, sin, and sin-offering. From comparing Lev. iv. 4, 15, 21, 25; i. 4. xvi. 21, it will appear that, in the Septuagint, this word was frequently used to denote sin-offering, and so it appears to be used in 2 Cor. v. 21; Heb. ix. 28. In Hebrew, both the sin and sin-offering are also denoted by the same word.

SPIRIT, *pneuma*. This word frequently occurs in the Septuagint of the Old Testament, as well as in the New. In the former, it means sometimes *wind* and sometimes *spirit*: but in the latter, where it occurs three hundred and thirty-nine times, it means spirit; [79] and is uniformly so translated by the King's translators, except in John iii. 8; see note on [John iii. 5 6 8](#), page 176. *Pneumata*, Hebrews i. 7, common version, *spirits*, in this is rendered *winds*: "He makes winds his angels." We are authorized to render *pneumata* winds in this place, only because it is here a quotation from the Septuagint, (Psalm civ. 4,) and the connexion shows that such was its meaning both here and there.

SPIRITUAL MAN. *Pneumatikos, pneumatikos*. One who possessed some spiritual gift, 1 Cor. ii. 13, contrasted with the animal man. Persons under the influence of the Holy Spirit, may be called spiritual men; but in the Epistles it appears to be applied to those who possessed some of the peculiar gifts of that age. The word spiritual is applied to food, drink, body, and gifts: 1 Cor. x. 3, 4; xii. 1; xv. 44, 46. It occurs twenty-five times.

SURETY. *Egguos, enguos*, sponsor, pledge, Hebrews vii. 22. This word occurs but once in the sacred writings: it is found in the Apocrypha, Eccles. xxix. 15, 16; 2 Mac. x. 28, and its conjugates are found in Proverbs. The Greek interpreters explain it by *mesites*, mediator. Upon the care and faithfulness of our High Priest, constituted by an oath, Christians can rely, as upon a surety, that his sacrifice is accepted, and we permitted by it to come to God. The high priests went alone into the Holiest of all; so did ours. We, then, can only have his word for what was done in the heavens, and that is sufficient for our drawing *enguos* near.

WIND. *Anemos* is the New Testament word for *wind*; and occurs twenty-nine times, viz.--Matthew vii. 25, 27; viii. 26; xi. 7, 14; xxiv. 30 32; xxiv. 31; Mark iv. 37 39 41; vi. 48 51; xiii. 27; Luke vii. 24; viii. 23 24 25; John vi. 18; Acts xxvii. 4 7 14 15; Ephesians iv. 14; Jude 12; Revelation vi. 13; vii. 1,--never translated *spirit*.

WORD. *Logos, rema*. The first of these, *logos*, is chosen by the Holy Spirit in John i. 1. as the proper name of the DIVINE character of our Lord Jesus Christ; or, of HIM "who was in the beginning with God, and was God;" and in Revelation xix. 13. it is given to the Messiah in his glorified state--'and his name is called THE WORD OF GOD.'

WORLD TO COME. *Oikoumene, oikoumene*, world, occurs Matthew xxiv 14. Luke ii. 1. iv. 5 xxi 26. Acts xi 28. xvii 6 31. xix 27. xxiv 25. Rom x 18. Heb i 6. ii 5. Rev iii 10. xii 9 xvi 14. fifteen times in all; literally, the inhabited earth.

As this is the only occurrence of this phrase rendered (Heb ii 5) the world to come, and because it is one of the greatest and most sublime topics in the Christian scriptures, we beg leave to add the following remarks:--

If the first four verse of Hebrews ii. are regarded as a parenthesis, then the fifth verse naturally follows the fourteenth verse of the first chapter, which appears to be its proper connexion. 'The world to come,' then, is the world which Christ entered after he rose from the dead; in which he obtained by inheritance a more excellent name than the angels, after he had by himself purged our sins. It was then, when he was brought again into the world, verse 6, that the government of angels ceased; for they were subjected to him; and it was then he was anointed Lord of the Universe, and his throne established for ever. It was then that he made *all* the angels ministers to the heirs of that kingdom. This, then, is 'the world to come,' of which Jesus was the first born, of which Paul here speaks, and into which, in its earthly dispensation, called the *mellon aion*, (but in its heavenly, the *mellon oikoumene*,) all Christians come; and this is the consummation of which Paul speaks, Ephesians i. 10. 'That in the economy or dispensation or fulness of the times or epochs, he would gather together under one head, all things--under Christ,--all things in heaven and earth--even under him.'

[TLO4 69-80]

ABOUT THE ELECTRONIC EDITION

The fourth edition Alexander Campbell's *The Living Oracles* was published as *The Sacred Writings of the Apostles and Evangelists of Jesus Christ, Commonly Styled the New Testament, Translated from the Original Greek by Docotrs George Campbell, James Macknight, and Philip Doddridge, with Prefaces, Various Emendations, and an Appendix by Alexander Campbell* (Bethany, VA: M'Vay and Ewing, 1835).

In the production of the first electronic edition of *The Living Oracles*, the front matter and text of the New Testament (pp. 1-401) were typed by Vicki Snyder in 1994 as part of a research project for Lee Snyder on Alexander Campbell and the Book of Acts. With the kind permission of the transcriber, that text has been reformatted for a second electronic edition, which also includes Alexander Campbell's Appendix (pp. 1-80). The electronic text has been proofread against a copy of the fourth edition held by the Disciples of Christ Historical Society. Thanks to May Reed for arranging the loan of this book.

The electronic edition differs from the printed text in the following particulars: (1) Pagination in the electronic version has been represented by placing the page number in brackets following the last complete word on the printed page. (2) Greek words have been transliterated and set in bold italics. (3) Footnotes have been treated as endnotes. (4) Hypertext links have been added at the head of each file. (5) Table III. has been rotated ninety degrees to facilitate reading as an online document.

I have let stand variations and inconsistencies in the author's (or editor's) use of italics, capitalization, punctuation, and spelling in the text. Emendations are as follows:

	Printed Text [Electronic Text
p. 8:	Helenistic sense [Hellenistic sense Helenistic Jews, [Hellenistic Jews
p. 16:	he would described [he would describe
p. 17:	degress [degrees
p. 37:	of the the christian faith, [of the christian faith,
p. 47:	a about five hundred [about five hundred
p. 61:	servant having [servant will be healed. For even I, who am under command myself, having
p. 62:	will be healed. For even I, who am under command myself, every thing, [every thing,
p. 69:	stupified, [stupefied,
p. 70:	tare up [tear up
p. 82:	Finally, [finally,
p. 92:	63.--Now Peter [69.--Now Peter
p. 103:	were choaked. [were choked.
p. 106:	stupified, [stupefied, Genesaret, [Gennesaret,
p. 108:	Having dismissed them, [10.--Having dismissed them,
p. 141:	welcomed by the orowd, [welcomed by the crowd,
p. 175:	consumes me." [consumes me.)
p. 193:	meke it known, [make it known,
p. 205:	go to the sepulchre. [go to the sepulchre;
p. 210:	Pamphilia, [Pamphylia,
p. 238:	Diety [Deity
p. 262:	reconciation. [reconciliation.
p. 293:	of God.) [of God,)
p. 334:	old wives' fables, [old wives' fables,
p. 361:	putrified, [putrefied,

p. 369: the the lust [the lust

Appendix:

p. 2: BAB'Y-LON [BAB'Y-LON,
Bar'sabas, [Bar'sa-bas,

p. 3: Dru-sil-la, [Dru-sil'la,
E'li-E'li-La-ma-Sa-bac'thani, [E'li-E'li-La'ma-Sa-bac'thani,

p. 4: FAIR-HA'VENS, [FAIR-HA'VENS.
Gal-i-leans, [Gal-i-le'ans,
[same as Jacob,] [[same as Jacob.]

p. 5: Nym'phas, [Nim'phas,

p. 6: Ra-chel, [Ra'chel,
Rufus, [Ru'fus,
Ser'gius, [Ser'gi-us,

p. 7: Timon, [Ti'mon,

p. 8: *Haypy*, [*Happy*,

p. 9: Peloponesus, [Peloponesus,

p. 11: Peloponesus. [Peloponesus.

p. 12: principle port [principal port

p. 17: Pilot sent [Pilate sent

p. 19: expelled Rome [expelled from Rome
(under A. D.) 57 [51

p. 20: Titus commands [Titus' commands

p. 21: one-sixth of a a cubit, [one-sixth of a cubit,
= 10,944 [= 10.944

p. 23: (Matthew xvii. 25) [(Matthew xvii. 24)
(Matthew xxiv. 15) [(Matthew xxvi. 15)
300 drachmas, [3000 didrachmas

p. 28: Luke xi, 13. [Luke x, 13.
ILLIAD [ILIAD

p. 29: Greek letter [Greek], [Greek letter *pi*,

p. 31: No. 34, xxv. 19. [No. 34, xxv. 9.

p. 32: No. 101, vi. 29, [No. 101, xi. 29,

p. 34: verse 7, His, [verse 7, His.

p. 39: A cunning, ["A cunning,

p. 40: Isaiah xxviii. 23 [Isaiah xxviii. 2, 3

p. 42: "tree of righteousnets." ["tree of righteousness."
Ex. xxxvii. 9. [Ez. xxxvii. 9.
"As if Moab was ["Ar of Moab was

p. 43: Jee Joel iii. 12. [See Joel iii. 12.

p. 44: [Greek] [*marturion, marturia,*
[Greek] [*Biblos geneseos,*
[Greek] [*Biblos geneseos ouranou kai ges;--*

p. 45: [Greek] [*genesis*
Adam Clark [Adam Clarke
[Greek] [*aggelos,*
[Greek] [*aggelos*
[Greek] [*apostolos*
[Greek] [*aggelos*
[Greek] [*Baptismos*
[Greek] [*Baptisma*

p. 46: [Greek] [*peritome*
[Greek] [*baptisma*
[Greek] [*to baptisma o ego baptizomai baptisthenai.*
[Greek] [*baptisma*
[Greek] [*baptizein,*
[Greek] [*baptizein*
[Greek] [*baptein,*
opochryphal [apocryphal

[Greek] [*baptizein,*
 dying cloth, [dyeing cloth,
 [Greek] [*en udati, en to Iordane.*
 [Greek] [*en,*
 [Greek] [*anabainien,*
 [Greek] [*apo tou udatos,*
 [Greek] [*ek tou udatos,*
 [Greek] [*raino*
 [Greek] [*rantizo,*
 [Greek] [*Raino eph umas katharon udor,*
 [Greek] [*baptizo*
 [Greek] [*Raino umas, en udati*
 Lev. vi. 27. xv. 24. [Lev. vi. 27. xvi. 14.
 [Greek] [*raino,*
 [Greek] [*Ego baptizo eph umas udor,*
 [Greek] [*baptizo*
 p. 47: [Greek] [*tupos,*
 [Greek] [*tupos,*
 [Greek] [*tupos,*
 1 Cor. v. 6, 11. [1 Cor. x. 6, 11.
 [Greek] [*antitupos,*
 [Greek] [*antitupoi,*
 [Greek] [*tupos,*
 [Greek] [*tupos,*
 [Greek] [*"Baptismos*
 p. 48: [Greek] [*baptismos*
 [Greek] [*dunai,*
 [Greek] [*geenna tou puros,*
 Jeremiah, viii. 30, 32. [Jeremiah, vii. 30, 32.
 p. 50: [Greek] [*en touto to aioni--en to mellonti.*
 [Greek] [*aiones*
 [Greek] [*ti pros eme kai se,*
 p. 51: [Greek] [*Pasan ten oikoumenen*
 [Greek] [*oikoumene,*
 p. 52: [Greek] [*ekkllesia*
 [Greek] [*pasa e ekkllesia Israel,*
 [Greek] [*pasa e ekkllesia Theou.*
 [Greek] [*ekkllesia.*
 [Greek] [*sunagoge*
 [Greek] [*kuriou oikos,*
 [Greek] [*ekklhsia.*
 p. 53: [Greek] [*deuteroprotos,*
 [Greek] [*Pneuma,*
 [Greek] [*pneo,*
 [Greek] [*phone,*
 [Greek] [*pan empneon*
 [Greek] [*phone,*
 [Greek] [*pneuma.*
 p. 54: [Greek] [*pneuma*
 [Greek] [*Pneuma*
 [Greek] [*Eis aden--eis geenna.*
 [Greek] [*ades,*
 [Greek] [*a,*
 [Greek] [*idien,*
 [Greek] [*Geenna,*
 [Greek] [*thanatos,*
 p. 55: *bosom,* and and there [*bosom,* and there
 p. 56: [Greek] [*Pulai adou*
 [Greek] [*eikon aidao tulesi,*

[Greek] [*blasphemia*,
 [Greek] [*blasphemia*,
 blasphemous opinions, ["blasphemous opinions,
against the Holy Spirit, [*against the Holy Spirit*,"
 [Greek] [*kerusso, euaggelizein, kataggellein*,
 [Greek] [*didasko*,
 p. 57: [Greek] [*kerusso*,
 [Greek] [*kerugma*
 [Greek] [*kerusso*
 [Greek] [*kerugma*
 [Greek] [*kerusso*
 [Greek] [*kerusso*
 [Greek] [*didasko*
 [Greek] [*Goboi*,
 [Greek] [*karutia*,
 [Greek] [*Dikaiosune gar theou en auto apokaluptetai*
(dikaiosune) ek pisteos.
 [Greek] [*Eis pittin*,
 [Greek] [*"Eis*,
 [Greek] [*Sunteleia tou Aionos*,
 p. 58: [Greek] [*Aion.*
 Galbo. [Galba.
 [Greek] [*Ilasteron*
 p. 59: [Greek] [*ilasterion*,
 [Greek] [*Dia pisteos*,
 [Greek] [*graphe*,
 [Greek] [*graphai*,
 [Greek] [*Gramma.--*
 [Greek] [*En dunamei*,
 [Greek] [*kata pneuma agiosunes*,
 p. 60: [Greek] [*meta dunameoi kai doches.*
 [Greek] [*tes dunamaos*,
 [Greek] [*kratos*
 [Greek] [*exousia*
 [Greek] [*pneuma agiosunes*
 [Greek] [*pneuma*
 [Greek] [*pneuma*
 [Greek] [*o kurios [Christos] to pneuma estin*,
 [Greek] [*kurion pneumatos.*
 [Greek] [*pneuma*
 [Greek] [*pneuma.*
 [Greek] [*dia pneumatos aioniou*,
 [Greek] [*dia*
 [Greek] [*dia*
 [Greek] [*thanatotheis men sarki zoopoietheis de pneumatiki*
 [Greek] [*pneuma*,
 [Greek] [*zoopoietheis*,
 [Greek] [*pneuma*
 [Greek] [*pneuma*
 [Greek] [*pathetos*
 [Greek] [*thanatotheis*
 [Greek] [*zoopoietheis*
 "Of royal ['Of royal
 [Greek] [*(logos sark egeneto;*)
 glorified state." [glorified state.'
 [Greek] [*kata sarka*,
 [Greek] [*kata pneuma agiosunes*,
 [Greek] [*Dikaiosune tou theou*
 [Greek] [*"Dikaiosune theou*

p. 61: [Greek] [*dikaioo*;
 [Greek] [*dikaiosune*
 [Greek] [*dikaiosis*,
 [Greek] [*dikaioo*,
 [Greek] [*dikaioo*
 [Greek] [*o dikaion*,
 [Greek] [*dikaiothentos*,
 [Greek] [*eirenen ecomen pros tou theon.*
 [Greek] [*sothesometha di autou apo tes orges*,
 [Greek] [*dikaioo*
 [Greek] [*tou dikaiounta ton asebe*
 [Greek] [*dikaioo*
 [Greek] [*dikaiosune*,
 [Greek] [*dikaiosune*,
 [Greek] [*dikaios*,
 [Greek] [*dikaioo*
 [Greek] [*dikaiosune*,
 [Greek] [*dikaioo*
 [Greek] [*dikaioo.*
 [Greek] [*dikaiosune*, *dikaioma*,
 [Greek] [*dikaiosis*,
 [Greek] [*dikaioma*
 [Greek] [*katakrima dikaiotis*,
 [Greek] [*katakrima.*
 [Greek] [*dikaiosune*
 [Greek] [*Diakaiosune theou*
 Isaiah xlv. 9, 24. [Isaiah xlv. 8, 24.
 [Greek] [*dikaioo*
 [Greek] [*dikaiosune.*

p. 62: [Greek] [*Diakaiosune theou*
 [Greek] [*Theou*
 [Greek] [*aorata*
 [Greek] [*phudei*,
 Galatians iv. 9.-- [Galatians iv. 8.--
 [Greek] [*oti*
 [Greek] [*metanoeo*
 [Greek] [*metanoia*
 [Greek] [*metamelomai*,

p. 63: [Greek] [*metanoeo*
 [Greek] [*metanoeo*
 [Greek] [*pareiselthen*
 [Greek] [*eis*
 [Greek] [*en*
 [Greek] [*eis*,
 [Greek] [*eis*
 [Greek] [*en.*
 [Greek] [*eis.*
 [Greek] [*eis*

p. 64: [Greek] [*en*
 [Greek] [*en onomati*,
 [Greek] [*eis to onoma.*
 immersed into the name the Father [immersed into the name of
 the Father
 [Greek] [*Eis*,
 [Greek] [*eis aphesin*, *eis metanoian*,
 [Greek] [*"Eis*,
 [Greek] [*apothanontes*,
 [Greek] [*apothanontos*,
 [Greek] [*Phronema*

p. 65: [Greek] [*tou sarkos,*
 [Greek] [*phronema tou pneuma tos,*
 [Greek] [*phronema*
 [Greek] [*phroneo,*
 [Greek] [*phronema,*
 [Greek] [*phroneo,*
 [Greek] [*exegeiro*
 connexion [connexion
 [Greek] [*exegeiro*
 [Greek] [*Ean omologeses--"Iesoun,*
Ean omologeses--"Iesoun, [*"Ean omologeses--Iesoun,*
 [Greek] [*omologeo*
 [Greek] [*En to stomati,*
 [Greek] [*Kurion*
 [Greek] [*kurios Ieous Christos,*
 [Greek] [*kurios*
 [Greek] [*O Bathos, theou,--*
 [Greek] [*Ploutou*
 [Greek] [*Sophias,*
 [Greek] [*---Touto gar--autou:*
 Ezra xvi. 54. [2 Esdras xvi. 53.
 "Coals of fire ['Coals of fire
 p. 66: sinned against God." [sinned against God.'
 "Take not revenge," ['Take not revenge,'
 "overcome your adversary ['overcome your adversary
 misconduct."-- [misconduct.'"
 [Greek] [*soteria,*
 Receive into fellowship ["Receive into fellowship
 [Greek] [*Diakriseis, dialogismon,*
 [Greek] [*musterion*
 which we can solve [which we cannot solve
 p. 67: [Greek] [*musterion*
 [Greek] [*musterion*
 [Greek] [*musterion*
 [Greek] [*musterion,*
 manifest in the flesh,' [manifest in the flesh,'"
 [Greek] [*"Chroinois aioniois,*
 [Greek] [*chronoi aonioi,*
 [Greek] [*aiones,*
 [Greek] [*chronoi aiones,*
 p. 68: [Greek] [*aiones,*
 [Greek] [[Aionon]
 [Greek] [*eis ton aiona,*
 pp. 17, 18. [pp. 17, 18.]
 [Greek] [*Diatheke--*
 [Greek] [*Suntheke,*
 It is proper ["It is proper
 [Greek] [*e palaia diatheke,*
 [Greek] [*e kaime diatheke,*
 "Until this day ['Until this day
 Old Testament." [Old Testament.'
 p. 69: [Greek] [*diabolos, daimon,*
 [Greek] [*daimonion,*
 [Greek] [*O diabolos,*
 "the Sons of God" ['the Sons of God'
 "the daughters of men."-- ['the daughters of men.'--
 [Greek] [*pneumata akatharta,*
 [Greek] [*pneumata ponera,*
 "Art thou come hither," ['Art thou come hither,'

[Greek] [*basanisai emas*,
 "to torment us before the time?" ['to torment us before the
 time?'"

[Greek] [*Uiothesia*,
 Rom. viii. 15, 23 [Rom. viii. 15, 23.
 transcendant glory [transcendent glory

[Greek] [*Aion*,
 [Greek] [*on*,
 (world) began, [(world) began,"
 "King of ages-- ["King of ages"--
 Tim. i. 17. [1 Tim. i. 17.

p. 70: [Greek] [*kosmos*,
 [Greek] [*Presbeus*,
 christians teachers, [christian teachers,
 [Greek] [*Analogian tes pisteos*,
 [Greek] [*metron tes pisteos*,
 [Greek] [*Aggellos*,
 [Greek] [*Psuchikos anthropos*,
 1 Cor. 14. [1 Cor. ii. 14.

p. 71: [Greek] [*eperotema*,
 [Greek] [*Antichristos*,
 [Greek] [*Apostolos*,
 [Greek] [*Katallage*,
 2d Cor. v. 18, 19, 10; [2d Cor. v. 18, 19, 20;
 [Greek] [*Bapto, Baptizo*,
 Luke xi. 88. [Luke xi. 38.

p. 72: [Greek] [*Baptisma, Baptismos*,
 [Greek] [*Episkopos*.
 [Greek] [*Blasphemia*
 [Greek] [*Kaleo*,
 [Greek] [*Proskaleo*,
 [Greek] [*Kletos*,
 [Greek] [*Klesis*,
 [Greek] [*Charis*,
 [Greek] [*agape*,
 1 Cor. xii. [1 Cor. xiii.
 [Greek] [*agape*,
 [Greek] [*charis*,

p. 73: [Greek] [*agape*,
 [Greek] [*charis*,
 [Greek] [*Christianos*,
 [Greek] [*Ekleltos*,
 [Greek] [*Ekklesia*,
 [Greek] [*ekkleo*,
 1st Cor. vii. 17. xvi. 18. [1st Cor. vii. 17. xvi. 19.
 [Greek] [*Parakletos*,
 [Greek] [*Parakletos*,
 [Greek] [*Omologeo*,
 [Greek] [*omologia*,
 Matthew x. 82. twice; [Matthew x. 32. twice;

[Greek] [*Suneidesis*,
 [Greek] [*Diatheke*,
 p. 74: [Greek] [*Diakonos*,
 [Greek] [*Diamion*,
 [Greek] [*Diabolos o Satanas*,
 [Greek] [*Oikonomia*,
 [Greek] [*Presbuteros*,
 acts xxii. 5. [Acts xxii. 5.
 [Greek] [*Ekloge*,

- Romans ix. 11. xi. 5. vii. 28. [Romans ix. 11. xi. 5, 7, 28.
 [Greek] [**Aionios,**
 Matthew xviii. 8, 25, 41. [Matthew xviii. 8. xxv. 41.
- p. 75: Hebrews vi. 1. [Hebrews vi. 2.
 [Greek] [**Euaggelistes,**
 [Greek] [**Paraklesis,**
 [Greek] [**Pistis,**
 of things not seen. [of things not seen."
 Hebrews xi. 1." [Hebrews xi. 1.
 [Greek] [**Prognosis,**
 [Greek] [**Pleroma tou chronou,**
 Phil, ii. 14. [Phil. ii. 15.
 [Greek] [**Dorea,**
 [Greek] [**charis,**
- p. 76: [Greek] [**Euaggellion,**
enangelium-- [*euangelium--*
 [Greek] [**Charis,**
 [Greek] [**charis,**
 [Greek] [**Ades,**
 [Greek] [**Ouranos,**
 [Greek] [**Geenna,**
 Note 21, page 64. [Note 20, page 54.
 [Greek] [**Airesis,**
 1 Cor. 11, 19. [1 Cor. xi. 19.
 [Greek] [**Airetikos,**
 [Greek] [**Time,**
 [Greek] [**Logizomai,**
 2 Cor. v. 10. [2 Cor. v. 19.
- p. 77: Note 35, page 72. [Note 34, page 60.
 [Greek] [**dikaiosis**
 [Greek] [**dikaioma.**
 [Greek] [**Anthropos tes Amartias,**
 [Greek] [**Mesites,**
 Hebrews vii. 6. [Hebrews viii. 6.
 [Greek] [**phronema tou sarkos,**
 page 64. [page 66.
 [Greek] [**phronema tou pneumatos,**
 page 64. [page 66.
 [Greek] [**Diakonos,**
- p. 78: [Greek] [**Musterion,**
 [Greek] [**Orizo,**
 xvii. 31, [xvii. 32,
 Komans i. 4, [Romans i. 4,
 [Greek] [**prographomai,**
 wene long ago [were long ago
 [Greek] [**Poimen,**
 Ezekiel xxxiv. 2, 8, 20, &c. [Ezekiel xxxiv. 2, 8, 10, &c.
 [Greek] [**Kerusso,**
 Note 23, p. 67. [Note 22, page 56.
 See note on Kom xvi. 25 27, 274, 275. [See Hebrews v. 1, 4.
- p. 79: Romans xiii. [Romans xii.
 [Greek] [**Lutrosis,**
 1 Peter i. 8, [1 Peter i. 18,
 Colossians i. 14, iv. 30; [iv. 30; Colossians i. 14;
 [Greek] [**Paliggenesia,**
 [Greek] [**Aphesis,**
 [Greek] [**Metamelomai,**
 [Greek] [**Soteria,**
 [Greek] [**Agiazo,**

p. 80: [Greek] [**Amartia,**
[Greek] [**pneuma,**
[Greek] [**Pneumata,**
[Greek] [**pneumata**
[Greek] [**Pneumatikos,**
[Greek] [**Egguos,** engus [
enguos [Greek] [**Anemos**
Revelation vi. 13; vii. 1 1,-- [Revelation vi. 13; vii. 1,-- [Greek] [
Logos, rema.
[Greek] [**Oikoumene,**
Mark xxiv 14. [Matthew xxiv 14.

Addenda and corrigenda are earnestly solicited. Ernie Stefanik
Derry, PA

[First electronic edition](#), published 22 June 1995. Second electronic edition, published 29 May 1998. Updated 7 July 2