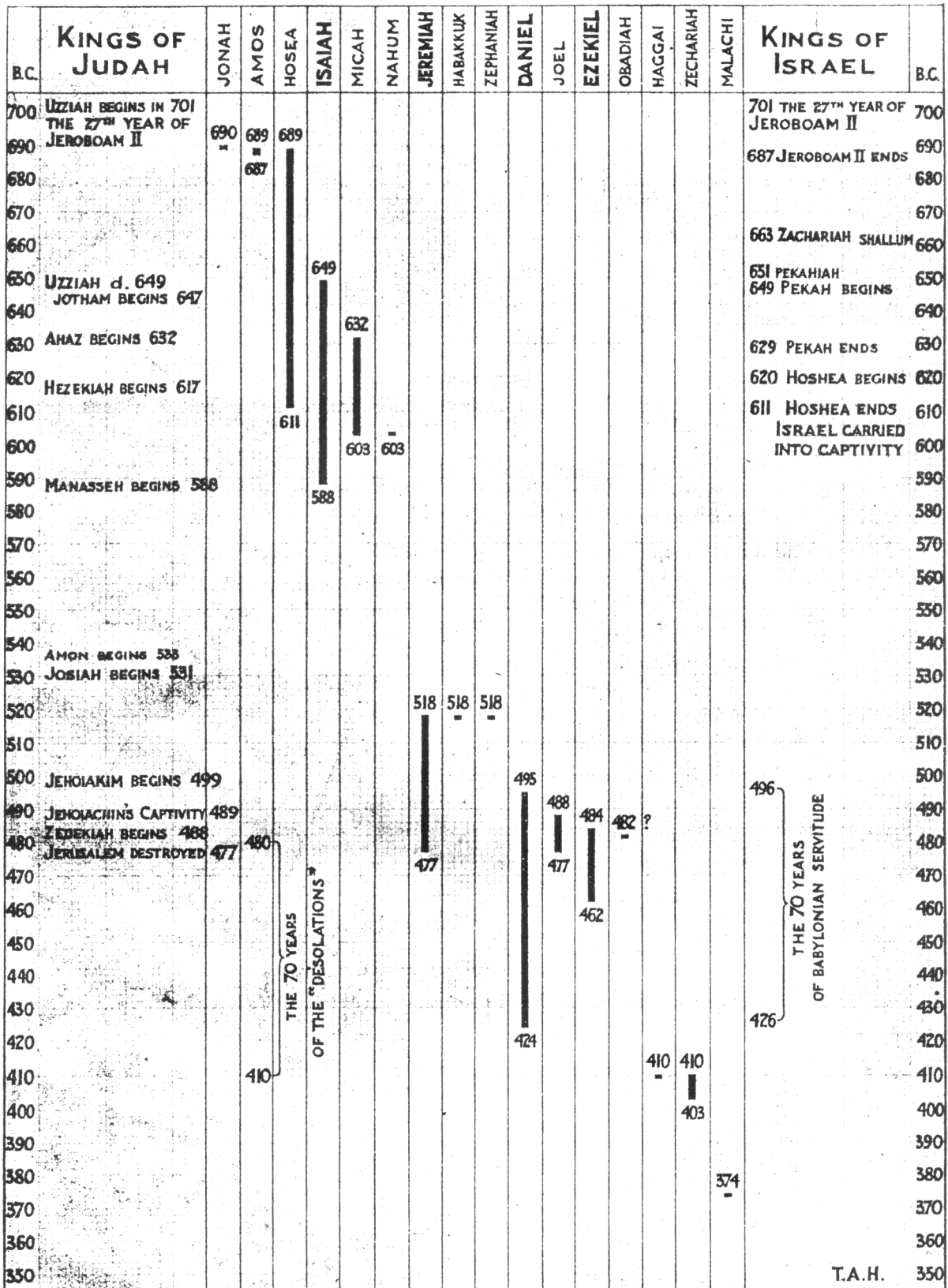


APPENDIX 77: THE CHRONOLOGICAL ORDER OF THE PROPHETS (cont.).



The column of figures to left and right are B.C. years from 350 to 700, rising by tens. The faint section lines between, mark each two years. The thick black lines show the period covered by each prophet, as stated expressly, or to be inferred from internal or historical evidence. The top and bottom of each line mark the exact positions of stated years, on the B.C. columns, and therefore show the relative length of each prophet's period.

APPENDIX 77: THE CHRONOLOGICAL ORDER OF THE PROPHETS (cont.).

covered by each prophet, either as expressly stated, or to be inferred from internal or historical evidence.

And here, the value of the section-paper is at once apparent: as these black lines are not merely approximate in their proportions of length one to another—as would be the case if they were set up in type; but, in each and every case, they begin and end exactly at the very year stated or indicated. Thus the eye is enabled at once to grasp the proportionate lengths of each and all of the prophetic periods; the overlapping and concurrences in each particular group; the significant "breaks" between the groups; and their historical position as shown on the background of the reigns of the kings of Judah and Israel.

The columns of figures to the left and right are the B. C. years, rising by tens from 350 to 700 B. C. Each of the larger section-squares thus shows twenty years, and each of the small ones two years.

On this plan, every date, year, and period has been charted down, and can be checked by the student with absolute exactitude.

It must also be observed that the thick black lines themselves mark the exact positions of the beginning and ending of the years shown on the figure-columns to left and right, and indicated by the fainter horizontal lines—and NOT the figures placed directly above and below in each case. These latter merely state the years which begin and end each period, as shown accurately by the top and bottom of the black line throughout: e. g. JEREMIAH is given as 518-477 B. C. The top and bottom of the thick black stroke are on the lines of these respective years in the figure-columns.

Where there is only one figure given, as in the case of HABAKKUK and ZEPHANIAH, viz. 518 B. C., it will be understood that only one date year is indicated in the Scriptures.

THE TABLE.

5. It will be seen on referring to the Chart on p. 113 that the sixteen prophetic books fall into four remarkable and well-defined divisions, separated by three "breaks", or periods of years, as shown below:—

	Years.
The First Group consists of six prophets: viz.:	
JONAH, AMOS, HOSEA, ISAIAH, MICAH, NAHUM, covering a period of	102
Then follows a great "gap" or "break" of . . . . .	70
The Second Group consists of seven prophets: viz.	
JEREMIAH, HABAKKUK, ZEPHANIAH, DANIEL, } covering a period of	94
JOEL, EZEKIEL, OBADIAH	
Followed by a "gap" or "break" of . . . . .	14
The Third Group consists of two prophets: viz.:	
HAGGAI, ZECHARIAH . . . . . covering a period of	7
Then follows a "gap" of . . . . .	29
Which is closed by the prophet MALACHI.	
The whole period covered by the sixteen prophets is therefore . . . . .	316

From the above it is seen that MALACHI is to be reckoned as being separate and apart from the rest; and not, as usually presented, linked together with HAGGAI and ZECHARIAH. "By the Hebrews, Malachi is known as 'the Seal of the Prophets', and as closing the Canon of the Jewish Scriptures."<sup>1</sup>

The other fifteen prophets (5 x 3) arrange themselves in three groups of 6, 7, and 2; and the period covered by these collectively—including the breaks—is 287 years (forty-one sevens).

6. The First Group commences with JONAH and ends with NAHUM. Both are connected with Nineveh. This group consists of six prophets, and the period they cover is 102 years (seventeen sixes).

Between the First and Second Groups there is the great "gap" or "break" of seventy years (ten sevens, see Ap. 10). According to Jewish tradition, ISAIAH perished in the Manassean persecution (see the Note on p. 930). If this persecution took place, or culminated, about five years after Manasseh's accession—as is most probable—this would be 584 B. C.; and that year is sixty-five years from the dated commencement of Isaiah's "Vision": viz., the year in which King UZZIAH died (649 B. C.: see Ap. 50. VII, p. 68, and cp. the Chart on p. 113).

We have, however, no indication that "the Word of the Lord came" to ISAIAH later than the end of the reign of HEZEKIAH, and MANASSEH's accession in 588 B. C.

Therefore, from that year on, and until "the thirteenth year of Josiah" (518 B. C.), there was no "coming" of

"the Word"; but, instead, a long solemn silence on the part of Jehovah for seventy years! (588-518 = 70.) This silence was broken at length by the Divine utterances through JEREMIAH, HABAKKUK, and ZEPHANIAH simultaneously, in 518 B. C.; and the Word then "came" in an unbroken sequence of ninety-four years (518-424 = 94) through the seven prophets associated with the final scenes in the history of the Southern Kingdom, JUDAH—including the Babylonian Captivity—as the six earlier prophets had been associated with the closing scenes of the Northern Kingdom, which ended in 601 B. C.

The Second Group closes with the latest date recorded by Daniel, "the third year of Cyrus" (Dan. 10. 1), i. e. in 424 B. C.

Then occurs a short break of fourteen years (two sevens) between DANIEL and HAGGAI (424-410=14), followed by

The Third Group, consisting of HAGGAI and ZECHARIAH, extending over seven years (410-403=7).

The seven years covered by Zechariah are succeeded by the last "break" of twenty-nine years, closed by the affixing of "the Seal of the Prophets", MALACHI, in 374 B. C. This was exactly thirty years from the restoration of the Temple worship and ritual, commencing after the Dedication of the Temple in 405 B. C., with the First Passover in Nisan, 404 B. C. (Ap. 58, p. 84).

This year (374 B. C.) marked the commencement of the last great national testing time of the People in the land: viz. four hundred years (40 x 10), and ended with the beginning of Christ's ministry in A. D. 26.

7. On examining this chronological grouping, it will be seen that it presents the prophetic books to us as

<sup>1</sup> WORDSWORTH ON Malachi, Prelim. note.

a whole; and thus, in a manner is at variance with the usual classification into "Four Prophets the Greater (or Longer), and Twelve Prophets the Minor or (Shorter)."

Although it is, of course, manifestly true that ISAIAH, JEREMIAH, EZEKIEL, and DANIEL are "greater", in the sense that they are messages of ampler dimensions, and far wider scope than the majority of the others, yet—according to their chronological positions in the Scriptures, as shown in the Chart (p. 113)—it would appear that they are grouped together by the Divine Spirit, with the so-called "Minor" (or Shorter) prophets, as being *units* only in a particular "coming" of the Word of Jehovah, during certain clearly defined periods of time connected with the close of the national history of Israel's sons as possessors of the land.

It is interesting to note the close association of the figures "6" and "7" with these periods.

(a) The three groups together cover a period of 203 years, during which "the Word of the Lord came" through the prophets ( $102 \times 94 \times 7 = 203$ ); and 203 is twenty-nine *sevens*.

(b) The prophecies of the First Group, linked together by the number of Man "6" (Ap. 10), are seen to be closely connected with the last hundred years or so of the Northern Kingdom.

The prophecies of the Second Group, linked together by the special number of Spiritual Perfection "7" (Ap. 10), are as closely connected with the destruction and punishment of JUDAH and JERUSALEM.

(c) In the First Group, HOSEA, ISAIAH, and MICAH were contemporary for twenty-one years (three *sevens*); viz. from 632 to 611 B.C.

In the Second Group, JEREMIAH, DANIEL, JOEL, and EZEKIEL are contemporaries for seven years (one *seven*); viz. from 484 to 477 B.C.

If OBADIAH's date is 482 B.C., then we have five prophets all contemporaries during this period. And five is the number associated with Divine Grace (Ap. 10).

After the "break" of fourteen years (two *sevens*) between the Second and Third Groups, we have ZECHARIAH, the last of the *fifteen* prophets of the three groups, continuing from 410 to 403 B.C. (one *seven*); HAGGAI being contemporary with him in 410.

The *fifteen* prophets represent the number of Grace thrice repeated ( $5 \times 3$ ).

8. MALACHI's date is 374 B.C. As stated above, this is exactly thirty years after the Restoration, and the resumption of the Temple worship and ritual, beginning with the Passover in 404 B.C. (Ezra 6. 19). The "Seal of the Prophets" was therefore affixed thirty years from that important start-point, and *twenty-nine* clear years from Ezra's last date: viz., 1st of Nisan 403 B.C. (Ezra 10. 17), the year that witnessed the Dedication of the Wall (Neh. 12. 27-47) and the Reformation of the People under Nehemiah (Neh. 13. 1-31).

9. It may also be noted that the Book of JONAH—the prophet quoted by our Lord as the "Sign" of His own Resurrection—*commences* the grouped fifteen, while ZECHARIAH *ends* them with the glorious and detailed statements of the Return of the King to reign as "the Lord of all the earth".

Again: as the "break" of twenty-nine years follows after ZECHARIAH, before the "Seal", MALACHI, is affixed in 374 B.C., this points to a fact of great importance: viz., that the O.T. is really closed by the Book of Zechariah and not Malachi, as usually understood. Malachi marks the commencement of the great final probationary period of 400 years, which ended with the coming of "My Messenger" (John the Baptist) followed by the Advent of "the Messenger of the Covenant" (Messiah Himself).

MALACHI is thus seen to be linked on to John the Baptist (cp. Mal. 4. 5, 6, and Matt. 11. 10-15), and "seals" together the last page of the O.T., and the beginning of "The Book of the Generation of Jesus the Messiah."

## 78

## THE INTER-RELATION OF THE PROPHETICAL BOOKS.

In the Hebrew Canon (Ap. 1) we have The *five* books of the "Law". This is the number of *Grace*.

(2) The *eight* books of the "Prophets"—this is the *Dominical* number.

(3) The *eleven* books of the Hagiographa—this is the remarkable number (the fifth *prime*) which plays so important a part in the works of God. (See Ap. 10.)

In the Law, the grace of God was shown to Israel (Deut. 4. 31-37, &c.); but *true* grace came by Jesus Christ. (See note on John 1. 16, 17.)

In the Prophets, we have Jehovah's special dealing with Israel. In the "former prophets" we see the law-principle; and in the latter prophets we see faith-principle; the two together presenting us with a wonderful picture of the failure of man on the one hand, and the faithfulness of Jehovah on the other.

## THE BOOKS OF THE PROPHETS.

Through the changing of the order of the books of the prophets, by the Translators of the Septuagint, the Church has lost sight of the one grand illustration of the great principle of Old Testament teaching, which is currently supposed to be taught only in the New; viz. that law-principle brings in "the curse", whereas faith-principle brings in "the blessing".

The non-recognition of the fact that this is *Old Testament* teaching has obscured the specific doctrine of the *New*: viz., that over and above belief on the Lord Jesus Christ, a "mystery" or "secret", which had been hid in God "from the beginning of the world" (Eph. 3. 9), was made manifest *after* Pentecost, and after the Dispensation covered by the Acts of the Apostles, to the apostle Paul. See notes on Eph. 1. 9; 3; and 5. 32.

There is another Structure, differing from that given in Ap. 1. but equally true, viz.:—

## THE FORMER PROPHETS.

## LAW-PRINCIPLE.

- |   |   |
|---|---|
| A | JOSHUA. Israel brought into the Land. God keeps His covenant. Israel under priests.   |
| B | JUDGES. Israel in the Land. Man breaks the covenant. Failure of the priesthood.   |
| B | SAMUEL. Israel in the Land. God shows mercy in appointing prophets, and a king whose throne shall be established for ever.          |
| A | KINGS. Israel ejected from the Land. Man breaks the covenant as before; the ten tribes and the kings break the one made with David. |

Here, in the "former" prophets (Zech. 7. 7), we see, arranged in an *Introversion*, the whole of Israel's failure in the Land, set forth by the Lord.

Now we are shown in the "latter" prophets how God's faithfulness was going to secure His own purposes, and Israel's blessing.

## THE LATTER PROPHETS.

## FAITH-PRINCIPLE.

Priests and kings were anointed: but *God* would now send an anointed One, i.e. Messiah; and, if they would believe on Him they would be established. For He would be also a Prophet. *Corporate* testimony had failed: therefore there would be a division among *individuals* of the nation on account of Him; so that in times of crisis those whose sins had not been expiated by His *priestly* work would be excluded from the Nation for not hearkening to Him as Prophet (Deut. 18. 18, 19), and *extirpated* by His work as *King* (Isa. 6. 9-13, 7. 9; John 7. 40-43; Acts 3. 19-26; 13. 38-52; Matt. 13. 36-43). In *Him*, then, the righteous Servant of Jehovah, the future of Israel is seen in the latter prophets (Isa. 49).

He is both rejected and accepted. The Nation went back to the land to try that question under Divine auspices (Dan. 9. 24-27). When they rejected Him, they were not established, but again scattered. But when they accept Him they will be regathered, and never again rooted out.

They can come back only through David (from whom their second breach of covenant referred to was a departure), before the first breach of covenant can be healed up; for the character and form of the Structure (here, as elsewhere) corresponds with the subject-matter; and, in this, the *Introversion* of the Structure is the same as the principle on which God works: viz., by introversion. The *Law* must go forth from *Zion*.

We find then that the following is the Structure, showing

THE INTER-RELATION OF THE PROPHETIC BOOKS.

- C | ISAAH. Restoration of the throne of David through the priestly work of Messiah, from the standpoint of the two tribes.
- D | JEREMIAH. Political disruption, and final restoration of Judah and Ephraim (the twelve tribes) by a new Covenant.
- D | EZEKIEL. Ecclesiastical disruption, God ceasing to rule the Land in demonstration; and final restoration of the same, re-establishing all the twelve tribes.
- C | THE TWELVE MINOR PROPHETS. Restoration of the throne of David through the priestly work of Messiah, from the standpoint of the ten tribes. (See the Structure of these, preceding HOSEA.)

The New Covenant of Jeremiah 31. 31-34 has indeed been made (Matt. 26. 28); and can never be made again: for His "blood of the Covenant" has been shed, once for all. Had the nation repented on the proclamation of Peter (Acts 2. 38; 3. 19-26), all would have been fulfilled; in the same way as John the Baptist would have been taken for Elijah the prophet (Mal. 3. 1; 4. 5, 6. Cp. Matt. 11. 10-15) had the nation, through its rulers, repented at his proclamation (Matt. 3. 1, 2) and that of Messiah (Matt. 4. 17, &c.). But, seeing that these great calls to "repent" were not obeyed, both fulfilments stand in abeyance, until this one great condition of national restoration and blessing shall have taken place. The modern doctrine, in certain circles, that that New Covenant holds good with Gentiles now, or with the present-day "house of Israel", would bestow justification on unbelievers. This is not the teaching of Heb. 8 and 10. This does not affect the position of those who are "in Christ" in this Dispensation of the "Mystery". They have all, and more than all, in that "New Covenant" which will yet bring back blessing to Restored Israel.

When that national repentance does take place, the time will come for the travelling woman to bring forth (Isa. 66. 8; John 16. 19-22). But that is still future. What is true, is the declaration of Jehovah by Micah: "Therefore will He give them up, until the time that she which travaileth hath brought forth; then the remnant of his brethren shall return unto the children of Israel" (Mic. 5. 3).

79

ISAAH: THE EVIDENCES FOR ONE AUTHORSHIP.

The hypothesis of modern critics is that Isaiah is not the sole author of the prophecy bearing his name, but that he only wrote chapters 1-39 (called by them "the former portion"), and that an unknown author or authors (for there are now alleged to have been three, or more, Isaiahs) are responsible for chapters 40 to the end (called by them "the latter portion").

Thus, they would treat this prophecy much as Isaiah himself is said to have been treated, who, as tradition tells us, was "sawn asunder".

This "latter portion" also modern critics would relegate to a later date: viz., toward the close of the seventy years' exile.

This is a very modern theory; for, the one authorship of this prophecy has been held without question by both Jews and Christians for over 2,000 years.

I. THE USE OF HIS NAME IN THE NEW TESTAMENT.

A sufficient and conclusive answer to this matter is afforded by Holy Scripture itself, in the fact that Isaiah is twenty-one times mentioned by name in the New Testament as the author of this prophecy.

Eleven of these passages attribute to him words occurring in the *latter* portion of the book, and ten of them words occurring in the *former* portion.

A complete list is appended, divided as follows:—

(i) THE TEN PASSAGES NAMING ISAAH AS THE AUTHOR OF THE "FORMER" PORTION.

1. Matt. 4. 14.	Isa. 9. 1, 2.
2. " 13. 14.	" 6. 9.
3. " 15. 7.	" 29. 13.
4. Mark 7. 6.	" 29. 13.
5. John 12. 39.	" 6. 9.
6. " 12. 41.	" 6. 9.
7. Acts 28. 25.	" 6. 9.
8. Rom. 9. 27.	" 10. 22, 23.
9. " 9. 29.	" 1. 9.
10. " 15. 12.	" 11. 10.

(ii) THE ELEVEN PASSAGES NAMING ISAAH AS THE AUTHOR OF THE "LATTER" PORTION.

1. Matt. 3. 3.	Isa. 40. 3.
2. " 8. 17.	" 53. 4.
3. " 12. 17.	" 42. 1-3.
4. Luke 3. 4.	" 40. 3-5.
5. " 4. 17.	" 61. 1, 2.
6. John 1. 23.	" 40. 3.
7. " 12. 38.	" 53. 1.
8. Acts 8. 28.	" 53. 7, 8.
9. " 8. 30.	" 53. 7, 8.
10. Rom. 10. 16.	" 53. 1.
11. " 10. 20.	" 65. 1, 2.

(iii) The above twenty-one passages are distributed over six books of the New Test.: viz., Matt. (six times); Mark (once); Luke (twice); John (four times); Acts (three times); Romans (five times).

(iv) And the prophet is named by seven different speakers or writers in the New Testament:

Four times by Christ Himself; three being from the *former* portion of Isaiah (Matt. 13. 14; 15. 7. Mark 7. 6), and one from the *latter* (Matt. 12. 17).

Twice by Matthew: once from the *former* portion (Matt. 4. 14), and once from the *latter* portion (Matt. 8. 17).

Four times by Luke: all from the *latter* portion of Isaiah (Luke 3. 4; 4. 17. Acts 8. 28; 8. 30).

Three times by John the Evangelist: twice from the *former* portion (John 12. 39, 41), and once from the *latter* portion (John 12. 38).

Twice by John the Baptist: both from the *latter* portion (Matt. 3. 3. John 1. 23).

Six times by Paul the Apostle: four from the *former* portion (Acts 28. 25. Rom. 9. 27, 29; 15. 12), and twice from the *latter* portion (Rom. 10. 16, 20).

II. THE EMPLOYMENT OF CERTAIN WORDS.

A further evidence of the unity of Isaiah is furnished by the Structure of the book: which, as the student of *The Companion Bible* will readily perceive, does not lend itself in any degree to the arbitrary ending suggested, at chapter 39.

APPENDIXES 79 (cont.) AND 80.

A "pillar" of this "theory" is found in the supposed occurrence of certain words in the "former" portion of the prophecy which are not found in the "latter" portion, and vice versa. An examination of a few such words which are cited by modern critics will show the palpable inaccuracy characterizing their assertions.

It is asserted that the following are found only in the "latter" portion of Isaiah (chapters 40 to the end):—

1. The titles Creator, Redeemer, Saviour. But the facts of creating, redeeming, and saving are referred to in 1. 27; 12. 1, 2; 14. 1; 17. 10; 25. 9; 27. 11; 29. 22; 30. 18; 33. 22; 35. 10.
2. The thought of Jehovah as "Father". But the relation is stated in 1. 2.
3. The word *bachar* (to choose). But see 1. 29; 7. 15, 16; 14. 1.

4. The word *halal* (to praise). But see 13. 10; 38. 18.
5. The word *pa'el* (to glorify). But see 10. 15.
6. The word *patsach* (to break forth into joy). But see 14. 7.
7. The word *tsemach* (to spring forth). But see 4. 2.
8. The word *zerod* (the arm [of Jehovah]). But see 9. 20; 17. 5; 30. 30; 33. 2.

There are more than 300 words and expressions which are common to both the alleged "former" and "latter" portions of Isaiah's prophecy; and which do not occur at all in the later prophecies of Daniel, Haggai, Zechariah, and Malachi.

A sufficient number of these, to illustrate this fact amply, will be found given in the notes under their occurrences.

**80** ISAIAH. QUOTATIONS AND ALLUSIONS IN THE NEW TESTAMENT.

The prophet Isaiah is quoted or referred to some eighty-five times in the New Testament. But several passages are cited or alluded to more than once; so that sixty-one separate passages are referred to in these eighty-five New Testament citations.

Of these sixty-one passages in Isaiah, it will be noticed that twenty-three are from the alleged "former" part of Isaiah (chs. 1-39), and are cited thirty-two times; while thirty-eight (the larger number) are cited from the alleged "latter" part (chs. 40-66) which is most called in question by modern critics. These sixty-one passages are cited eighty-five times.

The following table exhibits the whole; and the evidence hereby afforded, as to the unity of the authorship of Isaiah, may be added to that already given in Ap. 79:—

(The alleged "former" part)

ISAIAH.	NEW TEST.	ISAIAH.	NEW TEST.	ISAIAH.	NEW TEST.
1 1. 9.	1 Rom. 9. 29.	8 9. 1, 2.	12 Matt. 4. 14-16.	17 28. 16.	23 Rom. 9. 33.
2 6. 1-3.	2 John 12. 41.	9 10. 22, 23.	13 Rom. 9. 27, 28.		24 " 10. 11.
3 " 9, 10.	3 Matt. 13. 14.	10 11. 4.	14 2 Thess. 2. 8.		25 1 Pet. 2. 6.
	4 Mark 4. 12.	11 " 10.	15 Rom. 15. 12.	18 29. 10.	26 Rom. 11. 8.
	5 Luke 8. 10.	12 21. 9.	16 Rev. 14. 8.	19 " 13.	27 Matt. 15. 8, 9.
	6 John 12. 40.		17 " 18. 2.		28 Mark 7. 6, 7.
	7 Acts 28. 26, 27.	13 22. 13.	18 1 Cor. 15. 32.	20 " 14.	29 1 Cor. 1. 19.
4 7. 14.	8 Matt. 1. 23.	14 " 22.	19 Rev. 3. 7.	21 " 16.	30 Rom. 9. 20.
5 8. 12, 13.	9 1 Pet. 3. 14, 15.	15 25. 8.	20 1 Cor. 15. 54.	22 34. 4, 10.	31 Rev. 6. 13, 14.
6 " 14.	10 Rom. 9. 32, 33.		21 Rev. 7. 17.	23 35. 3.	32 Heb. 12. 12.
7 " 18.	11 Heb. 2. 13.	16 28. 11, 12.	22 1 Cor. 14. 21.		

(The alleged "latter" part)

1 40. 3-6.	1 Matt. 3. 3.	10 49. 8.	19 2 Cor. 6. 2.		37 Mark 11. 17.
	2 Mark 1. 2, 3.	11 " 10.	20 Rev. 7. 16.		38 Luke 19. 46.
	3 Luke 3. 4-6.	12 52. 5.	21 Rom. 2. 24.	27 57. 19.	39 Eph. 2. 17.
	4 John 1. 23.	13 " 7.	22 " 10. 15.		40 Rom. 3. 15.
2 " 6-8.	5 1 Pet. 1. 24, 25.	14 " 11.	23 2 Cor. 6. 17.	28 59. 7, 8.	41 Eph. 6. 14-17.
	6 Jas. 1. 10, 11.	15 " 15.	24 Rom. 15. 21.	29 " 17.	42 1 Thess. 5. 3.
3 " 13.	7 Rom. 11. 34.	16 53. 1.	25 John 12. 38.	30 " 20, 21.	43 Rom. 11. 26, 27.
	8 1 Cor. 2. 16.		26 Rom. 10. 16.	31 60. 3, 10, 11.	44 Rev. 21. 24-26.
4 41. 4.	9 Rev. 1. 8, 11, 17.	17 " 4.	27 Matt. 8. 17.	32 61. 1, 2.	45 Luke 4. 17-19.
	10 " 21. 6.	18 " 5.	28 1 Pet. 2. 24, 25.	33 63. 2, 3.	46 Rev. 19. 13-15.
	11 " 22. 13.	19 " 7, 8.	29 Acts 8. 32, 33.	34 64. 4.	47 1 Cor. 2. 9.
5 42. 1-4.	12 Matt. 12. 17-21.	20 " 9.	30 1 Pet. 2. 22.	35 65. 1, 2.	48 Rom. 10. 20, 21.
6 43. 18, 19.	13 2 Cor. 5. 17.	21 " 12.	31 Mark 15. 28.	36 " 17.	49 2 Pet. 3. 13.
7 45. 9.	14 Rom. 9. 20.	22 54. 1.	32 Gal. 4. 27.		50 Rev. 21. 1.
8 " 23.	15 " 14. 11.	23 " 13.	33 John 6. 45.	37 66. 1, 2.	51 Acts 7. 49, 50.
	16 Phil. 2. 10, 11.	24 55. 3.	34 Acts 13. 34.	38 " 24.	52 Matt. 5. 34, 35.
9 49. 6.	17 Luke 2. 32.	25 " 10.	35 2 Cor. 9. 10.		53 Mark 9. 44.
	18 Acts 13. 47.	26 56. 7.	36 Matt. 21. 13.		

The eighty-five citations or allusions are distributed as follows: In Matt. there are nine; Mark, six; Luke five; John, five; Acts, five; Rom., eighteen (eight from the "former" part, and ten from the "latter"); 1 Cor., six; 2 Cor., four; Gal., one; Eph., two; Phil., one; 1 Thess., one; 2 Thess., one; Heb., two; James one; 1 Pet., five; 2 Pet., one; Rev., twelve (five from the "former" part, and seven from the "latter").

Twelve books give six direct quotations.

Eighteen books contain eighty-five allusions to Isaiah.

Only seven books out of twenty-seven have none.

The greater part of the New Testament is concerned with establishing the genuineness and authority of the book of the prophet Isaiah, and its one authorship. (See Ap. 79.)

## 81 THE "ALTAR TO JEHOVAH IN THE LAND OF EGYPT" (Isa. 19. 19).

The fulfilment of this prophecy took place in 1 B.C., and is recorded by Josephus (*Ant.* xiii. 3. 1-3; 6; *Wars* 7. 10, 3; and *Against Apion*, 2. 5):—

In consequence of wars between the Jews and Syrians, ONIAS IV, the High Priest, fled to Alexandria; where, on account of his active sympathy with the cause of Egypt against Syria, he was welcomed by PTOLEMY PHILOMETOR, and rewarded by being made prince over the Jews in Egypt,<sup>1</sup> with the title of Ethnarch and Alabarch. Josephus says:—

"Onias asked permission from Ptolemy and Cleopatra to build a temple in Egypt like that at Jerusalem, and to appoint for it priests and Levites of his own Nation. This he devised, relying chiefly on the prophet Isaiah, who, 600 years before, predicted that a temple must be builded in Egypt by a Jew to the supreme God. He therefore wrote to Ptolemy and Cleopatra the following epistle:—

'Having come with the Jews to Leontopolis of the Heliopolite district, and other abodes of my Nation, and finding that many had sacred rites, not as was due, and were thus hostile to each other, which has befallen the Egyptians also through the vanity of their religions, and disagreeing in their services, I found a most convenient place in the fore-mentioned stronghold, abounding with wood and sacred animals. I ask leave, then, clearing away an idol temple, that has fallen down, to build a temple to the supreme God, that the Jews dwelling in Egypt, harmoniously coming together, may minister to thy benefit. For

<sup>1</sup> See longer note in the Text on p. 1096.

Isaiah the prophet has predicted thus: "There shall be an altar in Egypt to the LORD God"; and he prophesied many other such things concerning the place.'

"The King and Queen replied: 'We have read thy request asking leave to clear away the fallen temple in Leontopolis of the Heliopolite nome. We are surprised that a temple should be pleasing to God, settled in an impure place, and one full of sacred animals. But since thou sayest that Isaiah the prophet so long ago foretold it, we grant thee leave, if, according to the Law, we may not seem to have offended against God.'" (*Ant.* xiii. 6.)

The place of this temple was the identical spot where, many centuries before, Israel had light in their dwellings while the rest of Egypt was suffering from a plague of darkness. Here again was light in the darkness, which continued for more than 200 years (about 160 B.C. to A.D. 71), when it was closed by Vespasian.

The Jerusalem Jews were opposed to, and jealous of, this rival temple; and, by changing two letters almost identical in form (π = η (or χη) to τ = η) turned "the city of the sun" (*cheres*) into "the city of destruction" (*heres*). But the former reading is found in many codices, two early printed editions, and some ancient versions, as well as in the margins of the A.V. and R.V. The Septuagint reading shows that the Hebrew MSS. from which that version was made, read *'ir-ha-zedek* = "the city of righteousness."

The "five cities" of Isa. 19. 18 were probably Heliopolis (the city of the sun, where this temple was built), Leontopolis, Daphne, Migdol, and Memphis.

## 82 THE FORMULÆ OF PROPHETIC UTTERANCE.

It is clear that there was an appropriate and recognised style of prophetic address, and of the introduction to special prophetic utterances.

By attending to this we shall read the prophetic books to an advantage that cannot be realised by submitting, without thought, to the superficial guidance of chapter-beginning and chapter-ending. These will be found of little use in helping us to distinguish separate and distinct prophecies.

In JEREMIAH, the formulæ are generally "The word of the LORD came", "Thus saith the LORD", or "The word that came".

In EZEKIEL, the call is to the prophet as "son of man",<sup>1</sup> and the formula is "the word of the LORD came", many times repeated.

In the Minor (or Shorter) Prophets, it is "The word of the LORD by", "Hear the word that the LORD hath spoken", or "The burden of the word of the LORD".

In ISAIAH, the prophetic utterances have two distinct forms. As to Israel, the chosen People, they open with exclamations, commands, or appeals, such as "Hear", "Listen", "Awake", "Ho", "Arise, shine", "Behold"; while in the case of surrounding nations it was a series of "Burdens" or "Woes"; as well as to Ephraim (28), and to the rebellious sons who go down to Egypt, to the "Assyrian", &c. See the Structures on pp. 930, 1015, and 1104.

An illustrative example of the usefulness of noting these formulæ is furnished by Isa. 34 and 35. Most Commentators make chapter 35 commence a new prophecy, and thus entirely obscure the great issue of the prophecy, which begins in ch. 34. 1 with the Call:—"COME NEAR, YE NATIONS, to hear; and HEarken, ye peoples: let the earth HEAR", &c.

The Call is to witness Jehovah's JUDGMENT ON EDMOM

(in ch. 34), which issues in the salvation of ISRAEL (in ch. 35).

Thus the prophecy is seen to have no break, but forms one complete and comprehensive whole, embracing these two great parts of one subject.

In ch. 34 we have the desolation of Edom: wild beasts celebrate the discomfiture of its inhabitants: then, in ch. 35, the wilderness and solitary place are seen to be glad; and, as it were, in sympathy with Divine judgment, the desert rejoices and blossoms as the rose (35. 1, 2).

In the result, ch. 35 shows that the People of Jehovah enjoy the inheritance of the Edomites. Not only are their enemies gone, but so are the wild beasts which were at once the evidences and tokens of their judgment. It will have become the way of holiness; the unclean shall not pass over it; no lion shall be there, but the redeemed shall walk there (35. 8, 9).

But all the beauty of this wonderful transition is lost, when chapter 35 is made the beginning of a new and distinct prophecy; and, more than this, the difficulty is created by the Hebrew suffix "for them", in 35. 1. Not knowing what to do with it, the Revisers solve the difficulty by simply omitting these two words "for them"; and this in the absence of any manuscript authority, and without giving in the margin even the slightest hint that they have entirely ignored the Hebrew suffix in the verb *susim* (i.e. the final "m").

The two chapters (34 and 35) form a comprehensive message, a matter of world concern: for it combined an implied vindication of the righteousness of God, and a confirmation of His promise to save His People Israel with an everlasting salvation.

A failure to recognise the formula of Isaiah's prophetic utterances led, first, to a misapplication of the chapter, and then to an unjustifiable disregard of the pronominal suffix.

This typical case of confusion, resulting primarily from an unfortunate arrangement in chapter-division, suggests the great importance of care being exercised in a correct individualizing of the prophecies of Holy Scripture.

<sup>1</sup> Without the article. For the expression "THE SON OF MAN" belongs only to Him Who was "the second man", "the last Adam", the successor or superseder of "the first man Adam" to Whom dominion in the earth is now committed. Cp. Gen. 1. 26; Ps. 8. 1, 9; and *ez.* 4-6, Heb. 2. 8 "not yet". See Ap. 98.

THE CHRONOLOGICAL ORDER OF HIS PROPHECIES

B.C. YEARS	BABYLONIAN	JUDAH YEARS	JEREMIAH'S PROPHECIES
531		0	JOSIAH begins. YEARS
530		1	
529		2	
528		3	
527		4	
526		5	
525		6	
524		7	
523		8	
522		9	
521		10	
520		11	
518		12	Josiah's Reformation begins. JEREMIAH begins. Chapters 1 & 2
517		13	In the 13 <sup>th</sup> of Josiah the Law Found } 2K. 22.8. } The Passover } 2K. 23.22. } 1-12
516		14	
515		15	
514		16	
513		17	
512		18	
511		19	
510		20	
509		21	
508		22	
507		23	
506		24	
505		25	
504		26	
503		27	
502		28	
501		29	
500		30	Josiah d. } Shallum's 3 mos. JEHOIAKIM made King by Pharaoh Necho
499		31	
498		1	
497		2	
496	0	3	NEBUCHADNEZZAR comes up. First Siege. Jerusalem taken and the Captivity begins. Nebuchadnezzar's dream in the same year. of Jehoiakim. Daniel's Captivity as the burning of the Roll. 26: 35; 43. (14-20?) 25; 36; 45; 46.
495	1	4	
494	2	5	
493	3	6	
492	4	7	
491	5	8	
490	6	9	Second Siege. The CAPTIVITY begins at the end of Jehoiachin's 3 mos. JEHOIACHIN'S 3 mos. JEHOIACHIN'S CAPTIVITY ZEDEKIAH 13(?) ; 22; 23(?) 29; 27; 28; 49, 54, 56. 51. 59-64.
489	7	10	
488	8	11	
487	9	12	
486	10	13	
485	11	14	
484	12	15	
483	13	16	
482	14	17	
481	15	18	
480	16	19	Third Siege. The DESOLATIONS begin. of Zedekiah. 10 <sup>th</sup> m. 10 <sup>th</sup> d. (14-20?) 21-24; 37.
479	17	20	
478	18	21	Jerusalem taken and the Temple burnt. of Zedekiah. 4 <sup>th</sup> m. 9 <sup>th</sup> d. 30-33; 34; 38. 39-44.
477	19	22	
476	20	23	
475	21	24	
474	22	25	
473	23	26	
472	24	27	
471	25		
470	26		
	27		

B.C.

SUMMARY

B.C.

519	In the twelfth year of his reign JOSIAH begins his Reformation in	519	2Ch. 34.3
518	In the thirteenth year JEREMIAH begins his prophecies	518	Jer. 1.2; 25.3.
513	In the eighteenth year the Law is "found" (to which Jeremiah refers in chapter 15.16, after Josiah's death) and the Passover held.	513	2K. 22.8. 2Ch. 34.14 2Ch. 35.19.
500-499	JOSIAH dies. Shallum's 3 mos. JEHOIAKIM made king by Ph. Necho	500-499	2K. 23.34
497	In the third y. of Jehoiakim (Dan.1.1) NEBUCHADNEZZAR comes up against Jerusalem, besieges, and takes the City in the year following, which is the Fourth of Jehoiakim and First of Nebuchadnezzar. In this year Daniel is taken to Babylon (Dan:1.3) & The Roll is written (Jer. 36.1-4) in the 23 <sup>rd</sup> y. from the 13 <sup>th</sup> of Josiah.	497	2K. 24.1-8 Dan. 1.1
496		496	2K. 24.1-7 Dan. 1.2
495	In the succeeding year Nebuchadnezzar's second y. - he has his Dream, and in the 9 <sup>th</sup> month of the same year Jehoiakim burns the Roll.	495	Dan: 2.1-49 Jer: 36.23.

NOTE "The Roll" was written in the year of the capture of Jerusalem by Nebuchadnezzar (496) and it was burned in the year of his Dream (495). The Word of JEHOVAH written and for the last time presented officially to Judah, is followed by its official rejection. Hence the announcement in vision to Neb: of Gentile supremacy until "the Times of the Gentiles be fulfilled." (Lk. 21.24)

T.A.H.

84

THE SEPTUAGINT VERSION OF JEREMIAH.

The Septuagint translation of Jeremiah differs both in matter and form from the Massoretic Hebrew Text. It is a Paraphrase rather than a Version, and an Exposition rather than a Translation. It is not therefore to be regarded as representing an independent Hebrew Text, but as a paraphrase, often abbreviated, and often inaccurate. No Hebrew MS. ever seen corresponds with a text from which the Septuagint professes to have been derived.

It omits about one-eighth of the Hebrew text, or about 2,700 words; while the changes manifest the carelessness and arbitrariness of the translator or translators. Indeed, the Hebrew language does not seem to have been understood, or its meaning apprehended; for, when the sense of a word could not be understood, it was summarily transliterated in Greek characters.

It is needless therefore to treat it seriously, or to set out in any tables wherein such differences consist.

85

JEREMIAH, A TYPE OF THE MESSIAH.

In many particulars Jeremiah was a type of Christ. Sometimes by way of contrast (marked \*). The following passages may be compared:—

JEREMIAH (Type).	CHRIST (Antitype).	JEREMIAH (Type).	CHRIST (Antitype).	JEREMIAH (Type).	CHRIST (Antitype).		
11. 18	Isa. 11. 2.	John 2. 23.	20. 7	Mark 5. 40.	29. 27	John 8. 53.	Luke 7. 39.
11. 19	Isa. 53. 7, 8.		20. 10	Luke 11. 54. (Cp. Ps. 55. 12, 13.)			
11. 19*	Isa. 53. 10.		26. 11	Matt. 26. 65, 66.			
11. 20*	Isa. 53. 11.		26. 15	Matt. 27. 4-25.			
13. 17	Matt. 26. 38. Luke 19. 41; 22. 41, 44, 45.		26. 15, 16	John 10. 21. Luke 23. 13-15.			
18. 23	John 11. 53.		29. 26	John 7. 20; 10. 20, 30.			
18. 23*	Luke 23. 34, 41.						

LAMENTATIONS.

1. 12	John 1. 29.	Isa. 53. 10.
3. 8	Matt. 27. 46.	
3. 14	Ps. 69. 12.	
3. 48	Luke 19. 41.	

86

“THE FOURTH YEAR OF JEHOIAKIM” (Jer. 25. 1-3)

(Being supplemental to Appendix 50, p. 42).

“THE ONLY ANCIENT AUTHORITY OF VALUE ON BABYLONIAN HISTORY IS THE OLD TESTAMENT”  
(*Encycl. Brit.*, 11th (Cambridge) edition, vol. iii, p. 101).

1. The great prophecy of the seventy years of Babylonian servitude in Jeremiah 25 is prefaced, in *vs.* 1-3, by one of the most important date-marks in the Scriptures:—

“The word that came to Jeremiah concerning all the people of Judah in THE FOURTH YEAR OF JEHOIAKIM the son of Josiah king of Judah, that was THE FIRST YEAR OF NEBUCHADREZZAR king of Babylon; the which Jeremiah the prophet spake unto all the people of Judah, and to all the inhabitants of Jerusalem, saying, From the thirteenth year of Josiah the son of Amon king of Judah, even unto this day, that is the three and twentieth year, the word of the LORD hath come unto me.”

On what is called “received” dating, the fourth year of Jehoiakim (being the first year of Nebuchadnezzar) is usually given as 606 B.C.; whereas in *The Companion Bible*, both in the margin, and in Ap. 50. V, p. 60, and VII, p. 67, it is shown as 496 B.C.—a difference of 110 years. This is a serious matter, but the reason is simple, and is as follows:—

In the majority of the systems of dating extant, chronologers have ignored, and omitted from their sequence of *Anno Mundi* years, the ninety-three years included in St. PAUL’s reckoning in Acts 13. 19-22; and also, in the majority of cases, the *interregnum* and “gaps” in the later kings of Judah, amounting together to 110-113 years<sup>1</sup>; and, further, by accepting the 480th year of 1 Kings 6. 1 as being a cardinal, instead of an ordinal number; and as being an *Anno Mundi* date, instead of one to be understood according to *Anno Dei* reckoning (see Ap. 50, Introduction, § 6).

The Holy Spirit, we may believe, expressly made use

of St. Paul, in the statement in the passage referred to, in order to preserve us from falling into this error. CLINTON (1781-1852) well says on the point<sup>1</sup>: “The computation of St. Paul, delivered in a solemn argument before a Jewish audience, and confirmed by the whole tenor of the history in the Book of Judges, outweighs the authority of that date” (480). In spite, however, of this Divine warning, many accept the 480th year as being a cardinal number, and reckon it as an *Anno Mundi* date.

2. On the commonly “received” dating, the period from the Exodus to the commencement of the Babylonian servitude is usually given as 1491 B.C. to 606 B.C.; that is, a period of 885 years; whereas *The Companion Bible* dates are 1491 B.C. to 496 B.C. = 995 years.

But, if St. PAUL is correct in adding ninety-three years to the period between the Exodus and the Temple (making thus 573 instead of 479); and if the *interregnum* between Amaziah and Uzziah, and the “gaps” clearly indicated in the sacred record and shown on the Charts in Ap. 50 are recognized, then it is perfectly clear that the majority of the chronologers are 110 to 113 years out of the true *Anno Mundi* reckoning, and, instead of the Babylonian servitude commencing in the year 606 B.C. (the fourth of Jehoiakim and first of Nebuchadnezzar), the real *Anno Mundi* year for that most important event is 496 B.C., as shown in Ap. 50.

3. This, no doubt, will be startling to some who may be inclined to suppose that certain dates and periods of time in the Scriptures have been irrevocably “fixed”.

On the authority of certain well-known names, we are asked to believe that “profane history”, and the annals of ancient nations, supply us with *infallible* proofs and checks, whereby we can test and correct the chronological statements of Holy Scripture.

But we need to be reminded that this is very far from being true.

Chronologists of all ages are, as a rule, very much

<sup>1</sup> The uncertainty of the three years here is “necessitated”, as Professor SAYCE says in another connection, by the absolute impossibility of avoiding overlapping owing to the use of both cardinal and ordinal numbers throughout in the successions of the kings.

<sup>1</sup> *Fasti Hellenici*, Scripture Chronology, I, p. 313.



APPENDIX 86: THE FOURTH YEAR OF JEHOIAKIM (cont.).

like sheep—they follow a leader: and, once the idea became current that the “correct” (supposed) dates of certain epochs and periods in Greek (and other) history could be brought to bear upon and override certain Biblical chronological statements, which presented “difficulties” to these modern chronologers, then it soon became almost a matter of course to *make* the figures of Divine revelation submit and conform to “profane” figures, derived from parchment or clay, instead of vice versa.<sup>1</sup>

4. FYNES CLINTON, in his learned work *Fasti Hellenici* (Vol. I, pp. 283-285) has such an appropriate and weighty statement that bears on this subject, in the Introduction to his *Scripture Chronology*, that it is well to quote the testimony of one who is regarded as among the ablest of chronologers. He remarks:—

“The history contained in the Hebrew Scriptures presents a remarkable and pleasing contrast to the early accounts of the Greeks. In the latter, we trace with difficulty a few obscure facts preserved to us by the poets, who transmitted, with all the embellishments of poetry and fable, what they had received from oral tradition. In the annals of the Hebrew nation we have authentic narratives, written by contemporaries, and these writing under the guidance of inspiration. What they have delivered to us comes, accordingly, under a double sanction. They were aided by Divine inspiration in recording facts upon which, as mere human witnesses, their evidence would be valid. But, as the narrative comes with an authority which no other writing can possess, so, in the matters related, it has a character of its own. The history of the Israelites is the history of miraculous interpositions. Their passage out of Egypt was miraculous. Their entrance into the promised land was miraculous. Their prosperous and their adverse fortunes in that land, their servitudes and their deliverances, their conquests and their captivities, were all miraculous. Their entire history, from the call of *Abraham* to the building of the sacred Temple, was a series of miracles. It is so much the object of the sacred historians to describe these, that little else is recorded. The ordinary events and transactions, what constitutes the civil history of other States, are either very briefly told, or omitted altogether; the incidental mention of these facts being always subordinate to the main design of registering the extraordinary manifestations of Divine power. For these reasons, the history of the Hebrews cannot be treated like the history of any other nation; and he who would attempt to write their history, divesting it of its miraculous character, would find himself without materials. Conformably with this spirit, there are no historians in the sacred volume of the period in which miraculous intervention was withdrawn. After the declaration by the mouth of *Malachi* that a messenger should be sent to prepare the way, the next event recorded by any inspired writer is the birth of that messenger. But of the interval of 400<sup>2</sup> years between the promise and the completion no account is given.”

<sup>1</sup> e.g. in *The Variorum Aids to Bible Students* we are told by Professor SAYCE, in a special head-note to his article *The Bible and the Monuments*, that the dates he gives throughout are necessitated by the Assyrian Canon (p. 78).

<sup>2</sup> CLINTON, apparently in these two passages, speaks of the 400 years as being a round number; meaning that it was about 400 years from MALACHI to the birth of JOHN THE BAPTIST, and therefore the Incarnation.

A reference to Ap. 50. VII, p. 67, VII (6), p. 69, and Ap. 58, p. 84, will show that the 400 years he speaks of are not a round number, but the actual number of years that elapsed between the prediction of MALACHI—“the seal of the prophets”—and the coming of “My messenger” (John the Baptist) followed by “the Messenger of the Covenant”, 3. 1 (Jesus Christ). From its internal evidence it is perfectly clear that the prophecy of Malachi—“the burden of Jehovah”—must be dated several

And then CLINTON significantly remarks:—

“And this period of more than 400<sup>2</sup> years between *Malachi* and the Baptist is properly the only portion in the whole long series of ages, from the birth of Abraham to the Christian era, which is capable of being treated like the history of any other nation.

“From this spirit of the Scripture history, the writers not designing to give a full account of all transactions, but only to dwell on that portion in which the Divine character was marked, many things which we might desire to know are omitted; and on many occasions a mere outline of the history is preserved. It is mortifying to our curiosity that a precise date of many remarkable facts cannot be obtained.

“The destruction of the Temple is determined by concurrent sacred and profane testimony to July, 587 B.C. From this point we ascend to the birth of Abraham. But between these two epochs, the birth of Abraham and the destruction of the temple, two breaks occur in the series of Scripture dates; which make it impossible to fix the actual year of the birth of Abraham; and this date being unknown, and assigned only upon conjecture, all the preceding epochs are necessarily unknown also.”

This important statement deserves the most serious consideration; for CLINTON himself frequently transgresses its spirit in his *Scripture Chronology*: e.g. he “determines” the “captivity of Zedekiah to June, 587 B.C.” And this he accomplishes by “bringing”, as he says, Scripture and profane accounts to “a still nearer coincidence by comparing the history of ZEDEKIAH and JEHOIACHIN with the dates assigned to the *Babylonian kings by the Astronomical Canon*” (*Fasti Hellenici*, I, p. 319). In other words, this means that he “squares” the scriptural records of events, some 200 years before the commencement of the period which he has before stated is alone “capable of being treated like the history of any other nation”, by means of the Astronomical Canon of Ptolemy.

PROLEMY'S Canon (cent. 2 A.D.) is to CLINTON and his disciples what the monuments are to PROFESSOR SAYCE and his followers. Both “necessitate” the accommodation of Biblical chronology to suit their respective “Foundations of Belief” in dating.

5. But it is on the principle so excellently enunciated

years after the Restoration, and the Dedication of the Temple of Zerubbabel.

From the first Passover in Nisan 404 B.C.—following immediately after the Dedication—to the birth of John the Baptist in the spring of the year 4 B.C. was four hundred years (10×40), the Incarnation being six months later in the same year.

But the ministries of both the Baptist and Christ began thirty years later; i.e. in 26 A.D.

Four hundred years back from this date gives us 374 B.C., and 374 B.C. is of course thirty years after the recommencement of the Mosaic ritual dating from the Passover in Nisan 404 B.C.

It is therefore a fair inference that the “seal of the prophets” should have been affixed thirty years after the Restoration of the Temple services, and exactly four hundred years before the fulfilment (Matt. 3. 1-3. Mk. 1. 2, 3. Lk. 3. 2-6. John 1. 6-22) of Malachi's prediction in 3. 1.

The language used by Malachi describes a condition of things that could not well have been reached under twenty or thirty years.

On the other hand the period could not have been longer. See Ap. 77, p. 113, and the notes on Malachi.

Another illustration of the principle of Anno DEI reckoning should be noted here.

The fourth year of JEHOIAKIM and first of NEBUCHADNEZZAR is dated 496 B.C.: that is, 492 years from the Nativity.

The Babylonian servitude, seventy years, and the succeeding twenty-two years, from the decree of Cyrus (426 B.C.) to the First Passover after the Dedication of the Temple (404 B.C.), are together ninety-two years. If this, the *Great Lo-Ammi* period (corresponding to the ninety-three *Lo-Ammi* years in *Judges*), is deducted we get again 400 years (496 - 92 = 400). Thus we have the scriptural *Great* number of probation (10×40=400) significantly connected with this fourth year of JEHOIAKIM. Cp. also Gen. 21. 10. Acts 7. 6; and see Ap. 50, pp. 51-53. There are other examples in the Scriptures.

## APPENDIX 86: THE FOURTH YEAR OF JEHOIAKIM (cont.).

by CLINTON, and quoted above, that the dating of *The Companion Bible* is set forth: viz., that "the history of the Hebrews cannot be treated like the history of any other nation". If this is granted, the same argument must necessarily apply to the *chronology* of such a people. And it may be carried a step farther. The chronology of the history of the Chosen People is unlike that of any other nation, in that it has a system of reckoning by *durations*, and not, like other nations, by *dates*; and a system of registering events and periods of time by what it may be permitted to call "double entry". This is to say, not only do we find in the Bible a regular *sequence* of years, commencing with Adam and ending with Christ, and consequently a true and perfect record of *Anno Mundi* years in the *lifetime of mankind* during that period; but also, concurrently with this, we find another system of dealing with dates and periods concerning the Hebrew race alone. This system is used and referred to in *The Companion Bible* as being according to *Anno Dei* reckoning. (See Introduction to Ap. 50, pp. 40-42.)

And it may be strongly urged that failure on the part of the majority of chronologers, and partial failure on the part of others to recognize this, so to speak, *double entry* system of Bible dating has "necessitated", as we are told, the *adjustment* of the Biblical figures to suit the *requirements* of Astronomical Canons and ancient monuments.

6. But, to the candid mind it is incredible that the inspired Scriptures should be found so faulty in their chronological records and statements as many would have us suppose; or that it is "necessitated" that they should be "determined" from profane sources and un-inspired canons, whether on parchment or stone!<sup>1</sup>

CLINTON'S Calendar of Greek dates, it must be borne in mind, only commences with the *traditional* date of the first Olympiad<sup>2</sup> (776 B.C.). From that year on and backwards, everything in his Scripture Chronology is assumed to be capable of being arranged, and made to harmonize with that date.

But, it must also be remembered that grave suspicions have been entertained as to the correctness of this view.

SIR ISAAC NEWTON (1642-1727), for instance, in his *Chronology of Ancient Kingdoms Amended*, charges the Greek chroniclers with having made the antiquities of Greece 300 or 400 years older than the truth. The whole passage reads thus (*Works*, vol. v, p. 4 of the Introduction):—

"A little while after the death of ALEXANDER THE GREAT, they began to set down the generations, reigns, and successions, in numbers of years; and, by putting reigns and successions equipollent (equivalent) to generations; and three generations to an hundred or an hundred and twenty years, as appears by their chronology, they have made the antiquities of Greece 300 or 400 years older than the truth. And this was the original of the technical chronology of the Greeks. ERATOSTHENES wrote about an hundred years after the death of ALEXANDER THE GREAT; he was followed by APOLLODORUS; and these two have been followed ever since by chronologers."

NEWTON then goes on to quote the attack on HERODOTUS by PLUTARCH (born about 46 A.D.), for chrono-

logical nebulosity<sup>1</sup>, in support of his contention as to the uncertainty and doubtfulness of the chronology of the Greeks. He further adds:—

"As for the chronology of the Latins, that is still more uncertain. . . . The old records of the Latins were burnt by the Gauls, sixty-four years before the death of ALEXANDER THE GREAT: and QUINTIUS FABIUS PICTOR (cent: 3 B.C.), the oldest historian of the Latins, lived an hundred years later than that king."

7. If NEWTON was right, then it follows that the Canon of PROLEMY, upon which the faith of modern chronologers is so implicitly—almost pathetically—pinned, must have been built upon unreliable foundations. Grecian chronology is the basis of "PROLEMY'S Canon"; and, if his foundations are "suspect", and this is certainly the case, then the elaborate super-structure reared upon them must necessarily be regarded with suspicion likewise.

EUSEBIUS, the Church historian and bishop of Cæsarea (A.D. 264-349), is mainly responsible for the modern system of dating which results in squaring scriptural chronology with the Greek Olympiad years, and it is upon EUSEBIUS'S reckonings and quotations that CLINTON also mainly relies.

In his *Chronicle of Universal History*, the first book, entitled *Chronography*, contains sketches of the various nations and states of the old world from the Creation to his own day.

The second book of this work consists of synchronical tables with the names of the contemporary rulers of the various nations, and the principal events in the history of each from ABRAHAM to his own time. EUSEBIUS gets his information from various sources. He makes use of JOSEPHUS (A.D. 37-95), AFRICANUS (cent. 3 A.D.), BEROSUS (cent. 3 B.C.), POLYHISTOR (cent. 1 B.C.), ABYDENUS (about 200 B.C.), CEPHALION (cent. 1 A.D.), MANETHO (cent. 3 B.C.), and other lost writers—equally "profane".

In his turn, he is largely used by moderns to "determine" scriptural dates; and it is mainly through his instrumentality that many of the so-called "received" datings of the O. T., from Abraham to the Christian era, have been "fixed".

In addition to these and other ancient records, and "systems" of chronology, we have notably the *Canon of Ptolemy* referred to above. PROLEMY, an astronomer of the second century A.D., gives a list of Babylonian, Persian, Greek, Egyptian, and Roman rulers, "from about 750 B.C. to his own time."

The *Seder Olam* is a Jewish chronological work of about the same date (cent. 2 A.D.).

Now, to-day, we have what is called "the Witness of the Monuments", of which it may be remarked that frequently their testimony is accepted in preference to the scriptural record, and is often used to impugn the statements and chronology of the Bible. The result of recent modern explorations in Assyria, Babylonia, and Egypt, has been that we have almost every date in the O. T. redated, because we are told by some (as PROFESSOR SAYCE, quoted above) that this is "necessitated" by the Assyrian Canon.

The *Assyrian Eponym Canon* is a list, compiled from several imperfect copies<sup>2</sup> on clay tablets of lists of public officials (called "Eponyms") who held office, one for each year. This list contains some 270 names, and is supposed to cover the period from soon after the close of Solomon's reign to the reign of Josiah. It is spoken of as showing "some slight discrepancies,<sup>3</sup> but on the whole is held to be highly valuable". This is the *Assyrian Canon* which, according to PROFESSOR SAYCE, "necessitates" the redating of the Biblical events and periods!

<sup>1</sup> See note on 2 Kings 15. 27.

<sup>2</sup> His authority for this date is given in the following sentences:—

"The first Olympiad is placed by CENSORINUS (c. 21) in the 1014th year before the consulship of ULPUS and PONTIANUS in A.D. 238=776 B.C. . . . If the 207th games were celebrated in July, A.D. 49, 206 Olympiads, or 824 years had elapsed, and the first games were celebrated in July, 776 B.C." That is to say, a date is taken, supposed to be A.D. 49 (*Fasti Hellenici*, Vol. I, Tables, p. 150), on testimony quoted from another ancient writer (SOLINUS, cent. 3, A.D.), that in that year the 207th Olympic games were held; and, as 206 Olympiads = 824 years, therefore the first games were celebrated in 776 B.C. This year 776 B.C. therefore has become the pivot upon which *all* chronology has been made to depend, and Scripture events to "fit" in!

<sup>1</sup> HERODOTUS was in the same boat with CENSORINUS and PROLEMY. See p. 123.

<sup>2</sup> No complete list is yet known.

<sup>3</sup> See note on 2 Kings 15. 27.

APPENDIX 86: THE FOURTH YEAR OF JEHOIAKIM (*cont.*).

The *Babylonian and Egyptian Monumental Records* also contribute their quota towards the "fixing" of scriptural chronology; but these are, it is acknowledged, more or less incomplete, and therefore, more or less untrustworthy.

So far as supplying interesting sidelight details of the periods with which they deal, and that impinge upon sacred history, these sources are all more or less useful. But, so far as affording absolutely trustworthy material from which a complete chronological compendium can be formed from the Creation to Christ, is concerned, they are all more or less useless, for the simplest of all reasons, viz. that they have no datum line or start-point in common. They possess, so to speak, no "common denominator".

8. It must be remembered that the ancients, excepting of course the "Church" historians, had not the *Hebrew Scriptures of Truth to guide them*. They knew not at what period in the duration of the world they were living! The only knowledge they had of the origin of the world, and man's beginning, was derived from myth and fable. Had they possessed such knowledge as we possess in the Word of God, they would undoubtedly have used it; and, instead of finding, as we do, their chronological systems, commencing (and ending) with floating periods, concerning which they had more or less reliable information, they would have extended their chronological hawsers backward, and anchored their systems firmly at "the beginning".

CENSORINUS (quoted in the note on p. 122) may be taken to voice the whole body of ancient chronologers when, in writing on chronological subjects, he says:—

"If the origin of the world had been known unto man, I would thence have taken my beginning . . . Whether time had a beginning, or whether it always was, the certain number of years cannot be comprehended."

And PROLEMY, the author of the famous "Canon", says:—

"To find observation upon the passages of the whole world, or such an immense crowd of times I think much out of their way that desire to learn and know the truth."

He means, it was a hopeless matter to fix upon the original start-point for chronology!

9. An illustration may be permitted from the fundamental principles governing the engineering world. Suppose a line of railway to be projected, say, for the sake of argument, 4,000 miles more or less in length<sup>1</sup>. The line is to run through countries of varied physical character, from flat plains to lofty hill districts. Preparatory to constructing the line, it is essential that an accurate survey of the whole length of territory through which it has to pass be made.

For this purpose two things are absolutely necessary to the engineer: viz. a "bench-mark" (or marks) and a "datum line".

The "bench-mark" is a mark cut in stone or some durable material in a fixed position, and forms the terminus a quo, from which every measurement of distance on the whole length of line is measured off.

The datum line is a supposed perfectly horizontal line extending beneath the whole distance between the proposed termini; and from which all the levels are to be calculated. The first bench-mark is the starting-point in a line of levels for the determination of altitudes over the whole distance; or one of a number of similar marks, made at suitable carefully measured distances, as the survey proceeds, in order that the exact distances between each, and ultimately between the terminus a quo and the terminus ad quem may be ascertained before the work is carried out.

10. To apply this to our subject:—

All are agreed that the FOURTH YEAR OF JEHOIAKIM, and the FIRST YEAR OF NEBUCHADREZZAR form a point

of contact between sacred and profane history of the utmost importance.

From this point of contact it is claimed that a "complete scheme of dates may be derived", as some put it; or, according to others, "from this date we reckon on to Christ and back to Adam."

The year of the point of contact is generally said to be 606 B.C. or 604 B.C.

It is perfectly justifiable to occupy this position; but, only if the dating of the point of contact can be demonstrated and maintained.

It is quite easy to say that this year of contact between sacred and profane history is 606 B.C. or 604 B.C., and from this we can reckon "back to Adam and on to Christ".

But a question of paramount importance at once suggests itself, viz. What is the datum, or foundation, or bench-mark date from which the year, say 606 B.C., is obtained?

The answer usually received is "we determine it from (the date of) the captivity of Zedekiah" (CLINTON). Or, "the agreement of leading chronologers is a sufficient guarantee that David began to reign in 1056–1055 B.C., and, therefore, that all dates subsequent to that event can be definitely fixed." Or else we are told that the Assyrian Canon (and the "Monuments" generally) "necessitate" the date of this year of contact as being 604 B.C. (PROFESSOR SAYCE).

11. But all this is only begging the question. The argument—if mere *ipse dixit* assertions based on floating dates and periods, as acknowledged by CENSORINUS and PROLEMY, can be truly called an argument—when examined, is found to be quite unreliable; and, in the engineering world would be described as "fudging the levels!"

This exactly describes the present case, because this date-level (i.e. 606 or 604 B.C.), so to speak, makes its appearance in the middle of the supposed line (or, to be more accurate, towards the end of it) without being referred back to datum, that one definite "fixed" departure point or bench-mark at the terminus a quo from which the years can alone be accurately reckoned.

12. It is as though the engineer took a map showing the district through which it was intended to construct the last 600 or 700 miles of his line, and the proposed terminus, but without any absolute certainty as to where the actual position of that terminus should be; and should then say to himself, "from information received", and from the general appearance and apparent scale of this map, I "determine" the highest point of my line to be 606 miles from where I "conjecture" my terminus ad quem ought to be! From this point therefore, 606 miles from our supposed terminus, we will measure back 450 miles, and "fix" an important station (David); and then, another 569 miles back from David, we "determine" another important station (Exodus), and so on.

13. This system of "measuring on the flat", to use a technical engineering term, for fixing stations and important positions for his railway, would be charmingly simple for the engineer—on paper. But "The Standing Orders" of the joint Committee of both Houses of Parliament would shut out those said plans from receiving one moment's consideration.

It would be impossible to find an engineer who would be guilty of such folly. He would accurately measure his distances from a fixed point at the terminus a quo, referring everything back to that, and using his datum line to check his levels, otherwise he might easily find himself 100 miles or more out.

14. To apply this:—

In the chronology of the Bible we have given to us one primal fixed point (or bench-mark) and one only, from which every distance point on the line of time, so to speak, must be measured, and to which everything must be referred back as datum!

That datum-point, or bench-mark, is the creation of Adam, and is represented by the datum-mark 0 (nought) or zero. And as the unit of measurement, in the

<sup>1</sup> And for comparison with the 4,000 years in question.

illustration suggested above, is one mile<sup>1</sup>, so the unit of measurement in the chronology of the Bible is *one year* (whether sidereal or lunar matters not for the sake of the argument).

15. Working therefore from our *datum-point* or first *bench-mark 0 (zero)*, which represents the creation of Adam, we measure off 130 years on our line and reach the first station, so to speak, *SETH*. This gives us a second *bench-mark* from which to measure on to *Enos*. Thus, by measuring onward, but always checking by referring back to *datum*, which is the primal station, we are able to mark off and locate exactly the various stations and junctions (junctures) all down the line, from the *terminus a quo* until we reach a point which some of the *later stations themselves* will indicate as being the exact position for the *terminus ad quem*. This may be either the Incarnation or the Crucifixion and Resurrection of our Lord.

If Holy Scripture had definitely stated the exact period in years between the creation of "the First Man Adam", and "the Last Adam", or had given us the exact date of the Incarnation or Resurrection of Christ, we should then have been justified in *reckoning back* from this fixed date as from the known and authoritative *terminus ad quem*.

But this is not the case, although we believe the period is clearly inferred and indicated, as the Charts

<sup>1</sup> Of course, the real unit is one inch; but, for convenience, the mile is considered as the unit in such a case.

in Ap. 50 show, which thus agree with *USSHER'S conclusions*, although not reaching them by *USSHER'S methods*, or figures.<sup>1</sup>

We have therefore no alternative. We *must* make our measurements, i.e. reckon our years, from the only *terminus* we possess, viz. the start-point or *bench-mark* laid down for us in "the Scriptures of truth", that is, the creation of Adam.

16. This is the principle adopted in the chronology of *The Companion Bible*: and, on this principle alone all the important "stations" on the chronological line have been laid down, or "determined" (to borrow *CLINTON'S* word), not by Astronomical or Assyrian Canons, but on the authority of the Biblical Canon alone.

Acting on this principle we recognise the fact that *St. PAUL'S* period, from the Exodus to the Temple, is the real period of 573 *Anno Mundi* years; while the 479 (480th) years of 1 Kings 6. 1 are to be taken as according to *Anno DEI* reckoning. Thus, by accepting this, and admitting, instead of omitting, the "gaps" so clearly indicated in the line of the later kings of Judah, it will appear that the important chronological contact-point between sacred and secular history, which Scripture calls "THE FOURTH YEAR OF *JEHOIAKIM* and THE FIRST YEAR OF *NEBUCHADNEZZAR*", is to be dated 496 B. C., instead of the usually "received" date of 606 B. C., or thereabout.

<sup>1</sup> See his *Annales Veteris et Novi Testamenti* (1650-1654).

## 87

## "PHARAOH'S HOUSE IN TAHPANHES" (Jer. 43. 9).

In the year 1886 W. M. Flinders Petrie was exploring at *Tell Defenneh*, in Egypt; he was told that the name of one of the mounds was *Kasr Bint el Jehudi*, which means "the palace of the Jew's daughter". This name recalled to his mind the passage in Jeremiah 43. 6, 7, and at once connected *Defenneh* with "Tahpanhes", where in *vs.* 8-11 Jeremiah received this order:

"Take great stones in thine hand, and hide them in the clay in the brickkiln, which is at the entry of Pharaoh's house in Tahpanhes, in the sight of the men of Judah; and say unto them, Thus saith the LORD of hosts, the God of Israel; Behold, I will send and take Nebuchadrezzar the king of Babylon, My servant, and will set his throne upon these stones that I have hid; and he shall spread his royal pavilion over them", &c. Jer. 43. 8-10.

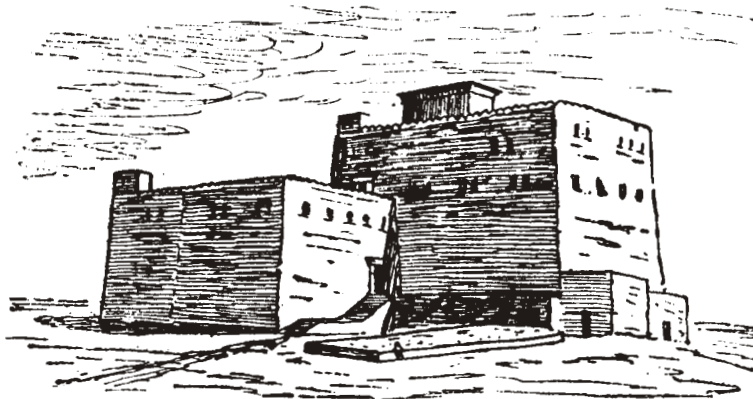
In the notes on 2 Sam. 12. 31, Jer. 43. 9, and Nah. 3. 14, we have shown that the Heb. *malben* cannot mean a "brickkiln" as rendered in the A.V. and in R.V. (2 Sam. 12. 31, and Nah. 3. 14 (marg. *brickmould*)), but

*brickwork* of any kind. In 2 Sam. 12. 31, and Jer. 43. 9, a pavement of brickwork; and in Nah. 3. 14, fortresses built of brick.

That this is so is fully proved by Jer. 43. 9, as the prophecy could not be fulfilled by Nebuchadrezzar's spreading his pavilion over the stones hidden in a "brickkiln", to say nothing of a brickkiln being situated "at the entry of Pharaoh's house". Neither would a brickkiln require to be fortified.

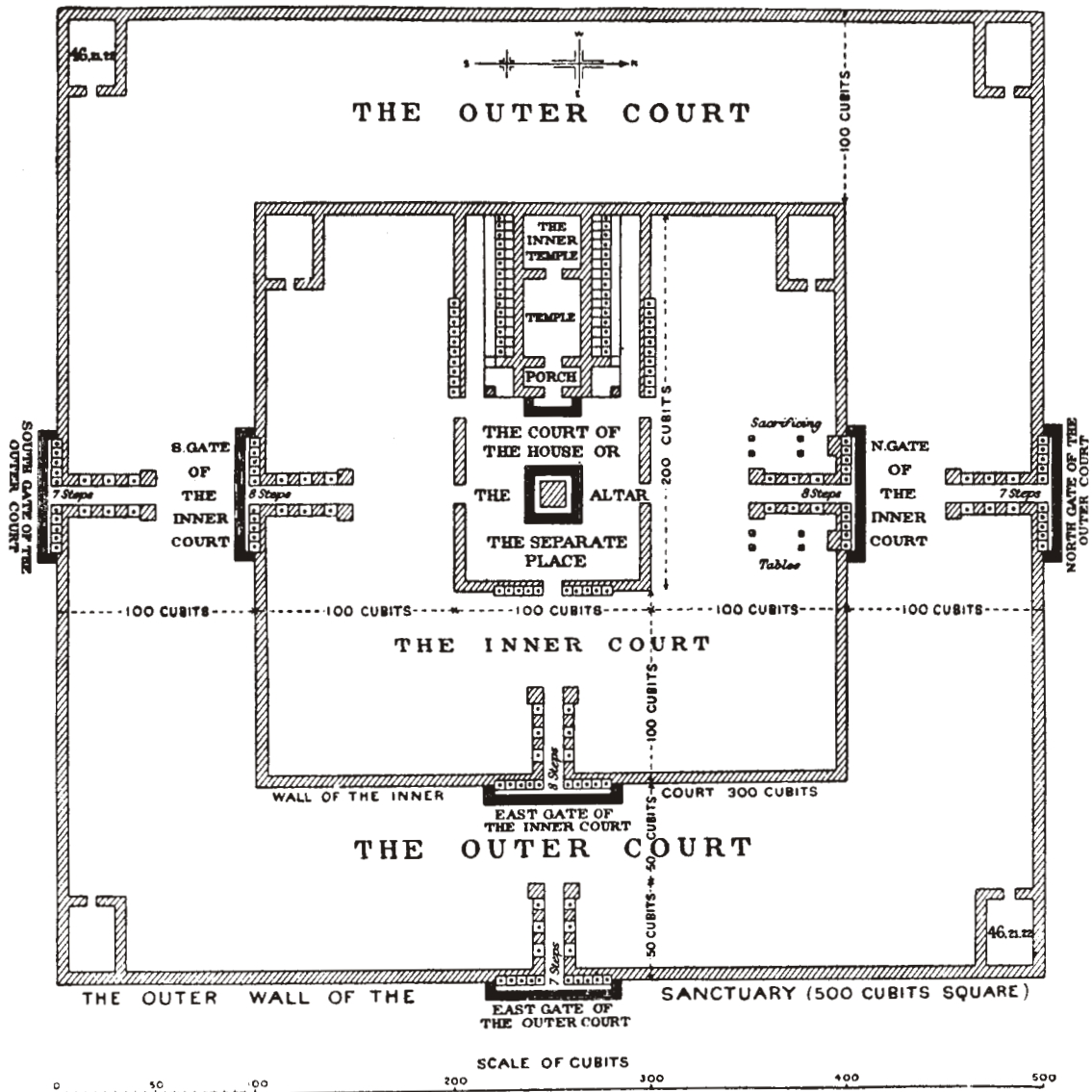
But it was left to Professor Flinders Petrie to discover the solution of the difficulty on clearing around the fort:

"The entrance was in the side of a block of buildings projecting from the fort; and in front of it, on the opposite side of the roadway, similarly projecting from the fort, was a large platform of brickwork suitable for out-door business, . . . just what is now called a *mastaba*. . . Jer. 43. 9 is the exact description of the *mastaba* which I found." See the illustration below, which we give by permission.



Restoration of the Fort among the ruins of *Defenneh* (now *Daphnae*), in Egypt, showing the large platform before the entry of Pharaoh's palace at *Tahpanhes*.

88 THE MILLENNIAL "SANCTUARY" AND "OBULATION" OF EZEKIEL 40-48.



NOTES ON THE "SANCTUARY" OF EZEKIEL.

1. It is a mistake to speak of the wonderful series of courts and buildings, described in the closing chapters of Ezekiel, collectively as the Temple. The proper term is "The Sanctuary", as it is set forth in 45. 1-4 (see plan above).

2. The governing figure of the dimensions given throughout the last eight chapters—not only in connection with the Sanctuary, but also in the measurements of the holy "Oblation unto Jehovah", of the Land—is the number "5" (Ap. 10).

3. The Sanctuary is in the midst of the central portion of the middle (the Priests') portion of the "Oblation" (see block plan, p. 127). The Altar which occupies the exact centre of the Sanctuary (not the Temple proper, see below), is thus twelve miles from the north gate of the city, twelve miles from the southern boundary of the Levites' portion, and thirty miles from the eastern and western boundaries of the "Oblation" respectively.

4. The Sanctuary is comprised in a great square

(42. 15-20) enclosed with a wall measuring 500 reeds each way.

If the "measuring reed" = 12 ft. 6 in., then 500 reeds will be equivalent to about nine English furlongs, or a little more than one mile square.<sup>1</sup>

5. In the centre of this great square we have next

<sup>1</sup> The "measuring reed" is given as being "of six cubits (long) by the cubit and an handbreadth" (40. 5; 43. 13); and in 41. 8 we have the specified standard length of the reed as "a full reed of six great cubits". This "great cubit" is therefore one cubit + one handbreadth. Six handbreadths are reckoned to the ordinary cubit. In this case there is one extra. So that the "great cubit" employed in the measurements of the Sanctuary and the Land is equal to seven handbreadths (Ap. 10). It follows therefore that "six great cubits" = 42 (6 x 7) handbreadths. If the handbreadth is taken as being 3-575 in., or a little more than 3 1/4 in., which is most probably about the exact figure, then the "great cubit" is 3-575 x 7 = 25-025 in.; and "the full reed" will therefore be 25-025 x 6 = 150-150 in. This = 12-5125 English feet, or in round numbers 12 feet 6 inches.

APPENDIX 88: THE MILLENNIAL "SANCTUARY" AND "OBLATION" (cont.).

the boundary wall enclosing the OUTER COURT. This wall is 12 ft. 6 in. high by 12 ft. 6 in. broad, and forms a square of 500 cubits<sup>1</sup> (external measurements).

Five hundred cubits is  $25 \cdot 025 \times 500 = 1042 \cdot 7$  English feet, or about  $\frac{1}{4}$  of a mile.

6. Within this is the Inner Court, a square of 300 cubits<sup>1</sup> ( $25 \cdot 025 \times 300 = 625$  English feet).

7. Inside the Inner Court we have the Temple (or Palace, Heb. *heykál*) Court, or the Separate Place<sup>2</sup> (41. 12, 13, 14, 15; 42. 1, 10, 13), and the Temple-Palace itself, each occupying a space of 100 cubits = 216 feet square, and forming together a rectangle of  $200 \times 100$  cubits (= 432 ft.  $\times$  216 ft.).

8. Finally in the midst of the "Separate Place" stands the Altar, *twelve* cubits square (= 25 ft.) on its base or "settle" of *fourteen* cubits square (= about 29 ft.).

Thus it will be seen that "the ALTAR before the House" (40. 47), in the midst of "the Separate Place", is the actual centre of the Millennial Sanctuary and worship, and *not* the "Building", the "House", or "Temple" immediately to the west of it.<sup>3</sup> This indicates that the millennial "Temple" is really the Palace, or Habitation of Messiah in connection with "the City of the great King" (Ps. 48. 2. Matt. 5. 35), when He, as the "GLORY of Jehovah", will from time to time visit His earthly metropolis.

At the glorious "Dedication" of the Sanctuary, of which brief mention is made in 43. 2-6, Jehovah's Glory (Messiah) enters the "House" by way of "the gate of the Outward Sanctuary which looketh toward the East" (43. 4; 44. 1). This will then be closed for all purposes of general ingress and egress; and is reserved strictly for the use of "the Prince" (the risen David?) who, as Messiah's vicegerent (cp. 37. 24, 25), will alone be permitted to make use of it.

9. A word is necessary regarding the mistake into which some commentators have fallen with regard to the measurements of the "Oblation".

It has been assumed that these are stated, and are to be understood, as being given in *cubits*, not *reefs*.

According to this reckoning, all the oblation (25,000  $\times$  25,000 *some things*); and if cubits, it would represent a square of rather less than ten miles each way. The absurdity of this view will be at once apparent when the cubit-scale is applied to the city. This is stated (48. 15, 16) as being  $5,000 \times 5,000$  *something*; if these are *cubits*, then the "City of the Great King" (Ps. 48), which in every allusion to it in the Scriptures is suggestive of magnificence and spaciousness, is reduced to a *petty area of less than four square miles* ( $5,000$  cubits  $\times$   $5,000$  cubits = a square of less than two miles each way).

The point need not be laboured.

$5,000$  reefs  $\times$   $5,000$  reefs gives us a city twelve miles square, with an area of 144 square miles—dimensions of dignity and importance befitting the metropolis of the world.

In measuring or "setting out" buildings and distances, *rods* and *tapes* or *chains* are used now of recognised standardised lengths.

This is precisely what we have in 40. 3; where the angelic measurer or surveyor is presented to us "with

<sup>1</sup> The main dimensions given supply us with these figures, although they are not specifically stated as in the case of the 500 reefs of 42. 16-20.

<sup>2</sup> The Separate Place has in its centre the ALTAR and seems to be the court for worship of "separated ones".

<sup>3</sup> In the "Specification", it is a remarkable fact that the Altar is the item numbered 27. The whole number of "items" specified from 40. 1-48. 35 is 53. This gives 26 items on either side of 27—thus placing the Altar exactly in the midst of the angelic specification—as it is placed in the centre of the Sanctuary.

a line of flax" (=a tape) in his hand, and "a measuring reed" (=a rod). Cf. 47. 3.

In the block plan (p. 127) it will be seen that "the possession of the City" is shown to the south of the Oblation. Whereas in Ps. 48. 2, which is distinctly Messianic in its fuller scope, it is stated:

'Beautiful for situation (=elevation), the joy of the whole earth,

Is Mount Zion on the sides of the North."

(See the notes on Ps. 48. 2.)

(cp. the only other places where the expression "the sides of the North" occurs, Isa. 14. 12-14; 38. 6, 15; 39. 2, and the note on Ps. 75. 6).

That "the Possession of the City" will lie parallel with "the very great valley" cloven through the Mount of Olives and running east and west (Zech. 14. 4, 5) seems clear. The "City of the Great King" will therefore be situated in a magnificent position on the north side of this great valley. No wonder it is spoken of as "beautiful for situation" (elevation, or extension). As the original Zion towered above the Kidron Valley in days gone by, so in the Messianic days to come, "Zion, the City of our God" will be seen towering in majestic elevation above the north side of the "very great valley" that will be then "cleft" east and west, and through which the cleansing waters will flow eastward to make the land, now desert, "blossom as the rose" (47. 8; and cp. Isa. 35).

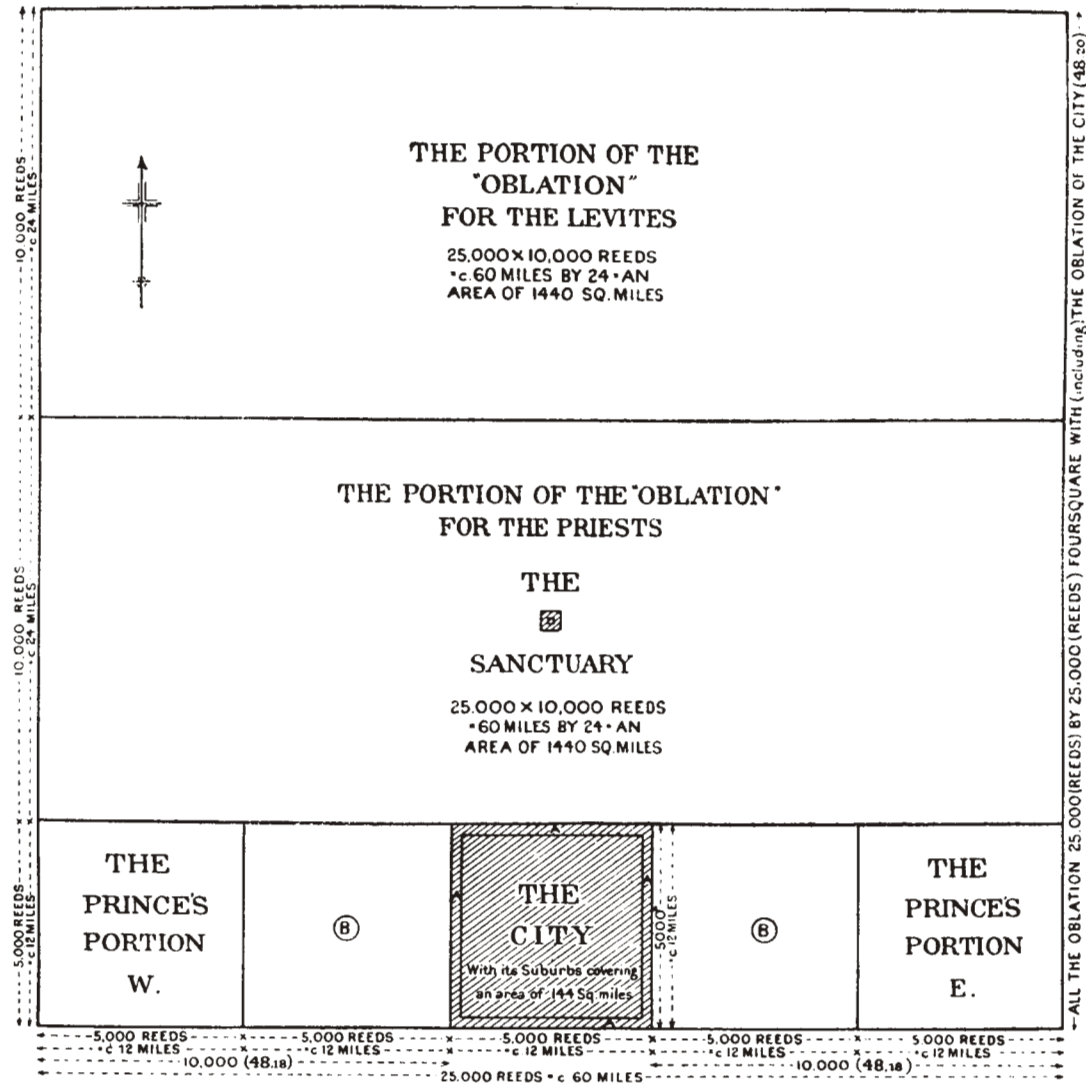
10. Difficulties are sometimes raised with regard to taking the measurements of the "Oblation" as being in *reefs* not *cubits*, on the score of disproportion to the "Land". It is argued that a square block of 60 miles by 60 = 3,600 square miles, taken out of the whole territory as divided among the Tribes, is out of all proportion to the area of the "Holy Land". But it is nowhere stated that *Palestine* as we know it now is the whole extent of the "Land".

The majority of the maps intended to show the division of the millennial land, are presented usually with the geographical boundaries of the Holy Land as they are now known to us, practically the same as in the days of our Lord, with the huge square block of the "Oblation" occupying about one-fifth of the *map of Palestine*.

This is an entire misconception. The promise in Genesis 15. 18 yet awaits fulfilment. And if, with the statement therein that the northern and southern boundaries of the Promised Land are the two great rivers, the Euphrates and the Nile, then, the comparison of this with Ezek. 47. 20 gives us the western boundary, viz. the "Great Sea" (Mediterranean). This leaves the eastern boundary to be accounted for; and the possibility is that "the East Sea" of verse 18 is the Persian Gulf, at the head of which the northern boundary (the Euphrates) will end. As "the tongue of the Egyptian sea" will be utterly destroyed "in that day" (Isa. 11. 15), this amplitude, or enlargement of the area of territory promised to Abraham on the south gives strength for the suggestion of a corresponding extension to the east. If this is so, then the whole of the Promised Land will be a magnificent territory, bounded on the north by the Euphrates, on the east by the Indian Ocean (the east sea), on the south by the Nile, and on the west by the Mediterranean. This will include not only the Arabian peninsula, but the great Arabian and Syrian deserts, and the plains of Babylonia. A glorious patrimony truly, and worthy of occupation by the "strong nation" of Mic. 4. 7, the People through whom all the nations of the earth are yet to be blessed! See Gen. 12. 3; and especially 28. 14. It may be that the Twelve Tribes may be allotted special strips or "lots" of the land on either side of the Oblation as usually shown; but that an enormously increased territory N., E., and S., will become "in that Day" the realisation of the Promised Land is certain.

APPENDIX 88: THE MILLENNIAL "SANCTUARY" AND "OBULATION" (cont.).

BLOCK PLAN, SHOWING "ALL THE OBULATION" (48. 20).



THE "POSSESSION OF THE CITY" LIES PARALLEL WITH THE "VERY GREAT VALLEY" of Zech. 14. 4, 5; which valley probably will form the Southern boundary of the City (see note on p. 126, par. 9).

The whole size of the "OBULATION" is 25,000 x 25,000 REEDS (48. 20), and equals about 60 ENGLISH MILES square. Divided into three main Portions:

- (1) The Portion for the Priests, containing in the centre the Sanctuary, The Holy Portion of the Land, 25,000 x 10,000 Reeds (45. 1-4) = 60 miles by 24.
- (2) The Portion for the Levites, 25,000 x 10,000 (45. 5) = 60 miles by 24.
- (3) The "Possession of the City", 25,000 x 5,000 (45. 6) = 60 miles by 12, including the Two "Portions" for the Prince, one on the W., the other on the E. of the City (see block plan above).

The City is set in the midst of the "Possession of the City", and its dimensions are given (48. 15) as 5,000 x 5,000 reeds = about 12 miles square: thus covering an area of 144 square miles (English). Of this, 250 reeds all round are marked off as "suburbs", thus reducing the actual size of the "City" itself to about 11 miles square, covering an area of 121 square miles (48. 15-17). Verse 18 gives the length of the "possession", to E. and W., as being 10,000 reeds each way. This manifestly includes the "Prince's Portions" at either end. Between these portions and the suburbs of the City lies on either side (B B) the remainder of "the residue in length over against (i.e. alongside) the oblation of the holy (portion)", which is evidently the "garden" portion of the City, as "the increase (Heb. *t-bā'āh*, 48. 18) thereof shall be for food for them that serve the City".

The "City Portion" is therefore seen to be divided into 5 (Ap. 10) portions, each 5,000 reeds square, or into 5 blocks of 144 English square miles each. The total area covered being 144 x 5 = 720 square miles.

The "Priests' Portion" is one large block containing a superficial area exactly double, viz. 1,440 square miles.

The "Levites' Portion" is of equal size. The total area of "All the Oblation" is therefore, in English miles, 1,440 + 1,440 + 720 = 3,600 square miles.

The above figures will enable the student to grasp fully a fact that is often lost sight of: viz. that everything in connection with the whole of the Oblation to Jehovah, including the City, will be planned, as shown by these dimensions, on a "magnificent" scale. To give one instance of the scale on which the Oblation will be "laid out"—the nearest point from which the outside wall of the Sanctuary, in the midst of the Priests' portion, can be reached from the Northern Gate of the City is 11½ miles. There will be no overcrowding or jerry-building in "that day". It is not possible for us now to do more than faintly imagine to ourselves what the City will be like: 12 miles square, perfectly planned, with "garden" spaces on either hand occupying like areas, and these again bounded by the Prince's "private gardens", so to speak, and abode, of similar size.

APPENDIX 88: THE MILLENNIAL "SANCTUARY" AND "OBULATION" (cont.).

SPECIFICATION OF "THE SANCTUARY"

And its planning out in relation to the "Oblation unto Jehovah" of the Land and the location of the tribes.  
Ezekiel 40. 1-48. 35.

Order.	Refs.	Order.	Refs.
1. The "Wall on the outside of the house round about" (12 ft. 6 ins. high, and 12 ft. 6 ins. broad).	40. 5	28. THE ORDINANCES OF THE ALTAR.	43. 18-27
2. The EAST OUTER GATE. <i>Details.</i>	6-16	29. The CLOSED outer EAST Gate and the reason.	44. 1-3
3. THE OUTER COURT. <i>Details.</i>	17-19	30. Ezekiel brought into the COURT OF THE HOUSE by the NORTH (the Sacrificial gate—to receive	4
4. The NORTH Outer Gate. <i>Details.</i>	20-22	31. "THE ORDINANCES of the HOUSE OF JEHOVAH".	5-31
5. The NORTH and EAST INNER GATES.	23	32. THE LAND. The OBLATION <sup>1</sup> unto Jehovah, 25,000 reeds by 10,000 reeds (about 60 miles by 24 miles).	45. 1
6. The SOUTH OUTER GATE. <i>Details.</i>	24-26	33. Of this—THE SANCTUARY (500 reeds by 500 reeds square=about 1 mile square) and THE MOST HOLY PLACE—and for the dwellings of the priests.	2-4
7. The SOUTH INNER GATE.	27	34. The LEVITES' portion, 25,000 reeds by 10,000.	5
8. THE INNER COURT. SOUTH GATE. <i>Details.</i>	28-31	35. The POSSESSION of the CITY, 25,000 reeds by 5,000 reeds (=about 60 miles by 12 miles, therefore covering an area of 720 square miles).	6
9. THE INNER COURT. EAST GATE. <i>Details.</i>	32-34	36. THE PRINCE'S PORTIONS east and west of the City, each 5,000×5,000 reeds square (=about 12 miles square and covering each an area of 144 square miles).	7
10. THE INNER COURT. NORTH GATE. <i>Details.</i>	35-43	37. The rest of the Land for Israel according to their Tribes.	8
11. CHAMBERS for the "SINGERS".	44	38. ORDINANCES.	9-25
12. CHAMBERS for the Priests in charge of the HOUSE.	45	39. ORDINANCES for WORSHIP for the Prince (David?) and the People.	46. 1-18
13. CHAMBERS for the Priests in charge of the ALTAR.	46	40. The Place of Preparation of the Offerings.	19, 20
14. The ALTAR COURT (100 cubits square. See plan on p. 125) and THE ALTAR that was before the House.	47	41. The FOUR Corner Courts of the OUTER COURT.	21-24
15. The PORCH of the HOUSE. <i>Details.</i>	48, 49	42. THE HEALING WATERS from the HOUSE.	47. 1-12
16. THE TEMPLE (Heb. <i>hēykāl</i> . Often translated <i>Palace</i> : e.g. Ps. 45. 8, 13). <i>Details.</i>	41. 1-11	43. Boundaries of the Land.	13-23
17. The BUILDING that was before the SEPARATE PLACE <sup>1</sup> (i.e. the TEMPLE or HOUSE itself facing the SEPARATE PLACE—the ALTAR COURT—100 cubits square=about 208 feet). <i>Details.</i>	12-14	44. LOCATION of the <i>Seven Tribes</i> on the North side (Dan, Asher, Naphtali, Manasseh, Ephraim, Reuben, JUDAH).	48. 1-7
18. Length of the "BUILDING", including the INNER TEMPLE (100 cubits). <i>Details.</i>	15	45. JEHOVAH'S OBLATION for THE SANCTUARY and the Priests, 25,000×10,000 reeds.	8-12
19. The DOOR (entrance). <i>Details.</i>	16-21	46. The PORTION for the LEVITES.	13, 14
20. The ALTAR of wood—within the Sanctuary—"the Table before Jehovah".	22	47. The PORTION for THE CITY. <sup>1</sup>	15-19
21. The TWO DOORS (entrances) of the SANCTUARY. <i>Details.</i>	23-26	48. "ALL THE OBLATION", 25,000 reeds by 25,000 reeds=60×60 square miles=an area of about 3,600 square miles.	20
22. THE OUTER COURT. NORTH entrance. Width 100 cubits, of which 50 cubits is occupied by the porch of the outer gate. <i>Details.</i>	42. 1-8	49. The PRINCE'S portions east and west of the City (see block plan on p. 127).	21, 22
23. THE OUTER COURT. EAST entrance. <i>Details.</i> Concerning the Priests.	9-12	50. LOCATION of the remaining Five Tribes—BENJAMIN, Simeon, Issachar, Zebulun, Gad.	23-28
24. Measurements of the space separating between the Sanctuary and the profane place: i.e. the great outer "surround" of 500 reeds square (=a little more than a mile square) enclosed within a wall of unspecified dimensions.	15-20	51. SUMMARY.	29
25. The OUTER EAST GATE—and the Vision of the Triumphant First Entry of the Messiah KING into the HOUSE (when Ps. 24. 7-10 will be fulfilled).	43. 1-5	52. "Goings out of the City" (exits) and its Gates.	30-35-
26. JEHOVAH'S Command from "the HOUSE" giving "the LAW OF THE HOUSE".	6-12	53. THE NAME OF THE CITY, "JEHOVAH-SHAMMAH" (JEHOVAH [is] THERE).	-35
27. THE ALTAR. 12 cubits square (=25 ft. × 25 ft.) on its base (settle) of 14 cubits square (=about 29 ft. × 29 ft.).	13-17		

<sup>1</sup> The Separate Place. Only used here *seven* times (41. 12, 13, 14, 15; 42. 1, 10, 13), and in Lam. 4. 7 where the word is rendered *polishing*.

<sup>1</sup> See the Plan (to scale), and Notes on p. 127.



89

THE VISIONS OF DANIEL (chs. 7-12), SYNCHRONOUS.

The visions recorded in these chapters are synchronous, and all relate to "the time of the end" (i.e. the last seven years of the seventy sevens of chapter 9. 24-27, see Ap. 91). This will be seen from the similar expressions exhibited in the following table:—

DANIEL 7.	DANIEL 8.	DANIEL 9.	DANIEL 11.	DANIEL 12.	MATTHEW 24.
A little horn ( <i>vv.</i> 8, 20, 21, 24-26).	The little horn ( <i>vv.</i> 9-12, 23-25).		A vile person ( <i>vv.</i> 21-30).		
	The daily sacrifice taken away ( <i>vv.</i> 11, 12, 13).	The daily sacrifice taken away ( <i>v.</i> 27).	The daily sacrifice taken away ( <i>v.</i> 31).	The daily sacrifice taken away ( <i>v.</i> 11).	
	Abomination of desolation set up ( <i>v.</i> 13).	Abomination of desolation set up ( <i>v.</i> 27).	Abomination of desolation set up ( <i>v.</i> 31).	Abomination of desolation set up ( <i>v.</i> 11).	Abomination of desolation set up ( <i>v.</i> 15).
TIME: The midst of the week (1,260 days) <i>v.</i> 25.	TIME: The 2,300 days ( <i>v.</i> 14).	TIME: The midst of the week (1,260 days), <i>v.</i> 27.		TIME: The midst of the week (the 1,260, 1,290, and 1,335 days), <i>vv.</i> 7, 11, 12.	
	The Sanctuary cleansed ( <i>v.</i> 14).	The anointing of the Holy of Holies ( <i>v.</i> 24).			
The end ( <i>v.</i> 26).	The time of the end ( <i>vv.</i> 17, 19).	The end ( <i>v.</i> 26).	The time of the end ( <i>v.</i> 40).	The time of the end ( <i>vv.</i> 4, 9, 13).	The end ( <i>v.</i> 14).

90 THE "TIMES", AND NUMBERED "DAYS" OF DANIEL 7. 25; 8. 14; 12. 7, 11, 12.

There are five<sup>1</sup> specific periods of "time" and "days" mentioned in the Book of Daniel (7. 25; 8. 14; 12. 7, 11, 12).

In addition to these five, we have the great period of the "seventy sevens" (or *weeks*) of years in chapter 9.

Sixty-nine of these were completed at the "cutting off" of the Messiah; the last or "seventieth seven" is yet to come (see Ap. 91). All the other five periods of time in the book are to be referred to, and are *standardized*, so to speak, by this last "seven".

The "seventy weeks" (*sevens*) are confessedly to be reckoned as *years*. Therefore, on the basis of a Jewish year of 360 days, one "seven" is  $360 \times 7 = 2,520$  days.

The *terminus a quo* of 1, 4, 5, 6 (see diagram) is manifestly determined by the term "in the midst of the week" (the last "seven" of years), of the *standard* (col. 3): that is, 1,260 days, or  $3\frac{1}{2}$  years from either end of the column.

"The prince that shall come" (Antichrist) "will make a<sup>2</sup> covenant with many for one week" (i.e. *seven* years) (9. 27).

After  $3\frac{1}{2}$  years, on grounds not stated, he breaks this covenant (or "*league*", 11. 23), the daily sacrifice is "taken away", the "abomination" set up, and "Jacob's trouble" (Jer. 30. 7) commences and continues for the remainder of the "seven": viz.: for the 1,260 days or  $3\frac{1}{2}$  years.

It is this "midst of the week" that determines both the *a quo* and the *ad quem* of these Numbered Days.

In 8. 14 it is stated, "then shall the Sanctuary be cleansed"<sup>3</sup>. With regard to this "cleansing", all the periods, 1, 2, 3, 4, 5, 6 (see diagram) synchronise at the end (see Ap. 89); while the last two columns (5 and 6) are *extended* and prolonged beyond the close of the 1,260 days by two significant periods of days, viz. 30 days and 75 days, respectively.

The first of these, 1,290 days is  $1,260 + 30$ . And the

30 days here may be taken as a "Ve-Adar" or intercalary month of 30 days of "cleansing" following directly after the destruction of the false Messiah, and the break up of his confederacy. These *thirty* days may possibly be the period allotted for the construction of the new and glorious "Sanctuary" of Ezekiel 40-43, which is to be erected *after* the destruction and removal of the Jewish temple which will have been built by the sons of Israel some time previously to its profanation by the Antichrist—as the antitype of Antiochus Epiphanes.

With regard to the 1,335 days of 12. 12: This is 1,260 days with an excess of 75 days. This again being an excess of 45 days beyond the 1,290 of 12. 11. 1,335 is, therefore,  $1,260 + 30 + 45$ .

If the 30 days are occupied with the "cleansing", i.e. with the "justifying" or "making righteous" a new and glorious "Sanctuary", then it may be that the further 45 days, over and above the 1,290, will cover the preparation time for the fulfilment of the forty-fifth psalm (such preparation including, the resurrection to life of those concerned in 12. 2), in order that the nuptials of the king may be celebrated as described in such wonderful and minute detail in that psalm.<sup>1</sup>

In connection with this period (1,335 days) we have the only Beatitude in the book! "Blessed (ashrēy) is he that waiteth (=is steadfast) and cometh to the thousand three hundred and five and thirty days" (12. 12). A blessed "lot" indeed for those who will have passed *through* "the Trouble" and are counted

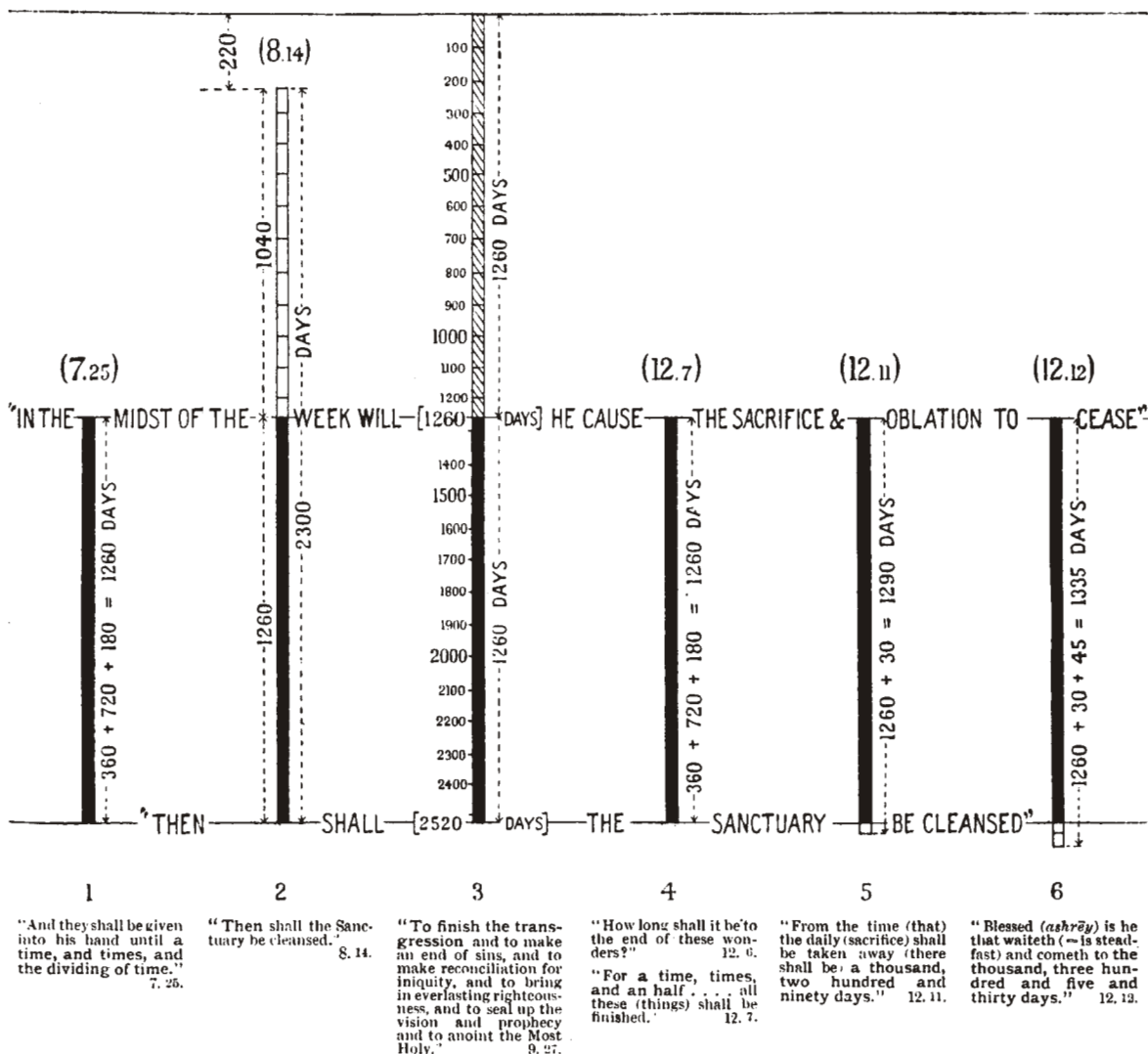
<sup>1</sup> Further, it is interesting to note in connection with the numbers 30 and 45, that Ps. 30 was sung "at the dedication of the house of David"—its subject being praise for deliverance in "The Day of (the) Trouble" (Ps. 20. 1)—which is prophetically this very 1,260 days of "Jacob's trouble" in *Daniel* and *Revelation*. And 45 is the *number* of the Psalm which, as the Great King's Nuptial Ode—sets before us the glory and triumph of the Messiah at His marriage with the elect remnant of Israel—the "*wife*" of such passages as Isa. 54. 5-8; 62. 4, 5. Jer. 3. 14, &c. Moreover, the No. 75 is that of the Psalm which sets before us "God's anointed" in the Sanctuary, and emphatically declares (*v.* 7) "God is Judge" (or Ruler).

<sup>1</sup> See last paragraph on p. 130.

<sup>2</sup> No definite art. in the Heb.

<sup>3</sup> Heb. *zadāk*—justified or made righteous. Not the word used of ceremonial or moral cleansing (Heb. *tāh-kēer*): and it may be noted that the word is here employed in the Niphal-Preterite form—and is therefore equal to—the *Sanctuary* was *justified* or *made*, or *appointed* righteous.

THE SPECIFIED PERIODS OF TIME IN THE BOOK OF DANIEL IN RELATION TO THE SEVENTIETH "SEVEN", OR THE LAST WEEK OF DANIEL 9. 27.



worthy to be participators in the scenes of glory and triumph of the King when He is united to restored Israel in that Day, as portrayed in the forty-fifth psalm!

In examining the diagram and the references in the book, it will be seen (1) that the only one of these five periods of "time" and "days" that presents any serious difficulty is that of the 2,300 days. (2) That its *terminus ad quem* is the same as the others, viz. the end of the seventieth *seven* is clear from 8. 14, which gives it as being marked by the "cleansing of the Sanctuary". Reckoning backwards, therefore, the *terminus a quo* of this period is seen to be 220 days short of the commencement of the seventieth "seven".

It is not clearly revealed what event or events will mark the commencement of these 2,300 days, but it will be probably some political crisis connected with the confederated kingdoms under the sway of the Antichrist. The key is possibly to be found in chapter 8,

typified by the contention between the ram and he-goat representing Medo-Persia and Greece. But, though the *terminus a quo* of this period is not given to us in plain language (like e.g. the "midst of the week" of 9. 27), yet it will be known to, and understood by, the people of God, who pass through "the Trouble" time of the seventieth "seven", for "the wise (in that day) shall understand" (12. 10).

If the "time of trouble" of Dan. 12. 1 is a "time" like the "time" of 7. 25; 12. 7 (Nos. 1 and 4, above), i.e. one year, then there are six specific periods of time in the book of Daniel, in addition to the seventieth, or last "seven". If so, the "time" of Dan. 12. 1 suggests that "Jacob's trouble" will be closed by a "time" (or year) of acutest "tribulation". Does this correspond with "the acceptable year" of Isa. 61. 2, immediately preceding the "Vengeance"?

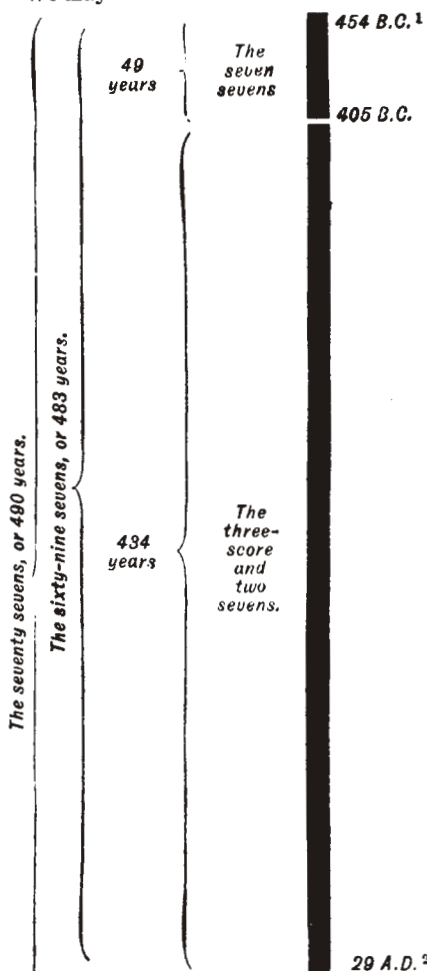
The Diagram will illustrate the above remarks.

91

THE "SEVENTY WEEKS" OF DAN. 9. 24-27.

For the meaning of this passage, reference must be made to the notes, and especially to the Structures, which are always the best commentary and the surest guide to interpretation.

We may set out the three divisions of the whole period on the diagram (not exact to scale):—



I. THE FIRST PERIOD is simple, being the "seven sevens", or 49 years.

II. THE SECOND PERIOD. The "threescore and two sevens", or 434 years, from 405 B.C. to A.D. 29—the year of the "cutting off" of Messiah (see Ap. 50, pp. 60, 61). This was 483 years from the issuing of the decree in 454 B.C. (i.e. 49+434=483 years).

The "cutting off" of Messiah is stated as being "after" the "threescore and two weeks". The word "after", here, evidently means, and is intended to be understood as indicating, the completion of the period named; i.e. on the expiration of the sixty-two sevens will "Messiah be cut off". Beyond this exactness it is hardly necessary for us to go.

III. THE THIRD PERIOD. This is the *one seven*, i.e. the seventieth (or "last"), seven which has still to be accounted for. That it must be yet future seems certain, from the agreement of its events with those of the visions of chapters 7-12 (Ap. 89), and the numbered "days" of chs. 8. 14 and 12. 7, 11, 12 (Ap. 90); also from the fact that none of the six definite events (of 9. 24), which mark its end has as yet taken place.<sup>1</sup> These belong to the whole seventy sevens, and are thus connected with the seventieth or last seven, being the object and end of the whole prophecy. The following three, among other reasons, may be added:—

1. If the seventieth, or "one seven", is to be reckoned from the cutting off of Messiah in direct, continuous, and historic sequence, then it leads us nowhere—certainly not to any of the six events of v. 24, which are all categorically stated to relate to Daniel's People, "all Israel" (v. 7), and to the holy City "Jerusalem".

No interpretation which transfers these six events to Gentiles or to Gentile times, is admissible.

If they are continuous, then there is no point or crisis in the Acts of the Apostles which marks their end. If they coincided with any events of importance, such as the end of Peter's ministry or the beginning of that of Paul, or Acts 12 and 13, that would be something. But there is nothing.

2. Messiah was to "have nothing" that was His, "after" His cutting off. This clearly points to the crucifixion of Messiah, and the rejection of His Messianic kingdom. For nearly 2,000 years Messiah has "had nothing" of all the many "glorious things" which have been spoken of Him, in connection with Himself or with His People Israel.

3. This last, or "one seven" of years, is divided into two distinct equal parts (see Ap. 90), and the division takes place in connection with an event which has no connection whatever with any event which has yet taken place. Messiah did not "make a (not the) covenant" of any kind, either with Israel or with any one else, at the end of, or "after" the sixty-ninth week; nor did He "break" any covenant three and a half years later. Man may "make" and "break" covenants, but Divine Covenants are never broken.

On the other hand: of "the prince that shall come"

it is distinctly stated that he shall do both these very things (vv. 26, 27); and, in Ap. 89 and 90 both are connected with "the time of the end".

Hence, we are forced to the conclusion that this last seven of years still awaits its fulfilment; and this fulfilment must be as literal and complete as that of all the other parts of this vision and prophecy; for the end must be the glorious consummation for Israel of v. 24, the complete destruction of "the coming prince" (the false Messiah or Antichrist), and the setting up of Messiah's kingdom.

MESSIAH "cut off" having nothing (v. 26).

ISRAEL, "lo-ammi not My People" (Hos. 1. 9).

seven } one "1260 days".  
years } seven "42 months".

<sup>1</sup> Archbishop Ussher's Chronology was first added to the A.V. by Bishop Lloyd in the edition of 1701. But, in Neh. 2. 1, Bishop Lloyd put his own date, "445 B.C.", to suit his own theory. Archbishop Ussher's date for the commencement of the reign of Artaxerxes was A.M. 3531, which, in his *Collatio Annorum*, corresponds to 474 B.C. "The twentieth year of Artaxerxes" would, therefore, be 454 B.C., as given above.

<sup>2</sup> The era called "Anno Domini" was first fixed by a monk (*Denys le Petit*, commonly known by his Latin name, *Dionysius Exiguus*), about A.D. 532. It did not come into general use for some centuries. Charles III of Germany was the first who used the expression, "in the year of our Lord", in 879. It was found afterward that a mistake had been made by fixing the era four years too late! This explains the marginal notes in Matt. 2. 1, and Luke 2. 20, "The fourth year before the Common Account called Anno Domini." (In some editions of the A.V. we have seen "the fifth year", Luke 2. 1, also "the sixth year", Luke 1. 6.) Hence, the year called A.D. 33 was really the year A.D. 29. This, with 454, makes exactly 483 years, or 69 weeks of years.

Nothing less will satisfy all the requirements of Daniel's vision of "the seventy weeks".

The Hebrew word rendered "week" is *shābūa'*, and means, simply, a "septad", a "hebdomad", or a *seven*, hence a *week*, because it is a seven (of days). But in this passage it is confessedly used of a *seven* of years; and this of necessity, for no other seven of any other portion of time will satisfy the prophecy and fall within its *terminus a quo*, and the *terminus ad quem*.

Seventy of these sevens of years (or 490 years) are the one subject of this prophecy. We are told exactly *when* they would commence, and *how* they were to end. They sum up, within their bounds, all the then counsels of God as to His future dealings with His People Israel; for they are "determined" (the angel said to Daniel) "upon thy People, and upon thy Holy City" (v. 24). These words cannot have any other interpretation than "all Israel" (v. 7), and Jerusalem, and the Holy Sanctuary; for that had been the subject of Daniel's prayer, to which this prophecy was sent as the specific answer. (See vv. 2, 7, 16, 17, 18, 19, and especially v. 24.)

These "seventy sevens [of years]" are divided into three distinct and separate periods:—

- |  |             |              |
|--|-------------|--------------|
| I. The seven sevens, or<br>49 years.       | } 483 years | } 490 years. |
| II. The sixty-two sevens,<br>or 434 years. |             |              |
| III. The one seven, or 7 years.            |             |              |

The *terminus a quo* of the whole period is the issuing of a decree "to restore and to build (or rather, rebuild) Jerusalem."

The *terminus ad quem* of the whole period is the *cleansing of the Sanctuary*. This is also the end of all the visions of Daniel in chaps. 7-12 (Ap. 89); and all the numbered "days" of 7. 25; 8. 14; and 12. 7, 11, 12, have this *cleansing* as their object and end.

As to the *whole* period, Daniel is bidden by the angelic Hierophant to "understand . . . and consider" (v. 23); while, as to its three separate *divisions*, Daniel is to "know therefore and understand" (v. 25). See the Structures of these passages, pp. 1196, 1198, 1199.

**THE FIRST PERIOD.** The *seven sevens* (or 49 years). These commence with "the going forth of the commandment to restore and to build Jerusalem."

This was in the first month, *Nisan*, 454 B.C. (see Ap. 50, pp. 60, 67, and 70). Hanani's report to Nehemiah was made in the *ninth* month *Chisleu*, in 455 B.C., three months before; both months being in the "twentieth

year of Artaxerxes". See notes on Neh. 1. 1 and 2. 1; also on pp. 615-18; and Ap. 57.

THE ARTAXERXES (or Great King) of Neh. 1. 1; 2. 1, who issues this decree, is identified with the great king ASTYAGES. (See Ap. 57.)

ASTYAGES was brother-in-law to Nebuchadnezzar. The madness of the latter had at this time lasted for seven years. ASTYAGES had evidently in *imperial* matters been acting for his brother-in-law. This seems to be clear from the fact that the decree was issued in Shushan, and not *Babylon*; and no one, however great a potentate he might be, would have dared to issue such a decree, connected with the affairs of the suzerainty of Babylon, unless he possessed the *authority* to do so.

Therefore it may be put thus: In *Nisan*, 454 B.C., ASTYAGES (i.e. Artaxerxes = the Great King) issued the decree spoken of in Dan. 9. 25. Later, in the same year, Nebuchadnezzar's "madness" was lifted off him. "At the end of the days" his understanding and reason returned unto him, it seems, as suddenly as they had left him; and he thereupon issued his imperial proclamation throughout his dominions, as recorded in Dan. 4. 34-37. See the note there on v. 34.

The *seven sevens* therefore, meaning seven sevens of literal years, occupied 49 years (454 B.C. to 405 B.C. = 49 years). They began in 454 B.C. with the decree, and end with the completion of the walls and the dedication of the Temple in 405 B.C. See Ezra 6. 10, 15-19.

It must be remembered that the issuing of this decree took place long before Ezra appeared on the scene; and before any of the subsequent decrees of other monarchs, which all had to do with the Temple; whereas the first, issued to Nehemiah (2. 1), had to do only with the "City" and its "walls". See the notes on Ezra-Nehemiah, and Appendix 58.<sup>1</sup>

**THE SECOND PERIOD.** The *sixty-two sevens* (or 434 years). These follow on directly from the end of the *seven sevens* of the First Period, and close with the cutting off of the Messiah.

**THE THIRD PERIOD.** The last, or the *seventieth* seven. This period is yet future, and awaits the same literal fulfilment as the other two periods.

<sup>1</sup> N.B. There was a further division of this first period of seven sevens which may be mentioned. From the decree of Neh. 2. 1 to the end of the Babylonian servitude (see notes on p. 615), which was the "first year of DARIUS" (=CYRUS, see Ap. 57) the son of ASTYAGES, was 28 years (454 - 426 = 28); and those events closed the *fourth* of the *seven sevens*. See Ap. 50, p. 60.

## 92

## REFERENCES TO THE PENTATEUCH IN THE PROPHETS.

It is alleged by modern critics that, while Deuteronomy was the work of some anonymous writer in the reigns of Josiah and Manasseh, the ritual portions of Exodus, Leviticus, and Numbers were the work of Ezra and the priests in Babylon. Thus, practically, the greater part of the Pentateuch is assumed to be post-exilic, and therefore not written by Moses; and this in spite of the fact that the claims of the whole Bible necessitate the Mosaic authorship.

On the other hand, it is admitted by the same modern critics that the prophets lived and wrote in the reigns of those kings with whose reigns they are respectively associated.

But the Pentateuch is full of technical terms and legal phraseology; and has its own peculiar vocabulary. The constant reference to these by all the prophets proves conclusively that the Pentateuch as a whole must have had a prior existence; and must have been well known by the prophets, and understood by those who heard the prophetic utterances and read the prophetic writings.

Throughout all the books of the prophets such references to the Pentateuch have been noted in the margin of *The Companion Bible* with the brief indication "Ref. to Pent.", followed by the passages referred to. It is not claimed that none have been overlooked: so that the number will be greater rather than less.

It would occupy too much space here to give the table which had been prepared. Any reader can collect the whole from the notes, and arrange them in the order of the chapters and verses of the Pentateuchal books.

An examination of these references will show that altogether 1,531 have been noted, and are distributed as follows: GENESIS is referred to 149 times; EXODUS, 312; LEVITICUS, 285; NUMBERS, 168; while DEUTERONOMY is referred to 617 times.

Thus DEUTERONOMY, of which the modern critics have made the greatest havoc, is referred to more often than any of the other four books: 468 times more often than Genesis; 305 times more often than Exodus; 332 times more often than Leviticus; and 449 times more often than Numbers. That is to say, more often than any two of the other books put together.

It is also remarkable that the references to technical, legal, and ritual terms are more numerous than to those relating to historical events. The latter would necessarily be better known and remembered; but the former could not have been thus referred to unless the ritual itself (less easily remembered) had existed in writing, and thus been generally known and understood. It is evident that it would have been perfectly useless for the prophets to write and quote aught but what was well known, or could be easily referred to and verified.

Regard must also be had to the fact that the canonical order of the prophetic books is not the same as their chronological order; for Malachi (the latest prophet)

refers (Mal. 1. 2) to an earlier passage of Deuteronomy (Deut. 7. 8) than Isaiah (one of the earliest prophets), who refers, in Isa. 1. 2, to a later passage (Deut. 32. 1).

## 93

## THE ALLEGED "CORRUPTION" OF THE HEBREW TEXT.

In modern commentaries we very frequently meet with the objectionable word "corruption" used of the Hebrew text of the Old Testament.

As specimens of this feature of modernism, the following are taken at random from one of the latest commentaries:—

1. This "probably signifies not only a new paragraph but a later hand."
2. This "leads to the conclusion that there is some original corruption of the Hebrew text."
3. "The text in this verse is extremely difficult to interpret; and no satisfactory translation can be given of it."
4. "The Hebrew of this verse seems to be so corrupt that there is no satisfactory meaning to be obtained from it."
5. "It is certain that the original text must be corrupt."
6. "It is better to regard it as being in some way a corrupted text . . . but is now unintelligible."
7. "These three verses are extremely corrupt, and it is probably impossible to restore the text with any certainty."

Such remarks abound; and very few pages are free from them. There is a continual running confession of inability to understand the Hebrew text. Like the schoolboy who always thinks "the book is wrong", modern critics never seem to suspect that the difficulty lies with themselves and not with "the Book". We must accept their confession, whatever the explanation may be.

The object of this Appendix is to show that those who are so ready to speak about "corruption" can have little or no knowledge of the *Massōrah*, or of its object.

We have explained its character somewhat in Ap. 30. We now propose to point out that its one great special aim and end was to make such "corruption" impossible.

Well knowing the frailties and infirmities of human nature, those who had charge of the Sacred Text hedged it round on all sides with regulations and information called the *Massōrah*, because it was meant to be "a fence to the Scripture", and because it should be, thus, next to impossible for a scribe to make a mistake in copying it.

Some general facts are given in Ap. 30 (which should here be consulted); but further particular features are now added from Dr. C. D. Ginsburg's four large folio volumes, which contain the *Massōrah* so far as he has been able to collect, arrange, and transcribe the writing in smaller characters at the top and bottom of every page of most of the accessible manuscripts containing it.


I. All the letters of the Hebrew text were counted: not as a piece of mere curiosity, but that the number of each letter in each book being thus known to the scribe he might easily check his work, and ascertain whether one letter had escaped or got over "the fence". He was informed how many *Alephs* (א=A) there should be, how many *Beths* (ב=B), &c., in each book respectively.


II. There are five consonants, which when they occur at the beginning of a word *must* have a dot within them, called a *Dagesh*. This dot in no way affects the meaning of the word.


In certain positions, other than at the beginning of a word, these five letters may, or may not, require this *Dagesh*. Now, each of these dots was safeguarded; for one might so easily be omitted or misplaced; hence, the scribe was assisted by an instruction that, in cases where any of these five letters should not have a *Dagesh*,


he must make a small mark over it, called a *Raphē*. This again in no way affected either the sound or the sense; but it reminded the scribe that in these cases he had to do one thing or the other. He must write it (if the letter were, say, a *Beth* (ב=B) either ב or ב̄).

III. Again: certain letters have come down with the text, from the most ancient times, having a small ornament or flourish on the top: for example, we find

*Aleph* (=A) with 7 *Taagin* 

*Beth* (=B) with 3 *Taagin* 

*Gimel* (=G) with 4 *Taagin* 

*Daleth* (=D) with 3 *Taagin* 

These ornamented letters were quite exceptional, and implied no added meaning of any kind: but, so jealously was the sacred text safeguarded, that the scribe was informed how many of each of the letters had these little ornaments: i.e. how many *Alephs* (א=A), and how many *Beths* (ב=B), &c., had one, two, three, or more.

These ornaments were called *Tā'āgīm* (or *Tāgīn*), meaning *little crowns*. The Greek-speaking Jews called them *little horns* (Heb. *keranōth*) because they looked like "horns". The A.V. and R.V. rendering of *keruā* (Gr. = *horn*) is "tittle", which is the diminutive of "title" and denotes a small mark forming such *tittle*.

Modern commentators, and even the most recent *Dictionaries of the Bible*, still cling to the traditional explanation that this "tittle" is the small projection or corner by which the letter *Beth* (ב=B) differs from *Kaph* (כ=K); or *Daleth* (ד=D) differs from *Resh* (ר=R), &c.

But the *Massōrah* informs us that *this is not the case*, and thus, tradition is quite wrong. We give a few examples showing how even these little ornaments were safeguarded:—

Rubric א, § 2 (Ginsburg's *Massōrah*, vol. ii, pp. 680-701) says: "Aleph with one *Tāg*: there are two instances in the Pentateuch (Ex. 13. 5, אִין 'asher (= which), and v. 15<sup>1</sup>, אִין 'ādām (= man).

Rubric א, § 3, says: "There are seven *Alephs* (א=A) in the Pentateuch which respectively have seven *Tāāgīn*".

Rubric ב, § 2, notes *Beth* (ב=B) with one *Tāg*, as occurring only once (Ex. 13. 11, יְבִיאָה = brings thee).

Rubric ב, § 3, notes *Beth* (ב=B), as occurring in four instances with two *Tāāgīn*: viz. Gen. 27. 29 (*ya'abdūkā* = may serve thee); Gen. 28. 16 (*banmākōm* = place); Ex. 7. 14 (*kōbēd* = is hardened); Ex. 23. 23 (*v'hāyebū'ī* = and the Jebusites).

Rubric ג, § 4, gives four instances where *Beth* (ב=B) has three *Tāāgīn*: and so on, through all the alphabet, noting and enumerating each letter that has any *Tāgīn*: thus safeguarding the sacred text, so that not one of these little ornaments might be lost.

It was to these *Tāāgīn* the Lord referred in Matt. 5. 18, and Luke 16. 17; when He said that not only the smallest letter (י=Yod=Y), but that not even the merest mark or ornament (*Tāg*) should pass away from the Law until all things should come to pass. So that our Lord Him-

<sup>1</sup> Ginsburg gives v. 13; but vol. ii shows that it is v. 15.

self recognized these *Tüägin*, which must have been in His Bible from which He quoted.

IV. In cases of spelling, where a word occurs a certain number of times, but in one or two cases with a slightly different spelling (where, for example, one was with a short vowel and another with a long or full vowel), these are noted, numbered, and thus safeguarded.

The scribe is not left to imagine that some of these are incorrect, and so be tempted to correct the smaller number by making them conform with the larger number of cases in which the word is spelt differently. It is needless to give examples of such instances.

V. Where a certain word or expression occurs more or less frequently in varying forms, these are all noted, numbered, and distinguished. For example, the word *bayith* (=house); its occurrences with different vowels and accents are all safeguarded.

So with its occurrences with certain prefixes and suffixes: e.g. "in the house", six occurrences, where the letter *Beth* has a *Sheva* (2) are safeguarded against thirty-two where it has a *Pathach* (2) instead.

So with its combinations with other words: two are noted as being "in this house which is called" (2, § 244); nineteen as being "into the house" (2, § 245); twice "and within the house" (2, § 246); four times "and the house of", and "and into the house of" (2, § 247); twice "the house of her husband" (2, § 249); "house of Elohim" five times without the Article: these five exceptional cases being thus safeguarded against the forty-eight occurrences where Elohim has the Article (2, § 251).

In nine instances "House of Elohim" is followed by the demonstrative pronoun "this": but, in five cases this pronoun is the Chald. *dik* (Ezra 5. 17; 6. 7, 7, 8, 12),

and in four cases it is *idnäh*. These latter are thus safeguarded.

The occurrences of the expression "the house of Israel" are noted separately in the Pentateuch and the Prophets (2, §§ 254, 255); and in 2, § 256, these are further distinguished from the expression "the sons of Israel" (the words *beyth*, "house of", and *beney*, "sons of", being much alike in Hebrew).

"Shearing house" is noted as occurring twice (2, § 258), and "house of restraint" as occurring three times (2, § 257).

"*Jehovah Adonai*" is noted as occurring 291 times; but the fewer occurrences of "*Adonai Jehovah*" are safeguarded against the more usual form (2, § 178).

*Jehovah our Adonay* is safeguarded against the more usual form "*Jehovah our Elohim*" (2, § 179).

In the same way, the following exceptional phrases are distinguished: "*Jehovah the Elohim*", "*Jehovah Elohim of*", "*Jehovah Elohim Z'ba'oth*", "*Jehovah Elohim of heaven*", "*Jehovah my Elohim*", &c., &c.

The expression "the sins of Jeroboam", which occurs fifteen times, is in ten instances followed by "the son of Nebat". The shorter phrase is thus exceptional; and the scribe is warned not to make any of the five like the other ten by adding "the son of Nebat".

These examples might be enumerated by hundreds from Dr. Ginsburg's *Massorah*; but enough are here given to show how the Massorah was indeed "a fence to the Scriptures".

In the face of these facts one might smile (if the case were not so serious) at the readiness of modern critics to use the word "corruption" whenever they have to admit that they cannot understand the text as it stands. We have no reason to doubt the truth of their confessions; but it is better, and easier, and happier, and safer to believe God.

## 94

## THE GREEK TEXT OF THE NEW TESTAMENT.

I. INTRODUCTION. While modern critics are occupied with the problem as to the origin of the Four Gospels, and with their so-called "discrepancies", we believe that MATTHEW, MARK, and JOHN got their respective Gospels where Luke got his, viz. *anöthen* = "from above" (Luke 1. 3, see note there); and that the "discrepancies", so called, are the creation of the Commentators and Harmonists themselves. The latter particularly; for when they see two *similar* events, they immediately assume they are *identical*; and when they read similar discourses of our Lord, they at once assume that they are discordant accounts of the same, instead of seeing that they are *repetitions*, made at different times, under different circumstances, with different antecedents and consequents, which necessitate the employment of words and expressions so as to accord with the several occasions. These differences thus become proofs of accuracy and perfection.

The Bible claims to be the Word of God, coming from Himself as His revelation to man. If these claims be not true, then the Bible cannot be even "a good book". In this respect "the living Word" is like the written Word; for, if the claims of the Lord Jesus to be God were not true, He could not be even "a good man". As to those claims, man can believe them, or leave them. In the former case, he goes to the Word of God, and is overwhelmed with evidences of its truth; in the latter case, he abandons Divine revelation for man's imagination.

II. INSPIRATION. In Divine revelation "holy men spake from God as they were moved (or borne along) by the Holy Spirit" (2 Pet. 1. 21). The wind, as it is borne along among the trees, causes each tree to give forth its own peculiar sound, so that the experienced ear of a woodman could tell, even in the dark, the name

of the tree under which he might be standing, and distinguish the creaking elm from the rustling aspen. Even so, while each "holy man of God" is "moved" by One Spirit, the individuality of the inspired writers is preserved. Thus we may explain the medical words of "Luke the beloved physician" used in his Gospel and in the Acts of the Apostles (Col. 4. 14).

As to Inspiration itself, we have no need to resort to human theories, or definitions, as we have a Divine definition in Acts 1. 16 which is all-sufficient. "This scripture must needs have been fulfilled, which the Holy Ghost, by the mouth of David, spake before concerning Judas." The reference is to Ps. 41. 9.

It is "by the mouth" and "by the hand" of holy men that God has spoken to us. Hence it was David's voice and David's pen, but the words were not David's words.

Nothing more is required to settle the faith of all believers; but it requires Divine operation to convince unbelievers; hence, it is vain to depend on human arguments.

III. THE LANGUAGE. With regard to this, it is generally assumed that, because it comes to us in Greek, the N.T. ought to be in *classical* Greek, and is then condemned because it is not! Classical Greek was at its prime some centuries before; and in the time of our Lord there were several reasons why the N.T. was not written in classical Greek.

1. The writers were Hebrews; and thus, while the language is Greek, the thoughts and idioms are Hebrew. These idioms or Hebraisms are generally pointed out in the notes of *The Companion Bible*. If the Greek of the N.T. be regarded as an inspired translation from Hebrew or Aramaic originals, most of the various readings would be accounted for and understood.

APPENDIX 94: THE GREEK TEXT OF THE NEW TESTAMENT (cont.).

2. Then we have to remember that in the time of our Lord there were no less than four languages in use in Palestine, and their mixture formed the "Yiddish" of those days.

(a) There was HEBREW, spoken by Hebrews;

(b) There was GREEK, which was spoken in Palestine by the educated classes generally;

(c) There was LATIN, the language of the Romans, who then held possession of the land;

(d) And there was ARAMAIC, the language of the common people.

Doubtless our Lord spoke all these (for we never read of His using an interpreter). In the synagogue He would necessarily use Hebrew; to Pilate He would naturally answer in Latin; while to the common people He would doubtless speak in Aramaic.

3. ARAMAIC was Hebrew, as it was developed during and after the Captivity in Babylon<sup>1</sup>.

There were two branches, known roughly as Eastern (which is Chaldee), and Western (Mesopotamian, or Palestinian).

This latter was known also as Syriac; and the Greeks used "Syrian" as an abbreviation for Assyrian. This was perpetuated by the early Christians. Syriac flourished till the seventh century A.D. In the eighth and ninth it was overtaken by the Arabic; and by the thirteenth century it had disappeared. We have already noted that certain parts of the O.T. are written in Chaldee (or Eastern Aramaic): viz. Ezra 4. 8—6. 18; 7. 12—26; Dan. 2. 4—7. 28. Cp. also 2 Kings 18. 26.

Aramaic is of three kinds:—1. Jerusalem. 2. Samaritan. 3. Galilean.

Of these, Jerusalem might be compared with High German, and the other two with Low German.

There are many Aramaic words preserved in the Greek of the N.T., and most of the commentators call attention to a few of them; but, from the books cited below, we are able to present a more or less complete list of the examples to which attention is called in the notes of *The Companion Bible*<sup>2</sup>.

1. *Abba*<sup>3</sup>. Mark 14. 36. Rom. 8. 15. Gal. 4. 6.
2. *Ainias*. Acts 9. 33, 34.
3. *Akeldama*. Acts 1. 19. *Akeldamach* (LA). *Acheldamach* (T Tr.). *Hacheldamach* (WH). See Ap. 161. I. Aram. *Hākal demā*, or *Hākal demah*.
4. *Alphaios*. Matt. 10. 3. Mark 2. 14; 3. 18. Luke 6. 15. Acts 1. 13.
5. *Annas*. Luke 3. 2. John 18. 13, 24. Acts 4. 6.
6. *Bar-abbas*. Matt. 27. 16, 17, 20, 21, 26. Mark 15. 7, 11, 15. Luke 23. 18. John 18. 40, 40.
7. *Bartholomaios*. Matt. 10. 3. Mark 3. 18. Luke 6. 14. Acts 1. 13.
8. *Bar-īesous*. Acts 13. 6.
9. *Bar-īōna*. Matt. 16. 17. See No. 27, below.
10. *Bar-nabas*. Acts 4. 36, &c. 1 Cor. 9. 6. Gal. 2. 1, 9, 13. Col. 4. 10.

<sup>1</sup> It is so called because it was the language of *Aram*, or *Mesopotamia*, which is Greek for *Aram Naharain*=Aram between the two rivers (Gen. 24. 10. Deut. 23. 4. Judg. 3. 8. Ps. 60. title). It is still called "The Island". There were other Arams beside this: (2) *Aram Dammāsek* (north-east of Palestine), or simply Aram, because best known to Israel (2 Sam. 8. 5. Isa. 7. 8; 17. 3. Amos 1. 5); (3) *Aram Zobah* (not far from Damascus and Hamath), under Saul and David (1 Sam. 14. 47. 2 Sam. 8. 9); (4) *Aram Beth-rehob* (N. Galilee, Ap. 169), 2 Sam. 10. 6; (5) *Aram Maachah* (1 Chron. 19. 6, 7); (6) *Aram Geshur* (2 Sam. 15. 8).

<sup>2</sup> Further information may be found in the following works:—*Ap. NEUBAUER*: On the dialects spoken in Palestine in the time of Christ, in *Studia Biblica* . . . by members of the University of Oxford. Vol. I, pp. 39-74. Oxford, 1885.

*F. W. J. DILLOO*: *De moedertaal vanonzen heere Jesus Christus en van zyne Apostelen*, p. 70. Amsterdam, 1886.

*ARNOLD MEYER*: *Jesu Mutter-Sprache*. Leipzig, 1896.

*G. DALMAN*: *Die Worte Jesu, mit Berücksichtigung des nathkanonischen jüdischen Schrifttums und der aram. Sprache erortert*. Vol. I. Leipzig, 1898. Also *Grammatik des jüdisch-palästinischen Aramaisch*. 2. Auflage. Leipzig, 1905. In the Index of Greek words.

<sup>3</sup> The order of the words is that of the Greek alphabet.

11. *Bar-sabas*. Acts 1. 23; 15. 22 (*Barsabbas* all the texts).
12. *Bar-timaios*. Mark 10. 46.
13. *Beël-zeboul*. Matt. 10. 25; 12. 24, 27. Mark 3. 22. Luke 11. 15, 18, 19.
14. *Bethesda*. John 5. 2. (*Bēthzatha*, T WH; *Bēthsaida*, or *Bēthzather*, L WH Rm.)
15. *Bēthsaida*. Matt. 11. 21. Mark 6. 45; 8. 22. Luke 9. 10; 10. 13. John 1. 44; 12. 21.
16. *Bēthphagē*. Matt. 21. 1. Mark 11. 1. Luke 19. 29.
17. *Boanerges*. Mark 3. 17. (*Boanērges*, L T Tr. A WH.)
18. *Gethsēmani*. Matt. 26. 36. Mark 14. 32.
19. *Golgotha*. Matt. 27. 33. Mark 15. 22. John 19. 17.
20. *Elōi*. Mark 15. 34.
21. *Ephphatha*. Mark 7. 34.
22. *Zakchaios*. Luke 19. 2, 5, 8.
23. *Zebedaios*. Matt. 4. 21, 21; 10. 2; 20. 20; 26. 37; 27. 56. Mark 1. 19, 20; 3. 17; 10. 35. Luke 5. 10. John 21. 2.
24. *Ēlī*. Matt. 27. 46. (*Ēlei* (voc.), T WH m.; *Eloi*, WH.)
25. *Thaddaios*. Matt. 10. 3. Mark 3. 18.
26. *Thōmās*. Matt. 10. 3. Mark 3. 18. Luke 6. 15. John 11. 16; 14. 5; 20. 24, 26, 27, 28, 29; 21. 2. Acts 1. 13.
27. *Īōannēs*. John 1. 42; 21. 15, 16, 17. (*Īōnēs*, Tr. WH.) See *Bar-īōna*. (*Īōna* being a contraction of *Īōana*.)
28. *Kēphās*. John 1. 42. 1 Cor. 1. 12; 3. 22; 9. 5; 15. 5. Gal. 2. 9.
29. *Kleopas*. Luke 24. 18.
30. *Klōpās*. John 19. 25.
31. *Lama*. Matt. 27. 46. Mark 15. 34. (*Lēma*, L. *Lema*, T Tr. A WH.)
32. *Mammōnas*. Matt. 6. 24. Luke 16. 9, 11, 13. (*Mamōnas*, L T Tr. A WH.)
33. *Maran-atha*. 1 Cor. 16. 22 (=Our Lord, come!). Aram. *Māranā' thā'*.
34. *Martha*. Luke 10. 38, 40, 41. John 11. 1, &c.
35. *Matthaios*. Matt. 9. 9; 10. 3. Mark 3. 18. Luke 6. 15. Acts 1. 13, 26. (All the critics spell it *Maththaios*.)
36. *Nazareth (-et)*. Matt. 2. 23; 4. 13 (*Nazara*, T Tr. A WH); 21. 11. Mark 1. 9. Luke 1. 26; 2. 4, 39, 51; 4. 16 (*Nazara*. Omit the Art. L T Tr. A WH and R.) John 1. 45, 46. Acts 10. 38.
37. *Pascha*. Matt. 26. 2, 17, 18, 19. Mark 14. 1, 12, 12, 14, 16. Luke 2. 41; 22. 1, 7, 8, 11, 13, 15. John 2. 13, 23; 6. 4; 11. 55, 55; 12. 1; 13. 1; 18. 28, 39; 19. 14. Acts 12. 4. 1 Cor. 5. 7. Heb. 11. 28. The Hebrew is *pesak*.
38. *Rabbōni*, *Rabbouni* (*Rabbonei*, WH). Mark 10. 51. John 20. 16.
39. *Raka*. Matt. 5. 22. (*Rēykā'* is an abbreviation of *Rēykān*.)
40. *Sabachthani*. Matt. 27. 46. Mark 15. 34. (*Sabachthanei*, T Tr. WH.)
41. *Subbata* (Aram. *sabbāta'*). Heb. *shabbāth*. Matt. 12. 1, 5, 10, 11, 12, &c.
42. *Tabitha*. Acts 9. 36, 40.
43. *Talitha kūmi*. Mark 5. 41. (In Galilæan Aramaic it was *talitha' kūmi*.)
44. *Hōsanna* (in Aram.=Save us; in Heb.=Help us). Matt. 21. 9, 9, 15. Mark 11. 9, 10. John 12. 13.

IV. THE PAPIRI and OSTRACA. Besides the Greek text mention ought to be made of these, although it concerns the interpretation of the text rather than the text itself.

We have only to think of the changes which have taken place in our own English language during the last 300 years, to understand the inexpressible usefulness of documents written on the material called *papyrus*, and on pieces of broken pottery called *ostraca*, recently discovered in Egypt and elsewhere. They are found in the ruins of ancient temples and houses, and in the rubbish heaps of towns and villages, and are of great importance.

They consist of business-letters, love-letters, contracts, estimates, certificates, agreements, accounts, bills-of-sale, mortgages, school-exercises, receipts, bribes,

APPENDIX 94: THE GREEK TEXT OF THE NEW TESTAMENT (cont.).

pawn-tickets, charms, litanies, tales, magical literature, and every sort of literary production.

These are of inestimable value in enabling us to arrive at the true meaning of many words (used in the time of Christ) which were heretofore inexplicable. Examples may be seen in the notes on "scrip" (Matt. 10. 10. Mark 6. 8. Luke 9. 3); "have" (Matt. 6. 2, 5, 16. Luke 6. 24. Phil. 15); "officer" (Luke 12. 58); "presseth" (Luke 16. 16); "suffereth violence" (Matt. 11. 12), &c.<sup>1</sup>

V. THE MANUSCRIPTS of the Greek New Testament dating from the fourth century A.D. are more in number than those of any Greek or Roman author, for these latter are rare, and none are really ancient; while those of the N.T. have been set down by Dr. Scrivener at not less than 3,600, a few containing the whole, and the rest various parts, of the N.T.

The study of these from a literary point of view has been called "Textual Criticism", and it necessarily proceeds altogether on documentary evidence; while "Modern Criticism" introduces the element of human opinion and hypothesis.

Man has never made a proper use of God's gifts. God gave men the sun, moon, and stars for signs and for seasons, to govern the day, and the night, and the years. But no one to-day can tell us what year (*Anno Mundi*) we are actually living in! In like manner God gave us His Word, but man, compassed with infirmity, has failed to preserve and transmit it faithfully.

The worst part of this is that man charges God with the result, and throws the blame on Him for all the confusion due to his own want of care!

The Old Testament had from very early times official custodians of the Hebrew text. Its Guilds of Scribes, *Nakdanim*, *Sopherim*, and *Massorites* elaborated plans by which the original text has been preserved with the greatest possible care (see Ap. 93).<sup>2</sup> But though, in this respect, it had advantages which the Greek text of the N.T. never had, it nevertheless shows many signs of human failure and infirmity. Man has only to touch anything to leave his mark upon it.

Hence the MSS. of the Greek Testament are to be studied to-day with the utmost care. The materials are:—

- i. The MSS. themselves in whole or in part.
- ii. Ancient versions made from them in other languages.<sup>3</sup>
- iii. Citations made from them by early Christian writers long before the oldest MSS. we possess (see Ap. 168).

i. As to the MSS. themselves we must leave all palæographical matters aside (such as have to do with paper, ink, and calligraphy), and confine ourselves to what is material.

1. These MSS. consist of two great classes: (a) Those written in *Uncial* (or capital) letters; and (b) those written in "running hand", called *Cursives*.

The former are considered to be the more ancient,

although it is obvious and undeniable that some cursives may be transcripts of uncial MSS. more ancient than any existing uncial MS.

This will show that we cannot depend altogether upon textual criticism.

2. It is more to our point to note that what are called "breathings" (soft or hard) and accents are not found in any MSS. before the seventh century (unless they have been added by a later hand).

3. *Punctuation* also, as we have it to-day, is *entirely absent*. The earliest two MSS. (known as B, the MS. in the Vatican and  $\aleph$  the Sinaitic MS., now at St. Petersburg) have only an occasional dot, and this on a level with the top of the letters.

The text reads on without any divisions between letters or words until MSS. of the ninth century, when (in Cod. Augiensis, now in Cambridge) there is seen for the first time a single point which separates each word. This dot is placed in the middle of the line, but is often omitted.

None of our modern marks of punctuation are found until the ninth century, and then only in Latin versions and some cursives.

From this it will be seen that the punctuation of all modern editions of the Greek text, and of all versions made from it, rests *entirely on human authority*, and has no weight whatever in determining or even influencing the interpretation of a single passage. This refers also to the employment of capital letters, and to all the modern literary refinements of the present day.<sup>4</sup>

4. Chapters also were alike unknown. The Vatican MS. makes a new section where there is an evident break in the sense. These are called *titloi*, or *kephalaia*.<sup>2</sup>

There are none in  $\aleph$  (Sinaitic), see above. They are not found till the fifth century in Codex A (British Museum), Codex C (Ephraemi, Paris), and in Codex R (Nitriensis, British Museum) of the sixth century.

They are quite foreign to the original texts. For a long time they were attributed to HUGUES DE ST. CHER (Huego de Sancto Caro), Provincial to the Dominicans in France, and afterwards a Cardinal in Spain, who died in 1263. But it is now generally believed that they were made by STEPHEN LANGTON, Archbishop of Canterbury, who died in 1227.

It follows therefore that our modern chapter divisions also are destitute of MS. authority.

5. As to verses. In the Hebrew O.T. these were fixed and counted for each book by the Massorites; but they are unknown in any MSS. of the Greek N.T. There are none in the first printed text in *The Complutensian Polyglot* (1437-1517), or in the first printed Greek text (Erasmus, in 1516), or in R. Stephens's first edition in 1550.

Verses were first introduced in Stephens's smaller (16mo) edition, published in 1551 at Geneva. These also are therefore destitute of any authority.

VI. THE PRINTED EDITIONS OF THE GREEK TEXT. Many printed editions followed the first efforts of ERASMUS. Omitting the Complutensian Polyglot mentioned above, the following is a list of all those of any importance:—

1. Erasmus (1st Edition)	1516
2. Stephens . . . . .	1546-9
3. Beza . . . . .	1624
4. Elzevir . . . . .	1624
5. Griesbach . . . . .	1774-5
6. Scholz . . . . .	1830-6
7. Lachmann . . . . .	1831-50
8. Tischendorf . . . . .	1841-72
9. Tregelles . . . . .	1856-72
10. Alford . . . . .	1862-71
11. Wordsworth . . . . .	1870

<sup>1</sup> The examples given in the notes are from Delssmann's *Light from the Ancient East*, 1910; *New Light on the New Testament*, 1901; *Bible Studies*, 1901. Milligan's *Selections from the Greek Papyri*, &c. Cambridge Press, 1910.

<sup>2</sup> Ancient copies of the Septuagint reveal two other orders: that of *Diorthōtēs* (or Corrector) and the *Antiballōn* (or Comparer). But these attended chiefly to "clerical" and not textual errors.

<sup>3</sup> Of these, the Aramaic (or Syriac), i.e. the *Peshitto*, is the most important, ranking as superior in authority to the oldest Greek manuscripts, and dating from as early as A. D. 170.

Though the Syrian Church was divided by the Third and Fourth General Councils in the fifth century, into three, and eventually into yet more, hostile communions, which have lasted for 1,400 years with all their bitter controversies, yet the same version is read to-day in the rival churches. Their manuscripts have flowed into the libraries of the West, "yet they all exhibit a text in every important respect the same." *Peshitto* means a version simple and plain, without the addition of allegorical or mystical glosses.

Hence we have given this authority, where needed throughout our notes, as being of more value than the modern critical Greek texts; and have noted (for the most part) only those "various readings" with which the Syriac agrees. See § VII, below.

<sup>4</sup> Such as are set forth in the *Rules for Compositors and Readers* at the University Press, Oxford.

<sup>2</sup> There are sixty-eight in Matthew; forty-eight in Mark; eighty-three in Luke; and eighteen in John.



12. Revisers' Text . . . . .	1881
13. Westcott and Hort . . . . .	1881-1903
14. Scrivener . . . . .	1886
15. Weymouth . . . . .	1886
16. Nestlé . . . . .	1904

All the above are "Critical Texts", and each editor has striven to produce a text more accurate than that of his predecessors.

Beza (No. 3 above) and the Elzevir (No. 4) may be considered as being the so-called "Received Text" which the translators of the Authorized Version used in 1611.

VII. THE MODERN CRITICAL TEXTS. In the notes of *The Companion Bible* we have not troubled the general English reader with the names or distinctive characters or value of the several MANUSCRIPTS. We have thought it more practical and useful to give the combined judgment of six of the above editors; viz. Lachmann, Tischendorf, Tregelles, Alford, Westcott and Hort, and the Greek Text as adopted by the Revisers of the English N.T., 1881, noting the agreement or disagreement of the Syriac Version therewith. (See note 3, p. 136.)

A vast number of various readings are merely different spellings of words, or a varying order of two or more words. These are not noticed in *The Companion Bible*, as they do not affect the sense.

There are many more, consisting of cases of nouns and inflexions of verbs, &c., but these are noticed only when they are material to the interpretation. All are noted in cases where it really matters, but these are not numerous. A few are the subject of separate Appendixes. The number of these Appendixes may be found under the respective passages, such as Matt. 16. 18. Mark 16. 9-20. Acts 7. 17. Rom. 16. 25. 1 Pet. 3. 19. Rev. 1. 10.

The six critical Greek texts are indicated in the notes by their initial letters (see below). Where the reading is placed within brackets by the respective editors, the initial letter itself is also placed within brackets, and it is followed by "m" where the reading is placed in the margin.

It will thus be seen which of the above editors retain, insert, or omit a particular reading; and which of these expresses his doubts by placing it within brackets or in the margin.

To enable the reader to form his own judgment as to the value of any particular reading, it remains only to give a brief statement of the principles on which the respective editors framed their texts.

GRIESBACH<sup>1</sup> based his text on the theory of Three Recensions of the Greek manuscripts, regarding the collective witness of each Recension as one; so that a Reading having the authority of all three was regarded by him as genuine. It is only a theory, but it has a foundation of truth, and will always retain a value peculiarly its own.

LACHMANN (L.), disregarding these Recensions, proposed to give the text based only on the evidence of

<sup>1</sup> We include Griesbach's principles, though his edition is not included in the notes of *The Companion Bible*.

witnesses up to the end of the fourth century. All were taken into account up to that date; and all were discarded after it, whether uncial MSS., or cursives, or other documentary evidence. He even adopted Readings which were palpably errors, on the simple ground that they were the best attested Readings up to the fourth century.

TISCHENDORF (T.) followed more or less the principles laid down by Lachmann, but not to the neglect of other evidence as furnished by Ancient Versions and Fathers. In his eighth edition, however, he approaches nearer to Lachmann's principles.

TREGELLES (Tr.) produced his text on principles which were substantially the same as Lachmann, but he admits the evidence of uncial manuscripts down to the seventh century, and includes a careful testing of a wide circle of other authorities.

The chief value of his text lies not only in this, but in its scrupulous fidelity and accuracy; and it is probably the best and most exact presentation of the original text ever published.

ALFORD (A.) constructed his text, he says, "by following, in all ordinary cases, the united or preponderating evidence of the most ancient authorities."

When these disagree he takes later evidence into account, and to a very large extent.

Where this evidence is divided he endeavours to discover the cause of the variation, and gives great weight to *internal probability*; and, in some cases, relies on his own independent judgment.

At any rate he is fearlessly honest. He says, "that Reading has been adopted which, on the whole, seemed most likely to have stood in the original text. Such judgments are, of course, open to be questioned."

This necessarily deprives his text of much of its weight; though where he is in agreement with the other editors, it adds to the weight of the evidence as a whole.

WESTCOTT AND HORT (WH). In this text, the classification of MSS. into "families" is revived, with greater elaboration than that of Griesbach. It is prepared with the greatest care, and at present holds a place equal in estimation to that of Tregelles.

Where all these authorities agree, and are supported by the Syriac Version, the text may be regarded as fairly settled, until further MS. evidence is forthcoming.

But it must always be remembered that some *cursive* MSS. may be copies of uncial MSS. more ancient than any at present known. This fact will always lessen the value of the printed critical editions.

The Revisers of the N.T. of 1881 "did not deem it within their province to construct a continuous and complete Greek text." They adopted, however, a large number of readings which deviated from the text presumed to underlie the Authorized Version. In 1896 an edition known as the Parallel N. T. Greek and English, was published by the Clarendon Press for both Universities. In the Cambridge edition the *Textus Receptus* is given, with the Revisers' alternative readings, in the margin. In the Oxford edition, the Revisers give their Greek with the readings of the *Textus Receptus* in the margin.

## 95

### THE NEW TESTAMENT AND THE ORDER OF ITS BOOKS.

#### I. THE NEW TESTAMENT IN RELATION TO THE BIBLE AS A WHOLE.

The word "Testament", as a translation of the Greek word *diathēkē* (which means *covenant*), has been nothing less than a great calamity; for, by its use, truth has been effectually veiled all through the centuries; causing a wrong turning to be taken as to the purpose and character of this present Dispensation, by which the errors of tradition have usurped the place of important truth.

The word "Testament" as a name for a collection of books is unknown to Scripture. It comes to us through

the Latin Vulgate. This was the rendering in the older Latin Versions before JEROME'S time; but JEROME, while using *foedus* or *pactum* for the Heb. *berith* in the O.T., unfortunately reverted to *testamentum* in his revision of his N.T. translation (A.D. 382-405). Some of the Latin Fathers preferred *instrumentum*, much in the sense of our legal use of the word<sup>1</sup>. RUFINUS uses the expression *novum et vetus instrumentum*<sup>2</sup>, and AUGUSTINE uses both words *instrumentum* and *testamentum*<sup>3</sup>.

<sup>1</sup> Tertullian (A. D. 150-200), *Adv. Marc.* iv. 1. In iv. 2, he uses it of a single gospel (Luke).

<sup>2</sup> *Expos. Symb. Apostol.*

<sup>3</sup> *De Civ. Dei*, xx. 4.

APPENDIX 95 : THE NEW TESTAMENT AND ORDER OF ITS BOOKS (cont.).

From the Vulgate, the word testament passed both into the English Bibles and the German. The Greek word is *diathēkē*, which means "covenant", and the R.V. substitutes this meaning in every place except two (Heb. 9. 16, 17, on which see the notes). But even this word was never used as the title for the collection of books which make up the New Testament so called.

When these books were placed beside the books of the Hebrew Canon it became desirable, if not necessary, to distinguish them; and, as the then two Dispensations were already spoken of in Scripture as "old" and "new" (2 Cor. 3. 6. Heb. 8. 6-13), so the books, which were connected with them, came to be called by the same names also.

In Ex. 24. 7 and 2 Kings 23. 2, 21, we read of "the book of the covenant"<sup>1</sup>, and this distinction of the two covenants was already confirmed by 2 Cor. 3. 6, 14, where the Apostle speaks of "the reading of the old covenant".

The term "New Covenant" is indeed a Scriptural expression, but it is not used of a collection of books. It is used of the great prophecy and promise of Jer. 31. 31-32. 40 and Ezek. 37. 26 (which is referred to in Heb. 8. 8-12; 9. 15-21; 10. 15-18).

The time for the making of this "New Covenant" with the House of Israel and the House of Judah was drawing near. The last prophet, MALACHI, had spoken of the coming of the "Angel of the Covenant", and of the "Messenger" who was to prepare His way before Him (Mal. 3. 1). He announces also the sending of ELIJAH the prophet to prepare the way of MESSIAH, and connects his name with that of MOSES (Mal. 4. 4, 5).

In due time JOHN THE BAPTIST was sent "in the spirit and power of ELIJAH" (Luke 1. 17); and, had the people "received" him and obeyed his call to national repentance, he would have been counted for Elijah the prophet (Matt. 11. 14; 17. 11-13). In like manner we may well conclude that the act and word of MESSIAH at the last supper was the making of the New Covenant itself; for the Lord said of the cup "this is [i. e. represents] My blood of the New Covenant" (Matt. 26. 28. Mark 14. 24. Luke 22. 20), thus fulfilling the prophecy of Jer. 31. 31-34, as testified by Heb. 8. 8-12; 9. 15-21; 10. 15-18.

The use of blood was confined to two purposes:—

- (1) Atonement for sin (Lev. 17. 11. Heb. 9. 22),<sup>2</sup> and
- (2) the making of a covenant (Ex. 24. 6-8. Heb. 9. 16-22).

The use of the Greek word *diathēkē* (covenant) in relation to a collection of books is appropriate only so far as these books are regarded as belonging to the "new covenant" foretold by Jeremiah, and as being distinct from "the book of the (old) covenant", made in Ex. 24. 6-8.

The one great fact, which stands out in connection with the whole of the books which we call the Bible, is that they form the "Word of God", and are made up of the "words" of God (Jer. 15. 16. John 17. 8, 14, 17).

This is the claim that is made by the book itself, and it is ours to receive it as such. We, therefore, neither set out to discuss it, nor to prove it. "God hath spoken"; and this, for our learning, and not for our reasoning; for our faith, and not for our questioning; still less for our criticism: for the Word which He hath spoken is to be our judge in that day (John 12. 48. Deut. 18. 19, 20, and Heb. 4. 12, where it is declared to be "able to judge" (A.V. "a discerner", Gr. *kritikos*; hence our "critic"). See further, Ap. 94.

Thousands of infidels to-day believe and teach that the Council of Nice, held in A.D. 325, separated the "spurious" scriptures from the genuine ones, by some vote, or trick, when the sacred books were placed under a communion table, and, after prayer, the inspired books jumped upon the table, while the false books remained beneath.

This story originated with one "John Pappus", and infidels make a great mistake in identifying him with

<sup>1</sup> See also 1 Macc. 1. 57 and Ecclus. 24. 23.

<sup>2</sup> "Washing in blood" would defile, not cleanse. *Sprinkling* with blood, and *washing* in water, alone known to the O.T. (save in Ps. 58. 10). As to Rev. 1. 6 and 7. 14, see notes there.

"Papias", or "Pappius", one of the earliest Fathers, called by Eusebius (iii. 36) a "Bishop" of Hierapolis, who wrote about A.D. 115. The *Encycl. Brit.*, 11th (Camb.) ed., vol. xx, p. 737, suggests about A.D. 60-135 as the period of his life.

But John Pappus, who gave currency to the above story, was a German theologian born in 1549. In 1601 he published the text of an *Anonymous* Greek MS. This MS. cannot be older than A.D. 870, because it mentions events occurring in 869. Now the Council of Nice was held 544 years before, and all its members had been dead and buried for some five centuries. The Council of Nice was not called to decide the Canon. Nothing relating to the Canon of Scripture can be found in any of its canons or acts. And, even if it were otherwise, the votes of Councils could no more settle the Canon of the New Testament than a Town Council could settle the laws of a nation.

The great outstanding fact is that

"JEHOVAH HATH SPOKEN",

and that the Bible as a whole claims to give us His words; for speaking or writing cannot be without words. Moreover, He tells us (Heb. 1. 1) that He has spoken

"AT SUNDRY TIMES AND IN DIVERS MANNERS",

or, according to the Greek, in many parts (or portions) and by many ways (or methods).

If we rightly divide these (according to 2 Tim. 2. 15) we have

THE CONTENTS OF THE BIBLE AS A WHOLE,

which may be exhibited as follows<sup>1</sup>:—

A<sup>1</sup> | DIVINE. By the FATHER Himself. The "times" being from Gen. 2. 16 to Ex. 3. 10. The "manner" being to individuals from Adam onward.

B<sup>1</sup> | HUMAN AGENCY. "By the Prophets." The "time" being from the call and mission of Moses (Ex. 3. 10) to that of John the Baptist. "greater than them all" (Matt. 11. 11). The "manner" was by human agency.

A<sup>2</sup> | DIVINE. "By HIS SON" (Heb. 1. 1, 2. Cp. Deut. 18. 18, 19). The "time" being from the beginning of His ministry (Matt. 4. 12) to the end of it (Matt. 26. 46). See Ap. 119.

B<sup>2</sup> | HUMAN AGENCY. "By them that heard Him", ("the Son", Heb. 2. 3, 4). The "time" from Acts 1-28. The "manner" was by apostolic testimony and writings, contained in the General Epistles; and in the earlier Pauline Epistles written during that "time".

A<sup>3</sup> | DIVINE. By "THE SPIRIT OF TRUTH" (as promised in John 16. 12-15). The "time" from the end of the Dispensation covered by the Acts of the Apostles, when He revealed "the things concerning Christ"; which could not be spoken by Him until the events had taken place, which were the foundation of the doctrines revealed in the later Pauline Epistles (Eph., Phil., Col.). See esp. Eph. 2. 4-7.<sup>2</sup> In these Epistles the Holy Spirit "guided" into all the truth, and thus fulfilled the promise of the Lord, in John 16. 12-15.

B<sup>3</sup> | HUMAN AND ANGELIC AGENCY. By "HIS SERVANT JOHN", who bare record of the Word of God, and of all things that he saw (Rev. 1. 1, 2). The "time" was that covered by the giving the Book of the Revelation in Patmos. The "manner" was that it was "sent and signified (showed by signs) by His angel"<sup>3</sup>.

<sup>1</sup> While the divisions shown in the Structure are true as a whole, it is not denied that there may be exceptions to the general rule; but these only go to establish the truth of the rule itself.

<sup>2</sup> The other later Epistles of Paul were written to *individuals*, and to a special class of Hebrew believers.

<sup>3</sup> Not by "the Spirit of Truth". His mission, in A<sup>3</sup>, was to guide into the truth, while, in the Acts of the Apostles (B<sup>2</sup>), it was to bear witness by miracles to the *confirmation* of them that heard the Son. In the Apocalypse it was not Divine speaking by "the Spirit of Truth", but the showing by an Hierophant.

## APPENDIX 95: THE NEW TESTAMENT AND ORDER OF ITS BOOKS (*cont.*).

Since this written Word—"the Scripture of Truth"—was thus complete, God has not spoken directly or indirectly to mankind, either by Himself or by human agency. "The Silence of God" during this Dispensation is a solemn reality.

But He is going to speak again when this Dispensation comes to a close, and in Psalm 50 we are told what He is going to say when the silence is broken.

According to the division of the "times" exhibited above (p. 138), it will be seen that they are *six* in number (the number of "man", Ap. 10). And it will be noted that the order of the Divine three is FATHER (A<sup>1</sup>), SON (A<sup>2</sup>), and HOLY SPIRIT (A<sup>3</sup>).

When the "time" comes for Him to speak "once again", it will be apart from human agency. This will make these "times and manners" *seven* in all (the number of spiritual perfection, Ap. 10).

Until, therefore, God shall speak once more, we have God's word—written. To this we are now shut up; to this we do well "to take heed in our hearts" (2 Pet. 1. 19). We may not add to or take away from it (Rev. 22. 18, 19). We may not receive any other writing purporting to have come from God. There are many such in the present day; some of the authors being bold impostors and deceivers<sup>1</sup>, others being deceived by "automatic" writings through demons and evil spirits (1 Tim. 4. 1-3).

To all such we are to say "Anathema", and to treat them as accursed things (Gal. 1. 6-9).

### II. THE ORDER OF THE BOOKS OF THE NEW "TESTAMENT".

Our English Bibles follow the order as given in the Latin Vulgate. This order, therefore, depends on the arbitrary judgment of one man, Jerome (A. D. 382-405). All theories based on this order rest on human authority, and are thus without any true foundation.

The original Greek manuscripts do not agree among

themselves as to any particular order of the separate books, and a few of them have most remarkable differences.

We are, however, on safe ground in stating that the books are generally divided into

#### FIVE WELL-DEFINED GROUPS.

For the most part these groups are in the following order:—

1. The Four Gospels.
2. The Acts of the Apostles.
3. The General Epistles<sup>2</sup>.
4. The Pauline Epistles<sup>3</sup>.
5. The Apocalypse.

Even the order of these five groups varies in very few cases.<sup>4</sup> But these are so exceptional as not to affect the general order as given above; indeed, they help to confirm it.

While the order of these five groups may be regarded as fairly established, yet, within each, the order of the separate books is by no means uniform, except in the fourth, which never varies<sup>4</sup>. (See notes on the chronological and canonical orders of the Pauline Epistles, preliminary to the Structure of ROMANS, as a whole.)

Even in the first group, while the Four Gospels are almost always the same as we have them in the A.V. and R.V., yet in the *Codex Bezae* (Cent. 6) John follows Matthew; and in another, precedes it.

When we divide the Pauline Epistles (Group 4 above), and re-combine them in their chronological and historical order, we find that they re-arrange themselves so as to be distributed between the fourth and sixth of the six groups shown above on p. 138.<sup>5</sup>

The five groups of the New Testament order of books (shown above) thus fall into four chronological groups, being the same as the last four of the whole Bible, corresponding with A<sup>2</sup>, B<sup>2</sup>, A<sup>3</sup>, and B<sup>3</sup> (p. 138):—

C | THE FOUR GOSPELS: where the SON is the Divine Speaker, according to Heb. 1. 2-.

D | THE ACTS OF THE APOSTLES, } Where human agency is employed in "them that heard" the  
 THE GENERAL EPISTLES, } Son (Heb. 2. 3, 4), and Paul also, who both heard and saw Him.  
 THE EARLIER PAULINE EPISTLES: }

C | THE LATER PAULINE EPISTLES:— } Where "the Spirit of Truth" is the Divine Speaker, Teacher, and  
 EPHESIANS, } Guide, according to John 16. 12-15.  
 PHILIPPIANS, }  
 COLOSSIANS: }

D | THE APOCALYPSE: where human agency is again employed in the person of John the Apostle and Evangelist, instructed by angelic agency.

From these four groups we may gather the one great scope of the New Testament books as a whole.

Corresponding with the above we may set them out as follows:—

C | THE KING and the KINGDOM. Proclaimed to the Nation in the LAND. The Kingdom rejected and the King crucified in JERUSALEM, the capital.

D | The re-offer of both (Acts 2. 38; 3. 19-26) to the Dispersion among the Gentiles; and their final rejection in ROME, the capital of the Dispersion (Acts 28. 16-28).

C | THE KING exalted, and made the Head over all things for the Church, which is His Body (Eph. 1. 20-23. Phil. 2. 9-11. Col. 1. 13-19), in the Kingdom of His beloved Son (Col. 1. 13). The mystery revealed (Eph. 3. 1-12. Col. 1. 24-27). The Kingdom on earth in abeyance. "Not yet" (Heb. 2. 8).

D | THE KINGDOM set up in judgment, power, and glory. The King enthroned. Set forth as the great subject of the Apocalypse.

<sup>1</sup> Such as Swedenborg, Joanna Southcote, Joe Smith (of Mormonite fame), the author of "The Flying Roll", Mrs. Eddy, Dowie, and others.

<sup>2</sup> James usually coming first, following next after the Acts of the Apostles.

<sup>3</sup> Invariably in their present canonical order, as given in the A.V.

<sup>4</sup> For example: the fourth follows the second; the second and fourth are followed by the first; and in one case the fifth comes between the second and third.

<sup>5</sup> Except that, in the best and oldest Codices, Hebrews follows 2 Thess. (instead of Philemon); while in one (that from which Cod. B was taken) Hebrews follows Galatians.

96

THE DIVERSITY OF THE FOUR GOSPELS.

We have already seen from the Structure on p. 1304, and notes there, that each of the Four Gospels has its own special character and design.

These are not to be determined by human ingenuity or on modern lines, but to be gathered from the Structure.

This shows that they may be regarded as being the completion of the Old Testament, rather than the beginning of the New. In any case they have nothing whatever to do with the founding of "the Church", or with the beginning of "Christianity" (see Ap. 113, notes on the Structure of the Acts as a whole, and Rom. 15. 8).

They are four distinct presentations of the Messiah, and together form one perfect whole.

The twofold subject of the Lord's fourfold ministry (Ap. 119) shows this very clearly; and excludes all modern hypotheses.

This being so, only those events, miracles, and discourses of our Lord are selected which are needed for the presentation of our Lord and His ministry, and which bear upon, illustrate, and thus emphasize the special object of each Gospel.

This is why certain words and works are peculiar to one Gospel, and are omitted from another; and why certain utterances of the Lord are repeated on other occasions, and with varying words. Also why we have "the kingdom of heaven" only in Matthew, and "the kingdom of God" in the other Gospels (see Ap. 114).

It has been too generally assumed that events and discourses which are similar are identical also. But this is not the case, as may be seen from Ap. 116, 152, 153, 155, 156, 157, 158, 163, 164.

By failing to distinguish or to "try the things that differ" (Phil. 1. 10), and to rightly divide "the word of truth" (2 Tim. 2. 15) as to its times, events separated by great landmarks of time are brought together and treated as though they were one and the same, whereby difficulties are created which baffle all the attempts of those who would fain remove them.

The special object of each of the Four Gospels may be seen from the Structure on p. 1304.

97

THE UNITY OF THE FOUR GOSPELS.

In the notes on pp. 1304 and 1305, and in Ap. 96, we have shown that there is a Diversity in the Four Gospels. But there is a Unity also, as is shown by the fact that all Four Gospels follow the same general Structure. This runs through them all alike, showing that, after all, the presentation of the Lord is one<sup>1</sup>.

While it was not in God's purpose to give us one Gospel, yet amid all the diversity of the parts there is a continuity of the whole.

The parts are distributed according as they are appropriate to the special design and character of each Gospel, and this in perfect order and accuracy.

After what has been said in Ap. 96, and in the notes to the Structure on p. 1304, it would be out of place to attempt to present anything like a complete "Harmony"; but, in order to show how needless it is to dislocate certain passages in order to bring together similar events and discourses (supposed to be identical, as though nothing the Lord said or did was ever repeated), a condensed outline is presented.

It will be noted that there are great events which were never repeated: such as the Mission of the Twelve, the Transfiguration, the Dividing of the Garments, &c. These help us in determining the order and place of other events which, though similar, are not identical.

From the outline given below it will be easy to see how the several accounts of similar events and discourses are distributed in the several Gospels, without violently altering the sequence of verses and chapters, as is done in most so-called "Harmonies".

	MATTHEW.	MARK.	LUKE.	JOHN.	
PRE-MINISTERIAL ...	... .. ... .. ... .. 1. 1-25. 2. 1. ... .. ... .. ... .. 2. 2-23 ... .. ... ..	... .. ... .. ... .. ... .. ... .. ... .. ... .. ... .. ... ..	... .. ... .. ... .. ... .. ... .. ... .. ... .. ... .. ... ..	... .. ... .. ... .. 1. 1-2. 7. ... .. 2. 8-20. 2. 21. 2. 22-39. 2. 40. 2. 41-52.	1. 1-5. 1. 6-14. ... ..
THE FORERUNNER...	3. 1-12 ... ..	1. 2-8 ... ..	3. 1-20 ... ..	1. 15-28.	
THE BAPTISM ... ..	3. 13-17 ... .. ... ..	1. 9-11 ... .. ... ..	3. 21, 22 ... .. 3. 23-38.	1. 29-34.	
THE TEMPTATION ...	4. 1, 2 ... .. ... .. 4. 3-11- 4. -11 ... ..	1. 12, 13- ... .. ... .. 1. -13.	4. 1, 2. 4. 3-13.		
THE MINISTRY (FIRST PERIOD) ...	... .. 4. 12-17 ... .. ... .. ... .. 4. 18-22 ... .. ... .. 4. 23-7. 29.	... .. 1. 14, 15. ... .. ... .. 1. 16-20. ... ..	... .. ... .. 4. 14, 15. 4. 16-32. ... ..	1. 35-51. ... .. 2. 1-4. 54.	

<sup>1</sup> But note that in the Structure of John there is no "Temptation" and no "Agony".

APPENDIXES 97 (cont.) AND 98.

	MATTHEW.	MARK.	LUKE.	JOHN.
THE MINISTRY (SECOND PERIOD) ...	8.1.	1. 21-		
	8. 2-13.			
	8.14-17	1. -21-28	4. 33-37.	
		1. 23-34	4. 38-41.	
		1. 35-39	4. 42-44.	
			5. 1-11.	
		1. 40-45	5. 12-16.	
	8.18-9.1.			
	9. 2-26	2. 1-12	5. 17-26.	
	9. 27-11.30.			
	12. 1-21 ("at that time")	2. 23-3.6	6. 1-11.	5. 1-47 ("after this").
		3. 7-21.		
			6. 12-8. 18.	
	12. 22-45	3. 22-30.		
	12. 46-50	3. 31-35	8. 19-21.	
	13. 1-52	4. 1-34.		
		4. 35-5. 20	8. 22-30.	
		5. 21-43	8. 40-56.	
	13. 53-58	6. 1-6.		
		6. 7-13	9. 1-6.	
	14. 1-14 ("at that time")	6. 14-29	9. 7-9.	6. 1, 2.
	14. 15-22	6. 30-46	9. 10-17	6. 3-15.
14. 23-36	6. 47-56		6. 16-21.	
			6. 22-71.	
15. 1-16. 12	7. 1-8. 21.			
	8. 22-26.			
16. 13-20	8. 27-30	9. 18-21.		
THE MINISTRY (THIRD PERIOD) ...	16. 21-18. 9	8. 31-9. 50	9. 22-50.	
	18. 10-35.			
	19. 1-	10. 1-	9. 51-56	7. 1-10.
	19. -1, 2	10. -1	9. 57-62.	
			10. 1-42.	
				7. 11-13.
				7. 14-10. 21.
			11. 1-28.	
	19. 3-12	10. 2-12	11. 29-13. 22.	
				10. 22-42.
			13. 23-30.	
			13. 31-35.	
			14. 1-24.	
			14. 25-35.	
			15. 1-18. 14.	
				11. 1-16 ("then"),
				11. 17-54 ("after that").
	19. 13-20	10. 13-34	18. 15-34.	
20. 20-28	10. 35-45.			
		18. 35-43.		
	10. 46-52.			
20. 29-34.				
		19. 1-23.		

[For the Fourth Period of the Lord's Ministry and subsequent events, see Appendix 156.  
For the sequence of events after the resurrection of the Lord, see Appendix 166.]

**98 THE DIVINE NAMES AND TITLES IN THE NEW TESTAMENT.**

All names and titles used of one Person represent the different *relationships* which are sustained by Him. In the New Testament these are more varied, and not less important than those in the Old Testament; and Ap. 4 should be compared with this Appendix.

The following exhibition of them practically embraces all that is necessary to enable the English reader to understand them, and to grasp something of the perfection with which each is used.

The list of the Names, &c., is given according to the common English rendering of the A.V., as being more easy for reference. It does not include "Spirit" or

"Holy Spirit": for which see the separate Appendix, No. 101.

Reference is made, in the notes, to the following divisions and subdivisions:—

I. GOD.

God. Gr. *Theos*. The Greek language, being of human origin, utterly fails (and naturally so) to exhibit the wonderful precision of the Hebrew, inasmuch as the language necessarily reflects, and cannot go beyond the knowledge, or rather the lack of knowledge, of the Divine Being apart from revelation.

## APPENDIX 98: DIVINE NAMES AND TITLES IN NEW TESTAMENT (cont.)

i. **Theos** corresponds, generally, with *Elohim* of the O.T., denoting the Creator (see Ap. 4. I); but it corresponds also with *El* (Ap. 4. IV), and *Eloah* (Ap. 4. V). Sometimes it corresponds with *Jehovah* (who is *Elohim* in Covenant relation), in which case it is printed God, as in the Old Testament (both A.V. and R.V.).

1. *Theos* is used in the N.T. of the Father, as the revealed God (see John 1. 1. Acts 17. 24, &c.).
2. It is used of the Son (Matt. 1. 23. John 1. 1; 20. 28, &c. Rom. 9. 5. 2 Pet. 1. 1. 1 John 5. 20). Cp. Col. 2. 9 and 2 Pet. 1. 3, 4.
3. It is used of the Holy Spirit (Acts 5 v. 3, compared with v. 4).
4. It is used generically, as in John 10. 34. Acts 12. 22. 2 Cor. 4. 4. Phil. 3. 19, &c.
5. It is used of false gods, as in Acts 7. 43, &c.; and is printed "god" as in the O.T.

ii. Cognate with *Theos*, there are three other words to be noted:

1. *Theotēs*, rendered "Deity", and used of Christ. Occurs only in Col. 2. 9, and has relation to the Godhead *personally*; while
2. *Theiōtēs*, rendered "Deity" also, is Deity in the *abstract*. Occurs only in Rom. 1. 20.
3. *Theios*, rendered "Divine", and is used of Christ. Occurs only in 2 Pet. 1. 3, 4; and, with the Article, in Acts 17. 29, where it is rendered "Godhead". Gr.=that which [is] Divine.

### II. I AM.

Used by Christ of Himself, in John 8. 58. See note on Ex. 3. 14.

### III. FATHER.

FATHER. Gr. *Patēr*. Expresses relationship, the correlative of which is "son". When used of man it not only denotes parentage, but it sometimes has the wider meaning of "ancestor", "founder", or a "senior" (as in 1 John 2. 13, 14); also the author or source of anything (John 8. 44. Heb. 12. 9); and expresses a spiritual relationship, as in 1 Cor. 4. 15.

When used of God it denotes His relationship to His "beloved Son"; and to those ("sons") who have been *begotten* (not "born", see note on Matt. 1. 1) into a new creation.

It implies "sons", not "offspring", as in Acts 17. 28, 29. These were "offspring", and were existing (Gr. *huparchō*), as such, according to nature, on the ground of *creation*; not "sons" as being "begotten" into a new creation.

### IV. ALMIGHTY.

ALMIGHTY. Gr. *Pantokratōr*. This title belongs to the same God, as Creator, but expresses His relationship to all He has created, by the exercise of His power over "all the works of His hands". It occurs only in 2 Cor. 6. 18. Rev. 1. 8; 4. 8; 11. 17; 15. 3; 16. 7, 14; 19. 6, 15; 21. 22.

### V. POTENTATE.

POTENTATE. Gr. *Dunastēs* = a mighty Prince, or Ruler (cp. Engl. "dynasty"). Used of God, only in 1 Tim. 6. 15. Elsewhere used, only twice, of earthly rulers, in Luke 1. 52 (generally), and of the Ethiopian eunuch in Acts 8. 27.

### VI. LORD.

This is the rendering of two Greek words: i. *Kurios*, and ii. *Despotēs*; and one Aramaic, iii. *Rabboni*.

i. **Kurios**. *Kurios* means "owner" (and is so translated in Luke 19. 33). It expresses the authority and lordship arising from and pertaining to *ownership*. Hence, while it is used of each Person of the Trinity, it is similarly used of the lower and human relationship of "master". Cp. Luke 19. 33 and see below a. 4.

So much depends on the presence or absence of the Greek Article, when used of the Divine relation-

ship, that these are carefully distinguished in the subdivisions below.

For obvious reasons the four Gospels have been treated, below, apart from the other books of the N.T.

a. In the Four Gospels.

1. Used of Jehovah (Ap. 4. II), and printed "LORD" throughout.

A. With the Article (*ho Kurios*).

a. In quotations from the O.T. it occurs four<sup>1</sup> times: in Matt. 1. 22; 2. 15; 5. 33; 22. 44-.

b. In other connexions it occurs fourteen times: once in Matt. (9. 38); once in Mark (5. 19); twelve times in Luke (1. 6, 9, 15, 25, 28, 46; 2. 15, 22, -23, 38; 10. 2; 20. 42-).

B. Without the Article (*Kurios*).

a. In quotations from the O.T. it occurs twenty-nine times: eight times in Matt. (3. 3; 4. 7, 10; 21. 9, 42; 22. 37; 23. 39; 27. 10); eight times in Mark (1. 3; 11. 9, 10; 12. 11, 29, 29, 30, 36-); nine times in Luke (3. 4; 4. 8, 12, 18, 19; 10. 27; 13. 35; 19. 38; 20. 37); four times in John (1. 23; 12. 13, 38, 38).

b. In other connexions twenty-four times: six times in Matt. (1. 20, 24; 2. 13, 19; 11. 25; 28. 2); once in Mark (13. 20); seventeen times in Luke (1. 11, 16, 17, 32, 38, 45, 48, 66, 68, 76; 2. 9, 23-, 24, 26, 39; 5. 17; 10. 21).

2. Used by Christ of Himself.

A. With the Article (*ho Kurios*).

a. In direct reference: six times (Matt. 21. 3; 24. 42; Mark 11. 3; Luke 19. 31; John 13. 13, 14).

b. In indirect reference: twice (Matt. 22. -44; Luke 20. -42).

B. Without the Article (*Kurios*).

a. In direct reference: eleven times (Matt. 7. 21, 21, 22, 22; 12. 8; 25. 37, 44; Mark 2. 28; Luke 6. 5, 46, 46).

b. In indirect reference: four times (Matt. 22. 43, 45; Mark 12. 37; Luke 20. 44).

3. Used of Christ by others.

A. By His disciples: fifty-nine times (Matt. 8. 21, 25; 13. 51; 14. 28, 30; 16. 22; 17. 4; 18. 21; 26. 22; [not one in Mark<sup>2</sup>] Luke 1. 43; 5. 8; 9. 54, 57, 59, 61; 10. 17, 40; 11. 1; 12. 41; 13. 23; 17. 37; 19. 8, 34; 22. 31, 33, 38, 49; 23. 42; 24. 34; John 6. 68; 9. 36, 38; 11. 3, 12, 21, 27, 32, 34, 39; 13. 6, 9, 25, 36, 37; 14. 5, 8, 22; 20. 2, 13, 18, 20, 25, 28; 21. 7, 15, 16, 17, 20, 21).

B. By others than His disciples.

a. Rendered "Lord" eighteen times: twelve in Matt. (8. 2, 6, 8; 9. 28; 15. 22, 25, 27-; 17. 15; 20. 30, 31, 38; 28. 6); only twice in Mark<sup>3</sup> (7. 28; 9. 24); four times in Luke (2. 11; 5. 12; 7. 6; 18. 41); twice in John (6. 34; 8. 11).

b. Rendered "Sir" six times: John 4. 11, 15, 19, 49; 5. 7; 20. 15 (Mary, addressing the supposed gardener).

c. By the Holy Spirit frequently in the narratives of the Evangelists.

<sup>1</sup> These numbers refer to the Received Greek Text. In some cases there are various readings, but in most of them the difference consists in the omission of the article. Any important variations are referred to in the notes.

<sup>2</sup> Because, in Mark, the presentation of the Lord is as "Jehovah's Servant"; and a servant is not usually addressed as Lord. See notes on p. 1381. This is not a peculiarity of Mark, but shows the accuracy and perfection of this presentation by the Holy Spirit.

<sup>3</sup> Once by a Gentile, the other being omitted by the Critical texts (though not by the Syr.).

## APPENDIX 98: DIVINE NAMES AND TITLES IN NEW TESTAMENT (cont.).

### 4. Used of others than Christ.

A. With the Article (*ho Kurios*), emphasizing ownership. Occurs forty-two times: twenty-one times in Matt. (10. 24, 25; 15. -27; 18. 25, 27, 31, 32, 34; 20. 8; 21. 40; 24. 45, 46, 48, 50; 25. 18, 19, 21, 21, 23, 23, 26); twice in Mark (12. 9; 13. 35); sixteen times in Luke (12. 36, 37, -42, 43, 45, 46, 47; 14. 21, 23; 16. 3, 5, 5, 8; 19. 33; 20. 13, 15); three times in John (13. 16; 15. 15, 20).

B. Without the Article (*Kurios*). Generally in courtesy, emphasizing superior relationship. Occ. nineteen times. Rendered "Lord" fourteen times (Matt. 18. 26; 25. 11, 11, 20, 22, 24. Luke 13. 8, 25, 25; 14. 22; 19. 16, 18, 20, 25); "Master" twice (Matt. 6. 24. Luke 16. 13); "Sir" four times (Matt. 13. 27; 21. 30; 27. 63. John 12. 21).

### β. In the other books of the New Testament.

1. Used of Jehovah (Ap. 4. II), and printed "LORD" throughout; as in the O.T.

A. With the Article (*ho Kurios*).

a. In quotations from the O.T. Occurs ten times (Acts 2. 25, 34; 4. 26; 7. 33; 13. 47; 15. 17. Rom. 15. 11. 1 Cor. 10. 26, 28. Heb. 8. 11).

b. In other connexions: Acts 2. 47. 2 Cor. 10. 18. Heb. 8. 2; 12. 14. James 5. -11. 2 Pet. 3. 9, 16. Jude 5. Rev. 11. 15, 21, 22.

B. Without the Article (*Kurios*).

a. In quotations from, or references to, the O.T. Acts 2. 20, 21; 3. 22; 7. 30, 31, 37, 49. Rom. 4. 8; 9. 28, 29; 10. 13, 16; 11. 3, 34; 12. 19; 14. 11. 1 Cor. 1. 31; 2. 16; 3. 20; 14. 21. 2 Cor. 6. 17, 18; 10. 17. Heb. 1. 10; 7. 21; 8. 8, 9, 10; 10. 16, 30, 30; 12. 5, 6; 13. 6. 1 Pet. 1. 25; 3. 12, 12.

b. In other connexions: Acts 1. 24; 2. 39; 5. 9, 19; 17. 24. 2 Cor. 3. 16. James 5. 4, 10, 11-. 2 Pet. 2. 9, 11; 3. 8, 10. Jude 9, 14. Rev. 4. 8; 11. 17; 15. 3, 4; 16. 5, 7; 18. 8; 19. 1, 6; 22. 5, 6.

2. Used of Christ.

A. With the Article, as in Acts 2. -34. 2 Cor. 3. 17-,&c.

B. Without the Article, as in 1 Cor. 8. 6, &c.

ii. **Despotēs**. Like *Kurios* (i, above) it denotes owner; but it includes (when used of God) the exercise of more absolute, unlimited and despotic authority and power in heaven and on earth. It is derived from *deō*=to bind, and *pous*=the foot. It occurs ten times in the New Testament, and is rendered five times "Lord"; and five times "Master" (see No. XIV. 2, below).

1. Used of Jehovah (Ap. 4. II) three times (Luke 2. 20. Acts 4. 24. Rev. 6. 10).

2. Used of Christ, twice (2 Pet. 2. 1. Jude 4).

iii. **Rabbouī**. Aramaic for the Heb. Rabbi = my Master, or Teacher. See Ap. 94. III. 3. Occurs twice, once translated "Lord" (Mark 10. 51); and once transliterated "Rabbouī" (John 20. 16).

### VII. EMMANUEL.

EMMANUEL. Heb. *'Immanū'el*=God (*Ēl*) with us (Isa. 7. 14; 8. 8). Used of Christ, Matt. 1. 23, being another proof of His Deity (see No. VI. i. a. 2. A. a. b.).

### VIII. MESSIAH.

This is the Greek transliteration of the Heb. *Māshīah*,

with the same meaning, Anointed. Used twice of Christ (John 1. 41; 4. 25).

### IX. CHRIST.

This is the Greek translation of the Heb. *Māshīah*. See No. VIII. *Christos* has the same meaning, from *chrīō*, to anoint. Hence, the Noun is used of and for the Messiah, and in the Gospels should always be translated "Messiah", as well as in the Acts, and sometimes in the later books of the New Testament.

### X. JESUS.

**Iēsous** is the same as the Heb. Jehoshua, or the abbreviated form Joshua (cp. Heb. 4. 8), and means [the] Salvation of Jehovah, or Jehovah [the] Saviour.

The name "Jesus" expresses the relation of Jehovah to Him in Incarnation, by which "He humbled Himself, and became obedient unto death, even the death of the cross" (Phil. 2. 8); Who, being God, did not deem His glory a thing not to be thus relinquished (see note on "robbery", Phil. 2. 6). The name "Jesus" is the name associated with "the shame" which He endured in order to "save His People from their sins" (Matt. 1. 21). His People therefore never addressed Him as "Jesus", but always as "Master" (No. XIV. v) or "Lord" (VI. i. a. 3). (John 13. 13, 14. Luke 6. 46), and so should all His people to-day; not following the example of demons (Matt. 8. 29), or of His enemies, who irreverently called Him "Jesus".

### XI. JESUS CHRIST.

In the combination of these two names, the former is emphatic by its position, the second being subsidiary and explanatory. In the Gospels it means "Jesus the Messiah". In the Epistles it means Jesus Who humbled Himself but is now exalted and glorified as Christ. Care should be taken to note the various readings.

### XII. CHRIST JESUS.

This is the converse of "Jesus Christ" (XI) and denotes the now exalted One, Who once humbled Himself.

### XIII. CHRIST THE LORD.

This is the Heb. *Māshīah Jehovah* = Jehovah's Anointed, as in 1 Sam. 24. 6. Occ. only in Luke 2. 11; and with the Article = the Anointed of Jehovah, Luke 2. 26.

### XIV. MASTER.

This title is the translation of eight distinct Greek words, which are all carefully distinguished in the notes.

i. **Kurios** (the same as No. VI. i. a. 2, 3, above). Is used of the Lord in Mark 13. 35. Eph. 6. 9, and Col. 4. 1. Used of others (Matt. 6. 24. Luke 16. 13). See VI. i. a. 4. B., above.

ii. **Despotēs**, see No. VI. ii, above. It occurs ten times, and is rendered five times "Lord" (see VI. ii); and five times "Master", once of the Divine Master (2 Tim. 2. 21); and four times of human masters.

iii. **Oikodespotēs** = master of a house; house-master. It occurs twelve times, and is used in Parables by the Lord of Himself seven times, and of others thrice: it is rendered four times "householder"; five times "goodman of the house"; and three times "master" (Matt. 10. 25. Luke 13. 25; 14. 21). Twice it is used of others than Christ (Mark 14. 14. Luke 22. 11).

iv. **Epistatēs** = Commander. Occurs five times as addressed to the Lord (Luke 5. 5; 8. 24, 24, 45; 9. 33, 49; 17. 13).

v. **Didaskalos** = Teacher, or as we should say "Doctor". Occurs fifty-eight times, and is twice explained as meaning "Rabbi". See No. vii, p. 144.

1. The Lord was addressed as *Didaskalos* (= Teacher), rendered "Master" thirty-one times; six times in

APPENDIX 98: DIVINE NAMES AND TITLES IN NEW TESTAMENT (cont.).

Matthew (8. 19; 12. 38; 19. 16; 22. 16, 24, 36); ten times in Mark (4. 38; 9. 17, 38; 10. 17, 20, 35; 12. 14, 19, 32; 13. 1); twelve times in Luke (3. 12; 7. 40; 9. 38; 10. 25; 11. 45; 12. 13; 18. 18; 19. 39; 20. 21, 28, 39; 21. 7); three times in John (1. 39; 8. 4; 20. 16).

2. The Lord spoken of as "Master" by Himself eight times: three times in Matthew (10. 24, 25; 26. 18); once in Mark (14. 14); thrice in Luke (6. 40, 40; 22. 11); once in John (13. 14).

3. The Lord spoken of as "Master" by others than Himself six times: twice in Matthew (9. 11; 17. 24); once in Mark (5. 35); once in Luke (8. 40); twice in John (11. 28; 13. 13).

4. Spoken of others than the Lord twice, and rendered "master" in John 3. 10. Jas. 3. 1. In other renderings once "doctor" (Luke 2. 46), and ten times "teacher", once of the Lord (John 3. 2), and nine times of human teachers (Acts 13. 1. Rom. 2. 20. 1 Cor. 12. 28, 29. Eph. 4. 11. 1 Tim. 2. 7. 2 Tim. 1. 11; 4. 3. Heb. 5. 12).

vi. *Kathēgētes*—A Guide or Leader. Used of the Lord by Himself three times (Matt. 23. 8, 10, 10).

vii. *Rabbi*. The Hebrew term for "my Teacher", transliterated into Greek. Twice explained as meaning the same as the Gr. *Didaskalos* (see XIV. v. p. 143). Occurs seventeen times, and used as follows:

1. The Lord addressed as "Rabbi" five times (John 1. 39, 49; 3. 2, 26; 6. 25). Rendered "Master" nine times (Matt. 26. 25, 49. Mark 9. 5; 11. 21; 14. 45, 45. John 4. 31; 9. 2; 11. 8).

2. Used of others than the Lord four times (Matt. 23. 7, 7, 8. John 3. 26).

viii. *Rabbōni*. Aramaic for Rabbi (see Ap. 94. III. 38). Occurs twice, once transliterated (John 20. 16); and once translated "Lord" (Mark 10. 51).

XV. THE SON OF GOD.

This title expresses the relation of the Son to the Father (Matt. 1. 20. Luke 1. 31, 35); and of all those who are begotten of God (see note on Matt. 1. 1. 1 John 3. 1).

It differs therefore from the relationship expressed by "the Son of man", which relates to "dominion" in the earth (see XVI, below).

As the Son of God, Christ is "the heir of all things" (Heb. 1. 2), and is invested with "all power", and is "the Resurrection and the Life" (John 11. 25), having power to raise the dead (John 5. 25). As "the Son of man", all judgment is committed to Him (John 5. 27) in the earth. See on No. XVI, below.

XVI. THE SON OF MAN.

This title, when used of Christ, always has the Article; and the word for man is *anthrōpos* (see Ap. 123. I).

When used of a human being, as in Ezekiel, it never has the Article (see notes on Ps. 8. 4, and Ezek. 2. 1).

To the "first man, Adam" was given dominion over the works of the Creator (Gen. 1. 26). Through the Fall (Gen. 3), this dominion was forfeited, and lost, and is now in abeyance; no one son of Adam having any right to universal dominion. Hence, all the chaos, "unrest", and conflicts between men and nations, which must continue until He shall come Whose right it is to rule in the earth (Ezek. 21. 27). The great enemy, who wrought all the mischief at the Fall, has tried, from time to time, to exercise this authority by setting up some human head. He tried Nebuchadnezzar, Alexander the Great, and others, and in later days Napoleon; but he will finally succeed for a brief period with the Antichrist, until "the second man", "the last Adam" (1 Cor. 15. 45), "the Son of Man", to Whom all dominion in the earth has, in the counsels of God, been given, shall take unto Him His great power and reign.

All this and more is contained in His title as "the

Son of man". Its first occurrence is in Psalm 8, where in verses 1 and 8 His connection with the "earth" is proclaimed; and "dominion" over it is given to Him. It denotes Him Who is "the heir of all things", in virtue of which all things shall one day be put under His feet. "But now we see not yet all things put under Him. But we see Jesus, Who was made a little lower than the angels", humbling Himself unto death, even the death of the Cross (cp. Heb. 2. 8, 9).

In support of this, the occurrences and distribution of this title in the N.T. are full of significance and instruction.

(1) As to the *occurrences*. We find the expression eighty-eight times: Matt. 8. 20; 9. 6; 10. 23; 11. 19; 12. 8, 32, 40; 13. 37, 41; 16. 13, 27, 28; 17. 9, 12, 22; 18. 11; 19. 28; 20. 18, 28; 24. 27, 30, 30, 37, 39, 44; 25. 13, 31; 26. 2, 24, 24, 45, 64. Mark 2. 10, 28; 8. 31, 38; 9. 9, 12, 31; 10. 33, 45; 13. 26; 14. 21, 21, 41, 62. Luke 5. 24; 6. 5, 22; 7. 34; 9. 22, 26, 44, 56, 58; 11. 30; 12. 8, 10, 40; 17. 22, 24, 26, 30; 18. 8, 31; 19. 10; 21. 27, 36; 22. 22, 48, 69; 24. 7. John 1. 51; 3. 13, 14; 5. 27; 6. 27, 53, 62; 8. 28; 12. 23, 34, 34; 13. 31. Acts 7. 56. Heb. 2. 6.<sup>1</sup> Rev. 1. 13; 14. 14. On John 9. 35 see note there.

The *first* is in Matt. 8. 20, where the first thing stated of, and by, the One Who humbled Himself is that in this same earth "the Son of man had not where to lay His head."

The *second*, in like manner, is connected with the *earth*, and shows that He was God, as well as Man, having "authority on earth to forgive sins" (Matt. 9. 6); and so the order of the occurrences may be carried out.

Note, in this connection, the contrast between the relationship to mankind of the Lord, as "the Son of God", and as "the Son of man" in John 5. 25-27. Cp. Acts 10. 40-42; 17. 31.

(2) As to the *distribution* of this title: out of the whole number (88), no less than 84 are in the Four Gospels, which contain the record of His coming for this special purpose; and of His rejection. They are all used by the Lord of Himself.

After these 84 occurrences, we have *one* in the Acts (7. 56) where Stephen sees Him "standing" as though not yet "set down", and waiting to be "sent" according to the promise of Jehovah by Peter in Acts 3. 20 (cp. Heb. 10. 13); and *two* in the Apocalypse (Rev. 1. 13 and 14. 14), where He comes to eject the usurper, and reign in righteousness over a restored earth. Heb. 2. 6<sup>1</sup> is a quotation from Ps. 8, which can only be realized by Him.

This distribution of the title shows us that it has nothing whatever to do with "the Church of God"; and that those who belong to it have no relation to the Lord Jesus as "the Son of man". They stand related to Him as "the Son of God".

The distribution between the four separate Gospels is equally significant. In Matthew it occurs 32 times. Matt. 8. 20 is the first occurrence in the New Testament, and it is interesting to contrast it with the last occurrence (Rev. 14. 14). In the first He had "not where to lay His head", but in the last that head has on it "a golden crown", and in His hands is seen "a sharp sickle". With this He reaps in judgment the harvest of the earth, for the time to reap it will then have come. This is emphasized by the word "earth" being 6 times repeated in the verses 15, 16, 18, 19.

In Mark it occurs 14 times, which is twice seven; the two of testimony, and the seven of spiritual perfection of Jehovah's Servant.

In Luke it occurs 26 times.

In John it occurs 12 times, the number which stands associated with Divine governmental perfection. (See Ap. 10.)

(continued on p. 146)

<sup>1</sup> The reference in Heb. 2. 6 is a quotation from Ps. 8. 4, and refers to "the first man", Adam; and only by application to the Lord.



“THE BOOK OF THE GENERATION OF JESUS CHRIST” (THE MESSIAH)

ACCORDING TO MATTHEW

ACCORDING TO LUKE

THE REGAL LEGAL LINE  
 (“The Throne of His father David”)

THE NATURAL LEGAL LINE  
 (“The seed of the Woman”)

THE FOURTEEN LAY  
 GENERATIONS

THE REGAL  
 FOURTEEN GENERATIONS

THE FOURTEEN LAY  
 GENERATIONS

<p>1 ABRAHAM</p> <p>2 Isaac</p> <p>3 Jacob</p> <p>4 Phias</p> <p>5 Phares</p> <p>6 Esrom</p> <p>7 Aram</p> <p>8 Aminadab</p> <p>9 Naasson</p> <p>10 Salmon</p> <p>11 Booz</p> <p>12 Obed</p> <p>13 Jesse</p> <p>14 DAVID the king (in Hebron, 2 Sam. 2. 4, 11)</p>	<p>20 ABRAHAM</p> <p>21 Isaac</p> <p>22 Jacob</p> <p>23 Judas</p> <p>24 Phares</p> <p>25 Esrom</p> <p>26 Aram</p> <p>27 Aminadab</p> <p>28 Naasson</p> <p>29 Salmon</p> <p>30 Booz</p> <p>31 Obed</p> <p>32 Jesse</p> <p>33 DAVID</p>
<p>1 DAVID (THE KING “over all Israel”, 2 Sam. 5. 4, 5)</p> <p>2 SOLOMON (eldest surviving son of Bathsheba)</p> <p>3 ROBOAM</p> <p>4 ABIA</p> <p>5 ASA</p> <p>6 JOSAPHAT</p> <p>7 JORAM the son-in-law of Ahab “died of sore diseases”, 2 Chron. 21. 19</p> <p>    { <i>AHAZIAH</i> his son (called “son-in-law of the House of Ahab”, 2 Kings 8. 27) and</p> <p>    { <i>JOASH</i> his grandson, and</p> <p>    { <i>AMAZIAH</i> his great-grandson—all died violent deaths.</p> <p>8 OZIAS</p> <p>    <i>Ahaziah</i> was slain by Jehu (2 K. 9. 27).</p> <p>    <i>Joash</i> “ ” “ his servants (2 K. 12. 20).</p> <p>    <i>Amaziah</i> “ ” “ the people of Jerusalem (2 K. 14. 19).</p> <p>9 JOATHAM</p> <p>10 ACHAZ</p> <p>11 EZEKIAS</p> <p>12 MANASSE</p> <p>13 AMON</p> <p>14 JOSIAS</p> <p>    { <i>JEHOIAKIM</i> : Both Jehoiakim and his son Jechoniah are alike omitted from</p> <p>    { <i>JECHONIAH</i> : the regal fourteen generations for, first, the paramount reason</p> <p>    { that the kingdom as an independent kingdom ended with the</p> <p>    { death of Josiah at Megiddo when Judah passed under the</p> <p>    { power of Egypt, and ultimately Babylon; and secondly, in</p> <p>    { the case of Jehoiakim for “that which was found on him”</p> <p>    { (2 Chron. 36. 8, note), and in that of Jechoniah for the reasons</p> <p>    { given in Jer. 22. 24-30. Their names are thus also blotted out</p> <p>    { according to Law.</p>	<p>34 NATHAN second (surviving) son of Bathsheba</p> <p>35 Mattatha</p> <p>36 Meuan</p> <p>37 Melea</p> <p>38 Eliakim</p> <p>39 Jonan</p> <p>40 Joseph</p> <p>41 Juda</p> <p>42 Simeon</p> <p>43 Levi</p> <p>44 Matthat</p> <p>45 Jorim</p> <p>46 Eliezer</p> <p>47 Jose</p> <p>48 Er</p> <p>49 Elmodam</p> <p>50 Cosam</p> <p>51 Addi</p> <p>52 Melchi</p> <p>53 Neri</p> <p>54 SALATHIEL</p> <p>55 Zorobabel</p> <p>56 Rhesa *</p> <p>57 Joanna</p> <p>58 Juda</p> <p>59 Joseph</p> <p>60 Semei</p> <p>61 Mattathias</p> <p>62 Maath</p> <p>63 Nagge</p> <p>64 Esli</p> <p>65 Naum</p> <p>66 Amos</p> <p>67 Mattathias</p> <p>68 Joseph</p> <p>69 Janna</p> <p>70 Melchi</p> <p>71 Levi</p> <p>72 Matthat</p> <p>73 Heli</p> <p>74 (MARY) of whom was born</p>
<p>1 Jechonias</p> <p>2 Salathiel</p> <p>3 Zorobabel</p> <p>4 Abiud</p> <p>5 Eliakim</p> <p>6 Azor</p> <p>7 Sadoc</p> <p>8 Achim</p> <p>9 Eliud</p> <p>10 Eleazar</p> <p>11 Matthan</p> <p>12 Jacob</p> <p>13 JOSEPH { Son reckoned “according to Law” (<i>hōs enomizeto</i>, Luke 3. 23) of Heli by</p> <p>    { betrothal to Heli’s daughter: therefore (also “according to Law”) HUSBAND OF</p> <p>    { cp. Matt. 1. 20. Luke 2. 5 } with Deut. 22. 23, 24</p>	<p>14 JESUS 75</p>

\* Undoubtedly an interpolation in certain copies of the Septuagint towards the close of the Fourth Cent. A. D. The evidence against his existence is to the utmost possible degree, clear, full, and positive, and not liable to any mistake or perversion. On the contrary, the evidence for his existence . . . is inferential, obscure, or open to the suspicion of falsification.— LORD A. HEAVEY, *The Genealogies of Our Lord*, ch. viii, p. 199.

\* It is held by some that *Rhesa* is not a proper name, but a title applying to Zorobabel. But the case is “not proven”.

WHO IS CALLED “MESSIAH”  
 “THE SON OF ADAM”  
 (ⲙⲉⲥⲥⲓⲁⲥ ⲉⲛ ⲁⲛⲏⲣⲟⲩⲟⲩ) = ho huioi tou anthrōpou)  
 WHO WAS THE SON OF  
 GOD”

Similarly significant are the first and last occurrences in the Four Gospels respectively: the first being in connection with the humiliation of "the Son of man", and the last with His glorification. Cp. Matt. 8. 20 with 26. 64; Mark 2. 10 with 14. 62; Luke 5. 24 with 24. 7; and John 3. 13, 14 with 13. 31.

Thus, while as "the Son of God" He is "the Heir of all things" (Heb. 1. 2), as "the Son of man" He is the Heir to that dominion in the earth which was entrusted to the first man, and forfeited by him.

**XVII. THE SON OF ABRAHAM** (Matt. 1. 1).

Expresses the relation of the Son of man, as being heir to the land given to Abraham (Gen. 15. 18-21).

**XVIII. THE SON OF DAVID**  
(Matt. 1. 1. Luke 1. 32, &c.).

Expresses His relationship, as being the Heir to David's throne (2 Sam. 7. 12-16. Isa. 11. 1. Acts 2. 29-32; 13. 33-37. Rev. 5. 5; 22. 16).

**100**

**THE SIX MARYS.**

The name "Mary", when used of the Lord's mother, is always in Greek *Mariam*=the Heb. *Miriam*, as in Ex. 15. 20.

The other five are usually "*Maria*".

1. Mary the mother of our Lord (Matt. 1. 16, &c.). The context never leaves room for any doubt as to her identity.
2. Mary the mother of James the less and Joses (Matt. 27. 56. Mark 15. 40; 16. 1. Luke 24. 10). She is called "the other Mary" (Matt. 27. 61; 28. 1), and the wife of Cleopas (John 19. 25).
3. Mary the sister of Martha, who anointed the Lord's

feet (John 12. 3), see Ap. 156 and 158. She is mentioned by name only in Luke 10. 39, 42 and John 11. 1, 2, 19, 20, 28, 31, 32, 45; and 12. 3.

4. Mary Magdalene, of Magdala (Matt. 15. 39). She is always to be identified by this designation (Matt. 27. 56. Mark 16. 1, 9. Luke 8. 2. John 20. 18, &c.); there is no authority whatever for identifying her with the unnamed woman of Luke 7. 37-50.
5. Mary the mother of John Mark (Acts 12. 12).
6. Mary, one of Paul's helpers (Rom. 16. 6).

**101**

**THE USAGE OF PNEUMA IN THE NEW TESTAMENT.**

*Pneuma* = Spirit, is the Greek word corresponding with the Heb. *rūach* in the Old Testament.

The usage of the latter will be found in Ap. 9, and should be compared with this Appendix.

As to the Greek word (*pneuma*): we must consider I. the occurrences, and II. the usage:—

I. *Pneuma* occurs in the Received Greek Text 385 times. Of these, all the Critical Texts (see Ap. 94. vii) agree in omitting nine<sup>1</sup> (or in substituting another reading) and in adding three.<sup>2</sup>

The occurrences are thus distributed:—

	Received Text.	To be omitted. <sup>1</sup>	To be added. <sup>2</sup>	Net result.
In the Gospels . . .	105	2	—	103
In the Acts . . . .	69	1	1	69
In the earlier Pauline	21	2	—	19
In the later Pauline .	140	2	1	139
In the Apostolic Epp.	27	2	—	25
In the Apocalypse . .	23	—	1	24
	385	9	3	379

The above 385 occurrences in the Received Text are thus rendered in the A.V.:—

- "Spirit", 133; "spirit", 153; "spiritual", 1;
- "ghost", 2; "life", 1; and "wind", 1 . . . = 291
- In the Genitive Case, "spiritually", 1 . . . = 1
- With "*hagion*" (=holy)="Holy Spirit", 4;
- "Holy Ghost", 89 . . . . . = 93

385

In the margin:—

- "Breath" is given twice as an alternative for "spirit", and once for "life".
- "Of the spirit" is given as an alternative for "spiritually"; and
- "spirit" is given as an alternative for "spiritual".

II. The usages of *pneuma*. The following have been noted in *The Companion Bible*. It is used for

1. GOD. "God is *pneuma*" (John 4. 24). Not "a" spirit, for there is no indefinite Article in the Greek.

<sup>1</sup> Luke 2. 40; 9. 55. Acts 18. 5. Rom. 8. 1. 1 Cor. 6. 20. Eph. 5. 9. 1 Tim. 4. 12. 1 Pet. 1. 22. 1 John 5. 7.

<sup>2</sup> Acts 4. 23. Phil. 4. 23. Rev. 22. 6.

2. CHRIST, as in 1 Cor. 6. 17; 15. 45; and especially 2 Cor. 3. 17, 18 (=the *pneuma* of v. 6-, &c.).
3. THE HOLY SPIRIT, generally with the Article, denoting the *Giver*, as distinct from His *gifts*. See No. 14, p. 147. After a Preposition the Article is sometimes to be understood, as being latent.
4. THE OPERATIONS OF THE HOLY SPIRIT, in the bestowal of spiritual gifts, as in 1 Cor. 12. 4-11.
5. THE NEW NATURE in the child of God, because "begotten" in us by God, as in John 3. 3-7. 1 John 5. 1, 4. See note on Matt. 1. 1. This is more especially the Pauline usage: *spirit* as opposed to what is of the *flesh* (John 3. 6. Rom. 8. 4). Hence called "*pneuma Theou*" (=Divine *pneuma* (Rom. 8. 9. 1 Cor. 7. 40; 12. 3-), and *pneuma Christou* (=Christ *pneuma*) in Rom. 8. 9.
6. MAN (*psychologically*), *pneuma* being imparted to man, making him "a living *psychē*" (= "a living soul", or being, as in Gen. 2. 7. Ps. 104 29, 30. Ecc. 12. 7). When taken back to and by God, man, without *pneuma*, becomes and is called "a dead soul" in each of the thirteen occurrences rendered in A.V. "dead body", &c. See Ap. 13. ix, p. 21.
7. CHARACTER, as being in itself invisible, and manifested only in one's actions, &c. Rom. 8. 15. (2 Tim. 1. 7, &c.).
8. OTHER INVISIBLE CHARACTERISTICS (by Fig. *Metonymy*, Ap. 6): such as feelings or desires (Matt. 26. 41, &c.); or that which is supernatural.
9. MAN (*physiologically*), *pneuma* being put by Fig. *Synecdoche* (Ap. 6) for the whole person; a part for the whole (as in Luke 1. 47, "my spirit"=I myself.) See Ap. 9. VII.
10. ADVERBIALY. But this is only once, in the A.V., where it is translated "spiritually" in Rom. 8. 6. Cp. the R.V. rendering.
11. ANGELS, or SPIRIT-BEINGS. As in Acts 8. 20. Heb. 1. 7, 14. 1 Pet. 3. 19. Rev. 1. 4.
12. DEMONS, or evil spirit-beings, as in Mark 7. 25, 26. Luke 10. 17, 20, &c.
13. THE RESURRECTION BODY, as in 1 Cor. 15. 45. 1 Pet. 3. 18; 4. 6.
14. *Pneuma hagion*=holy spirit, and is so printed in *The Companion Bible*. This usage (without Articles) occurs 52 times in the N.T., and is

always wrongly rendered "the Holy Spirit" (with the definite Article, and capital letters). Consequently there is no stronger rendering available when there are two Articles present in the Greek (*to pneuma to hagion*), which means "the Spirit the Holy [Spirit]". Hence, the English reader can never tell which of the two very different Greek expressions he is reading.

*Pneuma hagion* (without Articles) is never used of the Giver (the Holy Spirit), but only and always of His gift. What this gift is may be seen by comparing Acts 1. 4, 5 with Luke 24. 49, where "the promise of the Father" is called (in the former passage) *pneuma hagion*, and in the latter is called "power from on high". This "power from on high" includes whatever gifts the Holy Spirit may bestow "according to His own will". What particular gift is meant is sometimes stated, e. g. "faith", "power", &c. This will be found to be the case in every one of the 52 occurrences. See Acts 2. 4 (the first occurrence subsequent to Acts 1. 4, 5), where we read "they were all filled<sup>1</sup> with *pneuma hagion*, and

began to speak with other tongues, as THE Spirit gave". Here the Giver and His gift are strictly distinguished.

The following are the 52 occurrences of *pneuma hagion*. Those marked \* are the subject of a various reading, and *h. p.* denotes *hagion pneuma*: Matt. 1. 18, 20; 3. 11. Mark 1. 8. Luke 1. 15, 35, 41, 67; 2. 25; 3. 16; 4. 1-; 11. 13. John 1. -33; 7. -39; 20. 22. Acts 1. 2, 5; 2. 4-; 4. 8, 31\*; 6. 3, 5; 7. 55; 8. 15, 17, 19; 9. 17; 10. 38; 11. 16, 24; 13. 9, 52; 19. 2, 2. Rom. 5. 5; 9. 1; 14. 17; 15. 13, 16. 1 Cor. 2. 13\*; 6. 19 *h. p.*; 12. -3. 2 Cor. 6. 6. 1 Thess. 1. 5, 6. 2 Tim. 1. 14. Titus 3. 5. Heb. 2. 4; 6. 4. 1 Pet. 1. 12. 2 Pet. 1. 21. Jude 20.

The above 14 usages of *pneuma*, and the 52 occurrences of *pneuma hagion*, are all indicated in the notes of *The Companion Bible*.

<sup>1</sup> The Verb *to fill* takes three Cases after it. In the Active, the Accusative of the vessel, or whatever is filled; and the Genitive, of what it is filled with. In the Passive, the Dative, of the filler; and the Genitive, of what the vessel is filled with. In Eph. 5. 18 it is the Dative, strengthened by the Preposition (*en pneumati*), denoting the Holy Spirit Himself as being the one Who fills with other gifts than "wine".

## 102 THE SYNONYMOUS WORDS FOR "WILL" AND "WISH".

The difference between these two words is important; and, in the occurrences of each, this Appendix is referred to.

1. *thelō* means *to wish or desire*, and is the emotional element which leads to the consequent action. It is therefore stronger than *boulomai*, because the natural impulse is stronger than the reasoned resolve.

2. The Noun *thelēma* must also be noted, with the same distinction from *boulēma*, as denoting the desire rather than the resolve.

3. *boulomai*, though it sometimes means much more, yet has reference to the result of *thelō*; viz. the deliberate determination, whether in accordance with, or contrary to, the original wish or impulse.

4. In like manner the Noun *boulēma* is to be distinguished from *thelēma* (No. 2) as denoting resolve, counsel, or determination, rather than the wish or desire. *Boulēma* occurs only twice, Acts 27. 43. Rom. 9. 19. The Noun, *boulē*, with a similar meaning, occurs twelve times.

For illustrations of the differences see Matt. 1. 13. Mark 15. 9, 12, 15. Rom. 7. 15, &c.

## 103 THE FIRST FULFILMENT OF PROPHECY IN THE N.T. (Matt. 1. 22, 23. Isa. 7. 14).

I. Prophecy is the word of Jehovah (2 Pet. 1. 21); and, as Jehovah is He Who was, and is, and is to come, prophecy must partake of, and relate to, the past, present, and future also; and must have this threefold interpretation or application. The prophecy first quoted by the Holy Spirit in the New Testament will show us how He uses the prophecy which He had Himself inspired; and therefore will furnish us with the principles on which we are to interpret other prophecies.

It will be seen that a prophecy may have (1) a reference to the time and occasion on which it was first spoken; (2) a reference to a later event or circumstance (when it is quoted as having been "spoken", or "written"); and (3) a reference to a yet later or future or final event, which exhausts it (when it is quoted as being "fulfilled"; i. e. filled full).

Hence, instead of speaking of "præterists" and "futurists", we must sometimes take a larger view, and be prepared to see both a *past*, *present*, and *future* interpretation.

II. The subject of this first quoted prophecy (Isa. 7. 14) is Messiah, Christ the Lord; for "the testimony concerning Jesus is the spirit of prophecy" (Rev. 19. 10).

III. Prophecy is always associated with man's failure, from Gen. 3 onward. There was no place for prophecy until man had failed; or for prophets, until the priests became absorbed in their ritual, and ceased to be God's spokesmen, and the teachers of His word. Hence, God's true prophets and teachers of His word have always been opposed to the pretensions of priests.

IV. This prophecy was originally uttered when AHAZ, king of Judah, in a great crisis, had failed to ask the sign which Jehovah had proffered; and which He Himself afterward gave to Ahaz. It therefore of necessity had reference to the then present circumstances. There was evidently a certain damsel, spoken of as "the" well-known damsel (see the note on "virgin", Isa. 7. 14), in

connection with whom this prophecy should find a then speedy accomplishment. And it evidently did so, or it would have been no "sign" to Ahaz, as nothing would have been signified by it.

But it is equally true that that did not exhaust it, for only a part of the whole prophecy was then fulfilled.

The prophecy begins at Isa. 7. 10, and runs on to Isa. 9. 7. It is clearly wrong, therefore, to take a *part*, and put it for the *whole*; for it reaches on to future Millennial times, and is connected with the glorious coming of Messiah.

The *whole* prophecy, therefore, is Messianic; and, although the first part had a partial and preliminary fulfilment at the time it was spoken, it cannot be separated from the last part, which takes in the fact that the "children" are used as symbolical "signs." For it ends by declaring that they "are for signs and for wonders in Israel from the Lord of hosts, which dwelleth in Mount Zion" (Isa. 8. 18). The two parts are connected and linked together by the use of the word "Immanuel" (7. 14 and 8. 8, 10, R.V. marg.).

### 1.—THE PAST.

As to the *past*: it is clear from the prophecy that AHAZ, greatly moved at the confederacy of Ephraim (put by *Melonymy*, Ap. 6, for Israel) with Syria, was tempted to make a counter-confederacy with the king of Assyria. A sign was given to him that he need not yield to the temptation, for the danger would pass away. That "sign" must have had a signification for Ahaz that would convince him of the truth of the prophet's words. The sign was that a man-child would be born to some certain and well-known maiden (for it is *Ha'Almah*—"the maiden"), which man-child would be called Immanuel; and, before that child would know how to distinguish between good and evil, the kings of Ephraim and Syria would both be removed. No record of this birth is given; but it must have taken place; as Jehovah gave the sign for that very purpose.

In chap. 8 another "sign" was given to Ahaz. Another child would be born, this time to the prophetess. He, too, would have a fore-determined name—*Maher-shalal-hash-baz*; and, before he should be able to say "father" or "mother", both Syria and Ephraim should be spoiled by the king of Assyria.

2.—THE FUTURE.

In chap. 9.6 there is a third sign, and again it is a child. It is a sign connected with the *future*; or rather one that connects the first sign with this and with the future.

"Unto us a child is born,  
Unto us a son is given."

This child is also forenamed, and the name is "Wonderful, Counsellor, The Mighty God, The Everlasting Father, The Prince of Peace". And the prophecy closes by declaring that His kingdom shall have no end; and shall be associated with the throne of David.

There were, altogether, four "children" who were set "for signs and for wonders in Israel by the LORD of hosts" (8.18). Two were only "signs", but two were "wonders", and they are given, and placed, in alternate correspondence.

A | SHEAR-JASHUB, 7. 3 (The son of the Prophet), a "sign".

B | IMMANUEL, 7. 14, a "wonder".

A | MAHER-SHALAL-HASH-BAZ, 8. 1-3 (The son of the Prophet), a "sign".

B | "WONDERFUL", &c., 9. 6, 7, a "wonder".

Does not this point to the fact that the child of chap. 7. 14 is to be associated with the child of chap. 9. 6? and, though it was a "sign" of events then transpiring, those events did not and could not *exhaust* it or the "wonders" to which it pointed.

The names also of these "children" are signs. The meaning of the name Isaiah was itself a sign of that *salvation of Jehovah* of which he prophesied.

i. SHEAR-JASHUB (7. 3) meant *the remnant shall return*, i.e. repent, and stay upon Jehovah, and wait for Him.

ii. IMMANUEL (7. 14) told of the fact that salvation

would come to Israel only when *God with us* should be true as a blessed and glorious reality.

iii. MAHER-SHALAL-HASH-BAZ (8. 1-3) tells of the Assyrian *hasting to make a prey and spoil* of the nation, and reveals the need of the salvation of Jehovah. That, too, was only partially fulfilled. For there is another who is called "the Assyrian", and in Dan. 9. 26 is called "the prince that shall come" (cp. Isa. 14. 25). He will *hasten to make a prey* of the nation; but there is yet another—Emmanuel, the Prince of the Covenant—Who will destroy him, and bring in, for Israel, final and eternal salvation. His name is called,

iv. "WONDERFUL"—"THE PRINCE OF PEACE."

3.—THE PRESENT.

But what is happening now—as a *present* application of this great prophecy? What else is signified by these "signs"? Jehovah has been hiding His face from the house of Jacob (8.17). What is this "stone of stumbling"? What is this "rock of offence to both the houses of Israel" which causeth the Lord to hide His face? Is it not the rejection of Messiah as the Immanuel of Isa. 7. 14? And is He not the "Child born" of chap. 9. 6, 7?

Thus, (1) in this first use of His own prophecy (Isa. 7. 14) in Matt. 1. 22, 23, the Holy Spirit takes the words out of their original combinations to which their first utterance refers.

(2) The prophecy is then resolved into its elements, and by the same Spirit Who gave it, the elements are re-combined in accordance with the Divine purpose.

(3) He takes up the threads of the whole prophecy (Isa. 7. 10; 9. 7), and shows that the original circumstances did not allow of the complete fulfilment at the time the words were spoken and written; and finally,

(4) He connects the names and meanings with prophetic truth, and shows that even these looked forward to times and scenes far beyond their original use; so that even the IMMANUEL of 7. 14 which was fulfilled in Matt. 1. 22, 23 did not exhaust the IMMANUEL of Isa. 8. 10, which is yet future according to Luke 1. 31, 33.

104

PREPOSITIONS.

For the true understanding of the New Testament a knowledge of the Greek Prepositions is indispensable.

They might be exhibited in groups, or according to the Cases<sup>1</sup> of the Noun which they govern, or according to their geometrical relations to a line, a superficies, and a solid, or according to the relative frequency of their occurrences.<sup>2</sup> But we have given them below in their *alphabetical* order, so that they may be more readily found by the reader.

They are eighteen in number, and may thus be defined:—

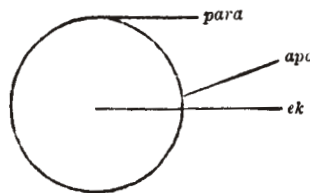
i. *ana* governs only one case (the Accusative), and denotes *up, upon*, formed from *anō* (as *kata* is from *katō*, with which *ana* stands in direct antithesis). In relation to vertical lines it denotes *the top*. With numerals it is used as a distributive (Matt. 20. 9, 10. Luke 9. 3. John 2. 6); also adverbially (Rev. 21. 21).

ii. *anti* governs only one case (the Genitive), and denotes *over against*, or opposite. Hence it is used as instead of or in the place of (e.g. Matt. 2. 22. Luke 11. 11); and denotes *equivalence* (e.g. Matt. 20. 28. Heb. 12. 16. 1 Pet. 3. 9), while *hyper* (No. xvii, below) denotes

in the interest of, or on behalf of (Luke 6. 28. John 17. 19).

iii. *amphi* is used only in composition in the N.T. and is rare in Classical Greek. It denotes *about, or around*. Used of a solid, it denotes *both sides*.

iv. *apo* governs only one case (the Genitive), and denotes motion from the surface of an object, as a line drawn from the circumference; it thus stands in contrast with *ek* (No. vii, below), which denotes a line drawn from the centre; while *para* denotes a line drawn as a tangent, thus—



Hence, it is used of *motion away from a place* (e.g. Matt. 3. 16; 8. 1. Acts 15. 38); marking the distance which separates the two places, or the interval of time between two events (e.g. Matt. 19. 4. Acts 20. 18). It also marks the origin or source whence anything comes, such as birth, descent, residence (e.g. Matt. 2. 1; 15. 1; 21. 11. Acts 10. 23; 17. 13), or of information (e.g. Matt. 7. 16).

*Apo* may consequently be used of deliverance or passing away from any state or condition (e.g. Matt. 1. 21; 14. 2. Mark 5. 34. Acts 13. 8; 14. 15. Heb. 6. 1).

<sup>1</sup> The Cases governed by the Prepositions stand in the following proportion: Genitive, 17; Accusative, 19; and Dative, 15, according to Helbing (Schanz's Beiträge, No. 16 (1904), p. 11).

<sup>2</sup> On p. 98 of his Grammar of N.T. Greek, Professor J. H. Moulton gives a list as follows:—If *en* represents unity, the order of the frequency of the other Prepositions work out thus: *eis*, -64; *ek*, -34; *epi*, -32; *pros*, -25; *dia*, -24; *apo*, -24; *kata*, -17; *meta*, -17; *peri*, -12; *hupo*, -08; *para*, -07; *hyper*, -054; *sun*, -048; *pro*, -018; *anti*, -008; and *ana*, -0045.

APPENDIX 104: PREPOSITIONS (*cont.*).

It would thus differ from *hupo* (No. xviii, below), which would imply a cause immediate and active, while *apo* would imply a cause virtually passive, and more remote.

v. *dia* governs two cases (the Genitive and Accusative).

1. With the Genitive it has the general sense of *through*, as though dividing a surface into two by an intersecting line. It includes the idea of *proceeding from* and *passing out* (e.g. Mark 11. 16. 1 Cor. 3. 15. 1 Tim. 2. 15. 1 Pet. 3. 20). Cp. diameter.

In a temporal sense; after an interval (Matt. 26. 61. Mark 2. 1. Gal. 2. 1).

From the ideas of space and time *dia* (with the Gen.) denotes any cause *by means of* which an action passes to its accomplishment (e.g. Matt. 1. 22. John 1. 3. Acts 3. 18. 1 Cor. 16. 3. 2 Cor. 9. 13); hence, it denotes the passing through whatever is interposed between the beginning and the end of such action.

2. With the Accusative it has the sense of *on account of*, or *because of* (e.g. Matt. 27. 18. Mark 2. 27. Rev. 4. 11), indicating both the exciting cause (Acts 12. 20. Rom. 4. 25. 1 Cor. 11. 10), the impulsive cause (e.g. John 12. 9. Rom. 4. 23; 15. 15. Heb. 2. 9), or the prospective cause (Rom. 6. 19; 8. 11; 14. 15. Heb. 5. 3).

vi. *eis* governs only one case (the Accusative). Euclid uses *eis* when a line is drawn to meet another line, at a certain point. Hence, it denotes motion *to* or *unto* an object, with the purpose of reaching or touching it (e.g. Matt. 2. 11; 3. 10. Luke 8. 14. Acts 16. 10).

From this comes the idea of the object toward which such motion is directed (e.g. Matt. 18. 20, 30. 1 Cor. 12. 13. Gal. 3. 27); and *for*, or *with respect to* which such action or movement is made.

In contrast with *eis*, *pros* (No. xv, below) may mark one object as the means of reaching an ulterior object which is denoted by *eis* (e.g. John 6. 35. Rom. 5. 1. Eph. 4. 12). It is the opposite of *ek* (No. vii), below.

vii. *ek* governs only one case (the Genitive), and denotes motion from the interior. See under *apo* (No. iv, above, and diagram there). It is used of time, place, and origin. It means *out from*, as distinguished from *apo* (No. iv, above), which means *off*, or *away from*. *Ek* marks the more immediate origin, while *apo* marks the more remote origin; *of* expressing the intermediate meanings.

viii. *en* governs only one case (the Dative), and denotes being or remaining *within*, with the primary idea of rest and continuance. It has regard to place and space (e.g. Matt. 10. 16. Luke 5. 16), or sphere of action (e.g. Matt. 14. 2. Rom. 1. 5, 8; 6. 4).

It is also used for the efficient cause as emanating from within, and hence has sometimes the force of *by*, denoting the instrument, *with*, passing on to union and fellowship; *en* denoting *inclusion*, and *sun* (No. xvi, below) denoting *conjunction*. *En* denotes also continuance in *time* (Matt. 2. 1; 27. 40. John 11. 10).

2. with plural = among.

ix. *epi* governs three cases (the Genitive, Dative, and Accusative), and denotes *superposition*.

1. With the Genitive it denotes *upon*, as proceeding or springing from, and answers to the question "Where?" (e.g. Matt. 9. 2; 10. 27. Mark 8. 4. Luke 22. 30. John 6. 21).

With the idea of *locality* it conveys the sense, *in the presence of* (e.g. Matt. 28. 14. Mark 13. 9. Acts 24. 19. 1 Cor. 6. 1).

With the idea of *time*, it looks backward and upward, e.g. "in the days of" (Matt. 1. 11. Heb. 1. 2).

With the idea of *place*, it denotes dignity and power (e.g. Matt. 23. 2. Acts 12. 21. Rom. 9. 5. Rev. 2. 26).

2. With the Dative it implies *actual superposition*, as one thing resting upon another, as upon a foundation or basis which may be actual (e.g. Mark 6. 25, 28, 39), or

moral (e.g. Matt. 18. 13. Mark 3. 5). Both senses occur in 1 Thess. 3. 7.

Hence it is used of the moving principle or motive suggesting the purpose or object (e.g. Eph. 2. 10), and sometimes including the result (e.g. 2 Tim. 2. 14).

3. With the Accusative it implies the downward pressure on that upon which a thing rests; active motion being suggested (e.g. 2 Cor. 3. 15. 1 Tim. 5. 5).

Hence, it denotes any extended motion downward (Matt. 13. 2; 18. 12; 19. 28; 27. 45) from heaven to earth (Mark 4. 20. Acts 11. 15. 2 Cor. 12. 9).

Compared with *pros* (No. xv, below), *pros* marks the motion, the direction to be taken, while *epi* (with Acc.) marks the point to be reached.

This downward pressure may be that of the mind, or feeling (e.g. Matt. 25. 21; 27. 43. Heb. 6. 1. 1 Pet. 1. 13).

For the difference between *eis* (No. vi, above) and *epi* (with the Acc.) see Rom. 9. 21, "one vessel unto (*eis*) honour", and v. 23, "riches of glory on (*epi*) the vessels of mercy".

x. *kata* governs two cases (the Genitive and Accusative), and denotes two notions, vertical and horizontal.

1. With the Genitive it denotes vertical motion, the opposite of *ana* (No. i, above), descent, or detraction from a higher place or plane (e.g. Matt. 8. 32. Mark 5. 13); and direction to, or against (e.g. Mark 9. 40. John 18. 29. Acts 25. 27. 2 Cor. 13. 8).

2. With the Accusative it denotes horizontal motion, *along* which the action proceeds (e.g. Luke 8. 39; 10. 33. Acts 5. 15; 8. 26. Phil. 3. 14). Sometimes it includes the purpose or intention (e.g. 2 Tim. 1. 1; 4. 3. Tit. 1. 1). In this connection *eis* (No. vi, above. 2 Tim. 4. 14) marks the more immediate purpose, *pros* (No. xv. 3. Eph. 4. 12. Philem. 5) the ultimate purpose; and *kata* (No. x. 2) the destination to be reached. It has regard to the duration of the motion (e.g. Matt. 27. 15. Heb. 3. 8) and the accordance, conformity or proportion of the two things which such motion thus connects (e.g. Matt. 16. 27; 23. 3; 25. 15. Luke 2. 22).

xi. *meta* governs two cases (the Genitive and the Accusative), and denotes *association and companionship with*. It thus differs from *sun* (No. xvi, below), which denotes *proximity to*, and hence *conjunction or coherence*.

Compare Eph. 6. 23 (*meta*) with Eph. 4. 31 (*sun*); and 1 Thess. 3. 13 (*meta*) with Col. 3. 3 (*sun*).

1. Hence *meta*, with the Genitive, denotes *among*, *amid* (e.g. Matt. 26. 58. Mark 1. 13. Rev. 21. 3), or *in company with* (e.g. Matt. 9. 15. John 11. 31. 2 Thess. 1. 7. Rev. 14. 13).

It refers specially to the mental disposition with which an action is performed (e.g. Matt. 12. 30. Mark 3. 5. Luke 1. 39; 9. 49. John 8. 28. 2 Cor. 7. 15).

2. With the Accusative it means *after*, always in connection with time (e.g. Matt. 17. 1; 26. 32. John 13. 7. Heb. 4. 7; 7. 28).

xii. *para* governs three cases (Gen., Dat., and Acc.), and the uniform meaning is *beside*, or *along-side of*. See *apo*, No. iv, above, and cp. diagram there.

1. With the Genitive it denotes *from beside*, implying the source from which anything proceeds (e.g. Matt. 2. 4; 21. 42. Luke 2. 1; 6. 19. Acts 26. 10. Phil. 4. 18).

As distinguished from *hupo* (No. xviii, below) it denotes the *general* sense of motion, while *hupo* marks the *special* sense or efficient cause of such motion.

As distinguished from *apo* (No. iv, above) it marks the motion from a person (e.g. Matt. 2. 16), while *apo* may imply motion from a place (e.g. Matt. 2. 1).

2. With the Dative it denotes rest *beside and at* a person, place, or thing, expressing rest and position there (e.g. John 19. 25. Acts 9. 43); laid up with, or in store with (e.g. Matt. 6. 1. Luke 1. 30), or proximity to (e.g. Matt. 22. 25. Col. 4. 16).

Hence it implies in the power of (Matt. 19. 26. Luke 1. 37); in the judgment of (e.g. Rom. 2. 12. 2 Pet. 2. 11).

3. With the Accusative it denotes motion to a place, so as to be alongside it (e.g. Matt. 15. 29. Mark 4. 1).

Hence, *beside* and *beyond*, and so *against* (e.g. Acts 18. 13. Rom. 1. 25, 26; 4. 18. 1 Cor. 3. 11. Gal. 1. 8); and *beside*, i.e. *more or less than* (e.g. Luke 3. 13; 13. 2. Rom. 14. 5. 2 Cor. 11. 24). Compare *pros*, No. xv, below.

xiii. *peri* governs two cases (Genitive and Accusative), and denotes *around*, or *about*, like a completed circle. Hence *concerning*. It marks the object about which the action of the verb takes place.

1. With the Genitive it means *as concerning*, or, *as regards*, but always with the primary idea, and marking the central point of the activity (e.g. Matt. 4. 6. Luke 24. 19, 27, 44).

2. With the Accusative it denotes the extension of such activity, hence, *around* (e.g. Mark 9. 42. Luke 13. 8. Acts 28. 7. Phil. 2. 23).

xiv. *pro* governs only one case (the Genitive), and denotes the position as being *in sight*, or, *before* one, in *place* (e.g. Luke 7. 27; 9. 52; James 5. 9); *time* (e.g. Matt. 5. 12. John 17. 24. Acts 21. 38); or *superiority* (e.g. Jas. 5. 12. 1 Pet. 4. 8).

xv. *pros* governs three cases (the Genitive, Dative, and Accusative), and denotes *to*, or, *toward*, implying motion *onward*. Its general meaning with the three cases is the  *motive* —as *in consideration of* (with the Genitive); *in addition to* anything—as an act (with the Dative); *with a view to* anything—as an end (with the Accusative).

Compared with *para* (No. xii, above), *pros* denotes only direction and tendency, whereas *para* denotes both motion and change of place of some object.

1. With the Genitive the only occurrence is Acts 27. 34.

2. With the Dative it occurs five times: Luke 19. 37. John 18. 16; 20. 12, 12. Rev. 1. 13.

3. With the Accusative, see e.g. Matt. 2. 12; 3. 10;

21. 34; 26. 57. Mark 5. 11; 11. 1; 14. 54. Luke 7. 7. Acts 6. 1. 1 Thess. 3. 6.

xvi. *meta* governs only one case (the Dative). See under *meta* (No. xi, above) (e.g. Luke 23. 11. Rom. 6. 8).

xvii. *hyper* governs two cases (the Genitive and Accusative), and denotes *above*, or *over*, with respect to the upper plane of a solid. Latin, *super*.

1. With the Genitive it is used in its relative rather than its absolute sense. *In the place of* (e.g. John 11. 50; 18. 14. Rom. 5. 6. 1 Tim. 2. 6. Philem. 13. 1 Pet. 3. 18).

*In the interests of* (e.g. 2 Thess. 2. 1).

*In behalf of* (e.g. Matt. 5. 44. Acts 9. 16).

*For the purpose of* (e.g. John 11. 4. Rom. 15. 8. 2 Cor. 12. 19. Phil. 2. 13).

With the Genitive *hyper* is connected with *peri*, being the apex of the triangle, or the fixed point of the compass, whereas *peri* (see No. xiii, above) is the circle described around it. Hence *hyper* has regard to feeling, and implies the pleading a case on behalf of another, whereas *peri* implies the mere description of the circumstances of the case (e.g. 1 Pet. 3. 18. Jude 9).

2. With the Accusative it denotes *beyond*, in *excess of* measure, honour, number, or time (e.g. Matt. 10. 24. 2 Cor. 1. -8. Eph. 1. 22. Phil. 2. 9. Philem. 16).

xviii. *hupo* governs two cases (the Genitive and Accusative), denotes the *under side* of a solid, and is thus the opposite of *hyper* (see No. xvii, above).

With the Genitive it describes motion from beneath; with Dative (not used in the N.T.), position beneath; and with the Accusative, motion or extension underneath.

1. With the Genitive, *hupo* is used to mark the efficient or instrumental agent, *from under* whose hand or power the action of the verb proceeds (e.g. Matt. 1. 22; 2. 16. Luke 14. 8).

2. With the Accusative, it denotes the place whither such action extends (e.g. Matt. 8. 8. Mark 4. 32. Jas. 2. 3).

Hence it implies moral or legal subjection (e.g. Matt. 8. 9. Rom. 6. 14; 7. 14; 16. 20. 1 Tim. 6. 1).

## 105 THE USAGE OF NEGATIVES IN THE NEW TESTAMENT.

There are two principal negatives used in the New Testament, all others being combinations of one or other of these with other particles.

I. *ou* (before a vowel *ouch*; before an aspirated vowel *ouchi*)=no, not; expressing full and direct negation, independently and absolutely; not depending on any condition expressed or implied.

(a) *ouchi*, a strengthened form, often used in questions.

II. *mē*=no, not; expressing conditional negation, depending on *feeling*, or on some idea, conception, or hypothesis.

Hence, *ou* is objective.

*mē* is subjective.

*ou* denies a matter of fact.

*mē* denies a matter of feeling.

*ou* denies absolutely.

*mē* denies conditionally.

*ou* negatives an affirmation.

*mē* negatives a supposition, and prohibits or forbids.

*ou* is generally used with the Indicative Mood.

*mē* with the other moods of the verb.

For the difference, see John 3. 18: "He that believeth on Him is not (*ou*) condemned: but he that believeth not (*mē*, supposing such a case) is condemned already, because he hath not (*mē*) believed (according to the supposition made).

See also Matt. 22. 29: "Ye do err, *not* knowing the Scriptures". Had the negative here been "*ou*" it would imply the *fact* that they did not know, because of not possessing them. But it is "*mē*", implying the *feeling*; they did not wish to know.

The same distinctions apply to all the compounds of *ou* and *mē* respectively.

III. *ou mē*. The two negatives when combined lose their distinctive meanings, and form the strongest and most emphatic asseveration; but, solemn and strong as it is, whenever it was used by a human being the result always belied it, and the speaker never made it good:—

Matt. 16. 22. Peter said, "This shall *not* be unto Thee". (But it was.)

„ 26. 35. Peter said, "I will *not* deny Thee." (But he did.)

John 11. 56. Some said, "What think ye, that He will *not* come to the feast?" (But He did.)

„ 13. 8. Peter said, "Thou shalt *never* wash my feet". (But He did.)

„ 20. 25. Thomas said, "Except I shall see . . . I will *not* believe". (But he did.)

2. On the other hand, when the Lord used this solemn asseveration it was always absolutely true, and was, or will yet be, made good. It is variously rendered, as a simple negative (as above): no, not, by no means, in no wise, or in no case, &c.

This expression was used by our Lord on forty-six

APPENDIXES 105 (cont.), 106, AND 107.

separate occasions (omitting the parallel passages, which are placed within brackets), adding three (Matt. 25. 9. Luke 8. -17, and John 16. 7), and omitting two (Matt. 24. -2 and Luke 22. 34), with the critical texts. They are as follows, and are all worthy of the closest attention (see Matt. 5. 18; 16. 28; 24. 34. John 6. 37, &c.).

Matt. 5. 18, 20, 26; 10. 23, 42; 13. 14, 14; 15. 6; 16. 23 (Mark 9. 1; Luke 9. 27); 18. 3 (Luke 18. 17); 23. 39; 24. 2, 2 (omitted by all, but retained in Mark 13. 2), 21, 34 (Mark 13. 30. Luke 21. 32), 35 (Mark 13. 31. Luke 21. 33); 25. 9 (added by all); 26. 29 (Mark 14. 25. Luke 22. 18).

Mark 9. 41; 13. 2, 2 (omitted in Matt. 24. -2, retained here); 16. 18.

Luke 6. 37, 37; 8. -17 (added by most); 10. 19; 12. 59; 13. 35; 18. 7, 30; 21. 18; 22. 16, 34 (omitted by all, retained in John 13. 38), 67, 68.

John 4. 14, 48; 6. 35, 35, 37; 8. 12, 51, 52; 10. 5, 28; 11. 26; 13. 38 (omitted in Luke 22. 34, but retained here); 16. 7 (added by some).

3. The expression *ou mē* is used once by an angel (Luke 1. 15).

4. Fourteen times by Paul: three in Acts (13. 41; 28. 26, 26), and eleven times in his Epistles (Rom. 4. 8. 1 Cor. 8. 13. Gal. 4. 30; 5. 16. 1 Thess. 4. 15; 5. 3. Heb. 8. 11, 12; 10. 17; 13. 5, 5).

5. Twice by Peter (1 Pet. 2. 6. 2 Pet. 1. 10).

6. Sixteen times in the Apocalypse (one being added in all the critical texts, 9. 6): Rev. 2. 11; 3. 3, 5, 12; 9. 6; 15. 4; 18. 7, 14, 21, 22, 22, 23, 23; 21. 25, 27.

The occurrences are thus eighty-four in all (twelve sevens). See Ap. 10.

106 THE SYNONYMOUS WORDS FOR "APPEAR", "APPEARING", ETC.

I. APPEAR (the Verb).

There are eight words (or expressions) rendered appear, &c., in the A.V., which are to be distinguished as follows:—

i. *phatnō*=to shine forth so as to be seen: having reference to the manner in which a matter presents or shows itself, independently of any observer. Hence the word *phenomenon*.

ii. *anaphatnomai*. Passive of No. i, with *ana* prefixed=to be shown forth, come to light, come into sight.

iii. *eptphatnō*=to shine, shew light upon. No. i with *epi* (Ap. 104. ix).

iv. *emphantzō*=to cause to be manifested or shown plainly and clearly; used of causing that to be seen (or known) which would not otherwise have been cognizable by the unaided eye (or mind). It occurs ten times: Matt. 27. 53. John 14. 21, 22. Acts 23. 15, 22; 24. 1; 25. 2, 15. Heb. 9. 24; 11. 14. Cp. the Sept. use for Heb. *hōdiā* (Ex. 33. 13); and for *'amar* (Est. 2. 22).

v. *phaneroō*=to bring to light, make manifest. Cp. *phaneros*=manifest in No. viii below.

vi. *optomat*=to see with the eye, referring to the

thing seen (objectively); thus differing from *blepō* (see Ap. 133. I. 5), which denotes the act of seeing or of using the eye.

vii. *erchomai*=to come. Rendered "appear" only in Acts 22. 30, where all the critical texts (see Ap. 94) read *sunerchomai*= "come together".

viii. *etmi phaneros*=to be visible, manifest, or open to sight (*phaneros*, adj. of No. v, above, with *eimi*=to be). So rendered only in 1 Tim. 4. 15.

ix. *apokatuptō*=to unveil so as to be visible to the eye.

II. APPEARING (the Noun).

i. *apokatupstis*=unveiling, revelation, manifestation. Hence Eng. "Apocalypse". From *apo*=from (Ap. 104. iv), and *kalyptō*, to cover=uncovering, or unveiling. When used of a person it always denotes that he is visible. Occurs Luke 2. 32. Rom. 2. 5; 8. 19; 16. 25. 1 Cor. 1. 7; 14. 6, 26. 2 Cor. 12. 1, 7. Gal. 1. 12; 2. 2. Eph. 1. 17; 3. 3. 2 Thess. 1. 7. 1 Pet. 1. 7, 13; 4. 13. Rev. 1. 1.

ii. *epiphanea*, a shining forth upon. Hence, Eng. *epiphany*. From No. iii, above.

107 THE PRINCIPLE UNDERLYING THE QUOTATIONS FROM THE OLD TESTAMENT IN THE NEW.

It is a fact that in quotations from the Old Testament the Greek text sometimes differs from the Hebrew.

The difficulties found in connection with this subject arise from our thinking and speaking only of the human agent as the writer, instead of having regard to the fact that the Word of God is the record of the words which He Himself employed when He spoke "at sundry times and in divers manners" (Heb. 1. 1, see Ap. 95); and from not remembering (or believing) that "holy men of God spake as they were moved by the Holy Ghost" (2 Pet. 1. 21, and cp. Matt. 15. 4. Mark 12. 36. Acts 1. 16; 3. 18; 28. 25. Heb. 3. 7; 9. 8; 10. 15).

If we believe that throughout the Scriptures we have the words of God, and not of man, all difficulties vanish. The difficulties are created by first assuming that we are dealing with merely human documents, and then denying the Divine Speaker and Author the right that is claimed by every human writer for himself.

It thus seems that man may take any liberty he chooses in quoting, adapting, or repeating in a varied form his own previously written words; but that he denies the Divine Author of Holy Scripture the right to deal in the same manner with His own words. This is the cause of all the so-called "discrepancies" and "difficulties" arising from man's ignorance.

The Holy Spirit, in referring to words which He has before caused to be written in connection with the

special circumstances of each particular case, frequently refers to them again in relation to different circumstances and other cases. He could have employed other words had He chosen to do so; but it has pleased Him to repeat His own words, introducing them in different connections, with other applications, and in new senses.

All these things are done, and words are even sometimes changed, in order to bring out some new truth for our learning. This is lost upon us when we charge upon God our own ignorance, and the supposed infirmities of human agencies.

One great source of such difficulties is our failure to note the difference between what is said to be "spoken", and what is said to be "written". If we introduce the latter assumption when the former is definitely stated, we at once create our own "discrepancy". True, by a figure of speech we can say that an author has *said* a certain thing when he has *written* it; but we may not say that he *spoke* it when he distinctly says that he *wrote* it, or *vice versa*. Some prophecies were spoken and not written; some were written but not spoken; while others were both spoken and written.

There is, surely, all the difference in the world between *to rhethen*=that which was spoken, and *ho gegraptai*=that which standeth written. If we deliberately substitute the one for the other, of course there is a discrepancy; but it is of our own creating. This at

APPENDIX 107: PRINCIPLE UNDERLYING THE QUOTATIONS, ETC. (cont.).

once disposes of two of the greatest and most serious of so-called discrepancies, Matt. 2. 23, and 27. 9 (see Ap. 161).

One other consideration will help us when the quotations are prophecies. Prophecies are the utterances of Jehovah; and Jehovah is He Who was, and is, and is to come—the Eternal. His words therefore partake of His attributes, and may often have a past and present as well as a future reference and fulfilment (see Ap. 103); and (1) a prophecy may refer to the then present circumstance under which it was spoken; (2) it may have a further and subsequent reference to some great crisis, which does not exhaust it; and (3) it may require a final reference, which shall be the consummation, and which shall fill it full, and thus be said to fulfil it.

Certain prophecies may therefore have a preterite reference, as well as a future fulfilment; but these are too often separated, and the part is put for the whole, one truth being used to upset another truth, to the contempt of Divine utterance, and to the destruction of brotherly love.

The principles underlying the New Testament quotations were fully set out by SOLOMON GLASSIUS (A. D. 1623) in his great work (written in Latin) entitled, *Philologia Sacra*, chapter on "Gnomes"; and, as this has never been improved upon, we follow it here.

The notes on the N.T. passages must be consulted for further information, e.g. Luke 4. 18 (II. 1, below).

I. As to their INTERNAL form: i.e. the sense, as distinct from the words:—

1. Where the sense originally intended by the Holy Spirit is preserved, though the words may vary.

Matt. 1. 23 (Isa. 7. 13, 14), "spoken", see above. Matt. 2. 6 (Mic. 5. 2); 3. 3 (Isa. 40. 3); 11. 10<sup>1</sup> (Mal. 3. 1); 12. 17 (Isa. 42. 1-4); 13. 14, 15<sup>2</sup> (Isa. 6. 9, 10); 21. 16<sup>3</sup> (Ps. 8. 2); 21. 42<sup>3</sup> (Ps. 118. 22, 23); 22. 44<sup>3</sup> (Ps. 110. 1); 26. 31 (Zech. 13. 7); 27. 35<sup>3</sup> (Ps. 22. 18); Mark 15. 28 (Isa. 53. 12). Luke 4. 18, 21 (Isa. 61. 1, 2). John 19. 37 (Zech. 12. 10); Acts 3. 22, 23<sup>3</sup> (Deut. 18. 15-19); 13. 33<sup>3</sup> (Ps. 2. 7); 15. 16, 17 (Amos 9. 11, 12). Rom. 14. 11 (Isa. 45. 23); 15. 3<sup>3</sup> (Ps. 69. 9); 15. 12<sup>3</sup> (Isa. 11. 1, 10). Eph. 4. 8 (Ps. 68. 18). Heb. 1. 8, 9<sup>3</sup> (Ps. 45. 6, 7); 1. 10-13<sup>3</sup> (Ps. 102. 25); 5. 6 and 7. 17, 21 (Ps. 110. 4); 10. 5, 6<sup>3</sup> (Ps. 40. 6-9. See below, II. 3. a). 1 Pet. 2. 6<sup>3</sup> (Isa. 28. 16).

2. Where the original sense is modified, and used with a new and different application.

Matt. 12. 40 (Jonah 1. 17). John 3. 14, 15 (Num. 21. 8, 9); 19. 36 (Ex. 12. 46). Eph. 5. 31, 32 (Gen. 2. 23, 24).

3. Where the sense is ACCOMMODATED, being different from its first use, and is adapted to quite a different event or circumstance.

Matt. 2. 15<sup>3</sup> (Hos. 11. 1); 2. 17, 18 (Jer. 31. 15); 8. 17<sup>3</sup> (Isa. 53. 4); 13. 35, "spoken" (Ps. 78. 2); 15. 8, 9 (Isa. 29. 13); 27. 9, 10<sup>2</sup>. Acts 13. 40, 41<sup>3</sup> (Hab. 1. 5). Rom. 9. 27, 28<sup>3</sup> (Isa. 10. 22, 23); 9. 29<sup>3</sup> (Isa. 1. 9); 10. 6<sup>3</sup>, 7, 8<sup>3</sup> (Deut. 30. 12-14). 1 Cor. 1. 19, 20 (Isa. 29. 14; 33. 18); 10. 6 (Exod. 32. 6-25). Rev. 1. 7 (Zech. 12. 10); 1. 17 (Isa. 41. 4); 11. 4 (Zech. 4. 3, 11, 14).

II. As to their EXTERNAL form: i.e. the words, as distinct from the sense.

1. Where the words are from the Hebrew text or Septuagint Version.

Matt. 12. 7 (Hos. 6. 6); 22. 32<sup>3</sup> (Ex. 3. 6); Mark 12. 26<sup>3</sup>

<sup>1</sup> And the parallel passages in the other Gospels, which can be easily found.

<sup>2</sup> This denotes that it agrees with the Septuagint Version in these cases, and not with the Hebrew. With (\*\*\*) it denotes that it is nearly, but not exactly, the same.

<sup>3</sup> This denotes that it agrees with the Hebrew, but not with the Septuagint Version.

<sup>4</sup> This was "spoken", not written, and is therefore not a quotation. See Ap. 161.

(Ex. 3. 6); 11. 17<sup>3</sup> (Isa. 56. 17. Jer. 7. 11). Luke 4. 18. (Isa. 61. 1, 2-).

2. Where the words are varied by omission, addition, or transposition.

Matt. 4. 10 (Deut. 6. 13; 10. 20); 4. 15, 16 (Isa. 9. 1, 2); 5. 31 (Deut. 24. 1); 5. 38 (Ex. 21. 24. Lev. 24. 20); 12. 18-21 (Isa. 42. 1-4); 19. 5<sup>3</sup> (Gen. 2. 24); 22. 24 (Deut. 25. 5, 6). Rom. 11. 3, 4 (1 Kings 19. 10, 14, 18). 1 Cor. 2. 9 (Isa. 64. 4); 14. 21 (Isa. 28. 11, 12). 1 Pet. 1. 24, 25 (Isa. 40. 6-8).

3. Where the words are changed, by a various reading, or by an inference, or in Number, Person, Mood, or Tense.

The necessity for this is constantly experienced to-day in adapting a quotation for any special purpose beyond its original intention. It is no less authoritative as Scripture, nor does it alter the Word of God.

(a) By a different reading.

Heb. 10. 5<sup>3</sup> (Ps. 40. 6; see the notes in both passages).

(b) By an inference.

Matt. 2. 6 (Micah 5. 2). See notes. Acts 7. 43 (Amos 5. 25-27). Rom. 9. 27<sup>3</sup> (Isa. 10. 22); 9. 29 (Isa. 1. 9); 9. 33 (Isa. 28. 16); Eph. 4. 8 (Ps. 68. 18).

(c) In Number.

Matt. 4. 7 (Deut. 6. 16), Rom. 4. 7 (Ps. 32. 1); Rom. 10. 15 (Isa. 52. 7).

4. Where two or more citations are combined. Composite quotations.

This is a common practice in all literature.

PLATO (429-347 B. C.), *Ion*, p. 538, connects two lines from HOMER (about 850 B. C.), one from *Iliad*, xi. l. 638, and the other from l. 630.

XENOPHON (430-357 B. C.) *Memorabilia*, Bk. I, ch. 2, § 58, gives as one quotation two passages from HOMER (*Iliad*, ii. 188, &c., and 198, &c.).

LUCIAN (A. D. 160), in his *Charon*, § 22, combines five lines together from HOMER from different passages (*Iliad*, ix. 319, 320; and *Odyssey*, x. 521, and xi. 539).

PLUTARCH (about A. D. 46), in his *Progress in Virtue*, combines in one sentence HOMER (*Odyssey*, vi. 187, and xxiv. 402).

CICERO (106-43 B. C.), *De Oratore*, Bk. II, § 80, combines in two lines parts of Terence's lines (*Andria*, 115, 116, Parry's Edn.).

PHILO (20 B. C.-A. D. 40), in *Who is the Heir of Divine Things* (§ 5), quotes, as one address of Moses, parts of two others (Num. 11. 13 and 22). In the same treatise (§ 46) he combines parts of Gen. 17. 19 and 18. 14.

Illustrations could be given from English authors.

Man may make a mistake in doing this, but not so the Holy Spirit.

In Matt. 21. 5, Isa. 62. 11 is combined with Zech. 9. 9.

In Matt. 21. 13, Isa. 56. 7 is combined with Jer. 7. 11.

In Mark 1. 2, 3, Mal. 3. 1 is combined with Isa. 40. 3.

In Luke 1. 16, 17, Mal. 4. 5, 6 is combined with 3. 1.

In Luke 3. 4, 5, Mal. 3. 1 is combined with Isa. 40. 3.

In Acts 1. 20, Ps. 69. 25 is combined with 109. 8.

In Rom. 3. 10-12, Eccles. 7. 20 is combined with Ps. 14. 2, 3 and 53. 2, 3.

In Rom. 3. 13-18, Ps. 5. 9 is combined with Isa. 59. 7, 8 and Ps. 36. 1.

In Rom. 9. 33, Is. 28. 16 is combined with 8. 14.

In Rom. 11. 26, 27<sup>3</sup>, Isa. 59. 20, 21 is combined with 27. 9.

In 1 Cor. 15. 54-56, Isa. 25. 8 is combined with Hos. 13. 14.

In 2 Cor. 6. 16, Lev. 26. 11, 12 is combined with Ezek. 37. 27.

In Gal. 3. 8, Gen. 12. 3 is combined with 18. 18.

In 1 Pet. 2. 7, 8, Ps. 118. 22 is combined with Isa. 8. 14.

5. Where quotations are made from secular writers.

See the notes on Acts 17. 22, 23, and 28. 1 Cor. 15. 33. Col. 2. 21. Tit. 1. 12.



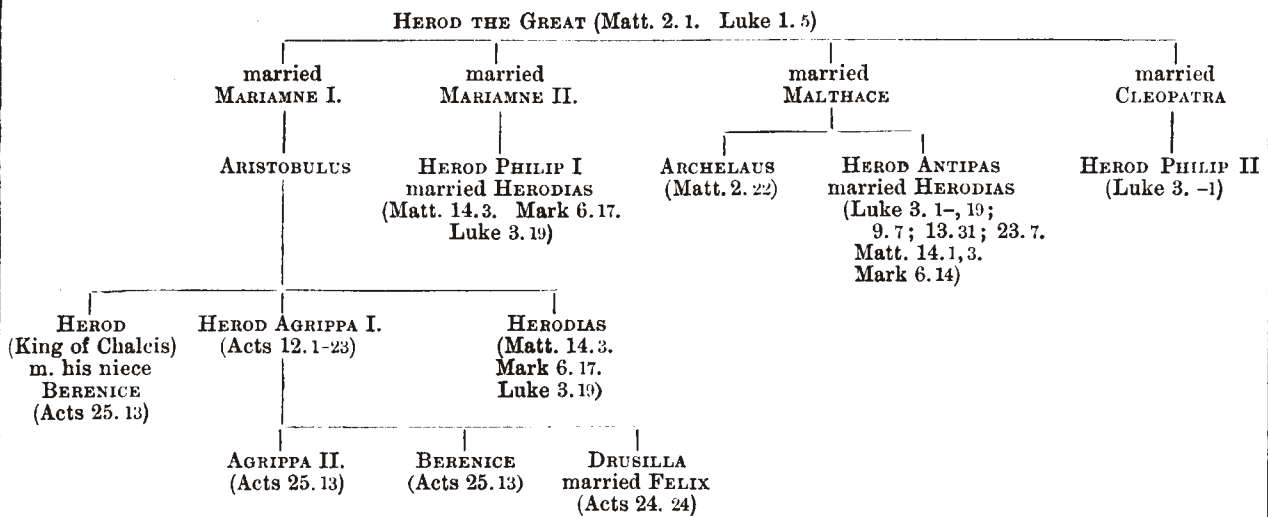
**108 THE SYNONYMOUS WORDS FOR "CHILD", "CHILDREN", ETC.**

There are seven Greek words translated "child" in the N.T., which are to be distinguished as follows:—

- i. *teknon*—that which is borne or born (from *tiktō*, to bring forth). Anglo-Saxon=bearn, from *beran*, to bear. Hence, Scottish *bairn*. Used of a child by natural descent, whether boy or girl.
- ii. *teknion*. Diminutive of *teknon* (No. i, above); a term of endearment.
- iii. *hutos*=a son, or male, having reference to *origin* and nature, including that of relationship to the father.
- iv. *pais*=a child, whether son or daughter (in relation to law); a boy or girl (in relation to age); a servant, or maid (in relation to condition), like the French *garçon*.

- v. *paidton*. Diminutive of *pais* (No. iv, above); hence, a young or little child, an infant; also a term of endearment.
- vi. *paidarton*. Another diminutive of *pais* (No. iv, above), a lad; a little boy or girl.
- vii. *nēpios*. Not old enough to speak (from *nē*, negative, and *epō*, to speak).
- viii. *brephos*. An *embryo*, or newly-born babe.
- ix. *korasion*=a young girl, or maiden. Diminutive of *korē*, a girl; like *paidion*, used as a term of endearment.
- x. *neaniskos*=a young man (always so translated), from the age of twenty to forty.

**109 THE HERODS OF THE NEW TESTAMENT.**



**110 THE USE OF *PSUCHĒ* IN THE NEW TESTAMENT.**

*psuchē* is the only word translated "soul" in the N.T. It occurs 105 times, and is rendered "soul" 58 times, "life" 40 times, "mind" 3 times, and "heart", "heartily", "us", and "you" once each.

To ascertain its meaning, it is useless to go to heathen authors. The Greek philosophers were at variance among themselves. ARNOBIUS, a Christian writer of the latter part of the third century, in his work *Adversus Gentes*, speaking of the speculations of the heathen of his day, says: "In exactly the same way (as the creation and the gods) is the condition of souls discussed. For this one thinks they are both immortal, and survive the end of our earthly life; that one believes that they do not survive, but perish with the bodies themselves; the opinion of another, however, is that they suffer nothing immediately, but that, after the [form of] man has been laid aside, they are allowed to live a little longer, and then come under the power of death."<sup>1</sup>

We must, therefore, let Scripture be its own interpreter. *Psuchē* exactly corresponds to the Hebrew *Nephesh* (Ap. 13), as will be seen from the following passages: Mark 12. 29, 30, compared with Deut. 6. 4, 5; Acts 2. 27 with Ps. 16. 10; Rom. 11. 3 with 1 Kings 19. 10; 1 Cor. 15. 45 with Gen. 2. 7. In all these places, *psuchē* in the New Testament represents *nephesh* in the Old.

The following are the occurrences of the word:—

- I. *psuchē*, used of the lower animals twice, is rendered
  1. "life": Rev. 8. 9.
  2. "soul": Rev. 16. 3.

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- II. *psuchē*, used of man as an individual (just as we speak of a ship going down with every soul on board, or of so many lives being lost in a railway accident), occurs 14 times, and is rendered

"soul": Acts 2. 41, 43; 3. 23; 7. 14; 27. 37. Rom. 2. 9; 13. 1. 1 Cor. 15. 45. James 5. 20. 1 Pet. 3. 20. 2 Pet. 2. 14. Rev. 6. 9; 18. 13; 20. 4.

14  
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- III. *psuchē*, used of the life of man, which can be lost, destroyed, saved, laid down, &c., occurs 58 times, and is rendered

1. "life": Matt. 2. 20; 6. 25, 25; 10. 39, 39; 16. 25, 25; 20. 28. Mark 3. 4; 8. 35, 35; 10. 45. Luke 6. 9; 9. 24, 24, 56; 12. 22, 23; 14. 26; 17. 33<sup>2</sup>. John 10. 11, 15, 17; 12. 25, 25; 13. 37, 38; 15. 13. Acts 15. 26; 20. 10, 24; 27. 10, 22. Rom. 11. 3; 16. 4. Phil. 2. 30. 1 John 3. 16, 16. Rev. 12. 11. 2. "soul": Matt. 10. 28, 28; 16. 26, 26. Mark 8. 36, 37. Luke 12. 20; 21. 19. 1 Thess. 2. 8; 5. 23. Heb. 4. 12; 6. 19; 10. 39; 13. 17. James 1. 21. 1 Pet. 1. 9; 2. 11, 25; 4. 19.

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<sup>1</sup> Clark's *Ante-Nicene Christian Library*, vol. xix, p. 125.

<sup>2</sup> In this verse "life" occurs twice in the English, but *psuchē* only once in the Greek.

IV. *psuchē*, used to emphasize the pronoun, as we use "self" (e.g. "my soul" = "myself"), occurs 21 times, and is rendered

1. "soul": Matt. 11. 29; 12. 18; 26. 38. Mark 14. 34. Luke 1. 46; 12. 19, 19. John 12. 27. Acts 2. 27, 31; 14. 22; 15. 24. 2 Cor. 1. 23. Heb. 10. 38. 1 Pet. 1. 22. 2 Pet. 2. 8. Rev. 18. 14.	17
2. "mind": Acts 14. 2. Heb. 12. 3.	2
3. "us": John 10. 24.	1
4. "you": 2 Cor. 12. 15 (see margin).	1
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	21
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V. *psuchē*, used with intensive force, to express all the powers of one's being, occurs 10 times, and is rendered

1. "soul": Matt. 22. 37. Mark 12. 30, 33. Luke 2. 35; 10. 27. Acts 4. 32. 3 John 2.	7
2. "heart": Eph. 6. 6.	1
3. "mind": Phil. 1. 27.	1
4. "heartily": Col. 3. 23.	1
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	Total 105
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### III THE SYNONYMOUS WORDS FOR "REPENT", "REPENTANCE".

#### I. The Verb.

1. *metanoō* = to change one's mind, always for the better, and morally. Because of this it is often used in the Imperative (Matt. 3. 2; 4. 17. Acts 2. 38; 3. 19). Not merely to forsake sin, but to change one's apprehension regarding it. It occurs thirty-four times. It answers to the Latin *resipisco* = to recover one's senses, to come to one's self.
2. *metamelomai* = to regret; to have after-care or annoyance at the consequences of an act of sin rather than a deep regret at the cause from want of not knowing better. Hence it is never used in the Imperative. It occurs six times, and in each case (except Matt. 21. 29, 32) never in the real Biblical sense of "repentance toward God". It is from *meta* = after, and *melo* = to be an object of care. See notes on 2 Cor. 7. 8 and 10. It is used of Judas

Iscariot (Matt. 27. 3); negatively of Paul's regret (2 Cor. 7. 8); and of God (Heb. 7. 21).

The Noun, *metameleia*, is not used in the N.T.

#### II. The Noun.

*metanota* = a real change of mind and attitude toward sin itself, and the cause of it (not merely the consequences of it), which affects the whole life and not merely a single act. It has been defined as a change in our principle of action (Gr. *nous*) from what is by nature the exact opposite. It occurs twenty-four times, and except Heb. 12. 17 is a real "repentance toward God". It is associated with the work of the Holy Spirit, and is connected with the remission of sins and the promises of salvation.

#### III. The Negative Adjective, *ametamelētos*, is used twice, viz. Rom. 11. 29, and 2 Cor. 7. 10.

### 112 THE SYNONYMOUS EXPRESSIONS FOR "KINGDOM".

For a true understanding of the New Testament, it is essential that the "Word of Truth" should be "rightly divided" (2 Tim. 2. 15) as to the various usages of the word "kingdom" in all the different combinations and contexts in which we find it.

Each has its own peculiar and particular sense, which must not be confused with another.

As to the word *basileia*, it denotes *sovereignty*, which requires the actual presence of a sovereign, or king. There can be no kingdom apart from a king. We all know of countries which were once "kingdoms" but are now "republics", for the simple but sufficient reason that they have no "king", but are governed by the "public", which is sovereign.

The countries remain the same, have the same peoples, the same cities, the same mountains and rivers, but they are no longer *kingdoms*.

The common practice of taking the Kingdom as meaning the Church (see Ap. 113), has been the source of incalculable misunderstanding; and not "trying the things that differ" (Phil. 1. 10, see note there) has led to great confusion in the interpretation of the whole of the New Testament.

The following definitions may help towards a clearer view of many important passages:—

1. "The Kingdom of Heaven". The word "heaven" is generally in this connection in the plural, "of (or from) the heavens". For the difference between the use of the singular and plural of this word, see the notes on Matt. 6. 9, 10. This expression is used only in the Gospel of Matthew, as being specially in harmony with the purpose of that Gospel. See notes on pp. 1304-5, and Ap. 114.

It is the *dispensational* term; and is used sometimes of Messiah's Kingdom on earth, and sometimes of the heavenly sovereignty over the earth. It is not from or out of (Gr. *ek*, Ap. 104. vii) "this world" (Gr. *kosmos*, Ap. 129. 1). This sovereignty comes from heaven, because the King is to come from thence (John 18. 36). It was to this end He was born, and this was the first subject of His ministry (see Ap. 119). That Kingdom (Matt. 4. 17, &c.) was rejected, as was also the further proclamation of it in Acts 3. 19-26 (according to the prophetic parable of Matt. 22. 2-7). Thenceforth the *earthly* realization of this Kingdom was postponed, and is now in abeyance until the King shall be sent from heaven (Acts

3. 20). The "secrets" of this Kingdom (Matt. 13. 11) pertained to the postponement of its earthly realization, on account of its being rejected.

2. "The Kingdom of God" is the sovereignty of God, which is moral and universal. It existed from the beginning, and will know no end. It is over all, and embraces all. See Ap. 114.

3. "The Kingdom of the Father" (Matt. 13. 43) is not universal, but has regard to *relationship*, and to "a heavenly calling" (Heb. 3. 1), and to the heavenly sphere of the Kingdom, in its relation to the earthly. It is sovereignty exercised toward obedient sons, when the Son of man shall have gathered out of His Kingdom "all things that offend" (Matt. 13. 41). Cp. Dan. 7. 25-27. Matt. 25. 31-46. Luke 20. 34-36. The way of entrance into this may be seen in John 3. 3. It is going on now concurrently with No. 5.

4. "The Kingdom of the Son of man" (Matt. 16. 28). This aspect of "the Kingdom of heaven" has regard to *Israel on earth* (cp. Dan. 7. 13, 14, 18, 21, 22), as distinct from the "sons" who, as partakers of "a heavenly calling" (Heb. 3. 1), will possess the heavenly sphere as sons of the resurrection (Luke 20. 34-36. Cp. 1 Cor. 15. 23. Rev. 20. 4-6). These two spheres are distinct, though they are one. No. 3 concerns "the saints of the most high [places]" (Dan. 7. 18, 24). No. 4 concerns "the people of the saints of the most high". These have their portion in "the Kingdom under the whole heaven", which has regard to earthly sovereignty, in which "all dominions shall serve and obey Him" (Dan. 7. 27).

These two would have had their realization even then, had Israel repented at the summons of the Lord, and of "them that heard Him" in Acts 3. 19-26. In that case the later revelation of the "Mystery" (or the great secret) which, with its *exanastasis* and its "heavenward Call" (Phil. 3. 11, 14), was *hidden* in God, would have remained in the keeping of the Father's Divine sovereignty.

5. "The Kingdom of His dear Son". Gr. the Kingdom of the Son of His love, or of His beloved Son (Col. 1. 13), has regard to quite another sphere, above all heavens, and refers to the sovereignty of God's beloved Son as made the

"Head over all things to His *ekklēsia*, which is His body, the fulness of Him that filleth all in all" (Eph. 1. 10, 20-23). See also Eph. 5. 5.

This sovereignty had been "kept secret" (Rom. 16. 25), "hid in God" (Eph. 3. 9), "hid from ages and from generations" (Col. 1. 25); but after the Kingdom (No. 4) proclaimed by the Lord and by "them that heard Him" (Heb. 2. 4) had been postponed, it was revealed and "made known" (Eph. 3) for the "obedience of faith" (Rom. 16. 26). The subjects of this Divine sovereignty, on their believing this subsequent revelation, are "sealed" (or designated) for their inheritance, which is to be enjoyed with Christ (Eph. 1. 13).

This relates to the *position* of those who come under that sovereignty.

6. "The Everlasting Kingdom of our Lord and Saviour Jesus Christ" (2 Pet. 1. 11). This has regard to No. 5, but was then future (not having been revealed when Peter wrote); but it relates to the *outward display* of His sovereignty in millennial glory; while No. 5 relates to the *inward position* and experimental enjoyment of it in present grace.

7. "The Kingdom of our Lord and of His Christ" (or Messiah). (Rev. 11. 15). This has regard to the end of the present time of abeyance of Nos. 3 and 4, and the millennial manifestation of both by Divine power, and in glory. See also Rev. 12. 10.

At the end of the thousand years, No. 1, and perhaps others of them will cease, and be absorbed in the Kingdom of God (No. 2).

## 113

### THE "KINGDOM" AND THE "CHURCH".

From Appendixes 112 and 114 it will be seen that, if each use of the term "kingdom" has its own special and particular meaning and must not be confused with others that differ, there must be still greater confusion if any one of them is identified with "the Church", as is very commonly done: though which of the Kingdoms and which of the Churches is never definitely pointed out.

The following reasons may be given which will show that "the Kingdom" and "the Church" cannot thus be identified:—

1. The subjects of the former are spoken of as "inheriting", or as being "heirs of the Kingdom"; but we cannot speak of *inheriting* or being *heirs* of "the Church".

2. We read of the possibility of "receiving the Kingdom", but in no sense can *any Church* be spoken of as being received.

3. We read of "the elders of the Churches", messengers or servants of the Churches, but never of the *elders, &c.*, of the Kingdom.

4. The word *basileia*, translated "kingdom", occurs 162 times, and in the plural only in Matt. 4. 8. Luke 4. 5. Heb. 11. 33. Rev. 11. 15. On the other hand, the word *ekklēsia* occurs 115 times, and of these 36 are in the plural and 79 in the singular, all rendered "church" except Acts 19. 32, 33, 41, "assembly".

5. We read of "the children (or sons) of the Kingdom", but the Bible knows nothing of the *sons* of "the Church".

6. The characteristics of each are distinct.

7. The names and appellatives of "the Church" are never used of the Kingdom (Eph. 1. 23; 2. 21; 4. 4, 16; 5. 30. Col. 1. 24. 1 Tim. 3. 15).

8. The privilege of "that Church" which consists of the partakers of "a heavenly calling", Heb. 3. 1 (see Ap. 112. 4, 5); Rev. 20. 4-6, will be to reign with Christ *over* the earthly Kingdom, whereas that Kingdom will be "*under* the whole heaven" (Dan. 7. 27).

9. "The Church" of the Prison Epistles (Eph., Phil., Col.) is here and now, *in the world*, and is waiting for its *exanastasis*, and its "heavenward call" (Phil. 3. 11, 14); whereas the Kingdom is not here, because the King is *not here* (Heb. 2. 8).

10. The Kingdom is the one great subject of prophecy; whereas the Church (of the Prison Epistles) is not the subject of prophecy, but, on the contrary, was kept secret, and hidden in God, until the time came for the secret to be revealed. (See Ap. 112. 5.)

It must be understood that this "secret" (Gr. *mu-sterion*, see Ap. 182) did not and could not refer to Jews and Gentiles in future blessing, because this was *never a secret*, but was part of the original promise made to Abraham in Gen. 12. 3, and was repeatedly spoken of throughout the Psalms and the Prophets. See Deut. 32. 43. Ps. 18. 49; 117. 1. Isa. 11. 1, 10, &c. Cp. Rom. 15. 8-12, and the quotations there given.

## 114 THE "KINGDOM OF HEAVEN" AND THE "KINGDOM OF GOD".

We have seen in Ap. 112 that the word "kingdom", like the Greek *basileia*, has regard to *sovereignty* rather than *territory*, and to the *sphere* of its exercise rather than to its *extent*.

Using the word "kingdom" in this sense, and in that which is conveyed in its English termination "dom", which is short for dominion, we note that the former expression, "the Kingdom of heaven", occurs only in Matthew, where we find it thirty-two times.<sup>1</sup>

But in the parallel passages in the other Gospels we find, instead, the expression "the Kingdom of God" (e.g. cp. Matt. 11. 11 with Luke 7. 28).

The explanation of this seeming difference is that the Lord spoke in Aramaic; certainly not in the Greek of the Gospel documents. See Ap. 94. III.

Now "heaven" is frequently used by the Figure *Metonymy* (of the Subject), Ap. 6, for God Himself, Whose dwelling is there. See Ps. 73. 9. Dan. 4. 26, 29. 2 Chron. 32. 20. Matt. 21. 25. Luke 15. 21 ("I have sinned against heaven" is thus contrasted with the words "and in thy sight"). John 3. 27.

<sup>1</sup> The Kingdom of God occurs only five times in Matt. (6. 33; 12. 28; 19. 24; 21. 31, 43).

Our suggestion is that in all the passages where the respective expressions occur, identical words were spoken by the Lord, "the Kingdom of heaven"; but when it came to putting them into *Greek*, Matthew was Divinely guided to retain the figure of speech *literally* ("heaven"), so as to be in keeping with the special character, design, and scope of his Gospel (see Ap. 96); while, in the other Gospels, *the figure was translated* as being what it also meant, "the Kingdom of God".

Thus, while the same in a general sense, the two expressions are to be distinguished in their meaning and in their interpretation, as follows:—

### I. The Kingdom (or Sovereignty) of HEAVEN

1. Has *Messiah* for its King;
2. It is *from heaven*; and *under* the heavens *upon* the earth;
3. It is *limited* in its scope;
4. It is *political* in its sphere;
5. It is *Jewish and exclusive* in its character;
6. It is *national* in its aspect;
7. It is the *special subject* of *Old Testament prophecy*;
8. And it is *dispensational* in its duration.

APPENDIXES 114 (cont.), 115, AND 116.

II. The Kingdom (or Sovereignty) of GOD

1. Has *God* for its Ruler;
2. It is *in heaven, over* the earth;
3. It is *unlimited* in its scope;
4. It is *moral and spiritual* in its sphere;
5. It is *inclusive* in its character (embracing the

- natural and spiritual seeds of Abraham, "the heavenly calling", and the "Church" of the Mystery). Hence,
6. It is *universal* in its aspect;
  7. It is (in its *wider* aspect) the subject of *New Testament revelation*;
  8. And will be *eternal* in its duration.

115

BAPTIZE", "BAPTISM", ETC.

It will be useful for the student to have a complete and classified list of the various usages of these words in the N.T.; the following *conspectus* has been prepared, so that the reader may be in a position to draw his own conclusions.

I. The VERB *baptizō* occurs *eighty*<sup>1</sup> times, as follows:

- i. In its absolute form, or followed by a noun in the accusative case. See Matt. 3. 16; 20. 22, 23, 23. Mark 6. 14; 10. 38, 38, 39, 39; 16. 16. Luke 3. 12, 21, 21; 7. 29; 12. 50. John 1. 25, 28; 3. 22, 23, 26; 4. 1, 2; 10. 40. Acts 2. 41; 8. 12, 13, 36, 38; 9. 18; 10. 47; 16. 15, 33; 18. 8; 19. 4; 22. 16. 1 Cor. 1. 14, 16, 16, 17. . . . . 40
- ii. With the Dative case (implying the element): Luke 3. 16. Acts 1. 5; 11. 16. . . . . 3
- iii. With *en* (Ap. 104. viii), denoting
  1. The element, described as being
    - a. Water. Matt. 3. 11. Mark 1. 8. John 1. 26, 31, 33 . . . . . 5
    - b. *Pneuma hagnon*. (See Ap. 101. II. 14.) Matt. 3. 11. Mark 1. 8. Luke 3. 16. John 1. 33. Acts 1. 5; 11. 16. 1 Cor. 12. 13\*. . . . . 7
    - c. The name of the Lord. Acts 10. 48 . . . . . 1
    - d. The cloud and sea. 1 Cor. 10. 2\* . . . . . 1

- iv. with *eis* (Ap. 104. vi). Matt. 28. 19. Mark 1. 9\*. Acts 8. 16; 19. 3, 5. Rom. 6. 3, 3. 1 Cor. 1. 13, 15; 10. 2\*; 12. 13\*. Gal. 3. 27 . . . . . 12
- v. with *epi* (Ap. 104. ix). Acts 2. 38 (with Dative) . . . . . 1
- vi. with *huper* (Ap. 104. xvii). 1 Cor. 15. 29, 29 . . . . . 2
- vii. with *hupo* (Ap. 104. xviii). Matt. 3. 6\*, 13, 14. Mark 1. 5\*, 9\*. Luke 3. 7; 7. 30 . . . . . 7
- viii. Translated "wash". Mark 7. 4. Luke 11. 38 . . . . . 2

II. The NOUNS.

- i. *Baptisma*. Occurs twenty-two times, as follows:
  1. General. Matt. 20. 22, 23. Mark 10. 38, 39. Luke 12. 50. Rom. 6. 4. Eph. 4. 5. Col. 2. 12. 1 Pet. 3. 21 . . . . . 9
  2. John's baptism. Matt. 3. 7; 21. 25. Mark 1. 4; 11. 30. Luke 3. 3; 7. 29; 20. 4. Acts 1. 22; 10. 37; 13. 24; 18. 25; 19. 3, 4. . . . . 13
- ii. *Baptismos*. Occurs four times:
  1. Translated "washing". Mark 7. 4, 8. Heb. 9. 10 . . . . . 3
  2. Translated "baptisms". Heb. 6. 2 . . . . . 1

<sup>1</sup> In the five passages thus marked (\*), the verb is followed by two phrases, and therefore appears under two heads. They are: Matt. 3. 6. Mark 1. 5, 9. 1 Cor. 10. 2; 12. 13.

116

THE TEMPTATIONS OF OUR LORD.

It is well known that the order of the temptations in Matthew is not the same as in Luke. Commentators and Harmonizers assume that one is right and the other is wrong; and proceed to change the order of one in order to make it agree with the other. See Ap. 96.

But an examination of the combined accounts, giving due weight to the words and expressions used, will explain all the differences, and show that both Gospels are absolutely correct; while the differences are caused by the three temptations being repeated by the devil in a different order, thus making six instead of three.

Mark and Luke agree in stating that the temptations continued all the forty days (Mark 1. 13. Luke 4. 2); they are described as follows:—

- I. (Luke 4. 3, 4.) "The devil (*ho diabolos*) said to Him, 'Speak to this stone (*tō lithō toutō*) that it become a loaf (*artos*).'" This appears to be the first temptation: and there is no reason whatever why it should not have been repeated in another form; for it is nowhere stated that there were three, and only three temptations<sup>1</sup>.

II. (Luke 4. 5-8.) "And the devil, conducting (*ana-*

*gagōn*) Him, shewed to Him all the kingdoms of the habitable world, or land (*Gr. oikoumenē*, Ap. 129. 3), in a moment of time." Nothing is said about "an exceeding high mountain". Lachmann brackets the words "into an high mountain", and Tischendorff, Tregelles, Alford, WH, and R. V. omit them.

The devil claims to possess the right to the kingdoms of the world, and the Lord does not dispute it. Satan says: "To Thee will I give this authority (*exousia*) and all their glory, for to me it has been delivered, and to whomsoever I wish I give it. Therefore, if Thou wilt worship before me, all shall be Thine".

Nothing is said here about "falling down", as in Matthew. Here, only "authority" is offered; for all the critical Greek texts read "*pasa*" (not "*panta*") fem. to agree with *exousia*.

The Lord did not say, "Get thee hence" (as in Matt. 4. 10), but "Get thee behind Me", which was a very different thing. Satan did not depart then, any more than Peter did when the same was said to him (Matt. 16. 23).

III. (Luke 4. 9-12.) "And he conducted (*ēgagen*) Him to Jerusalem, and set Him upon the wing (or battlement, Dan. 9. 27 m.) of the temple, and said to Him, 'If Thou art the Son of God, cast Thyself down hence, for it is written, that to His angels He will give charge concerning Thee, to keep Thee (*ou diaphulaxai se*)', &c.

There is nothing said about this "keeping thee" in

<sup>1</sup> This is like other traditional expressions; for where do we read of "three" wise men? We see them only in mediæval paintings. Where do we read of angels being women? Yet as such they are always painted. Where do we find in Scripture other common sayings, such as "the talent hid in a napkin"? It was hidden "in the earth". Where do we ever see a picture of the crucifixion with the mark of the spear on the left side?

APPENDIXES 116 (cont.) AND 117.

Matthew; moreover, it is stated that having finished every form of temptation, "he departed from Him for a season". Note that the devil departed (*apestē*) of his own accord in Luke 4. 13, while in Matthew the Lord summarily dismissed him, and commanded him to be gone (Matt. 4. 10).

IV. (Matt. 4. 3, 4.) After the "season" (referred to in Luke 4. 13), and on another occasion therefore, "he who was tempting Him (*ho peirazōn*), having come (*proselthōn*), said, "If Thou art the Son of God, say that these stones become loaves (*artoi*)". Not "this stone", or "a loaf" (*artos*), as in Luke 4. 3. Moreover he is not plainly called "the devil", as in Luke 4. 3, but is spoken of as the one who had already been named as tempting Him (*ho peirazōn*); and as "having come" (*proselthōn*): not as simply speaking as being then present.

V. (Matt. 4. 5-7.) "Then (*tote*)"—in strict succession to the preceding temptation of the "stones" and the "loaves"—"Then the devil taketh (*paralambanei*) Him unto the holy city, and setteth Him upon the wing (or battlement) of the temple", &c. Nothing is said here about the angels being charged to "keep" Him (as in Luke 4. 10); nor is there any reason why any of these three forms of temptation should not have been repeated, under other circumstances and conditions.

VI. (Matt. 4. 8-10.) Here it is plainly stated that the second temptation (Luke 4. 5-8) was repeated: for "Again the devil taketh Him unto an exceedingly high mountain, and sheweth to Him all the kingdoms of the world, *kosmos* (Ap. 129. 1), not *oikoumenē* (Ap. 129. 3), as in Luke 4. 5, and their glory, and said to Him: "All these things, not "all this authority", as in Luke 4. 6, will I give to Thee if, *falling down*, Thou wilt worship me". Here, in this last temptation, the climax is

reached. It was direct worship. Nothing is said in Luke about *falling down*. Here it is boldly and plainly said, "Worship me". This was the crisis. There was no departing of Satan's own accord here. The moment had come to end all these temptations by the Lord Himself. "Go! said the Lord (*hupage*), Get thee hence, Satan . . . Then the devil leaveth (*aphiēsai*) Him, and, behold, angels came and ministered to Him".

This angelic ministry marked the end. There is no such ministry mentioned at the end of the third temptation in Luke 4. 3-12; for then Satan "departed" of his own accord, returning (in Matt. 4. 3) after "a season" (Luke 4. 13).

True, the Lord had said "Get thee behind Me, Satan" (Luke 4. 8); but He did not, then, summarily dismiss him, nor did Satan depart: he continued with his third temptation, not departing till after the third had been completed.

We thus conclude that, while there were temptations continuous during the whole of the forty days (Mark 1. 13. Luke 4. 2), they culminated in six direct assaults on the Son of man, in three different forms; each form being repeated on two separate occasions, and under different circumstances, but not in the same order.

This accords with all the variations of the words used, explains the different order of events in the two Gospels, and satisfies all the conditions demanded by the sacred text.

The two different orders in Matthew and Luke do not arise from a "mistake" in one or the other, so that one may be considered correct and the other incorrect; they arise from the punctilious accuracy of the Divine record in describing the true and correct order in which Satan varied the six temptations; for which variation, he alone, and neither of the Evangelists, is responsible.

117

THE LORD'S KNOWLEDGE

I. OF THE PAST: IN THE WRITTEN WORD OF GOD IN THE OLD TESTAMENT.

(Allusions are indicated by an asterisk.)

NEW TEST.	OLD TEST.	NEW TEST.	OLD TEST.	NEW TEST.	OLD TEST.
Mat <sup>t</sup> 4. 4	Deut. 8. 3.	Matt. 19. 19	Lev. 19. 18.	Mark 14. 49*	
" 4. 7	" 6. 16.	" 21. 13	Isa. 56. 7. Jer. 7. 11.	Luke 4. 18, 19	Isa. 61. 1, 2.
" 4. 10	" 6. 13.	" 21. 16	Ps. 8. 2.	" 10. 27	Deut. 6. 5; 10. 12.
" 5. 17, 18*		" 21. 42	" 118. 22, 23.	" 11. 51	Gen. 4. 8-10.
" 5. 21	Ex. 20. 13.	" 22. 29*		" 16. 31*	
" 5. 27	" 20. 14.	" 22. 32	Ex. 3. 6.	" 17. 26, 27	Gen. 6.
" 5. 31	Deut. 24. 1.	" 22. 37	Deut. 6. 5.	" 17. 28, 29	Gen. 19.
" 5. 33	Lev. 19. 12.	" 22. 39	Lev. 19. 18.	" 18. 31*	
	Num. 30. 2.	" 22. 44	Ps. 110. 1.	" 20. 18	Dan. 2. 45.
" 5. -33	Deut. 23. 21.	" 23. 39	" 118. 26.	" 21. 22	Hos. 9. 7.
" 5. 38	Ex. 21. 24.	" 24. 7	Isa. 19. 2.	" 21. 26	Isa. 34. 4.
" 5. 43	Lev. 19. 18.	" 24. 10	" 8. 15.	" 21. 35	Isa. 24. 17.
" 8. 4*		" 24. 15	Dan. 9. 27.	" 22. 37	Isa. 53. 12.
" 9. 13	Hos. 6. 6.	" 24. 21	" 12. 1.	" 23. 30	Isa. 2. 19.
" 10. 35, 36	Mic. 7. 6.	" 24. 29	Isa. 13. 10; 34. 4.	" 23. 46	Ps. 31. 5.
" 11. 10	Mal. 3. 1.	" 24. 30	Zech. 12. 12.	" 24. 27	
" 12. 3, 4	1 Sam. 21. 1-6.	" 24. 31	Isa. 27. 13.	" 24. 44-47*	
" 12. 7	Hos. 6. 6.	" 24. 37*	Deut. 30. 4.	John 3. 14	Num. 21. 9.
" 12. 40	Jonah 1. 17.	" 26. 24*		" 5. 39*	
" 13. 14, 15	Isa. 6. 9, 10.	" 26. 31	Zech. 13. 7	" 5. 46, 47*	
" 15. 4	Ex. 20. 12; 21. 17.	" 26. 54*		" 6. 32	Ex. 16. 15.
" 15. 8, 9	Isa. 29. 13.	" 26. 64	Ps. 110. 1.	" 6. 45	Isa. 54. 13.
" 16. 4*		" 27. 46	Dan. 7. 13.	" 7. 38*	
" 17. 11*		" 27. 46	Ps. 22. 1.	" 8. 17	Deut. 19. 15.
" 19. 4	Gen. 1. 27.	Mark 8. 18	Jer. 5. 21.	" 10. 34	Ps. 82. 6.
" 19. 5	" 2. 24.	" 9. 48	Isa. 66. 24.	" 13. 18	" 41. 9.
" 19. 8	Deut. 24. 1.	" 10. 3*		" 15. 25	" 35. 19; 69. 4; 119. 78.
" 19. 18	Ex. 20. 12-16.	" 13. 12	Mic. 7. 6.	" 19. 28	" 69. 21.
	Deut. 5. 16-20.				

II. OF THE FUTURE: IN HIS OWN PROPHETIC WORDS.

Matt. 4. 17, 19.	Matt. 22. 30.	Luke 8. 48, 50.	John 7. 34, 37-39.
„ 5. 3-12, 17, 18, 20-22.	„ 23. 36-39.	„ 12. 32.	„ 8. 12, 28, 51.
„ 6. 2, 4, 16, 18.	„ 24.	„ 13. 25.	„ 9. 5.
„ 7. 7, 22.	„ 25.	„ 14. 14.	„ 10. 15, 28.
„ 8. 11, 12.	„ 26. 23, 29, 32, 34, 64.	„ 15. 10.	„ 11. 25, 26, 40, 43.
„ 9. 6, 15.	Mark 4. 12.	„ 17. 34-36.	„ 12. 23, 32, 48.
„ 10. 15, 32.	„ 7. 29.	„ 19. 9, 43.	„ 13. 19, 20.
„ 11. 11, 22-24, 29.	„ 8. 35, 38.	„ 22. 19-21, 29, 31, 37.	„ 14. 2, 6, 9, 16, 19, 23.
„ 12. 6, 31, 36, 41, 42, 45.	„ 9. 1, 9, 31, 41, 48.	„ 23. 28, 30, 43.	„ 15. 1-7.
„ 13. 40-50.	„ 10. 45.	„ 24. 26, 47, 49.	„ 16. 4, 7-13.
„ 15. 13.	„ 11. 2, 3, 14, 26.	John 1. 51.	„ 17. 1.
„ 16. 25, 27.	„ 12. 34, 40.	„ 2. 19, 24, 25.	„ 18. 36, 37.
„ 17. 12, 22, 23.	„ 13. 2.	„ 3. 13, 14.	„ 20. 17, 21, 23.
„ 18. 14, 35.	„ 14. 8, 13.	„ 4. 10, 14, 21-23, 50.	„ 21. 6, 18, 19, 22.
„ 19. 28-30.	Luke 2. 49.	„ 5. 8, 17, 19.	
„ 20. 18, 23.	„ 4. 21.	„ 6. 27, 33, 35, 37, 39, 40.	
„ 21. 2, 43, 44.	„ 7. 47, 48.	„ 44, 47, 51, 64, 70.	

118 "IF": THE VARIOUS CONDITIONS CONVEYED BY ITS USE.

1. *ean*=if haply, if so be that, from *ei* (No. 2) and *an*, haply, perchance. The exact condition is shown by the *Mood* of the verb with which it is used:

- a. Followed by the *Indicative Mood* (with the Present Tense), it expresses the condition simply; without any reference to its being decisive by experience, or by the event, as in 1 John 5. 13, elsewhere, and in the *Papyri*.
- b. Followed by the *Subjunctive Mood*, it expresses a hypothetical but possible condition, contingent on circumstances which the future will show (John 7. 17).

2. *et*=if. Putting the condition simply.

- a. Followed by the *Indicative Mood*, the hypothesis is assumed as an actual fact, the condition being unfulfilled, but no doubt being thrown upon the supposition (1 Cor. 15. 16).
- b. Followed by the *Optative Mood*, it expresses an entire uncertainty; a mere assumption or con-

jecture of a supposed case (Acts 17. 27. 1 Pet. 3. 14).

c. Followed by the *Subjunctive Mood*, like No. 1. b; except that this puts the condition with more certainty, and as being more dependent on the event (1 Cor. 14. 5).

For two illustrations, see Acts 5. 38, 39. "If this counsel or this work be of men (1. b, a result which remains to be seen) . . . but if it is of God (1. a which I assume to be the case)", &c.

John 13. 17. "If ye know these things (2. a, which I assume to be the fact) haply are ye if ye do them (1. b, a result which remains to be seen)".

Note four "ifs" in Colossians, "if ye died with Christ" (2. 20); and "if ye were raised with Christ" (3. 1), both of which are No. 2. a (assuming the fact to be true); "if any man have a quarrel" (3. 13); "if he come to you" (4. 10), both of which are No. 1. b, being uncertainties.

One other "if" in Colossians is 1. 23: "If ye continue in the faith" (*eige*=if indeed, a form of 2. a), which ye will assuredly do.

119 THE FOURFOLD MINISTRY OF OUR LORD.

In the Four Gospels the Ministry of our Lord is divided, not into "years", but by *subjects*, which are of far greater importance than time. The "years" are mainly conjectural, but the subjects are Divinely recorded facts.

The subjects are two in number: the Kingdom and the King; and, since these are repeated in the form of *Introversion*, it brings the Person of the Lord into the Structure of the Gospel as the one great *central* subject of each, for all four Gospels are similarly constructed. See pages 1305, 1381, 1427, and 1510.

As, however, the index-letters are not the same in each Gospel, we set them out in their order:—

*The Four Subjects.*

- The First is THE KINGDOM. } Their Proclamation.
- The Second is THE KING. } Their Proclamation.
- The Third is THE KING. } Their Rejection.
- The Fourth is THE KINGDOM. } Their Rejection.

These Subjects begin and end respectively in the Four Gospels as follows:—

MATTHEW.	MARK.	LUKE.	JOHN.
1st. 4. 12-7. 29 (125 verses).	1st. 1. 14-20. (7 verses).	1st. 4. -14-5. 11 (42 verses).	1st. 1. 35-4. 54 (132 verses).
2nd. 8. 1-16. 20 (347 verses).	2nd. 1. 21-8. 30 (295 verses).	2nd. 5. 12-9. 21 (204 verses).	2nd. 5. 1-6. 71 (118 verses).
3rd. 16. 21-20. 34 (134 verses).	3rd. 8. 31-10. 52 (110 verses).	3rd. 9. 22-18. 43 (409 verses).	3rd. 7. 1-11. 53 (248 verses).
4th. 21. 1-26. 35 (263 verses).	4th. 11. 1-14. 25 (139 verses).	4th. 19. 1-22. 38 (171 verses).	4th. 11. 54-17. 26 (209 verses).

From the above it will be seen that, including all the Four Gospels,

The First Subject (the Proclamation of the Kingdom) occupies in all 306 verses.

The Second Subject (the Proclamation of the King) occupies in all 964 verses.

The Third Subject (the Rejection of the King) occupies in all 901 verses.

The Fourth Subject (the Rejection of the Kingdom), occupies in all 782 verses.

Thus, the Subject that occupies the greatest number of verses is the KING: viz. 1865 verses in all (964 concerning the proclamation, and 901 concerning His rejection).

The Subject of the KINGDOM occupies 1088 verses in all (306 verses concerning its proclamation, and 782 concerning its rejection).

The Gospel which has most to say about the First Subject (the Proclamation of the Kingdom) is JOHN, having 132 verses; while MARK has the least, having only 7 verses on this Subject.

The Gospel which has most to say about the Second Subject (the Proclamation of the King) is MATTHEW, having 347 verses; while JOHN (strange to say) has the least, 118 verses; the reason being that in Matthew, the Lord is presented in His human relationship as King; whereas in John He is presented as God manifest in the flesh.

The Gospel which has most to say on the Third Subject (the Rejection of the King) is LUKE, having 409 verses; while MARK has the least, only 110 verses.

The Gospel which has most to say about the Fourth Subject (the Rejection of the Kingdom) is MATTHEW, having 263 verses; while Mark again has the least, 139 verses.

These particulars, when compared with the interrelation of the four Gospels as set forth in their respective Structures, are full of interest, and help to determine more specifically the great design of each Gospel.

Taking the Gospel of Matthew as an example, we find:—

The first subject is marked by the beginning and ending being both noted (4. 17 and 7. 28). All between these verses referred to the Kingdom which had drawn near in the Person of the King, but which, owing to His rejection, and the rejection of the "other servants" (22. 4) in the Acts of the Apostles, was postponed, and is now in abeyance (Heb. 2. 8, "not yet").

The commencement of the Second Subject is noted by the ending of the First Subject (7. 28). In ch. 8. 2, 6, 8 the Lord is immediately addressed as "Lord"; and, in v. 20 He gives His other title, "the Son of man".<sup>1</sup> The great miracles manifesting His Divine and Human perfections are recorded in this section, which ends with His question focussing the whole Subject: "Who do men say that I, the Son of man, am?" and Peter's answer: "Thou art the Messiah, the Son of the living God" (16. 13-16).

The Third Subject is marked in 16. 21: "From that time forth began Jesus to shew unto His disciples how He must go unto Jerusalem, and suffer many things", &c.

Thus there was a moment at which He introduced the Subject of His rejection, of which He had never before given even a hint. When once He had begun, He repeated it four times (in each Gospel), each time adding fresh details. See 16. 21; 17. 22; 20. 18; 20. 28.

The Fourth Subject (the Rejection of the Kingdom) begins at 21. 1 and continues down to 26. 35, when He goes forth from the Upper Room to Gethsemane.

In this section comes the second series<sup>2</sup> of Parables which deals with the Rejection and Postponement of the Kingdom, which was to be henceforth in abeyance. The approaching end of this period is marked off in 26. 1, closing with the last Supper at 26. 26-29.

The same four subjects may be traced in like manner in the other Gospels.

<sup>1</sup> Its first occurrence in the N.T., the last being in Rev. 14. 14. It is the title connected with dominion in the earth. See Ap. 98. XVI.

<sup>2</sup> The first series being recorded in Matt. 13 (see Ap. 145); the second series, beginning with Matt. 21. 28, being specially marked by the word "again" in Matt. 22. 1.

## 120

### THE SYNAGOGUE; AND JEWISH SECTS.

#### I. THE SYNAGOGUE.

Synagogues are mentioned as existing in Old Testament times, Ps. 74. 4, 8. The Heb. here is *mo'ed*, and in v. 8 it is rendered "synagogues" in the A.V. and R.V. (margin, "places of assembly"). AQUILA also, a reviser of the Septuagint (about A.D. 130), renders it *synagōgē*.

Synagogues were in use from the earliest times, and Dr. John Lightfoot (*Works*, vol. v, p. 112) identifies them with "the 'high places' so often mentioned in Scripture in a commendable sense, as 1 Sam. 9. 11; 10. 5. 1 Kings 3. 4, &c." These are to be distinguished from the "high places" connected with idolatry and false worship (as 1 Kings 11. 7 and 12. 31. Jer. 7. 31 and 19. 5, &c.). How else could the "holy convocations" be held in accordance with Lev. 23. 3, 4, &c.?

On the return from the captivity, laws were made to regulate their erection, constitution, and use.

The days of assembly were three: the Sabbath, the second day of the week (our Sunday sunset to Monday sunset), and the fifth day (our Wednesday sunset, &c.). The expression in Acts 13. 42, which in the Greek = the Sabbath between, may therefore refer to one of these intervening days.

The officers of the Synagogue were:—

1. The *Archisynagōgos* = the ruler of the Synagogue, having charge of its affairs, regulating the service, &c.

2. The *Shēliach* (or *mal'ak*) *haz̄zibbōr* = the angel of the

*ekklesia*, who was the constant minister of the Synagogue, to pray, preach, have charge of the law and appoint its readers. Hence he was called *episkopos*, or overseer. See notes on 1 Cor. 11. 10. Rev. 1. 20.

#### II. THE PHARISEES AND SADDUCEES.

1. The word PHARISEE is the Hebrew for one who was separated by special beliefs and practices, which were very strict as to tithing and eating, &c. (see Matt. 23. 23. Luke 18. 12). It was for this reason that the Lord was upbraided by the Pharisees (Matt. 9. 9-11; 11. 19. Mark 2. 16. Luke 5. 30; 7. 34).

Doctrinally, they held that the oral law was necessary to complete and explain the written law; hence, the strong denunciations of the Lord. Moreover, they held the natural immortality of man; and, JOSEPHUS says, the transmigration of souls.

[The ESSENES cultivated an intensified form of Pharisaism.]

2. The word SADDUCEE is the Greek form of the Heb. *zaddūkim*, which is derived from one *Zadok*, said to be the founder of the sect, who was a disciple of ANTIGONUS of SOCOH (200-170 B.C.). They were the aristocratic and conservative party politically; and, doctrinally (generally speaking) they negated the teaching of the Pharisees, even denying the doctrine of the resurrection.

Neither of these sects had any existence, as such, till the return from Babylon.

## 121

## THE SYNONYMOUS WORDS FOR "PREACH", ETC.

1. **kērussō**=to proclaim (as a herald), from *kēruō*, a herald; without reference to the *matter* proclaimed (which is contained in No. 4); and without including the idea of *teaching*.

2. **kēruō**=a herald.

3. **kērugmā**=that which is proclaimed.

4. **euangeltizō**=to announce a joyful message; having regard to the *mutter* announced (not the manner, which is contained in No. 1).

5. **katangellō**=to bring word down to any one, bring it home by setting it forth.

6. **dtangellō**=to make known (through an intervening space), report further (by spreading it far and wide).

7. **talēō**=to talk or to use the voice, without reference to the words spoken (see Mark 2. 2).

8. **dtalegomat**=to speak to and fro (alternately), converse, discuss (see Acts 20. 7, 9). Hence Eng. dialogue.

9. **akoē**=hearing. Put by Fig. *Metonymy* (of Subject) for what is heard.

10. **logos**=the word (spoken, as a means or instrument, not as a product); the expression (both of sayings and of longer speeches); hence, an account, as in Matt. 12. 36; 18. 23. Luke 16. 2. Acts 19. 40. Rom. 9. 28 (m.); 14. 12. Phil. 4. 17. Heb. 13. 17. 1 Pet. 4. 5. For the difference between *logos* and *rhēma*, see note on Mark 9. 32.

## 122

## THE SYNONYMOUS WORDS FOR "JUDGE", "CONDEMN", ETC.

1. **krtnō**=to judge, used of a legal or other decision; generally translated "judge", sometimes "determine", "conclude", &c.

2. **anakrtnō**. No. 1 with *ana* (Ap. 104. i) prefixed=to examine; translated, with a negative, "ask no question" in 1 Cor. 10. 25, 27.

3. **apokrtnomat**. Middle of No. 1 with *apo* (Ap. 104. iv) prefixed=to give forth a decision for oneself; hence to answer. According to Hebrew idiom, which prevails in both Testaments, it is often combined with the word "said" in the expression "answered and said", and receives its meaning from the context. See note on Deut. 1. 41. It thus frequently occurs when no question had been asked: e.g. in Matt. 11. 25, "answered and said" means "prayed and said"; 22. 1, "taught"; in Mark 9. 5, "exclaimed"; 12. 35, "asked"; Luke 13. 14, "burst forth"; John 1. 49, "confessed"; 5. 19, "declared". The word occurs so frequently (more than 240 times), always translated "answer", that it has not been deemed necessary to call attention to it in the notes.

4. **dtakrtnō**. No. 1 with *dia* (Ap. 104. v) prefixed=

to discriminate, make a difference; hence to doubt. It is translated "stagger at" in Rom. 4. 20.

5. **enkrtnō**. No. 1 with *en* (Ap. 104. viii) prefixed=to adjudge to a particular position. Occurs only in 2 Cor. 10. 12, translated "make of the number".

6. **epikrtnō**. No. 1 with *epi* (Ap. 104. ix) prefixed=to pronounce sentence upon. Occurs only in Luke 23. 24.

7. **katakrtō**. No. 1 with *kata* (Ap. 104. x) prefixed=to give sentence against, to condemn. Occurs 19 times, translated "condemn", except in Mark 16. 16 and Rom. 14. 23.

8. **sunkrtnō**. No. 1 with *sun* (Ap. 104. xvi) prefixed=to put together, in order to judge; hence to compare. Occurs only in 1 Cor. 2. 13. 2 Cor. 10. 12.

9. **hupokrtnomat**. Middle of No. 1 with *hupo* (Ap. 104. xviii) prefixed=to answer (like No. 3), and so to act on the stage; hence to feign. Occurs only in Luke 20. 20. The nouns *hupokrisis* and *hupokritēs*, which we have anglicized into "hypocrisy" and "hypocrite", are always so translated, save in Gal. 2. 13, and James 5. 12.

## 123

## THE SYNONYMOUS WORDS FOR "MAN", "MEN".

Sometimes the word "man" is added in translating the Masc. Gender of Adjectives or Nouns, in which case it is not one of the words given below.

1. **anthrōpos**=an individual of the Genus *Homo*; a human being as distinct from animals. See Ap. 98. XVI, for "the Son of man".

2. **anēr**=an adult male person. Lat. *vir*, an honourable title (as distinct from a mere "man", No. 1); hence, used of a husband.

3. **tis**=some one, a certain one.

4. **arrēn**=a male; of the male sex.

5. **arsēn**. The same as No. 4; being the old *Ionic* form, as No. 4 is the later *Attic* form.

6. **teletos**=one who has reached maturity as to age or qualification, or by initiation. Rendered "man" in 1 Cor. 14. 20. See note there; also Ap. 125. 1, and cp. 1 Cor. 2. 6.

## 124

## THE SYNONYMOUS WORDS FOR "OTHER", "ANOTHER".

1. **allos**=another of the same kind (denoting *numerical* distinction). The second of two where there may be more: e.g. Matt. 10. 23; 25. 16, 17, 20; 27. 42, 61; 28. 1. John 18. 15, 16; 20. 2-4. Rev. 17. 10. See note on John 19. 18.

2. **heteros**=another of a different kind (usually denoting *generic* distinction). The "other" of two, where there are only two: e.g. Matt. 6. 24; 11. 3. Luke 5. 7; 7. 41; 14. 31; 16. 13, 18; 17. 34, 35; 18. 10; 23. 40.

3. **loipos**=the remaining one. Pl. = those who are left.

4. **tines**=certain ones. 2 Cor. 3. 1.

5. **kakēnos**=and that one there. Contraction of *kai ekeinos*, only translated "other" in Matt. 23. 25 and Luke 11. 42.

6. **allogēnos**=not one's own, belonging to another, or others (Heb. 9. 25). Hence, a foreigner. See Luke 16. 12.

## 125

## THE SYNONYMOUS WORDS FOR "PERFECT" (Adj. and Verb).

1. **teletos**=that which has reached its end. From *telos*, end. Lat. *finis*, nothing beyond; hence perfect, in the sense of initiated. See 1 Cor. 2. 6. Phil. 3. 15.

2. **teletōō**=to make a full end, consummate.

3. **epiteleō**=to finish, or bring through to an end.

4. **akribōs**=accurately, precisely, exactly, assiduously.

5. **akribeta**=accuracy, preciseness, exactness.

6. **arttos**=fitting like a joint=perfect adaptation for given uses. Occ. only in 2 Tim. 3. 17.

7. **plēroō**=to fulfil, accomplish.

8. **katartizō**=to arrange or set in order, adjust, &c. It occurs thirteen times, and is rendered "mend" (Matt. 4. 21. Mark 1. 19); "prepare" (Heb. 10. 5); "frame" (Heb. 11. 3); "restore" (Gal. 6. 1); "make perfect" (Heb. 13. 21. 1 Pet. 5. 10. All the texts read "will perfect"); "perfected" (Matt. 21. 16. 1 Thess. 3. 10); "fit" (Rom. 9. 22). *Passive* "be perfect" (Luke 6. 40. 2 Cor. 13. 11); "be perfectly joined together" (1 Cor. 1. 10).

9. **exarttizō**=to equip, fit out (as a vessel for sea); i. e. ready for every emergency (occ. only in Acts 21. 5 and 2 Tim. 3. 17).

10. **hexis**=habitude (as the result of long practice or habit). Occ. only in Heb. 5. 14.



**126 THE EIGHT BEATITUDES OF MATT. 5, AND THE EIGHT WOES OF MATT. 23.**

The eight Beatitudes of Matt. 5. 3-12 are best understood and interpreted by the eight contrasts, or "Woes" of 23. 13-33. The comparison shows that 5. 10-12 form *one* (the eighth) Beatitude, having one subject (persecution) corresponding with the eighth "Woe" of 23. 29-33.

They may be thus set out:—

**"THE BEATITUDES" (5. 3-12).**

1. The kingdom opened to the poor (*v.* 3).
2. Comfort for mourners (*b.* 4).
3. The meek inheriting the earth (*v.* 5).
4. True righteousness sought by true desire (*v.* 6).
5. The merciful obtaining mercy (*v.* 7).
6. Purity within, and the vision of God hereafter (*v.* 8).
7. Peacemakers, the sons of God (*v.* 9).
8. The persecuted (*vv.* 10-12).

**"THE WOES" (23. 13-33).**

1. The kingdom shut (*v.* 13).
2. Mourners distressed (*v.* 14).
3. Fanatics compassing the earth (*v.* 15).
4. False righteousness sought by casuistry (*vv.* 16-22).
5. Mercy "omitted" and "left undone" (*vv.* 23, 24).
6. Purity without, uncleanness within. "Blindness" (*vv.* 25, 26).
7. Hypocrites, and lawless (*vv.* 27, 28).
8. The persecutors (*vv.* 29-33).

Beside these eight contrasts there is an internal correspondence of the principal thoughts, suggested by the combined series, and forming the Structure given in the note on Matt. 5. 3, 4.

It may be further noted that these Beatitudes rest on special passages in the Psalms: Matt. 5. 3 (Ps. 40. 17); 5. 4 (Ps. 119. 136); 5. 5 (Ps. 37. 11); 5. 6 (Ps. 42. 1, 2); 5. 7 (Ps. 41. 1); 5. 8 (Ps. 24. 4; 73. 1); 5. 9 (Ps. 133. 1); 5. 10 (Pss. 37; 39; 40).

**127 THE SYNONYMOUS WORDS FOR "POOR", ETC.**

1. **ptōchos**=destitute, and in want: always rendered "poor": except Luke 16. 20, 22 (beggar); Gal. 4. 9 (beggarly); Jas. 2. 2 (poor man).
2. **penēs**=poor, as opposed to rich. Occurs only in 2 Cor. 9. 9.
3. **prais**=meek, as distinguished from passionate. Occ. only in Matt. 5. 5; 21. 5; 1 Pet. 3. 4.

These words are used in the Septuagint interchangeably for the same Hebrew word; but the contexts show that they are all used for the same class, viz., the *fellahin*, or poor of an oppressed country, living quiet lives under tyrannical and oppressive rulers; and suffering deprivation from tax-gatherers and lawless neighbours.

**128 THE SYNONYMOUS WORDS USED FOR "SIN", "WICKEDNESS", "EVIL", "UNGODLINESS", "DISOBEDIENCE", "TRANSGRESSION", ETC.****I. SIN.****i. The Verb.**

**hamartanō**=to miss the mark or aim; then, to miss or wander from the right path; to go, or do, wrong.

**ii. The Noun.**

1. **hamartia**=a failing to hit the mark; aberration from prescribed law (connected with and resulting from the above). In N.T. always in a moral sense—a sin, whether by omission or commission, in thought, word, or deed. Also used in connection with the sin-offering (Heb. 10. 6, 8, 18; 13. 11, as in Ps. 40. 6, cp. Lev. 5. 8).
2. **hamartēma**=the actual sin. The evil principle in action; the sinful act or deed.
3. **paraptōma**=a falling aside, when one should have stood upright. Hence (morally) a fall, a falling aside from truth and equity; a fault, or trespass.

In Romans 5. 12, No. 1 entered the world. The disobedience of Adam (*vv.* 15, 17, 18) was No. 3, and the law entered that No. 3 which before was error, might become criminal in the knowledge of the sinner. After this, where No. 1 abounded, grace did much more abound.

**II. WICKEDNESS.**

1. **ponēria**=depravity; iniquity, the wicked acting of the evil nature. See No. III. 1 below.
2. **kakta**=depravity, the vicious disposition and desires, rather than the active exercise of them, which is No. 1 (*ponēria*).

**III. EVIL (Adj. and Noun).**

1. **ponēros**=full of labours and pains in working mischief; evil intent (Matt. 12. 39. Luke 11. 29); grudging, in connection with the idea expressed in the "evil eye" (Matt. 6. 23; 20. 15. See the context, and cp. Luke 11. 13).
2. **kakos**=depraved, bad in nature. Cp. No. II. 2.
3. **anomos**=lawless, contempt of law.

**4. anomia**=lawlessness.

5. **athesmos**=breaking through all restraints of ordinances or institutes, divine or human, to gratify one's lusts. Occurs only in 2 Pet. 2. 7; 3. 17.

**IV. UNGODLINESS.**

**asebeta**=impiety, absence of "the fear of God", having no reverence for sacred things; irreligious. Sept. for *pāsha'*. Ap. 44. ix.

**V. DISOBEDIENCE, ETC.**

1. **apetheta**=unwillingness to be persuaded, leading to obstinacy.
2. **parakoē**=unwillingness to hear, disobedient.

**VI. TRANSGRESS, TRANSGRESSOR.**

1. **parabatnō**=to step on one side, overstep, go aside from, violate, transgress.
2. **parerchomai**=to go past, pass by, neglect.
3. **parabatēs**, one who steps aside, or oversteps.

**VII. INIQUITY.**

1. **adikia**=unrighteousness, wrongdoing.
2. **adikēma**=a wrong done.
3. **paranomia**=acting contrary to law or custom. Occ. only in 2 Pet. 2. 16.

**VIII. ERR, ERROR.**

1. **plananō**=to cause to wander or go astray; used of doctrinal error and religious deceit. Cp. *planos* (1 Tim. 4. 1, "seducing").
2. **apoplananō**. No. 1 with *apo*=away from, prefixed (Ap. 104. iv). In Pass., to go astray from, swerve. Occ. only in Mark 13. 22 and 1 Tim. 6. 10.
3. **astochēō**=to deviate from. Occ. only in 1 Tim. 1. 6; 6. 21. 2 Tim. 2. 18.

**IX. FAULT.**

**hēttēma**=a diminishing of that which should have been rendered in full measure; diminution, decrease. Occ. in Rom. 11. 12 and 1 Cor. 6. 7.

## 129 THE SYNONYMOUS WORDS FOR "WORLD", "EARTH", ETC.

There are four Greek words which are thus translated; and it is most important that they should be, in each occurrence, carefully distinguished. They are as follows:—

1. *kosmos* = the world as created, ordered, and arranged. Hence it is used in the LXX for the Heb. word rendered "ornament". See Ex. 33. 5, 6. Isa. 49. 18. Jer. 4. 30. Ezek. 7. 20, &c. It denotes the opposite of what man has called "chaos", which God never created. See notes on Isa. 45. 18 and Gen. 1. 2: for the Heb. *bāra'* means not only to create, but that what was created was beautiful. The root, meaning to carve, plane, polish, implies both order and beauty. Cp. Ap. 146.

2. *aiōn* = an age, or age-time, the duration of which is indefinite, and may be limited or extended as the context of each occurrence may demand.

The root meaning of *aiōn* is expressed by the Heb. *'olām* (see Ap. 151. I. A and II. A) which denotes indefinite, unknown or concealed duration: just as we speak of "the patriarchal age", or "the golden age", &c. Hence, it has come to denote any given period of time, characterized by a special form of Divine administration or dispensation.

In the plural we have the Heb. *'olāmim* and Gr. *'aiōnes* used of ages, or of a succession of age-times, and of an abiding from age to age. From this comes the adjective *aiōnios* (Ap. 151. II. B), used of an unrestricted duration, as distinct from a particular or limited age-time. These age-times must be distinct or they could not be added to, or multiplied, as in the expression *aiōns* of *aiōns*.

These ages or age-times were all prepared and arranged by God (see Heb. 1. 2; 11. 3); and there is a constant distinction in the New Testament between "this age", and

the "coming age" (see Matt. 12. 32. Heb. 1. 2. Eph. 1. 21).

"This age" is characterized by such passages as Matt. 13. 24-30, 36-43. Mark 4. 19; 10. 30. Rom. 12. 2. 1 Cor. 2. 8. 2 Cor. 4. 4. Gal. 1. 4. Eph. 2. 2 (transl. "course"). 2 Tim. 4. 10. Tit. 2. 12.

The "coming age" is characterized in such passages as Matt. 13. 39, 40, 49; 24. 3; 28. 20. Mark 10. 30. Luke 18. 30; 20. 35. 1 Cor. 15. 23. Tit. 2. 13.

The conjunction of these ages is spoken of as the *sunteleia*, marking the end of one age and the beginning of another.

Other indefinite durations are mentioned, but they always refer to some unknown and prolonged continuance, the end of which cannot be seen; such as the end of life (Ex. 21. 6). Hence the Hebrew Priesthood was so characterized because its end could not be foreseen (see Ex. 40. 15. 1 Sam. 1. 22. Heb. 7. 12). It is used in the same way in other connections (see Matt. 21. 19. John 8. 35). For further information see Ap. 151. II. A.

3. *oikoumenē* = the world as inhabited. It is from the verb *oikeō* = to dwell. It is used of the habitable world, as distinct from the *kosmos* (No. 1 above, which = the world as created). Hence, it is used in a more limited and special sense of the Roman Empire, which was then predominant. See Luke 2. 1; 4. 5; 21. 26. It is sometimes put by the Fig. *Metonymy* (of the *Adjunct*), Ap. 6, for the inhabitants (Acts 17. 6, 31. Heb. 2. 5, &c.).

4. *gē* = land, as distinct from water; or earth as distinct from heaven; or region or territory, used of one special land, or country, as distinct from other countries, in which peoples dwell, each on its own soil.

## 130 THE SYNONYMOUS WORDS FOR "LIGHT", ETC.

1. *phōs* = light (underived and absolute); the opp. of darkness. Used therefore specially of God (John 1. 4, 5; 8. 12. 1 John 1. 5, &c.).

2. *phōstēr* = a light, or light-giver, used of star light, and light holders or bearers (cp. Gen. 1. 14, 16).

3. *phōtismos* = a lighting, illumination, shining.

4. *luchnos* = a portable hand-lamp fed by oil, burning for a time and then going out. See John 5. 35, where

*luchnos* is used of John the Baptist in contrast with No. 1 (*phōs*), which is used of Christ (John 8. 12, &c.).

5. *luchnia* = a lampstand.

6. *lampas* = a torch (Judg. 7. 16, 20) fed with oil from a small vessel (the *angeion* of Matt. 25. 4) constructed for the purpose.

7. *phengos* = light (No. 1) in its effulgence, used of moonlight, except in Luke 11. 33 where it is used of lamp-light. Occurs elsewhere only in Matt. 24. 29 and Mark 13. 24.

## 131 THE SYNONYMOUS WORDS FOR "HELL", ETC.

"Hell" is the English rendering of two different Greek words in the N.T.

The English word is from the Anglo-Saxon *hel*, Genitive Case *helle* = a hidden place, from the Anglo-Saxon *helan* = to hide.

It is in the N.T. used as the translation of two Greek words:—

I. *Gehenna*. Gr. *geenna*. This is the transliteration of the Heb. *Gai' Hinnōm*, i.e. the Valley of Hinnōm or "the Valley" of [the sons of] Hinnōm, where were the fires through which children were passed in the worship of Moloch.

In the O.T. *Tophet* was the Heb. word used, because it was a place in this valley.

In our Lord's day the idolatry had ceased, but the fires were still continually burning there for the destruction of the refuse of Jerusalem. Hence, *geenna* was used for the fires of destruction associated with the judgment of God. Sometimes, "geenna of fire". See 2 Kings 23. 10. Isa. 30. 33. Jer. 7. 31, 32; 19. 11-14.

*Geenna* occurs 12 times, and is always rendered "hell", viz. Matt. 5. 22, 29, 30; 10. 28; 18. 9; 23. 15, 33. Mark 9. 43, 45, 47. Luke 12. 5. Jas. 3. 6.

II. *Hadēs*. Gr. *hadēs*, from *a* (privative) and *idein*, to see (Ap. 133. I. i); used by the Greeks for the unseen world.

The meaning which the Greeks put upon it does not concern us; nor have we anything to do with the imaginations of the heathen, or the traditions of Jews or Romanists, or the teachings of demons or evil spirits, or of any who still cling to them.

The Holy Spirit has used it as one of the "words pertaining to the earth", and in so doing has "purified" it, "as silver tried in a furnace" (see notes on Ps. 12. 6). From this we learn that His own words "are pure", but words belonging to this earth have to be "purified".

The Old Testament is the fountain-head of the Hebrew language. It has no literature behind it. But the case is entirely different with the Greek language. The Hebrew *She'ol* is a word Divine in its origin and usage. The Greek *Hades* is human in its origin and comes down to us laden with centuries of development, in which it has acquired new senses, meanings, and usages.

Seeing that the Holy Spirit has used it in Acts 2. 27, 31 as His own equivalent of *She'ol* in Psalm 16. 10, He has settled, once for all, the sense in which we are to understand it. The meaning He has given to *She'ol* in Ps. 16. 10

is the one meaning we are to give it wherever it occurs in the N.T., whether we transliterate it or translate it. We have no liberty to do otherwise, and must discard everything outside the Word of God.

The word occurs eleven times (Matt. 11. 23; 16. 18. Luke 10. 15; 16. 23. Acts 2. 27, 31. 1 Cor. 15. 55. Rev. 1. 18; 6. 8; 20. 13, 14); and is rendered "hell" in every passage except one, where it is rendered "grave" (1 Cor. 15. 55, marg. "hell").

In the R.V. the word is always transliterated "Hades", except in 1 Cor. 15. 55 (where "death" is substituted because of the reading, in all the texts, of *thanate* for *hadē*), and in the American R.V. also.

As *Hades* is the Divine Scriptural equivalent of *Sh'öl*, further light may be gained from Ap. 35, and a reference to the 65 passages there given. It may be well to note that while "Hades" is rendered "hell" in the N.T. (except once, where the rendering "the grave" could not be avoided), *Sh'öl*, its Hebrew equivalent, occurs 65 times, and is rendered "the grave" 31 times (or 54 %); "hell" 31 times (4 times with margin "the grave", reducing it to 41.5 %); and "pit" only 3 times (or 4.5 %).

"The grave", therefore, is obviously the best rendering, meaning the *state of death* (Germ. *sterbend*, for which we have no English equivalent); not the *act of dying*, as an examination of all the occurrences of both words will show.

1. The rendering "pit" so evidently means "the grave" that it may at once be substituted for it (Num. 16. 30, 33. Job 17. 16).

2. The rendering "the grave" (not "a grave", which is Hebrew *keber*, or *bör*) exactly expresses the meaning of both *Sh'öl* and *Hades*. For, as to *direction*, it is always down: as to *place*, it is in the earth: as to *relation*, it is always in contrast with the state of the living (Deut. 32. 22-25 and 1 Sam. 2. 6-8); as to *association*, it is connected with mourning (Gen. 37. 34, 35), sorrow (Gen. 42. 38. 2 Sam. 22. 6. Ps. 18. 5; 116. 3), fright and terror (Num. 16. 27, 34), mourning (Isa. 38. 3, 10, 17, 18), silence (Ps. 6. 5; 31. 17. Ecc. 9. 10), no knowledge (Ecc. 9. 5, 6, 10), punishment (Num. 16. 29, 34. 1 Kings 2. 6, 9. Job 24. 19. Ps. 9. 17 (R.V.=re-turned)), corruption (Ps. 16. 10. Acts 2. 27, 31); as to *duration*, resurrection is the only exit from it (Ps. 16. 11. Acts 2. 27, 31; 13. 33-37. 1 Cor. 15. 55. Rev. 1. 18; 20. 5, 13, 14).

III. *Tartaroō* (occurs only in 2 Pet. 2. 4)=to thrust down to Tartarus, *Tartarus* being a Greek word, not used elsewhere, or at all in the Sept. Homer describes it as subterranean (cp. Deut. 32. 22, which may refer to this). The Homeric *Tartarus* is the prison of the Titans, or giants (cp. Heb. *Rephaim*, Ap. 25), who rebelled against *Zeus*.

## 132 THE SYNONYMOUS WORDS FOR "KNOW", "KNOWLEDGE", ETC.

### I. The Verb.

- i. *otda*=to know (intuitively) without effort, to understand. No. i is subjective, while No. ii is objective.
- ii. *gtnōskō*=to know (by experience, or effort); to acquire knowledge, become acquainted with; hence, to come or get to know, learn, perceive. See John 1. 48. 1 John 5. 20. Eph. 5. 5.
- iii. *epi-gtnōskō*. No. ii with *epi*=upon (Ap. 104. ix); to know thereupon, to become thoroughly acquainted with; to know thoroughly and accurately, recognize. See 1 Cor. 13. 12.
- iv. *pro-gtnōskō*. No. ii with *pro* (Ap. 104. xiv)=to get to know beforehand, to foreknow.

v. *epistamat*=to obtain, and thus have a knowledge of anything by proximity to it, or as the result of prolonged attention; in contrast with the process of getting to know it, or with a mere casual, *diletante* acquaintance with it. See Acts 15. 7; 18. 25; and see note on 19. 15.

### II. The Noun.

- i. *gnōsts*=knowledge acquired by learning, effort, or experience. The result of No. ii, above.
- ii. *epignōsis*=precise or further knowledge, thorough acquaintance with; true knowledge.
- iii. *sunests*=native insight, understanding, capacity to apprehend; used of reflective thought, while *sophia* (wisdom) is used of productive thought.

## 133 THE SYNONYMOUS WORDS FOR "SEE", "LOOK", "BEHOLD", ETC.

The following twenty-three words are to be thus distinguished and understood:—

### I. SEE.

1. *eidon*=to see: implying not the mere act of looking, but the actual perception of the object; thus differing from *blepō* (No. 5, below).
2. *tdou* is the Imperative Aorist Middle of *eidon* (see No. 1, above)=See! Behold! calling attention to something external to one's self.
3. *ide* is the Imperative Active of the Second Aorist *eidon* (No. 1, above), as calling attention to something present.
4. *otda*=to know intuitively, without effort or experience; to have perceived or apprehended. Cp. the verb *gtnōskō*, which means to get to know, by effort, experience, or revelation. See the two verbs in the same verse (John 8. 55; 13. 7. 1 John 5. 20), and Ap. 132. I. 1.
5. *blepō*=to have the power of seeing, to use the eyes, to look at; used of the act of looking, even though nothing be seen. Hence, to observe accurately and with desire; used of mental vision, and implying more contemplation than *horaō* (see No. 8, below).
6. *anablepō*. This is *blepō* (No. 5, above), with the Preposition *ana* prefixed (see Ap. 104. i)=to look up

(e.g. Mark 8. 24), to look again; hence, to recover sight (e.g. Matt. 11. 5).

7. *emblepō*=to look in or into, fix the eyes upon, or look intently. It is *blepō* (No. 5, above) with the Preposition *en* (Ap. 104. viii) prefixed, and denotes a looking or regarding fixedly. Hence, to know by inspection (e.g. Matt. 19. 26. Mark 8. 25. Acts 22. 11).

8. *horaō*=to perceive with the eyes. It is used of bodily sight, and with special reference to the thought as to the object looked at. It thus differs from No. 5, above, in the same way as No. 1 does, and from No. 1 in that it has regard to the *object*, while No. 1 refers to the *subject*.

(a) *opsomat* is used as the Future of *horaō* (No. 8, above), and has regard to the object presented to the eye, and to the subject which perceives, at the same time. It denotes, not so much the act of seeing; (like Nos. 5 and 8, above), but the state and condition of the one to whose eye the object is presented. Hence, to truly comprehend.

9. *aphoraō*=to look away from others at one who is regarded earnestly (e.g. Heb. 12. 2, where alone it occurs). It is No. 8, with *apo* (Ap. 104. iv) prefixed.

10. *optanomai*=to behold, and in Passive, to appear or be seen. It is a rare form of the Present, formed from No. 8, as above. Occurs only in Acts 1. 3.