

**A BIBLE DICTIONARY; CONTAINING A
DEFINITION OF THE MOST IMPORTANT WORDS
AND PHRASES IN THE HOLY SCRIPTURES. TO
WHICH IS ADDED A BRIEF COMPENDIUM OF
OUR SAVIOUR'S HISTORY, AND THAT OF HIS
APOSTLES AND EVANGELISTS**

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A Bible Dictionary; Containing a Definition of the Most Important Words and Phrases in the Holy Scriptures. To Which is Added a Brief Compendium of Our Saviour's History, and That of His Apostles and Evangelists by S. B. Emmons

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BY S. B. EMMONS.

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PREFACE.

It was not until the author of these pages had some little connection with the management of a Sabbath School, that he became convinced of the expediency, if not of the necessity, for the Universalist denomination to possess a Bible Dictionary adapted to their understanding of the doctrines taught in the Scriptures. Dictionaries, conforming to the faith of others, seemed not to be wanting; but were objectionable, on account of the erroneous definitions which they give to some of the most important words in the sacred text. And wherever such books are used, especially among the youth in our Sabbath Schools, they tend to exert a counteracting influence to the more correct views aimed to be instilled into their tender and susceptible minds, by the untiring assiduity of their teachers.

In order to promote a healthy development of the corporeal powers, we study to procure the most genial and nourishing aliment; and why should we be less careful to provide the most agreeable and nutritive sustenance for the mind? As we would eschew every noxious article in catering for the wants of the outer man, so we

should be as cautious in our selection to answer the cravings of the intellectual spirit within.

Many scriptural words are used among men to convey very different ideas from those communicated in the same words by the authors themselves; and therefore if, by any means, the true meaning of such words can be given, the truths of the Bible will sooner be made known, and its saving knowledge be greatly increased.

With these impressions, we have labored to introduce the present volume before the public; and it is hoped that each one will candidly compare its contents with what is recorded in the Scriptures of truth, and judge righteous judgment.

We have been indebted to various sources for materials, and, in many instances, have given copious extracts; but reference, in most cases, seemed unnecessary. Our object has been to exhibit truth, and where we found it expressed in plain and forcible language, we adopted that language, in preference to any attempt at improvement.

If this work shall be made to subserve the cause of true religion, by contributing to a just conception of the character of our heavenly Parent, and of his dealings toward his intelligent offspring, the desires of the author will be fully realized.

Waltham, April, 1841.

BIBLE DICTIONARY.

A.

AARON, signifies a mountain of strength, praise, or a teacher. Aaron was a prince of the tribe of Levi, the son of Amram, and brother of Moses. He was the first who was consecrated to the office of Jewish high priest. He died in Mount Hor, at the age of 123 years, and was succeeded by his son Eleazer.

ABADDON, signifies a destroyer, or destruction. We are not to suppose that any particular being is meant by this word, but a spirit opposed to *salvation*; or *Antichrist*, a spirit opposed to Christ, who came not to destroy men's lives, but to save them. That spirit which prompts to the destruction of men, either here or hereafter, is Abaddon. This spirit is called king of the locusts, which came out of the bottomless pit, Rev. ix. 11: "And they had a king over them,

which is the angel of the bottomless pit, whose name in the Hebrew tongue is Abaddon, but in Greek, Apollyon."

ABANA and **PHARPAR**, two rivers of Syria, which Naaman thought more effectual for the cure of his leprosy than all the waters of Israel. 2 Kings v. 12.

ABBA, signifies willing Father. A learned author says, "It is a Syriac appellation, from the Hebrew word *ab*, a father, which is derived from *adah*, he was willing; denoting that a father wills and desires all good to his children." The word is used by our Lord in his agony, Mark xiv. 36, and by Paul, when he recounts to the believers of Rome and Galatia their inestimable privileges, among which he ranks as foremost, "the spirit of adoption, by which we cry, Abba, Father." Rom. viii.

15; Gal. iv. 6. This spirit led them to pray in submission to God's will.

ABIMELECH. (1.) King of the Philistines. Gen. xx. and xxi. 22—32. (2.) Abimelech, son and successor of the former. Gen. xxvi. 3. (3.) Abimelech, king of Israel. Judges ix. 18.

ABOLISH, signifies to annul, put to an end, destroy, to make a thing as though it had never been, or of no force. It is used in the New Testament to teach us the state of the law of Moses after the appearance of Christ, which was done away in him, as the light of the moon is done away by that of the sun. 2 Cor. iii. 11. All in the law of Moses not commanded in the New Testament, is now no more binding on Jew or Gentile, than though it had never been commanded. The law caused an enmity between the Jews and Gentiles: the Jews hated the Gentiles because they would not be circumcised, and keep the whole law. The Gentiles hated the Jews because they were so zealous in making proselytes to their religion. The only way to remove this enmity was to remove the cause of it. This Jesus did, by taking

away or *abolishing* the law contained in the ordinances, which Paul calls the middle wall of partition between the Jews and Gentiles. Eph. ii. 13. It was a common opinion among the Jews and Gentiles that death was an everlasting sleep. The resurrection of Christ *abolished* this opinion, and death itself. "Who hath *abolished* death, and brought life and immortality to light through the gospel." 2 Tim. i. 10.

ABOMINATION OF DESOLATION. Compare Dan. ix. 27, with Matt. xxiv. 15, Luke xxi. 20. The Roman army carried ensigns or banners with idolatrous, and therefore abominable, images upon them. When these idolatrous standards should be seen "in the holy place," or approaching the holy city, it gave warning of its desolation.

ABRAHAM, a wandering shepherd of great wealth and extraordinary piety. Being the progenitor of all the Jews, and the brightest example of justifying faith, he was called the "Father of the faithful." His name, which was originally *Abram*, or "high father," was changed when God promised him a great posterity: *Abraham*

signifying the "father of a multitude." "In blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of heaven, and as the sand which is upon the seashore; and in thy seed shall all the nations of the earth be blessed." Gen. xxii. 17, 18.

ACCHO, a city of Galilee, about thirty-two miles south of Tyre, mentioned in Acts xxi. 7.

ACCEPTABLE YEAR OF THE LORD, or the *year of acceptance*, signifies, originally, the year of Jubilee, mentioned in Leviticus xxv. This was a year of general release of *debts* and *obligations*; of *bondmen* and *women*; of *lands* and *possessions*, which had been sold from the families and tribes to which they belonged. But this institution had a typical design, relating to our Saviour, who says, in Luke iv. 18, "The spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised." 19: "To proclaim the *acceptable year of the Lord*." In Isa. xlix.

8, it reads: "Thus saith the Lord, In an *acceptable time* have I heard thee, and in a day of salvation have I helped thee, and I will preserve thee, and give thee (Christ) for a covenant of the people," &c. The apostle Paul quotes these words in 2 Cor. vi. 2, and adds: "Behold, now [is] the accepted time; behold, now [is] the day of salvation." That is: Behold, *now*, the Messiah reigns; behold, *now*, the gospel dispensation. Now is the promised day of *salvation*; the time in which is to be wrought out the emancipation and deliverance of a world from sin and misery. 1 Cor. xv. 24—28.

ACCURSED, devoted to destruction; separated from the church. Josh. vi. 17; Gal. i. 8, 9.

ACHOR, trouble; the valley near Jericho, where Achan was stoned to death. Josh. vii. 24—26.

ADAM. This word signifies red earth, or one made of the earth—earthy. In the New Testament it means the first MAN and CHRIST. 1 Cor. xv. 47: "The first man is of the earth, earthy; the second man is the Lord from heaven." 49: "As we have borne the image of the