

Acts 15:12-21

October 7, 1976

Acts 15:12

I defined and gave you the great accuracy of that word “multitude” in verse 12 as being “fulness” which is a very unique usage of that word, a very wonderful usage; it’s not the common usage of the word ‘multitude’.

“gave audience” - listened attentively and thinking-ly

“declaring” - *exegeomai*

“miracles” - *semeion* - signs

“wonders” - *teras* - miracles,

Acts 15:13

“held their peace” - same as “kept silence” in **verse 12** - That means they just shut up; they closed the discussion.

“James” - **Galatians 1:19**:

But other of the apostles saw I none, save James the Lord’s brother.

This James who is speaking here, in **Acts 15:13**, is the Lord’s brother. You and I would know him as his half brother; same mother, different father. And yet he’s called brother. **John 7:3-10** Drill **verse 5** into your minds. **John 7:5**: For neither did his brethren believe in him.

In **Acts 1:14**:

These all continued with one accord in prayer and supplication [thanksgiving], with the women, and Mary the mother of Jesus, and with his brethren.

So something did occur in some of their lives.

James 1:1a:

James, a servant of God and of the Lord Jesus Christ

It’s really neat, isn’t it? James, the Lord’s half brother, writing, “a servant of God, and [a servant] of the Lord Jesus Christ” James had been the Lord’s own half brother, but at one time, he didn’t believe in him. Look at **I Corinthians 15:5 & 7** and especially note **verse 7**: After that, he was seen of James; then of all the apostles.

Jesus was seen by James; singled out individually. I’ve often wondered what they talked about. It doesn’t tell me. I’ve wondered about it. This is the same James that we’re going to read about here in the Book of Acts. That’s why I’m giving you all these references; to show you how a man can change and does change; and how he is really terrific in what he says in Acts, as we shall see.

In **Acts 12:17**, you see how James is singled out time and again? Look at **Acts 21:18** and in **Galatians 2:2**, they were pillars, seemed to be pillars anyway. **I Corinthians 9:5** These are some of the references in the Word, to the Lord’s brethren, and some singling out, specifically, James the

Lord's brother who became one of the pillars of the church in Jerusalem. In **Acts 15:13**, that's the same James.

"hearken unto me" – same as "gave audience" in **verse 12** - In other words, he said, "Men and brethren, give a listen; open your ears."

Acts 15:14

"Simeon" - is "Simon"

"declared" - *exegeomai* - to unfold; to fully make known

"at the first did visit" - first visited - how the first visitation to the Gentiles; how God first did this - you and I know He did it via Peter.

"for" - not in any text

I did a literal translation according to usage of this verse that I want to share with you:

Simon hath declared how God first visited the Gentiles to receive out from among them a people; His name.

The non-usage of the preposition "for" intrigued me. The minute accuracy simply astounded me, for it was Peter who went to the Gentiles, the household of Cornelius, and started that work. God received out from among the Gentiles a people; His name; people that would carry His name. We are among those people. We carry His name, for God is our Father. You carry the name of your father. He didn't pick out a people "for" His name; He picked out a people who carried God's name. That's the Gentiles; to receive out from among them a people; His name, His name. Not "for" it, but people who carried His name. That's just fantastic! We are sons of God. We carry God's name and we came out from among the Gentiles. When you begin to cull these truths, in the depth of the Word, people through the centuries have gotten confused thinking, "Well this is the Church of the Body [i.e. – the mystery]." It is the Church of the Body, as we see it unfold. But they couldn't see it from the prophecies of old, because the church of the body was not about the Gentiles being called out. The Church of the Body is that the Gentiles are fellowheirs, fellowheirs. That's what the fight is all about here in **Acts 15**. How can they be fellowheirs? They're Gentiles. They can't be fellowheirs; they've not been circumcised. "The mystery" is that the Gentiles are fellowheirs and of the same body; Christ in you, the hope of glory. That's "the mystery"; fellowheirs, and of the same body. As far as the blessings on Israel and on the Gentiles, that's written in prophecy. We're going to get prophecy now.

Acts 15:15

"to this, agree the words of the prophets" - If the words of the prophets agree to it, then it must have been in prophecy. What? "that God would receive out from among the Gentiles, a people carrying His name." Yet, that's not "the mystery", even though you and I know they're part of the family. "The mystery" is that the Gentiles shall be fellowheirs, and of the same body, with Christ in you, the hope of glory.

We get to this great prophecy in **verses 15-18**.

Acts 15:15-18

This is from **Amos 9:11-12**.

The prophecies that are given in the New Testament, in some instances, do not agree with the literal Word as it's given in the Old Testament. Some are taken from the Septuagint, others vary considerably. But the sense of the prophecy is always preserved, although the words may vary. Before I finish this session, we're going into some real in-depth work along this line. Right now I want to cover the accuracy of the Word here and then we will go to a study of the things that are spoken and written in prophecy to lay the foundation and to give you some work for the next "15 minutes."

Acts 15:16

"After this" - after these things

"I will return" - How is He going to return? Here we have an Old Testament prophecy where He says, "After these things I will return and build again the tabernacle." How will He return? The "will return" means "by His sons who have Christ within." That's you! That's how He returned. Christ where? In you! Christ in you! And so the prophecy was regarding Gentiles, who would return. The prophet who wrote this (holy men of God spake as they were moved by the Holy Spirit) didn't understand it at all, for the time of its fulfillment had not yet come. He just wrote; Holy men of God spake as they were moved. But you and I, looking back, knowing that the prophecy was fulfilled; His "return to the Gentiles" was with those sons of God, born again of God's spirit. Peter first, then Paul and Barnabas, you understand? That's how He's going to "build again."

"build again" - build up - It is not a building again from nothing, because there were still Jewish born-again believers, right? They were Judeans by religion. But for the most part, what had happened to Israel and the Judeans? They had rejected the gospel. And therefore it went to whom? The Gentiles. That's why it isn't "to build again", because "to build again" in the least common denominator means something is completely destroyed, nothing left, so you have to build again. This is not "build again" but it is to "build up". Now there may not be much left, but you can still, if there's one little bit left, you can build "up" on it? But if there's nothing left, then you have to build again.

"the tabernacle" - The usage of this thing is unbelievable. Why didn't He say, "the temple" that He laid on David's heart, yet Solomon built it? Why didn't He say, "the kingdom" that David established? He uses the word "tent" or "tabernacle." The word "tabernacle" is the word "tent" - to indicate how low it's really fallen. God almost had to start from scratch again. How low it's fallen, is indicated by the usage of the word "tabernacle" of David or "tent" of David.

"build again" - build up

"ruins" literally - the things overturned - "I will build up the things overturned; I will set them up again." I can see the picture like great walls of granite thrown over. It has a good foundation left, but you just set the granite back up.

"set it up" - erect it upright and straight - That is beautiful. This is what He's saying about the Gentiles; out from among the Gentiles, He's going to build up. And those Gentiles are His name, and He's going to build them up, straight and erect. Walk like men of God, women of God; shoulders back, heads up.

The kind of very thing that I keep driving at you is what the verse is talking about.

Acts 15:17

“the residue” - literal - a faithful remnant - “remnant” means a small, called-out group. What do you have when you just make a dress and you have all the stuff you didn’t use laying around? Remnants. That’s what it’s talking about. You see the real body was to have been what? Israel! The real body was Israel. But Israel goofed; they blew it. And because they blew it, it went over to the Gentiles. And God is taking, from Pentecost on, a faithful remnant. You are in that body.

“men” - the man - *ādām* is the text and *ādām* is “the man” – it goes back to **Genesis 1**. God taking out of the Gentiles [out from among], building up, almost on nothing [tent], the ruins; He’s building up a faithful remnant of “the man”, of Adam.

“seek after” - earnestly seeking

“the Lord” - Jehovah

Boy, what a fantastic thing. Earnestly seeking Jehovah; earnestly seeking to do the will; earnestly seeking after Jehovah; earnestly seeking to do His will. That’s what it’s talking about. “Jehovah” is “*Elohim*” on the level of His people. “*Elohim*” is God the Creator. “Jehovah” is God in relationship to that which He has created. God in Christ in you, is a creation; new birth, created. That’s why it’s “a faithful remnant of the man, earnestly seeking after Jehovah.”

“and all the Gentiles” – out of all the nations

“upon whom my name is called” - What is His name? (“my name”) It’s Jehovah. In **Deuteronomy 28:10**, the word “Lord” is “Jehovah.” You see, you do not know God as *Elohim*. You know Him as Jehovah.

“upon whom my name is called” - Literally - who will call upon Jehovah

Acts 15:18

This is really sort of screwed up. I think I better just give it to you very detailed and accurately.

“unto God are his works” - just sort of scratch it. But here is how it works,

verses 17 & 18:

A faithful remnant of Adam earnestly seeking Jehovah out of all the nations, who will call upon Jehovah who has made these things known from the beginning of the world.

That’s the text.

“world” - you could put “ages” - it’s *aiōn* - Isn’t that a beautiful, beautiful prophecy? That a faithful remnant of the man. You see the reason I believe “Adam” is used here is “before the fall”, that’s why it’s so significant to me. It’s not the Adam after the fall; it’s the Adam before the fall. For when you’re born again as a Gentile, you’re not only body and soul, but you’re also spirit; same as the original Adam, who had body, soul and spirit. “...earnestly seeking Jehovah out of all the nations (and “nations” is Gentiles) who will call upon Jehovah. Out from among all the nations, the Gentiles, who will call upon Jehovah who has made these things known from the beginning of the ages (or the world).” Those are **verse 17 and 18**.

I have another translation that I’ve done that I’d like to share with you.

Acts 15:16-18:

After these things I will build again, and will build up the tent of David which is fallen down, and I will build again the things overturned thereof, and I will make it upright that the remnant of man might earnestly seek the Lord, and all the nations on whom my name is called, saith the Lord, who maketh all these things known from the laying of the world.

Acts 15:19

“my sentence” - *krinō* - my decision - but even stronger than that, it’s basically judgment “my judgment” And I’m sure, knowing who James was (one of the pillars), these people are going to pay a considerable amount of attention and respect to what James is saying. He says “my decision” or even stronger than that “my judgment”.

“trouble” – harass - That’s exactly what these fellows had done, as they’d gone up, they were harassing. It is “trouble”, but it’s “trouble” with a “sting” in it. It’s harassment.

“are turned” - are turning

Acts 15:20

“But” - in contrast, to being harassed by them

If you read this verse just in the King James, it leaves you rather aghast:

“abstain from pollutions of idols” - What is that? Here’s an idol. Am I polluted because I touch it? So, it’s got to be deeper than that.

“fornication” - Has to make more sense than just shacking up; adultery.

“things strangled, blood” - It’s got to mean more than that.

This, here, is a fantastic word of wisdom in application and knowledge. This is where we begin, now, to build something that, had it not had the word of knowledge and wisdom in it so fantastically, the first century church would have split right down; circumcision gang and non circumcision gang. I told you about that previously.

Now look at this statement:

“that we write unto them that they abstain” - even from the King James, though it isn’t very sensible, you can see that they really didn’t request anything too heavy. It sounds heavy to you for the moment, but when you work that thing minutely, this is really what it says, “But that we send an epistle.”

“write” – epistle – An epistle is something with a little length to it; a nice letter. I am sure that this epistle was much more than just, “abstain from pollution of idols, fornication, things strangled, blood.” That wouldn’t be an epistle. That would just be a seven word epistle or something. You see, this gives us the salient truth of what’s going to be in that epistle, but the epistle was nicely blown up, expanded: “My, it’s wonderful to be able to address this letter to you. God bless you and greetings to you in the wonderful name of the Lord Jesus Christ. Isn’t it wonderful that we are Christians together...” That’s the epistle and in it they dropped some of these little beautiful kernels of cooperation, where the spirit of God is moving in James, to get the circumcision gang happy without causing the non-circumcision to get upset about it and split out.

He does it with the word of wisdom beyond hardly anything that anybody ever sees in here. They just read it; silly words, you know. “Yea...I knew all the time you are not supposed to get contaminated with idols; not nice to fornicate and things strangled. So what, we eat blood all the time.” See, that’s the way people read the Word.

It’s much deeper than that; “But that we send an epistle”, not just, “thus saith the Lord!” Had James written that letter, or had the boys written a letter in that attitude, she’d have split. They did not write a little note. They wrote an epistle. That’s right. Had James said, “Now look you fellows up there in the north, quit messing with those idols, and quit eating food that has been strangled and not properly knifed with a kosher knife”, you know what would have happened? The Gentiles would have said, “The hell with you!” Then there’d have been the big split. But by the usage of the word of knowledge and the word of wisdom, they wrote them a nice, pretty package; a beautiful epistle.

“that they abstain from pollutions idols” - You know, that they just get rid of the virgin over here and that snake trip over there. “It doesn’t mean much; just that you abstain from worshipping them like you used to, you know?” That’s what they’re saying. “Abstain from idols that will pollute”.

“from fornication” - from sex in the services - That is literally what it says, if you’ve got eyes to see it. It doesn’t quite say that in the Greek or the Aramaic. If it does not say it then what does fornication mean? When you see it and understand that they had been Gentiles, and in a lot of the services of Gentile religions, sex was a real nice trip. Still is, I guess. Today, at Baalbek, Jupiter is the big temple. Is that the one that has the pillars in front, you see on the posters in the bank, and on the calendars? Jupiter, I think, is the big spirit temple. That’s the spiritual temple. Everybody who came to Baalbek to worship would go to the spiritual temple first and get it spiritually on. After they got it spiritually on, they would go to the temple of Bacchus. Bacchus is the god of eat and drink. So they ate good physical food. That’s why, on the second level at Baalbek is the temple of Bacchus, then down the hill farther, after they’ve worshipped their god, after they’ve gotten their physical food, then they go down for their sex. And that’s the temple of Venus. They’re all three still there.

These people were Gentiles, born again of God’s spirit, and there’s a big fight over circumcision. Finally, James comes up with this: he said, “We send an epistle that they abstain from idols that will pollute them, and from sex in the services and strangled animals in which is yet the blood.” That’s the text.

“and strangled animals in which is yet the blood” - Because when you strangle an animal, blood’s in it. All of these things were common among Gentiles.

I guess in the Satanist services the female is sometimes the altar today. It’s really interesting, isn’t it? When you’re really honest and you take an honest look at life and all things, the counterfeit is so much like the genuine it will blow your mind. When you’re really honest the first thing a man really needs is spiritual; the second is physical as far as food is concerned and then his sex life, for the wholeness of it. Isn’t that sort of neat? The Adversary knows this too. That’s why he had Jupiter, Bacchus and Venus. That verse just sits there and stares at you, and it just sort of knocks you for a loop. Who would have believed that the great Apostle Paul would have dared to come back to Jerusalem when he had all that work to do back up there? Some of those Gentiles hadn’t gotten rid of the “Marys” and the “Saint Joes” and the “rest” out of their houses yet. Oh, a lot of them had. Others hadn’t quite gotten over this thing where, man if you’ve really got it spiritually, you’ve got to get that little old gal in the services and have a little sex with her. You talk about the greatness of the Word and things that nobody sees in the Word, because they’re just blinded to the Word. This thing is just fantastic.

You don't read in the Word where Paul says, you know, "all this damnable stuff"? If you're going to bring people up to the greatness of God's Word, you've got to learn to live with them. You've got to lift them. You've got to build them up. Paul did just that. In Corinth, they had the same type of graduated spiritual experience and physical. They had a place where they would worship, a place where they would eat, and a place where they would go for their sex life. Paul ministered in Corinth. He saw all this stuff. He knew what was going on. He wasn't stupid. And yet he comes with the knowledge of God's Word to Jerusalem saying, "These have been born again, just like you have." People, it's unbelievable. But there it is. It's the Word.

Look at that Paul fighting for the new birth? Eternal life! Salvation! Not of works, lest any man should boast. Don't you see why Ephesians would click in? "All men dead in trespasses and sins": circumcised men; dead, uncircumcised men; dead. If you're dead, what difference does it make whether you're green, yellow, pink or orange? Whether you're six feet three or five feet eight? If you're dead, you're dead. A little sex on the side; if you're dead, you're dead. A little extra idol standing in the corner; if you're dead, what difference does it make if you have 50 idols, or if you had no idol? The circumcision boys thought they didn't have any idols. Gentiles had idols. But all: dead in sins. You see the greatness of this; Paul and Barnabas, bringing this back to Jerusalem to settle it. "Sure, maybe my kids out there are sexing it up to much. But you circumcision fellows, you maybe aren't sexing it, but you're sure thinking it!" That is what the depth of this thing is all about. Look, I'm not kidding you. This is what the fight is all about.

Exodus 12:43-44:

And the LORD said unto Moses and Aaron, This *is* the ordinance of the passover: There shall no stranger [Gentile] eat thereof:

But every man's servant [Gentile] that is bought for money, when thou hast circumcised him, then shall he eat thereof.

The greatest of all deliverance was the Passover. That's what put you in the house; the circumcision. Then you could eat in the house; the Passover. And the ordinance was: no Gentile, no stranger, nobody from the nations unless he is circumcised. That's what they went up to Jerusalem to talk about; whether that ordinance was still in effect. If you want to look at it another way, the whole thing centers around:

Acts 14:27

"door of faith" - door of believing - How He had opened the door of believing unto the Gentiles. The door of believing is one thing; the seal of believing is something else. The fight is over whether God opening the door to the Gentiles is enough; or for them to be saved, must they have the seal? That seal is mentioned in **Romans 4:11**:

And he received the sign of circumcision, a seal of the righteousness of the faith [believing] which *he had yet* being uncircumcised: that he might be the father of all them that believe, though they be not circumcised; that righteousness might be imputed unto them also:

The door of believing was one thing; the seal of believing was another thing. The seal of believing was the circumcision. "Now these people have confessed with their mouth the Lord Jesus. We've rehearsed all this. They speak in tongues just as we do in Jerusalem. Therefore, do they need the seal of believing when they have the witness of believing?" That's the fight in Jerusalem. That is what they were dealing with here.

Acts 15:21

“of old time” - from ancient generations

“hath in every city” - has in city after city

“preach” – *kērussō* - proclaiming, shouting - The guy that comes out at the Kentucky Derby blowing that big long trumpet before it opens is technically called a “*kērussō*.” The Mohammedan that stands out calling for the hours of prayer, when he blows that trumpet, the word for that is “*kērussō*”, heralding forth the hour of prayer, heralding forth the running of the Kentucky Derby. To preach is to herald forth; to declare with a loud declaration, like the trumpet. You have it at the running of the games of the Olympics in Rome, Athens and other places. The trumpeter would come out with a big long trumpet and he’d blow it loudly. The “*kērussō*” is the trumpet; the “preaching.”

“every sabbath day” - sabbath after sabbath day

Well, that’s all I’m going to do word by word, and line by line. Now, were going into working this prophecy stuff with you from the Old Testament that you may get a better understanding of this matter of quotation of prophecies that are in the New Testament. Man through the years has really confused all of this and caused a lot of difficulty, a lot of doubt, a lot of unbelief and all because they did not want to understand. Words, originally written in connection with the circumstances of a given [each] situation, may be reused in connection with different circumstances, different comments, different application, and different sense. Now, that’s the heaviest line I’ve given you tonight when it comes to prophecy. Put it another way:

1. - prophecy, then - time circumstance
2. – subsequent - time circumstance
3. – final - time circumstance. When that final time circumstance is used, it always adds the word “fulfilled” or “full”; “Prophecy full” or “fulfilled.” Before that, it was never fulfilled.

One of the best pieces of work along this line is in Bullinger’s Bible in Appendix 107. Here, he goes into the principle by underlining the quotations from the Old Testament in the New:

Companion Bible, Appendix 107 [note: bracketed words in dark red are Dr.’s added comments]

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); and from not remembering (or believing) that “holy men of God spake as they were moved by the Holy Ghost” (II 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 from 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.

[That is absolutely beautiful.]

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”. [Here is the phrase that I had forgotten. I knew it all the time. I’ve said it many times. Here it is in Bullinger.] True, by a figure of speech we can say that an author has *said* a certain thing when he has *written* it; [That’s why when it says, “holy men of God spake,” I have said that means they also wrote it. To speak is to write; but when it says to write, it is not to speak.] 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.

If we deliberately substitute the one for the other, of course there is a discrepancy; but it is of our own creating. This at once disposes of two of the greatest and most serious of so-called discrepancies.

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: 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 would be after the original.] which does not exhaust it [as yet]; 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 to 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.

He's going to build it up. This piece of work of Solomon Glassius I would like to have a copy of, written in Latin just for the Fine Arts Center. I saw the 1611 King James copy today that we have in the library up here, and the 1560 Matthew Bible copy. It's just beautiful. Gloria had them sent over.

In Bullinger's, Figures of Speech Used in the Bible, on page 778; he goes in depth into this. The Greek word of course is "*gnome*" or English, "quotation." The English word for the Greek word is *gnome*. It's pronounced (nōm), from the Greek word *gnome*, meaning knowledge, understanding; also a means of knowing.

Figures of Speech Used in the Bible, pg. 778 & 779:
[note: bracketed words in dark red are Dr.'s added comments]

From *gnōnai*, meaning to know.

Hence, the term *Gnome* is given to the citation of brief, sententious, profitable sayings expressive of a universal maxim or sentiment which appertains to human affairs, cited as well-known, or as being of general acceptance, but without quoting the author's name.

In **Proverbs 1:2**, they are called "words of understanding." The Scriptures, as Bengel remarks, are so "full of the best things, that these constitute, as it were, certain continued sentiments openly set forth in the form of *gnomes*."

"When these are applied to a certain person, time, or place; or to individual cases; or are clothed with circumstantial particulars, the figure is called NOEMA, (no-ee-ma), (plural, NOEMATA), i.e., *sense, thought, that which is thought*, from *noein*, to perceive.

"When the author's name is given, the figure is called CHREIA, *use, usage, or usance*, (from *chraomai*, to use).

For the Greek name of the figure *Gnome* the Latins substituted SENTENTIA (sen-ten'-ti-a), *sentiment*, or a *sententious saying*: a *philosophic aphorism, maxim, or axiom*, which is quoted on account of its application to the subject in hand. [I think that's a lousy translation of it; that the Latins did. It's much deeper than sentiment, unless sentiment was deeper for the Latins. Maybe I should have looked up the word sentiment. I associate it with being sentimental. Evidently, I better look the word up before I criticize the Latins for what they did. So, delete this from your legal records.]

A *Gnome*, however, differs from a Proverb in this: that every Proverb is a *Gnome*, but every *Gnome* is not necessarily a Proverb. A *Gnome* is, properly speaking a quotation: and therefore this figure opens up the whole question of the quotations from the Old Testament in the New.

This is a large subject, many volumes having been written upon it, both in ancient and in recent times.

It is also a difficult subject, owing to certain phenomena which lie upon its surface.

It is a fact that there are variations between the quotations and the text quoted from.

Sometimes they agree with the Septuagint translation, and differ from the Hebrew, and *vice versa*; and sometimes they differ from both.

Sometimes they are direct quotations; at other times they are composite quotations of several passages joined in one; while others are mere allusions.

Consequently it is difficult for anyone to make a list or table of such quotations which shall agree with those made by others.

The general fact [however] seems to be that there are 189 separate passages quoted in the New Testament, according to Spearman's reckoning:

From footnotes on pg. 779:

If it is merely a *reference* or *allusion*, as distinct from a *quotation*, then there are many more, of course. The Lord Jesus Himself referred to 22 out of our 39 Old Testament books.

In Matthew there are references to 88 passages in 10 Old Testament books. In Mark to 37 passages in 10 books. In Luke to 58 passages in 8 books. In John to 40 passages in 6 books.

Deuteronomy and Isaiah, [This is a great paragraph] the two books most assailed by the Higher Critics, are referred to more often than any other Old Testament books. While Revelation contains no less than 244 references to 25 Old Testament books.

In Romans there are 74 references. Corinthians, 54. Galatians, 16. Ephesians, 10. Hebrews, 85.

In all, out of 260 chapters in the New Testament, there are 832 quotations, or references, or allusions to the Old Testament Scriptures. [832]

Every Old Testament book is referred to with the exception of Ezra, Nehemiah, Esther, and Canticles."

From pg. 780:

It will thus be seen that by far the larger number of quotations correspond with the Septuagint translation.

[That's part of the introduction of this. This is interesting.]

From pg. 782:

These facts are deeply instructive; because, for example, while the modern critics divide the Book of Isaiah into two authorships, The New Testament ascribes *six* out of the thirteen passages to Isaiah in the first part of the prophecy, and *seven* out of the last part. [So the New Testament contradicts the higher critics; same authorship according to the New Testament.] The recognition of this one simple fact demolishes completely the hypothesis of the Higher Critics, and will cause us to prefer the statements of God to the imagination of men.

In making a quotation from the Old Testament in the New, surely the Holy Spirit is at liberty to do what any and every human writer may do, and frequently does, in his own works. Human writers and speakers constantly repeat, refer to, and quote what they have previously written and spoken, introducing the words in new senses, in different connections, with varied references, and in fresh applications.

This is the case with the quotations in the Bible, and this one consideration explains all the so-called difficulties connected with the subject.

Our work, then, in considering these differences, becomes totally different in character from that which treats them merely as discrepancies, arising from human infirmity or ignorance. These differences become all important, because they convey to us Divine comments, and reveal to us new truths.

In quoting, or using again, words and expressions which the Holy Spirit has before used, we may note the following interesting ways in which He varies the sense or the words in order to convey to us new truths and lessons by the new application.

In referring to these by way of illustration we have not classified them according to these definitions and divisions, as the student can determine each case for himself. But we have followed the arrangement of Glassius in his chapter on *Gnomes*.

He follows that in here from that work in 1620, wasn't that when he lived? That work I told you, I'd like to have in Latin. That's just part of the tremendous thing that is written in here. This is quite extensive in Figures of Speech Used in the Bible. The quickest way to just run over them is right here in this Companion Bible where he gives it the following.

From Appendix 107:

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.*
2. *Where the original sense is modified, and used with a new and different application.*
3. *Where the sense is ACCOMMODATED, being different from its first use, and is adapted to quite a different event or circumstance.*

[Those are the three categories as to the Internal form: The *sense* as distinct from the *words*. The second category is to their external form: the *words* as distinct from the *sense*. The first one; the *sense* as distinct from the *words*. The second external form; the *words* as distinct from the *sense*.]

II. As to their EXTERNAL form: ioe. the words, as distinct from the sense.

1. *Where the words are from the Hebrew text or Septuagint Version.*
2. *Where the words are varied by omission, addition, or transposition.*
3. *Where the words are changed, by a various reading, or by an inference, or in Number, Person, Mood, or Tense.*

- a. *By a different reading.*
- b. *By an inference.*
- c. *In number.*

4. *Where two or more citations are combined. Composite quotations.*

This is a common practice in all literature.

[Then he gives some illustrations that I want to read to you.]

Plato connects two lines from Homer, one from The *Iliad*, xi. L. 638, and the other from l. 630. Xenophon in his *Memorabilia* Bk. I, ch. 2, § 58, gives as one quotation two passages from Homer's *Iliad*.

[See, human authors do it, and yet every time God does it in His Word, people say there's an error. And He is just documenting it, shoving that criticism right down people's throats.]

Lucian, in his *Charon*, section 22, combines five lines together from Homer from different passages from the *Iliad* and the *Odyssey*.

Plutarch, in his *Progress in Virtue*, combines in one sentence Homer (*Odyssey* vi. 187 and xxiv. 402). [He jumps from here to there and puts them together.]

Cicero, *De Oratore*, combines in two lines parts of Terence's lines (*Andria* 115, 116, Parry's Edn.).

Philo, in *Who is the Heir of Divine Things*, quotes, as one address of Moses, parts of two others (Num. 11:13 and 22). In the same treatise (§ 46) he combines parts of Genesis 17:19 and 18:14.

Man may make a mistake in doing this, but not so the Holy Spirit.

In Matthew 21:5, Isa. 62:11 is combined with Zech. 9:9

In Matthew 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, Isa. 28:16 is combined with 8:14

In Rom. 11:26-27, Isa. 59:20-21 is combined with 27:9

In I Cor. 15:54-56, Isa. 25:8 is combined with Hos. 13:14

In II 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 I Peter 2:7-8, Ps. 118:22 is combined with Isa. 8:14

[He gives all these references, and the fifth point under the External form is:]

5. *Where quotations are made from secular writers.*

Now. I didn't expect you to remember everything I said tonight, but I expect you to have the knowledge to know where to go to look it up. And I wanted it specifically on the tape, because there will be a lot of our people, maybe in due time, who will not have access (immediate access at least) to a Companion Bible or a Figures of Speech, who can take what I have said and taught tonight, and go to their own Bibles and check it out. That will be helpful to them. By the way, Bullinger has all the quotations from the New Testament with those where they came from, in the Old Testament. He has them all in there. And of course, "Gnome" here in Figures of Speech has them in detail. It's a fantastic piece of work. It must have been fifteen years ago when I first asked, or dropped a hint, that I wished we could find that one done by Glassius; the one done in Latin. We tried all over Europe. We have a fellow that, (Menden, is that his name?) who's been our bloodhound for years up there. He's never gotten me a copy.

I need a man with a great knowledge in his mind, well-read and studied in all of Bullinger's fine points, footnotes, naming of certain books, some of Ginsberg's work and a fantastic knowledge of things that I've worked out through the years. I'd like him to spend a year or two in Great Britain and Europe to live with Mr. Menden and pay him for the privilege, which I would be glad to do. I'd like to let my man just stand close to him and just breathe occasionally and watch Menden work. For when Menden dies some of the greatest, fantastic knowledge of where things are in the world will be lost, because he has the best mind up here and knows where things are all over the world. Not only in Great Britain and Europe but Canada and the United States. He knows where the stuff is. And the only way you ever find out what a man has in his head is live with him; study, shut up, and keep your mouth shut but listen. And then ask intelligent questions, occasionally, not too many, because nobody's that intelligent to ask many. It would take you about two years. And in that year or two, that it would take, you could learn the mind of that man. He's always willing to give; he's just so loving, tender, understanding. And I just know that he is the best buyer in the world. He buys whole libraries.

It is through him that I got everything, years ago, that Bullinger has ever done, with the exception of two small pamphlets, which we have not yet acquired. Otherwise, I have everything that Bullinger ever did. And we have scoured the world for them. But maybe we'll get them one of these days. These are some of the things that are open in The Way Ministry to people who have ability and you don't get this ability the first year in the Corps, or the second, or the third. It's the kind of ability that you must develop within yourself. How many years? I don't know. See, everybody would like to have a vacation and go to Europe, or go to Great Britain, and be with Menden for about a year or two, but that wouldn't help the ministry much. I'm interested in a man who has a fantastic knowledge of a lot of the great works that pretty well are no longer in circulation. They're pretty well hidden in posterity. And you have to dig them out. Menden is smart enough to know all of that stuff. I think he was at one time the head of the Bullinger Trust Foundation. Maybe he wasn't, maybe he was, just Dr. Carpenter's friend, who today is the head of the Bullinger Trust Foundation.

Now, a lot of these things that I work in the Word; I've worked things like figures of speech; I've worked every figure of speech that's in the Bible. I've worked it; now, that doesn't mean I remembered it. I never said I remembered it. I just worked it. A few things I remember, but Bullinger too, Ginsberg, some of these men had fantastic knowledge about certain things in the Word. That's the finest piece of work on prophecies from the Old Testament in the New Testament. And he capsulizes it for us, that you can study it out and you can read it. You can read it in a half hour. That doesn't mean you will digest it. But it's there, and that takes the Bible on prophecy and fits it just like a hand in a glove on the literal of other usages of the Word. That again, is another proof that the

Word of God is the will of God, that “holy men of God spake as they were moved.” That’s right. Nobody can touch that Word when it’s rightly divided. It’s still God’s Word in every place, whether it’s a prophecy, or whether it’s literal, or whether it’s a figure of speech, which is the Holy Spirit’s marking of that which is important in the Word.

I guess that’s all I’m going to do. God bless!