

Concise Bible Dictionary

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By George Morrish

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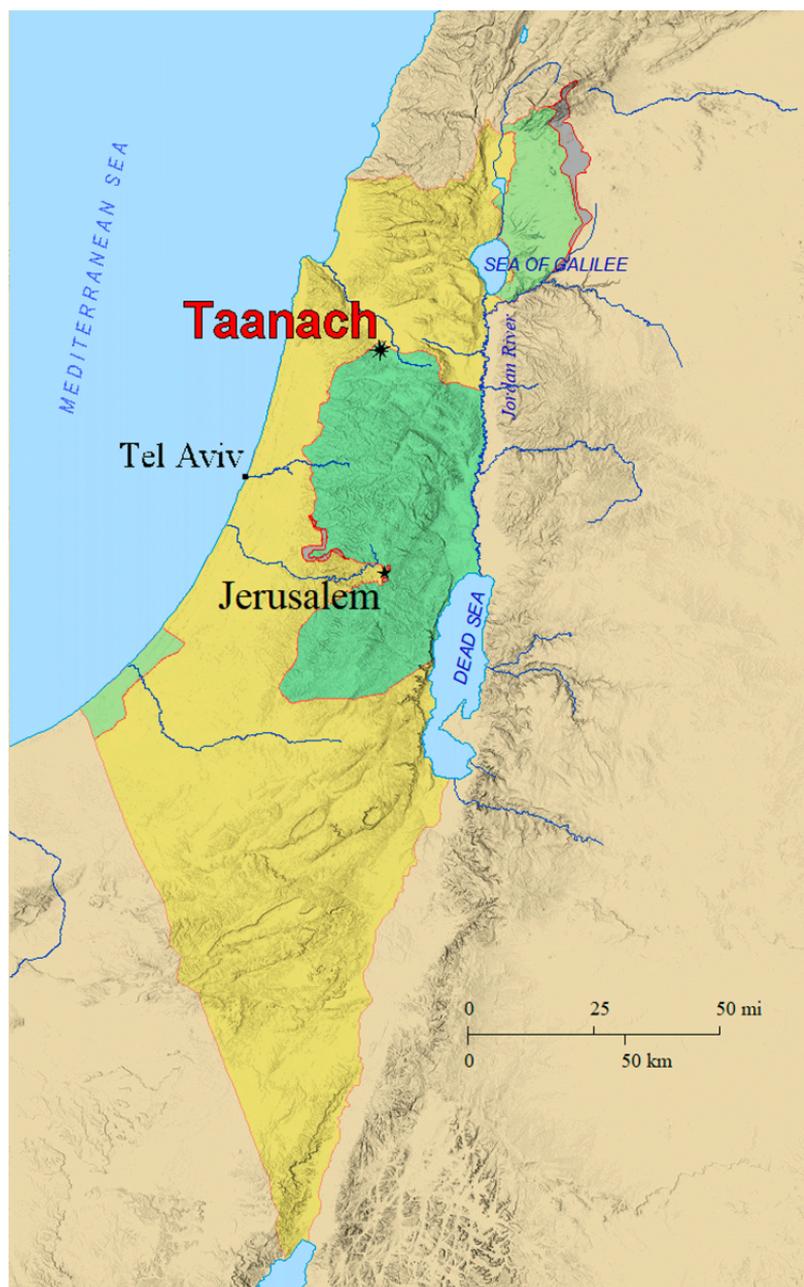
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Taanach, Tanach

Ancient Canaanite city: its king was slain by Joshua, but the inhabitants were not driven out. It fell to the lot of Issachar or Asher, but was occupied by Manasseh and given to the Levites. The kings of Canaan under Sisera fought there against Deborah and Barak, but were overcome (Josh. 12:21; Josh. 17:11-12; Josh. 21:25; Judg. 1:27; Judg. 5:19; 1 Kings 4:12; 1Chron. 7:29). Identified with *Tannuk*, 32° 31' N, 35° 13' E.

Taanach, Tanach



Taanath-Shiloh

City on the boundary of Ephraim (Josh. 16:6). Identified with *Tana*, 32° 11' N, 35° 22' E.

Tabbaoth

Ancestor of some Nethinim who returned from exile (Ezra 2:43; Neh. 7:46).

Tabbath

Place near the Jordan whither the Midianites fled when defeated by Gideon (Judg. 7:22). Not identified.

Tabeal

Father of one whom the kings of Syria and Israel proposed to make king of Judah (Isa. 7:6).

Tabeel

Persian officer, who, with others, wrote to Artaxerxes against the Jews (Ezra 4:7).

Taber, to

“To tap or beat.” The word is used of the Ninevite maids when led into captivity. They should mourn as doves tabering upon their breasts (Nah. 2:7).

Taberah

Name given to a place in the wilderness of Paran, where the Israelites murmured and were consumed by the fire of the Lord until Moses prayed for them. The name signifies “burning” (Num. 11:1-3; Deut. 9:22). Not identified.

Tabernacle, the

This is variously styled the “tabernacle of testimony, or of witness,” the “tabernacle of the congregation,” or “tent of meeting.” It was the place recognized by Jehovah, where, as dwelling among them, He met His people, and where in separation from the outer world His will was made known. It was to be made after the pattern shown to Moses in the mount, and when it was completed Moses bore witness that it had been constructed as the Lord had commanded. It is worthy of notice that none of its details were left to the ingenuity of Moses: he had simply to carry out his instructions. We read in the New Testament that the things made were patterns of things in the heavens, but not the very image of them; they were patterns of things that were before God, which were not to be materialized.

The tabernacle with its sacrifices was God’s way of displaying Himself, and His way for man’s approach to Himself. Any one drawing near to the tabernacle would see first its court, a space enclosed with curtains hanging from pillars. This was a hundred cubits long and fifty cubits broad. On entering the court by its one gate the first thing approached was the *brazen altar*. This altar was the place of approach for the people. The burnt offering was the ground of acceptance for a people on earth. The place of approach for the priestly family was the golden altar in the holy (place); but the way into the holiest was not yet made manifest (Heb. 9:8).

Between the brazen altar and the holy (place) stood the *laver*, at which the priests washed their hands and feet whenever they drew near to minister. The holy (place) contained the *table of shewbread* on the north, the *golden*

candlestick on the south, and the *altar of incense* “before the veil” in the center. Here the priests ministered daily, burning sweet incense: type of Christ’s intercession, and of the perfections of His Person and work, not seen here as meeting man’s need, but as for the delight of God, His Father. The lamps were burning “continually,” but apparently only in the night (compare Ex. 30:7-8; Lev. 24:2-3; 2 Chron. 13:11). The light typified the manifestation of God by the Spirit, the seven lamps being figurative of heavenly completeness. Twelve loaves were constantly on the table, typical of Israel in association with Christ before God, and of God’s bounty which will be administered through Israel (twelve loaves) to the earth in the kingdom. The holy (place), or “first tabernacle” refers to the things of Israel. Inside the second veil was the holy of holies, in which was the *ark* with the *cherubim*, typical of the throne of God. It figured the approach which Christians now have to the presence of God, because Christ has made a new and living way for them by entering in Himself as their great Priest (Heb. 10:19).

The tabernacle was a rectangle, measuring ten cubits in breadth, and thirty cubits in length, which was divided into ten cubits for the holy of holies and twenty for the holy (place). The sides were formed of boards of acacia wood, ten cubits in height, set by tenons into silver sockets, each board having two sockets. The boards were kept together by horizontal bars throughout, and were all covered with gold. If the whole tabernacle be taken as typical of Christ, then the gold and the wood may point to His divinity and His humanity, or the gold may be taken as typical of divine righteousness. Internally all was gold and embroidered work: the wood was not seen.

The whole was covered with curtains, the innermost being of rich embroidered work of various colors; then curtains of woven goats' hair; then coverings of rams' skins and badgers' skins—typical of entire preservation from outward evil. There were three distinct parts in the entire covering: the tabernacle, the tent, and the covering (Ex. 35:11). The inner curtains, which were of such widths that the junctions of each set did not fall in the same place as the one next to it, formed the tabernacle (*mishkan*); the set of curtains of goats' hair were the tent (*ohel*) of the tabernacle (see TENT); and the rams' skins and badgers' skins formed the covering (*mikseh*). An embroidered hanging formed the door, or the first veil. Exodus 25-27 gives God's approach to man; Exodus 28-30, man's approach to God; and Exodus 35-40 the gifts for the tabernacle and its construction.

The tabernacle as a whole may be said to typify—

1. God coming forth in a Man (His own Son) and on the basis of redemption, filling the universe with the light of His glory.

2. The provision made by God for approach to Himself by a redeemed people. Much light is thrown on the tabernacle in the Epistle to the Hebrews, but what is there taught presents often a *contrast* rather than a *comparison* to what pertained to the earthly tabernacle.

The tabernacle may also be considered as God's house, and thus a type of the saints in their present place. The temple was for the ordered and established kingdom. In Revelation 21, after alluding to the kingdom and the eternal state, the Spirit goes back to the thought of the tabernacle.

The tabernacle was carried about during the forty years in the wilderness (see CAMP), and when the Israelites

entered the land it was apparently placed first at Gilgal (Josh. 9:6). Afterward it was at Shiloh (Josh. 18:1). While here it was forsaken of God because of the idolatry and wickedness of the people (Psa. 78:60; Jer. 7:12,14; Jer. 26:6, 9). The ark was taken by the Philistines and was not returned to the tabernacle; nor, when David removed the ark, did he restore it to the tabernacle, but placed it on Mount Zion. We next read of the tabernacle as being at Nob (1 Sam. 21:1-6). Afterward it was at Gibeon (1 Chron. 16:39; 1 Chron. 21:29; 2 Chron. 1:3-6). When the temple was built, the tabernacle was brought up, with the ark and the holy vessels. The ark was placed in the most holy place, and the staves drawn out, for it had found its settled rest. The tabernacle gave place to the *house*, the latter glory of which will yet be greater than ever (2 Chron. 5:4-9; Hag. 2:9).

Amid the coming judgments, we read of “the temple [or shrine, that is, the holy place] of the tabernacle of the testimony” being opened in heaven, and out of the temple proceed the seven angels having the seven vials (Rev. 15:5-6).

Tabernacles, Feast of

This fell on the fifteenth day of the seventh month and continued seven days, with a holy convocation on the eighth day. Israel dwelt in booths during the feast, in remembrance of their having lived in tents when brought out of Egypt (Lev. 23:34; Num. 29:12; Deut. 16:13; 2 Chron. 8:13; Ezra 3:4; John 7:2). It was at the end of their harvest and vintage, when they enjoyed the fruits of God’s goodness. The feast prefigures the millennium, when the people will enter into full blessing, and the eighth day, the

great day, the communion of the heavenly and the earthly (Zech. 14:16). See FEASTS and SEASONS.

Tabitha

A disciple at Joppa, who made clothes for the poor and was “full of good works.” She was raised to life by Peter (Acts 9:36-41). She was also named DORCAS, which is the Greek form of the Syriac Tabitha.

Table

In a few places this term refers to a tablet which could be written on, (Hab. 2:2; Luke 1:63; 2 Cor. 3:3). In Mark 7:4 the word translated “table” is *κλίβη*, “a couch,” often translated “bed” in the AV.

Table of Shewbread

This was made of shittim wood overlaid with gold. For the tabernacle it was two cubits in length, one cubit in breadth, and a cubit and a half in height. It had an ornamental crown and border, with another crown around its edge. The table was put in the holy place on the north side. Besides the twelve loaves there were on the table, dishes, spoons, bowls, and covers (Ex. 37:10-16; 1 Kings 7:48). Frankincense was to be placed on the loaves, and this would need dishes; the spoons were for the incense, and probably the basins for the drink offerings.

This table was typical of Israel’s place before God in the acceptability of Christ, who, as the true Aaron, maintains them even now before God: it is a perpetual covenant (Lev. 24:8); and possibly also of God’s bounty to man through His people Israel. This was foreshadowed also in the Lord

feeding the people through His twelve apostles, and in twelve baskets of fragments remaining.

Tablets

In the Old Testament the word *kumaz* signifies ornaments (Ex. 35:22; Num. 31:50). In Isaiah 3:20 they are supposed to be receptacles for perfume. The margin reads "houses of the soul," which agrees with the Hebrew *beth nephesh*. See TABLE.

Tabor

1. A conspicuous mountain in Galilee, about seven miles east of Nazareth. It formed a boundary to Issachar and Zebulun. Its sides are well wooded, and on the summit is an irregular plain of about a mile in circuit, with ruins of fortifications. The height of it is 1,843 feet (Josh. 19:22; Judg. 4:6-14; Judg. 8:18; Psalm 89:12; Jer. 46:18; Hos. 5:1). It is now called *Jebel et Tor*, 32° 41' N, 35° 23' E. Tradition makes this the mount of Transfiguration; but it is more probable that some part of mount Hermon was chosen for the transfiguration. This has good moral associations (compare Psa. 133:3), and would be more private than Tabor.

2. The "plain of Tabor" in 1 Samuel 10:3 should be read the "oak of Tabor" as in the RV.

3. Levitical city in the tribe of Zebulun (1 Chron. 6:77). The list of Levitical cities in Joshua 21 does not contain this name. See CHESULLOTH.

Tabor



Tabret, Timbrel (Toph)

A musical instrument with loose pieces of metal attached, similar to the modern tambourine. This instrument is still a favorite in the East. It is tapped with the fingers (Gen. 31:27; Ex. 15:20; Judg. 11:34; 1 Sam. 10:5; 2 Sam. 6:5; Psa. 68:25; Psa. 81:2; Psa. 149:3; Psa. 150:4; Isa. 30:32; etc.).

Tabrimon

Father of Ben-hadad I, king of Syria (1 Kings 15:18).

Taches

Some form of fastening with which the curtains of the tabernacle and of the tent were coupled together, as is often done with a hook and a loop, so that they could be easily separated (Ex. 26:6,11,33).

Tachmonite

See HACHMONITE.

Tadmor

City built in the wilderness by Solomon (2 Chron. 8:4). Josephus (*Ant.* 8. 6, 1) says it was the same as that which the Greeks called PALMYRA, and that it was built so far away because there were springs there, but no water nearer in that direction. Palmyra was situated about midway between Damascus and Tiphseh or Thapsacus on the Euphrates. It is still called *Tadmur*, about 34° 40' N, 38° 15' E. In the time of the Romans it was a large and splendid city, of which there are columns still standing and remarkable ruins.

In 1 Kings 9:18 a city is called in the A. V. Tadmor; but the Hebrew text is TAMAR, as in the R. V. (Tadmor being the reading of the *Keri*). Though this was also built by Solomon in the wilderness, it is added "in the land," whereas Tadmor was outside. The towns also mentioned in this passage are connected with the south of the land, so that it is doubtless a different place, and may be the same as Tamar in Ezekiel 47:19 and Ezekiel 48:28.

Tahan, Tahanites

Son of Telah, an Ephraimite, and his descendants (Num. 26:35; 1 Chron. 7:25).

Tahapanes, Tahpanhes, Tehaphnehes

City in Lower Egypt, where Pharaoh had a house, and whither in disobedience the people of Judah fled after the murder of Gedaliah, taking Jeremiah and Baruch with them. Jeremiah prophesied that the king of Babylon should set his throne in that city and smite the land of Egypt (Jer. 2:16; Jer. 43:7-9; Jer. 44:1; Jer. 46:14; Ezek. 30:18).

It has been identified with the ancient Daphnæ, identified with ruins at *Tell Defenneh*, about 30° 52' N, 32° 7' E. During some explorations there the name of a mound was asked, and it was said to be *Kasr Bint el Yehudi*, "the palace of the Jew's daughter." This agrees with Jeremiah 43:6, which says that the king's daughters were carried to Tahpanhes by Johanan. On digging among the ruins many relics of Grecian pottery were found, there evidently having been a Greek colony on the spot at some period, and this would account for the Greek name Daphnæ.

Tahath

1. One of the halting stations of the Israelites (Numb. 33:26-27).
2. Son of Assir, a Kohathite (1 Chron. 6:24, 37).
- 3-4. Son of Bered and a son of Eladah, descendants of Ephraim (1 Chron. 7:20).



Tahpanhes

See TAHAPANES.

Tahpenes

Queen of Egypt and sister of the wife of Hadad (1 Kings 11:19-20).

Tahrea

Son of Micah, a descendant of Jonathan (1 Chron. 9:41). Called TAREA in 1 Chronicles 8:35.

Tahtim-Hodshi

Place visited by Joab during his taking the census of Israel, apparently in the north-east of Palestine (2 Sam. 24:6). Not identified.

Tale

Number (Ex. 5:8, 18; 1 Sam. 18:27; 1 Chron. 9:28).

Talent

See WEIGHTS AND MEASURES.

Talitha Cumi

Words in the Aramaic language, signifying “Damsel, arise” (Mark 5:41). In the Syriac version the interpretation is omitted: the words themselves would be understood.

Talmi

1. One of the Anakim of Kirjath-arba, slain by Caleb’s men (Num. 13:22; Josh. 15:14; Judg. 1:10).

2. Son of Ammihud and king of Geshur, and father of Maacah, David’s wife (2 Sam. 3:3; 2 Sam. 13:37; 1 Chron. 3:2).

Talmon

Ancestor of a Levitical family of doorkeepers who returned from exile (1 Chron. 9:17; Ezra 2:42; Neh. 7:45; Neh. 11:19; Neh. 12:25).

Tamah

See THAMAH.

Tamar

1. Wife of Er and Onan, and by Judah, mother of Pharez and Zarah (Gen. 38:6-30; Ruth 4:12; 1 Chron. 2:4). Called THAMAR in Matthew 1:3.

2. Daughter of David and Maachah, violated by Amnon, and avenged by Absalom in the death of Amnon (2 Sam. 13:1-32; 1 Chron. 3:9).

3. Daughter of Absalom (2 Sam. 14:27).

4. City on the southeast of Judah (Ezek. 47:19; Ezek. 48:28). Not identified. See TADMOR.

Tammuz

A Phoenician idol, supposed by some to be the same as the Greek *Adonis*, as in the Vulgate. The prophet saw women weeping for “the Tammuz,” who according to tradition had been slain (Ezek. 8:14).

Tanach

See TAANACH.

Tanhumeth

Father of Seraiah (Jer. 40:8). Called “the Netophathite” (2 Kings 25:23).

Tanner

See LEATHER.

Tapestry

The word is *marbaddim*, translated “coverings of tapestry,” but may simply signify “coverlets” (Prov. 7:16; Prov. 31:22). The Hebrew word occurs nowhere else in scripture.

Taphath

Daughter of Solomon, and wife of the son of Abinadab, one of Solomon’s commissariat officers (1 Kings 4:11).

Tappuah

1. City in the lowlands of Judah (Josh. 15:34). Not identified.

2. City on the boundary of Ephraim (Josh. 16:8; Josh. 17:8). Probably connected with EN-TAPPUAH in Joshua 17:7.

3. City whose king was killed under Joshua, but whether the same as either of the above is unknown (Josh. 12:17).

4. Son of Hebron of the tribe of Judah (1 Chron. 2:43).

Tappuah, Land of

District apparently in the locality of TAPPUAH, No. 2 (Josh. 17:8).

Tarah

One of the halting places of the Israelites (Num. 33:27-28).



Taralah

City of Benjamin (Josh. 18:27). Not identified.

Tarea

See TAHREA.

Tares (*Ziζánia*)

A noxious weed, known as darnel. It closely resembles wheat until it is in ear. At the approach of the harvest it can be distinguished, and women and children have been seen in Palestine picking out the tall stalks of *ziwân*, as it is called by the Arabs. It is the *Lolium ternitlentum*. In the

parable of the Wheat and Tares the Lord compares to tares those introduced into the kingdom by Satan, who will be consumed in judgment (Matt. 13:25-40). See PARABLES.

Target

A shield (1 Kings 10:16; 2 Chron. 9:15; 2 Chron. 14:8). In 1 Samuel 17:6 a small spear is probably intended: the RV. has "javelin." See ARMOR.

Targum

The name given to the Chaldee version or paraphrase of the Old Testament It was made professedly because the Jews who returned from exile knew that language well. Explanations were added, which crept into the text. There are ten Targums of parts of the Old Testament The principal ones are the Pentateuch by Onkelos, and the books of Joshua, Judges, Samuel, Kings, and the Prophets (except Daniel), by Jonathan Ben Uzziel.

The language agrees with the Chaldaic or Aramaic parts of Daniel and Ezra. It is easy to understand that pious Jews who did not return under Ezra and Nehemiah, and were gradually losing the use of the Hebrew tongue (as well as their descendants born in captivity) would value such a translation; and it has been stated that for centuries the Targums were publicly read on the Sabbaths, festivals, &c., their language being the only one understood by the greater part of the Jews even in Palestine.

As an illustration Gen. 22:10-13 is quoted from the Pentateuch of Onkelos, and from the one known as the Pseudo-Jonathan. This latter is of much later date, as far

as dates are known, and has words of other languages here and there.

ONKELOS. "And Abraham stretched forth his hand, and took the knife to immolate his son. And the angel of the Lord called him from the heavens and said, Abraham, Abraham. And he said, Here am I. And he said, Stretch not forth thy hand to the youth, nor do aught to him, for now I know that thou fearest God, and hast not spared thine only son for my sake. And Abraham lifted up his eyes after these [words] and looked, and behold a ram caught in a tree by his horns. And Abraham went and brought the ram, and offered him for a burnt offering instead of his son."

PSEUDO-JONATHAN. "And Abraham stretched out his hand and took the knife to slay his son. And Isaac answered and said to his father, Bind me properly, lest I should tremble through the affliction of my soul, and be cast into the pit of destruction, for profaneness shall be found in thy offering. The eyes of Abraham were intent upon the eyes of Isaac; and the eyes of Isaac were intent upon the angels on high. Isaac beheld them, but Abraham saw them not. The angels on high answered, Come, behold how these are alone in the world; the one slays the other; he who slays delays not; he that is slain reaches forth his neck. And the angel of the Lord called him from the heavens, and said to him, Abraham, Abraham. And he said, Here am I. Then he said, Stretch not out thy hand to the young man, nor do him any harm, for now it is manifest before me that thou fearest the Lord, and hast not withheld thy son, thy only-begotten from me. Then Abraham lifted up his eyes and looked, and behold a ram, which had been created between the evenings of the foundation of the world, was caught in

the entanglement of a tree by his horns. So Abraham went and took him, and offered him for a burnt offering instead of his son.”

It will be seen that while the one is a comparatively correct translation of the Hebrew, the other has useless and undignified additions. A third translation, known as the Jerusalem Targum, has also some of the same additions.

Tarpelites

Colonists placed in Samaria from some unknown district (Ezra 4:9).

Tarshish

1. Son of Javan, a descendant of Japheth (Gen. 10:4; 1 Chron. 7).

2. A prince of Persia who saw the king's face (Esther 1:14).

Tarshish, Tharshish

Place to which ships were sent from Palestine.

It is supposed by some to refer to a Spanish city named *Tartessus*. This would appear a suitable place from whence to obtain silver, iron, tin, and lead. Jonah taking a ship at Joppa to sail to Tarshish may also indicate a place to the west of Palestine. But other passages refer to apes and peacocks, also being brought by ships of Tarshish, and these are associated with Ezion-geber, on the Gulf of Akaba, a branch of the Red Sea. It is therefore probable that the ships from this port would sail southward to some other place, which has not been identified (1 Kings 10:22; 1 Kings 22:48; 2 Chron. 9:21; 2 Chron. 20:36-37; Psa. 48:7;

Psa. 72:10; Isa. 2:16; Isa. 23:1-14; Isa. 60:9; Isa. 66:19; Jer. 10:9; Ezek. 27:12,25; Ezek. 38:13; Jonah 1:3; Jonah 4:2).



Tarsus

The capital of Cilicia, in Asia Minor. It ranked as a city of importance, called by Paul “no mean city.” It was a seat of learning under the early Roman emperors and was ranked by Strabo as even above Athens and Alexandria: it was Paul’s native place, and he visited it after his conversion (Acts 9:11, 30; Acts 11:25; Acts 21:39; Acts 22:3). It is now called *Tersus*, a small town, with scarcely any trace of its former greatness. The river Cydnus, which in the days of Cyrus and Alexander flowed through the city, now runs about half a mile east of it. The houses are mostly but one story in height, built with stones apparently taken from larger buildings.

Tartak



Tartak

A god of the Avite colonists in Samaria (2 Kings 17:31). The word is supposed to signify “darkness,” or the underworld.

Tartan

The title of an Assyrian officer sent to Hezekiah (2 Kings 18:17). The same or another was sent to Ashdod (Isa. 20:1). The name is supposed to signify “commander in chief.”

Tatnai

The king of Persia’s satrap in Palestine, who sought to stop the Jews from rebuilding the temple (Ezra 5:3,6; Ezra 6:6, 13).

Taverns, the Three

Tres Tabernal (three shops) a station on the Appian road, along which Paul traveled from Puteoli to Rome, and where brethren from Rome met him. It was near the modern *Cisterna*, about thirty-three miles from Rome (Acts 28:15).

Taxes, Taxation, Taxing

Jehoiakim taxed the land in order to be able to pay the demands of Pharaoh, king of Egypt (2 Kings 23:35). Seleucus IV Philopator became “a raiser of taxes,” about B.C. 181, to pay the demands of the Romans (Dan. 11:20). In Luke 2:1-5 the “taxing” mentioned is believed to have been, not for the assessment of property, but for the registration of persons. See CYRENIUS. Though ordered by the Roman emperor, it appears that the Jews were allowed to carry out the census as to city and lineage in their own way. In Acts 5:37 the same term is employed, but the enrollment in this case may have included the taking an account of their property (as stated by Josephus) which led to Judas heading a revolt. See PUBLICANS.

Teacher, Teaching

The “teacher” is one of the gifts set in the church (1 Cor. 12:28; Eph. 4:11); and the teacher is exhorted to be occupied with teaching (Rom. 12:7). “Teaching” is the intelligent setting forth of the truth by the Holy Spirit, and this does not leave room for the mind and opinion of man. Paul left Timothy at Ephesus to charge some not to teach other doctrine than what the apostles taught; and those

that did teach otherwise are said to be “puffed up, knowing nothing” (1 Tim. 1:3; 1 Tim. 6:3-4). This makes evident that no other teaching could be of God; hence the modern formula of “agreeing to differ” on vital points of doctrine is not recognized. On the contrary, the apostle said, “I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment” (1 Cor. 1:10).

A caution is given in James 3:1, “Be not many teachers,” for it involved greater responsibility. The same word (*διδάσκαλος*) occurs in John 13:13, where the Lord owned Himself to be the Teacher, and He was many times addressed as “Teacher”; though in nearly all cases the AV has “Master.” He taught as one having authority, and not as the scribes.

Tebah

Son of Nahor, the brother of Abraham (Gen. 22:24).

Tebaliah

Son of Hosah, a Merarite (1 Chron. 26:11).

Tebeth

See MONTHS.

Tehaphnehes

See TAHAPANES.

Tehinnah

Son of Eshton, of the tribe of Judah (1 Chron. 4:12).

Teil Tree

The Hebrew word is *elah*, and is supposed to be the terebinth, though it is often translated “oak.” In Isaiah 6:13 “the oak” (*allon*) is mentioned as well as the *elah*, different trees are therefore doubtless indicated by the two Hebrew words. It is now generally supposed that *allon* refers to the oak, and *elah* to the terebinth, the *Pistacia terebinthus*.

Tekel

See MENE.

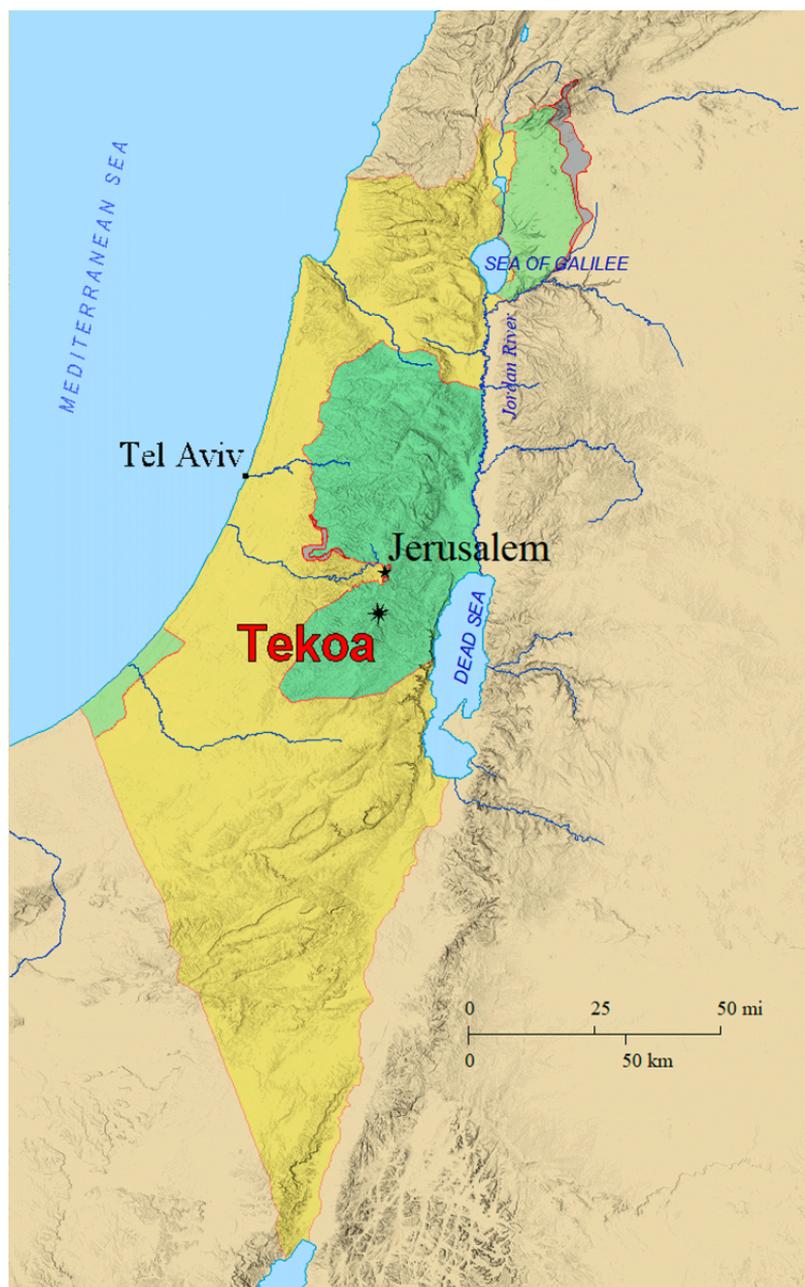
Tekoa

Son of Ashur, or a city founded by Ashur, a descendant of Judah (1 Chron. 2:24; 1 Chron. 4:5).

Tekoa, Tekoah

City of Judah, probably founded by the preceding. Rehoboam built or fortified it “for defense” (2 Chron. 11:6). The “wise woman” Joab employed to speak to the king respecting the return of Absalom was from this city (2 Sam. 14:2,4,9). Being built on a hill it was a suitable place for blowing the trumpet in time of danger, as in Jeremiah 6:1. The prophet Amos was among its herdsmen. Identified with ruins at *Tekua*, 31° 38' N, 35° 12' E. The WILDERNESS OF TEKOA was probably on its east (2 Chron. 20:20).

Tekoa, Tekoah



Tekoite

Designation of Ikkesh, father of Ira, one of David's mighty men (2 Sam. 23:26; 1 Chron. 11:28; 1 Chron. 27:9). The Tekoites were inhabitants of Tekoa: they helped to rebuild the wall of Jerusalem, but "their nobles put not their necks to the work of their Lord" (Neh. 3:5, 27).

Tel-Abib

City of Chaldea or Babylon, on the river Chebar. Ezekiel remained there "astonished" seven days with those in captivity, and there the word came to him from Jehovah (Ezek. 3:15). Not identified.

Tel-Harsa, Tel-Haresha

Place from whence Jews returned from exile (Ezra 2:59; Neh. 7:61). Gesenius renders the name "Hill of the Wood." Not identified.

Tel-Melah

Place from whence Jews returned from exile (Ezra 2:59; Neh. 7:61). Supposed to be the Thelme of Ptolemy, a city of the low salt tract near the Persian Gulf. The name signifies "Hill of Salt."

Telah

Son of Resheph, an Ephraimite (1 Chron. 7:25).

Telaim

Place where Saul numbered his army (1 Sam. 15:4). Not identified.

Telassar, Thelasar

City wherein dwelt “the children of Eden,” who had been conquered by the Assyrians. By the names mentioned with it, Thelasar was probably in Mesopotamia, but is not identified (2 Kings 19:12; Isa. 37:12).

Telem

1. City in the extreme south of Judah (Josh. 15:24).
2. One who had married a strange wife (Ezra 10:24).

Tema

Son of Ishmael, and father of a tribe of the same name; also the territory occupied by the tribe (Gen. 25:15; 1 Chron. 1:30; Job 6:19; Isa. 21:14; Jer. 25:23). Probably the same as *Teima*, 32° 52' N, 36° 46' E.

Teman, Temani, Temanites

Son of Eliphaz, a son of Esau, and a duke of Edom; also his descendants and the district inhabited by them. It is four times connected with Edom, and twice with Dedan: this associates it with the south. Its wisdom is spoken of, and God's judgments are pronounced upon it. One of Job's friends was Eliphaz the Temanite (Gen. 36:11,15,34,42; 1 Chron. 1:36,45,53; Job 2:11; Jer. 49:7, 20; Ezek. 25:13; Amos 1:12; Obad. 9; Hab. 3, in the margin “south”). Not identified.

Temeni

Son of Ashur, a descendant of Judah (1 Chron. 4:6).

Temper, to

To mix, compound (Ex. 29:2; Ex. 30:35; Ezek. 46:14; 1 Cor. 12:24).

Temple, the

One thing that materially distinguishes the temple from the tabernacle is that God said of it, "Mine eyes and Mine heart shall be there perpetually:" it referred to the kingdom and a settled order of things; whereas the tabernacle was typical of God's ways, and gave the idea of movement. And though the actual building was destroyed and rebuilt, and is now swept away, and will again be rebuilt, yet it is treated always as one house. Haggai 2:9 may be translated, as in the LXX, "The latter glory of this house shall be greater than the former, saith the Lord of hosts: and in this place will I give peace, saith the Lord of hosts." When the Lord was on earth, though rejected by the rulers of Israel, He called the temple "My house," and "My Father's house;" but later on He said to the Jews "your house." The "latter glory" refers to the future, when God will be owned by His ancient people, and His glory be displayed.

Another thing that distinguished the temple was its being surrounded with chambers, so that the priests that were serving God could dwell around Him. Christ refers possibly to this in saying "In My Father's house are many mansions." The tabernacle had no flooring, the priests trod the earth; but in the temple they were separated from the earth by a flooring.

In the interior of the temple built by Solomon nothing but gold appeared; this is typical of divine righteousness, characterizing the throne and presence of God, as will be

manifested in the millennium. The ark was placed in the temple, and had found there its abiding resting place: it was the token of God's presence. The candlesticks, tables of shewbread, golden altar, brazen altar, and laver (with ten smaller ones in addition, see LAVER), were similar to those in the tabernacle. God owned the house by filling it with His glory.

In the court of the temple were two pillars which received the names of JACHIN, "He will establish;" and BOAZ, "in him is strength," which perfectly agrees with the fact that it was God's house that was being built (1 Kings 7:21; Rev. 3:12).

Another thing remarkable in the rearing of the temple was that it was built of stones made ready before being brought, so that there should be no noise of hammer, or ax, or iron tool, while it was in progress (1 Kings 6:7). Thus the church is being formed of living stones who have come to the Living Stone (the chief corner stone, Christ Himself), and the whole building fitly framed together is growing into a holy temple in the Lord (Eph. 2:20-22; 1 Pet. 2:5).

Of the actual erections there were—

1. THE TEMPLE BY SOLOMON. It was formed after the pattern of the tabernacle, being a rectangle of sixty cubits by twenty, and its height thirty cubits: the holy of holies was a cube of twenty cubits; the holy (place) was forty cubits by twenty, with a porch in front of ten cubits by twenty. The chambers and upper chambers and pillars and porches were additional as described (1 Kings 6).

2. THE TEMPLE BY ZERUBBABEL. Few particulars of this are given. Cyrus ordered the foundations to be strongly laid, and its height was to be sixty cubits, and its breadth sixty cubits (Ezra 6:3). Probably it was the same

size as the temple by Solomon: the breadth here of sixty cubits being its “length,” and its width not mentioned; or, if the sixty cubits be the width, it may have included the chambers. It is not probable that it was larger than the first temple. The aged men, who had seen the first house, wept when they saw the foundations of this house laid. This temple continued until the days of Herod.

3. THE TEMPLE BY HEROD. The Jews said it was forty-six years in building (John 2:20). Josephus gives almost the only account we have of it. It was apparently built over the old one, so as not to hinder the temple service: the priests themselves built the holy places. It was all on a magnificent scale. In the Gospels we read that the disciples exclaimed, “What stones! and what buildings!” and pointed out how it was “adorned with goodly stones and gifts.” Herod was not God’s man to build Him a house, nor were the leaders of the Jews fit men to carry on His worship. To the disciples the Lord declared that one stone should not be left upon another (Mark 13:1-2; Luke 21:5-6). Though Josephus gives many details as to this temple, they are not distinct enough to enable a plan to be made of it. In the New Testament the word *ναός* refers to the house itself, and *ἱερόν* to the buildings and courts in general. Apparently the Lord never entered the house itself. Doubtless this temple stood upon some part of mount Moriah, at the south-east corner of Jerusalem, but on what part of the enclosure is not known.

4. A FUTURE TEMPLE. Scripture speaks in many places of the return of the Jews to their own land, but in unbelief as to the Lord Jesus being their Messiah. They will apparently build a temple, but this must not be confounded with the one described by Ezekiel, though the Jews may

attempt to build it as there described. God cannot bless them until His anointed One is owned, and therefore this temple will be destroyed (Psa. 74; Isa. 66:1-6).

5. EZEKIEL'S TEMPLE. This is fully described in Ezekiel 40-44: it will be built when the land is once again divided amongst the twelve tribes, and all brought into blessing. In the center of the land there will be a "holy oblation" of 25,000 cubits square, which will contain both the city and the temple. That cubits and not reeds are intended, see Ezekiel 45:2-3. Other passages speak of the temple, Zion, and Jerusalem as associated together (Psa. 68:29; Psa. 122; Isa. 2:2-3; Micah 3:12 to 4:2). All these, though not exactly on the same spot, will fall within the "holy oblation," though the part on which the city will stand is also called "profane," or "common." Probably the city will be built on its old site, and the temple may be somewhat farther north. Then the latter glory of God's house will exceed all that has yet been, for the Lord Jesus will be the glory of the house.

Christ refers to His body as a temple in John 2:19, and Christians are now God's temple, in which the Spirit of God dwells. The body of each Christian is also spoken of as a temple of the Holy Ghost (1 Cor. 6:19).

In Revelation 11:19 the temple of God is opened in heaven, in connection with which are the judgments that come forth to smite the earth (Rev. 14:15,17; Rev. 15:5-8; Rev. 16:1,17).

Tempt, to; Temptation

Three different characters of temptation are presented in the scriptures.

1. "God did tempt Abraham" when He bade him offer up Isaac (Gen. 22:1). God *tried* him, putting his faith to the test. Paul speaks of his thorn in the flesh as his "temptation:" it was a trial or test (Gal. 4:14).

2. The Israelites tempted God. "They tempted God in their heart by asking meat for their lust" (Psa. 78:18). They questioned whether God could furnish them a table in the wilderness. At other times they asked "Is the Lord among us or not?" but it is to be noticed that when Israel put God to the proof, they were really proved by Him. Compare Psalm 95:9 with Deuteronomy 8:2 and Deuteronomy 33:8 (where "holy one" is Israel). The Lord refused to put God to the proof when tempted by Satan to cast Himself down that the angels might preserve Him. The sin of Ananias and Sapphira was tempting the Spirit of the Lord (Acts 5:9).

3. Temptation to evil, either by Satan, or by our own lusts (2 Cor. 11:3; James 1:13-14).

Temptations, the Lord's

Besides the general temptations alluded to in Hebrews 4:15, there were three special and typical temptations to which the Lord was subjected. He met these temptations as a dependent man by the word of God, to which Satan has no reply. That the Lord met Satan in the relation in which, as man, He stood to Israel and man, is confirmed by the temptations being omitted from John's Gospel, in which the Lord is contemplated more as Son of God; for GOD cannot be tempted of evil (Jas. 1:13).

The first temptation was to leave the path of dependence. To make stones into bread to satisfy His hunger would not have been waiting on God: man's true path is to live

by every word of God, to be dependent upon Him in his *circumstances*. The first temptation is remarkable as showing that Satan knew whom he was addressing, or he would not have suggested so striking a miracle as making stones into bread.

The second temptation was to prove God's faithfulness to His word by Christ casting Himself down from a height, because there was a promise that the angels would bear Him up. Satan quoted this scripture, but omitted the important part that the angels had charge over Him to keep Him *in* all His ways (Psa. 91:11-12). The temptation was for Him to *go out* of His way, which would have been putting God to the test, or tempting Him.

The third temptation was the offer to the Lord of all the glory of the world if He would do homage to Satan. In this he is discovered as Satan. Christ shows that God only is to be worshipped, and bids Satan to depart. All the kingdoms of the earth will be Christ's in God's own time, for which the Lord is waiting. With man, how many have, alas! paid homage to Satan in some way for scraps of worldly glory or earthly possessions!

It will be noticed that the Lord in answering Satan (in each case with "It is written") quoted from the Book of Deuteronomy, a book in which Israel is contemplated as on the point of entering the land of promise. The same weapon is for the use of the Christian, and is called "the sword of the Spirit:" it is also said, "Resist the devil, and he will flee from you." In Luke's Gospel the temptations are arranged in their moral order, the second temptation in Matthew being the last in Luke.

Ten

See NUMBERS AS SYMBOLS.

Ten Commandments

See COMMANDMENTS.

Tent

1. The word commonly translated “tent” is *ohel*, but it is often translated in the AV “tabernacle,” and is used also for “dwelling” or “habitation,” (Job 8:22; Psa. 91:10; &c). This word also shows that the goats’ hair curtains formed the “tent” of the tabernacle. See TABERNACLE. It was also a “tent” that Moses pitched outside the camp in Exodus 33:7. See CAMP.

2. *mishkan*, rightly translated “tabernacle,” but is “tent” in Song of Solomon 1:8.

3. *sukkah*, also translated “tabernacle,” “pavilion,” “booth;” and only once “tent” (2 Sam. 11:11).

4. *qubbah*, occurring only in Numbers 25:8. With the patriarchs their “tent” was their dwelling place as far as they had any, easily moved from place to place as the cattle needed fresh pasture. On Israel entering the land the tents gave way to houses in the cities: as the Christian’s “tabernacle” will give place to the “house” above (2 Cor. 5:1).

Tent-Maker

As tents were made of skins, goats’ hair, etc., and small ones of linen, their manufacture embraced a variety of labor, and the precise nature of Paul and Aquila’s work

as tentmakers cannot be ascertained (Acts 18:3). Tarsus, Paul's native city, was noted for the manufacture of tents. They were commonly made of *cilicium*, so named from Cilicia. It was a kind of strong cloth woven from the long hair of the goats of that province. All Jews learned a trade, to which they could turn if needful.

Tenth-Deal

See WEIGHTS AND MEASURES.

Terah

Son of Nahor, and father of Abraham (Gen. 11:24-32; Josh. 24:2; 1 Chron. 1:26). Called THARA in Luke 3:34.

Teraphim

This is a Hebrew word in the plural. It refers to domestic idols, as for instance those Rachel stole from her father; there the word, as elsewhere, is translated "images," with "teraphim" in the margin (Gen. 31:19, 34-35). Michal the wife of David had one in her house, and laid it in the bed when David escaped (1 Sam. 19:13, 16). Micah also had them in his house, and regarded them as "gods" (Judg. 17:5; Judg. 18:14-20). They were used in some way for divination, and are included among the images and idols which Josiah cleared from the land (2 Kings 23:24; Ezek. 21:21; Zech. 10:2). In Hosea 3:4 the Jews are described as having neither king, nor prince, nor sacrifice, nor image, nor ephod, nor teraphim—as they are at this day bereft of their sacrifices, and without even the divination and false gods they once had. But the prophecy speaks also of

a coming day when they will seek Jehovah their God, and David their king, and enter into blessing.

Teresh

One of the royal door-keepers who conspired against Ahasuerus: the plot was discovered by Mordecai (Esther 2:21; Esther 6:2).

Tertius

The Christian who wrote the Epistle to the Romans at Paul's dictation, and who sent his own salutation to the saints (Rom. 16:22).

Tertullus

A professional orator or advocate, employed by the Jewish council, to argue the case against Paul before Felix (Acts 24:1-2).

Testament

See COVENANT, THE NEW.

Testament, New

See BIBLE and NEW TESTAMENT.

Testator

One who makes a will or testament, introduced in Hebrews 9:16-17 in a parenthesis, showing that as a will is of force only after a man is dead, so Christ must have died for the blessings of the new covenant to be available.

Testimony

See WITNESS.

Tetrarch

Literally the governor over a fourth part of a province, but also applied to the governor of any small province. It is employed in the New Testament in reference to Herod Antipas, tetrarch of Galilee and Perxa; Philip, tetrarch of Ituraea and Trachonitis; and Lysanias, tetrarch of Abilene (Matt. 14:1; Luke 3:1,19; Luke 9:7; Acts 13:1).

Thaddaeus

See JUDAS No 2.

Thahash

Son of Nahor and Reumah (Gen. 22:24).

Thamah, Tamah

Ancestor of some Nethinim who returned from exile (Ezra 2:53; Neh. 7:55).

Thamar

See TAMAR.

Thank Offering

This occurs in the AV only in the margin of Ezekiel 43:27; Ezekiel 45:15,17 and Amos 5:22. The word is *shelem*, constantly rendered "peace offering," as it is in the text of these passages.

Thara

See TERAH.

Tharshish

Son of Bilhan, a descendant of Benjamin (1 Chron. 7:10). See TARSHISH.

Theater

A place built for dramatic and other public entertainments, and for meetings of the people. At the uproar at Ephesus they rushed into the theater (Acts 19:29,31). The word is *θέατρον*, and is translated "spectacle" in 1 Corinthians 4:9; the apostles were gazed upon both by angels and by men.

Thebes

See No.

Thebez

City in Ephraim. It was taken by Abimelech except the tower, from which he was killed by a piece of a millstone. Thus the besieged and the besieger were all punished in their sin (Judg. 9:50-54; 2 Sam. 11:21). Identified with *Tubas*, 32° 19' N, 35° 22' E.

Thelasar

See TELASSAR.

Theophilus

One, doubtless a Christian, to whom Luke addressed his Gospel and the Acts of the Apostles. The word translated “most excellent” is *κράτιστος* the same that is applied to governors of provinces, as to Felix and Festus as “most noble.” Nothing further is known of Theophilus (Luke 1:3; Acts 1:1; Compare Acts 23:26; Acts 24:3; Acts 26:25).

Thessalonians

See THESSALONICA.

Thessalonians, Epistles to the

Paul on his second missionary journey, accompanied by Silas, visited Thessalonica. The conversion of some Jews, of a great multitude of Greeks, and of many chief women led to an assembly being gathered there. Paul soon left them, hoping to revisit them within a short time, but Satan hindered him. Fearing as to their firmness under persecution, he sent Timothy to confirm and encourage them. He was cheered by the news which Timothy brought of their faith and love, and wrote the First Epistle from Corinth, about A.D. 52, and somewhere about a year after his visit to them (Acts 17:1-11). As to date it is the first of Paul’s Epistles.

1 Thessalonians. This is mainly occupied with the development and direction of living affections in the newly converted saints to whom Paul wrote. The coming of the Lord has a place of much importance in it, being mentioned in every chapter. The address is to “the church of the Thessalonians which is in God the Father and in

the Lord Jesus Christ.” The apostle gives thanks in respect of their faith, love, and hope, which gave evidence of their election of God. Their faith God-ward had been noised abroad, indeed they were ensamples, or models, to all around. They had turned from idols to serve the living and true God; and they waited for His Son from heaven, even Jesus, their deliverer from coming wrath.

1 Thessalonians 2. The apostle reminds them that though persecuted at Philippi, he had nevertheless been bold to preach the gospel to them. He had been gentle with them as a nurse with her children, and willing to impart even his life also. He recalls how blamelessly he had walked before them, and that he had preached in such a way that they had received his testimony as the word of God, which wrought in them effectually so that they were in consequence persecuted by the heathen, as the saints in Judea had been by the Jews, who had killed the Lord Jesus. Greatly desiring to see them, Paul could assure the Thessalonian saints that they would be his joy and crown of boasting before the Lord Jesus at His coming. This is the second allusion in the epistle to this event, and goes further than that in 1 Thessalonians 1:10. Here the blessedness of the saints being gathered together is referred to.

1 Thessalonians 3. Paul, in his anxiety for them, had sent Timothy to confirm and encourage them, and was greatly relieved by the news which Timothy brought of their faith and love, saying “now *we* live if *ye* stand firm in the Lord.” He prays for them that their love might abound, and their hearts be kept unblamable in holiness before their God and Father at the coming of the Lord Jesus with all His saints. Here the “appearing” of the Lord is spoken of, when it will be shown who are unblamable. The affections

of the saints one to another, and the holiness inseparable therefrom, are connected with the third mention of the Lord's return, where it is noted that He comes with all His saints (compare 1 Thess. 1:10: 1 Thess. 2:19-20).

1 Thessalonians 4. Exhortations are given as to walk. Fornication (so common among the heathen) was especially to be guarded against. 1 Thessalonians 4:6 refers to the same subject as touching the wife of a brother. They were also to attend to their own business and to work, walking in good repute towards those without: a needed exhortation, as we see by 2 Thessalonians 3:11-12.

In 1 Thessalonians 4:13-18 a difficulty is solved, into which the Thessalonians had fallen in regard to those of their number who had fallen asleep. The Lord's return to reign was so truly part of their faith, that they thought that those who had died had lost the blessings of the kingdom, being ignorant of the details which are now given them by the word of the Lord. Here we learn that at the Lord's coming, with an assembling shout, the dead in Christ shall rise first, and then, in company with those saints who are alive, they will be caught away in the clouds to meet the Lord in the air, prior to coming with Him in glory. They were to encourage one another with those words.

It is this which is often called the Rapture, or catching away of the saints, and it is the proper hope of the church. Christ coming *for* His saints is distinct from His coming with His saints, as in 1 Thessalonians 3:13 and 1 Thessalonians 4:14. If 1 Thessalonians 4:15-18 be read as a parenthesis, 1 Thessalonians 4:14, which speaks of God bringing with Jesus those who have slept through Him, is linked with 1 Thessalonians 5.

1 Thessalonians 5. The day of the Lord here spoken of, which is connected with judgment on man, is quite distinct from the Rapture. The language changes from "we" to "they" and "them." The day of the Lord will come upon the world as a thief in the night, whereas the saints are of the day and sons of light. They are exhorted therefore to watch and be sober, and to put on the breastplate of faith and love, and for a helmet the hope of salvation. They were not called to wrath (compare 1 Thess. 1:10), but to obtain salvation whether alive or sleeping. Exhortations follow and greetings close the epistle.

2 Thessalonians. Silvanus, or Silas, being with Paul when this epistle was written, leads to the conclusion that it, as well as the First Epistle, was sent from Corinth during the eighteen months that Paul abode there, Acts 18:11; its date may be A.D. 52 or 53.

There is evidence in this epistle that the minds of the saints had been disturbed, apparently by a feigned letter or message from Paul, saying that the day of the Lord was present: this supposition may have been strengthened by the persecution they were passing through. Paul sets them right as to this. Christians often misinterpret this Second Epistle, and think that Paul was showing the Thessalonians that they were wrong in expecting the Lord. This mistake is made because the distinction is not seen between the Lord coming for His saints (which is the Christian's proper hope, and is intended to give them the character of a waiting people), and the day of the Lord which is connected with judgment (compare Isa. 13:6-13; Joel 2; Amos 5:18-20). The Thessalonians were right in expecting the former, but were wrong in thinking that the day of the Lord was (not "at hand," but) "present," as 2 Thessalonians 2:2 should

read, as may be seen by the translation of the same word (*ἐπίστημι*) in Romans 8:38 and 1 Corinthians 3:22.

After the introduction the apostle thanks God for the growth of their faith and love, but he does not add *hope* here, as in the First Epistle, for their hope had received a check. Their patience and faith in tribulation were a token that they were counted worthy of the kingdom of God, for which they also suffered. God would punish those who troubled them. He will take vengeance on those who know not God, and on those who have not obeyed the gospel.

2 Thessalonians 2. The apostle proves that the day of Christ could not be present, because

1, the Lord had not come, and they had not been gathered to Him, as explained in the First Epistle; and

2, the Antichrist had not been revealed, the man of sin, the son of perdition: the one whom the Lord will, when He returns, consume “with the brightness of his coming.”

Though the Antichrist will be only a man, he will exalt himself against all that is called God, and will sit down in the temple of God, showing himself that he is God (compare Rev. 13:11-18, and Dan. 11:36-37). The mystery of lawlessness was already at work, but its full development was hindered, doubtless by the existing order of government and the presence of the Holy Spirit as a divine Person on the earth. When He is gone and the church with Him, the lawless one will be fully revealed as after the working of Satan, with miracles and wonders and unrighteous deceit in them that perish, who would not receive the love of the truth that they might be saved. “God shall send them strong delusion, that they should believe a lie: that they all might be judged who believed not the truth, but had pleasure in unrighteousness.” Paul gives thanks for the Thessalonians,

for God had chosen them to salvation. He prays that their hearts might be encouraged.

2 Thessalonians 3. The apostle asks for their prayers. He had confidence that the Lord would establish and keep them. They were to withdraw from every brother who walked disorderly, and did not obey the apostolic injunctions. He commands the disorderly to work, so as to eat their own bread. The apostle commends them to the Lord of peace to give them peace always by all means, and that He might be with them. The benediction closes the epistle.

Thessalonica

A large and populous city on the sea-coast of Macedonia. Cassander having enlarged it, named it after his wife Thessalonica, the sister of Alexander the Great. Under the Romans it was a city of note, and was eventually made a free city and became the capital of Macedonia. It lay on one of the routes from Rome to the East, and became a great commercial center. This naturally attracted Jews to the place, and they had a synagogue. When Paul had preached there, some Jews and many Greeks believed. It was on Paul's second and third missionary journeys that he visited them. He wrote the two Epistles to the saints there during his stay at Corinth of a year and a half (Acts 18:11). It is now called Salonika, and is one of the most important cities in European Turkey. Many Jews still reside there (Acts 17:1,11,13; Acts 27:2; Phil. 4:16; 2 Tim. 4:10).



Theudas

A Jewish impostor and insurgent who, with four hundred men, was destroyed. He was mentioned by Gamaliel before the Sanhedrim as an instance that what is not of God comes to nothing (Acts 5:36).

Thief

1. *ληστής* “robber, bandit.” Used by the Lord in reference to those who bought and sold in the temple (Matt. 21:13; Mark 11:17; Luke 19:46). In the parable of the Good Samaritan the traveler fell among robbers (Luke 10:30, 36). When the Lord was arrested He asked if they had come out as against a robber (Matt. 26:55; Mark 14:48; Luke 22:52). The two malefactors crucified with the Lord were also men of this character (Matt. 27:38, 44; Mark 15:27). The same Greek word is translated “robber” in the AV in John 10:1, 8; John 18:40; and 2 Cor. 11:26.

2. κλέπτης, "thief." Those who break through and steal secretly (Matt. 6:19-20). This is the word employed in the expression "as a thief in the night," to which the unexpected coming of the Lord to the world is compared (1 Thess. 5:2,4; 2 Pet. 3:10; Rev. 3:3). It is applied to Judas (John 12:6). The word "thief" in the AV is always this word except in the passages quoted under No. 1.

Thimnathah

City in the tribe of Dan (Josh. 19:43). Identified by some with *Tibneh*, 32° 1' N, 35° 6' E.

Thistles

See THORNS.

Thomas

One of the twelve apostles, called also DIDYMUS, a twin. He comes prominently before us on two significant occasions: once when he said to the Lord, "We know not whither thou goest, and how can we know the way?" The Lord replied, "I am the way, the truth, and the life" (John 14:5-6). Also when he said that he would not believe that the Lord had risen until he had ocular demonstration as to His wounds; but when he saw the Lord, he at once confessed Him as "My Lord and my God" (John 20:19-29). He was not with the other disciples when the Lord breathed into them, and said, "Receive ye the Holy Ghost;" and thus he may be taken as a type of the future remnant of the Jews, who will not believe till they see their Messiah. In contrast to which the Lord added a beautiful sentence

respecting those of the present time: “Blessed are they that have not seen, and yet have believed.”

Thorn in the Flesh

This was something that Satan was allowed to inflict on Paul, not because of any fault he had committed, but lest he should be puffed up on account of his having been caught up into the third heaven (2 Cor. 12:7-10). Apparently it was something that made him contemptible in the eyes of his fleshly opponents (see 2 Cor. 10:10; 2 Cor. 11:30; Gal. 4:13-14).

Thorns, Thistles

There are about a dozen different words translated “thorns,” and “thistles,” showing how plentiful these results of the curse are in this sin-stained world. The different species cannot be identified with most of the Hebrew words. The thistle is used to signify a worthless person in the parable of Jehoash, king of Israel (2 Kings 14:9). Thorns are often mentioned as growing up in places given to desolation.

The Hebrew word *atad*, translated “thorns” in Psalm 58:9, and “bramble” in Judges 9:14-15, has been identified with the *Lycium Europceum*, this and the *L. afrum* are both found in Palestine. Its identification seems to be confirmed by the Arabs calling the plant *atad*, but it is also known by the name of *ausej*.

In the millennium, “instead of the thorn shall come up the myrtle tree” (Gen. 3:18; Isa. 32:13; Isa. 55:13). See CROWN OF THORNS.

Three

See NUMBERS AS SYMBOLS.

Three Taverns

See TAVERNS.



Threshing

This is accomplished in the East by the grain being trodden on by oxen, and that it was so threshed in ancient times is shown by the law that the ox should not be muzzled that trod out the corn (Deut. 25:4). There were also threshing “instruments,” with which the grain was beaten out. Threshing was also accomplished by oxen drawing over the grain a sort of sledge without runners, by which the straw also was crushed (2 Sam. 24:22; Isa. 41:15).

Throne

Seat of honor for judges, priests, and especially for kings. The same word, *kisse*, is translated “seat” (Judg. 3:20; 1 Sam. 1:9; 1 Sam. 4:13,18; Esther 3:1). The throne for kings is at times distinguished by being called the “royal throne,” and “kingly throne,” “throne of the king,” etc. The throne of David is often referred to in the sense of his *reigning*, and God promised that his throne should be established forever, which will be fulfilled in Christ Himself (2 Sam. 7:16; Acts 2:30).

God is often represented as sitting on His throne: “Jehovah hath prepared his throne in the heavens; and his kingdom ruleth over all” (Psa. 103:19). The Lord Jesus is now sitting on His Father’s throne, but He will have a throne of His own, and will be hailed as King of kings and Lord of lords (Heb. 1:8; Rev. 3:21; Rev. 17:14; Rev. 19:16).

The same word in the New Testament, *thronos*, is translated “seat” (Luke 1:52; Rev. 2:13; Rev. 4:4; Rev. 11:16; Rev. 13:2; Rev. 16:10). The passages in Revelation 4:4 and Revelation 11:16 represent the twenty-four elders in heaven—the redeemed—as sitting on thrones *around* the throne, in contrast to others who are *before* the throne. Satan also has his throne on earth (Rev. 2:13), and will have his agents in kingly power in a future day.

Thummim

See URIM.

Thunder

This is of rare occurrence in Palestine, and is regarded in scripture as being the voice of God in power, both in the Old Testament of the past and in the Revelation of the future (Psa. 29; Psa. 77:18; Psa. 104:7; Rev. 4:5; Rev. 6:1; compare also John 12:29). In Psalm 78:48, in recounting the plagues of Egypt, the flocks are represented as being consumed by HOT THUNDERBOLTS. The word is *resheph*, and is also translated "coals," "burning coals," "burning heat." Doubtless lightning is referred to, as when the "fire of God" fell from heaven and burnt up Job's sheep (Job 1:16).

Thyatira

City in the district of Lydia in Asia Minor. The disciple Lydia, of Philippi, was from this city, which was famed for its dyeing. It is not known how the church was formed there, but it was chosen as one of the seven representative churches to which the Revelation was sent, with the special message addressed to this church (Acts 16:14; Rev. 1:11; Rev. 2:18,24). See REVELATION. The city was founded by Seleucus Nicator, who during the war with Lysimachus stationed a colony of Macedonians there. At the commencement of the Christian Era there was a preponderance of the Macedonian element in the population. A modern record gives the inhabitants as about 6,000, consisting of Greeks, Armenians, and Turks. It is now called *Ak-hissar*; the houses are chiefly built of mud, and there are no ancient ruins.

Thyine Wood



Thyine Wood

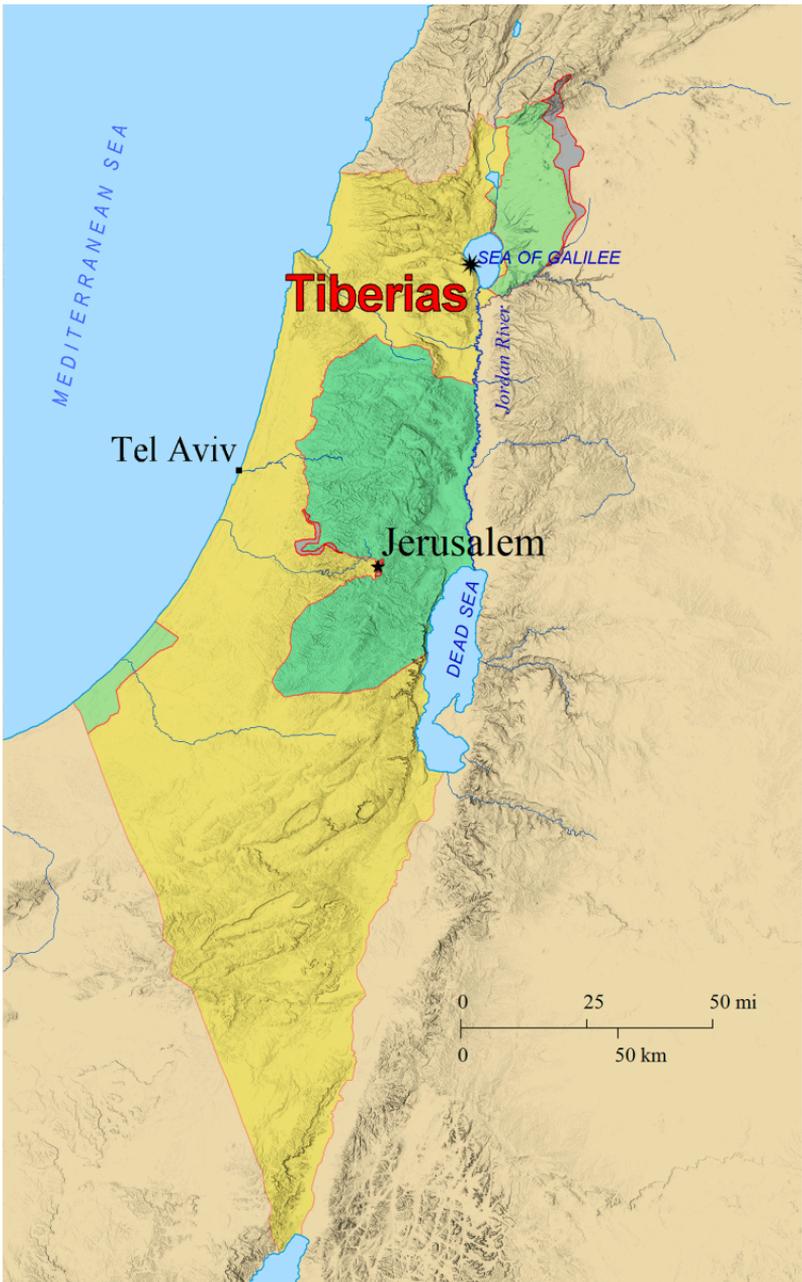
The Greek word is *θύϊνος*, and occurs in Revelation 18:12 only, as being brought to apostate Babylon. It was doubtless some wood used for decorative purposes, and is supposed to be identified with the *callitris quadrivalvis*. It was the wood called by the Romans *citrum*, of which expensive articles were made. It is “sweet wood” in the margin.

Tiberias

City on the west of the Sea of Galilee: it was founded by Herod Antipas, and named after the emperor Tiberius. It became the capital of the province of Galilee, and in it were gathered the arts of Greece and the idolatry of Rome. Josephus states (*Ant.* 18. 2, 3) that to build Tiberias many tombs had to be taken away, which made it ceremonially an unclean place, so that no Jews would live there except those who were compelled, and others who were bribed by

the founder. In later days, however, along with Jerusalem, Hebron, and Safed, Tiberias was classed by the Jews as one of their four holy cities, renowned as seats of learning. We do not read of the Lord visiting the city (John 6:23). It is now called *Tubariya*, 32° 47' N, 35° 32' E. Lately it had a population of some 6,000, about half of which were Jews.

Tiberias



Tiberias, Sea of

See GALILEE, SEA OF.

Tiberius Caesar

Son of Tiberius Claudius Nero and Livia, his name in full being the same as his father's. He was step-son of Augustus, and was the second emperor of Rome. There is only an incidental reference to him under this name in the New Testament—the fifteenth year of his reign being the time when John the Baptist began his ministry (Luke 3:1). His reign is put down as A.D. 14-37, but there is evidence that he reigned two or three years with Augustus, and the above "fifteenth year" is reckoned from the earlier date. By comparing this with verses Luke 3:22-23, it will be seen that it could not have been later than A.D. 25 or 26; for Christ was born four years before the Era A.D., and now He "began to be about 30 years old." Tiberius was a most profligate man, and his government was despotic and cruel.

Tibhath

City of Hadadezer, king of Zobah (1 Chron. 18:8). It is intimated in the margin of 2 Samuel 8:8 that BETAH may refer to Tibhath, but Betah has not been identified.

Tibni

Son of Ginath: he aspired to be king of Israel as the successor of Zimri, but was slain by the followers of his rival Omri after a contest of four years (1 Kings 16:21-22).

Tidal

One called “king of nations” who confederated with Chedorlaomer (Gen. 14:1, 9). He was probably chief over several clans here called “nations.” The RV translates “king of Goiim.”

Tiglath-Pileser, Tilgath-Pilneser

Successor to Pul, king of Assyria. He is called a usurper and the founder of the second Assyrian empire. He reigned B.C. 745-727. In the reign of Pekah, king of Israel, he overran the northern part of Palestine, and took away the people as captives (2 Kings 15:29; 1 Chron. 5:6). In the days of Ahaz, when Pekah had formed an alliance with Rezin, king of Damascus, against Judah, Ahaz appealed to the king of Assyria. Tiglath-pileser attacked Damascus, and according to his monuments he destroyed that city and put Rezin to death. The monuments also state that he held a court at Damascus where the kings met him, to own their submission, and pay their tribute. Scripture relates that Ahaz met him there, and also that he paid a heavy tribute; but the final result was that Tiglath-pileser, instead of helping Ahaz, distressed him, and carried away captive the tribes on the east of the Jordan. Israel remained tributary to Assyria (2 Kings 16:7,9-10; 1 Chron. 5:26; 2 Chron. 28:20). Some Assyrian scholars hold that Tiglath-pileser is the same person as Pul. But in 1 Chronicles 5:26 both kings are mentioned as different persons, and the dates of the Pul of scripture do not agree with those of Tiglath-pileser. See PUL.

Tikvah

Father of Jahaziah (Ezra 10:15).

Tikvah, Tikvath

Son of Harhas, or Hasrah, and father of Shallum, the husband of Huldah the prophetess (2 Kings 22:14; 2 Chron. 34:22).

Tilgath-Pilneser

See TIGLATH-PILESER.

Tiling

This in Luke 5:19 is supposed by some to refer to the verandah of the open court under which the Lord might be sitting; or it may have been a light roofing accessible by the stairs outside the house, and easily broken through.

Tilon

Son of Shimon, a descendant of Judah (1 Chron. 4:20).

Timaheus

Father of blind Bartimaeus (Mark 10:46).

Timbrel

See TABRET.

Time, Times

Time has been described as “the measure of motion,” as seen in the movements of the heavenly bodies; or as “the

duration of periods,” of which we can conceive a beginning and an ending. It stands in contrast to ETERNITY, of which no beginning and no ending can be conceived.

Christians are exhorted to “redeem the time” (Eph. 5:16; Col. 4:5). This does not mean “to make up for lost time”; but to seize every favorable opportunity. In Daniel 2:8 the king said that the wise men sought “to gain the time,” that is, obtain a delay in the hope that the king might relent, or that something might happen that would save them.

As to the various events foretold by God that have yet to come to pass, it is not for the Christian to know “the times or the seasons which the Father hath put in his own power” (Acts 1:7). But, on the other hand, when two events have been foretold, the one of which must take place before the other (as the “rapture” of the saints before the day of the Lord when He will return with His saints), Christians are expected to know about them, for the apostle Paul writes “Of the times and the seasons, brethren, ye have no need that I write unto you. For yourselves know perfectly that the day of the Lord so cometh as a thief in the night” (1 Thess. 5:1-2). If is further explained in 2 Thessalonians 2:3-10, that the day of the Lord could not come before the revelation of the Antichrist. Still as to the *when* of this and of the “rapture” of the saints, we are *not* to know, but are to be always ready for the latter.

Of the children of Issachar it is said that they were men “that had understanding of the times, to know what Israel ought to do” (1 Chron. 12:32). They understood the mind of God, namely, that David should be king of the whole of the twelve tribes. So the Holy Spirit can direct the saints to the particular line of truth most suitable to the period in which they live, and teach them what they ought to do;

as, for example, a line of truth and action for the present state of the church is pointed out in the Second Epistle to Timothy, agreeing, as it does, with the later addresses to the Seven Churches in Revelation 3.

The word "time" is used in Daniel 7:25; Daniel 12:7; Revelation 12:14, for a "year": hence "time, times, and a half" signify three years and a half. See SEVENTY WEEKS. The expression in Revelation 10:6, "time should be no longer," is better translated "there should be no longer delay."

Timna

1. Concubine of Eliphaz, son of Esau, and mother of Amalek (Gen. 36:12).

2. Daughter of Seir the Horite (Gen. 36:22; 1 Chron. 1:39).

3. Son of Eliphaz, a son of Esau (1 Chron. 1:36).

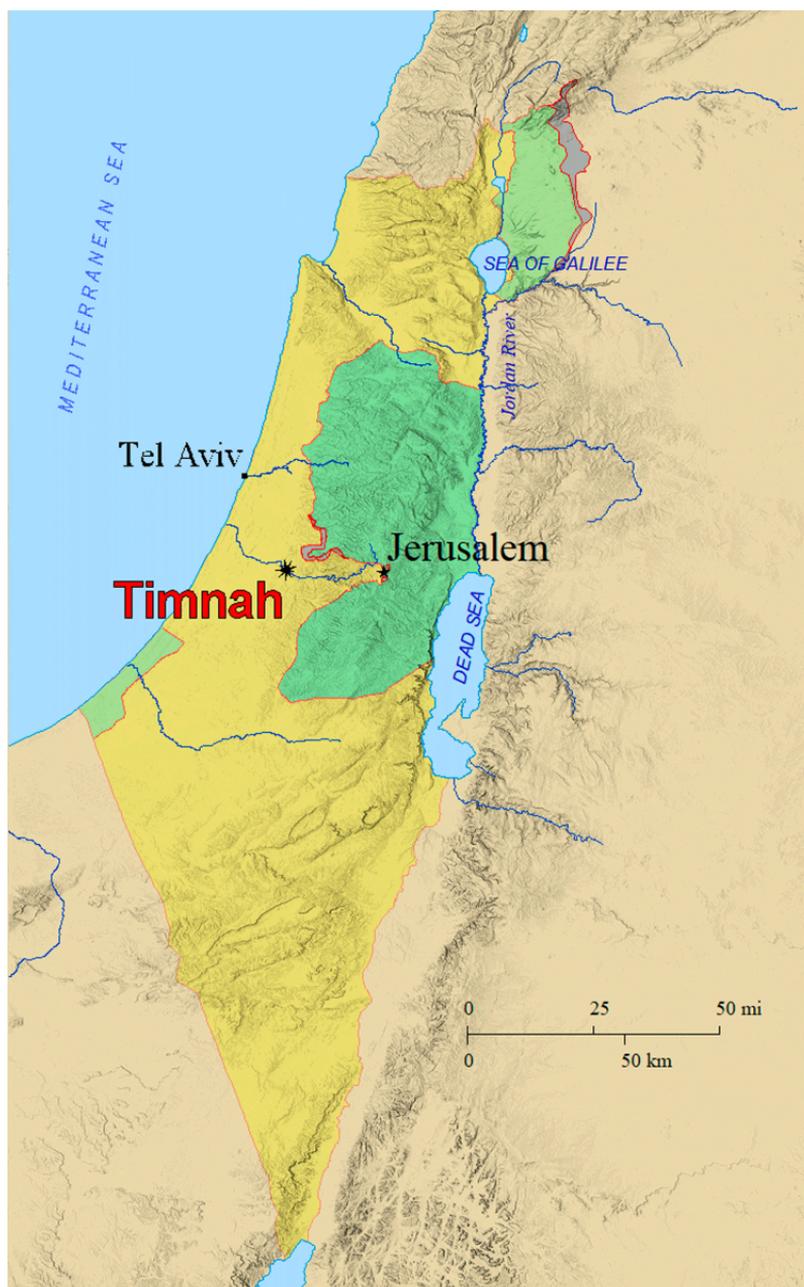
Timnah

1. Duke descended from Esau (Gen. 36:40; 1 Chron. 1:51). Perhaps the same as TIMNA No. 3.

2. City on the north border of Judah (Josh. 15:10). Identified with ruins at *Tibnah*, 31° 45' N, 34° 56' E.

3. City in the south of Judah (Josh. 15:57; 2 Chron. 28:18). Identified with *Tibna*, 31° 42' N, 35° 2' E.

Timnah



Timnath

1. Place in which Judah was shearing his sheep when he met with Tamar (Gen. 38:12-14). The Hebrew name is TIMNAH as in the RV.

2. Place where Samson's wife resided (Judg. 14:1-5). It is called TIMNAH in the RV., but the Hebrew name is TIMNATHAH. Some judge Nos. 1 and 2 to be the same place as TIMNAH in Joshua 15:10.

Timnath-Heres, Timnath-Herah

City given to Joshua, and where he was buried (Josh. 19:50; Josh. 24:30; Judg. 2:9). Identified with *Kefr Haris* in the Mount of Ephraim, 32° 7' N, 35° 9' E.

Timnite

Inhabitant of Timnath No. 2. (Judg. 15:6).

Timon

One of the seven men chosen to attend to the poor saints at Jerusalem (Acts 6:5).

Timotheus, Timothy

A young man whom Paul calls "my own son in the faith." His mother Eunice was a Jewess and his father a Greek. He had evidently been brought up piously, having known the holy scriptures from a child, and Paul mentions the unfeigned faith both of his mother and of his grandmother Lois. Paul, wishing to take Timothy with him, circumcised him because of the Jews. From Lystra he accompanied Paul into Macedonia, but he and Silas stayed behind at Berea.

They joined Paul at Athens, and Timothy was sent back to Thessalonica, and brought his report to Paul at Corinth (Acts 17:14; 1 Thess. 3:1-2).

During Paul's stay at Ephesus Timothy was with him, and was sent to Corinth, but was again with Paul in Macedonia when the Second Epistle to the Corinthians was written. He was also with Paul when the Epistle to the Romans was written from Corinth. When Paul returned to Asia through Macedonia, Timothy waited for him at Troas (Acts 20:3-5). He was with Paul at Rome when he wrote his epistles to the Colossians, Philemon, and to the Philippians. At some unknown place and time Timothy suffered imprisonment, for scripture records his release (Heb. 13:23). Paul besought him to remain at Ephesus to warn the brethren against false teachers (1 Tim. 1:3); and in the Second Epistle he begs him to use diligence to come to him, to bring with him Mark, and the cloak he had left at Troas, the books and the parchments.

Thus to the end of Paul's life his dearly-loved Timothy was a help and comfort to him, and he availed himself of his devoted labors. He bore testimony of him, that when all were seeking their own, he had no one like-minded with himself but Timothy (Phil. 2:20); and when Paul's course was nearly run, he found in Timothy one to whom he could commit the work, instructing him as to the order of the house of God, and his behavior in it. The apostle warned and admonished him, exhorted and charged him, with the affectionate fervor of a spiritual father, and even cared for the health of his body, advising him to take a little wine for his frequent infirmities. The last word to him in his epistles is "The Lord Jesus Christ be with thy spirit: grace be with you."

Timothy may be regarded as the typical servant, who remains after the decease of the apostles, unto the coming of the Lord. Paul looked for the continuance of the truth which he had taught through such.

Timothy, Epistles to

These epistles are generally believed to have been written by Paul after his two years' imprisonment at Rome, recorded at the end of the Acts: the First Epistle during the time he was at liberty, and the Second Epistle when he was a prisoner a second time, and was looking for a speedy martyrdom. The First Epistle was probably written from Macedonia about A.D. 64, and the Second Epistle two years later.

First Timothy has the character of a charge to an apostolic delegate as to the maintenance of sound doctrine in the assembly, and as to the provision for the due care of saints. Hence we find the character of the men suitable for bishops and deacons. They must be such as maintained faith and piety. The epistle recognizes the church in its normal condition—the church of God *in order*—differing from the Second Epistle, in which the house is regarded as *in disorder*. The house of God stands in contrast to the Jewish temple, and God is presented in the character of a Savior-God with regard to man.

1 Timothy 1. After the benediction Paul states that Timothy had been besought to remain at Ephesus to *enjoin* some not to teach strange doctrine, nor give heed to fables and useless genealogies, which ministered questions rather than the dispensation of God, which was in faith. The end of what was *enjoined* was love out of

1, a pure heart;

2, a good conscience; and

3, unfeigned faith.

Instead of this some were seeking to be law-teachers. The law had its use, but applied, not to the righteous, but to the lawless and to the wicked of every kind, and to anything opposed to sound teaching, according to the gospel of the glory of the blessed God with which Paul had been entrusted, he who had formerly been the chief of sinners. His salvation was a delineation of the Lord's longsuffering to all others. The mention of it calls forth a burst of praise from Paul. The charge in 1 Timothy 1:3-4 was committed to Timothy that he might carry on the work in Paul's absence. Some had made shipwreck of faith, two of whom are named, and these had been delivered unto Satan (compare 1 Cor. 5:5), that they might learn not to blaspheme.

1 Timothy 2. Prayers were to be made for all men, that the saints might lead quiet and tranquil lives in all piety, in view of liberty for God's testimony. God desires all men to be saved, and to come to the knowledge of the truth. Here it is no question of God's counsels, but of His attitude toward men in grace as the Savior-God (compare 2 Cor. 5:20). Christ is the one Mediator between God and men, and He gave His life a ransom *for all*, to be testified of in these days of grace. Paul had been appointed a herald, an apostle, and a teacher of the Gentiles. Hence he willed that men should pray, holding up holy hands; that *women* should adorn themselves modestly and with good works; they were to learn in silence, and not to teach or usurp authority over man. The original order in creation and the history of the fall are cited in support of these injunctions.

1 Timothy 3. The qualification of a bishop, or overseer, and of a deacon, or minister, are shown to be, not so much those of specific gift as of piety and good moral character. Paul hoped to go shortly to Timothy, but wrote these things that Timothy might know how one ought to behave himself in the house of God, which is

1, the assembly of the living God, and

2, the pillar and base of the truth — namely, that which is established to maintain the truth on the earth.

Confessedly the mystery of piety is great. God has been manifested in flesh; justified in the Spirit (in the power of Christ by the Holy Spirit: Compare Romans 1:4); has appeared to angels (they saw God in Christ); has been preached among the nations; has been believed on in the world; and has been received up into glory — an epitome of God's ways in grace outside of all connected with promises to Israel, and in contrast to law.

1 Timothy 4. The Spirit foretells that in the latter times there would be apostasy, and that people would give their mind to the teaching of demons; practicing asceticism and false holiness. Timothy was to be a good minister of Jesus Christ in teaching the right use of things which God in His beneficence has given to man. The word is faithful and worthy of all acceptance. The living God is the Saviour (preserver, Matt. 5:45) of all men, and especially of those that believe. Timothy was to teach these things and to *live* them; and not to neglect the gift that was given him by prophecy (compare 1 Tim. 1:18) and *with* (not *by* here, compare 2 Tim. 1:6) the imposition of the hands of the elderhood.

1 Timothy 5. Paul gives personal instruction to Timothy as to carrying out his mission, especially as regards the

treatment of elders and widows. He was to take a little wine because of his frequent ill-health.

1 Timothy 6. Instruction is given as to those under servitude (slaves), and their behavior towards their masters. The dangers of independence coming in in connection with those who desire to be rich, are pointed out; and Timothy, as a man of God, is exhorted to flee these things; to strive earnestly in the good conflict of faith; to lay hold on eternal life. He is again charged before God and before Jesus Christ, that he keep the command spotless until the appearing of the Lord Jesus Christ: which the blessed and only ruler shall show in its own time, the King of kings and Lord of lords: who only hath immortality; dwelling in unapproachable light; whom no man hath seen or can see: to whom be honor and eternal might. Amen. We have here the inaccessible majesty of God in His essential being. In Revelation 19 the Lord Jesus is King of kings and Lord of lords: here He, who will manifest the Lord Jesus as such, is so designated. Exhortations are added. A final word to Timothy and a benediction close the epistle.

Second Timothy. The fact that the apostle when writing this epistle was at the close of his ministry, gives it a peculiar interest. He reviews his service, and has to lament that all in Asia (that is, Asia Minor including Ephesus) had turned away from him. The house of God as a profession was in disorder, past recovery as a whole, and the apostle could but leave instructions to the servant how to act in such a state of things. This characterizes the epistle.

2 Timothy 1. After a salutation in which he desires mercy for Timothy, as well as grace and peace, Paul thanks God, whom he had served from his forefathers with pure (not always enlightened) conscience, having Timothy

in unceasing remembrance in prayer, calling to mind his unfeigned faith and that of his maternal ancestors; and he desires that Timothy would rekindle the gift that he had received by the imposition of Paul's hands, for God had given, not a spirit of cowardice, but of power, of love, and of a wise discretion. Timothy is exhorted not to be ashamed of the testimony of the Lord, nor of Paul His prisoner.

God's salvation and calling according to His purpose and grace in Christ Jesus before the ages of time, has been made manifest by the appearing of the Savior, who has annulled death, and brought life and incorruptibility to light by the gospel—a revelation which puts the soul beyond death and its power. Timothy is exhorted to hold fast the outline of sound words heard from Paul, and to keep by the Holy Spirit that deposit (of divine truth) committed to him. All Asia had turned away from Paul—not necessarily from profession of Christ, but from the practical bearing of His death and resurrection (compare 1 Tim. 1:3-4; Rev. 2-3).

2 Timothy 2. Timothy was to commit to faithful men what he had *heard* from Paul—provision is thus made for the transmission of the *truth*. Timothy was exhorted to endure hardness as a good soldier, illustration being given by the conduct pursued by those called to war, of such too as contend for mastery in the games, and of husbandmen. He is charged to remember Christ Jesus raised from the dead according to Paul's gospel; the application of which truth called forth the opposition of man after the flesh. False doctrine, which would eat as a gangrene into the very vitals of Christianity, was abroad as to the resurrection, but the foundation of God stood sure, having this seal (God's side) "The Lord knoweth them that are His;" and (man's side) "Let every one that nameth the name of the Lord

[as the Editors read here] depart from iniquity.” Evil alas! had arisen in the scene of christian profession, which is compared to a great house, in which are vessels to honor and to dishonor, and the path for the servant in such case is marked out, namely, to purge himself from the latter, to be a vessel fit for the Master’s use. Exhortations follow.

2 Timothy 3. It is foretold that in the last days there would be perilous or difficult times, arising from the introduction of counterfeits of the truth allied with priestcraft. Such wicked workings would be met only by the power of divine life in souls, and hence Paul alludes to his doctrine, his godly walk, and his sufferings, and adds, All who desire to live godly in Christ Jesus will be persecuted. Evil men and seducers would *advance* in evil. Timothy was to abide in the things which he had learned, and been assured of, knowing of whom he had learned them (compare 2 Tim. 3:10); he had known the holy scriptures from a child. The important testimony is added that every scripture is divinely inspired, and is profitable for teaching, conviction, correction, instruction in righteousness (supplying what is needed for every time), that the man of God may be complete, fully fitted to every good work.

2 Timothy 4. Paul charges Timothy before God, and the Lord Jesus Christ, who shall judge the living and the dead, and by His appearing and His kingdom, to fulfill his mission. (It is not here the coming of the Lord for His own, but His appearing and kingdom that are spoken of, in view of the responsibility of the saints.) It was the more needful for Timothy to fill up the measure of his ministry, for Paul was about to depart. He had finished his course, had fought the good fight, and kept the faith. The crown of righteousness was laid up for him, and for all them that love

the appearing of Christ. (To love the appearing of Christ, the time of His glory, is characteristic of Christianity.)

Various details follow. Mark had been restored to the apostle's confidence: (compare Acts 13:13; Acts 15:36-40). Paul requests Timothy to bring his cloak (before winter, 2 Tim. 4:21; the body is the Lord's), the papyrus rolls, and especially the parchments. Paul had made his first defense before Nero, and all had forsaken him (he prays for them), but the Lord stood by and strengthened him Thus far he had been delivered out of the mouth of the lion, and was able still to make known the gospel. The Lord would preserve him from every evil work for His heavenly kingdom, to whom he gives glory. Salutations and the benediction close the epistle.

Tin

This is the *stannum* of the ancients, found alloyed with lead, but separated by smelting. It is not known to have been found in Palestine, but would have been early known there and was imported from Tarshish (Num. 31:22; Isa. 1:25; Ezek. 22:18,20; Ezek. 27:12).

Tinkling Ornaments

See ANKLETS.

Tiphseh

1. The boundary of Solomon's dominions on the Euphrates (1 Kings 4:24). This is doubtless the city known to the Greeks and Romans as Thapsacus, situated at the ford of the Euphrates, which well agrees with the signification of Tiphseh, "passing over." It was where Cyrus,

Tiras

Darius Codomannus, and Alexander crossed during their wars. The town was a place of importance. Identified with *Suriyeh*, 35° 54' N, 38° 48' E. A traveler in the winter of 1841-2 found but twenty inches of water in the Euphrates at this spot.

2. City smitten by Menahem (2 Kings 15:16). This was doubtless a different place from the above, and has been identified by some with ruins at *Tafsah*, 32° 10' N, 35° 10' E.



Tiras

Son of Japheth: his descendants have not been traced, but are supposed to correspond with the Thracians (Gen. 10:2; 1 Chron. 1:5).

Tirathites

Designation of one of the families of scribes dwelling at Jabez (1 Chron. 2:55). The signification of the term is not known.

Tire

An ornamental head-dress (Ezek. 24:17, 23). The same Hebrew word, *peer*, is translated “bonnet” (Isa. 3:20; Ezek. 44:18), and “ornament” (Isa. 61:10). In Isaiah 3:18, “round tires like the moon” is a translation of a different word, *sabaronim*, meaning “crescents,” as in RV.

Tirhakah

King of Ethiopia (2 Kings 19:9; Isa. 37:9). See EGYPT.

Tirhanah

Son of Caleb, the son of Hezron (1 Chron. 2:48).

Tiria

Son of Jehaleleel, of the tribe of Judah (1 Chron. 4:16).

Tirshatha

Persian title given to Nehemiah (Neh. 8:9; Neh. 10:1). In Ezra 2:63, and Nehemiah 7:65,70, the same title doubtless refers to Zerubbabel. In the margin it reads “governor.” It is thought to be similar to the modern word *Pasha*. This is confirmed by the Hebrew word (*pechab*), used for the title of Nehemiah in Nehemiah 12:26, and elsewhere for the Persian governors.

Tirzah

1. Youngest daughter of Zelophehad (Num. 26:33; Num. 27:1; Num. 36:11; Josh. 17:3).

2. Ancient Canaanite city conquered by Joshua. At the division of the kingdom it became a royal city for the kings of Israel. In Song of Solomon 6:4 it is referred to as being “beautiful,” but the LXX and the Vulgate do not in this passage regard it as a proper name (Josh. 12:24; 1 Kings 14:17; 1 Kings 15:21, 33; 1 Kings 16:6-23; 2 Kings 15:14,16). Identified with *Teiasir*, 32° 20' N, 35° 23' E.

Tishbite

Designation of Elisha (1 Kings 17:1; 1 Kings 21:17,28; 2 Kings 1:3,8; 2 Kings 9:36. The LXX in 1 Kings 17 has “the Thesbite of Thesbae of Galaad.” Josephus has “of Thesbon, a country in Gilead,” probably copied from the LXX. No such place is known. Some suppose the word to signify “the stranger.”



Tisri

See MONTHS.

Tithes

The giving of a tenth to God, or to His representatives, was practiced long before the law enforced it. Abraham gave tithes of the spoils to Melchizedek, and Jacob vowed that he would give to God the tenth of all that God might give to him (Gen. 14:20; Gen. 28:22; Heb. 7:2-9). There is evidence that heathen nations devoted tithes to sacred and fiscal uses, consecrating them to their gods or to victorious generals, or as a permanent source of income to their sovereign.

The tithes under the law were

1. Those given to the Levites: they embraced a tenth of all produce. Every tenth animal as it passed under the rod was to be given, whether it was good or bad: if changed, both had to be given: if either animal or vegetable produce were redeemed, a fifth had to be added thereto (Lev. 27:30-33; Num. 18:21-24; Neh. 10:37-38). Again a tenth of the tithe given to the Levites was a portion for the priests (Num. 18:26-28).

2. On coming into the land a *second* tenth of all produce was to be taken to Jerusalem, or, if the distance was too great, it could be turned into money, and when the offerer arrived at Jerusalem he could purchase anything that he desired, which was to be eaten there by himself, his children, his servants, and any Levites that might be there at the time (Deut. 12: 6-12,17-18; Deut. 14:22-27).

3. Every third year (called "the year of tithing") a *third* tenth was given according to Josephus (*Ant.* 4. 8, 22; compare *Tobit* 1. 7, 8), or, what is more probable, a variation was made in that year respecting the *second* tenth; it was not to be carried to Jerusalem, but to be laid up "within the gates," and there shared by "the Levites ... and the stranger, and the fatherless, and the widow" (Deut. 14:28-29; Amos 4:4).

At the end of "the year of tithing," the offerer was to make a solemn declaration before the Lord that he had fully performed the commandment of the Lord, and had withheld for his own use nothing of the tithe. And on this ground he was to pray for the divine blessing on Israel. One of the charges brought against Israel at the end of the Old Testament was that they had robbed God, because they had withheld the tithes and offerings; and therefore the whole nation was "cursed with a curse." But if they

would bring the tithes into God's storehouse, and prove Him, there would be a blessing beyond their capacity to receive it (Mal. 3:8-12).

In New Testament times many were punctilious in paying tithes of small things, while they neglected the weightier matters of the law—judgment, mercy, and faith (Matt. 23:23). A definite tenth or fifth is not enforced in the New Testament, but liberality is enjoined. "God loveth a cheerful giver:" he that soweth sparingly will reap sparingly; and he that soweth bountifully will reap bountifully: "he that hath pity upon the poor lendeth unto the Lord." Paul told the saints to lay by for the special collection he was making for the poor "as God had prospered" each. God required of them according to what they had, and not according to what they had not. The poor widow who cast in the two mites cast in more than the rich, for it was her whole living. At the commencement of the church many gave up their possessions and the saints had "all things common;" but failure soon came in, and we may learn from the general tenor of the epistles that such a state of things would not continue, though the principle abides that we do not call any of the things we possess our own.

God has ordained that they who preach the gospel should live of the gospel. He that is taught in the word is to communicate in all good things to him who teaches (Gal. 6:6).

Tittle

Supposed to refer to the smallest points in the Hebrew letters that distinguish one from another, as **ב** differing from **ב**. The least point of the law must be fulfilled (Matt. 5:18; Luke 16:17).

Titus

A Greek convert, Paul's "own son after the common faith." The apostle took him to Jerusalem, but being a Greek he was not circumcised (Gal. 2:1-3). Paul describes him to the Corinthian church as "my partner [or companion] and fellow-helper" on their behalf. He had been sent to Corinth, and from thence brought word of the effect of Paul's First Epistle to the church there. He was also employed by Paul to get ready the collection for the poor saints in Judaea. Paul afterward left him at Crete to set things in order, and to ordain elders in every city. This he did as the apostle's delegate for that particular place. He was not permanently settled there, for he was to leave when other laborers were sent (Titus 3:12). Afterward, when Paul wrote 2 Timothy 4:10, he had gone to Dalmatia. It is only the later MSS of the Epistle to Titus that in the subscription say he was "bishop of Crete." He had the privilege of working with and for the apostle, and was doubtless a zealous and faithful servant of the church (2 Cor. 2:13; 2 Cor. 7:6-14; 2 Cor. 8:6-23; 2 Cor. 12:18; Gal. 2:1,3).

Titus, Epistle to

One of the Pastoral Epistles, so called because addressed to an individual servant of the Lord. It was apparently written after Paul's first imprisonment at Rome (when otherwise could he have left Titus at Crete? Titus 1:5), and before his second imprisonment. From whence it was written is not known: its date may be about A.D. 64. The epistle urges the maintenance of good works and order in the church, and states the principles on which they are founded.

After the introductory salutation in which the counsels of God are referred to, and the acknowledging of truth which is according to piety, Paul states for what purpose he had left Titus at Crete:

1, to set in order things that were still left incomplete; and

2, to establish elders in every city, which elders are in Titus 1:7 called "bishops," or overseers.

The qualifications for such an office are then given: no particular gift is essential, but blameless moral character is indispensable, and soundness in the faith. There were at Crete many deceivers, especially those of the circumcision, whose mouths must be stopped.

The Cretans had a bad reputation nationally, as appears from one of themselves who had said, "The Cretans are always liars, evil beasts, lazy gluttons." (The quotation is from Epimenides, a poet of the sixth century B.C. His sayings were quoted as oracles, which may account for his being called a "prophet") They were to be rebuked sharply that they might be sound in the faith. To the pure all things are pure, but nothing is pure to the defiled and unbelieving, the mind and conscience being defiled.

Titus 2. Titus was to speak things that became sound teaching, with exhortations suited to those of different ages, and to servants, himself being in all things a pattern of good works, and his teaching such as could not be condemned. Then follows a summary of Christianity as a practical power in man, by the teaching of grace. The grace of God that carries salvation for all has appeared, teaching how a Christian is to live, awaiting the blessed hope and appearing of the glory of the great God and Saviour Jesus Christ, who died to redeem such from all lawlessness, and

to purify to Himself a peculiar people, zealous of good works.

Titus 3. Titus was to teach subjection to worldly powers and obedience to every good work. They had been characterized by ungodliness, but the kindness and love of the Saviour-God having appeared, He according to His mercy had saved them by the washing of regeneration (the moral cleansing connected with the new order of things in Christianity, compare Matthew 19:28), and renewal of the Holy Spirit, which He had richly poured out upon them through Jesus Christ their Saviour (the “renewal” is more than new birth, it is the Spirit’s active energy in the believer), that, having been justified by His grace, they should become heirs according to the hope of eternal life. Titus was to insist on the maintenance of good works, but foolish questions were to be avoided. A heretic, after two admonitions, was to be abandoned: he was self-condemned. A few personal details are added, and the epistle closes with the benediction.

Tizite

Designation of Joha, one of David’s mighty men (1 Chron. 11:45). Its signification is not known.

Toah

Son of Zuph, or Zophai, a Kohathite (1 Chron. 6:34). Perhaps the same person is called NAHATH in 1 Chronicles 6:26; and TOHU in 1 Samuel 1:1.

Tob

See ISHTOB.

Tob-Adonijah

Levite sent by Jehoshaphat to teach the people (2 Chron. 17:8).

Tobiah

1. Ancestor of some who returned from exile (Ezra 2:60; Neh. 7:62).

2. The Ammonite, who was a bitter enemy to Nehemiah. He afterward became allied to Eliashib the priest, but Nehemiah turned out his goods from a chamber he occupied in the court of the house. Nehemiah said of him and others, "Ye have no portion, nor right, nor memorial in Jerusalem" (Neh. 2:10,19; Neh. 4:3,7; Neh. 6:1-19; Neh. 13:4,8).

Tobijah

1. Levite sent by Jehoshaphat to teach the people (2 Chron. 17:8).

2. One who returned from exile, apparently bringing treasures of gold and silver, of which crowns were made, to be "for a memorial in the temple of Jehovah" (Zech. 6:10,14).

Tochen

City of Simeon (1 Chron. 4:32). Not identified.

Togarmah

Son of Gomer, a son of Japheth, whose descendants probably settled in Armenia (Gen. 10:3; 1 Chron. 1:6; Ezek. 27:14; Ezek. 38:6).

Tohu

See TOAH.

Toi

King of Hamath on the Orontes, who sent costly presents and congratulated David on his victory over Hadadezer (2 Sam. 8:9-10). He is called Tou in 1 Chronicles 18:9-10.

Tola

1. Son of Issachar (Gen. 46:13; Num. 26:23; 1 Chron. 7:1-2).

2. Son of Puah, of the tribe of Issachar: he judged Israel twenty-three years at Shamir in Mount Ephraim (Judg. 10:1-2).

Tolad

See EL-TOLAD.

Tolaites

Family of Tola, son of Issachar (Num. 26:23).

Tomb

See GRAVE.

Tongues, Confusion of

The special purpose of this act of God was to distribute mankind. They had said, "Let us build us a city and a tower, whose top may reach unto heaven; and let us make us a name, lest we be scattered abroad upon the face of the whole earth." God nullified their design by so confounding

their language that they could not understand one another's speech. They left off building the city, and were scattered abroad (Gen. 11:5-9). The gift of tongues at Pentecost in no way rescinded this, though by the miraculous power of the Holy Spirit those from a distance of various languages heard, each in his own tongue, the same gospel. The apostles had never spoken those languages before. The learned have devoted much labor in the endeavor to discover the links that exist in all known languages; but it would require divine power to remove in any practical sense the divergencies.

Tongues, Gift of

This gift was in the early church, and was a sign "to them that believed not," in fulfillment of Isaiah 28:11-12; compare 1 Corinthians 14:21. The gift was exhibited in a special way on the day of Pentecost, when people of many lands heard the wonderful things of God each in his own language. In the assembly these gifts were not to be exercised unless there was present an interpreter, that the saints might be edified. Paul thanked God that he spake with tongues more than all at Corinth; but in the *assembly* he would rather speak five words through his understanding, that he might teach others, than ten thousand words in a tongue (1 Cor. 12:10,28,30; 1 Cor. 13:1,8; 1 Cor. 14:2-39).

The expression "unknown tongue" is unhappy, because it has led some to think that the gift of tongues consisted of a sort of unintelligible gibberish. The word "unknown" has been added in the AV, where it should read simply "tongue." At Pentecost it was shown that the gift of "tongues" was in a person speaking a language which he had never learned, but which was at once understood by those who knew it.

Topaz

The Hebrew word is *pitdah*, and has been supposed to be derived from an island in the Red Sea called Topazos. This would account for the ancient versions calling it “topaz,” but the gem is supposed to agree with our chrysolite. Job 28:19 speaks of “the topaz of Ethiopia.” It was one of the jewels in the breastplate (Ex. 28:17; Ex. 39:10); and is included in the prophetic description of the symbolical “king of Tyrus” (Ezek. 28:13). In the New Testament *τοπάζιον*, points to the same stone (Rev. 21:20). It is a silicate of magnesia and iron, and being comparatively soft has to be worn with care.

Tophel

Place in the wilderness, mentioned only in Deuteronomy 1:1. Identified by some with *et Tafleleh*, a very fertile region, south-east of the Dead Sea, 30° 56' N, 35° 37' E.



Tophet, Topheth

See HINNOM and HELL.

Tortoise, Tsab

One of the unclean animals. The Hebrew word is supposed to refer to a lizard, but to what species is not known: perhaps the *dhab* of the Arabs, a large lizard. The RV has "great lizard." The tortoise, however, is common in Palestine (Lev. 11:29).

Tou

See TOI.

Tower

Often referred to in scripture as a place of security, and also as a place of defense, on which watchmen were stationed. There were such on the walls of Jerusalem (Psa. 48:12; Psa. 61:3; 2 Kings 9:17). The term is also used symbolically: "the name of Jehovah is a strong tower" (Prov. 18:10).

Town-Clerk (Γραμματεύς)

A man in authority at Ephesus, perhaps what would now be called "recorder," but he evidently possessed considerable influence (Acts 19:35).

Trachonitis

A district forming part of the tetrarchy of Philip (Luke 3:1). It was beyond the Jordan on the north-east, its center

being about 32° 50' N, 36° 30' E. The district is now called *el Lejah*.

Tradition (Παράδοσις)

This may be described as that which is handed down as oral teaching. It may be from God, as in 2 Thessalonians 2:15; 2 Thessalonians 3:6; and 1 Corinthians 11:2 (where it is translated “ordinance”), instruction handed down before the word of God was complete. Or it may be from man, as was the tradition of the elders of Israel, which was strongly denounced by the Lord, and declared to be a subverting of the commandments of God (Matt. 15:2-6; Mark 7:3-13; Gal. 1:14). In Colossians 2:8 it is the mere teaching of the moralists, of which much has survived to the present day. What man institutes, man holds to most tenaciously.

Traitor (Προδότης)

This signifies one who “delivers up,” “betrays.” It is applied to Judas, who delivered up his Lord (Luke 6:16). In 2 Timothy 3:4 some having a form of godliness are thus designated, the reference may be to secret agents of Satan who betrayed the saints. Stephen charged the council with being the betrayers (the same Greek word) and murderers of the Just One (Acts 7:52).

In the early church there were some so called (under the Latin name *Traditores*), because under persecution they gave up the copies of the scriptures or church property, to save their lives; and there was long contention as to whether such could ever be restored to communion.

Trance

The word is *ἔκστασις*, “ecstasy,” in which, as it were, the mind is carried beyond the body. It is translated “astonishment” in Mark 5:42; and “amazement” in Acts 3:10. It is rendered “trance” when Peter had the vision of the sheet let down from heaven; and when Paul in the temple saw the Lord and heard Him speak to him (Acts 10:10; Acts 11:5; Acts 22:17). The same word is used in the LXX for the deep sleep of Adam and of Abram (Gen. 2:21; Gen. 15:12).

Transfiguration

A word indicating the change which took place in the appearance of Jesus in the vision on the holy mount. The Lord, speaking to His disciples prior to the transfiguration, said that some should see “the Son of Man coming in his kingdom;” “the kingdom of God come with power;” and Matthew records that Christ “was transfigured before them: and His face did shine as the sun, and His raiment was white as the light.” Peter says he was an eyewitness of His majesty. It was therefore a short glimpse of the Lord Jesus invested with glory, as He is now on high, and as He will be in His kingdom. The law and the prophets were represented by Moses and Elias; but when Peter proposed to make three tabernacles, he was silenced by a voice from heaven, saying “This is My beloved Son, in whom I am well pleased: hear ye Him” (Matt. 17:1-8; Mark 9:2; Luke 9:28; 2 Pet. 1:16). The same Greek word is applied to the Christian as being “transformed” in Romans 12:2, and as being “changed” in 2 Corinthians 3:18, metamorphosed.

Early writers fixed on Mount Tabor as the Mount of Transfiguration; but it is more probable that it was on some part of Mount Hermon, which would have been more private. The Lord was also in that locality.

Transgression

See SIN.

Translation

This term is used in scripture in the sense of “change of place or status.” Abner threatened to translate the kingdom from the house of Saul to David (2 Sam. 3:10). The believer is delivered from the power of darkness and is translated into the kingdom of God’s dear Son (Col. 1:13). Enoch was translated without dying (Heb. 11:5).

Treasury

A part of the temple was called “the treasury,” in which were kept things consecrated to Jehovah, as the gold, silver, and vessels of brass and iron captured from Jericho (Josh. 6:19). The free-will offerings of the people were also given in at “the treasury” (Mark 12:41,43). On one occasion the Lord spoke to the people “in the treasury, as He taught in the temple,” doubtless in the outer part where He could watch the people bringing in their gifts (Luke 21:1; John 8:20).

Trespass

See SIN.

Trespass Offering

See OFFERINGS.

Tribes, the Twelve

Twelve was God's chosen number for Israel, under this number they were ever before Him, as manifested in the twelve stones on the breastplate and the twelve names on the two onyx stones in the shoulder pieces of the high priest, and in the twelve loaves on the table of shewbread. All these continued the same after the division of the ten tribes, and notwithstanding the separation. Though the ten tribes were dispersed, and as men think "lost," Paul spoke of the twelve tribes constantly serving God in his day; and James addressed the twelve tribes in his epistle. In the New Jerusalem the names of the twelve tribes will be written on the twelve gates (Acts 26:7; James 1:1; Rev. 21:12). They remain ever twelve in God's sight, as the church is ever one before Him.

In seven passages a list of the twelve tribes is given, but the order of the names varies in each, for which there is doubtless a divine reason. After Levi was separated for the priesthood, the number twelve was maintained by Ephraim and Manasseh being mentioned instead of Joseph. When Moses blessed the twelve tribes Simeon was omitted. The blessing there is not so much a prophecy of their historical future, as when Jacob blessed them, but according to their relationship with God in government and blessing. In Revelation 7, where the tribes are sealed for blessing, Dan is omitted, as being a type of Antichrist: Ephraim is also omitted, the number being made up by inserting Levi and by Joseph being mentioned as well as Manasseh. In the

Tribes, the Twelve

future division of the land Dan will have a portion, but will be the farthest from the temple (Ezek. 48:1-35). In the following table the names are numbered throughout according to birth. In Numbers 1 there are two lists of the tribes: one, the heads of the tribes, as given in the following table; the other, when the tribes were numbered, the only difference in the order of the names being that in the latter Gad comes before Judah.

According to Birth. Gen. 29 Blessed by Jacob.
Gen. 49 Heads of Tribes Chosen. Num. 1
Blessed by Moses. Deut. 33 Dividing of the Land. Josh.
13-14. Future division North to South. Ezek. 48
Sealed for Blessing. Rev. 7

1 Reuben 2 Simeon 3 Levi 4 Judah 5 Dan 6 Naphtali
7 Gad 8 Asher 9 Issachar 10 Zebulun 11 Joseph 12
Benjamin 1 Reuben 2 Simeon 3 Levi 4 Judah 10
Zebulun 9 Issachar 5 Dan 7 Gad 8 Asher 6 Naphtali
11 Joseph 12 Benjamin 1 Reuben 2 Simeon 4 Judah
9 Issachar 10 Zebulun 11b Ephraim 11a Manasseh 12
Benjamin 5 Dan 8 Asher 7 Gad 6 Naphtali 1 Reuben 4
Judah 3 Levi 12 Benjamin 11b Ephraim 11a Manasseh 10
Zebulun 9 Issachar 7 Gad 5 Dan 6 Naphtali 8 Asher
1 Reuben 7 Gad 11a Manasseh 4 Judah 11b Ephraim 12
Benjamin 2 Simeon 10 Zebulun 9 Issachar 8 Asher 6
Naphtali 5 Dan 5 Dan 8 Asher 6 Naphtali 11a
Manasseh 11b Ephraim 1 Reuben 4 Judah 12 Benjamin
2 Simeon 9 Issachar 10 Zebulun 7 Gad 4 Judah 1
Reuben 7 Gad 8 Asher 6 Naphtali 11a Manasseh 2 Simeon 3
Levi 9 Issachar 10 Zebulun 11 Joseph 12 Benjamin

In the accompanying map will be seen the situation of the tribes as the land was apportioned by Joshua. For the

division of the land when the twelve tribes are restored by God, see the map under EZEKIEL.

Tribulation

Besides the application of this term to any time of distress, and its special reference to this dispensation, respecting which it is said, "In the world ye shall have tribulation" (John 16:33)—the Lord spoke of a distinct period of distress, such as never had been, or should be again (Matt. 24:21-29). These verses refer to a great tribulation that shall fall upon the Jews in a future day: (compare Jer. 30:7 and Dan. 12:1). In Revelation 7:14 a great multitude is referred to that have come out of the great tribulation, but these are from the nations, hence this tribulation is not the same as that which will fall specially on the Jews, though both may take place at the same time. In Revelation 2:22 a "great tribulation" is spoken of, but it is doubtless general, and not the same as the above.

Tribute

Various Hebrew words are thus represented, but the signification in general is that which one nation or people paid to another, either in money or kind (2 Kings 3:4), in order to be left in peaceable possession. Some of the Canaanites were not driven out of the land, but they paid tribute to the Israelites, and Solomon put others under tribute (Josh. 17:13; 2 Chron. 8:7-8). Afterward, because of their sin, Israel had to pay tribute to Assyria, Egypt, &c., and in the New Testament the Jews paid tribute to the Romans in the shape of taxes (Luke 20:22). These were farmed, which led to abuses: (compare Luke 3:12-13).

The word “tribute” is used in the AV in another signification, as when the Jews asked Peter if his teacher paid “tribute.” Here the word is *διδραχμον* (double drachma), and signifies the sum each Jew paid to the temple. It was about 15d. The fish Peter caught had in its mouth a *stater* of the value of about 2s. 6d., which paid for the Lord and for Peter (Matt. 17:24-27). The Lord refers to what the kings of the earth did in ordinary tribute, in order to show that Himself and Peter as sons of the King of the temple could have claimed exemption, though they did not (compare Matt. 21:13). The institution of this yearly payment apparently began in the days of Ezra and Nehemiah. It is introduced with the words, “We made ordinances for us, to charge ourselves yearly with the third part of a shekel for the service of the house of our God” (Neh. 10:32). It was so far a voluntary arrangement.

Trinity

A word only used to convey the thought of a plurality of Persons in the Godhead. This was revealed at the baptism of the Lord Jesus. The Holy Spirit descended “like a dove” and abode upon Him; and God the Father declared “This is My beloved Son in whom I am well pleased.” That the Father is a distinct Person and is God is plainly stated, as in John 20:17. Many passages prove that the Lord Jesus is God: one will suffice: “in His Son Jesus Christ. This is the true God, and eternal life” (1 John 5:20). That the Holy Spirit is a Person and is God the following passages clearly prove (Gen. 1:2; Matt. 4:1; John 16:13; Acts 10:19; Acts 13:2,4; Acts 20:28; Rom. 15:30; 1 Cor. 2:10). The three Persons are also named in the formula instituted by Christ in baptism (Matt. 28:19). Yet there is but one God (1 Tim.

2:5). Satan will have an imitation of the Trinity in the Roman beast, the false prophet, and himself (Rev. 13:4,11; Rev. 20:10).

Troas

Seaport town and district in Mysia, in the north-west of Asia Minor: it was visited by Paul on his journeys to and from Macedonia. On one occasion he abode there seven days, and raised Eutychus to life when, the disciples having come together “to break bread,” Paul preached till midnight (Acts 16:8, 11; Acts 20:5-6; 2 Cor. 2:12; 2 Tim. 4:13). It is now called *Eski-Stamboul*; there are many ruins of the ancient city (called Alexandria Troas), which was the chief port of the traffic from Macedonia.



Trogyllium

City in Caria in the south-west of Asia Minor, and opposite the island Samos. The ship in which Paul sailed

remained there one night. There is an anchorage which is still called St. Paul's Port (Acts 20:15).

Trophimus

Convert of Ephesus who accompanied Paul to Jerusalem, and whom the Jews thought Paul had taken into the temple (Acts 20:4; Acts 21:29). In 2 Timothy 4:20 Paul had left him at Miletus sick.

Trow, to

"To believe, think" (Luke 17:9). From the Anglo-Saxon *treowian*, "to trust."

Trumpets

These were made of rams' horns and perhaps of the horns of other animals. They were used on joyful occasions, and at the wars. There were two trumpets made of silver which the priests used, and instructions were given as to blowing different sounds for calling the princes together, or for summoning all the congregation, or as an alarm for war (Num. 10:1-10: Compare 1 Cor. 14:8). At the dedication of the temple Solomon had a hundred and twenty priests sounding with trumpets (2 Chron. 5:12).

The use of trumpets set forth the public proclamation of God's rights in His people, whether in their direction or in their relationship with Him.

At the giving of the law there was a loud voice of the trumpet proceeding from the mount, exceeding loud; so that all the people trembled (Ex. 19:16,19; Heb. 12:19).

When the Lord Jesus comes to fetch His saints it will be with the voice of the archangel and with the trump of

God (1 Thess. 4:16). The “last trump” will sound at the resurrection of the saints (1 Cor. 15:52). In the Roman army, when it was about to start, the trumpet sounded three times: at the first trumpet they pulled down their tents: at the second they put themselves in order; and when the last sounded they started.

In the judgments that are to fall upon the earth, as foretold in the Revelation, the Seven Seals introduce the Seven Trumpets: the first four fall upon the Roman earth, and refer to the state and circumstances of men; the latter three trumpets refer to the East, and fall upon the persons themselves. The Trumpets come in between the Seals and the Vials (Rev. 8:2—Rev. 9:14).

Trumpets, Feast of

This occurred on the first day of the seventh month. It was to be “a sabbath, a memorial of blowing of trumpets, an holy convocation.” They were to do no servile work therein, but were to offer an offering made by fire unto the Lord (Lev. 23:23-25). The offerings are more fully described in Numbers 29:1-6. It indicated *a renewal of blessing*, being followed by the day of atonement, and the feast of tabernacles in the same month. Typically it foreshadowed the future day of Israel’s awakening when the revival of their blessing will be at hand. See FEASTS.

Truth

Throughout the scriptures there is that which God designates as “the truth.” It is divine, and above the opinions of men, however wise and pious they may be. In the Old Testament the admonition is given, “Buy the truth and sell

it not” (Prov. 23:23). “The truth” must refer to God, who is true, but is not called “the truth:” hence it comprises all that may be known of God, whether declared by creation or made known by revelation. Truth is not simply that which is held as dogma, but must be received in the soul. Paul asked the Galatians who had hindered them that they should not *obey* “the truth?” (Gal. 5:7). Judgment is coming upon Christendom “because they received not the love of the truth that they might be saved” (2 Thess. 2:10). Truth is the real way of liberty: “the truth shall make you free” (John 8:32,36). Truth cannot be separated from the Lord Jesus, who is “the way, the truth, and the life.” This is objectively; subjectively the Spirit is the truth as having come from the glorified Christ. In the three Epistles of John “the truth” is constantly referred to, and a Christian woman is warned not to receive any one into her house, nor wish him God-speed unless he holds the doctrines taught by the apostles—in other words, “the truth.”

Tryphena and Tryphosa

Two Christian women at Rome, of whom Paul said they “labor in the Lord,” and to whom he sends salutations (Rom. 16:12).

Tubal

Son of Japheth, and his descendants, who are supposed to have settled on the south-east of the Euxine or Black Sea, and were known as the *Tibareni*. They sent slaves and brass to Tyre. Their descendants with Rosh and Meshech will be among the enemies of the Jews in a future day, and will be destroyed (Gen. 10:2; 1 Chron. 1:5; Isa. 66:19;

Ezek. 27:13; Ezek. 32:26; Ezek. 38:2-3; Ezek. 39:1). The district they occupied now forms a part of the Russian Empire, which well agrees with their being associated with Rosh (Russia) and the Muscovites spoken of in Ezekiel 38. The Moschi and Tibareni are constantly associated in the Assyrian inscriptions under the names of *Muskai* and *Tuplai*, which latter very nearly approaches Tubal.

Tubal-Cain

Son of Lamech and Zillah. He was an instructor of every artificer in brass and iron, or a forger of every kind of brass and iron tool (Gen. 4:22).

It is remarkable, and it is doubtless not without a purpose, that these *metals* should be mentioned so early. It quite confutes the theory that all mankind have risen from some degraded position, and that they must have passed long periods in using stone implements before they used metals. This may be true of some who *fell* far below the moral status of Adam and Eve *after* their fall. Romans 1:24, 26 explains much: “*God gave them up*” to their lusts because they turned their backs on Him.

Turtle, Turtle Dove

Where the word “turtle” occurs in the AV the “turtledove” is always to be understood. They are of the family of pigeons, and are plentiful in Palestine, of which there are several species. They could easily be procured by the poorest for the offerings, and a pair of them was brought when the Lord was presented in the temple (Gen. 15:9; Lev. 1:14; Lev. 5:7,11; Lev. 12:6,8; Num. 6:10; Psa. 74:19; Jer. 8:7; Luke 2:24). They are the harbinger of spring

and when they return from their migration are a symbol of fruitfulness (Song of Sol. 2:12). The *Turtur risorius* is a dove found in Palestine. See DOVE.

Twain, Two

See NUMBERS AS SYMBOLS.

Twelve

See NUMBERS AS SYMBOLS.

Twelve Tribes

See TRIBES.

Tychicus

A Christian of Asia who accompanied Paul on his last visit to Jerusalem. He was sent by the apostle from Rome to the Ephesians and to the Colossians; and after Paul's release, Tychicus was again sent to Ephesus. Paul describes him as a beloved brother, a faithful minister and fellow-servant in the Lord. He was thus such a one as Paul could with confidence send on these missions to "encourage" the saints (Acts 20:4; Eph. 6:21; Col. 4:7; 2 Tim. 4:12; Titus 3:12).

Type

This English word occurs in the A. V. only in the margin. The Greek word is *τύπος*, from which comes the word "type."

It is translated "print," (John 20:25);

"figure," (Acts 7:43; Rom. 5:14);

"form," (Rom. 6:17);

“fashion,” (Acts 7:44);

“manner,” (Acts 23:25);

“pattern,” (Titus 2:7; Heb. 8:5);

“ensample,” (1 Cor. 10:11, margin, “type”); Phil. 3:17;
1 Thess. 1:7; 2 Thess. 3:9; 1 Pet. 5:3);

and “example,” (1 Cor. 10:6; 1 Tim. 4:12).

That which is prefigured in a type is seen in the “antitype,” *ἀντίτυπον* translated “like figure,” (1 Pet. 3:21); and “figure,” (Heb. 9:24). If the tabernacle be taken as an illustration, the type or pattern was seen in the mount, that is, figuratively in heaven, and the tabernacle itself was the antitype (Heb. 9:24). Then again, the tabernacle may be taken as a type, and the saints now, as forming the house of God, the antitype. Christ is “Son over His own house, whose house are we” (Heb. 3:6). Many things in the Old Testament are typical of those in the New Testament, as seen in 1 Corinthians 10:11; but, as in all else, the teaching of the Holy Spirit is needed, or there is danger of adopting connections which are merely fanciful.

A few examples of types are here appended: the student of scripture will find it profitable to search out (in dependence upon the Holy Spirit) the numerous types of the Old Testament with their antitypes in the New Testament They may be found in

1, persons;

2, places;

3, things;

4, events.

1. ADAM as the first man, under whom all earthly created things were set—type of Christ, the last Adam, who is Head over all things, the second Man (Gen. 1:28; Rom. 5:14; Heb. 2:7).

EVE as builded from a rib of Adam, and declared to be bone of his bone and flesh of his flesh—type of the church, those who in relation to Christ are members of His body—of His flesh and of His bones—(Gen. 2:22-23; Eph. 4:16; Eph. 5:30).

CAIN as ignoring the fall of man and approaching God by an offering which was the fruit of the ground which He had cursed, and afterward slaying his brother, became a type of the natural man's evil in offering to the holy God that which He could not righteously accept, and of his rejection of Christ (Gen. 4:3; Acts 17:23, 25; Heb. 11:4; 1 John 3:12).

ISAAC offered up and received as from the dead—type of Christ as crucified and raised again (Gen. 22:1-18; Heb. 11:17-19; Rom. 4:25; Gal. 3:15-16).

(Consider also Enoch, Melchizedek, Joseph, Moses, Aaron, Joshua, Boaz, David, Solomon, Zerubbabel, Cyrus, Hagar, Ahithophel, and others.)

2. EGYPT as the place where the Israelites were in slavery to the Egyptians—type of the world where mankind is in bondage to Satan, the god of this world (Ex. 2:23; 2 Cor. 4:4; Gal. 1:4; 1 John 5:19).

ZION as the place where David pitched a tent for the ark and had his throne and ruled over God's chosen people—type of delivering grace established in power and blessing in Christ: Zion will yet be the seat of Messiah's power on earth in millennial blessing (Psa. 2:6; Psa. 78:68-72; Rom. 5:21; Heb. 12:22; Rev. 14:1).

BABYLON as the center of idolatry and Gentile apostasy from God and the abode of corruption in the activity of power—type of papal Rome whose name is Mystery, Babylon the Great, the mother of harlots and

abominations of the earth (Gen. 11:1-9; Isa. 14:4-23; Dan. 4:30; Rev. 17-18).

(Consider also Sodom and Gomorrah, Jericho, Gilgal, Assyria, Tyre.)

3. THE MANNA given by God from heaven to the Israelites—type of heavenly grace for wilderness circumstances set forth in Christ who was the true Bread come down from heaven (Ex. 16:15; John 6:31-33).

THE BRAZEN SERPENT as raised up by Moses, a look to which gave life—type of the condemnation of sin in the flesh in the death of Christ as the One lifted up on the cross, which thus became the door into eternal life (Num. 21:8-9; John 3:14; Rom. 8:3).

THE WELL OF WATER as a resource from God, digged in the wilderness, Israel singing, “Spring up, O well”—type of the Holy Spirit compared to “a well of living water springing up into everlasting life” (Num. 21:17-18; John 4:14).

THE TWO GOATS (forming one sin offering, Lev. 16:5), the one sacrificed and the other driven into the wilderness—type of the double effect of the death of Christ, which meets all the demands of a holy God, so that He remembers no more the sins of His people, and removes from them all imputation of sin (Lev. 16:8-9,21; Heb. 10:12, 17; 1 John 1:7).

(Consider also the various offerings, the tabernacle and its vessels, the smitten rock, cedar trees, vine, &c.)

4. THE DELUGE (Gen. 7:11-24)—type of the sudden destruction that will fall upon the guilty world (Luke 17:26-27).

THE EXODUS AND PASSAGE OF THE RED SEA (Ex. 12-14—type of redemption—Col. 1:13; Heb. 2:14-15).

(Consider the various events which happened to Israel in the wilderness, 1 Corinthians 10:11, the passage of the Jordan, the return of a remnant from Babylon.)

Tyrannus

One at Ephesus in whose school Paul reasoned daily for the space of two years, so that all that dwelt in Asia, both Jews and Greeks, heard the word of the Lord (Acts 19:9-10). The name is Greek, and nothing is said of Tyrannus being a disciple, so that the Christians may have hired the “school,” as halls are rented in the present day.

Tyre, Tyrus

Seaport in Syria, about midway between Sidon and Accho. It was a place of great commerce, sending to the East by land and to the West by the sea. This is shown to have been the case in several of the prophets. It was not conquered by the Israelites, and is first spoken of when its king Hiram sent to David cedar trees with carpenters and masons to build David a house (2 Sam. 5:11; 1 Chron. 14:1). He also materially assisted Solomon by sending timber and workmen for the temple (1 Kings 5:1; 2 Chron. 2:3). The seamen of Tyre also aided in navigating the ships of Solomon.

One specific charge brought against Tyre is that “they delivered up the whole captivity to Edom, and remembered not the brotherly covenant” (Amos 1:9). God said of them, “Ye have taken My silver and My gold, and have carried

into your temples My goodly pleasant things;" and they had sold the children of Judah to the Grecians (Joel 3:5-6).

Ezekiel 26:2 shows that Tyre, the merchant city of the world, was the rival of Jerusalem, the city of God: "I shall be replenished now she is laid waste." So Babylon (compare Ezekiel 27 with Revelation 18) is the rival of the new Jerusalem. God was known in the palaces of Jerusalem—the god of this world in Tyre, there could be gratified the lust of the eye, the lust of the flesh, and the pride of life. Hence the destruction of Tyre (Ezek. 28:12-19), shows the king of Tyre to be intimately connected with the abuse of creatorial wisdom and beauty through Satan.

Tyre was to be forgotten seventy years (Isa. 23:15). It is not clear to what time this refers. When it was prophesied that Jerusalem should be destroyed for seventy years "the nations round about" are also included (Jer. 25:9-11); and Tyre is mentioned as one of the nations that should serve Nebuchadnezzar, and his son, and his son's son (Jer. 27:2-7). So that the seventy years of Jerusalem's captivity and the seventy years of Tyre may have been concurrent or nearly so. Nebuchadnezzar besieged Tyre for thirteen years. Tyre was built partly on the main land and partly on an island. It is not recorded how far Nebuchadnezzar succeeded, but we read that he "got no wages" for his toil; the riches being removed by ships before the city fell (Ezek. 29:18-19). After the seventy years of Tyre being forgotten, we read that "her merchandise and her hire shall be holiness to the Lord" (Isa. 23:17-18). This may possibly refer to the fact that Tyre forwarded cedar trees from Lebanon for the building of the second temple (Ezra 3:7), but we must look to a day yet future for the fulfillment of the prophecy

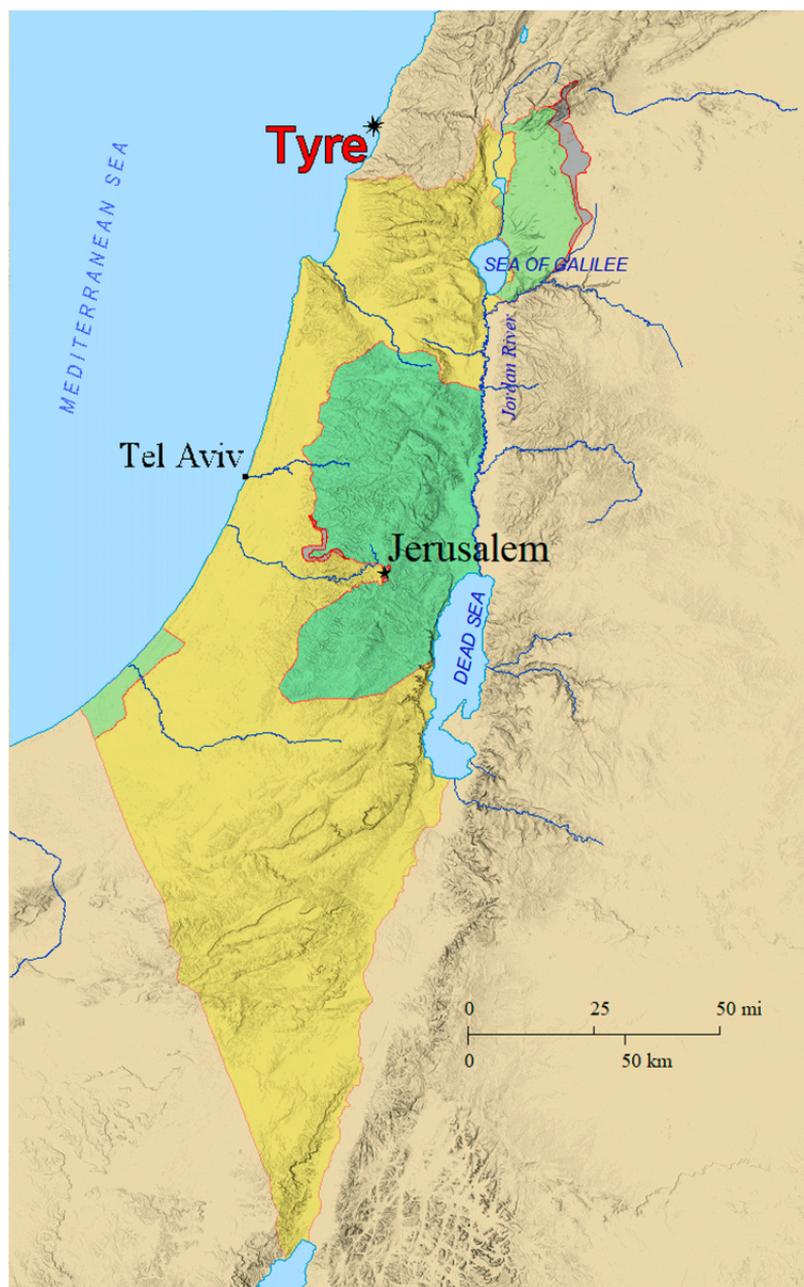
Tyre, Tyrus

(compare Psa. 45:12; see also Isa. 23; Jer. 47:4; Ezek. 26-28; Hos. 9:13; Joel 3:4; Zech. 9:2-3).

Alexander the Great formed a causeway from the main land to the island, and conquered all.

The borders of Tyre were visited by the Lord, and He declared that if the mighty works which had been done in Chorazin and Bethsaida had been done in Tyre and Sidon they would have repented (Matt. 11:21-22). It is now called *es Sur*, 33° 16' N, with about 5000 inhabitants; but ancient Tyre has disappeared, and is no more.





Tyre, Tyrus

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