

Concise Bible Dictionary

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Quail (Selav)

This is generally believed to have been the common quail, the *coturnix vulgaris*. It migrates, but is so tired when it arrives at its destination that it is easily captured. They are still called *salwah* by the Arabs. Scripture speaks of their being brought with the wind, and this agrees with their habits; they do not seem to be able to fly against the wind, and therefore wait for a favorable breeze. They were twice provided in abundance for the Israelites. The statement about the birds being “two cubits high upon [or above] the face of the earth” (Num. 11:31) doubtless refers to the height they flew when tired; and this corresponds with the way in which they are still caught, namely, by a number of persons enclosing them in a ring and gradually drawing closer to the center, when the birds would be crowded together in their endeavor to escape. Thousands have been caught in a day in modern times (Ex. 16:13; Num. 11:31-32; Psa. 105:40).

Quarries

The word *pesilim* is commonly translated “graven images,” or “carved images”; therefore in Judges 3:19, 26 the word is better rendered as in margin of AV, “graven images.” It is not supposed to refer to a place where stone was excavated, but to some images or blocks of stone so called which stood there.

Under Jerusalem there is a quarry from whence in early days much stone was taken. See JERUSALEM.

Quartus

A “brother” whose salutation was sent to Rome (Rom. 16:23).

Quaternion

A party of “four soldiers.” Four such parties were told off to guard Peter when in prison, that they might relieve each other every three hours in the night (Acts 12:4).

Queen

This is applied, as now, to one reigning in her own right, as the queen of Sheba (2 Chron. 9:1-12): and Candace, queen of the Ethiopians (Acts 8:27). The title was also given to the consort of a reigning sovereign, as queen Esther; and to the queen-mother, who often had great influence at court, as Bathsheba and Jezebel.

Queen of Heaven

See MOON.

Quicken, to (Chayah)

This term is used in the Old Testament with the force of “to revive, or give new life” in a moral sense: hence we read “quicken me again.” In Psalm 119 the psalmist asked nine times to be quickened—according to God’s word, or His righteousness, or His judgments, &c. (See also Psa. 71:20; Psa. 80:18; Psa. 143:11.) In the New Testament the word is π , and is invariably employed in the sense of making alive those who are in the state, or under the power of death. It is therefore sometimes used as the equivalent of resurrection, but the word is never applied to the wicked dead. It is God’s work: the term is employed in connection

Quicksand,

with the Father (John 5:21), with the Son (John 5:21), and with the Spirit (John 6:63). It is characteristic of the last Adam that He is a quickening Spirit (1 Cor. 15:45). In Christ all will be quickened. Evidently the principle of divine sovereignty is involved in the term. God makes alive according to His will. The believer is said to have been quickened together (π) with Christ, and is thus brought spiritually into association with Christ.

A word may be added on the distinction between “new birth” and “quickenings.” It lies in the latter implying a making alive in view of an order of things and a state different from that in which the one quickened had lived previously. This is not necessarily the result of new birth; for instance, Israel will have to be born again in view of earthly blessing (John 3:12; Ezek. 36:25-26); but believers now are not only born again, but, as quickened with Christ, they are made to live spiritually in that sphere of holy love into which Christ has entered by resurrection, in order that He might introduce them into it; they thus have passed from death to life.

Quicksand, ἡ ὕ

The Syrtis is a quicksand on the north African coast between longitude 10° and 20° E. (Acts 27:17). There are properly two, called the major and the minor; it would have been the major one on the east of the bay that they were in danger of. It is now called the *Gulf of Sidra*.

Quiver

The receptacle for arrows (Gen. 27:3; Lam. 3:13). It is used symbolically as a place of safety, strength, &c. (Job 39:23; Psa. 127:5; Isa. 49:2; Jer. 5:16).

Quotations

The quotations from the Old Testament in the New are important as proving incontestably that God is the author of the whole. It is not simply that Moses or David said this or that—though the quotations prove that Moses was the writer of the Pentateuch—but they are introduced by such words as “God commanded” (Matt. 15:4); “The Holy Ghost saith” (Heb. 3:7); “David himself said by the Holy Ghost” (Mark 12:36); “Spake the Holy Ghost by Esaias the prophet” (Acts 28:25). Then the whole is spoken of as “the scriptures,” which are all inspired by God. Whatever therefore is inscribed with “It is written” has the authority of God Himself.

The quotations from the prophets are introduced in various ways.

1. “In order () that it might be fulfilled” (Matt. 1:22, etc.). The event happens that *that* prophecy should be fulfilled.

2. “So that (ὅπ) it might be fulfilled” (Matt. 2:23, etc.). Such events fall within the *scope* of the prophecy, and may also apply at other times.

3. “Then () was fulfilled” (Matt. 2:17, &c). The prophecy *applied* to that event, without its being the purpose of the prophecy.

4. “Was fulfilled “ (Mark 15:28). “This day is fulfilled” (Luke 4:21). The prophecy was then and there fulfilled.

The citations also illustrate how the scriptures, both the Old and the New Testaments, may be *applied*, as when

the Lord quoted from Deuteronomy in repelling the temptations of Satan. See also the different applications of Habakkuk 2:4. In Romans 1:17, it is a question of righteousness: “the *just* shall live by faith.” In Galatians 3:11, it is in contrast to the law: “the just shall live *by faith*.” And in Hebrews 10:38, it is in contrast to drawing back: “the just shall *live* by faith.”

The quotations are from Moses, the Psalms, and the Prophets. In those days the books were not divided into chapters and verses as now, which accounts for various expressions. As in Mark 2:26, a quotation is from “[the section] of Abiathar the high priest” (1 Sam. 21:1-6). In Luke 20:37, “Moses showed in [the section on] the bush” (Ex. 3) In Romans 11:2, “the scripture says in [the history of] Elias” (1 Kings 17-19). This may also account for Matthew 27:9-10, where the quotation is said to be from Jeremiah—that prophet being anciently the first in the Book of the Prophets, his name may have been used as a sort of heading.

Most of the quotations are from the Septuagint (LXX), doubtless because it was then better known than the Hebrew, in the same way that the A. V. is now constantly quoted, even where it is not an exact translation. Some quotations are not literally from the Hebrew or the LXX, the Holy Spirit in alluding to them gives them a fullness and power beyond the revelation of the Old Testament.

(In *The New Testament Handbook* the quotations as they stand in the Hebrew (shown by the AV) and in the LXX (by an English translation) are given in full (G. Morrish, Paternoster Square.) In Horne’s *Introduction* the Hebrew and Greek text are also given.)

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