

BIBLE READING NOTES

By

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This pamphlet is a revision of one of the same name that was published for me by Brother George A. Robinson some years ago, and has been used in connection with Bible Readings. It is corrected and many new notes and sentences added. Those who have their Bibles marked according to the edition of Brother Robinson will find that the present one will not disarrange their marking, but will offer many new items as well as corrections of some old ones.

The following numbers in parentheses are indexes to the first group of notes in the body of the pamphlet, with corresponding numbers from 1 up, and which are known to Bible Reading students as "circle" notes. The references following the numbers in this index show where notes with corresponding numbers may be used. If more than one reference is given, the one coming first is to have the specific application; and the word or words quoted indicate the point of applications of the note. If no specific words are quoted, the note is to apply to the passage referred to, as a whole. Where more than one reference is given, the point of application should be determined by the thought expressed in them at the first reference following the index number.

(1) Gen. 30:3; Ex. 1:16. (2) Gen. 30:25; 31:41. (3) Ex. 3:18. Wilderness. Ex. 16:35. (4) Ex. 11:2. Borrow. Ex. 12:35, 36;; 3:22; Gen. 15:14; Psa. 105:37. (5) Ex. 12:36. Spoiled. (6) Ex. 17:14. Put out of remembrance. (7) Ex. 20:1. Spake. Ex. 19:19; Deut. 4:10-13; 9:10, 11; 10:4. (8) Ex. 32:8. Calf . . . it. (9) Lev. 10:2. Devoured. (10) Lev. 15:31. Defile my. (11) Num. 8:26. (12) Num. 14:13-19; Ex. 32:11-13; 33:30-32. (13) Deut. 13:13. Belial. (14) Deut. 18:6-8. (15) Josh. 1:4. River. (16) Posh. 3:8. Brink. (17) Judg. 17:7. (18) 2 Sam. 12:23. (19) 1 Ki. 7:26. (19½) 1 Ki. 10:13. (20) 2 Ki. 18:22. (21) 1 Chr. 5:1, 2. (22) 2 Chr. 31:3. Set feasts law of the Lord. (23) Job 5:7. (24) Job 19:25. Stand. (25) Psa. 1:6. Knoweth. (26) Psa. 111:9. Reverend. (27) Isa. 1:1. (28) Is. 2:4. Neither . . . war . . . more. (29) Is. 7:9. Head Ephraim Samaria. (30) Is. 7:17. Assyria. (31) Is. 24:23. (32) Is. 25:6. Lees. (33) Is. 45:4. Though not known. (34) Is. 50:1. (35) Is. 54:4. (36) Is. 60. (37) Jer. 1:12. Hasten. (38) Jer. 7:7. For ever. (39) Jer. 14:12. Sword, famine, pestilence. (40) Jer. 19:9. (41) Jer. 20:7-9. (42) Jer. 32:8. Buy my field this. (43) Jer. 34:13. (44) Ezk. 8. (45) Ezk. 8:14. (46) Ezk. 11:24. (47) Dan. 7:26. (48) Dan. 9:27. Cause sacrifice . . . cease. (49) Dan. 9:27. (50) Dan. 11:3, 4. (51) Dan. 11:15, 17. (52) Amos 8:2. Pass by. (53) Amos 8:5. (54) Zech. 11:10. Break my covenant. (55) Zech. 11:14. (56) Zech. 11:16. Shepherd. (57) Ma. 1:16. Husband. (58) Ma. 2:23. Nazarene. (59) Ma. 3:2. Kingdom. Ma. 6:10; 11:11; 16:19; 16:28; 21:31; 26:29; Lk. 22:30. Col. 1:13. Heb. 12:28. Rev. 1:9. (60) Ma. 4:23. Synagogue. (61) Ma. 5:20. Pharisees. (62) Ma. 5:21, 22. Judgment. (63) Ma. 5:22. Raca. (64) Ma. 5:22. (65) Ma. 6:2. Hypocrites. (66) Ma. 6:13. Amen. (67) Ma. 8:12. Children. (68) Ma. 8:16. Even. (68½) Ma. 9:8. Glorified. (69) Ma. 11:19. Justified. (70) Ma. 12:14. Council. (71) Ma. 12:41, 42. Condemn. Lk. 11:31, 32; Heb. 11:7. (72) Ma. 15:2. Tradition. Gal. 1:14; 2 Th. 2:15; 3:6. (72½) Ma. 15:30. Cast. (73) Ma. 16:1. Sadducees. (74) Ma. 17:24. Tribute. (75) Ma. 17:25. Tribute. (76) Ma. 19:12. Eunuchs. Ac. 8:27. (77) Ma. 19:28. Judging. (78) Ma. 20:3. Marketplace. Ma. 11:16; 23:7; Mk. 7:4; 12:38; Lk. 7:32; 11:43; 20:46; Ac. 16:19; 17:17. (79) Ma. 20:28. Minister. (80) Ma. 21:43, 45. (81) Ma. 23:5. Phylacteries. (82) Ma. 23:5. Borders. Mk. 6:56; Lk. 8:44. (83) Ma. 24:8. Sorrows. (84) Ma. 24:34. Generation. Ma. 1:17; Mk. 9:19; Lk. 1:48; 21:32; Phil. 2:15. (85) Ma. 25:27. Exchanger. (86) Ma. 25:27. Usury. Lk. 19:23. (87) Ma. 26:3. (88) Ma. 26:38. Unto. (89) Ma. 27:64. Error. (90) Ma. 28:1. End. (91) Mk. 1:10. Out of. (92) Mk. 7:22. Lasciviousness. 2 Co. 12:21; Gal. 5:19; Eph. 4:19; 1 Pe. 4:3; Jude 4.

(93) Mk. 9:49. Salted with fire. (94) Mk. 10:42. Exercise lordship over. (95) Even. (96) Mk. 11:25. Stand. (97) Lk. 1:3. Perfect. (98) Lk. 1:3. Understanding. (99) Lk. 2:7. (100) Lk. 9:29. Fashion. 1 Th. 5:22. (101) Lk. 14:23. Compel. (102) Lk. 15:4. Wilderness. (103) Lk. 16:31. Rose from dead. (104) Lk. 17:1. Impossible. (105) Lk. 18:12. Week. (106) Lk. 18:13. Standing. Js. 2:3. (107) Lk. 18:15. Infants. (108) Lk. 19:23. Bank. Ma. 21:12; Mk. 11:15; Jn. 2:15. (109) Lk. 19:44. Visitation. 1 Ti. 3:1; 1 Pe. 2:12. (110) Lk. 20:20. Feign. (111) Lk. 22:19. (112) Lk. 23:12. (113) Lk. 23:31. Green tree, dry. (114) Lk. 23:33. Calvary. (115) Lk. 23:34. Forgive them. (116) John 1. (117) Jno. 1:15. Before. (118) Jn. 1:15. Before. (119) Jn. 2:6. Firkins. (120) Jn. 2:10. Drunk. (121) Jn. 3:34. Measure. (122) Jn. 4:1. When. (123) Jn. 5:2. Porches. (124) Jn. 6:63. Spirit. (125) Jn. 7:19. Law. (126) John 7:24. Appearance. (127) Jn. 8:10. Condemn. Ma. 27:3. (128) Jn. 10:22. Dedication. (129) Jn. 14:2, 3. Place. (130) Jn. 15:25. Their law. (131) Jn. 19:31. High. (131½) Jn. 20:17. Touch me not. (132) Jn. 21:1, 2. Nathanael. (132½) Ac. 1:3. Passion. (133) Ac. 1:13. Both. (134) Ac. 1:20. Bishoprick. (135) Ac. 2:4. Tongues. (136) Ac. 2:6. Language. (137) Ac. 2:13. New wine. (138) Ac. 2:42. Fellowship. (139) Ac. 5:17. Sect. Ac. 24:5; 26:5; 28:22; 24:14; 1 Co. 11:19; Gal. 5:20; 2 Pe. 2:1. (140) Ac. 6:2. Serve. (140½) Ac. 9:1. Breathing. (141) Ac. 9:7. Hearing. Ac. 22:9. (142) Ac. 12:6. Two. (143) Ac. 12:19. Examined. Lk. 23:14; Ac. 4:9; 24:8; 28:18; 1 Co. 9:3. (144) Ac. 13:2. Separate. Ac. 19:9. (145) Ac. 15:6. (146) Ac. 15:39. Contention. (147) Ac. 15:41. Confirming. (148) Ac. 17:2. Reasoned. (149) Ac. 17:25. Worshiped. Matt. 4:23. (149½) Ac. 19:13. (150) Ac. 18:24. Eloquent. (151) Ac. 19:21. Achia. Ac. 18:12; Rom. 15:26; 16:5; 1 Co. 16:15; 2 Co. 1:1; 9:2; 11:10; 1 Th. 1:7. (152) Ac. 21:21. Customs. (153) Ac. 22:28. Freedom. (154) Rom. 1:25, 26. Changed. (155) Rom. 1:29. 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Explanation: In some of the following notes the student will see words in bold capitals such as **MIDBAR**, **ANER**. Such are Hebrew or Greek words (in O. T. Hebrew, in N. T. Greek), spelled out in English letters in the form to be found in Young's Concordance.

1. "Obstetrics. The suffering of child-birth is the penalty for the sin of Eve. (Gen. 3:16) Midwives in the near East from the earliest time, have conducted deliveries upon the obstetric chair (Ex. 1:16), and continue to do so today. The obstetric chair is mentioned by ancient Greek writers. Rachel offers the use of her knees in lieu of an obstetric chair, as a symbol that the child borne by her maid is her own." Standard Bible Dictionary, Funk & Wagnalls.

2. This, with 31:41 shows Joseph was born at the end of the 14 years of Jacob's service for his two wives.

3. This is from the word **MIDBAR** and is rendered desert 13, south 1, wilderness 253. The leading thought is that of a place not inhabited and not so much one of a place that is barren or unproductive. For a contrasting term against the wilderness of the wandering see 16:35.

4. This is from **SHAAL** which is rendered: ask 87, ask counsel 8, ask on 1, beg 1, borrow 6, consult 2, demand 4, desire 9, enquire 22, lay to charge 1, pray 1, request 3, require 7, wish 1, wishing 1. It is the word for "demand" 2 Sam. 11:7 and Job. 38:3, and for "require" in Deut. 10:12 and 2 Sam. 12:20.

5. From **NATSAL**. "To strip off or snatch away." Young. See 2 Chron. 29:25.

6. Since we still know of Amalek, the word "remembrance" is used in the sense of a visible memorial. See Gen. 41:51 and 1 Cor. 11:24.

7. That is, he spake orally, with Moses standing between. These ten commandments were afterward put on the stones and given to Moses. See 19:19; Deut. 4:10-13; 9:10, 11; 10:4.

8. This shows that worship performed at an idol or image is counted as being offered to it, and not merely to some real being represented by it as claimed by Catholics for their image worship.

9. And yet verse 5 shows they still existed. This shows that devouring or destroying does not always mean annihilation.

10. This shows that many of these sanitary laws were typical and not always based on actual physical uncleanness.

11. Hence, even after they were unable for the active and more regular work of the Lord, they will still be responsible and need to do what they can.

12. Intercession of Moses on behalf of the children of Israel. See Ex. 32:11-13 and 33:30-32.

13. In Old Testament times this is not a proper noun. But Belial is a descriptive word, meaning one who is base, worthless, lawless. It later came to be used specifically with reference to Satan.

14. When these Levites chanced to render this religious service, they were to receive the same support as the other Levites, even if they did have other income.

15. **NAHAR.** This word is rendered "flood" 18 times. Among them Jos. 24:2, 3, 14, 15. Psalms 66:6.

16. **QATSEH.** This word is rendered border 3, brim 1, brink 1, coast 1, edge 6, end 52, frontier 1, outmost coast 1, outside 3, quarter 2, short 1, side 1, utmost part 7, utmost 5.

17. Bethlehem-Judah was in the possession of Judah, and this Levite was sojourning there.

18. Shows David believed there was something more of a human than the body, since he still had its body. Also he believed in another life.

19. "There were about 2000 baths in it usually, but when quite filled it contained 3000, or 22210 gallons wine measure." Marginal Reading in "International Series Bible."

19½. Distinction is here made between the possessions of Solomon as king, and those he had as a private citizen. See, for a like distinction, 1 Chr. 29:3. The queen wished to receive the customary "presents" from both sources. For information about these "presents" as a form of recognition, see Gen. 43:11; 1 Sam. 10:27; 1 Ki. 4:21; 2 Ki. 8:8; 29:12; 2 Chr. 17:5; Psalms 72:19; Isaiah 39:1.

20. This is a false statement. Hezekiah destroyed the institutions that were in opposition to God. To this date, those who oppose the institutions of man are falsely accused of opposing the work of God.

21. One advantage of being the firstborn was that of property. This special favor was given to Joseph. See Gen. 48:22; Deut. 21:17; Josh. 17:14, 17. Thus he lost his property right to Joseph and the genealogy to Judah.

22. Since these set feasts are found only in the ceremonial law which is here referred to as the law of the Lord, those are in error who try to discount this part of the Old Testament by calling it the law of Moses and not the law of God.

23. As all natural effects come from natural causes, so Job's afflictions are logical. This is true but they do not come from the cause assigned by Eliphaz.

24. **QUM.** "To rise up;" "Be established;" "To rise up, stand firm."—Young. It is the word for "stand" in Psalms 1:5; "endure" Job 8:15; "assured" Lev. 27:19.

25. Same word for "acknowledged" in Prov. 3:6. It is also rendered "consider, have respect, regard" and others. It is the principal word for "know", being so rendered 662 times.

26. **YARE.** Rendered by "Fear" 242 times; terrible 24; dreadful 5. It is the word for "dreadful" Hab. 1:7.

27. Let us illustrate the work and vision of an inspired prophet by an adjustable telescope. God holds the instrument and adjusts it as to range, according to the nearness or distance of dates which he wishes the prophet to see. The prophet is looking through the telescope, at the same time he is speaking or writing. He does not realize when God lengthens or shortens the range of the instrument but only records what he

sees. Occasionally God wishes the prophet to write a few words concerning some fact beyond the main subject on which he is supposed to be writing and so will lengthen out the telescope until the prophet can see into the age of the Christian dispensation; or perhaps he may stretch it out still further at rare intervals so that the prophet can see into the Hereafter. Then after his brief "break" from the main subject, God will return the telescope to the regular range so that the prophet will resume his former subject. And we must remember that while the prophet believes in his God and considers that He is the one who is holding the telescope, yet he does not realize the changes and adjustments. This is why we have so much teaching in the Bible showing the prophets did not always understand the meaning of what they were writing. They often wished to know more about it and would inquire about it, but the information was to be reserved for the teachers and writers of the New Testament times. See the following: Matt. 13:16, 17; 1 Pet. 1:10-12; 2 Pet. 1:20, 21; Eph. 3:9, 10.

28. The sword shall not be resorted to in the defense of this kingdom. It is also true that tendencies of the Gospel are against war. In other words, an institution affecting men in all the relations of life and yet which exists without the use of carnal warfare, would logically tend to produce peace as a "by-product".

29. Refers to the 10 tribes, since the capital Samaria, was located in the possession of the tribe of Ephraim. See Joshua 16:1, etc.

30. The prophet calls it Assyria because at the time of his writing the land is under Assyrian control. But he has reference to the Babylonian invasion.

31. God's brightness is so great that that of the sun and moon will be outclassed. This was true at the return; also at setting up of the Church.

32. Lees, dregs. The idea is that the wine is settled and thus is strong, pure and refined. In short, a product of high quality.

33. Cyrus unconsciously fulfilled the word of God. That is, he was not called to this work on account of his previous devotion and knowledge of God.

34. As a bill of divorce would show the cause of being put away, a guilty wife would hesitate to show the bill. In the present case the bill would show the cause to be "transgressions".

35. From here on the prophet seems to have ancient Israel in mind, although the first three verses evidently refer to the Church. Thus, in these verses, Israel, though a type of the Church, is also used to represent the Church as the bride in the day of her youth, etc. See note on chapter 60.

36. It should be observed on this chapter and others, that the prophet often speaks of Israel and the Church as if they were one, or that the one was a continuation of the other. Hence, some things he says will apply to either or both. Sometimes they apply to both in the same sense, while at other times they apply in a literal sense to one, and in a figurative to the other.

37. **SHAQED.** "Hasten" and "almond tree" are practically the same in the original. The figure indicates that God's judgments are near.

38. Or, to the end of the age. Had Israel been true to God, her national sun would not have gone down until the end of that age. See 15:9.

39. In 2 Ki. 24:2 is the history of the sword. In 25:3 the famine. Then as famine was most always followed by pestilence, we see the fulfillment of this prophecy. See also Ezk. 7:15.

40. This reference is cited as a fulfillment of a like prediction; not as the specific fulfillment of the passage in hand.

41. Jeremiah is almost intimidated from speaking the unwelcome word of God, but just could not refrain longer, even though he might be persecuted, for so doing, by such a man as Pashur.

42. Jeremiah already knew that Hanameel would come to him, for the Lord had told him. But the prophet concluded that the proposition of Hanameel was from the Lord to test his faith in God's promise for the return. For all outward appearances were against the prospect of ever being able to enjoy the land, even if purchased.

43. And yet this statute was not given until they reached Sinai. Therefore the words "in the day" etc. are indefinite and refer to that day in general, in which Sinai was the point of interest.

44. This chapter exhibits the three most prevalent forms of idolatry; that of wor-

ship of man-made idols (v 3-5); that of invisible gods (v 14), and that of the "host of heaven" (v 16).

45. "In a lewd and idolatrous manner lamenting the death of Tamuz, or Adonis, supposed to be Baalpeor. See Num. 25:3."

46. That is, the vision departed from Ezekiel, leaving him where he had been all the while literally, in the land of the Chaldeans.

47. While his dominion or rule will be taken away by the Reformation, this does not necessarily mean his entire destruction. This will take place at the coming of Christ. See 2 Thess. 2:8.

48. By offering himself, Christ put an end to all other sacrifices for sin. See Rom. 10:4; Heb. 10:8, 9, 14.

49. The crucifixion of Christ and destruction of Jerusalem are very properly mentioned here in direct connection. For while the crucifixion had to be, yet the motive of the Jews in destroying him brought upon them the destruction of their city.

50. The prophet or angel passes immediately from Xerxes to Alexander, thus ignoring all the history intervening. This was evidently because of its importance; also Alexander's work was the next important event for prophecy after Xerxes.

51. These verses predict further the military operations of Antiochus the Great within his realm. See Rollin, Vol. 4, pp. 144, 5; Schaff-Herzog, Article, III.

52. Will not overlook their iniquity but will punish them with siege and captivity.

53. Even as worldly minded disciples will be thinking of their own affairs while at Lord's Day service.

54. This covenant was broken when he "took it out of the way, nailing it to his cross." Col. 2:14. The scene of the cross was preceded by the betrayal which is presented in verses 12, 18.

55. The betrayal of Christ, which was followed by his crucifixion, brought a new law into force. This ended the "brotherhood" of the Jewish nation as to religion.

56. This "shepherd", who is Christ, will not seek to restore Judaism but will rather condemn the Judaizers. See Matt. 23rd chapter.

57. **ANER**. This is word for "husband" in all places.

58. This is an allusion to the etymology of "Nazareth" which means "a sprout, branch", and referred to in Isa. 11:1; 53:2; Jer. 23:5; 33:15; Zech. 3:8; 6:12.

59. **BASILEIA**. "Royal power, kingship, dominion, rule; a kingdom, i. e. the territory subject to the rule of a king"—Thayer. "A kingdom, realm, i. e. the territory, region or country governed by a king; kingly power, authority, dominion, reign."—Greenfield.

60. **SUNAGOGE**. "An assembly of men; the building where those solemn Jewish assemblies were held."—Thayer.

61. **PHARISAIOS**. From a Hebrew word meaning "separate" from the fact of their deviating from the general usages of life of other people."—Thayer.

62. **KRISIS**. "The college of judges, a tribunal of seven men in the several cities of Palestine; as distinguished from the Sanhedrin, which had its seat at Jerusalem. . . . Ma. 5:21, 22."—Thayer. "Motonomy, a judgment seat, tribunal, put for a court of justice, judges, i. e. the smaller tribunals established in the cities of Palestine, subordinated to the Sanhedrin; see Deut. 16:18; 2 Chr. 19:5. According to the Rabbins they consisted of 23 judges; Josephus expressly says the number was seven. Ant. 4, 8, 14, 38."—Robinson.

63. From **RHAKA**. "Empty, i. e. a senseless, empty-headed man, a term of reproach used by the Jews in the time of Christ."—Thayer.

64. **MOROS**. According to Thayer, Robinson and Greenfield, the word at this place means to accuse one of being godless, wicked, a rebel against God.

65. **HUPOKRITES**. "One who answers, an interpreter; an actor, stage-player; in Bible Greek, a dissembler, pretender, hypocrite."—Thayer.

66. **AMEN**. This word is rendered "amen" 50 times and "verily" 100 times.

67. From **HUIOS**. "Those for whom a thing is destined, as Ma. 8:12; 13:38; Jno. 17:12; 2 Thess. 2:3."—Thayer.

68. **OPSIOS**. "Late; 1. as an adjective. 2. evening; i. e. either from our three to six o'clock p. m. Ma. 8:16; 14:15; 27:57; Mark 4:35; or from our six o'clock p. m.

to the beginning of night, Ma. 14:23; 16:2; 20:8; 26:20; Mark 1:32; 6:47; 14:17; 15:42; Jn. 6:16; 20:19."—Thayer.

68½. Ma. 9:8. "2. to praise, extol, magnify, celebrate. 3. to honor, do honor to, hold in honor. 4. to make glorious, adorn with lustre, clothe with splendor. a. to impart glory to something render it excellent. b. to make renowned, render illustrious, i. e. to cause the dignity and worth of some person or thing to become manifest or acknowledged. c. to exalt to a glorious rank or condition." This is the word for "glorify" everywhere.

69. **DIKAI00.** "To show, exhibit, evince, one to be righteous, such as he is and wishes himself to be considered . . . to declare, pronounce, one to be just, righteous, or such as he ought to be."—Thayer.

70. **SUMBOULION.** "An assembly of counselors or persons in consultation."—Thayer. Note: With exception of this and in Acts 25:12 the word "council" is always from **SUNHEDRION**.

71. **KATAKRINO.** "b. By one's good example to render another's wickedness the more evident and censurable."—Thayer.

72. **PARADOSIS.** "A giving over, giving up, i. e. 1. the act of giving up, the surrender; 2. a giving over which is done by word of mouth or in writing, i. e. tradition by instruction, narrative, precept, etc., hence instruction. Objectively, what is delivered, the substance of teaching."—Thayer.

72½. **RHIPTO.** "To set down, with the suggestion of haste and want of care, of those who laid their sick at the feet of Jesus, leaving them at his disposal without a doubt that he could heal them. Ma. 15:30."—Thayer.

73. **SADDOUKAIOS.** "A Saddusee, a member of the party of the Saddusees, who, distinguished by birth, wealth and official position, and not averse to the favor of Herod family and of the Romans, hated the common people . . . they derived their name apparently . . . from the Zadok who was high-priest in the time of David."—Thayer.

74. **DIDRACHMON.** "A double-drachma, a silver coin equal to two Attic drachmas . . . or half shekel, about one-third of a dollar, Ma. 17:24."—Thayer.

75. **KENSOS.** "The Latin word census . . . in the N. T., the tax or tribute levied on individuals and to be paid yearly. Our capitation or poll tax, Ma. 17:25; 22:17; Mk. 12:14."—Thayer.

76. **EUNOUCHIZO.** "To make one's self a eunuch, by abstaining (like a eunuch) from marriage."—Thayer. "Also who live like eunuchs, in voluntary abstinence."—Robinson.

77. **KRINO.** "To pronounce an opinion concerning right and wrong."—Thayer.

78. **AGORA.** "1. any collection of men, congregation, assembly. 2. place where assemblies are held; in the N. T. the forum or public place—where trials are held, and citizens resort, and commodities exposed for sale."—Thayer.

79. **DIAKONEW.** Same word rendered "serve" in Acts 6:2 and "use the office of a deacon" 1 Tim. 3:10.

80. The parable teaches the whole nation of the Jews will be rejected, but, as of old, the leaders were held chiefly responsible. See Isa. 9:16.

81. Parchments on which were written Scriptures and then worn on the body according to literal interpretation of Ex. 13:16; Deut. 6:8; 11:18.

82. Or fringes. Based on Num. 15:38-40.

83. **ODIN.** "A throe, pain, pang of a woman in travail . . . Trop. pain, sorrow, calamity, of severest kind."—Robinson.

84. **GENEA.** "The whole multitude of men living at the same time."—Thayer. Same word in Ma. 1:17. This is Thayer's definition at this place, also at Mk. 9:19; Lk. 1:48; 21:32; Phil. 2:15.

85. **TRAPEZITES.** "A money-changer, broker, banker, one who exchanges money for a fee, and pays interest on deposits. Ma. 25:27."—Thayer. Also compare Lk. 19:23.

86. **TOKOS.** "1. birth; a. the act of bringing forth. b. that which has been brought forth, offspring; 2. interest on money, usury (because it multiplies money, and as it were 'breeds' Ma. 25:27; Lk. 19:23)."—Thayer.

87. **SUNEDRION.** "1. any session or assembly of persons deliberating or ad-

judicating, Jno. 11:47. 2. Specifically (a) the Sanhedrin, the great council at Jerusalem, consisting of seventy-one members, viz. scribes, elders, prominent members of the high-priestly families, and the high-priest, the president of the body. The fullest periphrasis for the Sanhedrin is found in Matt. 26:3; Mk. 14:43, 53."

88. **HEOS**. "until, while, whilst, during; unto, even unto, as far as; up to, as much as; so much as; as like, when."—Groves.

89. **PLANE**. "A wandering, a straying about . . . in the N. T. metaph. mental straying, i. e. error, wrong opinion relative to morals or religion . . . deceit, fraud."—Thayer.

90. **OPSE**. "b. with a gen., the sabbath having just past, after the sabbath, i. e. at the early dawn of the first day of the week. Ma. 28:1."—Thayer. "With a gen. at the end of, at the close of, after, Ma. 28:1."—Robinson.

91. **APO**. This is the word for "out of" in Ma. 7:4; 12:43; 14:29; Mk. 7:15; 16:9. In these passages the word evidently means "from within" and is thus correctly rendered "out of" in Mark 1:10 in A. V. as against the rendering in R. V.

92. **ASELGEIA**. "Unbridled lust, excess, licentiousness, lasciviousness, wantonness, outrageousness, insolence, shamelessness."—Thayer.

93. Here we see fire used figuratively with salt. Salt, through its preserving qualities, tends to perpetuate an object brought into contact with it. It is thus connected with fire of perdition, because of the perpetual duration of the fire. Salt is used with the idea of perpetuation in O. T. Num. 18:19; 2 Chr. 13:5.

94. Acts 19:16. **KATAKURIEUO**. "a. To bring under one's power, to subject to one's self, to subdue, master. b. to hold in subjection, be the master of, exercise lordship over."—Thayer. "To lord it against or over anyone, i. e. 1. generally, to exercise authority over. 2. specifically, to get the mastery of, to overpower, to subdue."—Robinson.

95. **OPSE**. "Adverb of time, after a long time, long after, late; a. especially, late in the day, i. e. at evening. Mk. 13:35."—Robinson.

96. **STEKO**. "To stand firm; to persist, persevere."—Thayer. Never used literally of the posture of the body. It is the word for "stand" in 1 Cor. 16:13.

97. **AKRIBOS**. "Exactly, accurately, diligently."—Thayer. "With exactness, accurately, diligently."—Robinson.

98. **PARAKOLOUTHEO**. "To follow after; so to follow one as to be always by his side; to follow close, accompany; to be always present, to attend one wherever he goes; to follow up a thing in mind so as to attain to the knowledge of it . . . to follow faithfully as a standard or rule, to conform oneself."—Thayer.

99. The birth would take place on one of the stools which were used (see note 1) which could take place anywhere. The babe could then be laid in one of the mangers since the guest chamber was in use, due probably to the busy times and great crowds.

100. **EIDOS**. "Properly that which strikes the eye; which is exposed to view; 1. the external appearance, form, figure, shape . . . Jno. 5:37; Lk. 3:22; 9:29; 2 Cor. 5:7. 2. form, kind . . . 1 Thess. 5:22."—Thayer.

101. **ANAGKAXO**. "To necessitate, compel, drive to, constrain, whether by force, threats, etc., or by persuasion, entreaties, etc., or other means."—Thayer.

102. **EREMOS**. Since this was a place fit for pasturing sheep, the word does not necessarily mean a dry or barren place. Thayer's general definition is: "solitary, lonely, desolate, uninhabited." Robinson's general definition of the word is: "adj. solitary, desert. Substantive, a solitude, desert, wilderness, an uninhabited tract of country usually uncultivated and often sterile, but not necessarily so."

103. If, going back to earth, one must "rise from the dead," the theory of spirit communication is false.

104. **ANENDEKTOS**. "That cannot be admitted, inadmissible, unallowable, improper."—Thayer. This is the only place in the N. T. where this word is used.

105. **SABBATON**. "2. Meton. a sabbath, put for the interval 'from sabbath to sabbath,' hence a se'nnight, week; so especially Lk. 18:12. Elsewhere only after numerals marking the days of the week."—Robinson.

106. **HISTEMI**. Same word for "stand" Jas. 2:3 where it is contrasted with "sit" from **KATHEMAI**.

107. **BREPPOS.** An infant, whether born or unborn.
108. **TRAPEZA.** This is rendered; bank 1; table 13. "2. the table or stand of a money changer, where he sits, exchanging different kinds of money for a fee and paying back with interest, loans on deposits."—Thayer.
109. **EPISKOPE.** Acts 1:20; 1 Tim. 3:1; 1 Peter 2:12. "Inspection, investigation, visitation . . . in a good sense of God's gracious care. In a bad sense divine punishment."—Thayer.
110. **HUPOKRINOMAI.** "To make answer on the stage, i. e. to personate anyone, play a part."—Thayer. Ma. 6:2.
111. Verses 19, 20 should be inserted after reading verse 23, read John 13:23-30, then read verses 19, 20 here.
112. Brought about by judicial recognition and favor, and not a uniting as against a common foe. Note verses 14, 15 which indicate no common malice against Christ had existed between them.
113. Green tree a symbol of a righteous man, dry tree, a wicked. If a righteous man must suffer as Christ is suffering, what may these other people expect?
114. **KRANION.** "A skull" Ma. 27:33; Mk. 15:22; Jno. 19:17.
115. But not necessarily at once. See a similar use of language in John 20:22.
116. With the exception of 9:32 every occurrence of the word "world" in the book of John is from **KOSMOS**. See Thayer's Lexicon for complete definition of the word.
117. **EMPROSTHEN.** "Before, in front of, in advance of . . . previous to."—Greenfield. "Adverb of place in front of, in presence of; before, denoting rank."—Thayer.
118. **PROTOS.** "First, either in time or place, in any succession of things, or of persons."—Thayer.
119. **METRETES.** "Properly, a measurer, the name of a utensil known as an amphora, which is a special measure used for liquids and containing 72 sextarii or **XESTOI**, (i. e. somewhat less than nine English gallons)."—Thayer.
120. **METHUSKO.** "To intoxicate, make drunk . . . become intoxicated, Lk. 12:45; Jno. 2:10; 1 Thess. 5:7; Eph. 5:18; Rev. 17:2 . . ."—Thayer.
121. **METRON.** "Determined extent, portion measured off, measure or limit."—Thayer. "Sparingly, John 3:34."—Thayer.
122. **HOS.** Thayer defines this word here and in 60 other places thus: "II. as a particle of time; a. as when, since."—Thayer.
123. **STOA.** "A portico, a covered colonade where people can stand or walk protected from weather and heat of the sun."—Thayer.
124. On this verse Thayer says: "The spiirt, i. e. the vital, principle by which the body is animated." Robinson says: "As the spirit in the man giveth life to the body, so my words are spirit and life to the soul."
125. The law here referred to is Ex. 20:13. Thus it is seen that one of the 10 commandments is called the law of Moses.
126. **OPISIS.** "3. Outward appearance, look."—Thayer. "2. External appearance, show."—Robinson.
127. **KATAKRINO.** "a. to give judgment against, to judge worthy of punishment, condemn."—Thayer.
128. This feast was instituted by Judas Maccabaeus in commemoration of the cleansing of the temple from the pollutions of Antiochus Epiphanes. See Josephus. 12-7-7.
129. **TOPOS.** This is the word for "place" in Lk. 14:9; Jno. 11:48; Acts 1:25; Rom. 12:19; 15:23; Eph. 4:27; Heb. 12:17; Rev. 2:5; 12:6; 20:11; for "room" in Lk. 2:7; 14:9; 1 Cor. 14:16; and for "license" Acts 25:16.
130. If the law was to be perpetual, as claimed by the Sabbatarians, then it was not any more "their" law than it was that of the apostles.
131. **MEGAS.** "2. b. things to be esteemed highly for their importance, i. e. Lat. gravis; of great moment, of great weight, important; solemn, sacred of festival days, Jno. 7:37; 19:31."—Thayer.
- 131½. **HAPTO.** "In Jno. 20:17, **ME MOU HAPTOUS**, is to be explained

thus: Do not handle me to see whether I am still clothed with a body; There is no need of such an examination, 'for not yet' etc."—Thayer.

132. **NATHANIEL**, an intimate disciple of Jesus; Jno. 1:45-49; 21:2. He is commonly thought to be identical with Bartholomew."—Thayer. "A native of Cana in Galilee; supposed to be the same as Bartholomew the apostle."—Young.

132½. **PASCHO**. Acts 1:3. "To suffer, to undergo evils, to be afflicted; Lk. 22:15; 24:46; Acts 3:18; 17:3; 1 Cor. 12:26; Heb. 2:18; 9:26; 13:12; 1 Peter 2:19, 23; 3:17; 4:15, 19."

133. **TE**. "A copulative enditic particle, not only . . . but also . . . as well . . . as, both . . . and; things are thus connected which are akin, or which are united to each other by some inner bond whether logical or real."—Thayer.

134. From **EPISKOPE**. Used Lk. 19:44; 1 Ti. 3:1; 1 Pe. 2:12.

135. **GLOSSA**. "The tongue, member of the body, organ of speech; language used by a particular people." Th.

136. **DIALEKTOS**. "Conversation, speech, discourse, language."—Thayer.

137. **GLEUKOS**. "Must, the sweet juice pressed from the grape; sweet wine."—Thayer. Note: The juice of the grape is called wine in the Bible, whether fermented or not. It is even called wine in Isa. 65:8 before it is taken from the grape.

138. **KOINONIA**. "Fellowship, association, community, communion, joint participation, intercourse; in N. T. Greek as in classical; 1. the share which one has in anything, participation. 2. intercourse, fellowship, intimacy. 3. a. A benefaction jointly contributed, a collection, a contribution."—Thayer.

139. **HAIREISIS**. "1. Act of taking, capture. 2. choosing, choice. 3. that which is chosen, a chosen course of thought and action; hence one's chosen opinion, tenet. 4. a body of men separating themselves from others by following their own tenets. 5. dissensions arising from diversity of opinions and aims."—Thayer.

140. **DIAKONEO**. This is the word rendered "use the office of a deacon" in 1 Tim. 3:10.

140½. **EMPNEO**. "1. to breathe in or on. 2. to inhale; with partitive gen. . . threatening and slaughter were, so to speak, the element from which he drew his breath, Acts 9:1."—Thayer. "In N. T. tropically and intransitively, to breathe, to respire and with gen. to breathe of anything, equal to be full of; Acts 9:1."—Robinson. This is the only place where this word occurs.

141. **AKOUO**. "To hear. To be endowed with the faculty of hearing. To attend to, consider what is or has been said. To understand, perceive the sense of what is said. To get by hearing, learn. To find out (by hearing), learn. To give ear to teaching or teacher. To comprehend, understand. To give ear to one, listen, hearken. To yield to, hear and obey, hear to. To perceive in the soul the inward communication of God."—Thayer.

142. "(**TETRAS**. The number four), a quarternion; a guard consisting of four soldiers (for among the Romans this was the usual number of the guard to which the custody of captives was entrusted; two soldiers were confined with the prisoner and two kept guard outside), Acts 12:4, where the four quarternions mentioned were on guard one at a time during each of the 4 watches."—Thayer.

143. **ANAKRINO**. "To investigate, examine, inquire into, scrutinize, sift, question."—Thayer.

144. **APHORIZO**. "To mark off from others by boundaries, to limit, to separate; in a bad sense, to exclude as disreputable; in a good sense, to appoint, to set apart one for some purpose."—Thayer.

145. This whole matter was in the hands of the church at Jerusalem and was thus not a "church council" as Rome uses the term. See also 16:4.

146. **PAROXUSMOS**. "1. Provocation, incitement to action or feeling; Heb. 10:24. 2. a paroxysm of anger, sharp contention, angry dispute, Acts 15:39."—Robinson. "1. an inciting, incitement, Heb. 10:24. 2. irritation, Acts 15:39."—Thayer.

147. **EPISTERIZO**. "To establish besides, strengthen more; to render more firm, confirm."—Thayer.

148. **DAILEGOMIA**. "1. to think different things with one's self, mingle thought with thought; to ponder, resolve in mind. 2. to converse, discourse with one, argue, discuss . . . drawing arguments from the scriptures . . . with the idea of disputing prominent."—Thayer.

149. **THERAPEUO**. "To serve, do service; to heal, cure, restore to health."—Thayer. This is rendered "heal" in Matt. 4:23 and 37 others.

149½. Acts 19:13 "2. an exorcist is one who employs a formula of conjuration for expelling demons." "an exorcist, properly one who binds by an oath; generally one who by adjuration and incantation professes to expel demons."

150. **LOGIOS**. "1. learned, a man of letters, skilled in literature and the arts; especially versed in history and antiquities. 2. skilled in speech, eloquent. So in Acts 18:24."—Thayer.

151. **ACHAIA**. "Achaia; 1. in a restricted sense, the maritime region or northern Peloponnesus. 2. in a broader sense, from B. C. 146, on, a Roman province embracing all Greece except Thessaly. So in the N. T. Acts 18:12, 27; 19:21; Rom. 15:26; 16:5; 1 Cor. 16:15; 2 Cor. 1:1; 9:2; 11:10; 1 Thess. 1:7."—Thayer.

152. **ETHOS**. "Custom. Lk. 22:39; Jno. 19:40; Acts 25:16; Heb. 10:25. Contextually, usage prescribed by law, institute, prescription, rite; Lk. 1:9; 2:42; Acts 16:21; 26:3; 28:17."—Thayer.

153. **POLITEIA**. "1. The administration of civil affairs. 2. a state, commonwealth. 3. Citizenship, the rights of a citizen."—Thayer.

154. **METALLASSO**. "To exchange, put one thing in the place of another. change for or into, transmute."—Greenfield.

155. **ERIS**. "Contention, strife, wrangling."—Thayer. The word is rendered; contention 2; debate 2; variance 1.

156. **KATALLAGE**. "Exchange; adjustment of a difference, reconciliation, restoration to favor."—Thayer.

157. **TUPOS**. "The mark of a stroke or blow; print; a figure formed by a blow or impression; hence universally a figure, image, form; an example; the pattern in conformity to which a thing must be made; in an ethical sense, a dissuasive example, pattern of warning; in a doctrinal sense, a type, i. e. a person or thing prefiguring a future person or thing.

157½. Want of strength, weakness, infirmity . . . b. of soul; want of the strength and capacity requisite to understand a thing. Rom. 6:19. It is from **ASTHENEIA**.

158. **MOICHALIS**. "An adulteress; properly, eyes always on the watch for an adultery, or, from which adulterous desire beams forth."—Thayer.

159. **TELOS**. "1. end, i. e. a. termination, the limit at which a thing ceases to be, Lk. 1:33; Heb. 7:3; 2. Cor. 3:13; 1 Cor. 10:11; he who puts an end to; Christ has brought the law to an end, Rom. 10:4."—Thayer. "An end, completion, termination. 1; generally of time and condition; Lk. 1:33; 2 Cor. 3:13; i. e. into the end of the transient shining of Moses' countenance, Heb. 7:3; 1 Cor. 10:11; 1 Pet. 4:7; meton. Rom. 10:4, i. e. with Christ the power of the law has come to an end, that righteousness by faith may be reckoned to every one who believeth."—Robinson.

160. **LOGIKOS**. "The worship which is rendered by the reason or soul."—Thayer. It is a contrast with the animal sacrifices.

161. **KOINONEO**. "To come into communion or fellowship, to become a shearer, be made a partner; to enter into fellowship, join one's self as an associate, make one's self a shearer or partner."—Thayer.

162. **TOPOS**. 2. b. opportunity, power for acting . . . Acts 25:16 . . . Rom. 12:19; Eph. 4:27."—Thayer.

163. From the same word as "owe" in Pilemon 18, where immediate settlement was made for the debt of Onesimus by placing it against Paul's account. However, since it was right for Paul to have a standing account while the debt of Onesimus need settlement, it can be seen the passage above means that debts should be settled either with cash or other satisfaction.

164. **HAGIAZO**. "To render or acknowledge to be, venerable; to hallow, to separate from things profane."—Thayer.

165. **HAGIOS**. "Worthy of veneration—set apart to God, to be, as it were, exclusively his."—Thayer.

166. **SUGKRINO**. "In N. T. 1. to join together, to combine, as in classical usage above; . . . 1 Cor. 2:13, combining spiritual things with spiritual, i. e. expressing thoughts of the Spirit, giving to our spiritual teaching a spiritual form; not combining things heterogenous."—Robinson.

167. **ESCHATOS**. "c. of rank, grade or worth, last, i. e., lowest; Mk. 9:35; Jn. 8:9; 1 Co. 4:9."—Thayer.

168. **ECHO**. "To have (use) a woman (unlawfully) as a wife. Ma. 14:4; Mk. 6:18; 1 Co. 5:1."—Thayer.

169. **SUNANAMIGNUMI**. "To mix up together; to keep company with, to be intimate with."—Thayer. 2 Th. 3:14.

170. **MALAKOS**. "Soft; soft to the touch; in a bad sense, a male who submits his body to unnatural lewdness."—Thayer.

171. **ARSENOKOITES**. "One who lies with a male as with a female, a sodomite."—Thayer. 1 Tim. 1:10. See also Rom. 1:27; Dan. 11:37.

172. **CHARISMA**. "A gift of grace, a favor which one receives without any merit of his own; in the N. T. the gift of grace; used of the natural gift of continence, due to the grace of God as creator; 1 Cor. 7:7."—Thayer. This is the word for "gift" in Rom. 12:6.

173. **GNOME**. "1. The faculty of knowing, mind, reason. 2. That which is thought or known, one's mind; a. A view, judgment, opinion. b. Resolve, purpose, intention . . . advice . . . decree."—Thayer.

173½. **HUPERAKMOS**. "1. Beyond the **AKME** or bloom of life, past prime. 2. Over-ripe, plump and ripe, (and so in greater danger of defilement); of a virgin."—Thayer.

174. **SPHRAGIS**. An impression made by a seal. The impression would prove existence of the seal.

175. **ADOKIMOS**. "Not standing the test, not approved; which does not prove itself to be such as it ought; unfit for something."—Thayer. It is the word for "reprobate" in every case.

176. **PHUSIS**. "Natural sense, native conviction or knowledge—the native sense of propriety."—Thayer. The complete definition of Thayer at this place is as follows: "Nature, i. e. natural sense, native conviction or knowledge, as opposed to what is learned by instruction and accomplished by training or prescribed by law: (i. e. the native sense of propriety), 1 Co. 11:14."

177. **DEI**. "c. necessity in what is required to attain some end. Lk. 12:12; Jno. 3:7; Ac. 9:6; 16:30; 1 Cor. 11:19; Heb. 9:26; 11:6."—Thayer. "Of what is required by the nature and circumstances of the case, the fitness of things, a sense of duty, or the like. 1 Cor. 11:19."—Robinson.

178. **KATAGGELLO**. "To announce, declare, promulgate, make known; to proclaim publicly, publish."—Thayer.

179. **DOKIMAZO**. "To test, examine, prove, scrutinize."—Thayer. Same word for "proved" 1 Tim. 3:10 and "try" 1 Jno. 4:1.

180. **HOUTO**. "In the way described; in this manner, in such a manner; thus; so."—Thayer.

181. **ZELOO**. "2. Transitivity, to desire earnestly, pursue, 1 Cor. 12:31; 14:39."—Thayer.

182. **AGAPE**. "Affection, good will, love, benevolence. Plural, love feasts."—Thayer. The word is rendered "charity" 27 times, "feast of charity" 1; and love 86. See also X-40 in the end of this pamphlet.

183. **PROPHETEYO**. "d. to break forth under sudden impulse in lofty discourse in praise of the divine counsels; Lk. 1:67; Ac. 19:6; or under the like prompting, to teach, refute, reprove, admonish, comfort others. 1 Cor. 11:4, 5; 13:9; 14:1, 3, 4, 5, 24, 31, 39."—Thayer.

184. **EKTROMA**. "An abortion, abortive birth; an untimely birth; 1 Cor. 15:8, where Paul likens himself to an **EKTROMA**, and in verse 9 explains in what sense; that he is as inferior to the rest of the apostles as an immature birth comes short of a mature one, and is no more worthy of the name of an apostle than an abortion is to the name of a child."—Thayer.

185. The word "conversation" in the A. V. comes from a number of Greek words, but with the exception of Philip. 3:20, every instance means manner of life.

186. **MARTUS**. "A witness (one who avers, or can aver, what he himself has seen or heard or knows by any other means); he is said to be a witness to whose attestation appeal is made."—Thayer.

187. **PROSONON**. "In the presence of Christ, i. e., Christ looking on (and approving), 2. Co. 2:10."—Thayer.

188. **EKKAKEO**. "To be utterly spiritless, to be wearied out, exhausted."—Thayer. "To faint, i. e. to flag, be remiss, indolent, slothful, to be timid, despond."—Greenfield. See Gal. 6:9.

189. **PHOTISMOS**. "a. the act of enlightening, illuminating, 2 Cor. 4:6. b. brightness, bright light."—Thayer.

190. **OIDA**. "1. To know . . . it is well known, acknowledged; Ma. 22:16; Lk. 20:21; Jno. 3:2; 9:31; Rom. 2:2; 3:19; 7:14; 8:28; 2 Cor. 5:1; 1 Tim. 1:8; 1 Jno. 3:2; 5:20."—Thayer.

190½. **PLATUNA**. "To make broad, to enlarge, Mt. 23:5. Our heart expands itself namely, to receive you into it, i. e. to welcome and embrace you in love, 2 Co. 6:11. Be ye also enlarged in heart namely, to receive me therein, 2 Cor. 6:13."—Thayer.

191. **HAPLOTES**. "Singleness, simplicity, sincerity, mental honesty, the virtue of one who is free from pretense and dissimulation, 2 Cor. 1:12; Col. 3:22; Eph. 6:5; sincerity of mind toward Christ, i. e., single hearted faith in Christ as opposed to false wisdom in matters pertaining to Christianity, 2 Cor. 11:3; in simplicity, i. e., without self-seeking, Rom. 12:8. Openness of heart manifesting itself by benefactions, liberality . . . 2 Cor. 8:2; 9:11, 13."—Thayer.

192. **PROAIREO**. "To bring forward, bring forth from one's store; Mid. to bring forth for one's self, to choose for one's self before another; i. e. to prefer; to purpose, 2 Cor. 9:7."—Thayer.

193. **EKLUPH**. **EK** means "out of" and **LUPE** defined as "sorrow, pain, grief . . . with a sour, reluctant mind, 2 Cor. 9:7."—Thayer.

194. **ERITHEIA**. "Used of those who electioneer for office, courting popular applause by trickery and low arts . . . the verb is derived from **ERITHOS**, working for hire, a hireling . . . electioneering or intriguing for office . . . hence, apparently in N. T. a courting distinction, a desire to put one's self forward, a partisan and factious spirit which does not disdain low arts; partizanship, factiousness."—Thayer. "Being mercenary, venality in striving for office. Latin, ambitus, hence, generally, party strife, faction, contention."—Robinson.

195. **METASTREPHO**. "Turn about; corrupt, change one thing into another."

196. **ANATHEMA**. "In N. T. a curse; a man accursed, devoted to the direst woes."—Thayer.

197. Paul wishes the brethren to have the same constancy of love toward him as he has for them. They had once had so much love for him they would willingly have given him their eyes. For some reason their love had cooled. But he wishes them to know their inconstancy had not injured him; that is, had not caused him to waver in his love for them. So, as his love for them caused him to regard them with a brotherly feeling of equality, and led him to seek to work with them for the common end of advancing the gospel independent of Judaism, so he beseeches them to regard him in the same way and act accordingly.

198. **DIA**. "3. with a genitive of a thing **DIA** is used to denote the manner in which a thing is done, or the formal cause; Lk. 8:4; Acts 8:9; 2 Cor. 10:11; Gal. 5:6."—Thayer.

199. **PROLAMBANO**. "Take before, anticipate, forestall; surprise, detect."—Thayer.

200. **KATOIKEO**. Thayer defines the word at this place as follows: "to dwell in his soul, to pervade, prompt, govern it."

201. **ADO**. "To sing, chant; 1. intransitively, to the praise of anyone, Eph. 5:19; Col. 3:16 (in both passages of the lyrical emotions of a devout and grateful soul)."—Thayer.

202. **PHOBEO**. "3. to reverence, venerate, to treat with deference or reverence. Mk. 6:20; Eph. 5:33; Lk. 1:50; 18:2, 4; Acts 10:2, 22, 35; 1 Pe. 2:17; Rev. 11:18; 14:7; 19:5; 15:4; Col. 3:22."—Thayer.

203. **DIAPHERO**. "To differ; to differ from one; i. e. to excel; surpass one."—Thayer. The leading idea is to differ for the better.

204. **SPENDO**. "To pour out." Allusion to minor offering poured upon major sacrifices. Lev. 2:1, 6; 2 Ti. 4:6.

205. **NOUS**. "Mind; i. e. 1. the mind, comprising alike the faculties of perceiving and understanding and those of feeling, judging, determining; hence spec. a. the intellectual faculty, the understanding. b. reason, in the narrower sense, as the capacity for spiritual truth, the higher powers of the soul, the faculty of perceiving divine things, of recognizing goodness and of hating evil. c. the power of considering and judging soberly, calmly and impartially. 2. a particular mode of thinking and judging; i. q. thoughts, feelings, purposes . . . desires."—Thayer.

206. **TAXIS**. "3. . . . orderly condition, Col. 2:5."—Thayer. "Good order, well regulated life, Col. 2:5."—Robinson.

207. **ETHELOTHRESKEIA**. "Voluntary, arbitrary worship. i. e. worship which one devises and prescribes for himself, contrary to the contents and nature of the faith which ought to be directed to Christ."—Thayer. "Worship springing from self will."—Young.

208. **APHEIDIA**. "Unsparring severity; Col. 2:23."—Thayer. "Unsparringness, austerity; Col. 2:23. **EN . . . APHEIDIA TOU SOMATOS**, in austerity of the body, i. e. harsh body discipline, ascetism."—Robinson.

209. **PROSKARTEREO**. "To give constant attention to a thing, to adhere to one, be his adherent; to be devoted or constant to a thing; of place, to continue all the time in one place; absolutely, to persevere, not to faint; to show one's self courageous; to be in constant readiness for one, wait on continually."—Thayer.

210. **EIDOS**. Form or kind. It is the word for "sight" in 2 Cor. 5:7. The word is rendered appearance 1 time; fashion 1; shape 2; sight 1.

211. **ANESIS**. Noun. "A loosening, relaxing, relief, rest from persecution."—Thayer.

212. **DIKE**. "Judicial decision, a sentence of condemnation."—Thayer.

213. **SUNANAMIGNUMAI**. "To mix up together; to keep company with, be intimate with."—Thayer.

214. **TELOS**. "1. the end to which all things relate, the aim, purpose, 1 Tim. 1:5."—Thayer. Note: This is the only place where Thayer so defines this word.

215. **ANEPILEPTOS**. "Not apprehended, that cannot be laid hold of, hence that cannot be reprehended, not open to censure, irreproachable."—Thayer.

216. **ANEGKLETOS**. "That cannot be called to account, unreprouvable, unaccused, blameless."—Thayer.

217. **OIKODESPOTEO**. "To be master (or head) of a house; to rule a household, manage family affairs."—Thayer.

218. **TUPHOO**. "1. To make proud, puff up with pride, render insolent; pass. to be puffed up with haughtiness or pride. 2. To blind with pride or conceit, to render stupid or foolish."—Thayer.

219. "1. Tim. 6:10 (**PANTA TA KAKA**, all kinds of evil)."—Thayer.

220. **KATARGEIO**. "To render idle, unemployed, inactive, inoperative. 2. To cause to cease, put an end to, do away with, annul, abolish."—Thayer.

221. **ATHLEO**. "To engage in a contest; contend in the public games."—Thayer.

222. **SPENDO**. "To pour out as a drink offering, make a libation; in the N. T. to be offered as a libation; is figuratively used of one whose blood is poured out in a violent death for the cause of God. Philip. 2:17; 2 Tim. 4:6."—Thayer.

223. **PLEKTES**. "Bruiser, ready with a blow; pugnacious, contentious, quarrelsome person."—Thayer.

224. **OIKOUROO**. "The keeper of a house, keeping at home and taking care of household affairs, domestic."—Thayer.

225. **BLASPHEMEO**. Rendered blaspheme 17; defame 1; rail on 2; report slanderously 1; revile 1; speak blasphemy 1; speak evil of 10; blasphemer 1. It is defined: "To speak reproachfully, rail at, revile, calumniate . . . to utter blasphemy, to be evil spoken of, reviled, railed at . . . Spec. of those who by contemptuous speech intentionally come short of the reverence due to God or to sacred things."—Thayer.

226. **CHARAKTER**. "The exact expression of any person or thing, marked likeness, precise reproduction in every respect. Heb. 1:3."—Thayer.

227. **STOICHEION**. "Any first thing, from which the others belonging to some

series or composit whole take their rise; an element, first principle. The elements, rudiments, primary and fundamental principles of any art, science or discipline."—Thayer.

228. **BAPTISMOS**. "A washing, purification effected by means of water."—Thayer. Never used in connection with the ordinance of baptism. See 9:10.

229. That is, it was not regulated by the fleshly law which brought discontinuance through death. See v 23.

230. **EGKATALEIPO**. "To abandon, desert, i. e. to leave in straits, leave helpless, (colloquially, to leave in the lurch)."—Thayer.

231. The word "assembling" and "together" are from the word **EPISUNAGOGÉ**, defined by Thayer by "a gathering together in one place; the religious assembly of Christians."

232. **HUPOSTASIS**. "1. a. setting or placing under; thing put under, foundation. 2. that which has foundation, is firm, hence a. that which has actual existence. A substance, real thing. b. the substantial quality, nature, of any person or thing. Heb. 11:3. c. steadiness of mind, firmness, courage, resolution; confidence, firm trust, assurance: 2 Cor. 9:4; 11:17; Heb. 3:14; 11:1."—Thayer.

233. **DIDASKALOS**. "A teacher; one who is fitted to teach, or thinks himself so."—Thayer.

234. **HAGNOS**. "1. Exciting reverence, venerable, sacred; 2. pure; a. pure from carnality, chaste, modest: Tit. 2:5; unsullied virgin, 2 Cor. 11:2. b. pure from every fault, immaculate; 2 Cor. 7:11; Phil. 4:8; 1 Tim. 5:22; 1 Pet. 3:2; 1 Jno. 3:3; Jas. 3:17."—Thayer. "Pure, clean; in N. T. Trop. pure, innocent, blameless; 2 Cor. 7:11; Phil. 4:8; 1 Tim. 5:22. Also modest, chaste, 2 Cor. 11:2; Tit. 2:5; 1 Pet. 3:2. Specifically of God, pure perfect, holy, 1 Jno. 3:3, of his **SOPHIA**. Jas. 3:17."—Robinson. "Pure, chaste, modest, innocent, blameless."—Greenfield.

235. **MAKROTHUMEO**. "To be of a long spirit, not lose heart, hence 1. to persevere patiently and bravely in enduring misfortunes and troubles; absolutely, Heb. 6:15; Jas. 5:7, 8."—Thayer.

236. **HUPOMONE**. "1. steadfastness, constancy, endurance; in the N. T. the characteristic of a man who is unswerved from his deliberate purpose and his loyalty to faith and piety by even the greatest trials and sufferings. Lk. 8:15; 21:19; Rom. 5:3; 15:4; 2 Cor. 6:4; 12:12; Col. 1:11; 2 Thess. 1:4; 1 Tim. 6:11; 2 Tim. 3:10; Tit. 2:2; Heb. 10:36; Jas. 1:3; 5:11; 2 Pet. 1:6; Rev. 2:2; 2:19; 13:10; 14:12. With the genitive of a thing persevered in . . . patiently and steadfastly, Rom. 8:25; Heb. 12:1."—Thayer.

237. **EPISKOPE**. This is the word in Lk. 19:44; Act. 1:20; 1 Tim. 3:1.

238. **ALLOTRIO-EPISKOPOS**. "One who takes the supervision of affairs pertaining to others and in no wise to himself, (a meddler in other men's matters); 1 Peter 4:15."—Thayer. "Found only in N. T. once, 1 Peter 4:15 . . . an overseer of other men's matters."—Robinson.

239. **POIMAINO**. "To feed, to tend a flock, keep sheep; to rule, govern. b. to furnish pasturage or feed, to nourish."—Thayer. "To feed a flock or herd, to let feed, to pasture, to tend; 2. to feed, cherish, to provide for. Spec. to rule, to govern, with severity. In a bad sense, to feed or cherish one's self, to take care of one's self, at the expense of others. Jude 12."—Robinson.

240. **EPISKOPEO**. "To look upon, inspect, oversee, look after, care for."—Thayer. See Heb. 12:15.

241. **PHUSIS**. One definition of Thayer is: "The sum of innate properties and powers by which one person differs from others."—It is the word for "kind" in James 3:7.

242. **ARETE**. "Any excellence of a person (in body or mind) or of a thing, eminent endowment, property or quality."—Thayer.

243. **AKATAPAUSTOS**. "Unable to stop, unceasing; passively, not quieted, that cannot be quieted; 2 Pe. 2:14 (eyes not quieted with sin, namely which they commit with adulterous look)."—Thayer. In N. T., not ceasing from anything. 2 Pet. 2:14, eyes not ceasing from sin, i. e. from lascivious gazing."—Robinson.

244. **SPEUDO**. "2. To desire earnestly. 2 Pet. 3:12."—Thayer. "To hasten after anything, to await with eager desire; 2 Pet. 3:12."—Robinson. "To expect with vehement desire, wish earnestly for, 2 Pet. 3:12."—Greenfield.

245. **OU-DUNAMAI**. This means morally unable and not necessarily that it is

physically impossible. The same Greek word is rendered "cannot" in the following passages and yet the context shows plainly that the thing spoken of would not be physically impossible. See the following: Ma. 5:14; Mk. 2:19; Lk. 11:7; 14:20; Acts 4:16, 20.

246. **DOKIMAZO**. "To test, examine, prove, scrutinize."—Thayer. It is the word for "examine" 1 Cor. 11:28 and for "prove" in 1 Tim. 3:10.

247. **SPILAS**. "A rock in the sea, lodge or reef, spoken of men who by their conduct damage others morally, wreck them as it were."—Thayer.

248. **APOKALUPSIS**. "An uncovering; a laying bare, making naked . . . in N. T. a disclosure of truth, instruction . . . manifestation."—Thayer.

249. **THRONOS**. A throne, seat, i. e. a chair of state having a foot stool; assigned in the N. T. to kings, hence by metonymy for kingly power, royalty; Lk. 1:32, 52; Acts 2:30 . . . to judges, equivalent to tribunal or bench, Matt. 19:28; Lk. 22:30; . . . to Satan, Rev. 2:13."—Thayer.

250. This refers to the gospel of the Reformation; that is, the gospel was again preached to the nations in the Reformation, in that the Sacred Text was translated into the languages of the nations and the people could thus read it for themselves. When they did so they learned that Rome had been deceiving them and they then rebelled. This broke up the union of church and state which was the principal work of the Reformation.

251. Since the fleshly body is the only part of man that has sex, it follows that this body, as well as man's spirit, is made in the image of God.

252. **PAQACH**. "A primitive root; to open (the senses, especially the eyes); figuratively, to be observant."—Strong.

253. **YADA**. "A primitive root; to know (properly to ascertain by seeing); used in a great variety of senses, figuratively, literally, euphemically, and inferentially, (including observation, care, designation, punishment, etc.)."—Strong. Among the renderings of the word are: acknowledged 5, be aware 2, comprehend 1, consider 7, discern 4, feel 3, perceive 18, regard, take knowledge 3.

254. **NATHAN**. The word for "set". It is rendered as follows: appoint 11, bring 13, cause 10, deliver 156, give 1023, grant 15, make 108, ordain 2, place 4, put 191, set 101, shew 7, yield 14.

255. **HEBRAIOS**. The word for "Hebrew" here. "Belonging to Eber. Patronymic (paternal relation) of Abraham and his offspring."—Young. "A Hebrew, a name first given to Abraham, Gen. 14:13, afterwards transferred to his posterity descended from Isaac and Jacob; by it in the O. T. the Israelites are both distinguished from and designated by foreigners, as afterward by . . . The name is now generally derived from . . . i. e. of the region beyond the Euphrates, whence . . . equivalent to one who comes from the region beyond the Euphrates; Gen. 14:13."—Thayer. See also 1-D. The above are the definitions of the Greek word for the same thought indicated by the Hebrew word **IBRIY** which is used in Gen. 14:13.

256. **SHALEM**. The word for "full" in Gen. 15:16. "Finished, perfect."—Young. It is rendered, full 2, just 1, made ready 1, peaceable 1, perfect 16, perfected 1, quiet 1, whole 4. "The iniquity of the tribe (as the representative of the Canaanites generally) was not yet full (Gen. 15:16, 21)."—Young.

257. While a miracle was necessary to enable Sarah to conceive, yet God allowed nature to take its usual course in the growing of the unborn child. As this part of Sarah's nature was not defective there was no call to resort to miracle here although God could have caused the child to be born immediately after conception.

258. Mention of Abraham's being a prophet was to show why his prayer for the king would avail, and not as a reason why Sarah should be restored.

259. **RAK**. The word for "tender" here. "Tender (literally or figuratively); by implication, weak."—Strong.

260. While Onan did wrong in perverting nature as he did, yet the sin for which he was punished was that of "birth control".

261. It would be an abomination to the Egyptians to see animals they worshipped, offered in sacrifice.

262. **QEREB**. The word for "purtenance" here. It is rendered bowels 1, heart 1, inward part 1, inward parts 2, inward thought 2, inwards 19, midst 73, etc.

263. **QAPHA**. "A primitive root; to shrink, i. e. thicken (as unracked wine, curdled milk, clouded sky, frozen water)."—Strong. Word for "congealed".
264. Here we see that in a matter so important as to involve life and death, Moses had authority enough to command Aaron.
265. Mention of their being childless is explanatory of the command for their brothers to take charge.
266. **MeCHTYR**. "From an unused root meaning: to buy. Price, payment, wages."—Strong.
267. **SHEOL**. This is the only word for "hell" in Old Testament. It is rendered grave 31 times, hell 31, pit 3. "Hades, or the world of the dead (as if a subterranean retreat), including its accessories and inmates."—Strong.
268. **TACHATH**. Word for "flat" in Josh. 6:5. "The bottom (as depressed); only adverbially, below (often with preposition preference, underneath), in lieu of, etc."—Strong. The walls evidently sank into the ground thus removing all obstruction.
269. "**BAAL, BAALIM**. The chief male deity of the Phoenicians and Canaanites, as Ashtoreth was their chief female deity. Both these names have the peculiarity of being used in the plural."—Young. "**BAAL**. A Phoenitian deity:—Baal, (plural) **BAALIM**."—Strong.
270. Condition of a Nazarite required that the hair be allowed to grow long (Num. 6:2-5), but no mention of this was necessary here since women already left their hair long.
271. Here David speaks of being urged to his punishment of this Amalekite because of his attitude toward the death of Saul. This indicates he disregarded the claim of the young man that he had slain Saul. See Rom. 1:32 for a like thought.
272. This is as far as Jonadab spoke. Thus the conduct of Amnon shows the powerful effect of evil suggestion.
273. **BEN**. "A son (as a builder of the family name), in the widest sense (of literal and figurative relationship, including grandson, subject, nation, quality or condition, etc.)."—Strong. See also Thayer on "son" at 1 Tim. 1:2.
274. **NAAR**. "A boy from the age of infancy to adolescence."—Strong. It is rendered babe 1, boy 1, child 51, lad 32, servant 54, young man 90, youth 4.
275. The first year of his reign in Babylon. He had been reigning over the Persians for some time. See statement in verse 2.
276. **MASHMAN**. "Fatness; but (figuratively). Usually a rich dish, a fertile field, a robust man."—Strong.
277. **AMAD**. Rendered abide 4, abide behind 1, arise 2, be 1, be at a stay 1, be employed 1, be present 1, cease 1, continue 6, dwell 1, endure 8, leave 2, remain 8, stand, freq., stay 15, tarry 15, wait 5, withstand 2, appoint 2, cause to stand 1, confirm 2, etc.
278. **DEREK**. "A road (as trodden); fig. a course of life or mode of action, often adv."—Strong. It is rendered conversation 2, custom 1, journey 23, manner 8, way 1692. It is the word for "ways" in Deut. 8:6; 1 Sam. 8:3; 1 Ki. 13:33, etc.
279. **MOSHAB**. Rendered assembly 1, dwelling 12, dwelling-place 4, habitation 12, inhabited place 1, seat 7, sitting 2, situation 1, sojourning 1.
280. **LUTS**. Rendered scorn 4, mocker 1, scorner 14, scornful 1, have in derision 1, make a mock 1.
281. **ZAAM**. "A primitive root; properly, to foam at the mouth, i. e. to be enraged."—Strong.
282. **SHEM**. "A primitive word; an appellation, as a mark or memorial of individuality; by implication, honor, authority, character."—Strong.
283. **CHIL**. "To be formed, brought forth."—Young. "To twist or whirl (in a circular or spiral manner), i. e. (specifically) to dance, to writhe in pain (especially of parturition) or fear."—Strong.
284. **YACHID**. Rendered darling 2, desolate 1, only 6, only child 1, only son 1, solitary 1.
285. **BAYITH**. "A house (in the greatest variety of applications, especially family, etc.)."—Strong.
286. With exception of 3, 37, 90, 121, 122, 132, each verse in this chapter

makes direct reference to God's Word by using one of the following: Law, Testimonies, Precepts, Statutes, Commandments, Word, Judgments, Ordinances.

287. **MASLUL**. "From **SAWLAL**, to mound up (especially a turnpike); figuratively, to exalt; reflex, to oppose (as by a dam):-cast up, exalt (self), extol, make plain, raise up."—Strong.

288. **DEREK**. "A road (as trodden); figuratively a course of life or mode of action . . . from **DARAK**, to tread; by implication to walk; also to string a bow (by treading on it in bending):-archer, bend, come, draw, go (over), guide, lead, (forth), thresh, tread (down), walk."—Strong. See *Psa.* 1:1 note on "way".

289. **MAGAS**. "A primitive root; to drive (an animal, a workman, a debtor, an army); by implication to tax, harass, tyrannize."—Strong. The word is rendered exact 5, drive 1, exactor 1, oppressor 7, taskmaster 6, be distressed 2, be oppressed 2.

290. From *Ezk.* 40 to end of the book is a highly figurative prediction of the reformatations as related in books of *Ezra* and *Nehemiah*.

291. This reveals the motive of envy which prompted the Chaldeans in their wicked activities against the three Hebrews. A like motive urged the scheme which put Daniel in the lions' den. See 6:3, 4.

292. Evidently the god mammon since they had become greedy. See 1:10, 14; 3:8.

293. **PAIS**. "1. a child, boy or girl; . . . plural, infants, children, *Matt.* 2:16; 21:15."—Thayer. It is rendered child 7, maid 1, maiden 1, manservant 1, servant 10, son 3, young man 1. It is the word for "maiden" in *Lk.* 8:51 and for maid in 8:54.

294. Herodians. A family party among the Jews who favored the Romans.

295. The words "strain at" are from **DIULIZO** and defined by Thayer as follows: "To filter through, strain thoroughly, pour through a filter. To rid wine of a gnat by filtering, strain out, *Matt.* 23:24."

296. **OMNUMI**. "To swear; to affirm, promise, threaten, with an oath. Absolutely, followed by direct discourse, *Matt.* 26:74; *Mk.* 14:71; *Heb.* 7:21."—Thayer.

297. **METAMELOMAI**. "Properly, it is a care afterwards, i. e. it repents one; to repent one's self . . . *Matt.* 21:29, 32; 27:3; 2 *Cor.* 7:8; *Hb.* 7:21."—Thayer.

288. **SUGGENES**. "Of the same kin, akin to, related by blood . . . of the same race, a fellow-countryman."—Thayer. Word for "kinsmen" *Rom.* 9:3.

299. **NIMIKOS**. "Pertaining to (the) law: . . . *Tit.* 8:9; . . . one learned in the law, in the N. T. an interpreter and teacher of the Mosaias law (A. V. a lawyer): *Mt.* 22:35; *Lk.* 10:25; *Tit.* 3:13; plur. *Lk.* 7:30; 11:45; 14:3."—Thayer. "According (or pertaining) to law, i. e. legal (coremonially); as noun, an expert in the (Mosaiac) law."—Strong.

300. **ABUSSOS**. "Both as the common receptacle of the dead, *Rom.* 10:7, and especially as the abode of demons, *Lk.* 8:31; *Rev.* 9:1, 11; 11:7; 17:8; 20:1, 3."—Thayer.

301. **ATHETEO**. "b. to thwart the efficacy of anything, nullify, make void, frustrate. . . . *Lk.* 7:30; 1 *Cor.* 1:19; . . . c. to reject, refuse, slight . . . *Gal.* 2:21; . . . *Mk.* 6:26; *Lk.* 10:16; *Jn.* 12:48; 1 *Thess.* 4:8; *Jude* 8."—Thayer.

302. **CHARAX**. "2. a palisade or rampart (i. e. pales between which earth, stones, trees and timbers are heaped and packed together): *Lk.* 19:43."—Thayer.

303. **OPISTHEN**. "Adverb of place, from behind, on the back, behind, after: *Mt.* 19:20; *Mk.* 5:27; *Lk.* 8:44; *Rev.* 4:6; 5:1; . . . *Mt.* 15:23; *Lk.* 23:26."—Thayer.

304. **PNEUMA**. "1. a movement of air, (gentle) blast; a. the wind . . . hence the wind itself, *Jn.* 3:8."—Thayer.

305. **PNEW**. "To breathe, to blow: of the wind, *Mt.* 7:25, 27; *Lk.* 12:55; *Jn.* 3:8; 6:18; *Rev.* 7:1; *Ac.* 27:40."—Thayer. It is rendered blow 6 times.

306. **ELEGCHO**. Thayer's various definitions of this word are: "1. to convict, refute, confute, generally with a suggestion of the shame of the person convicted . . . by conviction to bring to light, to expose. 2. to find fault with, correct; a. by word; to reprehend severely, chide, admonish, reprove: . . . to call to account, show one his fault, demand an explanation . . . to chasten, punish."

307. **KOILIA**. "5. in imitation of the Hebrew—tropically, the innermost part of a man, the soul, heart, as the seat of thought, feeling, choice, (*Job.* 15:35; 32:18; *Prov.* 18:8; 20:27, 30; 26:22; *Hab.* 3:16); *Jn.* 7:38."—Thayer.

308. **GUMNOS**. "c. Clad in the under garment only (the outer garment or cloak being laid aside): Jn. 21:7; (1 Sam. 19:24; Isa. 20:2; . . . often in Attic."—Thayer.

309. **LIBERTINOS**. "Jews who had been made captives by the Romans under Pompey but were afterward set free; and who, although they had fixed their abode at Rome, had built at their own expense a synagogue at Jerusalem which they frequented when in that city. The name Libertines adhered to them to distinguish them from the free-born Jews who had subsequently taken up their residence in Rome."—Thayer.

310. **CHREMATIZO**. "3. To assume or take to one's self a name from one's public business; universally, to receive a name or title, be called; Acts 11:26; Rom. 7:3."—Thayer.

311. **HORAMA**. "That which is seen, a sight, spectacle: Ac. 7:31; Mt. 17:9; a sight divinely granted in an ecstasy or in sleep, a vision, Ac. 10:17, 19; 18:9; 9:10, 12; 10:3; 12:9; 11:5; 16:10."—Thayer.

312. **SCHOLE**. "1. freedom from labor, leisure. 2. a place where there is leisure for anything, a school."—Thayer. "Properly, loitering (as a withholding of one's self from work) or leisure, i. e. (by implication) a 'school' (as vacation from physical employment)."—Strong.

313. **EGKRATEIA**. "Self-control, (the virtue of one who masters his desires and passions, especially his sensual appetites); Ac. 24:25; Gal. 5:23; 2 Peter 1:6."—Thayer.

314. **DIKAIOS**. "1. in a wide sense, upright, righteous, virtuous, keeping the commands of God . . . that which regard for duty demands, what is right . . . innocent, faultless, guiltless . . . 2. in a narrower sense, rendering to each his due."—Thayer.

315. **AGATHOS**. "1. of a good constitution or nature . . . useful, salutary . . . pleasant, agreeable, joyful, happy . . . excellent, distinguished . . . upright, honorable . . . benevolent, kind, generous."—Thayer.

316. **MISEO**. "The signification to love less, to postpone in love or esteem, to slight."—Thayer. "To detest (especially to persecute); by extension, to love less."—Strong.

317. **HEMERA**. "3. of the last day of the present age, the day in which Christ will return from heaven, raise the dead, hold the final judgment, and perfect his kingdom, the following expressions are used: **HE HEMERA**, simply, Rom. 13:12; Heb. 10:25; 1 Thess. 5:4."—Thayer and Robinson.

318. **BASILEUO**. "Paul transfers the word to denote the supreme moral dignity, liberty, blessedness, which will be enjoyed by Christ's redeemed ones, Rom. 5:17; 1 Cor. 4:8."—Thayer.

319. In Living Oracles, 1 Cor. 6:4 is translated as follows: "If, then, you have the cognizance (decision) of such matters, why do you set those to judge who are of no account in the congregation?"

320. **HUPOPIAZO**. "Like a boxer I buffet my body, handle it roughly, discipline it by hardships, 1 Cor. 9:27."—Thayer.

321. **STULOS**. "Used of persons to whose eminence and strength, the stability and authority of any institution or organization are due, Gal. 2:9."—Thayer.

322. **APOKOPTO**. "To amputate, reflex. (by irony) to mutilate (the privy parts)."—Strong. "To cut off, amputate: Mk. 9:43; Jno. 18:10, 26; Ac. 27:32. . . . I would that they (who urge the necessity of circumcision would not only circumcise themselves, but) would even mutilate themselves (or cut off their privy parts), Gal. 5:12."—Thayer.

323. **STIGMA**. "A mark pricked in or branded upon the body. According to ancient oriental usage, slaves and soldiers bore the name or stamp of their master or commander or general they belonged to, and there were even some devotees who stamped themselves in this way with the token of their gods; hence the marks of the Lord Jesus, which Paul in Gal. 6:17 says he bears branded on his body, are the traces left there by the perils, hardships, imprisonments, scourgings, endured by him for the cause of Christ, and which mark him as Christ's faithful and approved votary, servant, soldier."—Thayer.

324. **KLESIS**. "2. a call, invitation: to a feast; in the N. T. everywhere in a technical sense, the divine invitation to embrace salvation in the kingdom of God, which is made especially through the preaching of the gospel."—Thayer.

325. **TROMOS**. "A trembling, quaking with fear . . . used to describe the anxiety of one who distrusts his ability completely to meet all requirements, but religiously does his utmost to fulfill his duty, 2 Cor. 7:15; Eph. 6:5; Phil. 2:12."—Thayer.

326. **TEKNON**. "b. just as in Hebrew, Syriac, Arabic, Persian, so in the N. T., pupils or disciples are called children of their teachers, because the latter by their instruction nourish the minds of their pupils and mould their characters: Philemon 10; 2 Tim. 1:2; 3 Jno. 4; in affectionate address, Gal. 4:19; 1 Tim. 1:18; 2 Tim. 2:1; . . . 1 Cor. 4:17; . . . 1 Tim. 1:2; Tit. 1:4; . . . sons, i. e. disciples of the prophets, 1 Ki. 20:35; 2 Ki. 2:3, 5, 7."—Thayer.

327. **PROPHETEIA**. "Specifically, of the prognostication (forecast) of those achievements which one set apart to teach the gospel will accomplish for the kingdom of Christ, 1 Tim. 4:14; 1:18."—Thayer.

328. **KRIMA**. "To be under the same condemnation, pay the same penalty, Lk. 23:40; with the gen. of one on whom condemnation is passed, Rom. 3:8; 1 Tim. 3:6; Rev. 17:1."—Thayer.

329. **DIALOGOS**. "Double in speech, saying one thing with one person, another with another (with intent to deceive); 1 Ti. 3:8."—Thayer.

330. **PHULASSO**. "To keep from being snatched away, preserved safe and unimpaired, 1 Tim. 6:20; 2 Tim. 1:12, 14."—Thayer.

331. **CHALEPOS**. "a. hard to do, to take, to approach. b. hard to bear, troublesome, dangerous . . . harsh, fierce, savage."—Thayer.

332. **HUPEREPHANOS**. "1. showing one's self above others, overtopping, conspicuous above others, pre-eminent . . . 2. especially in a bad sense, with an overweening estimate of one's means or merits, despising others or even treating them with contempt, haughty . . . Rom. 1:30; 2 Tim. 3:2."—Thayer.

333. **MORPHOSIS**. "2. form; i. e. a. the mere form, semblance. 2 Tim. 3:5."—Thayer.

334. **SPOUDAZO**. "b. to exert one's self, endeavor, give diligence: Gal. 2:10; Eph. 4:3. 1 Th. 2:17; 2 Tim. 2:15; Heb. 4:11; 2 Pet. 1:10; 3:14."—Thayer.

335. **ORTHOTOMEO**. "2. . . to make straight and smooth; . . . to handle aright . . . i. e. to teach the truth correctly and directly, 2 Tim. 2:15."—Thayer.

336. **HUGIAINO**. "To be sound, to be well, to be in good health: properly, Lk. 5:31; 7:10; 15:27; metaph. . . . used of one whose Christian opinions are free from any admixture of error, Tit. 1:13 . . . of one who keeps these graces sound and strong, Tit. 2:2 . . . the sound, i. e., true and incorrupt doctrine, 1 Tim. 1:10; 2 Tim. 4:3; Tit. 1:9; 2:1; . . . 1 Tim. 6:3; 2 Tim. 1:13."—Thayer.

337. **SABBATISMOS**. "The blessed rest from toils and troubles looked for in the world to come by the true worshipers of God, and true Christians, Heb. 4:9."—Thayer. (Note) This is the only place where this word is used in the Greek N. T.

338. **SOZO**. "To bring forth safe from . . . Hb. 5:7."—Thayer.

339. **SARKIKOS**. "2. pertaining to the flesh, i. e. to the body: relating to birth, lineage, Heb. 7:16."—Thayer. "In the sense of transient."—Greenfield.

340. **THUMIATERION**. "Properly, a utensil for fumigating or burning incense; hence 1. a censer. 2. the altar of incense . . . and so in Heb. 9:4, where see Bleek, Lunemann, Delitzsch, Kurtz, in opposition to those who think it means censer."—Thayer.

341. **HEKOUSIOS**. "Voluntarily, willingly, of one's own accord: Heb. 10:25 (is tacitly opposed to sins committed inconsiderately, and from ignorance or from weakness)."—Thayer.

342. **DIASPORA**. "Transferred to Christians [i. e. Jewish Christians(?)] scattered abroad among Gentiles: Jas. 1:1."—Thayer & Robinson.

343. **DOKIMOS**. "1. properly, accepted, particularly, of coins and metals, Gen. 23:16 . . . hence universally, proved, tried: in the N. T. one who is of tried faith and integrity, Rom. 16:10; 1 Cor. 11:19; 2 Cor. 10:18; 13:7; 2 Tim. 2:15; Jas. 1:12."—Thayer.

344. **PTOESIS**. "To be afraid with terror . . . 1 Pet. 3:6."—Thayer. "Alarm."—Strong. "A frightening, terror, fear; 1 Pet. 3:6."—Robinson. It means she must not be "scared" or frightened into her subjection, but must act from motive of modesty and respect.

345. **GENNAO**. "To beget; 1. properly: of men begetting children . . . to be born."—Thayer. "To procreate (properly of the father, but by extension, of the mother)."—Strong.

346. **KURIA**. "Cyria, a Christian woman to whom the second epistle of John is addressed."—Thayer, Robinson, Strong.

347. **THANATOS**. "1. Properly, the death of the body, i. e. that separation (whether natural or violent) of the soul from the body by which the life on earth is ended."—Thayer.

348. **POIEO**. "1. to produce, construct, form, fashion, etc. . . . Rev. 13:14."—Thayer.

349. **EIKON**. "An image, figure, likeness; a. Mt. 22:20; Mk. 12:16; Lk. 20:24; Rom. 1:23; 1 Cor. 15:49; Rev. 13:14; 14:9, 11; 15:2; 16:2; 19:20; 20:4."—Thayer.

350. **KUON**. "A dog; properly, Lk. 16:21; 2 Pe. 2:22. Metaphorically, a man of impure mind, an impudent man, Mt. 7:6; Phil. 3:2; Rev. 22:15, in which last passage others less probably understood Sodomites (like **KELEB** in Deut. 23:18)."—Thayer.

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X-1. Word for "beginning" Gen. 1:1 is **RESHITH** and is rendered, beginning 18; chief 8; chiefest 1; first 9; first fruits 11; first part 1; first time 1; principal thing 1. In Gen. 1:1 it has the sense of "first" or "beginning" in order of events and not of time. In other words, the writer tells the reader that the creation of the material world began with the creation of the heavens and earth. The time when this happened is not considered here.

X-2. Ps. 19:1; 2 Cor. 12:2; Gen. 1:1. With only 3 exceptions the word "heaven", whether in singular or plural form, always comes from the Hebrew words **SHAMAYIM** or **SHEMAYIN**. The first is used 398 times and the second 38 times. Hence, the context alone can determine whether the 1st, 2nd or 3rd heaven is meant in given cases. See Gen. 1:20; 22:17 and 1 Ki. 8:30 for instance, respectively, of these heavens.

X-3. Gen. 10:5; Ps. 2:1. In the Old Testament the words "Gentile" and "Heathen" are always from **GOI**. The word is rendered Gentile 30, heathen 142, nation 373, people 111.

X-4. Isa. 45:7. With but few exceptions, the word "evil" is the Old Testament rendering for **RA**, but is also rendered: adversity 4, affliction 6, bad 13, calamity 1, displeasure 4, distress 1, evil 444, heavy 1, grievous 2, harm 4, grief 1, hurt 20, hurtful 1, ill 2, ill favored 2, mischief 22, mischievous 1, misery 1, naught 3, naughty 1, noisome 2, sad 2, sore 9, sorrow 1, trouble 10, wicked 31, wickedness 54, worse 1, worst 1, wretchedness 1, wrong 1. It may thus be seen that the word does not have any moral signification in some cases. In fact, it as often is used without such meaning as with.

X-5. Ps. 9:17; 49:15. **SHEOL** is the only word for "hell" in the O. T. It is used indiscriminately by the O. T. writers to signify the grave or the unseen state of departed spirits, whether good or bad. Hence the context must determine in each case whether is meant the grave as the place of the body or the unseen state, the abode of departed spirits.

X-6. Ma. 13:41; 16:23; 18:7; Lk. 17:1. **SKANDALON**. "Properly the stick or a trigger of a trap, trap-stick; a trap, snare; any impediment placed in the way and causing one to fall and stumble, (a stumbling block, occasion of stumbling); any person or thing by which one is drawn into error or sin; to put a stumbling block in one's way, i. e. to do that by which another is led to sin; to cause persons to be drawn away from the true doctrine into error and sin."—Thayer. "A trap, snare, spring, etc., or rather that part of a trap, by striking against which the animal brings it down upon himself; also generally, a stumbling block, anything against which one stumbles, an impediment; a cause of ruin, destruction, misery; a cause or occasion of sinning, an inducement to sin; scandal, offense, cause of indignation, object of abhorrence."—Greenfield. Since the leading element in this definition is that of "an inducement or cause of sinning," it should be observed that the definition would hold good, even if the would-be victim fails to be "trapped". This explains why Jesus could use the word in his own case in Mt. 16:23.

X-7. **KOSMOS**. This is the principal word for "world" in the N. T. It has a wide range of meanings, but its leading idea seems to be to refer to the inhabitants of the earth; especially the inhabitants as a whole as opposed to the part devoted to God. Following are the substance of definitions as given by Thayer: "An apt and harmonious arrangement or constitution, order. Ornament, decoration, adornment. The inhabi-

tants of the earth, men, the human race. The world, i. e. the universe. The circle of the earth, the earth. The ungodly multitude; the whole mass of men alienated from God, and therefore hostile to the cause of Christ. Worldly affairs; the aggregate of things earthly; the whole circle of earthly goods, endowments, riches, advantages, pleasures, etc., which, although hollow and frail, and fleeting, stir desire, seduce from God and are obstacles to the cause of Christ. Any aggregate or general collection of particulars of any sort."

X-8. Acts 14:23; 11:29; Rom. 1:4; Eph. 2:10; Heb. 9:6. The following table gives all the words in the Greek N. T. that are rendered "ordain" in the Authorized Version, together with the references where they are found, followed by definitions according to Thayer. **DIATASSO**. 1 Cor. 7:17; 9:14; Gal. 3:19. "To arrange, appoint, ordain, prescribe, give order." **KATHISTEMI**. Titus 1:5; Heb. 5:1; 8:3. "To set over, a thing, to appoint one to administer an office, to set down as, constitute, declare, show to be, to render, make, cause to be." **KATASKEUAZO**. Heb. 9:6. "Furnish, equip, prepare, make ready." **KRINO**. Acts 16:4. "To separate, put asunder; to pick out, select, choose; to approve, esteem; to be of opinion, deem, think; to determine, resolve, decree; to pronounce an opinion concerning right and wrong." **HORIZO**. Acts 10:42; 17:31. "To mark out the boundaries or limits; to determine, appoint; that which hath been determined, according to appointment, decree." **POIEO**. Mark 3:14. "To produce, construct, form, fashion; be the author of, to cause; to make ready, to prepare; to make a thing out of something; to make or render one anything, declare one anything; to follow some method in expressing by deeds the feeling and thoughts of the mind. **PROORIZO**. 1 Cor. 2:7. "To pre-determine, decide beforehand; to fore-ordain, appoint beforehand." **TASSO**. Acts 13:48; Rom. 13:1. "To place in a certain order, to arrange, to assign a place, to appoint; ordain, order; to appoint mutually, that is, agree upon." **TITHEMI**. John 15:16; 1 Tim. 2:7. "To set, put, place; to place or lay; to put down, lay down; to lay by, lay aside money; to set forth; make; set, fix, establish, ordain." **CHEIROTONEO**. Acts 14:23. "To vote by stretching out the hand; to create or appoint by vote; with the loss of the motion of extending the hand, to elect, appoint, create. **PROGRAPHO**. Jude 4. "To write before; to depict or portray openly." **PROETOIMAZO**. Eph. 2:10. "To prepare before, make ready beforehand." **GINOMAI**. Acts 1:22. "To become, i. e. to come into existence, begin to be, receive being; to rise, come on, appear; to come to pass, happen; to arise, appear in history; to be made, done, finished."

X-9. Following is a list of Greek words for "holiness", "holy", "sanctify", "saint", etc. Each word is followed by statement showing how it is rendered in the A. V. and then the definition of Thayer. **HAGIASMOS**. Holiness 5, sanctification 5, "consecration, purification; the effect of consecration, sanctification of heart and life." **HAGIAZO**. Hallow 2, sanctify 26, to be holy 1. "To render, or acknowledge to be venerable, to hallow; to separate from things profane and dedicate to God; to consecrate and so render inviolable, things; persons; to purify externally, to purify by expiation, free from the guilt of sin; to purify internally by reformation of soul (through knowledge of the truth)..." **HAGIOS**. Holy 161, holiest 2, holiest of all 1, Holy One 4, holy place 1, holy thing 1, sanctuary 3, saint 62. "Properly rendered, worthy of veneration. Used of things which on account of some connection with God, possess a certain distinction and claim to reverence, as places sacred to God which are not to be profaned; of persons whose services God employs; set apart for God; to be, as it were, exclusively his; of sacrifices and offerings, prepared for God, with solemn rite, pure, clean; in a moral sense; clean, sinless, upright." **HAGIOSUNE**. Holiness 3. "God's majesty, moral purity." **HAGIOTES**. Holiness 1, "sanctify in moral sense, holiness."

X-10. Acts 23; 24:16; 1 Cor. 8:7; "conscience" occurs in the A. V. 32 times. It is from **SUNEIDESIS**, a noun, which is from the verb **SUNEIDO**. The last named word is found in 1 Cor. 4:4; Ac. 5:2; 12:12; 14:6, and is defined as follows: "to feel within one's self; to be conscious . . . I feel within myself; I am conscious; I have an internal conviction." "To see or perceive with oneself, by the sense to be aware, to know with anyone, to be conscious of or privy to, anything; to know with oneself, to be conscious of."—Robinson. "To see (have seen) together with others. To see (have seen) in one's mind, perceive, comprehend; to know with another, to be privy to; to know with one's mind or with one's self; be conscious of."—Thayer. **SUNEIDESIS**, the word for "conscience", is defined as follows: "The consciousness of anything; the soul as distinguishing between what is morally good and bad prompting to do the former, condemning the other; conscience."—Thayer. "A knowing with one's self, consciousness; and hence conscience, that moral faculty which distinguishes between

right and wrong; and prompts to do the former and shun the latter; a good conscience, consciousness of right, a conscience toward an idol, the conscience over which the idol has power, as if something real; or a conscientious horror of an idol; a conscience toward God, conformed to his will."—Robinson. "Conscience, i. e., properly, that faculty of the soul which distinguishes between right and wrong, and prompts one to approve of, and pursue, the former, and to disapprove of, and avoid the latter. Meton, a mind conscious of good or evil thoughts, feelings, conduct, etc."—Greenfield.

X-11. **Lk. 23:33.** "Calvary. This name occurs only in Luke 23:33, and is not a proper name, but arises from the translators having literally adopted the word **CALVARIA** (i. e. a bare skull), the Latin word by which the Greek word is rendered in the Vulgate. This **Kranion** is simply the Greek translation of the Chaldee **Golgotha**. The place of crucifixion is by each of the four evangelists called **Kranion**, and is in every case translated by **CALVARIA** in the Vulgate, and in every place but that in Luke the English version translates the word by 'skull'. There is no sanction for the expression 'Mount Calvary' for it is only 18 feet high."—Young.

X-12. **AVON.** This word is rendered "iniquity" over 200 times, but it is also rendered "punishment" 6 and "punishment of iniquity" 4. It can thus be seen that the word might sometimes mean the results or consequences, likewise the retribution for the sin, as well as the sin itself.

X-13. **SHACHAH.** This word is rendered as follows: bow down 9, make to stoop 1, bow down selves 3, bow selves 35, couch 1, do obeisance 5, do reverence 5, fall down 3, fall flat 1, humbly beseech 1, make obeisance 4, worship 99.

X-14. **RAAH.** This is the word for "shepherd" and "pastor" in every place in the Old Testament. The word is rendered thus: be fed 1, devour 1, eat 1, eat up 1, fed 71, fed flock 2, keep sheep 5, wander 1, waste 1, herdman 7, pastor 8, shepherd 62, feed 1.

X-15. **EN.** This is rendered, among 114, as 22, at 106, by 142, in 1863, into 11, on 45, through 37, to 15, unto 9, with 139, within 13. "A preposition governing only the dative, with the primary idea of rest in any place or thing; or also in contact with, on, at, by. Compared with **EIS** and **EK** it stands between the two, **EIS** implying motion into, **EN** the being or remaining in, and **EK** motion out of."—Robinson.

X-16. **QADASH.** This is the sole word for "sanctify" in the O. T. It is rendered: be defiled 1, be hallowed 3, be holier 1, be holy 5, be sanctified 12, consecrate 2, hallow 21, keep holy 1, prepare 7, proclaim 1, sanctify 75, holy place 1, be consecrated 3, sanctified one 1, that are sanctified 1, appoint 1, bid 1, dedicate 9, wholly 1, be kept 1, be purified 1, be sanctified 2, sanctify selves 20.

X-17. **KRINO.** "1. To separate, put asunder; to pick out, select choose. 2. To approve, esteem. 3. To be of opinion, deem, think. 4. To determine, resolve, decree. 5. To judge; a. to pronounce an opinion concerning right and wrong; b. to pronounce judgment; to subject to censure; to condemn. 6. Hebraistically, e. g. to rule, govern; to preside over with the power of giving judicial decisions. 7. To contend together, to dispute; go to law, have a suit at law."—Thayer.

X-18. **HOS.** Outstanding words and groups of words which Thayer uses in his definition of this word are: "An adverbial for of the relative pronouns **HOS, HE, HO**, which is used in comparison, as, like as, even as, according as, in the same manner as, etc.; but it also assumes the nature of a conjunction, of time, of purpose, and of consequence: II. As if, in the same manner as, after the fashion of, in like manner as, such as, exactly like, as it were, as though, just as, the case is as though, according as, **HOS** before numerals denotes nearly, about. II. When, since, while, as long as. III. In order that, in order to. IV. So that." The word is rendered thus in A. V., about 14, according as 3, after that 1, as 344, as it had been 1, as it were 20, as soon as 7, even as 6, even like 1, for 2, how 19, like 7, like as 1, like unto 3, since 1, so 1, so that 1, that 5, to wit 1, unto 1, when 41."

X-19. **Repent.** This word in the N. T. is from just two Greek words: **METAMELOMAI** and **METANOEO**. The former is used less frequently than the latter and is not as strong a term, having reference to the state of the mind rather than to conduct. Thayer defines and discusses the word as follows: "It is a care to one afterwards, i. e. it repents one; to repent one's self (2 Cor. 7:8, where, regret): Matt. 21:29, 32; 27:3; 2 Cor. 7:8; Heb. 7:21. (**SYN. METAMELOMAI, METANOEO**: The distinction so often laid down between these words, to the effect that the former expresses a

merely emotional change, the latter a change of choice, the former has reference to particulars, the latter to the entire life, the former signifies nothing but regret even though amounting to remorse, the latter that reversal of moral purpose known as repentance—seem hardly to be sustained by usage. But that **METANOEO** is the fuller and nobler term, expressive of moral action and issues, is indicated not only by its derivation, but by the greater frequency of its use, by the fact that it is often employed in the imperative [**METAMELOMAI** never], and by its construction with **APO EK**, . . . Acts 20:21.” The other word for Repent is **MATANOEO** and Thayer defines it as follows: “To change one’s mind, i. e. to repent (to feel sorry that one has done this or that, Jno. 3:9), of having offended some one, Lk. 7:3 . . . to repent . . . to change one’s mind for the better, heartily to amend with abhorrence of one’s past sins. . . .” The word Repentance is also from two Greek words and their respective shades of meaning are about on a par with the above two words. The word corresponding to the former above is **AMETAMELETOS** and is defined by Thayer as follows: “Not repented of, unregretted; Rom. 11:29; 2 Cor. 7:10.” The other word for Repentance and that corresponds to the latter word considered above is **METANOIA** and is defined by Thayer as follows: “A change of mind: as it appears in one who repents of a purpose he has formed or of something he has done, Heb. 12:17 . . . especially the change of mind of those who have begun to abhor their errors and misdeeds, and have determined to enter upon a better course of life, so that it embraces both a recognition of sin and sorrow for it and hearty amendment, the tokens and effects of which are good deeds . . . Mt. 3:8, 11; Lk. 3:8; 15:7; 24:43; Acts 26:20; . . . a baptism binding its subjects to repentance, Mk. 1:4; Lk. 3:3; Acts 13:24; 19:4; . . . to give one the ability to repent, or to cause him to repent, Acts 5:31; 11:18; 2 Tim. 2:25 . . . that change of mind by which we turn from, desist from, etc. Heb. 6:1.”

X-20. “**HUMNOS**, in Greek writings from Homer down, a song in praise of gods, heroes, conquerors, but in the Scriptures, of God; a sacred song, hymn: plural, Eph. 5:19; Col. 3:16. (SYN. **HUMNOS**, **PSALMOS**, **ODE**: **ODE** is the generic term; **PSALM** and **HUMN** are specific, the former designating a song which took its general character from the O. T. ‘Psalm’ [although not restricted to them, see 1 Cor. 14:15, 26], the latter a song of praise. While the leading idea of **PSALM** is a musical accompaniment, and that of **HUMN**, praise to God, **ODE** is the general word for a song, whether accompanied or unaccompanied, whether of praise or any other subject. Thus it was quite possible for the same song to be, at once, **PSALMOS**, **HUMNOS**, and **ODE**. The words occur together in Col. 3:16 and Eph. 5:19).”—Thayer.

X-21. “**PSALLO**: a. to pluck off, pull out; b. to cause to vibrate by touching, to twang; spec. **CHORDEN**, to touch or strike the chord, to twang the strings of a musical instrument so that they gently vibrate, to play the harp, etc. . . . to sing to the music of the harp; in the N. T. to sing a hymn, to celebrate the praise of God in song, Jas. 5:13 (R. V. sing praise); . . . **PSALO TO PNEUMATI**, **PSALO DE KAI TO VOI**, ‘I will sing God’s praises indeed with my whole soul stirred and borne away by the Holy Spirit, but I will also follow reason as my guide, so that what I sing may be understood alike by myself and by the listeners,’ 1 Cor. 14:15.”—Thayer.

X-22. “**PSALMOS**, a striking, twanging; spec. a striking the chords of a musical instrument; hence a pious song, a psalm, Eph. 5:19; Col. 3:16; the phrase **ECHEIN PSALMON** is used of one who has it in his heart to sing or recite a song of the sort, 1 Cor. 14:26; one of the songs of the books of the O. T. which is entitled **PSALMOI**, Acts 13:33; plural the (book of) Psalms, Lk. 24:44; 20:42; Acts 1:20.”—Thayer.

X-23. **CHARIS**. With exception of Jas. 1:11 (where the word is from **EU-PREPEIA**, which see) this is the word for “grace” in every place in A. V. The word is rendered as follows: benefit 1, favor 6, grace 129, liberality 1, pleasure 2, thank 3, thanks 4, acceptable 1, gracious 1, thankworthy 1, be thanked 1. The various shades of meaning of the word are defined by Thayer as follows: “1. Properly that which affords joy, pleasure, delight, sweetness, charm, loveliness. 2. Good-will, loving kindness, favor. Kindness which bestows upon one what he has not deserved. 3. What is due to grace; a. the spiritual condition of one governed by the power of divine grace; b. a token or proof of grace; a gift of grace; benefaction, bounty; the aid or succor of divine grace; a gift of divine grace; capacity and ability due to divine grace. 4. Thanks (for benefits, services, favors).”

X-24. The word “abhor” is from **APOSTUGEO** which occurs but once in the Greek N. T. The word is defined in the various lexicons as follows: “to dislike, abhor, have a horror of, Rom. 12:9.”—Thayer. “To hate utterly, to abhor, c. acc. Rom.

12:9."—Robinson. "To hate, to abhor, Rom. 12:9."—Hickie. "(APO and STUGEO, to shudder, hate), to abhor, detest."—Greenfield. "To abhor, detest, loathe, abominate; to shun, avoid."—Groves. "To hate, to detest; to abhor, mortally."—Donne-gan. "To hate violently, abhor, reject utterly."—Liddell & Scott.

X-25. "ΠΑΙΔΕΙΑ. 1. The whole training and education of children (which relates to the cultivation of mind and morals, and employs for this purpose, now commands and admonitions, now reproof and punishment): Eph. 6:4; (in Greek writings from Aeschyl on, it includes also the care and training of the body). 2. Whatever in adults also cultivates the soul, especially by correcting mistakes and curbing the passions; hence a. instruction which aims at the increase of virtue: 2 Tim. 3:16; b. according to Biblical usage, chastisement, chastening, (of the evils which God visits men for their amendment): Heb. 12:5."—Thayer. "The training of a child, in N. T. generally: 1. Education, discipline, instruction, as consisting in teaching, admonition, rewards, punishment, Eph. 6:4 . . . **KURIOU**, i. e. such training as the Lord approves and requires."—Robinson. The word is rendered thus in A. V., chastening 3, chastisement 1, instruction 1, nurture 1.

X-26. "ΠΑΙΔΕΥΟ. 1. As in classical Greek, properly, to train children: Acts 7:22; 22:3. Pass. to be instructed or taught, to learn: followed by an inf., 1 Tim. 1:20; to cause one to learn: followed by **ΙΝΑ**, Tit. 2:12. 2. To chastise; a. to chastise or castigate with words, to correct: of those who are moulding the character of others, by reproof and admonition, 2 Tim. 2:25; b. in biblical and ecclesiastical use employed of God, to chasten by the infliction of evils and calamities: 1 Cor. 11:32; 2 Cor. 6:9; Heb. 12:6; Rev. 3:19; c. to chastise with blows, to scourge: of a father punishing a son, Heb. 12:7, (10); of a judge ordering one to be scourged, Lk. 23:16, 22."—Thayer. The word is rendered in A. V. as follows: chasten 6, chastise 2; instruct 1, teach 2, be learned 1, learn 1.

X-27. ΤΟΠΟΣ, the word for "place" in Jno. 14:2 is used in the sense of privilege or right, and not in the sense of specific locality. Thayer defines it as "1. Properly, any portion of space marked off, as it were, from surrounding space; used of . . . a place or spot where one can settle, abide, dwell: Jno. 14:2; Rev. 12:6." Its relative shades of meaning may be further seen in his note at end of general definition which follows: "[Syn. **ΤΟΠΟΣ**. 1. **ΧΟΡΑ**, **ΧΟΡΙΟΝ**: **ΤΟΠ**, place, indefinite; a portion of space viewed in reference to its occupancy, or as appropriated to a thing; **ΧΟΡΑ**, region, country, extensive; space, yet bounded; **ΧΟΡΙΟΝ**, circumscribed; a definite portion of space viewed as enclosed, or complete in itself; **ΤΟΠΟΣ** and **ΧΟΡΙΟΝ** (plur. R. V. lands) occur together in Acts 28:7]." The word **ΤΟΠΟΣ** is rendered in A. V. as follows: coast 1, license 1; place 77; quarter 1; room 5. From above uses of the word it can be seen that when Jesus made his promise to his disciples in John 14:2 he did not mean he was going to create a place or thing which was not then in existence. He meant that in that place then in reality, in his Father's house, he was going to prepare the right for them to occupy a place in the Father's house.

X-28. ΠΑΡΑΔΕΙΣΟΣ. "(Thought by some to be of Armenian, but by most, to be of Persian origin); 1. Among the Persians, a grand enclosure or preserve, hunting ground, park, shady and well-watered, in which wild animals were kept for the hunt; it was enclosed by walls and furnished with towers for the hunters."—Xenophon, Cyropedia, 1-3-14; Anab. 1-2-7-9. "2. Universally; a garden, pleasure-ground; grove, park: Josephus, Ant. 7-14-4; 8-7-3; 9-10-4; 10-3-2, 11-1; Sus. 4-7-15; Sir. 24:30; and so it passed into the Hebrew language, Neh. 2:8; Eccl. 2:5; Cant. 4:13; besides in Sept. mostly for . . . ; thus for that delightful region, 'the garden of Eden,' in which our first parents dwelt before the fall: Gen. 2:8. 3. That part of Hades which was thought by the later Jews to be the abode of the souls of the pious until the resurrection: Lk. 23:43. But some (e. g. Dillman) understand that passage of the heavenly paradise. 4. An upper region in the heavens: 2 Cor. 12:4 (where some maintain, others deny, that the term is equivalent to **Η ΟΥΡΑΝΟΣ** in v 2): with the addition of **ΤΟΥ ΘΕΟΥ**, gen. of the possessor, the abode of God and heavenly beings, to which true Christians will be taken after death, Rev. 2:7."—Thayer. "Paradise, a region of beauty; Armenian **ΠΑΡΔΕΣ**, a garden or park around the house, planted with grass, herbs, trees, for use and ornament. In the Hebrew form . . . , and Greek **ΠΑΡΑΔΕΙΣΟΣ**, it is applied to the pleasure gardens and parks with wild animals around the country residences of the Persian monarchs and princes, Neh. 2:8; Eccl. 2:5; Cant. 4:13; Xen. Cyro. 1-3-14. In like manner of the Jewish kings, Josephus, Ant. 7-14-4; 8-7-3. Hence in Sept., of the garden of Eden, **ΠΑΡΑΔΕΙΣΟΣ** for **ΒΕΘ**. . . in Gen. 2:8; Josephus, Ant., 1-1-3 . . . Hence in the later Jewish usage and in N. T. paradise is put for the abode

of the blessed after death, viz. 1. The inferior paradise, or the region of the blessed in Hades, Luke 23:43. Jos., 18-1-3. 2. Specifically, **HO PARADEISOS TOU THEOU**, the paradise of God, the celestial paradise, where the spirits of the just dwell with God, 2 Cor. 12:4, equal to **HO TRITOS OURANOS** in verse 3; see Rev. 2:7 where the imagery is drawn from Gen. 2:8.—Robinson. "(Pers., in Heb. . .), a park, a forest where wild beasts were kept for hunting; a pleasure park, a garden of trees of various kinds; delightful grove, Eccl. 2:5; Cant. 4:13; used in the LXX for the Garden of Eden, or of delight, Gen. 2:8; in N. T., the celestial paradise, that part of Hades in which the souls of believers enjoy happiness, and where God dwells. Lk. 23:43; 2 Cor. 12:4; Rev. 2:7."—Greenfield. Note: From above it can be seen that **PARDES** in the Old Testament is similar if not equivalent to **PARADEISOS** in the New Testament.

X-29. GEENNA. "(Some would accent **GEENNA**, deriving it through the Chaldee.) Gehenna, the name of a valley on the south and east of Jerusalem (yet apparently beginning on the west, Josh. 15:8; Pressel in Herzog S. V.), which was so called from the cries of the little children who were thrown into the fiery arms of Moloch (p. v.), i. e. of an idol having the form of a bull. The Jews so abhorred the place after these terrible sacrifices had been abolished by King Josiah (2 Ki. 23:10), that they cast into it not only all manner of refuse, but even the dead bodies of animals and of unburied criminals who had been executed. And since fires were always needed to consume the dead bodies, that the air might not become tainted by the putrefaction, it came to pass that the place was called **GEENNA TOU PUROS** . . . and then this name was transferred to that place in Hades where the wicked will suffer punishment: Matt. 5:22, 29; Lk. 12:5; Mk. 9:43, 45; Jas. 3:6; **HUIOS TES GEENNE**, worthy of punishment in Gehenna. Mt. 23:15."—Thayer. "Gehenna, hell, i. e. the place of punishment in Hades or the world of the dead . . . it is a place of eternal fire and the thickest darkness; compare Jude 6, 13.—The name **GEENNA** is the Heb. . . , the valley of Hinnom, Josh. 15:8, the narrow valley skirting Jerusalem on the south, running down from the west into the valley of Jehoshaphat, under Mount Zion. Here the ancient Israelites established the idolatrous worship of Moloch, to whom they burned infants in sacrifice; 2 Ki. 23:10; Jer. 7:31, 32; 32:35; compare Jer. 2:23; 19:6, 13. The valley was also called Tophet, 2 Ki. in the passage cited, probably from . . . 'place of burning'. It was apparently in allusion to this detested and abominable fire, that the later Jews employed the name of this valley (Gehenna) to denote the place of future punishment or the fires of Tartarus. There is no evidence of any other fires having been kept up in the valley, as some have supposed, spec. **HUIOS GEENNES**, a child of Gehenna, belonging to Gehenna as his proper place, and portion, Matt. 23:15."—Robinson. "Gehenna, properly the valley of Hinnom, south of Jerusalem, once celebrated for the horrid worship of Moloch, and afterwards polluted with every species of filth, as well as the carcasses of animals, and dead bodies of malefactors; to consume which, in order to avert the pestilence which such a mass of corruption would occasion, constant fires were kept burning; hence, hell, the fires of Tartarus, the place of punishment in Hades. Matt. 5:22, 29, 30; 10:28."—Greenfield.

X-30. The word worship in its various forms (worship, worshiper, worshipping) in the A. V. of the N. T. is from 12 different Greek words and most of these are translated also by other English words. Following is complete list of these words, accompanied with references where they are used and also with tables showing how the word is translated in the N. T. **DOXA**, Lk. 14:10. Worship 1, dignity 2, glory 144, honor 6, praise 4, glorious 6. **EUSEBEO**, Acts 17:23. Shew piety 1, worship 1. **THERAPEUO**, Acts 17:25. Cure 5, heal 38, worship 1. **THRESKEIA**, Col. 2:18. Religion 3, worshipping 1. **LATREUO**, Acts 7:42; 24:14; Phil. 3:3; Heb. 10:2. Do service 1, serve 16, worship 3, worshiper 1. **NEOKOROS**, Acts 19:35; worshiper 1. **PROSKUNTES**, John 4:23, worshiper 1. **SEBAZO**, Rom. 1:25, worship 1. **SEBOMAI**, Matt. 15:9; Mk. 7:7; Acts 16:14; 18:7, 13; 19:27. Worship 6, devout 2, devout person 1, religious 1. **SEBASMA**, 2 Thess. 2:4. Devotion 1, that is worshipped 1. **THEOSEBES**, John 9:31. Worshiper of God 1. **PROSKUNEO**; out of the 76 occurrences of the word at head of this article it is 58 times from this last Greek word, and said word is not rendered by any other word in A. V. Not one of the words is used of the public service of the church, as such, where rendered by the word "worship".

X-31. ADELPHOS. "1. A brother (whether born of the same two parents, or only of the same father or the same mother): Matt. 1:2; 4:18 and often. That 'the brethren of Jesus', Matt. 12:46, 47; 13:55; Mk. 6:3 (in the last two passages also sisters); Lk. 8:19; Jno. 2:12; 7:3; Acts 1:14; Gal. 1:19; 1 Cor. 9:5, are neither sons of

Joseph by a wife before Mary (which is the account in the Apocryphal Gospels), nor cousins, the children of Alphaeus or Cleophas (i. e. Clopas) and Mary, a sister of the mother of Jesus (the current opinion among the doctors of the church since Jerome and Augustine), according to that use of language by which **ADELPHOS** like the Heb. . . . denotes any blood-relation or kinsman, but own brothers, born after Jesus, is clear principally from Matt. 1:25; Lk. 2:7 . . . where, had Mary borne no other children after Jesus, instead of **HUION PROTOKON**, the expression **HUION MO-NOGENE** would have been used, as well as from Acts 1:14; Jno. 7:5, where the Lord's brethren are distinguished from the apostles."—Thayer. "2. For a kinsman, relative, as Sept. for . . . Gen. 13:8; 14:16. Here some refer Matt. 12:46, 47; 13:55; Jno. 7:3; Acts 1:14, as applying the kinsmen of Jesus; but more probably they were his uterine brothers; see Matt. 1:25; 13:35; Mk. 6:3; Lk. 2:7; Jno. 2:12."—Robinson.

X-32. "Our first object must be to ascertain the beginning of the period here designated by the seventy weeks. And here great caution is necessary. True, indeed, we are told very distinctly that it is to be reckoned 'from the going forth of the commandment to restore and to build Jerusalem.' But history records no less than four decrees or commandments, all of which had some reference to the restoration of the Jewish Commonwealth. 1. The first of these was issued by Cyrus, B. C. 536. It is recorded in Ezra 1:2-4. 2. The second was made by Darius Hystaspes, B. C. 519. (Ezra 6:1-12). 3. The third by Artaxerxes Longimanus, B. C. 457. (Ezra 7:1-26). 4. The fourth by the same monarch, about thirteen years later, B. C. 444. (Nehemiah 2:1-8). From which of these epochs, then, is this period to be reckoned? Evidently not from the first, for that had special reference to the building of the Temple; nor from the second, for that was but a reenactment of the first. But to Ezra belongs the honor of restoring and rebuilding Jerusalem in its most important sense. And hence he is to this day called by the Jews 'The Restorer of the Law'. The commission of Nehemiah referred chiefly to the secular affairs of Jerusalem, and it may therefore be very properly regarded as a mere appendix to that given by Artaxerxes to Ezra: and hence we think that the year 457 B. C. is to be taken as the beginning of the four hundred and ninety years. If, then, from 457 B. C. we reckon forty-nine years, we find that the events of that period correspond very exactly with the specifications of the prophecy. For, 1. It was a period of great trouble. (See the fourth chapter of Nehemiah.) 2. It was a period distinguished especially as the era of restoration and reformation. The events recorded in the thirteenth chapter of Nehemiah occurred about forty-nine years after Ezra received his commission from Artaxerxes. The second period begins with the year 408 B. C.; and if to this we add four hundred and thirty-four years, it brings us down to the year A. D. 26. But, according to Archbishop Usher and other distinguished writers on Chronology, Christ was born four years before the epoch which Dionysius Exiguus fixed as the beginning of the Christian Era, and consequently A. D. 26 would exactly correspond with the thirtieth year of the life of Christ. And according to Luke this was the year in which Christ commenced his public ministry."—From Reason and Revelation by Robert Milligan, president of the College of the Bible in Kentucky University.

X-33. Rom. 1:26. "The women of Lesbos are said by ancient authors to have been, many of them, guilty of this vice. They were called Tribades."—MacKnight. "Tribas, a woman who practices lewdness with herself or with other women." "**TRIBO**. To rub, hence, to thresh corn, thresh it out, because among the Greeks this was done by rubbers or rollers."—Liddell & Scott. "**TRIBO**. To rub; to wear by friction," etc.—Donnegan. "Tribadism. (Gr. **TRIBAS**, a woman who practices lewdness) Med. Lesbianism."—Webster. "Lesbianism. Med. Unnatural sexual relations between women."—Webster.

X-34. "The rain, falling through the atmosphere, which was partially saturated with carbon dioxide (CO₂) absorbed some of the gas and formed a weak acid. This was carbonic acid, H₂CO₃, which is found in soft drinks and in baking powder, etc., after it acts. The water containing some H₂CO₃ was used in the making of explosives, but was unsafe because the H₂CO₃ decomposed, forming new compounds and causing detonation. It was discovered that water obtained from snow or hail on high peaks could be used successfully. This discovery led to the more important discovery that CO₂ was causing the trouble. Water, freezing high above the comparatively heavy CO₂, fell on the mountains, and contained none of this gas. Of course there are easier ways of obtaining the gas-free water, but that was the first way it was done that particular incident."—Stafford Zerr, chemical student in Ball State Teachers' College, Muncie, Indiana. The incident above referred to occurred in the first World war.

X-35. According to I Ki. 6:1 it was 480 years from the Exodus to the fourth year of Solomon. But a glance at the various periods elsewhere noted, namely the 40 years wandering, period of the judges which Paul, in Acts 13:20, says was 450 years, and the reigns of Saul and David taken together, show the length of time to have been far in excess of 480 years. Hence the clearest explanation is that the statement in I Ki. 6:1 recognizes only the years in which God's rightful leaders were in power and rejects the years of the servitudes and the usurpation of Abimelech. The six servitudes are Cushan 8 years, Eglon 18, Jabin 20, Midian 7, Ammon 18, Philistines 40, and the usurpation of Abimelech 3. These added give 114, the years ignored in I Ki. 6:1. These added to the 480 gives 594, the exact time from the Exodus to the fourth year of Solomon. Next, add the 40 years wandering, 7 years of conquest, 450 years of the judges, 80 years for Saul and David and the fourth year of Solomon and we have 581. This accounts for all the time from the Exodus to the fourth year of Solomon except for the years between the conquest and the oppression under Cushan. These may be found by subtracting the 581 from the 594, which leaves 13, the length of time from the conquest to Cushan's oppression.

X-36. Some apparent contradictions may be understood by an acquaintance with all the facts and truths concerned. The nation was told, in very decided terms, that it must go into captivity. Such reformers as Josiah endeavored to correct the corruptions of the nation and made sufficient progress as to receive the commendations of God. Yet he and other reformers were told that nothing could be done now to prevent the captivity, since the nation had become so corrupt as a whole that nothing but captivity could cure it of its leading iniquity which was idolatry. Yet there are always individuals in any community who are not in harmony with the corruptions of the community as a whole and who try to avoid those corruptions. With reference to these individuals there are various exhortations to repentance or to continuing in righteousness as the case might be, with promise that those who were righteous or who would become so would receive the personal blessing of God, even though they, as members of a community, must share in the national calamity. Such men as Daniel and his three companions; Ezra, Nehemiah and others were among those who were already righteous. Doubtless others heeded the exhortations to repentance and thus brought themselves under the blessing of God. Because of this they were saved the humiliation of serving idols in the land of their captors, while the nation as a whole was required to worship these idols so that the apparent contradiction between the definite threat of captivity and the exhortation to repentance is to be understood by considering the difference between the nation as a whole and certain individuals therein.—This note is to be read in connection with the following passages: 2 Ki. 22:17; 23:26, 27; 2 Chr. 34:25; Isa. 1:6, 18; 55:6, 7; Jer. 3:1; 7:16, 27; 8:20; 11:14; 13:23; 14:11, 12; 17:1, 24-27; 18:8; 22:1-6; 35:15, and others.

X-37. The leaders of the nation, such as their priests and prophets and elders, were held chiefly responsible for the corruptions of the nation. While they imposed their injustices upon the common people and thus led the people also into wrong, they themselves were condemned in more severe terms than the people. However, since the people often were willing to be thus influenced, and "loved to have it so," God regarded the whole nation as at fault. Yet his rebukes were generally directed to these leaders and his threat of overthrow of the nation and rejections of its services were based upon these injustices imposed by the leaders upon the people. In trying to evade God's judgments upon them for these injustices, the leaders attempted to combine some things that had been commanded in the law such as instrumental music, sacrifices and the like, with their corrupt practices, that had not been commanded, thinking that God would accept the whole program including their corruptions, because of the things they did that had been at one time commanded and accepted. But God, in various places, gave them to understand that because of the general state of corruption in their national conduct, he would reject even their attempts of conduct that would have been otherwise accepted. This will explain the various places where it would seem that they were being condemned for these things which we understand were really a part of their divine law.—This note should be read in connection with the following passages: Isa. 1:10-15; 5:11-13; 58:2-7; Ezk. 34:2, 3; Amos 5:21-27; 6:1-6; Joel 2:13; Micah 6:6-8, and others.

X-38. 1 Corinthians, 7th chapter. The 7th chapter of 1 Cor. is based upon the condition that existed at that time, due no doubt, to the activities of the Roman Empire in its military oppression of the various religions. The oppression afterward affected the church. The key to many of the expressions of the chapter is in the 26th

verse in which he mentions the "present distress". That had made it inadvisable to enter added obligations, especially those obligations brought upon a man who begins to organize a family. Under these conditions some wrote to Paul for advice as to what they should do under these circumstances and his advice was that under these conditions it would be better to remain just as they are and not take upon them added obligations of married life. We recall that when Jesus was teaching, the subject of marriage was brought up, and he taught the strictness of his law to enforce marriage. His hearers thought it was so strong that the best way to avoid any difficulty was to avoid marriage entirely and they appealed to him for an explanation as to that statement. In reply he rejected their statement with three exceptions, and those were the descriptions of eunuchs. That a eunuch would be the only man who could safely decide to abstain from marriage and run the risk of moral unchastity. But if a man were one of these he could do so, and one of these three descriptions of eunuchs is the case of Paul's character who had such absolute control of himself that his moral character would not be at stake even if he would decide to abstain from marriage. Now the general advice is that if a man has the ability to have absolute control of himself so that his moral character will not suffer, it would be better under the circumstances not to engage in the added obligations of married life. However, since moral chastity is much more important than any other consideration, he is to ignore Paul's advice if he doubts his ability to have control. It would be better to marry and assume the added difficulties under the "present distress" than to attempt to evade the risk to his rectitude of life.

X-39. On Revelation 20: One of the keys to the understanding of this noted passage of scripture is the fact that Satan was to be bound away from the nations and not from any individual. There never was a time when it was predicted that he was to be chained away from any individual, it was from nations as such. He always has had, and still has, access to individuals and the only thing that will keep him away from such is his individual faith in the Scriptures. By reason of the union of church and state the nations had been led to think they could not legislate nor decide on religious questions as they might have seen fit, but must take their cue from Rome. But when the Reformation broke and gave the Bible to various peoples in their own language so that they could read for themselves, they then saw, to their surprise, that they had been deceived all these years—that they did not need to depend on Rome. Since this truth became known to various kings, and the people under them, they turned their back against Rome, which resulted in the break-up of the union of church and state, and thus the deception that caused the nations to think they must ask Rome all about it, was banished. Thus the devil by the chain of the truth in the Reformation, was chained away from the nations, and the Reformation period was allowed to go on. This situation explains the statement in the forepart of the 4th verse that tells us of the "thrones and they sat upon them, their judgment was given unto them," meaning that now they have learned of their own rights to do their own judging instead of asking Rome about it. This was made possible by above facts just stated. Now about this time when Rome saw what it was about to amount to, it began to oppress the reformers and made life so bitter for some of them that it required the same fortitude and courage in facing Rome that had been required in the beginning of the Christian religion to face the oppression of old Pagan Rome. These martyrs were equal for the occasion. They defied death and everything that looked like it, and so nearly did reenact the very spirit of the martyrs. As we sometimes say, that a certain individual though now dead yet speaks, meaning that someone has risen reproducing the same spirit and fortitude of the other person. So these reformers and co-workers in their courage and defiance of death, showed the same spirit that the martyrs had shown and in this way we could say that the martyrs were living again. Not that any individual who had really been dead had come to life. But they who loved the truth so much were willing to die rather than go back to Rome. In this way they were reenacting the spirit of the first martyrs and so could be said to be "living" again. And since through faith and courage those who are true to the Book have been said by Paul and others to be reigning with Christ, this explains why these people are said to be reigning with Christ. The arbitrary statement of a thousand years is one instance in the Bible where a definite amount is stated when the writer refers to an indefinite one. In this case the thousand years is just an expression referring to the bright period of the Reformation when those who loved the truth had been of Christ and reigned with him during that time. This brings us to understand the statement in verses 5 and 6 about the first resurrection. "Now this is the first resurrection." The pronoun "this" instead of having an antecedent is a prospective pronoun and means the same as if the

writer had said "I am going to tell you something of the first resurrection." Now the man that has part in the first resurrection will not be hurt of the second death, which we understand from other scripture is the lake of fire. This is taught especially in the language expressed by Christ in his conversation with Martha in John 11:25, 26. The expression "first resurrection" does not have any numerical significance, but is used to indicate its importance. It is the first resurrection in importance and not in numerical order since there will be but one resurrection numerically. If Christ is the resurrection, that would make it the first; and we note that the passage does not say "blessed and holy is he that" is in the first resurrection but he that "hath part in" the first resurrection. And since Christ is the first resurrection, it follows that having part in the first resurrection means to have part in Christ, and hence this noted passage means simply the same that John 11:25, 26 meant, the same as Christ meant when he said to the sister "I am the resurrection and the life" and also stated that those who continue in that faith in him would never die. So that expression "shall never die" to Martha is equivalent to the expression "not be hurt of the second death" here. And hence this noted passage has no reference whatever to some visionary theory about his reigning on this earth. The expression in the forepart of the 5th verse "rest of the dead" is explained to mean those people who did not have confidence in the truth to have died for it, as the martyrs had. Of course during this bright period of the Reformation their characteristics would not be in evidence so that is why it says they will not live again until the thousand years are finished, which means until the best part of the Reformation and its effects have run their course. And since the chaining of the devil meant to undeceive the nations, by the same token turning the devil loose again meant he will again operate in national and public manner. Not necessarily through the same nations of course, but it means that he will not be satisfied with his individual influence over men and women, but will wish to poison the public streams of thought and in so doing will raise a great conflict between the friends of truth and the friends of error. The "little season" referred to in this chapter is elsewhere called the battle of Armageddon. That battle is now going on and has been ever since the Reformation period began to lose its good effects. If one were to doubt what the devil is doing in public wholesale manner, we cite the fact that in the state of New York a few years ago, the state chartered an institution whose avowed purpose was to advance atheism in all the schools and colleges in the U. S., and thus such a charter authorized by the state is similar to the idea of the devil working through the nations. Almost every state in the Union is supporting and authorizing the teaching of evolution in the name of education which is another means of the devil to operate publicly and all other like influences such as support and endorsement of several nations and states and lawmakers in regulating things that have always heretofore been regarded as not even moral, much less according to the Bible, all go to the conclusion that the devil is now, as he was before the Reformation, working through public national wholesale channels by influencing legislatures and kings and lawmakers in the direction of infidelity, thus producing the great battle of Armageddon.

X-40. The word love as used in the New Testament is from two different Greek words with different shades of meaning. One of them, in verb form is **AGAPAO**, and is defined in part as follows: "To love, to be full of good-will and exhibit the same: Lk. 7:47; 1 Jn. 4:7; with accusative of a person, to have a preference for, wish well to, regard the welfare of: Mt. 5:43; 19:19; Lk. 7:5; Jn. 11:5; Rom. 13:8; 2 Cor. 11:11; 12:15; Gal. 5:14; Eph. 5:25, 28; 1 Pe. 1:22, and elsewhere; often in epistle of John of the love of Christians towards one another; of the benevolence which God, in providing salvation for men, has exhibited by sending his Son to them and giving him up to death, Jn. 3:16; Ro. 8:37; 2 Th. 2:16; 1 Jn. 4:11; 19; . . . of the love which led Christ, in procuring human salvation undergo sufferings and death, Gal. 2:20; Eph. 5:2; of the love with which God regards Christ, Jn. 3:35; 10:17; 15:9; Eph. 1:6. When used of love to a master, God or Christ, the word involves the idea of affectionate obedience, grateful recognition of benefits received: Mt. 6:24; 22:37; Rom. 8:28; 1 Cor. 2:9; 8:3; Jas. 1:12; 1 Pe. 1:8; 1 Jn. 4:10, 20, and elsewhere. With an accusative of a thing **AGAPAO** denotes to take pleasure in the thing, prize it above other things, be unwilling to abandon it or do without it; . . . to welcome with desire, long for; 2 Tim. 4:8."—Thayer. "To love (in a social or moral sense)."—Strong. In the noun form it is from **AGAPE** and defined in part as follows: "a purely biblical word. . . In signification it follows the verb **AGAPAO**; consequently it denotes 1. affection, good-will, love, benevolence: Jn. 15:13; Ro. 13:10; 1 Jn. 4:18. Of the love of men to men; especially of that love of Christians toward Christians which is enjoined and prompted by their religion, whether the love be viewed as in the soul or as expressed; Mt. 24:12;

1 Co. 13:1-4, 8; 14:1; 2 Co. 2:4; Gal. 5:6; Philemon 5, 7; 1 Tim. 1:5; Heb. 6:10; 10:24; Jn. 13:35; 1 Jn. 4:7; Rev. 2:4, 19, etc. Of the love of men towards God: . . . of the love of God towards Christ: Jn. 15:10; 17:26. Of the love of Christ towards men: Jn. 15:9; 2 Co. 5:14; Ro. 8:35; Eph. 3:19; . . . 2. Plural **AGAPAI**, *agapae*, love-feasts, feasts expressing and fostering mutual love which used to be held by Christians before the celebration of the Lord's supper, and at which the poorer Christians mingled with the wealthier and partook in common with the rest of food provided at the expense of the wealthy: Jude 12.—Thayer. "From **AGAPAO**, love, i. e. affection or benevolence; specifically (plural) a love-feast."—Strong. The other word for love is **PHILEO**, a verb, and is defined in part as follows: "1. To love; be friendly to one, Mt. 10:37; Jn. 5:20; 11:3, 36; 15:19; 16:27; 20:2; 21:15-17; 1 Co. 16:22; Rev. 3:19; . . . to love, i. e. delight in, long for, a thing . . . to love to do, i. e. to do with pleasure: . . . 3. As to the distinction between **AGAPAN** and **PHILEIN**: the former, by virtue of its connection with **AGAMAI**, properly denotes a love founded in admiration, veneration, esteem, like the Latin *diligere*, to be kindly disposed to one, wish one well: but **PHILEIN** denotes an inclination prompted by sense and emotion, . . . Hence men are said **AGAPAN** God, not **PHILEIN**; and God is said **AGAPESAI TON KOSMON** (Jn. 3:16), and **PHILEIN** the disciples of Christ (Jn. 16:27); Christ bids us **AGAPAN** (not **PHILEIN**) **TOUS ECHTHROUS** (Mt. 5:44), because love as an emotion cannot be commanded, but only love as a choice. . . . As a further aid in judging of the difference between the two words compare the following passages: Jn. 11:3, 5, 36; 21:15-17. . . . From what has been said, it is evident that **AGAPAN** is not, and cannot be, used of sexual love."—Thayer. "To be a friend to (*fond of* [an individual or an object]), i. e. have affection for (denoting personal attachment, as a matter of sentiment or feeling: while **AGAPAO** is wider, embracing especially the judgment and the deliberate assent of the will as a matter of principle, duty and propriety)."—Strong. From above definitions it may be seen that the fundamental meaning of love when from **PHILEO** is that attitude towards another person or thing that springs from sentiment or emotion. That which is natural or agreeable to the personal feelings. While **AGAPE** means love as an attitude that is the result of deliberation. That is, the attitude towards another that is based on, either the worthiness of that one for such attitude or his need of such. Hence the Lord never commanded man to **PHILEO** his enemies, but to **AGAPAO** them. Thus the sentiment or feeling that is always considered so difficult if not impossible towards an unworthy character is not commanded. While that attitude that rests on a deliberate conclusion regarding the need if not the worthiness of the other is commanded.

X-41. The English word martyr as used in the N. T. is from the Greek word **MARTUS**, and is defined in part as follows: "A witness (one who avers, or can aver, what he himself has seen or heard or knows by any other means); a. in a legal sense: Mt. 18:16; 26:65; Mk. 14:63; Acts 6:13; 7:58; 2 Co. 13:1; 1 Tim. 5:19; Heb. 10:28. b. in an historical sense: Acts 10:41; 1 Tim. 6:12; one who is a spectator of anything, e. g. of a contest, Heb. 12:1; with a genitive of the object, Lk. 24:48; Acts 1:22; 2:32; 3:15; 5:32; . . . to be a witness for one, serve him by testimony, Acts 1:8. He is said to be a witness, to whose attestation appeal is made; hence the formulas . . . Rom. 1:9; Phil. 1:8; 1 Th. 2:5; 2 Co. 1:23; 1 Th. 2:10; the faithful interpreters of God's counsels are called God's witnesses: Rev. 11:3; Christ is reckoned among them, Rev. 1:5; 3:14. c. in an ethical sense those are called **MARTURES IESOU**, who after his example have proved the strength and genuineness of their faith in Christ by undergoing a violent death . . . Acts 22:20; Rev. 2:13; 17:6."—Thayer. From above information it may be learned that martyr is not necessarily one who suffers death. A man should not be called a martyr because he died for Christ, but, he died for Christ because he was a martyr or witness. In Heb. 12:1 the word "witness" is from this Greek word **MARTUS**, and this "cloud of witnesses" refers to the characters described in preceding chapter. In other words, Paul here considers these ancient worthies as martyrs. And yet in verses 32 and 37 are accounts of some of these martyrs who were not called upon to die. There are some things worse than death. Whenever a man is firm enough in his advocacy of the testimony of Christ that he will endure whatever comes, whether that be death, banishment, loss of home and friends, or what it might be, he is then proved to be a martyr. Thus, John on the Isle of Patmos was a martyr just as surely as was Paul with his neck on the block, for both came to their fate on account of or on behalf of the testimony of Christ.

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