

APPENDIXES

TO

THE COMPANION BIBLE.

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APPENDIXES.

1

THE STRUCTURE OF THE BOOKS OF THE OLD TESTAMENT ACCORDING TO THE HEBREW CANON.

I.—THE LAW (*Tōrāh*).

- A | GENESIS. The beginning. All produced by the Word of God (Gen. 1. 3). Israel as a "family" (Gen. 15. 1).
- B | EXODUS. History. Israel emerging from Families and Tribes to a Nation. Called "Hebrews" according to their "tongue."
- C | LEVITICUS. Worship. Jehovah in the midst. He, Israel's God; and they, His People.
- B | NUMBERS. History. Israel, now a "Nation," numbered, and blessed, as such (23, 24).
- A | DEUTERONOMY. The end. All depending on the Word of Jehovah. Israel regarded as in the "Land."

II.—THE PROPHETS (*N'bī'im*).

- A | JOSHUA. "The Lord of all the earth" giving possession of the Land. Government under Priests.
- B | JUDGES. Israel forsaking and returning to God; losing and regaining their position in the Land. "No king." Bethlehem. Failure under Priests.
- C | SAMUEL. Man's king "rejected"; God's king (David) "established."
- D | KINGS. Decline and Fall under the kings.
- D | ISAIAH. Final blessing under God's King.
- C | JEREMIAH. Human kings "rejected." David's "righteous Branch" "raised up."
- B | EZEKIEL. God forsaking Israel, and returning in glory, to say for ever of His Land and city "Jehovah-Shammah."
- A | MINOR PROPHETS. "The Lord of all the earth" giving restored possession of the Land, and foretelling final and unending possession.

The former Prophets (Zech. 7. 7).
The latter Prophets.

III.—THE PSALMS (*Kethūbim*, Writings).

- A | PSALMS. *Tehillim*. "Praises." God's purposes and counsels as to His doings in the future.
- B | PROVERBS, i.e. Rules: Words which govern or rule man's life. God's moral government set forth.
- C | JOB. "The end of the Lord" shown in Satan's defeat, and the saint's deliverance from tribulation.
- D | CANTICLES. Virtue rewarded. Read by the Jews at the Passover: the Feast which commemorates the deliverance from Pharaoh, the Jews' oppressor.
- E | RUTH. The stranger gathered in to hear of, and share in, God's goodness in Redemption. Read at Pentecost, which commemorates God's goodness in the Land.
- F | LAMENTATIONS. "Alas!" The record of Israel's woes. Read at the Fast of the ninth of Abib.
- E | ECCLESIASTES. "The Preacher." The People collected to hear of man's vanity. Read at the Feast of Tabernacles, which commemorates God's goodness in the wilderness.
- D | ESTHER. Virtue rewarded. Read at the Feast of Purim, which commemorates the deliverance from Haman, "the Jews' enemy."
- C | DANIEL. "God's judgment." Here are shown the final defeat of Antichrist, and the deliverance out of "the Great Tribulation."
- B | EZRA-NEHEMIAH. Men who governed and ruled God's People in their resettlement in the Land.
- A | CHRONICLES. *Dibrae hayyāmim*. "Words of the Days"; or, God's purposes and counsels as to Israel's doings in the past, and until the time of the end.

The five Megilloth.

2

GENESIS: THE FOUNDATION OF DIVINE REVELATION.

Genesis is the seed-plot of the whole Bible. It is essential to the true understanding of its every part. It is the foundation on which Divine Revelation rests; and on which it is built up. It is not only the foundation of all Truth, but it enters into, and forms part of, all subsequent inspiration; and is at once the warp and woof of Holy Writ.

Genesis is quoted or referred to *sixty* times in the New Testament; and Divine authority is set like a seal on its historical facts. See Matt. 19. 4-6; 24. 37-39.

Mark 7. 4, 10; 10. 3-8. Luke 11. 49-51; 17. 26-29, 32. John 1. 51; 7. 21-23; 8. 44-56.

It, and the Book of the Law, of which it forms part, are ascribed to Moses. See Deut. 31. 9, 10, 24-26. Josh. 1. 7; 8. 32, 35; 23. 6. 1 Kin. 2. 3; 2 Kin. 14. 6; 23. 25; 2 Chron. 23. 18; 30. 16; 34. 14. Ezra 3. 2; 7. 6. Neh. 8. 1. Dan. 9. 11, 13. Mal. 4. 4. Mark 12. 26. Luke 2. 22. John 7. 23. Acts 13. 39; 15. 5; 28. 23. 1 Cor. 9. 9. Heb. 10. 28.

3

GENESIS FINDS ITS COMPLEMENT IN THE APOCALYPSE.

GENESIS.

1. Genesis, the book of the beginning.
2. The Earth created (1. 1).
3. Satan's first rebellion.
4. Sun, moon and stars for Earth's government (1. 14-16).
5. Sun to govern the day (1. 16).
6. Darkness called night (1. 5).
7. Waters called seas (1. 10).
8. A river for Earth's blessing (2. 10-14).
9. Man in God's image (1. 26).
10. Entrance of sin (3).
11. Curse pronounced (3. 14, 17).

APOCALYPSE.

1. Apocalypse, the book of the end.
2. The Earth passed away (21. 1).
3. Satan's final rebellion (20. 3, 7-10).
4. Sun, moon, and stars, connected with Earth's judgment (6. 13; 8. 12; 16. 8).
5. No need of the sun (21. 23).
6. "No night there" (22. 5).
7. "No more sea" (21. 1).
8. A river for the New Earth (22. 1, 2).
9. Man headed by one in Satan's image (13).
10. Development and end of sin (21, 22).
11. "No more curse" (22. 3).

APPENDIXES 3 (cont.) AND 4.

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| <p>12. Death entered (3. 19).
 13. Cherubim, first mentioned in connection with man (3. 24).
 14. Man driven out from Eden (3. 24).
 15. Tree of life guarded (3. 24).
 16. Sorrow and suffering enter (3. 17).
 17. Man's religion, art, and science, resorted to for enjoyment, apart from God (4).
 18. Nimrod, a great rebel and king, and <i>hidden</i> anti-God, the founder of Babylon (10. 8, 9).
 19. A flood from God to destroy an evil generation (6-9).
 20. The Bow, the token of God's covenant with the Earth (9. 13).
 21. Sodom and Egypt, the place of corruption and temptation (13, 19).
 22. A confederacy against Abraham's people overthrown (14).
 23. Marriage of first Adam (2. 18-23).
 24. A bride sought for Abraham's son (Isaac) and found (24).
 25. Two angels acting for God on behalf of His people (19).
 26. A promised seed to possess the gate of his enemies (22. 17).
 27. Man's dominion ceased and Satan's begun (3. 24).
 28. The old serpent causing sin, suffering, and death (3. 1).
 29. The doom of the old serpent pronounced (3. 15).
 30. Sun, moon, and stars, associated with Israel (37. 9).</p> | <p>12. "No more death" (21. 4).
 13. Cherubim, finally mentioned in connection with man (4. 6).
 14. Man restored (22).
 15. "Right to the Tree of Life" (22. 14).
 16. No more sorrow (21. 4).
 17. Man's religion, luxury, art, and science, in their full glory, judged and destroyed by God (18).
 18. The Beast, the great rebel, a king, and <i>manifested</i> anti-God, the reviver of Babylon (13-18).
 19. A flood from Satan to destroy an elect generation (12).
 20. The Bow, betokening God's remembrance of His covenant with the Earth (4. 3; 10. 1).
 21. Sodom and Egypt again: (spiritually representing Jerusalem) (11. 8).
 22. A confederacy against Abraham's seed overthrown (12).
 23. Marriage of last Adam (19).
 24. A bride made ready and brought to Abraham's Son (19. 9). See Matt. 1. 1.
 25. Two witnesses acting for God on behalf of His People (11).
 26. The promised seed coming into possession (11. 18).
 27. Satan's dominion ended, and man's restored (22).
 28. The old serpent bound for 1,000 years (20. 1-3).
 29. The doom on the old serpent executed (20. 10).
 30. Sun, moon, and stars, associated again with Israel (12).</p> |
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4

THE DIVINE NAMES AND TITLES.

I. ELOHIM occurs 2,700 times. Its first occurrence connects it with *creation*, and gives it its essential meaning as *the Creator*. It indicates His relation to mankind as His *creatures* (see note on 2 Chron. 18. 31, where it stands in contrast with Jehovah as indicating *covenant relationship*). 'Elohim is God the Son, the living "WORD" with creature form to create (John 1. 1. Col. 1. 15-17. Rev. 3. 14); and later, with *human* form to redeem (John 1. 14). "Begotten of His Father before all worlds; born of His mother, in the world." In this creature form He appeared to the Patriarchs, a form not temporarily assumed. 'Elohim is indicated (as in A.V.) by ordinary small type, "God". See table on page 7.

II. JEHOVAH. While Elohim is God as the *Creator* of all things, Jehovah is the same God in *covenant relation* to those whom He has created (Cp. 2 Chron. 18. 31). Jehovah means *the Eternal*, the Immutable One, He Who WAS, and IS, and IS TO COME. The Divine definition is given in Gen. 21. 33. He is especially, therefore, the God of Israel; and the God of those who are redeemed, and are thus now "in Christ". We can say "My God," but not "My Jehovah", for Jehovah is "My God."

Jehovah is indicated (as in A.V.) by small capital letters, "LORD"; and by "God" when it occurs in combination with Adonai, in which case Lord God = Adonai Jehovah.

The name Jehovah is combined with ten other words, which form what are known as "the Jehovah Titles."

They are as follows in the order in which they occur in the Hebrew Canon (Ap. 1). All are noted in the margin, in all their occurrences:—

1. JEHOVAH-JIREH = Jehovah will see, or provide. Gen. 22. 14.
2. JEHOVAH-ROPEHEKA = Jehovah that healeth thee. Ex. 15. 26.
3. JEHOVAH-NISSI = Jehovah my banner. Ex. 17. 15.
4. JEHOVAH-MEKADDISHKEM = Jehovah that doth sanctify you. Ex. 31. 13. Lev. 20. 8; 21. 8; 22. 32. Ezek. 20. 12.
5. JEHOVAH-SHALOM = Jehovah [send] peace. Judg. 6. 24.
6. JEHOVAH-ZEBĀ'OTH = Jehovah of hosts. 1 Sam. 1. 3, and frequently.

7. JEHOVAH-ZIDKĒNŪ = Jehovah our righteousness. Jer. 23. 6; 33. 16.
8. JEHOVAH-SHĀMMĀH = Jehovah is there. Ezek. 48. 35.
9. JEHOVAH-'ELYŌN = Jehovah most high. Ps. 7. 17; 47. 2; 97. 9.
10. JEHOVAH-RO'Ī = Jehovah my Shepherd. Ps. 23. 1.

We have *seven* of these, experimentally referred to, in Ps. 23, inasmuch as Jehovah, as the "Good," "Great," and "Chief Shepherd," is engaged, in all the perfection of His attributes, on behalf of His sheep:—

- In verse 1, we have No. 1 above.
 „ 2, we have No. 5.
 „ 3, we have Nos. 2 and 7.
 „ 4, we have No. 8.
 „ 5, we have Nos. 3 and 4.

III. JAH is Jehovah in a special sense and relation. Jehovah as having BECOME our Salvation (first occ. Ex. 15. 2), He Who IS, and WAS, and IS TO COME. It occurs 49 times (7×7. See Ap. 10). *Jah* is indicated by type thus: *ſorb*.

IV. EL is essentially *the Almighty*, though the word is never so rendered (see below, "Shaddai"). EL is Elohim in all His strength and power. It is rendered "God" as Elohim is, but *El* is God the Omnipotent. *Elohim* is God the *Creator* putting His omnipotence into operation. *Eloah* (see below) is God Who wills and orders all, and Who is to be the one object of the worship of His people. *El* is the God Who *knows* all (first occ. Gen. 14. 18-22) and sees all (Gen. 16. 13) and that *performeth* all things for His people (Ps. 57. 2); and in Whom all the Divine attributes are concentrated.

El is indicated in this edition by type in large capital letters, thus: "GOD." It is sometimes transliterated in proper names Immanu-'el, Beth-'el, &c., where it is translated, as explained in the margin.

V. ELOAH is Elohim, Who is to be worshipped. *Eloah* is God in connection with His *Will* rather than His power. The first occurrence associates this name with worship (Deut. 32. 15, 17). Hence it is the title used whenever the contrast (latent or expressed) is with false gods or idols. *Eloah* is essentially "the living God" in contrast to inanimate idols.

APPENDIXES 4 (cont.) AND 5.

Eloah is rendered "God", but we have indicated it by type thus: **ḠḠḐ**.

VI. ELYÖN first occurs in Gen. 14. 18 with *El*, and is rendered "the most high (God)". It is *El* and *Elohim*, not as the powerful Creator, but as "the possessor of heaven and earth." Hence the name is associated with Christ as the Son of "the Highest" (Luke 1. 35).

It is *Elyön*, as possessor of the earth, Who divides the nations "their inheritance". In Ps. 83. 18, He is "over all the earth". The title occurs 36 times (6×6, or 6². See Ap. 10).

Elyön is the Dispenser of God's blessings in the earth; the blessings proceeding from a Priest Who is a King upon His throne (cp. Gen. 14. 18-22 with Zech. 6. 13; 14. 9).

VII. SHADDAI is in every instance translated "Almighty", and is indicated by small capital letters ("ALMIGHTY"). It is God (*El*), not as the source of strength, but of *grace*; not as Creator, but as the *Giver*. Shaddai is the All-bountiful. This title does not refer to His creative power, but to His power to *supply* all the needs of His people. Its first occurrence is in Gen. 17. 1, and is used to show Abraham that He Who called him out to walk alone before Him could supply all his need. Even so it is the title used in 2 Cor. 6. 18, where we are called to "come out" in separation from the world. It is always used in connection with *El* (see above).

VIII. ADON is one of three titles (ADON, ADONAI, and ADONIM), all generally rendered "Lord"; but each has its own peculiar usage and association. They all denote *headship* in various aspects. They have to do with God as "over-lord."

(1) ADON is the Lord as Ruler in the earth. We have indicated this in type by printing the preceding article or pronouns in small capitals, not because either are to be emphasised, but to distinguish the word "Lord" from *Adonai*, which is always so printed in the A.V.

(2) ADONAI is the Lord in His relation to the earth; and as carrying out His purposes of blessing in the earth. With this limitation it is almost equivalent to *Jehovah*. Indeed, it was from an early date so used, by

associating the vowel points of the word *Jehovah* with *Adon*, thus converting *Adon* into *Adonai*. A list of 134 passages where this was deliberately done is preserved and given in the Massorah (§§ 107-115). (See Ap. 32.) We have indicated these by printing the word like *Jehovah*, putting an asterisk, thus: LORD*.

(3) ADONIM is the plural of *Adon*, never used of man. *Adonim* carries with it all that *Adon* does, but in a greater and higher degree; and more especially as *owner* and *proprietor*. An *Adon* may rule others who do not belong to him. Hence (without the article) it is often used of men. But *Adonim* is the Lord Who rules His own. We have indicated it by type, thus: LORD.

The three may be thus briefly distinguished:—

Adon is the Lord as overlord or ruler.

Adonim is the Lord as owner.

Adonai is the Lord as *blessor*.

IX. The TYPES used to indicate the above titles, in the text, are as follows:—

God = *Elohim*.

God = *Jehovah* (in combination with *Adonai*, "Lord").

God* = *Jehovah* in the Primitive Texts, altered by *Sopherim* to *Elohim* as in the Printed Text. (See Ap. 32.)

GOD = *El*.

ḠḠḐ = *Eloah*.

LORD = *Jehovah*.

THE LORD = *Jah*.

LORD* = *Jehovah* in the Primitive Text, altered by *Sopherim* to *Adonai* as in the Printed Text. (See Ap. 32.)

LORD = *Adonim*.

ALMIGHTY = *Shaddai*.

MOST HIGH = *Elyön*.

X. THE COMBINATIONS are indicated as follows:—

Adonai Jehovah = Lord God.

Jehovah Elohim = LORD God.

Elyön El = MOST HIGH GOD.

El Shaddai = GOD ALMIGHTY.

5

CREATION VERSUS EVOLUTION.

The Introduction to Genesis (and to the whole Bible) Gen. 1. 1-2. 3, ascribes everything to the living God, creating, making, acting, moving, and speaking. There is no room for evolution without a flat denial of Divine revelation. One must be true, the other false. All God's works were pronounced "good" seven times (see Ap. 10), viz. Gen. 1. 4, 10, 12, 18, 21, 25, 31. They are "great," Ps. 111. 2. Rev. 15. 3. They are "wondrous," Job 37. 14. They are "perfect," Deut. 32. 4.

Man starts from nothing. He begins in helplessness, ignorance, and inexperience. All his works, therefore, proceed on the principle of *evolution*. This principle is seen *only in human affairs*: from the hut to the palace; from the canoe to the ocean liner; from the spade and ploughshare to machines for drilling, reaping, and binding, &c. But the birds build their nests to-day as at the beginning. The moment we pass the boundary line, and enter the Divine sphere, no trace or vestige of evolution is seen. There is growth and development *within*, but no passing, change, or evolution out from one into another. On the other hand, *all God's works are perfect*.

In the Introduction to Genesis (ch. 1. 1-2. 3) forty-six times everything is ascribed to direct acts and volitions on the part of God as the Creator (see Ap. 4. I.):—

God (or He) created	6 times (1. 1, 21, 27, 27, 27; 2. 3).
God moved	1 once (1. 2).
God said	10 times (1. 3, 6, 9, 11, 14, 20, 24, 26, 28, 29).
God saw	7 times (1. 4, 10, 12, 18, 21, 25, 31).
God divided	2 twice (1. 4, 7).
God (or He) called	5 times (1. 5, 5, 8, 10, 10).

Brought forward.	31
God (or He) made	7 times (1. 7, 16, 25, 31; 2. 2, 2, 3).
God set	1 once (1. 17).
God blessed	3 times (1. 22, 28; 2. 3).
God ended	1 once (2. 2).
He rested	2 twice (2. 2, 3).
He sanctified	1 once (2. 3).
	46

It will be noted that the word "God" (*Elohim*, see Ap. 4. I.) occurs in this Introduction thirty-five times (7×5), the *product* of 7 and 5, the numbers of spiritual perfection, and grace. (See Ap. 10.)

There are also *ten* words connected with the word "God"; this is the number of ordinal perfection (Ap. 10).

There is only one verb used alone with the pronoun "He", instead of "God", and that is the verb "rested". This makes eleven in all; for the significance of which see Ap. 10.

The word "and" is repeated 102 times: thus, by the figure *Polysyndeton* (Ap. 6), marking and emphasising each separate act as being equally independent and important.

Evolution is only one of several theories invented to explain the phenomena of created things. It is admitted by all scientists that no one of these theories covers all the ground; and the greatest claim made for Evolution, or Darwinism, is that "it covers more ground than any of the others."

The Word of God claims to *cover all the ground*: and the only way in which this claim is met, is by

a denial of the inspiration of the Scriptures, in order to weaken it. This is the special work undertaken by the so-called "Higher Criticism", which bases its

conclusions on human assumptions and reasoning, instead of on the documentary evidence of manuscripts, as Textual Criticism does.

6 (Acc.)

FIGURES OF SPEECH.

(Ant.)

It is most important to notice these. It is absolutely necessary for true interpretation. God's Word is made up of "words which the Holy Ghost teacheth" (1 Cor. 2. 13. 1 Thess. 2. 13. 2 Tim. 3. 16. 2 Pet. 1. 21, &c.).

A "Figure of speech" relates to the *form* in which the words are used. It consists in the fact that a word or words are used out of their ordinary sense, or place, or manner, for the purpose of attracting our attention to what is thus said. A Figure of speech is a designed and legitimate departure from the laws of language, in order to emphasise what is said. Hence in such Figures we have the Holy Spirit's own marking, so to speak, of His own words.

This peculiar form or unusual manner may not be true, or so true, to the *literal* meaning of the words; but it is more true to their *real* sense, and truer to truth.

Figures are never used but for the sake of emphasis. They can never, therefore, be ignored. Ignorance of Figures of speech has led to the grossest errors, which have been caused either from taking literally what is figurative, or from taking figuratively what is literal.

The Greeks and Romans named some hundreds of such figures. The only work on Biblical *Figures of speech* in the English language is by Dr. Bullinger¹, from which we have taken the whole of the information given here as well as in the marginal notes. He has classified some 217 separate figures (some of them with many varieties or subdivisions), and has given over 8,000 illustrations.

In Gen. 3. 14, 15 we have some of the earliest examples. By interpreting these figures literally as meaning "belly", "dust", "heel", "head", we lose the volumes of precious and mysterious truth which they convey and intensify. It is the *truth* which is literal, while the *words* employed are figurative. (See under Ap. 19.)

In the marginal notes will be found the names of most of these figures; and we append a list with their pronunciation and English definitions (giving one or more references as examples):—

Ac-cis'-mus; or, **Apparent Refusal** (Matt. 15. 22-26). So named because it is an apparent or assumed refusal.

Ac-ro'-stichion; or, **Acrostic** (Ps. 119). Repetition of the same or successive letters at the beginnings of words or clauses.

Æ-nig'-ma; or, **Dark Saying** (Gen. 49. 10. Judg. 14. 14). A truth expressed in obscure language.

Æ-ti-o-log'-ia; or, **Cause Shown** (Rom. 1. 16). Rendering a reason for what is said or done.

Affirmatio; or, **Affirmation** (Phil. 1. 18). Emphasising words to affirm what no one has disputed.

Ag'-an-ac-te'-sis; or, **Indignation** (Gen. 3. 13. Acts 13. 10). An expression of feeling by way of indignation.

Al'-le-go-ry; or, **Continued Comparison by Representation (Metaphor)** (Gen. 49. 9. Gal. 4. 22, 24), and **Implication (Hypocatastasis)** (Matt. 7. 3-5). Teaching a truth about one thing by substituting another for it which is unlike it.

Am-ce-bae'-on; or, **Refrain** (Ps. 136). The repetition of the same phrase at the end of successive paragraphs.

Am-phi-bo-log'-ia; or, **Double Meaning** (Ezek. 12. 13). A word or phrase susceptible of two interpretations, both absolutely true.

Am'-phi-di-or-thō'-sis; or, **Double Correction** (1 Cor. 11. 22). A correction setting right both hearer and speaker.

Am'-pli-a'-tio; or, **Adjournment** (Gen. 2. 23. 1 Sam. 30. 5). A retaining of an old name after the reason for it has passed away.

An-āb'-a-sis; or, **Gradual Ascent** (Ps. 18. 37, 38). An increase of emphasis or sense in successive sentences.

An-a-cho'-rē-sis; or, **Regression** (Eph. 3. 14). A return to the original subject after a digression.

An'-a-cce-nō-sis; or, **Common Cause** (1 Cor. 4. 21). An appeal to others as having interests in common.

An'-a-co-lū'-thon; or, **Non-Sequence** (Gen. 35. 3. Mark 11. 32). A breaking off the sequence of thought.

An'-a-di-plo'-sis; or, **Like Sentence Endings and Beginnings** (Gen. 1. 1, 2. Ps. 121. 1, 2). The word or words concluding one sentence are repeated at the beginning of another.

An'-a-mnē'-sis; or, **Recalling** (Rom. 9. 3). An expression of feeling by way of recalling to mind.

An'-a-pho-ra; or, **Like Sentence Beginnings** (Deut. 28. 3-6). The repetition of the same word at the beginning of successive sentences.

An'-a-stro-phe; or, **Arraignment** (Acts 7. 48). The position of one word changed, so as to be out of its proper or usual place in a sentence.

An'-ē-sis; or, **Abating** (2 Kings 5. 1). The addition of a concluding sentence which diminishes the effect of what has been said.

Ant-eis'-a-gō-ge; or, **Counter Question** (Matt. 21. 23-25). The answering of one question by asking another.

An-thrōp'-o-path-ei'-a; or, **Condescension** (Gen. 1. 2; 8. 21. Ps. 74. 11. Jer. 2. 13. Hos. 11. 10). Ascribing to God what belongs to human and rational beings, irrational creatures, or inanimate things.

Ant-i-cat'-ē-gor'-ia; or, **Tu Quoque** (Ezek. 18. 25). Retorting upon another the very insinuation or accusation he has made against us.

Ant'-i-me-rei-a; or, **Exchange of Parts of Speech**.

1. Of the Verb. The Verb used instead of some other part of speech (Gen. 32. 24. Luke 7. 21).
2. Of the Adverb. The Adverb used instead of some other part of speech (Gen. 30. 33. Luke 10. 29).
3. Of the Adjective. The Adjective used instead of some other part of speech (Gen. 1. 9. Heb. 6. 17).
4. Of the Noun. The Noun used instead of some other part of speech (Gen. 23. 6. Jas. 1. 25).

Ant-i-me-tab'-o-le; or, **Counterchange** (Gen. 4. 4, 5. Isa. 5. 20). A word or words repeated in a reverse order, with the object of opposing them to one another.

Ant-i-met-a-the'-sis; or, **Dialogue** (1 Cor. 7. 16). A transference of speakers; as when the reader is addressed as if actually present.

Ant-i'-phas-is; or, **Permutation** (Gen. 3. 22). The use of a word or phrase in a sense opposite to its original signification.

Ant'-i-pros-o'-po-pce-i-a; or, **Anti-Personification** (2 Sam. 16. 9). Persons represented as inanimate things.

Ant'-i-ptōs'-is; or, **Exchange of Cases** (Ex. 19. 6, cp. 1 Pet. 2. 9). One Case is put for another Case, the governing Noun being used as the Adjective instead of the Noun *in regimen*.

Ant-i'-strō-phe; or, **Retort** (Matt. 15. 26, 27). Turning the words of a speaker against himself.

Ant-i'-thēs-is; or, **Contrast** (Prov. 15. 17). A setting of one phrase in contrast with another.

Ant'-o-no-mā'-si-a; or, **Name Change** (Gen. 31. 21).

¹ Published by Eyre and Spottiswoode, London, 1898.

The putting of a proper name for an Appellative or common Noun, or the reverse.

Aph-aer'-e-sis; or, **Front Cut** (Jer. 22. 24). The cutting off of a letter or syllable from the beginning of a word.

Ap'-o-di-ōx'-is; or, **Detestation** (Matt. 16. 23). An expression of feeling by way of detestation.

Ap-o'-phas-is; or, **Insinuation** (Philem. 19). When, professing to suppress certain matters, the writer adds the insinuation negatively.

A-pō'-ria; or, **Doubt** (Luke 16. 3). An expression of feeling by way of doubt.

Ap-o-si-o-pes'-is; or, **Sudden Silence**. It may be associated with:—

1. Some great promise (Ex. 32. 32).
2. Anger and threatening (Gen. 3. 22).
3. Grief and complaint (Gen. 25. 22. Ps. 6. 3).
4. Inquiry and deprecation (John 6. 62).

Ap-o'-stro-phe; or, **Apostrophe**. When the speaker turns away from the real auditory whom he is addressing to speak to another, who may be—

1. God (Neh. 6. 9).
2. Men (2 Sam. 1. 24, 25).
3. Animals (Joel 2. 22).
4. Inanimate things (Jer. 47. 6).

Association; or, **Inclusion** (Acts 17. 27). When the speaker associates himself with those whom he addresses, or of whom he speaks.

As'-ter-is'-mos; or, **Indicating** (Ps. 133. 1). Employing some word which directs special attention to some particular point or subject.

A-syn'-de-ton; or, **No-Ands** (Mark 7. 21-23. Luke 14. 13). The usual conjunction is omitted, so that the point to be emphasised may be quickly reached and ended with an emphatic climax (cp. Polysyndeton, and Luke 14. 21).

Bat-to-log'-i-a; or, **Vain Repetition** (1 Kings 18. 26). Not used by the Holy Spirit: only by man.

Ben'-e-dic'-ti-o; or, **Blessing** (Gen. 1. 22, 28. Matt. 5. 3-11). An expression of feeling by way of benediction or blessing.

Bra-chy'-lo-gi-a; or, **Brachyology**. A special form of Ellipsis (Gen. 25. 32). See Ellipsis I. 3.

Cat'-a-bas-is; or, **Gradual Descent** (Phil. 2. 6-8). The opposite of Anabasis. Used to emphasise humiliation, sorrow, &c.

Cat'-a-chres-is; or, **Incongruity**. One word used for another, contrary to the ordinary usage and meaning of it.

1. Of two words, where the meanings are remotely akin (Lev. 26. 30).
2. Of two words, where the meanings are different (Ex. 5. 21).
3. Of one word, where the Greek receives its real meaning by permutation from another language (Gen. 1. 5. Matt. 8. 6).

Cat'-a-ploc'-e; or, **Sudden Exclamation** (Ezek. 16. 23). This name is given to a parenthesis when it takes the form of a sudden exclamation.

Chleu-as'-mos; or, **Mocking** (Ps. 2. 4). An expression of feeling by mocking and jeering.

Chron'-o-graph'-i-a; or, **Description of Time** (John 10. 22). The teaching of something important by mentioning the time of an occurrence.

Climax; or, **Gradation** (2 Pet. 1. 5-7). Anadiplosis repeated in successive sentences (see "Anadiplosis", above).

Cœ'-nō-tes; or, **Combined Repetition** (Ps. 118. 8, 9). The repetition of two different phrases, one at the beginning, and the other at the end of successive paragraphs.

Correspondence. This term is applied to the repetition of a subject or subjects, which reappear in varying

order, thus determining the "Structure" of any portion of the Sacred Text. This Correspondence is found in the following forms:—

1. **Alternate**. Where the subjects of the alternate members correspond with each other, either by way of similarity or contrast.
 - (a) **Extended**. Where there are two series, but each consisting of several members (Ps. 72. 2-17. Ps. 132).
 - (b) **Repeated**. Where there are more than two series of subjects, either consisting of two members each (Ps. 26. Ps. 145), or consisting of more than two members each (Ps. 24).
2. **Introverted**. Where the first subject of the one series of members corresponds with the last subject of the second (Gen. 43. 3-5. Lev. 14. 51, 52).
3. **Complex or Combined**. Where both Alternation and Introversion are combined together in various ways (Ex. 20. 8-11. Ps. 105).

Cy-clo-id'-es; or, **Circular Repetition** (Ps. 80. 3, 7. 19). The repetition of the same phrase at regular intervals.

De'-i-sis; or, **Adjuration** (Deut. 4. 26). An expression of feeling by oath or asseveration.

Dep-re-ca'-ti-o; or, **Deprecation** (Ex. 32. 32). An expression of feeling by way of deprecation.

Di'-a-log-is-mos; or, **Dialogue** (Isa. 63. 1-6). When one or more persons are represented as speaking about a thing, instead of saying it oneself.

Di'-a-syrm-os; or, **Railery** (Matt. 26. 50). Tearing away disguise, and showing up a matter as it really is.

Di-ex'-od-os; or, **Expansion** (Jude 12, 13). A lengthening out by copious exposition of facts.

Ec'-phō-nē'-sis; or, **Exclamation** (Rom. 7. 24). An outburst of words, prompted by emotion.

Ei'-ron-ei-a; or, **Irony**. The expression of thought in a form that naturally conveys its opposite.

1. **Divine Irony**. Where the speaker is Divine (Gen. 3. 22. Judg. 10. 14).
2. **Human Irony**. Where the speaker is a human being (Job 12. 2).
3. **Peirastic Irony**. By way of trying or testing (Gen. 22. 2).
4. **Simulated Irony**. Where the words are used by man in dissimulation (Gen. 37. 19. Matt. 27. 40).
5. **Deceptive Irony**. Where words are clearly false as well as hypocritical (Gen. 3. 4, 5. Matt. 2. 8).

E-jac'-u-la'-ti-o; or, **Ejaculation** (Hos. 9. 14). A parenthesis which consists of a short wish or prayer.

El-eu'-ther-i'-a; or, **Candour** (Luke 13. 32). The speaker, without intending offence, speaks with perfect freedom and boldness.

El-lips'-is; or, **Omission**. When a gap is purposely left in a sentence through the omission of some word or words.

- I. **Absolute Ellipsis**. Where the omitted word or words are to be supplied from the nature of the subject.

1. Nouns and Pronouns (Gen. 14. 19, 20. Ps. 21. 12).
2. Verbs and participles (Gen. 26. 7. Ps. 4. 2).
3. Certain connected words in the same member of a passage (Gen. 25. 32. Matt. 25. 9). Called **Brachyology**.
4. A whole clause in a connected passage (Gen. 30. 27. 1 Tim. 1. 3, 4).

- II. **Relative Ellipsis**.

1. Where the omitted word is to be supplied from a cognate word in the context (Ps. 76. 11).
2. Where the omitted word is to be supplied from a related or contrary word (Gen. 33. 10. Ps. 7. 11).

3. Where the omitted word is to be supplied from analogous or related words (Gen. 50. 23. Isa. 38. 12).
4. Where the omitted word is contained in another word, the one word comprising the two significations (Gen. 43. 33).

III. Ellipsis of Repetition.

1. Simple; where the Ellipsis is to be supplied from a preceding or a succeeding clause (Gen. 1. 30. 2 Cor. 6. 16).
2. Complex; where the two clauses are mutually involved, and the Ellipsis in the former clause is to be supplied from the latter; and, at the same time, an Ellipsis in the latter clause is to be supplied from the former (Heb. 12. 20).

E-nan-ti-ō'-sis; or, **Contraries** (Luke 7. 44-46). Affirmation or negation by contraries.

En'-thy-mā-ma; or, **Omission of Premiss** (Matt. 27. 19). Where the conclusion is stated, and one or both of the premisses are omitted.

Ep-i-dip'-lo-sis; or, **Double Encircling** (Ps. 47. 6). Repeated Epanadiplosis (see below).

Ep'-an-a-di-plō'-sis; or, **Encircling** (Gen. 9. 3. Ps. 27. 14). The repetition of the same word or words at the beginning and end of a sentence.

Ep'-an-a-leps'-is; or, **Resumption** (1 Cor. 10. 29. Phil. 1. 24). The repetition of the same word after a break or parenthesis.

Ep-an'-od-os; or, **Inversion** (Gen. 10. 1-31. Isa. 6. 10). The repetition of the same word or words in an inverse order, the sense being unchanged.

Ep'-an-or-thō-sis; or, **Correction** (John 16. 32). A recalling of what has been said in order to substitute something stronger in its place.

Ep-i'-bo-le; or, **Overlaid Repetition** (Ps. 29. 3, 4, 5, 7, 8, 9). The repetition of the same phrase at irregular intervals.

Ep'-i-cri'-sis; or, **Judgment** (John 12. 33). A short sentence added at the end by way of an additional conclusion.

Ep'-i-mo-ne; or, **Lingering** (John 21. 15-17). Repetition in order to dwell upon, for the sake of impressing.

Ep'-i-phō-nē-ma; or, **Exclamation** (Ps. 135. 21). An exclamation at the conclusion of a sentence.

Ep'-i-pho-za; or, **Epistrophe in Argument** (2 Cor. 11. 22). The repetition of the same word or words at the end of successive sentences used in argument.

Ep'-i-stro-phe; or, **Like Sentence-Endings** (Gen. 13. 6. Ps. 24. 10). The repetition of the same word or words at the end of successive sentences.

Ep'-i-ta-sis; or, **Amplification** (Ex. 3. 19). Where a concluding sentence is added by way of increasing the emphasis.

Ep'-i-ther-a-peī'-a; or, **Qualification** (Phil. 4. 10). A sentence added at the end to heal, soften, mitigate, or modify what has been before said.

Ep'-i-the-ton; or, **Epithet** (Gen. 21. 16. Luke 22. 41). The naming of a thing by describing it.

Ep'-i-ti-mē-sis; or, **Reprimand** (Luke 24. 25). An expression of feeling by way of censure, reproof, or reproach.

Ep'-i-tre-chon; or, **Running Along** (Gen. 15. 13. John 2. 9). A sentence, not complete in itself, thrown in as an explanatory remark. A form of Parenthesis (see below).

Ep'-i-troch-as'-mos; or, **Summarising** (Heb. 11. 32). A running lightly over by way of summary.

Ep'-i-trop-e; or, **Admission** (Ecc. 11. 9). Admission of wrong, in order to gain what is right.

Ep'-i-zeux'-is; or, **Duplication** (Gen. 22. 11. Ps. 77. 16). The repetition of the same word in the same sense.

Er'-o-tē-sis; or, **Interrogating** (Gen. 13. 9. Ps. 35. 10). The asking of questions, not for information, or for an answer. Such questions may be asked (1) in positive affirmation, (2) in negative affirmation, (3) in affirmative negation, (4) in demonstration, (5) in wonder and

admiration, (6) in rapture, (7) in wishes, (8) in refusals and denials, (9) in doubts, (10) in admonition, (11) in expostulation, (12) in prohibition or dissuasion, (13) in pity and commiseration, (14) in disparagement, (15) in reproaches, (16) in lamentation, (17) in indignation, (18) in absurdities and impossibilities, (19) double questions.

Eth'-o-pce'-i-a; or, **Description of Manners** (Isa. 3. 16). A description of a person's peculiarities as to manners, caprices, habits, &c.

Eu'-che; or, **Prayer** (Isa. 64. 1, 2). An expression of feeling by way of prayer, curse, or imprecation.

Eu'-phēm-is'-mos; or, **Euphemy** (Gen. 15. 15). Where a pleasing expression is used for one that is unpleasant.

Exemplum; or, **Example** (Luke 17. 32). Concluding a sentence by employing an example.

Ex-er-gas'-i-a; or, **Working Out** (Zech. 6. 12, 13). A repetition so as to work out or illustrate what has already been said.

Ex'-ou-then-is'-mos; or, **Contempt** (2 Sam. 6. 20). An expression of feeling by way of contempt.

Gnō'-mē; or, **Quotation**. The citation of a well-known saying without quoting the author's name.

1. Where the sense originally intended is preserved, though the words may vary (Matt. 26. 31).

2. Where the original sense is modified in the quotation or reference (Matt. 12. 40).

3. Where the sense is quite different from that which was first intended (Matt. 2. 15).

4. Where the words are from the Hebrew or from the Septuagint (Luke 4. 18).

5. Where the words are varied by omission, addition, or transposition (1 Cor. 2. 9).

6. Where the words are changed by a reading, or an inference, or in number, person, mood, or tense (Matt. 4. 7).

7. Where two or more citations are amalgamated (Matt. 21. 13).

8. Where quotations are from books other than the Bible (Acts 17. 28).

Hen-dī'-a-dŷs; or, **Two for One** (Gen. 2. 9. Eph. 6. 18). Two words used, but one thing meant.

Hen-dī'-a-tris; or, **Three for One** (Dan. 3. 7). Three words used, but one thing meant.

Her-men'-ei-a; or, **Interpretation** (John 7. 39). An explanation immediately following a statement to make it more clear.

Het'-er-ō'-sis; or, **Exchange of Accidence**. Exchange of one voice, mood, tense, person, number, degree, or gender for another.

1. Of forms and voices (1 Pet. 2. 6).

2. Of moods (Gen. 20. 7. Ex. 20. 8).

3. Of tenses (Gen. 23. 11. Matt. 3. 10).

4. Of persons (Gen. 29. 27. Dan. 2. 36).

5. Of adjectives (degree) and adverbs (2 Tim. 1. 18).

6. Of nouns (number), adjectives, and pronouns (Gen. 3. 8. Heb. 10. 28).

7. Of gender (Gen. 2. 18. Heb. 7. 7).

Ho-mœ-o'-pto-ton; or, **Like Inflections** (2 Tim. 3. 2, 3). Similar endings arising from the same inflections of verbs, nouns, &c. This figure belongs peculiarly to the original languages.

Ho-mœ-o-pro'-pher-on; or, **Alliteration** (Judg. 5). The repetition of the same letter or syllable at the commencement of successive words.

Hō'-mœ-o-tel-eu'-ton; or, **Like Endings** (Mark 12. 30). The repetition of the same letters or syllables at the end of successive words. Used also of an omission in the text caused by such-like endings: the scribe's eye going back to the latter of such similar words, instead of the former. See Josh. 2. 1.

Hyp-al'-la-ge; or, **Interchange** (Gen. 10. 9. 1 Kings 17. 14). A word logically belonging to one connection is grammatically united with another.

Hyp-er'-bat-on; or, **Transposition** (Rom. 5. 8). The placing of a word out of its usual order in a sentence.

Hy-per'-bo-le; or, **Exaggeration** (Gen. 41. 47. Deut. 1. 28). When more is said than is literally meant.

Hy-po-cat-as'-ta-sis; or, **Implication** (Matt. 15. 13; 16. 6). An implied resemblance or representation.

Hy-po-ti-mē-sis; or, **Under Estimating** (Rom. 3. 5). Parenthetic addition by way of apology or excuse.

Hy-po-ty-po'-sis; or, **Word Picture** (Isa. 5. 26-30). Representation of objects or actions by words.

Hys'-ter-ē-sis; or, **Subsequent Narration** (Gen. 31. 7, 8. Ps. 105. 18). When a later record gives supplemental or new particulars, not inserted in the historical record.

Hys'-ter-o-log'-ia; or, **The First Last** (Gen. 10 and 11. 2 Sam. 24). A prior mention of a subsequent event.

Id-i-ō'-ma; or, **Idiom**. The peculiar usage of words and phrases, as illustrated in the language peculiar to one nation or tribe, as opposed to other languages or dialects.

1. Idiomatic usage of verbs (Gen. 42. 38. 1 John 1. 10).
2. Special idiomatic usages of nouns and verbs (Gen. 33. 11. Jer. 15. 16).
3. Idiomatic degrees of comparison (Luke 22. 15).
4. Idiomatic use of prepositions (Luke 22. 49).
5. Idiomatic use of numerals (Ps. 103. 2).
6. Idiomatic forms of quotations (Ps. 109. 5).
7. Idiomatic forms of question (Luke 22. 49).
8. Idiomatic phrases (Gen. 6. 2, 4. Matt. 11. 25).
9. Idioms arising from other figures of speech (see notes in margin).
10. Changes of usage of words in the Greek language (Gen. 43. 18. Matt. 5. 25).
11. Changes of usage of words in the English language (Gen. 24. 21. 2 Kings 3. 9).

In'-ter-jec'-ti-o; or, **Interjection** (Ps. 42. 2). Parenthetic addition by way of feeling.

Mal'-e-dic'-ti-o; or, **Imprecation** (Isa. 3. 11). Expression of feeling by way of malediction and execration.

Mei-ō'-sis; or, **a Belittleing** (Gen. 18. 27. Num. 13. 33). A belittleing of one thing to magnify another.

Mē-ris'-mos; or, **Distribution** (Rom. 2. 6-8). An enumeration of the parts of a whole which has been just previously mentioned.

Mes-ar-chi'-a; or, **Beginning and Middle Repetition** (Ecc. 1. 2). The repetition of the same word or words at the beginning and middle of successive sentences.

Mes-o-di-plo'-sis; or, **Middle Repetition** (2 Cor. 4. 8, 9). The repetition of the same word or words in the middle of successive sentences.

Mes-o-tel-eu'-ton; or, **Middle and End Repetition** (2 Kings 19. 7). The repetition of the same word or words in the middle and at the end of successive sentences.

Met'-a-bas-is; or, **Transition** (1 Cor. 12. 31). A passing from one subject to another.

Met'-a-lep'-sis; or, **Double Metonymy** (Gen. 19. 8. Ecc. 12. 6. Hos. 14. 2). Two metonymies, one contained in the other, but only one expressed.

Met-al'-la-ge; or, **a Changing Over** (Hos. 4. 18). A different subject of thought substituted for the original subject.

Met'-a-phor; or, **Representation** (Matt. 26. 26). A declaration that one thing is (or *represents*) another: while **Simile** *resembles* it, and **Hypocatastasis** *implies* it.

Met-a-sta-sis; or, **Counter-Blame** (1 Kings 18. 17, 18). A transferring of the blame from one's self to another.

Met-o'-ny-my; or, **Change of Noun**. When one name or noun is used instead of another, to which it stands in a certain relation.

1. Of the Cause. When the cause is put for the effect (Gen. 23. 8. Luke 16. 29).
2. Of the Effect. When the effect is put for the cause producing it (Gen. 25. 23. Acts 1. 18).

3. Of the Subject. When the subject is put for something pertaining to it (Gen. 41. 13. Deut. 28. 5).

4. Of the Adjunct. When something pertaining to the subject is put for the subject itself (Gen. 28. 22. Job 32. 7).

Mi-mē-sis; or, **Description of Sayings** (Ex. 15. 9). Used when the sayings, &c., of another are described or imitated by way of emphasis.

Neg-a'-ti-o; or, **Negation** (Gal. 2. 5). A denial of that which has not been affirmed.

Œ'-ōn-is'-mos; or, **Wishing** (Ps. 55. 6). An expression of feeling by way of wishing or hoping for a thing.

Ox'-y-mōr-on; or, **Wise-Folly** (1 Tim. 5. 6). A wise saying that seems foolish.

Pae-an'-is'-mos; or, **Exultation** (Zeph. 3. 14). Calling on others to rejoice over something.

Pal'-in-ōd'-i-a; or, **Retracting** (Rev. 2. 6). Approval of one thing after reproving for another thing.

Par-a-bol-a; or, **Parable**, i.e., **Continued Simile** (Luke 14. 16-24). Comparison by continued resemblance.

Far'-a-di-a'-stol-e; or, **Neithers and Nors** (Ex. 20. 10. Rom. 8. 35, 38, 39). The repetition of the disjunctives neither and nor, or, either and or.

Par'-ae-net'-ic-on; or, **Exhortation** (1 Tim. 2). An expression of feeling by way of exhortation.

Par-a-leips'-is; or, **a Passing By** (Heb. 11. 32). When a wish is expressed to pass by a subject, which is, notwithstanding, briefly alluded to subsequently.

Parallelism; or, **Parallel Lines**. The repetition of similar, synonymous, or opposite thoughts or words in parallel or successive lines. Cp. "Correspondence".

1. Simple *synonymous*, or *gradational*. When the lines are parallel in thought, and in the use of synonymous words (Gen. 4. 23, 24. Ps. 1. 1).
2. Simple *antithetic*, or *opposite*. When the words are contrasted in the two or more lines, being opposed in sense the one to the other (Prov. 10. 1).
3. Simple *synthetic*, or *constructive*. When the parallelism consists only in the similar form of construction (Ps. 19. 7-9).
4. Complex *alternate*. When the lines are placed alternately (Gen. 19. 25. Prov. 24. 19, 20).
5. Complex *repeated alternation*. The repetition of the two parallel subjects in several lines (Isa. 65. 21, 22).
6. Complex *extended alternation*. Alternation extended so as to consist of three or more lines (Judg. 10. 17).
7. Complex *introversion*. When the parallel lines are so placed that the first corresponds with the last, the second with the last but one, &c. (Gen. 3. 19. 2 Chron. 32. 7, 8).

Par-ec'-bas-is; or, **Digression** (Gen. 2. 8-15). A temporary turning aside from one subject to another.

Par-ē-che'-sis; or, **Foreign Paronomasia** (Rom. 15. 4). The repetition of words similar in sound, but different in language.

Par-eg'-men-on; or, **Derivation** (Matt. 16. 18). The repetition of words derived from the same root.

Par-em'-bol'-e; or, **Insertion** (Phil. 3. 18, 19). Insertion of a sentence between others which is independent and complete in itself.

Par-en'-the-sis; or, **Parenthesis** (2 Pet. 1. 19). Insertion of a word or sentence, parenthetically, which is necessary to explain the context.

Par-œ'-mi-a; or, **Proverb** (Gen. 10. 9. 1 Sam. 10. 12). A wayside-saying in common use.

Par-o-mœ-o'-sis; or, **Like-Sounding Inflections** (Matt. 11. 17). The repetition of inflections similar in sound.

Par-o-no-ma'-si-a; or, **Rhyming Words** (Gen. 18. 27). The repetition of words similar in sound, but not necessarily in sense.

Path'-o-pō'-i-a; or, **Pathos** (Luke 19. 41, 42). The expression of feeling or emotion.

Per-i'-phas-is; or, **Circumlocution** (Gen. 20. 16. Judg. 5. 10). When a description is used instead of the name.

Per-i'-stas-is; or, **Description of Circumstances** (John 4. 6).

Ple'-ōn-asm; or, **Redundancy**. Where what is said is, immediately after, put in another or opposite way to make it impossible for the sense to be missed.

The Figure may affect (1) words (Gen. 16. 8); or (2) sentences (Gen. 1. 20. Deut. 32. 6).

Plok'-e; or, **Word-Folding** (Jer. 34. 17). The repetition of the same word in a different sense, implying more than the first use of it.

Po-ly-o-ny'-mi-a; or, **Many Names** (Gen. 26. 34, 35. 2 Kings 23. 13). Persons or places mentioned under different names.

Po-ly-ptō'-ton; or, **Many Inflections**. The repetition of the same part of speech in different inflections.

1. Verbs (Gen. 50. 24. 2 Kings 21. 13).
2. Nouns and pronouns (Gen. 9. 25. Rom. 11. 36).
3. Adjectives (2 Cor. 9. 8).

Po'-ly-syn'-de-ton; or, **Many Ands** (Gen. 22. 9, 11. Josh. 7. 24. Luke 14. 21). The repetition of the word "and" at the beginning of successive clauses, each independent, important, and emphatic, with no climax at the end (Compare **Asyndeton** and Luke 14. 13).

Prag'-mato-graph'-i-a; or, **Description of Actions** (Joel 2. 1-11).

Pro-ec'-thē-sis; or, **Justification** (Matt. 12. 12). A sentence added at the end by way of justification.

Pro-lēp'-s-is (Ampliatio); or, **Anticipation** (Heb. 2. 8). Anticipating what is going to be, and speaking of future things as present.

Pro-lēp'-s-is (Occupatio); or, **Anticipation**. Answering an argument by anticipating it before it is used.

1. Open. When the anticipated objection is both answered and stated (Matt. 3. 9).
2. Closed. When the anticipated objection is either not plainly stated or not answered (Rom. 10. 18).

Pros-a-po'-do-sis; or, **Detailing** (John 16. 8-11). A return to previous words or subjects for purposes of definition or explanation.

Pros'-ō-po-graph'-i-a; or, **Description of Persons** (Matt. 3. 4). A vivid description of a person by detailed delineation.

Pros'-ō-po-pō'-i-a; or, **Personification**. Things represented as persons.

1. The members of the human body (Gen. 48. 14. Ps. 35. 10).
2. Animals (Gen. 9. 5. Job 12. 7).
3. The products of the earth (Nah. 1. 4).
4. Inanimate things (Gen. 4. 10).
5. Kingdoms, countries, and states (Ps. 45. 12).
6. Human actions, &c., attributed to things, &c. (Gen. 18. 20. Ps. 85. 10).

Pro'-ther-a-peí'-a; or, **Conciliation** (Matt. 19. 16). Conciliating others, by way of precaution, because of something we are about to say.

Pro'-ti-mē-sis; or, **Description of Order** (1 Cor. 15. 5-8). The enumeration of things according to their places of honour or importance.

Repeated Negation; or, **Many Noes** (John 10. 28). The repetition of divers negatives.

Repetitio; or, **Repetition** (2 Chron. 20. 35-37. John 14. 1-4). Repetition of the same word or words irregularly in the same passage.

Sim'-i-le; or, **Resemblance** (Gen. 25. 25. Matt. 7. 24-27). A declaration that one thing resembles another. (Cp. **Metaphor**, above.)

Sim-ul-ta'-ne-um; or, **Insertion** (Rev. 16. 13-16). A kind of historical parenthesis, an event being put out of its historical place between two others which are simultaneous.

Syl-leps'-is; or, **Combination** (2 Chron. 31. 8). The repetition of the sense without the repetition of the word.

Syl-leps'-is; or, **Change in Concord** (John 21. 12). A change in the grammatical concord in favour of a logical concord.

Syl'-lo-gis'-mus; or, **Omission of the Conclusion** (1 Sam. 17. 4-7). The conclusion, though implied, is unexpressed, in order to add emphasis to it.

Symbol (Isa. 22. 22). A material object substituted for a moral or spiritual truth.

Sym'-per-as'-ma; or, **Concluding Summary** (Matt. 1. 17). When what has been said is briefly summed up.

Sym'-plo-ke'; or, **Intertwining** (1 Cor. 15. 42-44). The repetition of different words in successive sentences in the same order and the same sense.

Syn'-ath-roes'-mos; or, **Enumeration** (1 Tim. 4. 1-3). The enumeration of the parts of a whole which has not been mentioned.

Syn'-chō-rē'-sis; or, **Concession** (Hab. 1. 13). Making a concession of one point in order to gain another.

Syn'-cri-sis; or, **Repeated Simile** (Isa. 32. 2). Repetition of a number of resemblances.

Syn-ec'-do-che; or, **Transfer**. The exchange of one idea for another associated idea.

1. Of the Genus. When the genus is put for the species, or universals for particulars (Gen. 6. 12. Matt. 3. 5).
2. Of the Species. When the species is put for the genus, or particulars for universals (Gen. 3. 19. Matt. 6. 11).
3. Of the Whole. When the whole is put for a part (Gen. 6. 12).
4. Of the Part. When a part is put for the whole (Gen. 3. 19. Matt. 27. 4).

Syn'-æ-cei-o'-sis; or, **Cohabitation** (Matt. 19. 16, 17). The repetition of the same word in the same sentence with an extended meaning.

Syn-o-ny-mi-a; or, **Synonymous Words** (Prov. 4. 14, 15). The repetition of words similar in sense, but different in sound and origin.

Syn'-the-ton; or, **Combination** (Gen. 18. 27). A placing together of two words by usage.

Ta-peí-nō'-sis; or, **Demeaning** (Gen. 27. 44. Rom. 4. 19). The lessening of a thing in order to increase and intensify that same thing. (Cp. **Meiosis**.)

Thau-mas'-mos; or, **Wondering** (Rom. 11. 33). An expression of feeling by way of wonder.

Tmē'-sis; or, **Mid-Cut** (Eph. 6. 8). A change by which one word is cut in two, and another word put in between.

Top'-o-graph'-i-a; or, **Description of Place** (Isa. 10. 28-32). Throwing light on the subject dealt with by alluding to locality.

Type (Rom. 5. 14). A figure or ensample of something future, and more or less prophetic, called the Anti-type.

Zeug'-ma; or, **Unequal Yoke**. When one verb is yoked on to two subjects, while grammatically a second verb is required.

1. Proto-zeugma, or, Ante-yoke or Fore-yoke (Gen. 4. 20. 1 Tim. 4. 3).
2. Meso-zeugma, or, Middle yoke (Luke 1. 64).
3. Hypo-zeugma, or, End yoke (Acts 4. 27, 28).
4. Syne-zeugmenon, or, Joint yoke (Ex. 20. 18).

7

ITALIC TYPE IN THE REVISED VERSION.

The Revisers ill-advisedly decided that "all such words, now printed in italics, as are plainly implied in the Hebrew, and necessary in English, be printed in common type."

One of the consequences of this decision is that the verb "to be" is not distinguished from the

verb "to become", so that the lessons conveyed by the A.V. "was" and "*was*" in Gen. 1. 2; 3 and 4; 9 and 10; 11 and 12, are lost. See the notes on Gen. 1. 2.

For the general uses of various types in the English Bible see Ap. 48.

8

THE SO-CALLED "CREATION TABLETS."

The Cosmogony of Genesis is in flat contradiction to that of the so-called "Creation Tablets," preserved in an epic poem in honour of Merodach, the patron god of Babylon. If Genesis looks back to Creation, it is to put on record the profound contrast between them, and to give, instead of the corruption of primitive truth, which had been handed down by tradition, the Divine account by Him Who created all things, by the hand and pen of Moses.

The word "without form" (Heb. *tohū*) is used of a subsequent event which, we know not how long after the Creation, befell the primitive creation of Gen. 1. 1. It occurs in Gen. 1. 2. Deut. 32. 10. 1 Sam. 12. 21 (twice). Job 6. 18; 12. 24; 26. 7. Ps. 107. 40. Isa. 24. 10; 29. 21; 34. 11; 40. 17, 23; 41. 29; 44. 9; 45. 18, 19; 49. 4; 59. 4. Jer. 4. 23.

The Heb. *bohū*, rendered "void", means *desolate*, and occurs in Gen. 1. 2. Isa. 34. 11. Jer. 4. 23.

The two words together occur in Gen. 1. 2. Isa. 34. 11. Jer. 4. 23.

1. The Tablets begin with chaos.
The Bible with perfection (Gen. 1. 1).
2. The Tablets make the heavenly bodies to be gods.
Genesis makes them created matter.
3. The Tablets are all polytheistic mythology.
Genesis is monotheistic truth.
4. The Tablets make all the work of a craftsman.
In Genesis, God speaks, and it is done.
5. In the Tablets we meet everywhere with the puerilities of a grotesque superstition.
In Genesis we find the grand and solemn realities of righteousness and holiness.

9

THE USAGE OF *RŪACH*, SPIRIT.

The word *rūach* occurs 389 times in the Hebrew O.T.

In the A.V. it is rendered *spirit* in 237 passages (and no other word is rendered *spirit* except *n'shāmāh*, "breath", in Job 26. 4 and Prov. 20. 27. See Ap. 16). In the remaining 152 places it is translated in 22 different ways, which are to be carefully distinguished.

[In the R.V. *rūach* is rendered *spirit* 224 times, and in the remaining 165 passages is rendered in many different ways.]

The meaning of the word is to be deduced only from its *usage*. The one root idea running through all the passages is *invisible force*. As this force may be exerted in varying forms, and may be manifested in divers ways, so various renderings are necessitated, corresponding thereto.

Rūach, in whatever sense it is used, always represents that which is *invisible* except by its manifestations. These are seen both externally to man, as well as internally within man.

As coming from God, it is the *invisible origin of life*. All apart from this is death. It comes from God, and returns to God (Ecc. 3. 19, 20). Hence, *rūach* is used of

I.—GOD, as being invisible. "The Spirit of Jehovah" is Jehovah Himself, in His manifestation of invisible power.

2 Sam. 23. 2. Ps. 139. 7 (=Thee). Is. 40. 13.

II.—THE HOLY SPIRIT: the Third Person of the Trinity.

2 Sam. 23. 2. 1 Kings 18. 12; 22. 24. 2 Kings 2. 16. 2 Chron. 18. 23. Neh. 9. 20, 30. Job 26. 13; 33. 4. Isa. 40. 13; 48. 16; 59. 19, 21; 61. 1; 63. 10, 1-4. Ezek. 3. 12, 14 (1st); 8. 3; 11. 1, 24; 37. 1; 43. 5. Mic. 2. 7; 3. 8. Zech. 4. 6; 6. 8; 7. 12. Mal. 2. 15.

III.—INVISIBLE DIVINE POWER MANIFESTING ITSELF

In creation. Gen. 1. 2.

In giving life. Ezek. 37. 14.

In executing judgment—

"blast." Ex. 15. 8. Isa. 37. 7.

"breath." 2 Sam. 22. 16. 2 Kings 19. 7. Job 4. 9;

15. 30. Ps. 18. 15; 33. 6. Isa. 11. 4; 30. 28.

"spirit." Isa. 4. 4; 28. 6; 34. 16; 40. 7.

IV.—INVISIBLE "POWER FROM HIGH", MANIFESTING ITSELF AS DIVINE POWER in *giving spiritual gifts*. Spoken of as coming upon, clothing, falling on, and being poured out. Rendered "Spirit", but should be "spirit".

Gen. 41. 38. Ex. 28. 3; 31. 3; 35. 31. Num. 11. 17, 25, 26, 29; 24. 2; 27. 8. Deut. 34. 9. Judg. 3. 10; 6. 34; 11. 29; 13. 25; 14. 6, 19; 15. 14. 1 Sam. 10. 6, 10; 11. 6; 16. 13, 14; 19. 20, 23. 2 Kings 2. 9, 15. 1 Chron. 12. 18; 28. 12. 2 Chron. 15. 1; 20. 14; 24. 20. Ps. 51. 11, 12; 143. 10. Prov. 1. 23. Isa. 11. 2, 2, 2, 2; 30. 1; 32. 15; 42. 1, 5; 44. 3; 59. 21; 61. 1; 63. 11. Ezek. 2. 2; 3. 24; 11. 5, 19; 36. 27; 39. 29. Dan. 4. 8, 9, 18; 5. 11, 12, 14. Joel 2. 28, 29. Hag. 2. 5. Zech. 12. 10.

V.—THE INVISIBLE PART OF MAN (Psychological). Given by God at man's formation at birth, and returning to God at his death.

"Breath." Gen. 6. 17; 7. 15, 22. Job 9. 18; 12. 10; 17. 1. Ps. 104. 29; 135. 17; 146. 4. Ecc. 3. 19. Jer. 10. 14; 51. 17. Lam. 4. 20. Ezek. 37. 5, 6, 8, 9, 10. Hab. 2. 19. Zech. 12. 1.

"spirit." Gen. 6. 3. Num. 16. 22; 27. 16. Job 27. 3; 34. 14. Ps. 31. 5; 104. 30. Ecc. 3. 21, 21; 8. 8, 8; 11. 5; 12. 7. Isa. 42. 5.

"Wind." Ezek. 37. 9, 9.

VI.—THE INVISIBLE CHARACTERISTICS OF MAN; manifesting themselves in states of mind and feeling (by the Fig. *Metonymy*. See Ap. 6, p. 11).

"Mind." Gen. 26. 35. Prov. 29. 11. Ezek. 11. 5; 20. 32. Dan. 5. 20. Hab. 1. 11.

"Breath." Job 19. 17 (=manner).

"Courage." Josh. 2. 11.

"Anger." Judg. 8. 3.

"Blast." Isa. 25. 4.

"Spirit." Gen. 41. 8; 45. 27. Ex. 6. 9; 35. 21. Num. 5. 14, 14, 30; 14. 24. Josh. 5. 1. Judg. 15. 19. 1 Sam. 1. 15; 30. 12. 1 Kings 10. 5; 21. 5. 1 Chron. 5. 26, 26. 2 Chron. 9. 4; 21. 16; 36. 22. Ezra 1. 1, 5. Job 6. 4; 7. 11; 10. 12; 15. 13; 20. 3; 21. 4; 32. 8, 18. Ps. 32. 2; 34. 18; 51. 10, 11, 12, 17; 76. 12; 78. 8; 142. 3; 143. 4, 7. Prov. 11. 13; 14. 29; 15. 4, 13; 16. 2, 18, 19, 32; 17. 22, 27; 18. 14, 14; 25. 28; 29. 23. Ecc. 1. 14, 17; 2. 11, 17, 26; 4. 4, 6, 16; 6. 9; 7. 8, 8, 9; 10. 4. Isa. 19. 3, 14; 26. 9; 29. 10, 24; 33. 11; 38. 16; 54. 6; 57. 15, 15, 16; 61. 3; 65. 14; 66. 2. Jer. 51. 11. Ezek. 13. 3. Dan. 7. 15. Hos. 4. 12; 5. 4. Mic. 2. 11 (by *Hendiadys* (Ap. 6), for a false or lying spirit).

VII.—Put by the Fig. *Synecdoche* for THE WHOLE PERSON (see Ap. 6).

Ps. 77. 3, 6; 106. 33. Ezek. 21. 7. Dan. 2. 1, 3. Mal. 2. 15, 16.

VIII.—INVISIBLE SPIRIT-BEINGS.

"Angels." Ps. 104. 4.

"Cherubim." Ezek. 1. 12, 20, 20, 20, 21; 10. 17.

Neutral spirit-beings. Job 4. 15. Isa. 31. 3.
Evil angels. Judg. 9. 23. 1 Sam. 16. 14, 15, 16, 23, 23;
18. 10; 19. 9. 1 Kings 22. 21, 22, 23. 2 Chron. 18. 20, 21, 22.
Zech. 13. 2.

IX.—THE INVISIBLE MANIFESTATIONS OF THE ATMOSPHERE.

Temperature. Gen. 3. 8 ("cool").

Air.

"Wind" or "winds" in every place where the words
"wind" or "winds" occur.

"Whirlwind." Ezek. 1. 4.

"Windy." Ps. 55. 8.

"Spirits." Zech. 6. 5.

"Air." Job 41. 16.

"Tempest." Ps. 11. 6.

"Blast." Ex. 15. 8. 2 Kings 19. 7. Isa. 25. 4; 37. 7.

"Quarters" (of the four winds). 1 Chron. 9. 24.

"Side" or "sides" (of the four winds). Jer. 52. 23.
Ezek. 42. 16, 17, 18, 19, 20.

10

THE SPIRITUAL SIGNIFICANCE OF NUMBERS.

Numbers are used in Scripture, not merely as in Nature, with *supernatural design*, but with *spiritual significance*, which may be summarised as follows¹ :—

ONE. Denotes *unity, and commencement*. The first occurrences of words or utterances denote their essential significance, in interpretation. Words that occur only once, in the originals, are emphatic and important. First day, Light. The first occurrences of all important words and expressions are noted in the margin.

TWO. Denotes *difference*. If two different persons agree in testimony it is conclusive. Otherwise two implies *opposition, enmity, and division*, as was the work of the Second day. Compare the use of the word "double" applied to "heart", "tongue", "mind", &c.

THREE. Denotes *completeness*, as three lines complete a plane figure. Hence, three is significant of Divine perfection and completeness. The third day completes the fundamentals of creation-work. The fourth, fifth, and sixth days are the counterpart and repetition of the first, second, and third, and correspond respectively. (See the structure of Gen. 1, p. 3.) The number, three, includes *resurrection* also; for on the third day the earth rose up out of the deep, and fruit rose up out of the earth.

FOUR. Denotes *creative works* (3 + 1), and always has reference to the material creation, as pertaining to the earth, and things "under the sun", and things terrestrial.

FIVE. Denotes *Divine grace*. It is 4 + 1. It is God adding His gifts and blessing to the works of His hands. The Heb. *Ha'aretz* (the earth), by "*Gematria*" (i.e. the addition of the numerical value of the letters together) is a multiple of four, while *Hashamayim* (the heavens) is a multiple of five. The *Gematria* of *Χαρις* (*charis*), the Greek for *Grace*, is also a multiple of five. It is the leading factor in the Tabernacle measurements.

SIX. Denotes the *human number*. Man was created on the sixth day; and this first occurrence of the number makes it (and all multiples of it) the hall-mark of all connected with man. He works six days. The hours of his day are a multiple of six. Athaliah usurped the throne of Judah six years. The great men who have stood out in defiance of God (Goliath and Nebuchadnezzar and Antichrist) are all emphatically marked by this number.

SEVEN. Denotes *spiritual perfection*. It is the number or hall-mark of the Holy Spirit's work. He is the Author of God's Word, and seven is stamped on it as the water-mark is seen in the manufacture of paper. He is

the Author and Giver of *life*; and seven is the number which regulates every period of Incubation and Gestation, in insects, birds, animals, and man.

EIGHT. Denotes *resurrection, regeneration*; a new beginning or commencement. The eighth is a new first. Hence the octave in music, colour, days of the week, &c. It is the number which has to do with the Lord, Who rose on the eighth, or new "first-day". This is, therefore, the *Dominical* number. By *Gematria* (see above), *Ἰησοῦς* (*Jesus*) makes the numbers 888. It, or its multiple is impressed on all that has to do with the Lord's Names, the Lord's People, the Lord's works.

NINE. Denotes *Finality of judgment*. It is 3 × 3, the product of Divine completeness. The number nine, or its factors or multiples, is seen in all cases when judgment is the subject.

TEN. Denotes *Ordinal perfection*. Another new first; after the ninth digit, when numeration commences anew.

ELEVEN. Denotes *disorder, disorganization*, because it is one short of the number twelve (see below).

TWELVE. Denotes *Governmental perfection*. It is the number or factor of all numbers connected with government: whether by Tribes or Apostles, or in measurements of time, or in things which have to do with government in the heavens and the earth.

THIRTEEN. Denotes *rebellion, apostasy, defection, disintegration, revolution, &c.* The first occurrence fixes this (Gen. 14. 4); and the second confirms it (Gen. 17. 25). It, and its multiples, are seen in all numbers, and in the *Gematria* (see above) of all names and passages that are associated with rebellion, &c.

SEVENTEEN. Denotes a combination of *spirit and order* (10 + 7). It is the seventh prime number (as 13 is the sixth prime number).

Other numbers follow the laws which govern the smaller numbers, as being their factors, sums, products or multiples: e.g. 24 is 12 × 2, a higher form of 12.

25 = 5². Grace intensified.

27 = 3³. Divinity intensified.

28 = 7 × 4. Spiritual perfection in connection with the earth.

29 = 3². Intensifying of Divine judgement.

30 = 3 × 10. Divine perfection, applied to order.

40 = 10 × 4. Divine order applied to earthly things.

Hence, the number of *probation*.

The four *perfect numbers*, 3, 7, 10, and 12, have for their product the remarkable number 2,520. It is the Least Common Multiple of the ten digits governing all numeration; and can, therefore, be divided by each of the nine digits, without a remainder. It is the number of chronological perfection (7 × 360).

¹ The whole subject may be studied in Dr. Bullinger's work on *Number in Scripture* (London: Eyre and Spottiswoode).

11

THE WORD "DAY" IN GENESIS 1.

The word "day", when used without any limiting words, may refer to a long or prolonged period: as, the "day of grace", the "day of visitation", the "day of salvation", the "day of judgment", the "day of the Lord", "man's day", &c. But when the word "day" is used with a numeral (cardinal or ordinal), as one, two, three, &c., or first, second, third, &c., "evening and morning" (Gen. 1), or the "seventh day" (Ex. 20. 9, 11, &c.), it is defined, limited, and restricted to an ordinary day of twenty-four hours.

The word "day" is never used for a year. Sometimes a corresponding number of days is used for a corresponding number of years, but in that case it is always expressly stated to be so used; as in Num. 14. 33, 34. But, even in these cases, the word "day" means a day, and the word "year" means a year. It is not said that a day means a year; but the number of the forty years is said to be "after the number of the days in which ye searched the land, even forty days".

It is the same in Ezek. 4. 5, where the years of Israel's

iniquity were laid on Ezekiel "according to the number of the days". In this case also, the word "days" means days, and the word "years" means years.

There is no Scriptural warrant for arbitrarily assuming this to be a general principle in the absence of any statement to that effect.

12

"THE STARS ALSO."

In the first mention of the heavenly bodies, the purpose of the Creator is clearly stated. Gen. 1. 14-19 reveals the fact that they were created, not only "to divide the day from the night, and to give light upon the earth"; but, they were set "for SIGNS, and for SEASONS, and for days and years".

The figure *Polysyndeton* (see Ap. 6) emphasises these four purposes, and bids us single them out and consider them separately and independently.

They are "for SIGNS".

Heb. *'oth*, from *'athah*, to come. Signs, therefore, of something or some One to come. Those who understand them are enlightened by them. Those who do not may well be "dismayed" (Jer. 10. 2).

The stars are numbered and named. There are twelve signs of the Zodiac, called "the stars" in Gen. 37. 9 (eleven of which bowed down to Joseph's, the twelfth). The word *Zodiac* means the *degrees* or *steps*, which mark the stages of the sun's path through the heavens, corresponding with the twelve months.

The stars were all named by God (Ps. 147. 4). Most of these names have been lost; but over 100 are preserved through the Arabic and Hebrew, and are used by astronomers to-day, though their meaning is unknown to them. Many of them are used in Scripture as being well known, though the translations are somewhat speculative: e.g. Job 9. 9. Heb. *'ash* (Arcturus, R. V. the Bear), *kesil* (A. V. Orion), *kimah* (Pleiades). Job 38. 31, 32, *mazzaroth* (margin, and R. V., the twelve signs; margin, the signs of the Zodiac). Cp. 2 Kings 23. 5, *'ash* (Arcturus with her sons, R. V. the Bear with her train, both versions being incorrect as to the names). See also Isa. 13. 10. Amos 5. 8.

These names and the twelve "signs" go back to the foundation of the world. Jewish tradition, preserved by Josephus, assures us that this Bible astronomy was invented by Adam, Seth, and Enoch.

We see evidence of it as early as Gen. 11. 4, where we read of the Tower of Babel having "his top with the heavens". There is nothing about the wrongly supplied italics "may reach unto". The words, doubtless, refer to the signs of the Zodiac, pictured at the top of the Tower, like the Zodiacs in the Temples of Denderah, and Esneh in Egypt.

The Babylonian "Creation Tablets" refer to them, though their primitive meaning had been either corrupted or lost. It is the same with the Greek mythology, which is a corruption of primitive truth which had been lost and perverted.

We have to remember that our *written* Scriptures began with Moses, say in 1490 B.C.: and thus, for more than 2,500 years, the revelation of the hope which God gave in Gen. 3. 15 was preserved in the *naming* of the stars and their *grouping* in Signs and Constellations.

These groupings are quite arbitrary. There is nothing in the positions of the stars to suggest the pictures originally drawn around them. The Signs and Constellations were first designed and named; then, the pictures were drawn around them respectively. Thus the truth was enshrined and written in the heavens, where no human hand could touch it. In later years, when Israel came into the possession of the written "Scriptures of truth", there was no longer any need for the more ancient writing in the heavens. Hence, the original teaching gradually faded away, and the heathen, out of the smattering they had heard by tradition, evolved their cosmogonies and mythologies.

Ps. 19 contains a vivid reference to these two Books of revelation. That is why there is the very sudden

change of subject at verse 7; a change which still perplexes and baffles all the skill of commentators.

The teaching is preserved in the structure of the Psalm, where we have

A | 1-4-. The Heavens.

B | -4-6. "In them, the sun".

A | 7-10. The Scriptures.

B | 11-14. "In them", Thy servant".

In this structure every line emphasises the elaboration of the design: for, while, in the first half, all the terms are *literary*, in the latter half they are all *astronomical*, thus welding the two portions of the Psalm into one harmonious whole.

For the meaning of the words, reference must be made to the Psalm itself. We can only note here that the first part does not refer to the *wonders* of creation, but to the *eloquence of its teaching and revelation*: they "declare", tell, or narrate (Gen. 24. 66. Ps. 71. 15), they "utter speech", but without words (omit "where" in v. 3); Heb. = they "show forth", exhibit (Gen. 3. 11. Ps. 97. 6; 111. 6); they prophesy "day by day", "night by night". The question is: What do they prophesy? What knowledge do they show forth? What glory do they tell of?

The answer is—Gen. 3. 15. The one great central truth of all prophecy—the coming of One, Who, though He should suffer, should in the end crush the head of the old serpent, the Devil.

But, where are we to open this book? Where are we to break into this circle of the Zodiacal signs?

Through the "precession of the Equinoxes" the sun gradually shifts its position a little each year, till in about every 2,000 years it begins the year in a different sign. This was foreseen; and it was also foreseen that succeeding generations would not know when and where the sun began its course, and where the teaching of this Heavenly Book commenced, and where we were to open its first page. Hence the "Sphinx" was invented as a memorial. It had the head of a woman and the body and tail of a lion, to tell us that this Book, written in the Heavens, began with the sign "Virgo", and will end with the sign "Leo". The word "sphinx" is from the Greek *sphingo*, to join; because it binds together the two ends of this circle of the heavens.

The number of the Signs is twelve, the number of governmental perfection or "rule": cp. Gen. 1. 18 (Ap. 10). They are divided into three books of four chapters (or signs) each: twelve being the product of 3×4, i. e. of Divine truth working in the heavens and in the earth (see Ap. 10).

Each book, therefore, consists of four signs; and these are all arranged, by structure, in exactly the same way. Each is an introversion. Thus we have the three books:

First Book. The Redeemer.

(His first coming).

A | VIRGO. The prophecy of the promised seed.

B | LIBRA. The Redeemer's work (grace).

B | SCORPIO. The Redeemer's conflict.

A | SAGITTARIUS. The prophecy fulfilled.

Second Book. The Redeemed.

(His work and its results).

C | CAPRICORNUS. The prophecy of deliverance.

D | AQUARIUS. Results of work bestowed.

D | PISCES. Results of work enjoyed.

C | ARIES. The prophesied deliverance fulfilled.

¹ The same Heb. as in "1."

APPENDIX 12: "THE STARS ALSO" (cont.).

Third Book. The Redeemer.

(His Second Coming.)

- E | TAURUS. The prophecy of coming judgment.
 F | GEMINI. The Redeemer's reign in glory.
 A' | CANCER. The Redeemer's possession safe.
 E | LEO. The prophecy of triumph fulfilled.

Each of the four chapters in each of these three Books consists of three sections; and each section is represented by a Constellation. There are thus thirty-six (3×12) Constellations, which, with the twelve Signs, make forty-eight (4×12) in all.

They may thus be set forth:

The First Book The Redeemer.

"The sufferings of Christ."

I. VIRGO (A).

The prophecy of the promised seed.

1. COMA (=The desired). The woman and child the desired of all nations (in the most ancient Zodiacs).
2. CENTAURUS (with two natures). The despised sin-offering.
3. BOÖTES. The coming One with branch.

II. LIBRA (B).

The Redeemer's atoning work.

1. CRUX. The Cross endured.
2. LUPUS. The Victim slain.
3. CORONA. The Crown bestowed.

III. SCORPIO (B).

The Redeemer's conflict.

1. SERPENS. Assaulting the man's heel.
2. OPHIUCHUS. The man grasping the serpent.
3. HERCULES. The mighty man victorious.

IV. SAGITTARIUS (A).

The Redeemer's triumph.

1. LYRA. Praise prepared for the Conqueror.
2. ARA. Fire prepared for His enemies.
3. DRACO. The dragon cast down.

The Second Book. The Redeemed.

I. CAPRICORNUS (C).

The result of the Redeemer's sufferings.

1. SAGITTA. The arrow of God sent forth.
2. AQUILA. The smitten One falling.
3. DELPHINUS. The dead One rising again.

II. AQUARIUS (D).

The Blessings assured.

1. PISCIS AUSTRALIS. The blessings bestowed.
2. PEGASUS. The blessings quickly coming.
3. CYGNUS. The Blessor surely returning.

III. PISCES (D).

The Blessings in abeyance.

1. THE BAND. The great enemy, "Cetus."
2. ANDROMEDA. The redeemed in bondage.
3. CEPHEUS. The Deliverer coming to loosen.

IV. ARIES (C).

The Blessings consummated.

1. CASSIOPEIA. The captive delivered.
2. CETUS. The great enemy bound.
3. PERSEUS. The "Breaker" delivering.

The Third Book. The Redeemer.

"The glory that should follow."

I. TAURUS. (E).

Messiah coming to rule.

1. ORION. The Redeemer breaking forth as Light.
2. ERIDANUS. Wrath breaking forth as a flood.
3. AURIGA. Safety for His redeemed in the day of wrath.

II. GEMINI (F).

Messiah as Prince of princes.

1. LEPUS. The enemy trodden under foot.
2. CANIS MAJOR. The coming glorious Prince.
3. CANIS MINOR. The exalted Redeemer.

III. CANCER (F).

Messiah's redeemed possessions.

1. URSA MINOR. The lesser sheepfold.
2. URSA MAJOR. The fold and the flock.
3. ARGO. The pilgrim's arrival at home.

IV. LEO (E).

Messiah's consummated triumph.

1. HYDRA. The old serpent destroyed.
2. CRATER. The cup of wrath poured out.
3. CORVUS. The birds of prey devouring.

It will be noted that the modern names are used, but only for the purposes of reader identification. Some of these names were given in ignorance, by those who had lost the primitive signification of the twelve Signs and of the thirty-six Constellations.

The Hebrew and Arabic names of these, and of the principal stars contained in them, are full of truth, and eloquent in their teaching. Thus:

VIRGO (the Virgin). Here we have the star *Al Zimach*. Heb. *Zemach*, the branch. Isa. 4. 2. Jer. 23. 5, 6. Zech. 3. 8; 6. 12. All the other stars have cognate meanings.

COMA. The Desired (Hag. 2. 7). Num. 24. 17. (Egyptian *Shes-nu*=the desired son.)

CENTAURUS, *Al Beze*, the despised (Isa. 53. 3).

BOÖTES (Heb. *bō'*, to come), Ps. 96. 13. Heb. *Arc-turus* (Job 9. 9=He cometh). Egyptian=*Smat*, one who rules.

LIBRA was anciently the *Altar* (Accadian=*Tulki*). The two bright stars are to-day called in Arabic *Zuben al Genubi*=the price which is deficient, and *Zuben al Chemali*=the price which covers.

CRUX. Heb. *kārath*, cut off (Dan. 9. 26).

LUPUS. Greek name *Thera*, a beast. Lat. *Vic-tima*. Heb. *zābah*, slain. In the Zodiac of Denderah=*Sura*, a lamb.

CORONA. Heb. *'ātārāh*, a royal crown. Arab. *Al iclil*, a jewel. Its brightest star=*Al phena*, the shining one.

SCORPIO. Heb. *'akrab* (Ps. 91. 13). Coptic name = *Isidis*=the attack of the enemy. Arabic=*Al aterah*, the wounding of the coming One. The brightest star is *Antares* (Arab.=wounding). Heb. *Lezuth*, perverseness.

SERPENS. The brightest star is called (Heb.) *'ānak*=encompassing. Heb. *kelālāh*=the accursed. Arab. *Al hay*, the reptile.

OPHIUCHUS is from Arab. *Afeichus*=the serpent held. The brightest star is *Ras al hagus*=the head of him who holds. Other names are *Megeras*=contending. In the Zodiac of Denderah he is *Api-bau*=the chief who cometh. Other stars are *Triophas*=treading under foot; *Saiph*=bruised; *Carnebas*=bruised.

HERCULES. In the Zodiac of Denderah called *Bau*=who cometh. Arab. *Al giscale*, the strong one. The brightest star, *Ras al Gethi*=the head of him who bruises.

APPENDIX 12: "THE STARS ALSO" (cont.).

SAGITTARIUS. Heb. *kesheth* (an archer) (Gen. 21. 20). The brightest star, Heb. *channün* = the gracious one (Ps. 45. 2). Accadian, *Nun-ki* = Prince of the earth. In Zodiac of Denderah, *Pi-maere* = graciousness, and *Knem*, He conquers.

LYRA. (Ps. 65. 1.) The brightest star *Vega* = He shall be exalted. In Zodiac of Denderah = *Fent-kar* = the serpent ruled. Originally an eagle, from confusion between Heb. *nesher*, and *shir* (song, or music).

ARA, an altar upside down, pointing to Tartarus (Isa. 63. 4, 5). Arab. *Al mugamra* = the completing or finishing (Ps. 21. 9-12).

DRACO. Ends the first book. The dragon cast down. CETUS ends the second book. Leviathan bound. HYDRA ends the third book. The old serpent destroyed. Draco = trodden on. (Ps. 91. 13; 74. 12-14. Isa. 27. 1.) In Zodiac of Denderah it is a serpent under the fore-feet of Sagittarius and called *Her-fent* = the serpent accursed. The brightest star called *Thuban* = the subtil.

CAPRICORNUS = the goat of atonement. In Zodiac of Denderah and Esneh, *Hu-penius* = the place of the sacrifice. Heb. *Gēdi*, the kid, or *Gād'a*, cut off. The brightest star is *Al-gedi* = the kid. The next is *Deneb al gedi* = the sacrifice of the kid.

SAGITTA, the arrow. (Ps. 38. 2. Isa. 53. 4, 5.) Heb. *Shamad*, or *sham'm* = destroying.

AQUILA, the eagle, pierced and wounded and falling. The brightest star, *Al tair* = wounding. All the others are similar.

DELPHINUS. Always a fish full of life, the head upwards. Heb. *Dālah* = the pouring out of water. Arab. *Dalaph* = coming quickly.

AQUARIUS. In the Zodiac of Denderah he has two urns. The fish seems to have come out of one of them. Heb. name *Dāli* = water-urn or bucket (Num. 24. 7). Brightest star *Sa'ad al Melik* = the record of the pouring forth. The next *Sa'ad al Sund* = who goeth and returneth (cp. Isa. 32. 1, 2; 35. 1, 6; 41. 18; 44. 2-6; 51. 3).

PISCIS AUSTRALIS. The southern fish. Arab. *Fom al hant* = the mouth of the fish. Zodiac of Denderah = *Aar*, a stream.

PEGASUS. The winged horse. Zodiac of Denderah *Pe* and *ka* = *Peka*, or *pega*. Heb. *pehāh* = the chief, and *sū*, a horse; name thus come down. The brightest is *Markab*, Heb. *merhak* = returning from afar.

CYGNUS. In the Zodiac of Denderah, *Tes-ark* = this from afar. A mighty bird, not falling dead like Aquila. Brightest star *Deneb* = the Judge; called also *Adige* = flying swiftly. The second, *Al Bireo* = flying quickly. Two others: *Azel* = who goes and returns quickly, and *Fafage* = gloriously shining forth.

PISCES. Egyptian name in the Zodiac of Denderah = *Pi-cot Orion* or *Pisces Hori* = the fishes (i.e. swarms or multitudes) of Him Who cometh. Heb. *Dāgim*, the fishes (Gen. 48. 16). Syr. name, *Nuno* = lengthened out (i.e. in posterity). Cp. Isa. 53. 10. Ps. 33. 12; 37. 22; 115. 14, 15. Isa. 61. 9; 65. 23; 26. 15; 9. 3. Jer. 30. 19. Ezek. 36. 10, 11; 37. 26. Note the two fishes = the earthly and heavenly callings (one fish horizontal, the other looking upward). 113 stars much of the same magnitude. The brightest star is *Okda* = the united. The next (Arabic) *Al samaca* = the upheld. (Isa. 41. 8-10.)

THE BAND. Egyptian name *U-or* = Hecometh binding them together (Hos. 11. 4); and breaking the band which binds them to their old enemy *Cetus*.

ANDROMEDA. Name in the Zodiac of Denderah is *Set*, which means seated as a queen. Also, *Sirco* = the chained. The brightest star is *Al Phiratz* = the broken down. The next, *Mirach* = the weak. The next, *Al amok* (Arab) = struck down. (Isa. 54. 11-14; 51. 21-52. 3. Jer. 14. 17.)

CEPHUS. The king. In the Zodiac of Denderah *Pe-ku-hor* = this one cometh to rule. *Cepheus* is Greek from the Heb. *zemaḥ* = the Branch. Ethiopian name, *Ilyh* = a king. The brightest

star is *Al Deramin* = coming quickly. The next is *Al Phirk* = the Redeemer. The next, *Al Rai* = who bruises or breaks. (Jer. 31. 1.)

ARIES. The ram or lamb full of vigour. Not falling in death like *Capricornus*. The name in the Zodiac of Denderah *Tametouris Ammon* = the reign or rule of Ammon. Heb. name *Tāleh* = the lamb. Arab. *Al Hamel* = the sheep. Syr. *Amroo*, as in John 1. 29. The Accadian name was *Bar-Ziggar* = the altar making right = the sacrifice of righteousness. The brightest star is *El nath*, or *El natik* = wounded, or slain. The next, *Al Sharatan* = the bruised, or wounded. Cp. Rev. 5. 9-12.

CASSIOPEIA. The enthroned woman. Arabic name *El seder* = the freed. In the Zodiac of Denderah *Set* = seated as queen. Arabic *Ruchba* = the enthroned. The brightest star is *Schedir* = the freed. The next, *Kaph* (Heb.) = the branch. (Isa. 54. 5-8; 62. 3-5. Jer. 31. 3-12. Ps. 45. 9-17. Isa. 61. 10, 11.)

CETUS. The sea monster. The great enemy bound (Rev. 20. 10; cp. 20. 1-3). The name in the Zodiac of Denderah is *Knem* = subdued. The brightest star is *Menkar* = the enemy chained. The next is *Diphda*, or *Deneb Kaitos* = overthrown, or thrust down. Another is *Mira* = the rebel. (Job 41. 1-10. Isa. 51. 22, 23; 26. 21-27. 1. Ps. 74. 12-14.)

PERSEUS. The Breaker. Heb. *Perez*. Greek, *Perses*, or *Perseus* (Rom. 16. 12. Mic. 2. 12, 13). Name in the Zodiac of Denderah is *Kar Knem* = he who fights and subdues. The brightest star is *Mirfak* = who helps. The next, *Al Genib* = who carries away. The next is *Athik* = who breaks.

TAURUS Messiah coming in judgment. Chald. *Tör*. Hence, Arabic *Al Thaur*; Greek, *Taurus*; Lat. *Taurus*. The common Heb. name is *Shār* = coming and ruling, and *R'ēm* = pre-eminence. The brightest star is *Al Debaran* = the Leader or Governor. The next is *El nath* = wounded or slain. The group *Pleiades* is *Kimah* = heap or accumulation. (Job 9. 9; 38. 31, 32. Amos 5. 8.) A bright star is *Al Cyone* = the centre. Heb. and Syr. name is *Suc-coth* = booths. Another group, *Hyades* = the congregated. (Deut. 33. 17. Ps. 44. 5. Isa. 13. 11-15; 34. 2-8; 26. 21.)

ORION. The coming Prince. Light breaking forth, through the Redeemer. In the Zodiac of Denderah it is *Ha-ga-t* = this is He Who triumphs *Oarion* = Heb. *'Or*, light; or coming forth as light (cp. Job 9. 9; 38. 31. Amos 5. 8). Heb. *K'sil* = a strong one (translated "Orion" in Job 9. 9; 38. 31. Amos 5. 8). The brightest star is *Betelgeuz* = the coming of the Branch (Mal. 3. 2). The next is *Rigel* or *Rigol* = the foot of him that crusheth. The next is *Bellatrix* = swiftly destroying. Another is *Al Nitak* = the wounded One. Many others with names of cumulative meanings. (See Isa. 42. 13, 14; 60. 1-3.)

ERIDANUS. The river of judgment. In the Zodiac of Denderah it is *Peh-ta-t* = the mouth of the river. The brightest star is *Achernar* = the after part of the river. So with the other names, going forth, flowing on (to the lower regions of the south). Dan. 7. 9-11. Ps. 97. 3-5; 50. 3. Hab. 3. 5. Isa. 30. 27-33. Nah. 1. 5, 6. Isa. 66. 15, 16. 2 Thess. 1. 7, 8.

AURIGA. The Shepherd. (Isa. 40. 10, 11. Ezek. 34. 22). Auriga = Charioteer. The brightest star is *Alioth* = a she-goat. Modern Lat. name is *Capella*, same meaning. The next is *Menkilinon* = the band of the goats; bound, never to be again lost. (John 10. 11.) In the Zodiac of Denderah, the shepherd carries a sceptre (*Trun*), the top with a goat, and bottom with a cross. (Mal. 4. 1-3. Ps. 37. 38-40.)

GEMINI. The Twins. Name in the Zodiac of Denderah is *Clusus*, or *Claustrum Hori* = the place of Him Who cometh. The old Coptic name was *Pi-Mahi* = the united. Heb. *Thaumim* (from *tā'am*) = double. The root used in Ex. 26. 24 (twinning together). The brightest star is *Apollo* = ruler or judge. The next is *Hercules* = who cometh to labour and suffer. Another

APPENDIX 12: "THE STARS ALSO" (cont.).

is *Al Henah* = hurt, wounded. (Isa. 4. 2; 32. 1, 2. Jer. 23. 5, 6; 33. 14, 15.)

LEPUS (the enemy trodden under foot). In the Zodiac of Denderah the name is *Bashti-beki* = falling confounded. Aratus says "chased eternally". The brightest star is *Arnebo* = the enemy of Him Who cometh. Other stars are *Nibal* = the mad; *Rakis*, the bound; *Sugia*, the deceiver. (Isa. 63. 3, 4.)

CANIS MAJOR. *Sirius*, the Prince. In Zodiac of Denderah it is *Apes* = the head. In Persian Planisphere = a wolf (Heb. *Z'eb*). The brightest star is *Sirius* = the Prince. In Persian *Tistrya* or *Tistar* = the chieftain. The next is *Mirzam* = the prince. Another is *Wesen* = the shining, and another *Adhara* = the glorious. Many other cognate names. (Isa. 9. 6; 55. 4. Dan. 8. 23, 25.)

CANIS MINOR. The second Dog. In the Zodiac of Denderah it is *Sebak* = conquering, victorious. The brightest star is *Procyon* = Redeemer. The next is *Gomeisa* (Arabic) = the burdened, bearing for others. Many other cognate names. (Isa. 49. 24-26; 59. 19, 20; 53. 12.)

CANCER. The Crab. Messiah's possessions held fast. In the Zodiac of Denderah and Esneh it is a sacred beetle. Its name there given is *Klaria* = cattle-folds. Arabic name is *Al Sarta'n* = He Who holds or binds together (Gen. 49. 11). The Greek name is *Karkinos* = encircling; the same as the Lat. *Cancer*, from Arabic *Khan* an Inn, and *Ker*, or *Cer* = encircling. The ancient Accadian is *Su-kul-na* = the seizer, or possessor of seed. A bright cluster is called *Praesepe* = a multitude or offspring. The brightest star is *Tegmine* = holding. Another is *Acubene* = the sheltering or hiding-place. Another, *Ma'alaph* = assembled thousands. North and south of *Praesepe* are two bright stars, *Assellus* North and *Assellus* South: their sign is ♊, and called the two asses, thus connecting it with Cancer, which is the sign of Issachar (cp. Gen. 49. 14. Num. 2. 5).

URSA MINOR. The little Bear = the lesser sheep-fold. The brightest star of Ursa Minor is *Dubheh* = a herd. Arabic *Dubah* means cattle. Heb. *Dober* = a fold, from *dobe* = rest or security, rendered "strength" in Deut. 33. 25. See R. V. marg. All points to this (cp. Judg. 5. 16). The Heb. *Dob* = a bear. So Arabic *Dub*, and Persian *Deeb* or *Dob*. Hence the mistake. The brightest star is *Al riccaba* = the turned or ridden on, denoting it as the Polar star. The Greeks called it *Kynosoura* = Cynosure, but this word is Accadian. *An-nas-sur-ra* = high in rising; or high in heavenly position. The next bright star is *Kochab* = waiting Him Who cometh.

URSA MAJOR. The great Bear = the Fold and the Flock (Obad. 17-19). In Job 9. 9 and 38. 31, 32, it is called 'Ash and her offspring. A. V. = Arcturus and her sons. R. V. = Bear and his train (marg., sons). Arabs still call it *Al Naish* or *Annaish* = the assembled together as in a fold. The brightest star is *Dubhe* = a flock, which gives its name to the two constellations. The next is *Merach* = the flock (Arabic = purchased). The next is *Phaeda* or *Pharda* = numbered or guarded (Ps. 147. 4). Another is called *Benet Naish* = daughters of the assembly. Another, *Al Kaid* = the assembled. Many other cognate names. (Cp. Ezek. 34. 12-16.)

ARGO. The Ship = the Pilgrims, safe at home. In the Egyptian Planisphere there are two ships (like the two folds). They occupy one-half of the south meridians. The brightest star is *Canopus* = the possession of Him Who cometh. Other names are *Sephina* = the multitude. *Tureis* = the possession. *Asmidiska* = the released who travel, &c. (See Jer. 30. 10, 11. Isa. 60. 4-9.)

LEO. The Lion. Messiah's consummated triumph. In the Zodiac of Denderah it is *Pi Mentikeon* = the

pouring out (of Divine wrath). The three constellations crystallize the truth:

1. Hydra = the old serpent destroyed.
2. Crater = the cup of wrath poured out on him.
3. Corvus = the bird of prey devouring him.

The Denderah picture exhibits all four in one. The Syr. name is *Aryo* = the rending lion. Arab. *Al Asad* = the lion leaping forth as a flame. The brightest star is *Regulus* = treading under foot (as pictured). The next is *Denebola* = the Judge or Lord Who cometh. The next is *Al Giebha* = the exaltation. Another is *Zosma* = shining forth. All the others are cognate. (Gen. 49. 8, 9. Num. 24. 8, 9. Amos 3. 4, 8. Isa. 42. 13.)

HYDRA. The Old Serpent. *Hydra* = he is abhorred. The brightest star is *Cor Hydra* = the heart of Hydra. Its ancient name is *Al phard* = the put away. Another is *Al Drian* = the abhorred. Another is *Minchar al Sugia* = the piercing of the deceiver.

CRATER. The Cup [of wrath poured out]. (Ps. 75. 8; 11. 6. Rev. 14. 10; 16. 19.) The constellation has thirteen stars, (cp. Ap. 10).

CORVUS. The Raven. The birds of prey devouring. The name in the Zodiac of Denderah, *Her-na* = the enemy breaking up. There are nine stars (see Ap. 10). The brightest star is *Chiba* (Num. 23. 8) = accursed. Another is *Minchar al Gorab* = the raven tearing to pieces.

Thus end the Scriptures of the Heavens. This is the story they tell forth. This is the "speech" they "utter". This is the "knowledge" they "shew forth". There is no articulate speech or voice; and no words are heard; but, their sayings have gone out into all the world (Ps. 19. 1-6). They are "for SEASONS".

Not only are the stars made for signs ('*othoth*, from the root '*athah*' = to come), but for Seasons. These are not the four seasons of the year, but Cycles of time. The figure *Polysyndeton* (see Ap. 6) in Gen. 1. 14 emphasises this: "and for seasons, and for days, and years". The word means *appointed times*. (Cp. Gen. 17. 21; 18. 14; 21. 2.) Thus the sun, moon and stars are for "signs" (things to come), and for "seasons" (appointed times).

There are no less than ten of these cycles, all of them different; not concentric, but yet all of them coinciding at creation, but never since: like a number of hoops of different sizes hanging from a nail. This shows that they must have had a given simultaneous start.

1. The cycle of 24 hours for the day, an evening and morning.
2. The revolution of the Moon round the earth.
3. The lunar cycle, which began at the same moment as the solar cycle.
4. The daily revolution of the Sun, which places him on the meridian at noon each day.
5. The Solar Cycle, coinciding with the first of the seven years of lunar motion and repeating itself every 365 days.
6. The beginning of a Week of seven days on the first day of the week, of the first month of the first year of the first solar cycle.
7. The first Eclipse of a cycle of eighteen years and eleven days, to which the ancient astronomers gave the name of *Saros*; each *Saros* containing an average of seventy eclipses, divided into two portions of 594 years and 666 years, making together 1,260 years.
8. Beside these, there is the period of the Heliacal risings of *Sirius*, in a cycle of 162 years.
9. The Transits of Venus,
10. And the grand cycle known as the Precession of the Equinoxes.

All these combine and unite in showing that the chronology of Archbishop Usher was substantially correct. And this proves that the inflated chronology of modern historians and theologians is entirely unscientific, being the hypothesis of men who dabbled in things outside their own sphere, and of which they were incompetent to form a correct judgment.

13

THE USE OF *NEPHESH* IN THE OLD TESTAMENT.

The word *nephesh* occurs 754 times in the Hebrew Old Testament. Each occurrence is noted in the margin, but it will be useful for the Bible student to have a complete list.

In the A.V. and R.V. it is translated "*soul*" 472 times, while in the other 282 places it is represented by forty-four different words or phrases. In fifty-three of these places there is a marginal rendering which calls attention to the fact that the word is "*nephesh*", while in 229 passages the English reader has hitherto been left in ignorance of the fact. The English word "*soul*" is in every occurrence the rendering of the Hebrew *nephesh*, except in Job 30. 15 and Isa. 57. 16. See the notes. The time has come to "open the book", and let it speak for itself. Henceforth, every one who uses *The Companion Bible* will have complete information as to the facts, and can use it in determining his definitions, making his own classifications, and formulating his doctrines as to the Biblical use of the word.

Though, with these two exceptions, the English word "*soul*" always represents the Hebrew *nephesh*, *nephesh* is not always translated "*soul*".

This Appendix will exhibit all the varieties of translation; and, while it is not intended to teach either Theology or Psychology, it will give such information as will enable every Bible reader to form his own views and come to his own conclusions on an important subject, about which there is such great controversy.

This can be done only by giving every occurrence of the Hebrew word *nephesh*.

Each occurrence is noted in the margin of *The Companion Bible*; but it is well to present a complete, separate, and classified list of the recognized Lexical usages of the word; and the reader will be left to form his own judgment as to how far the following classification is correct.

The usage of the word *nephesh* by the Holy Spirit in the Word of God is the only guide to the true understanding of it.

It will be seen that the word "*soul*", in its theological sense, does not cover all the ground, or properly represent the Hebrew word "*nephesh*". The English word "*soul*" is from the Latin *solus* = *alone* or *sole*, because the maintenance of man as a *living organism*, and all that affects his health and well-being, is the one *sole* or main thing in common with every living thing which the LORD God has made. The correct Latin word for the theological term "*soul*" (or *nephesh*) is *anima*; and this is from the Greek *anemos* = *air* or *breath*, because it is this which keeps the whole in life and in being.

[The usage of the corresponding New Testament word *psuchē* will be presented in a later Appendix.]

The first occurrence of *nephesh* is in Gen. 1. 20, "the moving creature that hath life (*nephesh*)".¹

The following are twelve classifications of *nephesh*:

I. *Nephesh* is used of the *lower animals* only, in twenty-two passages, and is rendered in nine different ways:—

1. "creature". Gen. 1. 21, 24; 2. 19; 9. 10, 12. 7
- Lev. 11. 46, 46. 7
2. "thing". Lev. 11. 10. Ezek. 47. 9. 2
3. "life". Gen. 1. 20, 30. 2
4. "the life". Gen. 9. 4. Deut. 12. 23, 23. Prov. 12. 10. 4
5. "beast". Lev. 24. 18, 18, 18. (See margin). 3
6. "the soul". Job 12. 10. (See margin). 1
7. "breath". Job 41. 21. 1

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¹ It is used of the lower animals four times before it is used of man; and out of the first thirteen times in Genesis, it is used ten times of the lower animals.

- | | |
|---------------------------------------|----|
| Brought forward | 20 |
| 8. "fish". Isa. 19. 10. (See margin). | 1 |
| 9. "her". Jer. 2. 24. | 1 |
| | — |
| | 22 |

II. *Nephesh* is used of the *Lower Animals* and *Man* in seven passages, and rendered in three different ways:—

1. "creature". Gen. 9. 15, 16. 2
2. "the life". Lev. 17. 11, 14, 14, 14. 4
3. "soul". Num. 31. 28. 1

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III. *Nephesh* is used of *Man*, as an individual person, in 53 passages, and is rendered in six different ways:—

1. "soul". Gen. 2. 7; 12. 5; 46. 15, 18, 22, 25, 26, 26, 27, 27. Ex. 1. 5, 5; 12. 4. Lev. 22. 11. Ps. 25. 20. Prov. 10. 3; 11. 25, 30; 14. 25; 19. 15; 22. 23 (R.V. life); 25. 25; 27. 7, 7. Jer. 38. 16. Lam. 3. 25. Ezek. 13. 18, 18, 20, 20, 20; 18. 4, 4, 4. 34
2. "person". Gen. 14. 21; 36. 6 (R.V. souls). Ex. 16. 16. Lev. 27. 2. Num. 31. 40, 40, 46. Deut. 10. 22. Jer. 43. 6; 52. 29, 30, 30. Ezek. 16. 5; 27. 13. 14
3. "persons". Num. 31. 35. 1
4. "any". Deut. 24. 7. 1
5. "man". 2 Kings 12. 4. 1
6. "and". 1 Chron. 5. 21. 1
- Not rendered (Num 31. 35"). 1

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IV. *Nephesh* is used of *Man*, as exercising certain powers, or performing certain acts (may be often well rendered by emphatic pronouns), in ninety-six passages, and with eleven different renderings:—

1. "soul". Gen. 27. 4, 19, 25, 31. Lev. 4. 2; 5. 1, 2, 4, 15, 17; 6. 2; 7. 18, 20, 21, 27; 16. 29, 31; 17. 12, 15; 20. 6, 25; 22. 6; 23. 27, 30, 32. Num. 15. 27, 28, 30; 19. 22; 29. 7; 30. 2, 4, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13. Deut. 13. 6. Judg. 5. 21. 1 Sam. 1. 26; 17. 55; 18. 3; 20. 3, 17; 25. 26. 2 Sam. 11. 11; 14. 19. 2 Kings 2. 2, 4, 6; 4. 30. Job 16. 4, 4; 31. 30 (R.V. life). Ps. 35. 13; 120. 6. Prov. 6. 32; 8. 36; 11. 17; 13. 2; 15. 32; 16. 17; 19. 8, 16; 20. 2 (R.V. life); 21. 23; 22. 5; 29. 24. Ecc. 4. 8; 6. 2. Isa. 51. 23; 58. 3, 5. Jer. 4. 19. Ezek. 4. 14. Mic. 6. 7. 81
2. "man". Ex. 12. 16. 1
3. "any". Lev. 2. 1. 1
4. "one". Lev. 4. 27. 1
5. "yourselves". Lev. 11. 43, 44. Jer. 17. 21. 3
6. "person". Num. 5. 6. 1
7. "themselves". Est. 9. 31. Isa. 46. 2. 2
8. "himself". Job 18. 4 (R.V. thyself); 32. 2. 2
9. "he". Ps. 105. 18. 1
10. "herself". Jer. 3. 11. 1
11. "Himself". Jer. 51. 14. Amos 6. 8 (used of Jehovah). 2

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V. *Nephesh* is used of *Man*, as possessing *animal* appetites and desires, in twenty-two passages, rendered in five different ways:—

1. "soul". Num. 11. 6 (dried away). Deut. 12. 15 (lusteth), 20 (longeth to eat flesh), 20 (lusteth after), 21 (lusteth); 14. 26 (lusteth), 26 (desireth); 21. 5 (loatheth). 1 Sam. 2. 16 (desireth). Job 6. 7 (refused); 33. 20 (abhorreth). Ps. 107. 18 (abhorreth). Prov. 6. 30 (hunger); 13. 25 (satisfying). Isa. 29. 8 (empty), 8 (hath appetite). Mic. 7. 1 (desired . . . figs). 17

* Lit. "and the soul of man . . . were 32,000 souls."

APPENDIX 13: THE USE OF *NEPHESH* (cont.).

Brought forward	17
2. "pleasure". Deut. 23. 24.	1
3. "lust". Ps. 78. 18.	1
4. "appetite". Prov. 23. 2. Ecc. 6. 7.	2
5. "greedy". Isa. 56. 11.	1
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VI. *Nepheesh* is used of Man, as exercising mental faculties, and manifesting certain feelings and affections and passions, in 231 passages, and rendered in twenty different ways:—

1. "soul". Gen. 34. 3 (clave), 8 (longeth); 42. 21 (anguish); 49. 6 (come not). Lev. 26. 11 (not abhor), 15 (abhor), 30 (abhor), 43 (abhor). Num. 21. 4 (discouraged). Deut. 4. 9 (keep), 29 (seek); 6. 5 (love); 10. 12 (serve); 11. 13 (love), 18 (lay up in); 13. 3 (love); 26. 16 (keep); 30. 2 (return), 6 (love), 10 (turn). Josh. 22. 5 (serve); 23. 14 (know). Judg. 10. 16* (grieved); 16. 16 (vexed). 1 Sam. 1. 10 (bitterness of), 15 (poured out); 18. 1 (knit with), 1 (loved as); 20. 4 (desireth); 23. 20 (desire); 30. 6 (grieved). 2 Sam. 5. 8 (hated). 1 Kings 2. 4 (walk); 8. 48 (return); 11. 37 (desired). 2 Kings 4. 27 (vexed); 23. 3 (keep), 25 (turned). 1 Chron. 22. 19 (seek). 2 Chron. 6. 38 (return); 15. 12 (seek); 34. 31 (keep). Job 3. 20 (bitter); 7. 11 (bitterness); 9. 21 (know) (R.V. myself); 10. 1 (weary), 1 (bitterness); 14. 22 (mourn); 19. 2 (vex); 21. 25 (bitterness); 23. 13* (desireth); 24. 12 (wounded); 27. 2 (vexed); 30. 16 (poured out), 25 (grieved). Ps. 6. 3 (sore vexed); 11. 5* (hateth); 13. 2 (take counsel); 19. 7 (converting); 24. 4 (not lifted up); 25. 1 (lifted up), 13 (dwell at ease); 31. 7 (in adversities), 9 (consumed with grief); 33. 20 (waiteth); 34. 2 (boast); 35. 9 (be joyful); 42. 1 (panteth), 2 (thirsteth), 4 (pour out), 5 (cast down), 6 (cast down), 11 (cast down); 43. 5 (cast down); 44. 25 (bowed down); 49. 18 (blessed); 57. 1 (trusteth), 6 (bowed down); 62. 1 (waiteth), 5 (wait); 63. 1 (thirsteth), 5 (satisfied), 8 (followeth hard); 69. 10 (chastened); 77. 2 (refused comfort); 84. 2 (longeth); 86. 4 (rejoiced), 4 (lift up); 88. 3 (full of troubles); 94. 19 (delight); 103. 1, 2, 22; 104. 1, 35 (bless); 107. 5 (fainted), 9 (satisfied), 9 (filled with goodness), 26 (melted); 116. 7 (return to rest); 119. 20 (longing), 25 (cleaveth unto the dust), 28 (melteth for heaviness), 81 (fainteth), 129 (keep), 167 (kept); 123. 4 (filled with scorn); 130. 5 (wait), 6 (waiteth); 131. 2 (quieted); 138. 3 (strengthened); 139. 14 (knoweth); 143. 6 (thirsteth), 8 (lifted up), 11 (bring out of trouble), 12 (afflict); 146. 1 (praise). Prov. 2. 10 (knowledge pleasant); 3. 22 (be life to); 13. 4 (desireth), 4 (made fat), 19; 16. 24 (sweet to); 19. 2 (without knowledge), 18 (spare) (R.V. heart); 21. 10 (desireth); 22. 25 (get a snare to); 24. 14 (wisdom unto); 25. 13 (refresheth); 29. 17 (give delight). Ecc. 2. 24 (enjoy good); 6. 3 (not filled); 7. 28 (seeketh). Song 1. 7; 3. 1, 2, 3, 4 (loveth); 5. 6 (failed); 6. 12 (made me like chariots). Isa. 1. 14 (hateth); 26. 8 (desire), 9 (desire); 32. 6 (made empty); 38. 15 (bitterness of); 42. 1* (delight); 55. 2 (delight); 58. 10 (drawn out), 10 (afflicted), 11 (satisfied); 61. 10 (joyful); 66. 3 (delighteth). Jer. 4. 31 (wearied); 5. 9, 29 (avenged); 6. 8 (depart), 16 (find rest); 9. 9* (avenged); 12. 7 (dearly beloved of); 13. 17 (shall weep); 14. 19 (lothed); 31. 12 (watered), 14, 25 (satiated), 25 (sorrowful); 32. 41* (whole); 50. 19 (satisfied). Lam. 3. 17 (removed), 20 (humbled), 24 (saith). Ezek. 7. 19 (satisfied); 24 (pitieth). Jonah 2. 7 (fainted). Hab. 2. 4 (not upright). Zech. 11. 8 (lothed), 8 (abhorred). 176

* Used of God.

Brought forward	176
2. "mind". Gen. 23. 8 (your). Deut. 18. 6 (desire); 28. 65 (sorrow). 1 Sam. 2. 35.* 2 Sam. 17. 8 (chafed). 2 Kings 9. 15. 1 Chron. 28. 9 (willing). Jer. 15. 1.* Ezek. 23. 17 (R.V. soul), 18* (R.V. soul), 18* (R.V. soul), 22 (R.V. soul), 28 (R.V. soul) (alienated); 24. 25 (R.V. heart) (set); 36. 5 (R.V. soul) (despiteful).	15
3. "heart". Ex. 23. 9. Lev. 26. 16. Deut. 24. 15. 1 Sam. 2. 33 (grieve). 2 Sam. 3. 21 (desireth). Ps. 10. 3 (desire). Prov. 23. 7 (R.V. himself); 28. 25 (proud heart. R.V. greedy spirit); 31. 6 (heavy heart. R.V. bitter in soul). Jer. 42. 20 (dissembled. R.V. souls). Lam. 3. 51 (affected. R.V. soul). Ezek. 25. 6 (rejoiced. R.V. soul), 15 (despiteful. R.V. soul); 27. 31 (bitterness). Hos. 4. 8 (set).	15
4. "heart". Prov. 27. 9 (counsel).	1
5. "will". Deut. 21. 14 (she will). Ps. 27. 12; 41. 2. Ezek. 16. 27.	4
6. "desire". Ecc. 6. 9. Jer. 22. 27; 44. 14. Mic. 7. 3 (R.V. soul). Hab. 2. 5.	5
7. "pleasure". Ps. 105. 22. Jer. 34. 16.	2
8. "lust". Ex. 15. 9.	1
9. "angry". Judg. 18. 25.	1
10. "discontented". 1 Sam. 22. 2.	1
11. "thyself". Est. 4. 13.	1
12. "myself". Ps. 131. 2.	1
13. "he". Prov. 16. 26 (R.V. appetite).	1
14. "his own". Prov. 14. 10 (R.V. its own).	1
15. "Him". Prov. 6. 16.*	1
16. "himself". Jon. 4. 8.	1
17. "herself". Isa. 5. 14 (R.V. her desire).	1
18. "yourselves". Jer. 37. 9.	1
19. "man". Isa. 49. 7.	1
20. "so would we have it". Ps. 35. 25.	1
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VII. *Nepheesh* is used of Man, (a) as being "cut off" by God; (b) and as being slain or killed by man, in fifty-four passages: and is rendered in eight different ways:—

- (a) *Soul cut off* by God, in twenty-two passages, and rendered "soul". Gen. 17. 14. Ex. 12. 15, 19; 31. 14. Lev. 7. 20, 21, 25, 27; 17. 10; 18. 29; 19. 8; 20. 6; 22. 3; 23. 29, 30. Num. 9. 13; 15. 30, 31; 19. 13, 20. Ezek. 18. 4, 20. 22
- (b) *Slain or killed* by man, in thirty-two passages, rendered in eight different ways:—
1. "soul". Josh. 10. 28, 30, 32, 35, 37, 37, 39; 11. 11. Jer. 2. 34. Ezek. 13. 19; 22. 25, 27. 12
2. "person". Deut. 27. 25. Josh. 20. 3, 9. 1 Sam. 22. 22. Prov. 28. 17. Ezek. 17. 17; 33. 6. 7
3. "any". Lev. 24. 17. 1
4. "any person". Num. 31. 19; 35. 11, 15, 30, 30. 5
5. "him". Gen. 37. 21. Deut. 19. 6; 22. 26. 3
6. "mortally". Deut. 19. 11. 1
7. "life". 2 Sam. 14. 7. 1
8. "thee". Jer. 40. 14, 15. 2

VIII. *Nepheesh* is used of Man as being mortal, subject to death of various kinds, from which it can be saved and delivered and life prolonged, in 243 passages, rendered in eleven different ways:—

1. "soul". Gen. 12. 13; 19. 20. Ex. 30. 12, 15, 16. Lev. 17. 11, 11 (R.V. life). Num. 16. 38 (R.V. lives); 31. 50. 1 Sam. 24. 11; 25. 29, 29, 29; 26. 21 (R.V. life). 2 Sam. 4. 9. 1 Kings 1. 29; 17. 21, 22. Job 7. 15; 27. 8. Ps. 3. 2; 6. 4; 7. 2, 5; 11. 1; 17. 13; 22. 20, 20; 23. 3; 25. 20; 26. 9; 33. 19; 34. 22; 35. 3, 4, 12, 17; 40. 14; 41. 4; 49. 8, 15; 54. 3, 4; 55. 18; 56. 6, 13; 57. 4; 59. 3; 63. 9; 66. 9, 16; 69. 1, 18; 70. 2; 71. 10, 54

* Used of God.

APPENDIXES 13 (cont.) AND 14.

Brought forward	55	IX. <i>Nephesh</i> is used of man, as actually dead, in thirteen passages, and is rendered in three different ways:—	
13, 23; 72. 13, 14; 74. 19; 78. 50; 86. 2, 14; 88. 14; 94. 21; 97. 10; 106. 15; 109. 20, 31; 116. 4, 8; 119. 109, 175; 120. 2; 121. 7; 124. 4, 5, 7; 141. 8; 142. 4, 7; 143. 3. Prov. 18. 7; 24. 12; 29. 10. Isa. 3. 9; 10. 18; 44. 20; 53. 10, 11, 12; 55. 3. Jer. 4. 10; 20. 13; 26. 19; 38. 17, 20; 44. 7; 51. 6 (R.V. life), 45 (R.V. yourselves). Lam. 1. 11, 16, 19; 2. 12; 3. 58. Ezek. 3. 19, 21; 13. 18, 19; 14. 14, 20; 18. 27; 33. 5, 9. Hos. 9. 4 (R.V. appetite). Jon. 2. 5. Hab. 2. 10.	117	1. "the dead". Lev. 19. 28; 21. 1; 22. 4. Num. 5. 2; 6. 11.	5
2. "life, lives". Gen. 9. 5, 5; 19. 17, 19; 32. 30; 35. 18; 44. 30, 30. Ex. 4. 19; 21. 23, 23, 30. Num. 35. 31. Deut. 19. 21, 21; 24. 6. Josh. 2. 13, 14; 9. 24. Judg. 5. 18; 9. 17; 12. 3; 18. 25, 25. Ruth 4. 15. 1 Sam. 19. 5, 11; 20. 1; 22. 23, 23; 23. 15; 26. 24, 24; 28. 9, 21; 2 Sam. 1. 9; 4. 8; 16. 11; 18. 13; 19. 5, 5, 5, 5; 23. 17. 1 Kings 1. 12, 12; 2. 23; 3. 11; 19. 2, 2, 3, 4, 10, 14; 20. 31, 39, 39, 42, 42. 2 Kings 1. 13, 13, 14; 7. 7; 10. 24, 24. 1 Chron. 11. 19, 19. 2 Chron. 1. 11. Est. 7. 3, 7; 8. 11; 9. 16. Job 2. 4, 6; 6. 11 (R.V. be patient); 13. 14; 31. 39. Ps. 31. 13; 38. 12. Prov. 1. 18, 19; 6. 26; 7. 23; 13. 3, 8. Isa. 15. 4 (R.V. soul); 43. 4. Jer. 4. 30; 11. 21; 19. 7, 9; 21. 7, 9; 22. 25; 34. 20, 21; 38. 2, 16; 39. 18; 44. 30, 30; 45. 5; 46. 26; 48. 6; 49. 37. Lam. 2. 19; 5. 9. Ezek. 32. 10. Jon. 1. 14; 4. 3.	110	2. "dead body". Num. 9. 6, 7, 10.	3
3. "ghost". Job 11. 20. Jer. 15. 9.	2	3. "body". Lev. 21. 11. Num. 6. 6; 19. 11, 13. Hag. 2. 13.	5
4. "person". 2 Sam. 14. 14 (R.V. life).	1		13
5. "tablets". Isa. 3. 20 (R.V. perfume boxes). Heb. "houses of the soul"=boxes of scent for the nose.	1		11
6. "deadly". Ps. 17. 9 (Heb. "enemies against my <i>nephesh</i> ").	1	X. <i>Nephesh</i> , in thirteen passages (all rendered "soul"), is spoken of as going to a place described by four different words, rendered as shown below:—	
7. "himself". 1 Kings 19. 4. Amos 2. 14, 15.	3	i. "sh'öl"=THE grave (as distinct from <i>keber</i> , a grave), gravedom (or the dominion of death), in five passages, rendered in this connection in two different ways:—	
8. "me". Num. 23. 10. Judg. 16. 30. 1 Kings 20. 32.	3	1. "grave". Ps. 30. 3 (R.V. "Sheol"); 89. 48 (R.V. "Sheol", marg. <i>grave</i>). (Cp. Ps. 49. 15).	2
9. "they". Job 36. 14.	1	2. "hell". Ps. 16. 10 (R.V. "Sheol"); 86. 13 (marg. <i>grave</i> . R.V. "pit", marg. <i>lowest Sheol</i>). Prov. 23. 14 (R.V. "Sheol", marg. <i>the grave</i>).	3
10. "themselves". Isa. 47. 14.	1	ii. "shachath"=a pit (for taking wild beasts); hence, a grave. The Septuagint and New Testament take it in the sense of <i>corruption</i> ; but, if so, not implying putridity, but <i>destruction</i> . Occurs in six passages, and is rendered in two different ways:—	
11. "yourselves". Deut. 4. 15. Josh. 23. 11.	2	1. "pit". Job 33. 18, 28, 30. Ps. 35. 7. Isa. 38. 17.	5
	243	2. "grave". Job 33. 22 (R.V. "pit").	1
		iii. "shūchāh"=a deep pit (cp. all the occurrences, Prov. 22. 14; 23. 27. Jer. 2. 6; 18. 20, 22). In one passage only:—	
		1. <i>Pit</i> . Jer. 18. 20.	1
		iv. "dūmah"=silence. Ps. 94. 17.	1
			13
		Total	754

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THE SYNONYMOUS WORDS USED FOR "MAN".

There are four principal Hebrew words rendered "man", and these must be carefully discriminated. Every occurrence is noted in the margin of *The Companion Bible*. They represent him from four different points of view:—

1. 'Ādām, denotes his *origin*, as being made from the "dust of the *Adamah*" ground (Lat. *homo*).
2. 'Īsh, has regard to sex, a male (Lat. *vir*).
3. 'Enōsh, has regard to his infirmities, as physically *mortal*, and as to character, *incurable*.
4. Geber, has respect to his *strength*, a *mighty man*.

I. 'Ādām, without the article, denotes man or mankind in general (Gen. 1. 26; 2. 5; 5. 1, followed by plural pronoun). With the article, it denotes the *man*, *Adam*, though rendered "man" in Gen. 1. 27; 2. 7 (twice), 8, 15, 16, 19 (marg.), 22 (twice); 3. 12, 22, 24; 5. 1; 6. 1 (rendered "men"), 2, 3, 4. After this, the Hebrew 'Ādām=man or men, is used of the descendants of Adam. Hence, Christ is called "the son of Adam", not a son of Enosh.

With the particle עֵצ (eth) in addition to the article it is very emphatic, and means *self*, *very*, *this same*, *this very*. See Gen. 2. 7 (first occurrence), 8, 15.

Rendered in the Septuagint ἀνθρώπος (*anthrōpos*) 411 times; ἀνὴρ (*anēr*) eighteen times (fifteen in Proverbs); once θνητός (*thnetos*), Prov. 20. 24=dying; four times βροτός (*brotos*), mortal (all in Job); once γηγενής (*gēgenēs*), earth-born, Jer. 32. 20.

II. 'Īsh. First occurrence in feminine, Gen. 2. 23, 'īshah, =woman. Therefore, 'īsh=male, or husband; a man, in contrast with a woman. A great man in contrast with ordinary men (Ps. 49. 2, where "low" are called the children of *Adam*, and the "high"=children of 'īsh. So Ps. 62. 9 and Isa. 2. 9; 5. 15; 31. 8). When God is spoken of as man, it is 'īsh (Ex. 15. 3. So Josh. 5. 13. Dan. 9. 21; 10. 5; 12. 6, 7. Zech. 1. 8, &c.). Also, in such expressions as "man of God", "man of understanding", &c. In the early chapters of Genesis we have it in chapters 3. 22, 24 and 4. 1.

Translated in Septuagint 1,083 times by ἀνὴρ (*anēr*), Latin *vir*, and only 450 by ἀνθρώπος (*anthrōpos*), Latin *homo*.

It is rendered "husband" sixty-nine times, "person" twelve times, and once or twice each in thirty-nine different ways.

III. 'Enōsh. First occurrence Gen. 6. 4, *men of name*. Always in a bad sense (Isa. 5. 22; 45. 14. Judg. 18. 25). Morally=depraved, and physically=frail, weak. It is from 'anash, to be sick, wretched, weak, and denotes inability, for strength, physically; and for good, morally (cp. 2 Sam. 12. 15. Job 34. 6. Jer. 15. 18; 17. 9; 30. 12, 15. Mic. 1. 9). Note the contrasts, Isa. 2. 11 and 17. "The lofty looks of man ('Ādām) shall be humbled, and the haughtiness of men ('Enōsh) shall be bowed down" (Cp. Isa. 13. 12. Job 25. 6. Ps. 8. 4; 90. 3; 144. 3. Job 4. 17; 10. 5; 7. 17. Dan. 4. 16). Other instructive

APPENDIXES 14 (cont.) AND 15.

passages are Isa. 8. 1; 66. 24. Ezek. 24. 17 (afflicted, or mourners. Cp. Jer. 17. 16, "day of man"). In 1 Sam. 4. 9 it is probably plural of *'Ish* (so probably Gen. 18 and 19, where the indefinite plural must be interpreted by the context, because *'Ādām* would have denoted *human*, and *'Ish*, males).

It is rendered "man" 518 times, "certain" eleven times, and once or twice each in twenty-four other and different ways.

IV. *Geber*. First occurrence in Gen. 6. 4¹, *mighty men*,

¹ In Gen. 6. 4, we have three out of the above four words: "daughters of men" (=daughters of [the man] *'Ādam*); "mighty men" = (*geber*); "men of renown" = Heb. men (*'Enōsh*) of name, i.e. renowned for their moral depravity.

and denotes man in respect of his physical strength, as *'Enōsh* does in respect of the depravity of his nature. It is rendered "man" sixty-seven times, "mighty" twice, "man-child" once, "every one" once. In the Septuagint rendered fourteen times *άνθρωπος* (*anthrōpos*) and the rest by *άνήρ* (*anēr*).

For illustrative passages see Ex. 10. 11; 12. 37. 1 Sam. 16. 18. 2 Sam. 23. 1. Num. 24. 3, 15. 1 Chron. 26. 12; 28. 1. 2 Chron. 13. 3. Ezra 4. 21; 5. 4, 10; 6. 8.

V. *Methim* (plural) = adults as distinguished from children, and males as distinguished from females. Occurs Gen. 34. 30. Deut. 2. 34; 3. 6; 4. 27; 26. 5; 28. 62; 33. 6. 1 Chron. 16. 19. Job 11. 3, 11; 19. 19; 22. 15; 24. 12; 31. 31. Ps. 17. 14; 26. 4; 105. 12. Isa. 3. 25; 5. 13; 41. 14. Jer. 44. 28.

15

LAWS BEFORE SINAI.

The existence of Laws in the book of Genesis and Exodus is evident, though there is no formal record of their delivery. Cp. Ex. 18. 16.

Doubtless some were made known to mankind, as such, by God, e.g. (1) the Law of the Sabbath (Gen. 2. 3). (2) The days noted in connection with the flood are all *sabbaths* except one, Gen. 8. 5, Tuesday. See note on Gen. 8. 10, 12, 14. (3) The law of the place to worship (Gen. 4. 3, 4, 16). (4) The law of offerings (Gen. 4. 4), &c.

But, side by side with these special Divine communications, the Babylonian laws were codified in the age of Abraham.

In A.D. 1901, the Code of Amraphel (Khammurabi), Gen. 14. 1, was discovered in Susa by M. J. de Morgan. The latest date for this code is 2139 B.C.

Eight hundred years before Moses, these laws

governed the peoples from the Persian Gulf to the Caspian Sea, and from Persia to the Mediterranean, and were in force throughout Canaan.

This discovery overthrew the two main pillars of the "higher critics", one of which was that such writing was unknown before Moses; the other, that a legal code was impossible before the Jewish kings.

Hence, we have now before us both codes; and are in a position to answer Jehovah's question in Deut. 4. 8, "What nation is there so great, that hath statutes and judgments so righteous as all this law, which I set before you this day?"

Khammurabi calls his laws the "judgments of righteousness", but some of them, at least, are both unrighteous and unequal, as the following brief contrast shows at a glance:—

<i>Offence.</i>	<i>Punishment by Jehovah's Law.</i>	<i>Punishment by Khammurabi's Law.</i>
Stealing.	Restoring double (Ex. 22. 9).	Death (§ 4).
Burglary.	Restoring double (Ex. 22. 7).	Death (§ 21).
Harbouring a fugitive slave.	No offence (Deut. 23. 15).	Death (§ 16).
Injuring a slave.	Freedom given to slave.	Master compensated (§ 199).
Injuring a rich man.	Same injury inflicted on injurer.	Same injury inflicted on injurer (§§ 196, 197).
Injuring a poor man.	Same injury inflicted (Ex. 21. 23-25).	Fine of one <i>mina</i> of silver (§ 198).
Injury followed by death to a rich man's daughter.	Each case judged on its own merits.	Death of injurer's daughter (§ 209).
Injury followed by death to a poor man's daughter.	Each case judged on its own merits.	Fine of 5 shekels of silver (§§ 211, 213).

We see the laws of Khammurabi operating in Genesis in the following instances:

1. The law of adoption made Eliezer Abram's heir (Gen. 15). § 191.
2. The giving of Hagar to Abraham (Gen. 16); and of Bilhah (Gen. 30. 4) and Zilpah (Gen. 30. 9) to Jacob, accorded with this code. § 146.
3. The purchase of Machpelah by Abraham (Gen. 23) was conducted in strict conformity with its commercial enactments. § 7.
4. The taking of life for stealing, proposed by Jacob to Laban (Gen. 31. 32), was enacted by this code, which punished sacrilege with death. § 6.
5. The taking of life by burning, with which Judah threatened his daughter-in-law Tamar (Gen. 38. 24), is also according to the Babylonian code. § 110.
6. The proposal of Joseph's steward, that the one with whom the cup was found should die (Gen. 44. 9), harmonized with the law punishing with death any theft from a palace. § 6.
7. The giving of a special portion by Jacob to his favourite son Joseph (Gen. 48. 22) was provided for by this code. § 165.
8. The cutting off of Reuben from his birthright (Gen. 49. 4) was the prescribed way of punishing his offence according to Khammurabi's law. § 158.

9. The inability of Abram to sell Hagar (Gen. 16. 6). § 119.

The following is a list of thirty-four laws seen in force in Genesis, given by Jehovah, and subsequently confirmed in the Mosaic code:—

- The law of the sabbath (Gen. 2. 3). Ex. 16. 23; 20. 10; 31. 13-17. Deut. 5. 14.
- The law of the place to worship (Gen. 3. 24; 4. 3, 4, 16; 9. 26, 27). Ex. 25. 8. Deut. 12. 5-7. Lev. 17. 3, 4.
- The law of the acceptance of sacrifice by fire from heaven (Gen. 4. 4, 5). Cp. strange fire, Ex. 30. 9. Lev. 6. 9; 10. 1.
- The law of sacrifices (Gen. 4. 4; 15. 9; 22. 2, 3, 13). Ex. 29. 36. Lev. 1. 2-5.
- The law of clean and unclean (Gen. 7. 2; 8. 20). Lev. 11. Deut. 14. 3-20.
- The law of the altar (Gen. 8. 20; 12. 7, 8; 13. 4, 18; 22. 9; 26. 25). Ex. 20. 24.
- The law of eating flesh (Gen. 9. 3). Deut. 12. 20.
- The law against eating blood (Gen. 9. 4). Lev. 7. 26; 17. 10-14.
- The law against murder (Gen. 9. 5, 6). Ex. 20. 13. Deut. 5. 17.
- The law of parental authority (Gen. 9. 25; 18. 19; 22; 37. 13). Ex. 20. 12. Lev. 19. 3. Deut. 5. 16.

APPENDIXES 15 (cont.), 16, AND 17.

- The law of monogamy (Gen. 12. 18; 16. 1). Deut. 24. 1, 2.
 The law against adultery (Gen. 12. 18; 20. 3, 9; 26. 10, 11; 38. 9; 49. 4). Lev. 20. 10.
 The law as to (1) priesthood (Gen. 14. 18). Ex. 28. 1.
 (2) priestly garments (Gen. 27. 15; 37. 3). Ex. 28. 4.
 The law of tithes (Gen. 14. 20; 28. 22). Lev. 27. 30-32.
 The law as to covenant-making (Gen. 15. 10, 18; 21. 27, 32). Ex. 34. 27; 19. 5.
 The law of intercession (Gen. 17; 18; 20. 17; 24).
 The law of righteousness (Gen. 17. 1). Deut. 18. 13.
 The law of circumcision (Gen. 17. 9, 10). Lev. 12. 3.
 The law of hospitality (Gen. 18). Lev. 19. 33, 34.
 Deut. 10. 18, 19.
 The law against licentiousness (Gen. 18. 20). Lev. 18.
 The law against fornication (Gen. 34. 7).
 The law as to oaths (Gen. 21. 23; 24. 41; 26. 28).
 Ex. 22. 11. Num. 5. 19.
 The law of binding sacrifices (Gen. 22. 9). Ps. 118. 27.
 The law of the birthright (Gen. 25. 33). Deut. 21. 16, 17.
 The law of anointing with oil (Gen. 28. 18; 31. 13).
 Ex. 40. 15.
 The obligation of vows (Gen. 28. 20-22; 31. 13). Deut. 23. 21. Num. 30. 2.
 The law against idolatry (implied in the word "dominion", Gen. 1. 26; 31. 32, 35). Ex. 20. 3-6. Deut. 5. 7-10.
 The law of uncleanness (Gen. 31. 35). Lev. 15.
 The law against marriage between circumcised and uncircumcised (Gen. 34. 14). Deut. 7. 3.
 The law of ceremonial cleansing for worship (Gen. 35. 2). Ex. 19. 10.
 The law of drink offerings (Gen. 35. 14). Ex. 29. 40. Lev. 23. 18.
 The law of marrying the brother's widow (Gen. 38. 8). Deut. 25. 5-10.
 The law of preaching (2 Pet. 2. 5). Lev. 10. 11. Deut. 33. 10.
 The law of dowry (Gen. 34. 12). Ex. 22. 16.

16

THE OCCURRENCES OF נְשָׁמָה (*Neshāmāh*), "BREATH".

- Gen. 2. 7; 7. 22. Deut. 20. 16. Josh. 10. 40; 11. 11, 14. 3; 32. 8; 33. 4; 34. 14; 37. 10. Ps. 18. 15; 150. 6. Prov. 20. 27. Isa. 2. 22; 30. 33; 42. 5; 57. 16. Dan. 5. 23; 10. 17.
 2 Sam. 22. 16. 1 Kings 15. 29; 17. 17. Job 4. 9; 26. 4; 27.

17

THE GENITIVE CASE.

"Of" is usually the sign of the Genitive Case, though it is used also to represent fourteen different Greek words, viz., *from, around, away, under, beside, upon, over, in, into, down, through, towards, with, before*. Where, however, it represents the Genitive Case of a noun, the Holy Spirit uses it in a variety of different senses, the recognition of which is necessary to an intelligent appreciation of the passage.

These several usages may be conveniently grouped in the following nine classes, it being borne in mind that sometimes a Genitive may belong to more than one class; and also, that a study of the *context* will prove the surest way of determining to which class a particular Genitive belongs, where, at first sight, it seems difficult to classify.

1. The Genitive of Character. Here the emphasis is always on the adjectival particle, which appears in the original as a noun in the Genitive Case. Ps. 2. 6, Heb. "the hill of My holiness" = "My holy hill". Eph. 2. 2, "Children of disobedience" = "disobedient children." 2 Thess. 1. 7, Greek "angels of His might" = "His mighty angels".

2. The Genitive of Origin. This marks the source from which anything has its origin. Ezek. 1. 1, "Visions of God" = Visions proceeding from God. Rom. 4. 11, 13, "Righteousness of faith" = Righteousness coming through faith. 2 Cor. 11. 26, "Perils of waters" = Perils occasioned by waters.

3. The Genitive of Possession. This is, perhaps, the most frequent, and is generally unmistakable; though some occurrences are difficult to identify. It may be said to answer the question "Whose?" Luke 2. 49, Greek "The business of My Father" = My Father's business. Rev. 14. 12, "The patience of the saints" = the patience possessed by the saints. Eph. 6. 16, "The shield of faith" = faith's shield, which is the living Word, Christ, Gen. 15. 1. Eph. 6. 17, "The sword of the Spirit" = the Spirit's sword, which is the written Word, the Scriptures.

4. The Genitive of Apposition. Here the "of" is equivalent to "that is to say", or, "consisting of". Gen. 2. 7, "The breath of life" = the breath, that is to say, life. John 2. 21, "The temple of His body" = the temple, that is to say, His body. Rom. 4. 11, "The sign of circumcision" = the sign, that is to say, circumcision. 2 Cor. 5. 1, "The house of our tabernacle" = the house, that is to say, our tabernacle. 2 Cor. 3. 17, 18, "The spirit of the Lord" = the spirit, that is to say, the Lord (Christ) Who is the *life* of the old covenant, as the body without the spirit is dead (Jas. 2. 26).

1 Pet. 1. 1, "Sojourners of the Dispersion" = sojourners, that is to say, the Dispersion.

5. The Genitive of Relation. This is, perhaps, the most interesting of all; and the manner of expressing the particular relation must be gathered from the context. Frequently the "of" is equivalent to "pertaining to". It may be objective, subjective, or both, e.g. 2 Cor. 5. 14, "The love of Christ", which may be the love Christ bears to us (subjective); the love we bear to Christ (objective); or both may be true, and the truth. Gen. 2. 9, "The tree of life" i.e. the tree which preserved life. Isa. 55. 3, Acts 13. 34, "The sure mercies of David" = pertaining, or made, to David. Matt. 6. 28, "Lilies of the field" = which grow in the field. Rom. 8. 36, "Sheep of slaughter" = sheep destined for slaughter. Heb. 11. 26, "Reproach of Christ" = reproach for Christ's sake.

6. The Genitive of Material. Denoting that of which anything is made, hence the "of" here is equivalent to "made of". Gen. 6. 14, "An ark of gopher wood". Ps. 2. 9, "A rod of iron". Dan. 2. 38, "This head of gold".

7. The Genitive of the Contents. Denoting that with which anything is filled, or which it contains, hence the "of" is equivalent to "filled with", or "containing". 1 Sam. 16. 20, "A bottle of wine". Matt. 10. 42, "A cup of cold water". Matt. 26. 7, "An alabaster box of very precious ointment". The Genitive of the contents always follows the verb "to fill", while the vessel filled takes the Accusative case, and the filler is put in the Dative case, e.g. Rom. 15. 13, "Now the God of hope fill you (Accusative case) with all joy and peace (Genitive case) in (or by) believing (Dative case)". Eph. 5. 18, "Filled with the Spirit" is the Dative case, and therefore = "by the Spirit" — the Filler. Therefore, not "with", which would have required the Genitive case.

8. The Genitive of Partition. Separation, where this denotes a part taken from the whole; the "of" being equivalent to such expressions as "share in", "part of", or "from among". Luke 20. 35, Greek "To attain of that world" = to attain a place in that world. 1 Cor. 15. 9, "The least of the Apostles" = the least among the Apostles.

9. Two Genitives depending on one another. Acts 5. 32, "We are witnesses of (Genitive of possession) Him of (i.e. in relation to, Genitive of relation) these things". Acts 20. 24, "The Gospel of (i.e. concerning, Genitive of relation) the grace of (Genitive of origin or possession) God".

18

"IN THE DAY". (Gen. 2. 17.)

Beyōm=when. It is the figure *Synecdoche*, by which a part is put for the whole, or the whole for a part (see Ap. 6). What that "part" is must be determined by the context in each particular case.

In Gen. 2. 4, it is put for the whole six days.

In Num. 7. 84, it is put for the whole twelve days of the dedication of the altar.

In Lev. 13. 14, it is rendered "when". R.V. whensoever. Num. 28. 26, see notes.

In Lev. 14. 57, it is rendered "when", both in A.V. and R.V. Cp. Deut. 21. 16. 1 Sam. 20. 19. 2 Sam. 21. 12.

In 1 Kings 2. 37, it is rendered "on the day", but v. 41 shows that Shimei had been to Gath and back before Solomon executed the sentence (vv. 37, 42).

In Ps. 18. 18, it is rendered "in the day", but evidently means *at the time when*.

In Isa. 11. 16, it includes the whole period of the Exodus.

In Jer. 11. 4, 7, it includes the Exodus and the whole time of giving the law at Sinai. Cp. ch. 7. 22; 31. 32; 34. 13.

In Ezek. 20. 5, 6¹, it includes the whole time of God's choice of Israel.

In Ezek. 36. 33, it includes the whole time of rebuilding the waste places of Israel in the future restoration. Cp. ch. 38. 18². A.V.=at the same time. R.V.=in that day.

¹ In verse 6 it has the definite article (*bāyōm*), and denotes the specific day when Jehovah delivered them, in contrast with the indefinite past time of His choice.

² Here the definite article is used to mark a specific occasion. See A.V.

19

THE SERPENT OF GENESIS 3.

In Genesis 3 we have neither allegory, myth, legend, nor fable, but literal historical facts set forth, and emphasised by the use of certain Figures of speech (see Ap. 6).

All the confusion of thought and conflicting exegesis have arisen from taking literally what is expressed by Figures, or from taking figuratively what is literal. A Figure of speech is never used except for the purpose of calling attention to, emphasising, and intensifying, *the reality of the literal sense*, and the truth of the historical facts; so that, while the words employed may not be so strictly true to the letter, they are all the more *true to the truth conveyed by them*, and to the historical events connected with them.

But for the figurative language of verses 14 and 15 no one would have thought of referring the third chapter of Genesis to a snake: no more than he does when reading the third chapter from the end of Revelation (ch. 20. 2). Indeed, the explanation added there, that the "old serpent" is the Devil and Satan, would immediately lead one to connect the word "old" with the *earlier* and former mention of the serpent in Gen. 3: and the fact that it was Satan himself who tempted "the second man", "the last Adam", would force the conclusion that no other than the personal Satan could have been the tempter of "the first man, Adam".

The Hebrew word rendered "serpent" in Gen. 3. 1 is *Nāchāsh* (from the root *Nāchāsh*, to shine), and means a *shining one*. Hence, in Chaldee it means *brass* or *copper*, because of its *shining*. Hence also, the word *Nehushtān*, a piece of brass, in 2 Kings 18. 4.

In the same way *Sārāph*, in Isa. 6. 2, 6, means a *burning one*, and, because the serpents mentioned in Num. 21 were burning, in the poison of their bite, they were called *Saraphim*, or *Seraphs*.

But when the LORD said unto Moses, "Make thee a fiery serpent" (Num. 21. 8), He said, "Make thee a *Sārāph*", and, in obeying this command, we read in v. 9, "Moses made a *Nāchāsh* of brass". *Nāchāsh* is thus used as being interchangeable with *Sārāph*.

Now, if *Sārāph* is used of a serpent because its bite was *burning*, and is also used of a celestial or spirit-being (a burning one), why should not *Nāchāsh* be used of a serpent because its appearance was *shining*, and be also used of a celestial or spirit-being (a shining one)?

Indeed, a reference to the structure of Gen. 3 (on p. 7) will show that the *Cherubim* (which are similar celestial or spirit-beings) of the last verse (Gen. 3. 24) require a similar spirit-being to correspond with them in the first verse (for the structure of the whole chapter is a great Introversion). The *Nāchāsh*, or serpent, who beguiled Eve (2 Cor. 11. 3) is spoken of as "an angel of light" in v. 14. Have we not, in this, a clear intimation that it was not a snake, but a glorious shining being, apparently an

angel, to whom Eve paid such great deference, acknowledging him as one who seemed to possess superior knowledge, and who was evidently a being of a superior (not of an inferior) order? Moreover, in the description of Satan as "the king of Tyre"¹ it is distinctly implied that the latter being was of a supernatural order when he is called "a cherub" (Ezek. 28. 14, 16, read from vv. 11-19). His presence "in Eden, the garden of 'Elohim'" (v. 13), is also clearly stated, as well as his being "perfect in beauty" (v. 12), his being "perfect in his ways from the day he was created till iniquity was found in him" (v. 15), and as being "lifted up because of his beauty" (v. 17).

These all compel the belief that Satan was *the shining one* (*Nāchāsh*) in Gen. 3, and especially because the following words could be addressed to him:—"Thine heart was lifted up because of thy beauty, thou hast corrupted thy wisdom by reason of thy brightness: I will cast thee to the ground, I will lay thee before kings, that they may behold thee" (v. 17).

Even supposing that these things were spoken to, and of, an exalted human being in later days (in Ezek. 28), still "the king of Tyre" is not compared to a being who was non-existent; and facts and circumstances which never happened are not introduced into the comparison.

There is more about "the king of Tyre" in Ezek. 28. 11-19 than was literally true of "the prince of Tyre" (vv. 1-10). The words can be understood only of the mightiest and most exalted supernatural being that God ever created; and this for the purpose of showing how great would be his fall. The *history* must be true to make the *prophecy* of any weight.

Again, the word rendered "subtle" in Gen. 3. 1 (see note) means *wise*, in a good sense as well as in a bad sense. In Ezek. 28. 12 we have the good sense, "Thou sealest up the sum, full of wisdom"; and the bad sense in v. 17, "thou hast corrupted thy wisdom" (referring, of course, to his fall). So the word rendered "subtle" is rendered "prudent" in Prov. 1. 4; 8. 12; 12. 23; 14. 8; and in a bad sense in Job 15. 5. 1 Sam. 23. 22. Ps. 83. 3.

The word "beast" also, in Gen. 3. 1, *chay*, denotes a *living being*, and it is as wrong to translate *zōa* "beasts" in Rev. 4, as it is to translate *chay* "beast" in Gen. 3. Both mean *living creature*. Satan is thus spoken of as being "more wise than any other *living creature* which Jehovah Elohim had made". Even if the word "beast" be retained, it does not say that either a serpent or Satan was a "beast", but only that he was "more wise" than any other living being.

We cannot conceive Eve as holding converse with

¹ Ezek. 28. 11-19, who is quite a different being from "the Prince of Tyre", in vv. 1-10, who is purely human.

APPENDIX 19: THE SERPENT OF GENESIS 3 (cont.).

a snake, but we can understand her being fascinated¹ by one, apparently "an angel of light" (i. e. a glorious angel), possessing superior and supernatural knowledge.

When Satan is spoken of as a "serpent", it is the figure *Hypocatastasis* (see Ap. 6) or *Implication*; it no more means a snake than it does when Dan is so called in Gen. 49. 17; or an animal when Nero is called a "lion" (2 Tim. 4. 17), or when Herod is called a "fox" (Luke 13. 32); or when Judah is called "a lion's whelp". It is the same figure when "doctrine" is called "leaven" (Matt. 16. 6). It shows that something much more real and truer to truth is intended. If a Figure of speech is thus employed, it is for the purpose of expressing the truth more impressively; and is intended to be a figure of something much *more real* than the letter of the word.

Other Figures of speech are used in vv. 14, 15, but only for the same purpose of emphasising the truth and the reality of what is said.

When it is said in v. 15, "thou shalt bruise His heel", it cannot mean His literal heel of flesh and blood, but suffering, more temporary in character. When it is said (v. 15), "He shall crush thy head", it means something more than a skull of bone, and brain, and hair. It means that all Satan's plans and plots, policy and purposes, will one day be finally crushed and ended, never more to mar or to hinder the purposes of God. This will be effected when Satan shall be bruised under our feet (Rom. 16. 20). This, again, will not be our literal feet, but something much more real.

The bruising of Christ's heel is the most eloquent and impressive way of foretelling the most solemn events; and to point out that the effort made by Satan to evade his doom, then threatened, would become the very means of insuring its accomplishment; for it was through the death of Christ that he who had the power of death would be destroyed; and all Satan's power and policy brought to an end, and all his works destroyed (Heb. 2. 14. 1 John 3. 8. Rev. 20. 1-3, 10). What literal words could portray these literal facts so wonderfully as these expressive Figures of speech?

It is the same with the other Figures used in v. 14, "On thy belly shalt thou go". This Figure means infinitely more than the literal belly of flesh and blood; just as the words "heel" and "head" do in v. 15. It paints for the eyes of our mind the picture of Satan's ultimate *humiliation*; for prostration was ever the most eloquent sign of subjection. When it is said "our belly cleaveth unto the ground" (Ps. 44. 25), it denotes such a prolonged prostration and such a depth of submission as could never be conveyed or expressed in literal words.

So with the other prophecy, "Dust shalt thou eat". This is not true to the letter, or to fact, but it is all the more *true to truth*. It tells of constant, continuous disappointment, failure, and mortification; as when deceitful ways are spoken of as feeding on deceitful food, which is "sweet to a man, but afterward his mouth shall be filled with gravel" (Prov. 20. 17). This does not mean literal "gravel", but something far more disagreeable. It means *disappointment* so great that it would gladly be exchanged for the literal "gravel". So when Christians are rebuked for "biting and devouring one another" (Gal. 3. 14, 15), something more heart-breaking is meant than the literal words used in the Figure.

When "His enemies shall lick the dust" (Ps. 72. 9) they will not do it on their knees with their literal tongues; but they will be so prostrated and so utterly defeated, that no words could literally depict their overthrow and subjugation.

If a serpent was afterward called a *nāchash*, it was

¹ It is remarkable that the verb *nāchash* always means to enchant, fascinate, bewitch; or of one having and using occult knowledge. See Gen. 30. 27; 44. 5, 15. Lev. 19. 26. Deut. 18. 10. 1 Kings 20. 33. 2 Kings 17. 17; 21. 6. 2 Chron. 33. 6. So also is the noun used in Num. 23. 23; 24. 1.

because it was more *shining* than any other creature; and if it became known as "wise", it was not because of its own innate positive knowledge, but of its wisdom in hiding away from all observation; and because of its association with one of the names of Satan (that old serpent) who "beguiled Eve" (2 Cor. 11. 3, 14).

It is wonderful how a snake could ever be supposed to speak without the organs of speech, or that Satan should be supposed able to accomplish so great a miracle¹.

It only shows the power of tradition, which has, from the infancy of each one of us, put before our eyes and written on our minds the picture of a "snake" and an "apple": the former based on a wrong interpretation, and the latter being a pure invention, about which there is not one word said in Holy Scripture.

Never was Satan's wisdom so craftily used as when he secured universal acceptance of this traditional belief: for it has succeeded in fixing the attention of mankind on the *letter* and the *means*, and thus blinding the eyes to the solemn fact that the Fall of man had to do solely with the Word of God, and is centred in the sin of believing Satan's lie instead of Jehovah's truth.

The temptation of "the first man Adam" began with the question "Hath God said?" The temptation of "the second man, the Lord from heaven" began with the similar question "If Thou be the Son of God", when the voice of the Father had scarcely died away, which said "This IS My beloved Son".

All turned on the truth of what Jehovah had said.

The Word of God being questioned, led Eve, in her reply, (1) to *omit* the word "freely" (3. 2, cp. 2. 16); then (2) to *add* the words "neither shalt thou touch it" (3. 3, cp. 2. 17); and finally (3) to *alter* a certainty into a contingency by changing "thou SHALT SURELY die" (2. 17) into "LEST ye die" (3. 3).

It is not without significance that the first Ministerial words of "the second Man" were "It is written", three times repeated; and that His last Ministerial words contained a similar threefold reference to the written Word of God (John 17. 8, 14, 17).

The former temptation succeeded because the Word of God was three times misrepresented; the latter temptation was successfully defeated because the same Word was faithfully repeated.

The history of Gen. 3 is intended to teach us the fact that Satan's sphere of activities is in the *religious* sphere, and not the spheres of crime or immorality; that his battlefield is not the sins arising from human depravity, but the *unbelief* of the human heart. We are not to look for Satan's activities to-day in the newspaper press, or the police courts; but in the pulpit, and in professors' chairs. Wherever the Word of God is called in question, there we see the trail of "that old serpent, which is the Devil, and Satan". This is why anything against the true interests of the Word of God (as being such) finds a ready admission into the newspapers of the world, and is treated as "general literature". This is why anything in favour of its inspiration and Divine origin and its spiritual truth is rigidly excluded as being "controversial".

This is why Satan is quite content that the *letter* of Scripture should be accepted in Gen. 3, as he himself accepted the letter of Ps. 91. 11. He himself could say "It is written" (Matt. 4. 6) so long as the *letter* of what is "written" could be put instead of the *truth* that is conveyed by it; and so long as it is misquoted or misapplied.

This is his object in perpetuating the traditions of the "snake" and the "apple", because it ministers to the acceptance of his lie, the hiding of God's truth, the support of tradition, the jeers of the infidel, the opposition of the critics, and the stumbling of the weak in faith.

¹ Greater than that wrought by God Himself, who opened the mouth of Balaam's ass.

20

THE POSTERITY OF CAIN.

It is important to note that the posterity of Cain comes in the First *Tōlēdōth*, viz., that of "the generations of the heavens and the earth"; and not in "the book of the generations of Adam."

The posterity of Seth commences with "the generations of Adam": showing that the two accounts are distinct, and deal with two different subjects. See the Structures on pp. 3 and 5 (Gen. 2. 4—4. 26; 5. 1—6. 8).

The generations of the heavens and the earth (2. 4—4. 26).

- J¹ | 2. 4—25. Before the Fall.
J² | 3. 1—34. The Fall.
J³ | 4. 1—26. After the Fall.

The expansion of J³. "After the Fall" (4. 1—26), p. 8.

- J³ | L | 1—16. Adam's sons: Cain and Abel.
M | 17—24. Cain's son: Enoch.
L | 25. Adam's son: Seth.
M | 26. Seth's son: Enos.

There were 130 years before Seth was born and substituted for Abel in the line of the promised seed.

In those 130 years after Cain, Adam must have

begotten "sons and daughters", as in the 800 years after Seth.

If Abel died in A.M. 125, and Abel and Cain had children before that year, even supposing they had no descendants till they reached the age of sixty-five, Adam could have had 130 children. And if each of these could have a child at sixty-five years of age, one in each successive year, there would have been 1,219 in A.M. 130. If we suppose Adam's earlier sons and daughters to have had children at the age of twenty-one instead of at sixty-five, there would have been over half a million in the 130 years, without reckoning the old or young, and this at a very moderate rate of increase.

It is generally assumed that Adam and Eve had no children *beyond those named*. But, as in the line of Seth, it is clear from Gen. 5. 4 that they had, we may well conclude that the same was the case in the line of Cain. It is a gratuitous assumption that Abel had no posterity.

It is manifest that the history assumes a considerable population; and the fact that there is no attempt to explain it, proves its genuineness, and shows that we are left to explain it for ourselves in the only natural way by which it can be explained.

21

ENOS. (GEN. 4. 26.) "CALLING ON THE NAME OF THE LORD."

"Then began men to call upon the name of Jehovah." If this refers to Divine worship it is not true: for Abel and Cain both began, and their descendants doubtless followed their example.

What was really begun was the *profanation of the Name of Jehovah*. They began to call *something* by the Name of Jehovah. The A.V. suggests "themselves", in the margin. But the majority of the ancient Jewish commentators supply the Ellipsis by the words "their gods"; suggesting that they called the stars and idols their gods, and worshipped them.

The Targum of Onkelos explains it: "then in his days the sons of men desisted from praying in the Name of the Lord."

The Targum of Jonathan says: "That was the generation in whose days they began to err, and to make themselves idols, and surnamed their idols by the Name of the Word of the Lord."

Kimchi, Rashi, and other ancient Jewish commentators agree with this. Rashi says: "Then was there profanation in calling on the Name of the Lord."

Jerome says that this was the opinion of many Jews in his days.

Maimonides, in his *Commentary on the Mishna* (a constituent part of the Talmud), A.D. 1168, in a long treatise on idolatry, gives the most probable account of the origin of idolatry in the days of Enos.

The name Enos agrees with this, for his name means *frail, weak, sickly, incurable*. The sons of men, as "Enosh", are so called for a similar reason (Job 7. 17; 15. 14. Ps. 9. 20; 103. 15. Dan. 2. 43). See Ap. 14.

If Jonathan, the grandson of Moses, became the first idolatrous priest in Israel (see notes on Judg. 18. 30), what wonder that Enos, the grandson of Adam, introduced idolatry among mankind.

Moreover, what "ungodliness" did Enoch, "the seventh from Adam" have to prophesy about in Jude 14, 15, if purity of worship was begun in the days of Enos, instead of profanation in calling on the Name of the Lord?

Surely this is sufficient evidence that this profanation of the Name of the Lord was the reason why Enoch was raised up to prophesy against it.

22

THE ANTEDILUVIAN PATRIARCHS, AND THE FLOOD-DATE.

(Gen. 5.)

				A.M.	B.C.
Gen. 1. 27.	Adam	formed in Creation	year	0 =	0 = 3996
5. 3.	Seth	born when Adam	was	130 =	130 = 3866
6.	Enos	" "	"	105 =	235 = 3761
9.	Cainan	" "	"	90 =	325 = 3671
12.	Mehaleleel	" "	"	70 =	395 = 3601
15.	Jared	" "	"	65 =	460 = 3536
18.	Enoch	" "	"	162 =	622 = 3374
21.	Methuselah	" "	"	65 =	687 = 3309
25.	Lamech	" "	"	187 =	874 = 3122
28.	Noah	" "	"	182 =	1056 = 2940
7. 11.	Flood year	" "	"	600 =	1656 = 2340

23

"THE SONS OF GOD" IN GEN. 6. 2, 4.

It is only by the Divine specific act of creation that any created being can be called "a son of God". For that which is "born of the flesh is flesh". God is spirit, and that which is "born of the Spirit is spirit" (John 3. 6). Hence Adam is called a "son of God" in Luke 3. 38. Those "in Christ" having "the new nature"

which is by the direct creation of God (2 Cor. 5. 17. Eph. 2. 10) can be, and are called "sons of God" (John 1. 13. Rom. 8. 14, 15. 1 John 3. 1).¹

¹ The word "offspring" in Acts 17. 28 is quite different. It is *gēnos* (*genos*), which means merely *kin* or *kind*, our *genus* as being originated by God.

This is why angels are called "sons of God" in every other place where the expression is used in the Old Testament. Job 1. 6; 2. 1; 38. 7. Ps. 29. 1; 89. 6. Dan. 3. 25 (no art.).¹ We have no authority or right to take the expression in Gen. 6. 2, 4 in any other sense. Moreover, in Gen. 6. 2 the Sept. renders it "angels".

Angels are called "spirits" (Ps. 104. 4. Heb. 1. 7, 14), for spirits are created by God.

That there was a fall of the angels is certain from Jude 6.

The nature of their fall is clearly stated in the same verse. They left their own *οικητήριον* (*oikēterion*). This word occurs only in 2 Cor. 5. 2 and Jude 6, where it is used of the spiritual (or resurrection) body.

The nature of their sin is stated to be "in like manner" to that of the subsequent sins of Sodom and Gomorrah, Jude 7.

The time of their fall is given as having taken place "in the days of Noah" (1 Pet. 3. 20. 2 Pet. 2. 7), though there may have been a prior fall which caused the end of "the world that then was" (Gen. 1. 1, 2. 2 Pet. 3. 6).

For this sin they are "reserved unto judgment", 2 Pet. 2. 4, and are "in prison", 1 Pet. 3. 19.

Their progeny, called *Nephilim* (translated "giants"), were monsters of iniquity; and, being superhuman in size and character, had to be destroyed (see Ap. 25). This was the one and only object of the Flood.

Only Noah and his family had preserved their pedigree pure from Adam (Gen. 6. 9, see note). All the rest had become "corrupt" (*shāchath*) destroyed [as Adamites]. The only remedy was to destroy it (*de facto*), as it had become destroyed (*de jure*). (It is the same word in v. 17 as in vv. 11, 12.) See further under Ap. 25 on the *Nephilim*.

This irruption of fallen angels was Satan's first attempt to prevent the coming of the Seed of the woman foretold in Gen. 3. 15. If this could be accomplished, God's Word would have failed, and his own doom would be averted.

As soon as it was made known that the Seed of the woman was to come through ABRAHAM, there must have been another irruption, as recorded in Gen. 6. 4, "and also after that" (i.e. after the days of Noah, more than 500 years after the first irruption). The aim of the enemy was to occupy Canaan in advance of Abraham, and so to contest its occupation by his seed. For, when Abraham entered Canaan, we read (Gen. 12. 6) "the Canaanite was then (i.e. already) in the land."

In the same chapter (Gen. 12. 10-20) we see Satan's next attempt to interfere with Abraham's seed, and frustrate the purpose of God that it should be in "Isaac". This attempt was repeated in 20. 1-18.

This great conflict may be seen throughout the Bible, and it forms a great and important subject of Biblical study. In each case the human instrument had his

own personal interest to serve, while Satan had his own great object in view. Hence God had, in each case, to interfere and avert the evil and the danger, of which His servants and people were wholly ignorant. The following assaults of the great Enemy stand out prominently:—

The destruction of the chosen family by famine, Gen. 50. 20.

The destruction of the male line in Israel, Ex. 1. 10, 15, &c. Cp. Ex. 2. 5. Heb. 11. 23.

The destruction of the whole nation in Pharaoh's pursuit, Ex. 14.

After David's line was singled out (2 Sam. 7), that was the next selected for assault. Satan's first assault was in the union of Jehoram and Athaliah by Jehoshaphat, notwithstanding 2 Chron. 17. 1. Jehoram killed off all his brothers (2 Chron. 21. 4).

The Arabians slew all his children, except Ahaziah (2 Chron. 21. 17; 22. 1).

When Ahaziah died, Athaliah killed "all the seed royal" (2 Chron. 22. 10). The babe Joash alone was rescued; and, for six years, the faithfulness of Jehovah's word was at stake (2 Chron. 23. 3).

Hezekiah was childless, when a double assault was made by the King of Assyria and the King of Terrors (Isa. 36. 1; 38. 1). God's faithfulness was appealed to and relied on (Ps. 136).

In Captivity, Haman was used to attempt the destruction of the whole nation (Est. 3. 6, 12, 13. Cp. 6. 1).

Joseph's fear was worked on (Matt. 1. 18-20). Notwithstanding the fact that he was "a just man", and kept the Law, he did not wish to have Mary stoned to death (Deut. 24. 1); hence Joseph determined to divorce her. But God intervened: "Fear not".

Herod sought the young Child's life (Matt. 2).

At the Temptation, "Cast Thyself down" was Satan's temptation.

At Nazareth, again (Luke 4), there was another attempt to cast Him down and destroy Him.

The two storms on the Lake were other attempts.

At length the cross was reached, and the sepulchre closed; the watch set; and the stone sealed. But "God raised Him from the dead." And now, like another Joash, He is seated and expecting (Heb. 10. 12, 13), hidden in the house of God on high; and the members of "the one body" are hidden there "in Him" (Col. 3. 1-3), like another Jehoshaphat; and going forth to witness of His coming, like another Jehoiada (2 Chron. 23. 3).

The irruption of "the fallen angels" ("sons of God") was the first attempt; and was directed against the whole human race.

When Abraham was called, then he and his seed were attacked.

When David was enthroned, then the royal line was assailed.

And when "the Seed of the woman" Himself came, then the storm burst upon Him.

24

THE "HUNDRED AND TWENTY YEARS" OF GENESIS 6. 3.

These are generally taken as meaning 120 years before the Flood. But this mistake has been made by not observing that the word for "men" in Gen. 6. 1, 2 is in the singular number with the definite article, as in v. 3 "man", and means THE MAN ADAM. The word "also" clearly refers to him. It has no meaning if "men" be read, in the plural. It means, and can mean, only that Adam himself, "also", as well as the rest of mankind, had "corrupted his way".¹ If "men" be

the meaning, then it may be well asked, who are the others indicated by the word "also"?

In Gen. 2. 17, the Lord God had declared that Adam should die. Here, in Gen. 6, it was made more clear that though he had lived 810 years he should surely die; and that his breath, or the spirit of life from God, should not for ever remain in him. See the notes on Gen. 6.

This fixes the chronology of v. 3, and shows that long before that time, A. M. 810, and even before Enoch, this irruption of fallen angels had taken place. This was the cause of all the "ungodliness" against which the prophecy of Enoch was directed in Jude 14, and which ultimately brought on the fulfilment of his prophecy in the Judgment of the Flood. See Ap. 23 and 25.

¹ (*b'shaggam*) because that also is so pointed in the Codex Hillel. This makes it the Inf. Kal. of *shāgag*, to transgress, go astray, and means, "because that in their going astray, he (Adam) also is flesh".

25

THE *NEPHILĪM*, OR "GIANTS" OF GEN. 6, &c.

The progeny of the fallen angels with the daughters of Adam (see notes on Gen. 6, and Ap. 23) are called in Gen. 6, *Nephilīm*, which means *fallen ones* (from *nāphal*, to fall). What these beings were can be gathered only from Scripture. They were evidently great in size, as well as great in wickedness. They were superhuman, abnormal beings; and their destruction was necessary for the preservation of the human race, and for the faithfulness of Jehovah's Word (Gen. 3. 15).

This was why the Flood was brought "upon the world of the ungodly" (2 Pet. 2. 5) as prophesied by Enoch (Jude 14).

But we read of the *Nephilīm* again in Num. 13. 33: "there we saw the *Nephilīm*, the sons of Anak, which come of the *Nephilīm*". How, it may be asked, could this be, if they were all destroyed in the Flood? The answer is contained in Gen. 6. 4, where we read: "There were *Nephilīm* in the earth in those days (i.e. in the days of Noah); and also AFTER THAT, when the sons of God came in unto the daughters of men, and they bare children to them, the same became [the] mighty men (Heb. *gibbōr*, the heroes) which were of old, men of renown" (lit. *men of the name*, i.e. who got a name and were renowned for their ungodliness).

So that "after that", i.e. after the Flood, there was a second irruption of these fallen angels, evidently smaller in number and more limited in area, for they were for the most part confined to Canaan, and were in fact known as "the nations of Canaan". It was for the destruction of these, that the sword of Israel was necessary, as the Flood had been before.

As to the date of this second irruption, it was evidently soon after it became known that the seed was to come through Abraham; for, when he came out from Haran (Gen. 12. 6) and entered Canaan, the significant fact is stated: "The Canaanite was then (i.e. already) in the land." And in Gen. 14. 5 they were already known as "Rephaim" and "Emim", and had established themselves at Ashteroth Karnaim and Shaveh Kiriathaim.

In ch. 15. 18-21 they are enumerated and named among Canaanite Peoples: "Kenites, and the Kenizzites, and the Kadmonites, and the Hittites, and the Perizzites, and the Rephaim, and the Amorites, and the Girgashites, and the Jebusites" (Gen. 15. 19-21; cp. Ex. 3. 8, 17; 23. 23. Deut. 7; 20. 17. Josh. 12. 8).

These were to be cut off, and driven out, and utterly destroyed (Deut. 20. 17. Josh. 3. 10). But Israel failed in this (Josh. 13. 13; 15. 63; 16. 10; 17. 18. Judg. 1. 19. 20, 28, 29, 30-36; 2. 1-5; 3. 1-7); and we know not how many got away to other countries to escape the general destruction. If this were recognised it would go far to solve many problems connected with Anthropology.

As to their other names, they were called *Anakim*, from one Anak which came of the *Nephilīm* (Num. 13. 23), and *Rephaim*, from Rapha, another notable one among them.

From Deut. 2. 10, they were known by some as *Emim*, and *Horim*, and *Zamzumim* (v. 20, 21) and *Avim*, &c.

As *Rephaim* they were well known, and are often mentioned: but, unfortunately, instead of this, their

proper name, being preserved, it is variously translated as "dead," "deceased," or "giants". These *Rephaim* are to have no resurrection. This fact is stated in Isa. 26. 14 (where the proper name is rendered "deceased," and v. 19, where it is rendered "the dead").

It is rendered "dead" seven times (Job 26. 5. Ps. 88. 10. Prov. 2. 18; 9. 18; 21. 16. Isa. 14. 8; 26. 19).

It is rendered "deceased" in Isa. 26. 14.

It is retained as a proper name "*Rephaim*" ten times (two being in the margin). Gen. 14. 5; 15. 20. Josh. 12. 15 (marg.). 2 Sam. 5. 18, 22; 23. 13. 1 Chron. 11. 15; 14. 9; 20. 4 (marg.). Isa. 17. 5.

In all other places it is rendered "giants", Gen. 6. 4, Num. 23. 33, where it is *Nephilīm*; and Job 16. 14, where it is *gibbōr* (Ap. 14. iv).

By reading all these passages the Bible student may know all that can be known about these beings.

It is certain that the second irruption took place before Gen. 14, for there the *Rephaim* were mixed up with the five nations or peoples, which included Sodom and Gomorrha, and were defeated by the four kings under Chedorlaomer. Their principal locality was evidently "Ashteroth Karnaim"; while the *Emim* were in the plain of Kiriathaim (Gen. 14. 5).

Anak was a noted descendant of the *Nephilīm*; and *Rapha* was another, giving their names respectively to different clans. Anak's father was *Arba*, the original builder of Hebron (Gen. 35. 27. Josh. 15. 13; 21. 11); and this Palestine branch of the *Anakim* was not called *Arbaim* after him, but *Anakim* after Anak. They were great, mighty, and tall (Deut. 2. 10, 11, 21, 22, 23; 9. 2), evidently inspiring the ten spies with great fear (Num. 13. 33). Og king of Bashan is described in Deut. 3. 11.

Their strength is seen in "the giant cities of Bashan" to-day; and we know not how far they may have been utilized by Egypt in the construction of buildings, which is still an unsolved problem.

Arba was rebuilt by the *Khabiri* or confederates seven years before Zoan was built by the Egyptian Pharaohs of the nineteenth dynasty. See note on Num. 13. 22.

If these *Nephilīm*, and their branch of *Rephaim*, were associated with Egypt, we have an explanation of the problem which has for ages perplexed all engineers, as to how those huge stones and monuments were brought together. Why not in Egypt as well as in "the giant cities of Bashan" which exist, as such, to this day?

Moreover, we have in these mighty men, the "men of renown," the explanation of the origin of the Greek mythology. That mythology was no mere invention of the human brain, but it grew out of the traditions, and memories, and legends of the doings of that mighty race of beings; and was gradually evolved out of the "heroes" of Gen. 6. 4. The fact that they were supernatural in their origin formed an easy step to their being regarded as the demi-gods of the Greeks.

Thus the Babylonian "Creation Tablets", the Egyptian "Book of the dead", the Greek mythology, and heathen Cosmogonies, which by some are set on an equality with Scripture, or by others adduced in support of it, are all the corruption and perversion of primitive truths, distorted in proportion as their origin was forgotten, and their memories faded away.

26

NOAH "PERFECT". (GEN. 6. 9).

The Heb. word *tāmim* means *without blemish*, and is the technical word for bodily and physical perfection, and not moral. Hence it is used of animals of *sacrificial purity*. It is rendered *without blemish* in Ex. 12. 5; 29. 1. Lev. 1. 3, 10; 3. 1, 6; 4. 3, 23, 28, 32; 5. 15, 18; 6. 6; 9. 2, 3; 14. 10; 22. 19; 23. 12, 18. Num. 6. 14; 28. 19, 31; 29. 2, 8, 13, 20, 23, 29, 32, 36. Ezek. 43. 22, 23, 25; 45. 18, 23; 46. 4, 6, 13.

Without spot. Num. 19. 2; 28. 3, 9, 11; 29. 17, 26.

Undefiled. Ps. 119. 1.

This shows that Gen. 6. 9 does not speak of Noah's moral perfection, but tells us that he and his family alone had preserved their pedigree and kept it pure, in spite of the prevailing corruption brought about by the fallen angels. See Ap. 23 and 25.

27

WINE.

There are *eight* Hebrew words translated wine. A careful observation of their use will tell us all that there is to be known on the subject.

I. *Yayin*, from the root *yāyan*, to *ferment*, used of every sort of wine. The word occurs 142 times, and includes fermented wine of all kinds.

The first occurrence is:

Gen. 9. 21. "Noah planted a vineyard and drank *yayin* and was drunken."

Gen. 14. 18. "Melchizedek . . . brought forth bread and wine."

1 Sam. 25. 36, 37. Nabal drank *yayin* and "was very drunken."

Isa. 28. 1. "The drunkards of Ephraim . . . are overcome (i.e. knocked down) with *yayin*."

Jer. 23. 9. "I am like a drunken man, and like a man whom *yayin* hath overcome."

It is perfectly certain, therefore, from these passages, that *yayin* was fermented, and was intoxicating. *Yayin* was also used for sacred purposes and for blessing:

Gen. 49. 12. "His (Judah's) eyes shall be red with *yayin*, and his teeth white with milk."

Amos 9. 13. "I will bring again the captivity of my people, and they shall plant vineyards and drink the *yayin* thereof." (v. 14 is No. V.)

Ecc. 9. 7. "Drink thy *yayin* with a merry heart, for God now accepteth thy works."

The Nazarite, at the expiration of his vow, drank *yayin*. See Num. 6. 13-20. It was used at the Feasts of Jehovah (Deut. 14. 24-26), and was poured out as a drink-offering to Jehovah (Ex. 29. 40. Lev. 23. 13. Num. 15. 5).

II. *Tirōsh*, from *yārash*, to *possess* = must, or new wine, so called because it gets possession of the brain. It occurs thirty-four times in the Old Testament.

Hos. 4. 11. "Whoredom and *yayin* and *tirōsh* take away the heart" (i.e. they blunt the feelings, derange the intellect).

Some say that *tirōsh* means *grapes*, and is used as *solid* food, because in Gen. 37. 28 we read of "*tirōsh* and corn". We might as well say that when we speak of "bread and water", that water is also a solid, because bread is a solid. On the contrary, "*tirōsh* and corn" mean *liquids and solids*, by the figure of *Synecdoche* (of Genus), Ap. 6.

Prov. 3. 10. "Thy presses shall burst out with *tirōsh*."

Isa. 62. 8. "The sons of the stranger shall not drink thy *tirōsh*."

Joel 2. 24. "The fats (vats) shall overflow with *tirōsh* and oil."

Mic. 6. 15. "Thou shalt tread . . . *tirōsh*, but shalt not drink *yayin*."

III. *Chemer*, from *chamar*, to *ripen*. Hence used of strong red wine. It occurs eight times.

Deut. 32. 14. "The pure *chemer* of the grape."

Is. 27. 2, 3. "A vineyard of *chemer*. I the Lord do keep it".

Ezra 6. 9. Cyrus and Artaxerxes commanded that

chemer should be given to the people of Israel for the service of the God of Heaven.

The Rabbins called it *neat wine*, because, unmixed with water, it disturbs the head and brain.

IV. *Shēkar*=strong drink (from *shākar*, to *get drunk*), a very intoxicating drink made from barley, honey, or dates.

Num. 28. 7. "In the holy place shalt thou cause the *shēkar* (strong wine) to be poured unto the Lord for a drink offering."

Deut. 14. -25, 26. "Thou . . . shalt go unto the place which the Lord thy God shall choose: and thou shalt bestow that money for whatsoever thy soul lusteth after, for oxen, or for sheep, or for *yayin* (wine), or for *shēkar* (strong drink), or for whatsoever thy soul desireth: and thou shalt eat there before the Lord thy God, and thou shalt rejoice, thou, and thine household".

V. *Āšīš* (from *āšas*, to *tread*) new or sweet wine of the vintage year.

Isa. 49. 26. "They shall be drunken with their own blood, as with *āšīš* (sweet wine)".

The drinking of this was held out by God as a blessing conferred by Him. Joel 3. 17, 18. Amos 9. 13.

VI. *Šob'e*, any kind of strong intoxicating drink: from *šāb'a*, to *drink to excess, become drunk*: occurs twice.

Isa. 1. 22. "Thy silver is become dross, thy *šob'e* (wine) mixed with water".

Hos. 4. 18. "Their *šob'e* (drinking bout or carouse) is over" (A.V. their drink is sour (marg. gone). R.V. marg. their carouse is over).

VII. *Mimšāk*, mixed or spiced wine.

Prov. 23. 30. "They that tarry long at the *yayin*; they that go to seek *mimšāk* (mixed wine)."

Isa. 65. 11. "That prepare a table for Fortune, and that fill up mingled wine (*mimšāk*) unto Destiny" (R.V.).

VIII. *Shēmārīm*, from *shāmar*, to *keep, preserve, lay up*; hence, old wine, purified from the lees and racked off.

Ps. 75. 8. "But the *shēmārīm* (dregs), all the wicked of the earth shall wring them out, and drink them."

Isa. 25. 6. "Wines on the lees."

Zeph. 1. 12. "I will . . . punish the men that are settled on their *shēmārīm* (lees)".

Jer. 48. 11. "Moab . . . hath settled on his lees."

N.B. The word translated "flagons of wine" is *āshishāh*, from *āshash*, to *press*; hence a hardened syrup made of grapes, a sweet cake of dried grapes or pressed raisins. It occurs in 2 Sam. 6. 19. 1 Chron. 16. 3. Song 2. 5. Hos. 3. 1.

With these data it will be seen that the modern expression, "unfermented wine", is a contradiction of terms. If it is wine, it must have fermented. If it has not been fermented, it is not wine, but a syrup.

Leaven is sour dough, and not wine. It is that which causes the fermentation. There can be no leaven after the process of fermentation has ceased.

28

NIMROD. GEN. 10. 8, 9. 1 CHRON. 1. 10.

Josephus (*Ant. Jud.* i. c. 4. 2) says: "Nimrod persuaded mankind not to ascribe their happiness to God, but to think that his own excellency was the source of it. And he soon changed things into a tyranny, thinking there was no other way to wean men from the fear of God, than by making them rely upon his own power."

The Targum of Jonathan says: "From the foundation of the world none was ever found like Nimrod, powerful in hunting, and in rebellions against the Lord."

The Jerusalem Targum says: "He was powerful in hunting and in wickedness before the Lord, for he was a hunter of the sons of men, and he said to them, 'Depart from the judgment of the Lord, and adhere to the judgment of Nimrod!' Therefore is it said: 'As

Nimrod [is] the strong one, strong in hunting, and in wickedness before the Lord.'"

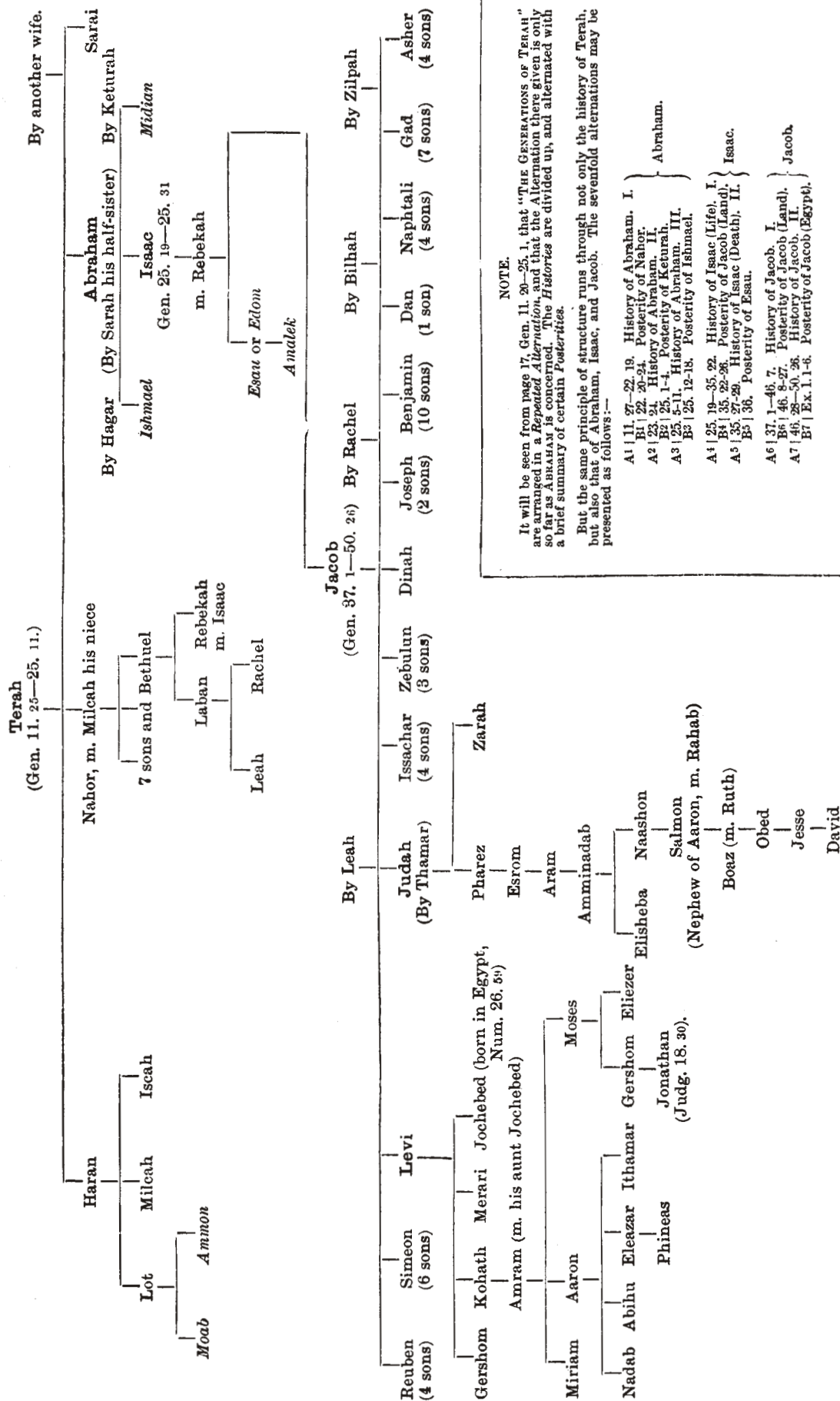
The Chaldee paraphrase of 1 Chron. 1. 10 says: "Cush begat Nimrod, who began to prevail in wickedness, for he shed innocent blood, and rebelled against Jehovah."

Nimrod was the founder of Babylon, which partook of his character as being the great antagonist of God's Truth and God's People.

We cannot fail to see, in Nimrod, Satan's first attempt to raise up a human universal ruler of men. There have been many subsequent attempts, such as Nebuchadnezzar, Alexander, Napoleon, and others. He will finally succeed in the person of the Antichrist.

THE GENERATIONS OF TERAH, ISAAC, AND JACOB.

The generations of ABRAHAM are not given separately, but are included in Terah's.



30

THE MASSŌRAH.

All the oldest and best manuscripts of the Hebrew Bible contain on every page, beside the Text (which is arranged in two or more columns), a varying number of lines of smaller writing, distributed between the upper and lower margins. This smaller writing is called the *Massōrah Magna* or Great *Massōrah*, while that in the side margins and between the columns is called the *Massōrah Parva* or Small *Massōrah*.

The illustration given on p. 32 is a reduced facsimile of a Hebrew MS. (16½ inches × 12¾), written in a German hand, about the year A.D. 1120.

The small writing in the margins in this particular MS. is seen to occupy seven lines in the lower margin, and four lines in the upper; while in the outer margins and between the three columns is the *Massōrah Parva*.

The word *Massōrah* is from the root *māsar*, to deliver something into the hand of another, so as to commit it to his trust. Hence the name is given to the small writing referred to, because it contains information necessary to those into whose trust the Sacred Text was committed, so that they might transcribe it, and hand it down correctly.

The Text itself had been fixed before the *Massorites* were put in charge of it. This had been the work of the *Sōpherim* (from *šāphar*, to count, or number). Their work, under Ezra and Nehemiah, was to set the Text in order after the return from Babylon; and we read of it in Neh. 8. 8¹ (cp. Ezra 7. 6, 11). The men of "the Great Synagogue" completed the work. This work lasted about 110 years, from Nehemiah to Simon the first, 410–300 B.C.

The *Sōpherim* were the authorised revisers of the Sacred Text; and, their work being completed, the *Massorites* were the authorised custodians of it. Their work was to preserve it. The *Massōrah* is called "A Fence to the Scriptures," because it locked all words and letters in their places. It does not contain notes or comments as such, but facts and phenomena. It records the number of times the several letters occur in the various books of the Bible; the number of words, and the middle word; the number of verses, and the middle verse; the number of expressions and combina-

tions of words, &c. All this, not from a perverted ingenuity, but for the set purpose of safeguarding the Sacred Text, and preventing the loss or misplacement of a single letter or word.

This *Massōrah* is not contained in the margins of any one MS. No MS. contains the whole, or even the same part. It is spread over many MSS., and Dr. C. D. Ginsburg has been the first and only scholar who has set himself to collect and collate the whole, copying it from every available MS. in the libraries of many countries. He has published it in three large folio volumes, and only a small number of copies has been printed. These are obtainable only by the original subscribers.

When the Hebrew Text was printed, only the large type in the columns was regarded, and the small type of the *Massōrah* was left, unheeded, in the MSS. from which the Text was taken.

When translators came to the printed Hebrew Text, they were necessarily destitute of the information contained in the *Massōrah*; so that the Revisers as well as the Translators of the Authorised Version carried out their work without any idea of the treasures contained in the *Massōrah*; and therefore, without giving a hint of it to their readers.

This is the first time that an edition of the A.V. has been given containing any of these treasures of the *Massōrah*, that affect so seriously the understanding of the Text. A vast number of the Massoretic notes concern only the orthography, and matters that pertain to the Concordance. But many of those which affect the sense, or throw any additional light on the Sacred Text, are noted in the margin of *The Companion Bible*.

Some of the important lists of words which are contained in the *Massōrah* are also given, viz. those that have the "extraordinary points" (Ap. 31); the "eighteen emendations" of the *Sōpherim* (see Ap. 33); the 134 passages where they substituted *Adonai* for *Jehovah* (see Ap. 32); and the Various Readings called *Severim* (see Ap. 34). These are given in separate Appendixes; but other words of any importance are preserved in our marginal notes.

Readers of *The Companion Bible* are put in possession of information denied to former generations of translators, commentators, critics, and general Bible students.

For further information on the *Massōrah* see Dr. Ginsburg's *Introduction to the Hebrew Bible*, of which only a limited edition was printed; also a small pamphlet on *The Massōrah* published by the King's Printers.

¹ The Talmud explains that "the book" meant the original text; "distinctly" means explaining it by giving the Chaldee paraphrase; "gave the sense" means the division of words, &c. according to the sense; and "caused them to understand the reading" means to give the traditional pronunciation of the words (which were then without vowel points).

31

THE FIFTEEN EXTRAORDINARY POINTS OF THE SŌPHERĪM.

There are fifteen words which present an abnormal appearance in the printed Hebrew Bibles. These are of the utmost importance, as they represent the most ancient result of Textual Criticism on the part of the *Sōpherim*.

Ten of these words are in the Pentateuch, and five occur in the Prophets and Hagiographa.

Some are without effect as to translation or interpretation; others are more important, and will be noted

in the passages where they occur. The following is the list. (For further information see Dr. Ginsburg's *Introduction to the Hebrew Bible*, pp. 318–34):

Gen. 16. 5.	Num. 3. 39.	2 Sam. 19. 29.
" 18. 9.	" 9. 10.	Isa. 44. 9.
" 19. 33, 35.	" 21. 30.	Ezek. 41. 20.
" 33. 4.	" 29. 15.	" 46. 22.
" 37. 12.	Deut. 29. 29.	Ps. 27. 13.

32 THE 134 PASSAGES WHERE THE SŌPHERĪM ALTERED "JEHOVAH" TO "ADONAI".

Out of extreme (but mistaken) reverence for the Ineffable Name "Jehovah", the ancient custodians of the Sacred Text substituted in many places "Adonai" (see Ap. 4. viii. 2). These, in the A.V. and R.V., are all printed "Lord". In all these places we have printed it "LORD", marking the word with an asterisk in addition to the note in the margin, to inform the reader of the fact.

The official list given in the *Massōrah* (§§ 107–15, Ginsburg's edition) contains the 134.

Gen. 18. 3, 27, 30, 32; 19. 18; Ex. 4. 10, 13; 5. 22; 15. 17; 20. 4. 34. 9, 9.

Num. 14. 17. Josh. 7. 8. Judg. 6. 15; 13. 8. 1 Kings 3. 10, 15; 22. 6. 2 Kings 7. 6; 19. 23. Isa. 3. 17, 18; 4. 4; 6. 1, 8, 11; 7. 14, 20; 8. 7; 9. 8, 17; 10. 12; 11. 11; 21. 6, 8, 16; 28. 2; 29. 13; 30. 20; 37. 24; 38. 14, 16; 49. 14. Ezek. 18. 25, 29; 21. 13; 33. 17, 29. Amos 5. 16; 7. 7, 8; 9. 1. Zech. 9. 4. Mic. 1. 2. Mal. 1. 12, 14. Ps. 2. 4; 16. 2; 22. 19, 30; 30. 8; 35. 3, 17, 22; 37. 12;

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APPENDIXES 32 (cont.), 33, 34, AND 35.

38. 9, 15, 22; 39. 7; 40. 17; 44. 23; 51. 15; 54. 4; 55. 9; 57. 9; 59. 11; 62. 12; 66. 18; 68. 11, 17, 19, 22, 26; 73. 20; 77. 2, 7; 78. 65; 79. 12; 86. 3, 4, 5, 8, 9, 12, 15; 89. 49, 50; 90. 1, 17; 110. 5; 130. 2, 3, 6.

Dan. 1. 2; 9. 3, 4, 7, 9, 15, 16, 17, 19, 1¹, 19.
Lam. 1. 14, 15, 15; 2. 1, 2, 5, 7, 18, 19, 20; 3. 31, 36, 37, 58.
Ezra 10. 3.
Neh. 1. 11; 4. 14.
Job 28. 28.

To these may be added the following, where "Elohim" was treated in the same way:—

2 Sam. 5. 19-25 } Where the A.V. has "LORD."
" 6. 9-17 }

1 Chron. 13. 12 } Where in A.V. and R.V. it
" 14. 10, 11, 14, 16 } still appears as "God".
" 16. 1 } It is printed "God" in the
Ps. 14. 1, 2, 5 } Companion Bible.
" 53. 1, 2, 4, 5 }

(See Ginsburg's ed. of *The Massōrah*, §§ 107-115.)

33 THE "EIGHTEEN EMENDATIONS" OF THE SŌPHERĪM.

The *Massōrah* (Ap. 30), i.e. the small writing in the margins of the standard Hebrew codices, as shown in the plate on p. 32, consists of a concordance of words and phrases, &c., safeguarding the Sacred Text.

A note in the *Massōrah* against several passages in the manuscripts of the Hebrew Bible states: "This is one of the Eighteen Emendations of the Sopherim," or words to that effect.

Complete lists of these emendations are found in the *Massōrah* of most of the model or standard codices of the Hebrew Bible, and these are not always identical; so that the total number exceeds eighteen: from which it would appear that these examples are simply typical.

The *Siphri*¹ adduces seven passages; the *Yalkut*,² ten; the *Mechilta*,³ eleven; the *Tanchuma*,⁴ seventeen;

while the St. Petersburg Codex gives two passages not included in any other list (Mal. 1. 12; 3. 9; see below).

These emendations were made at a period long before Christ, before the Hebrew text had obtained its present settled form, and these emendations affect the Figure called *Anthropopatheia*. See Ap. 6.

The following is a list of the eighteen "Emendations," together with eight others not included in the official lists. Particulars will be found on consulting the notes on the respective passages.

Gen. 18. 22.	2 Chron. 10. 16.	Ecc. 3. 21.
Num. 11. 15.	Job 1. 5.	Jer. 2. 11.
" 12. 12.	" 1. 11.	Lam. 3. 20.
1 Sam. 3. 13.	" 2. 5.	Ezek. 8. 17.
2 Sam. 12. 14.	" 2. 9.	Hos. 4. 7.
" 16. 12.	" 7. 20.	Hab. 1. 12.
1 Kings 12. 16.	" 32. 3.	Zech. 2. 8 (12).
" 21. 10.	Ps. 10. 3.	Mal. 1. 13.
" 21. 13.	" 106. 20.	" 3. 9.

¹ An ancient commentary on Leviticus (circa A.D. 219-47).

² A catena of the whole Hebrew Scriptures, composed in the eleventh century, from ancient sources by Rabbi Simeon.

³ An ancient commentary on Exodus, compiled about A.D. 90 by Rabbi Ishmael ben Elisa.

⁴ A commentary on the Pentateuch, compiled from ancient sources by Rabbi Tanchuma ben Abba, about A.D. 380.

34 THE READINGS CALLED SEVERĪN.

Josephus tells us (*Life*, § 75) that Titus brought away with him from Jerusalem the *codices* (or manuscripts) that were in the Temple. These were among the spoils he took to Rome, and were deposited in the royal palace, about A.D. 70.

About A.D. 220 the Emperor Severus, who built a synagogue in Rome which was called after his name, handed over the codex of the Pentateuch to the Jewish community.

Both codex and synagogue have perished, but a list of thirty-two passages is preserved in the *Massōrah*, wherein this codex differed in letters and words from other codices. There are two lists extant: one (prior to A.D. 1280) in the possession of the Jewish community of Prague, and the other in the Paris National Library (no. 31, folio 399 a). But there are other *Severin* preserved, which are noted in the margin of this edition.

The following is the complete list. Those that affect

the sense and furnish instruction are referred to in the margin, in notes on the passages affected. Some of them relate only to spelling, and have no instruction in them.¹

1. Gen. 1. 31.	12. Gen. 45. 8*.	23. Num. 30. 12.
2. " 3. 21*.	13. " 46. 8.	24. " 31. 12.
3. " 18. 21*.	14. " 48. 7.	25. " 36. 1.
4. " 24. 7*.	15. Ex. 12. 37.	26. Deut. 1. 26.
5. " 25. 33*.	16. " 19. 3.	27. " 1. 27.
6. " 27. 2.	17. " 26. 27.	28. " 3. 20.
7. " 27. 7.	18. Lev. 4. 34.	29. " 22. 6.
8. " 26. 5.	19. " 14. 10.	30. " 29. 22.
9. " 36. 10.	20. " 15. 8.	31. " 29. 22.
10. " 36. 14.	21. Num. 4. 3.	32. " 32. 16.
11. " 43. 15.	22. " 15. 21.	

¹ For further information see Ginsburg's *Introduction to the Hebrew Bible*, pp. 409-20.

35 "SHEŌL". HEBREW, SHEŌL.

The first occurrence of this word is in Gen. 37. 35, where it is rendered "grave". It occurs sixty-five times in the Hebrew of the Old Testament; and only by studying each passage by itself can the student hope to gather the *Biblical usage* of the word. All heathen or traditional usages are not only worthless, but mischievous. The following are all the passages where the word "Sheol" occurs, with the rendering in each passage indicated thus: 1=grave, 2=pit, 3=hell.

1. Gen. 37. 35.	3. Job 11. 8.	3. Ps. 16. 10.
1. " 42. 38.	1. " 14. 13.	3. " 18. 5.
1. " 44. 29, 31.	1. " 17. 13.	1. " 30. 3.
2. Num. 16. 30, 33.	2. " 17. 16.	1. " 31. 17.
3. Deut. 32. 22.	1. " 21. 13.	1. " 49. 14, 14, 15.
1. 1 Sam. 2. 6.	1. " 24. 19.	3. " 55. 15
3. 2 Sam. 22. 6.	3. " 26. 6.	(marg. grave).
1. 1 Kings 2. 6, 9.	1. Ps. 6. 5.	
1. Job 7. 9.	3. " 9. 17.	

3. Ps. 86. 13	3. Prov. 23. 14.	1. Isa. 38. 18.
(marg. grave).	3. " 27. 20.	3. " 57. 9.
1. " 88. 3.	1. " 30. 16.	1. Ezek. 31. 15.
1. " 89. 48.	1. Ecc. 9. 10.	3. " 31. 16, 17.
3. " 116. 3.	1. Song 8. 6.	3. " 32. 21, 27.
3. " 139. 8.	3. Isa. 5. 14.	1. Hos. 13. 14, 14.
1. " 141. 7.	3. " 14. 9	3. Amos 9. 2.
1. Prov. 1. 12.	(marg. grave).	3. Jonah 2. 2
3. " 5. 5.	1. " 14. 11.	(marg. grave).
3. " 7. 27.	3. " 14. 15.	3. Hab. 2. 5.
3. " 9. 18.	3. " 28. 15, 18.	
3. " 15. 11, 24.	1. " 38. 10.	

As meaning "THE grave," it is to be distinguished from *keber*, *A grave*, or, *burying-place* (from *kābar*, to bury, first occurrence Gen. 23. 4): and *bōr*, a *pit*, generally *hewn* in the rock, hence used of a cistern (Gen. 37. 20) or a *dungeon*, &c., when dry. (See note on the word "well" in Gen. 21. 19.)

36

"THY SALVATION". GEN. 49. 18.

"I have waited for Thy salvation, O Jehovah."

These words are repeated three times (and in three different ways) by every pious Jew, morning and evening.

In the note on Gen. 49. 18 it is pointed out that by the Fig. *Metonymy* (of Effect), see Ap. 6, "salvation" is put for Him Who brings it. The meaning is beautifully put, thus, in the Jerusalem Targum:—

"Not to the salvation wrought by Gideon, the son of Joash, does my soul look, for it is temporal. Not to

the salvation wrought by Samson, the son of Manoah, is my longing directed, for it is transient: but to the salvation, the completion of which Thou hast promised, by Thy everlasting Word, to bring to Thy people the descendants of Israel.

"To Thy salvation, O Jehovah, to the salvation of Messiah the son of David, Who will one day redeem Israel and bring her back from the dispersion, to that salvation my soul looks forward; for Thy salvation is an everlasting salvation."

37

THE PHARAOHS OF GENESIS AND EXODUS.

It was intended to include a list of the Pharaohs mentioned in Genesis and Exodus, and an elaborate table had been drawn up. But, as the data are still incomplete, and scholars and explorers are not fully agreed, it is felt to be wiser to postpone a subject which is still a subject of controversy.

The title "Pharaoh," being an appellative, leaves the dynasties and individuals referred to open to question and doubt.

Of only one thing we are assured; that, when all the real facts have been discovered, they will be confirmed and attested by "the scriptures of truth."

38

"LEAVEN."

Its first occurrence in Ex. 12. 15 significantly marks it as something to be "put away." There is no dispute as to the meaning of the word, which is *sour* or *fermenting dough*. The difference lies in its interpretation. This can be gathered only from its usage by the Holy Spirit.

1. It is used of its work in permeating the whole of that with which it is mixed (Matt. 13. 33. Luke 13. 21. 1 Cor. 5. 6. Gal. 5. 9. Hos. 7. 4).

2. It is used of the bread which is made from the meal so permeated (Ex. 12. 15, 19, 20, 34, 39; 13. 7).

3. It is used in connection with sacrifices, as never to be offered to God with any offering made by fire (Lev. 2. 11; 6. 17; 10. 12).

4. It is used by *Metaphor* (see Ap. 6) for doctrine (Matt. 16. 12. Mark 8. 15. Luke 12. 1. Gal. 5. 9).

5. It is used of the effects of evildoers (1 Cor. 5. 6-8; 15. 33).

6. In Lev. 23. 17 it is used in that which symbolizes mankind, and in a proper sense of being corrupted. The sin-offering associated with the leaven in the two wave-loaves corresponds with this.

7. In Amos 4. 4, 5 it is either the language or Figure of *Irony* (see Ap. 6); or, it shows that the "thanksgiving with leaven" is symbolical of the sin which is ever present even in the worshippers of God.

Thus in every instance it is associated with, and symbolical of, only that which is evil.

39

THE DECALOGUE. EXODUS 20. 2-17.

The Ten Commandments have been divided in various ways. The table below exhibits the principal differences.

Commands.	English (Reformed).	Jewish (Talmud).	Massoretic.	Greek (Origen).	Roman and Lutheran.
I.	v. 2, 3	2	3-6	3	3-6
II.	v. 4-6	3-6	7	4-6	7
III.	v. 7	7	8 11	7	8-11
IV.	v. 8-11	8-11	12	8-11	12
V.	v. 12	12	13	12	13
VI.	v. 13	13	14	13	14
VII.	v. 14	14	15	14	15
VIII.	v. 15	15	16	15	16
IX.	v. 16	16	17-	16	17-
X.	v. 17	17	-17	17	-17

The difference between the Roman Catholic and Lutheran is this: that the Roman Catholic makes

Commandment IX protect the *wife*, while the Lutheran makes it protect the *house*. The Massoretic divisions agree with the Roman Catholic. The English Reformed division agrees with the Jewish and Talmudical division in including v. 2, but differs in including v. 3 in Commandment I instead of in Commandment II. The Structure proves this to be correct.

It is interesting to note here, that Christ put His seal upon each one of the ten, in the following passages:—

I. Matt. 22. 37. II. John 4. 24. III. Matt. 5. 34. IV. Mark 2. 27. Luke 13. 14-16. V. Matt. 15. 4-6; 19. 19. Mark 7. 10. VI. Matt. 5. 21. VII. Matt. 5. 28; 19. 9, 18. VIII. Matt. 15. 19. IX. Matt. 12. 34-37. X. Matt. 5. 28.

In Matt. 19. 18, the Lord omitted Commandment X in order to convict His questioner, who said, "ALL these have I kept." Upon which the Lord's command in v. 21 convicted him of its breach, as shown by the man's sorrow in v. 22.

40

THE NAMES OF THE TABERNACLE.

It is important to distinguish the different words used by the Holy Spirit to describe the Tabernacle, and to express His design. They are variously translated in the A.V. They are distinguished severally in the notes; and are here brought together, so that the different shades of meaning may be compared and understood. It is called:

1. The House (*Beth*).
2. The Tabernacle (*Mishkān*)=dwelling-place, from *shākān*, to dwell: or, habitation, indicating it as containing the presence of Jehovah in the Light, called *Shechinah*, cp. Ex. 25. 8.
3. The Tent (*'Ohel*). Erected as a special place of

worship before the Tabernacle was set up. Hence to be always distinguished from the Tabernacle proper. Its full title was

4. '*Ohel Mo'ed*'=Tent of assembly, or of the congregation.

5. The Tabernacle of witness, '*ohel ha-eduth*'=The Tent as containing the tables of the Law, which were an abiding witness to their covenant with Jehovah. (See Ex. 16. 32-34; 25. 21.)

6. Sanctuary. Heb. *qodesh*, or holy place.

In this connection it is well to notice that congregation is '*edah*', which is general; while assembly is *kahal*, which is more local and partial.

41

THE CHERUBIM.

It is hopeless to arrive at the meaning of the *Cherubim* from etymology. Only by the *usage* of the whole of Scripture can we form an approximately true idea.

Their description is twice given (Ezek. 1. 5-14; 10. 20; and Rev. 4. 6-9).

By a process of elimination we arrive at the fact that they are a celestial order of spirit-beings, and we can form no more notion of them than we can of other heavenly orders which are named, but not explained, and for the want of better words are called "Thrones," "Dominions," "Principalities," "Powers," &c.

They are to be distinguished from the symbolic figures of them, which were made to represent them.

Negatively, we may note :

1. That they cannot be the Godhead, or Divine in their nature, for (1) likeness of any kind was strictly forbidden (Deut. 4. 15, 16, &c.); and (2) the Godhead is distinguished from them by being mentioned at the same time.

2. Though heavenly, or celestial and spiritual in their nature and character, they are distinguished from the *angels* (who, as their name implies, were spirits used as *messengers*). Compare Rev. 5. 8, 11 and 7. 11, where, first the *cherubim* offer worship, and then the *angels*. They must therefore be real spirit-beings, for they could hardly be represented emblematically and really in the same verse. Moreover, they are never dismissed on errands as *angels* are, and are never seen apart from the Throne.

3. They cannot be *merely* symbols, for, though symbolic and emblematic representations of them were allowed to be made, they themselves are not symbolic, or we should have symbolic symbols of symbols, and no reality at all.

4. They cannot be a symbol of the "Church" or any portion of redeemed humanity, for they are distinguished from them in Rev. 5. 9, 10, according to the best readings of the most ancient MSS. and critical Greek texts, where the "us" of v. 9 should be omitted, and the "us" and "we" of v. 10 should be "them" and "they." Compare also Rev. 7. 9-11.

5. For the same reason they cannot be symbols of "the four gospels" or books of any kind, for the *cherubim* are ministers associated with wrath; and call for the judgment plagues. See Rev. 6. and 15. 7. Moreover, there is no connection between these and the presence of the *cherubim* in Eden, in the Tabernacle, in the Temple, and the Throne of God.

Positively, we may note :

1. That the three root letters of *kērub*, כ=כ, ר=ר, and ב=b, are the root letters of the word *KaRaB*, which reappear in our GRiP, GRaB, GRiPe, GRasP. In a passive sense the notion would be that of *holding* something in safe keeping; and, as a matter of fact, the symbolic representation of them were held fast to the mercy-seat, being made out of the same piece of gold (Ex. 25. 18, 23).

2. In Gen. 3. 24 they were placed to *KEEP* (or guard) the way to the tree of life, and *preserve* the hope of re-gensis for a ruined creation (cp. Gen. 2. 15, where we have the word "keep" in this sense).

3. Their presence on the mercy-seat binds this hope with atonement, and with Israel.

4. On the vail the hope is bound up with the coming of the Christ in incarnation and redemption.

5. They are four in number, and four is the number of Creation (see Ap. 10).

6. They are represented by the symbolic heads of the four great divisions of animate creation: the lion (of wild beasts), the ox (of tame beasts), the eagle (of birds), man (of humanity).

7. They are *beneath* the Throne, for the earth is Jehovah's footstool.

8. Their song, when they speak, is of *creation* (Rev. 4. 11), and is in connection with *the earth*.

Redemption is a "new song" for them, relating to others.

9. We conclude therefore, that the *cherubim* are celestial or real spirit-beings, associated in some way with the embodiment of *creation's hope* as expressed in Rom. 8. 19-23. The emblematic representations made of them connect that hope with "the hope of Israel" and associate it with the blood-sprinkled mercy-seat, and the rent vail (Heb. 10. 10, 20).

42

THE 'ASHĒRAH.

The word '*Ashērah* is from the root '*āshar*, to be straight, erect, or upright. From this comes the meaning, in a moral sense, to be upright, hence, to prosper or be happy. The '*Ashērah* was so called because it was something set upright or erect in the ground, and worshipped. The word occurs forty times, and only a careful study of each passage will give a correct view.

Compared with this, all that men may think or say about the '*Ashērah* is of little value. The word is always rendered *grove* or *groves* in the A.V.; and always left as a proper name in the R.V.

From a conspectus of the passages, we learn that it was either a living tree with the top cut off, and the stump or trunk fashioned into a certain shape (Deut. 16. 21); or it was artificially fashioned and set erect in the ground (Isa. 17. 8. 1 Kings 14. 15; 16. 33). It was made of wood (Judg. 6. 26) or stone. What the shape was is indicated in 1 Kings 15. 13, and 2 Chron. 15. 16, where the A.V. "an idol in a grove", should be (as in the R.V.) "an abominable image for an *Ashērah*". It could be "cut down" (Ex. 34. 13, the first occurrence of the word); "plucked up" (Mic. 5. 14); "burnt" (Deut. 12. 3); or "broken in pieces" (2 Chron. 34. 4).

It is often coupled with *mazzevoth*, or stone "pillars" (R.V.) (and rendered images in A.V.), connected with Baal-worship.

That it could not have been a "grove" is clear from

2 Kings 17. 10, where it is forbidden to set one up "under any green tree".

While it is distinguished from *Ashtoreth* the goddess, it is yet associated with that goddess, *Ashtoreth* being representative of the *productive* (or passive) principle of life; and *Baal* being representative of the *generative* (or active) principle.

The image which represents the Phoenician *Ashtoreth* of Paphos, as the sole object of worship in her temple, was an *upright block of stone*, anointed with oil, and covered with an embroidered cloth.

Such stones are to be met with all over the Semitic world; especially in Babylonia, in Syria, Palestine and Arabia. Even the Mahommedan sacred stone (*kaaba*) at Mecca remains an object of reverence.

The place Beth-el was so called because of its anointed stone. There was another Beth-el in Northern Israel.

Two columns of stone stood before every Phoenician temple. Those at Tyre are described by Herodotus (ii. 44); and the "pillars of the sun" are mentioned in 2 Chron. 34. 4. Isa. 17. 8, &c.

Like every form of "religion," it had to do with the "flesh;" and hence, by the law of evolution (which is seen operating only in human affairs) it soon became corrupted. Evolution is seen in the progress of man's works, because he begins from ignorance, and goes on learning by his mistakes and failures. From the

moment he ends his works devolution at once sets in and deterioration begins. This is specially true in the "religious" sphere. All religions have become corrupt.

So with the 'Asherah. Originally a tree, symbolical of the "tree of life," it was an object of reverence and veneration. Then came the perversion of the earlier idea which simply honoured the origin of life; and it was corrupted and debased into the organ of procreation, which was symbolized by the form and shape given to the 'Asherah. It was the Phallus image of Isa. 57. 8, and the "image of the male", Ezek. 16. 17.

These symbols, in turn, became the incentive to all forms of impurity which were part of its libidinous worship, with the swarms of "devotees" involved in its obscene orgies.

The serpent was accepted as the symbol of the nexus, and was thus associated with the "pillar" and the "tree". Hence, it too became an object of worship.

The principal factor in this form of Canaanite idolatry is that it was not a primitive conception of a religious rite, but the corruption of an earlier idea which began with honouring the origin of life.

All the ancient systems of idolatry, connected with Astrology and Mythology, &c., were, in the same way, not original inventions of what was new; but the corruption of what was old, and the perversion of primitive truth.

There can be no doubt about its being, in its essence, Phallic worship pure and simple, whatever may have been its origin. This abomination was common to all the ancient nations; and relics of it are found to-day in various forms, in India and elsewhere. The *menhirs* of the Celtic religion are the true descendants of the 'Asherah.

At first it was centred in the Canaanitish nations; and from them it spread to the others. It was the great abomination of Canaan, and that is one reason why the Canaanites, as the descendants of the *Nephilim*, had to be destroyed by the sword of Israel. The other reason was the origin of those nations themselves (see Ap. 23 and 25), with which it was closely connected. The first mention of the 'Asherah stamps it as being the special object of Jehovah's hatred. It

is given to explain His name as "jealous"; for that is the name He takes in denouncing it. Compare His threats in 1 Kings 14. 15; 15. 13; 16. 32, 33; 2 Chron. 36. 14, &c.

It led to Israel's banishment from the land; and subsequently to that of Judah's.

It is still preserved in veiled language in secret fraternities, Freemasonry, Theosophy¹, and in the Roman Church; language so conceals it that probably those who use it to-day have little idea of what they are perpetuating; while the ancient symbols I O proclaim "sex as the true God of Hosts," as the *Kabbala* declares.

A recrudescence of this is more than hinted at; and it will be better understood when "the abomination" of Antichrist shall stand once again² in the Temple at Jerusalem (Matt. 24. 15).

The following passages will show further the nature of this form of idolatry:—Jer. 5. 7; 7. 30, 31; 19. 4, 5; 37. 34–35. Hos. 4. 12–14. Amos 2. 7–9.

The word 'Asherah is noted in the margin of each passage where it occurs in *The Companion Bible*, but the following complete list is given to put the student in possession of the whole of the data; and thus to enable him to form his own conclusions.

Exod.	34. 13.	2 Kings	23. 4, 6, 7, 14, 15.
Dent.	7. 5.	2 Chron.	14. 3.
	12. 3.		15. 16.
	16. 21.		17. 6.
Judg.	3. 7.		19. 3.
	6. 25, 27, 28, 30.		24. 18.
1 Kings	14. 15, 23.		31. 1.
	15. 13.		33. 3, 19.
	16. 33.		34. 3, 4, 7.
	18. 19 (sing).	Isa.	17. 8.
2 Kings	13. 6.		27. 9.
	17. 10, 16.	Jer.	17. 2.
	18. 4.	Mic.	5. 14.
	21. 3, 7.		

¹ See *The Perfect Way*, p. 2, and *The Computation of 666*, pp. 105–9.

² Matt. 24. 15; cp. Dan. 9. 27; 12. 11.

43

"OFFER" AND "OFFERINGS".

There are some twenty-four Hebrew words, more or less synonymous, which are translated "offer" and "offering" in the Hebrew Old Testament. These Hebrew words are also translated in other ways, so that it is important for the truth-seeker to know, in every passage, which word is used.

The various words are noted in the margin, except when they are clearly translated by their distinctive meanings, such as burnt-offering, peace-offering, heave-offering, &c.

I. The VERB "to offer".

- i. **Kārab** means *to draw near*, but in the Hiphil conjugation, *to make to approach*, or *draw near*: hence, *to bring near*. See *Korban*, No. 1 below.
- ii. **Nāgash** = *to come near*, after having been so brought, i.e., to enjoy the presence which the *Korban* (see below II. i.) has secured. Cp. Jer. 30. 21 where we have both words. Hence used of *coming near* with offerings. Cp. Greek *engizō*, Heb. 7. 19, and *prospherō*, Matt. 2. 11; 5. 23; 8. 4. Mark 1. 44. Luke 5. 14. John 16. 2. In the Epistle to the Hebrews it is used twenty times in a sacrificial sense, except Heb. 12. 7, "God brings you near as sons". See also Heb 9. 14, 28. Used also of the sinner's approach to God by offering, Heb. 4. 16; 7. 25; 10. 1, 22; 11. 6.
- iii. **Āsāh**, *to make ready* or *prepare* a victim for sacrifice: to make a victim a specific offering.

Hence, *to offer*. First occurrence in Ex. 10. 25 (sacrifice). Then Ex. 29. 36, 38, 39 (offer), &c.

- iv. **Zābāch**, *to slay* [and offer up]; hence *to offer what has been slain*; *to sacrifice*. Hence No. xii. below.
- v. **Shahat**, *to kill* or *slay* (as a butcher); used of men as well as of animals. Judg. 12. 6. 1 Kings 18. 40. First occurrence Gen. 22. 10; 37. 31. Then Ex. 12. 6.
- vi. **Ālāh** = *to offer up*, especially a burnt offering, from its name in II. ii. below.
- vii. **Kātar** = *to burn* or *turn into vapour*. Used of the incense which = *Kethoreth*, but also of the 'Olah (II. ii.) and parts of the *Minchah* (II. iii.) and the *Zebach* (II. xii.) because these ascended to Jehovah.
- viii. **Sārāph** is used of *burning up* (or rather, down) the sin-offering, because nothing ascended up to God in that offering.
- ix. **Rūm**, *to offer up* as a heave-offering.

II. The NOUN "offering".

- i. **Korban** = *a gift*, or *an admittance-offering*: from I. i. above. It is the present brought, to this day in the East, in order to secure an audience, or to see the face of the superior, and find access to his presence. Hence called to-day, "the face-offering". When the admittance has

- been secured and entrance has been obtained, then the real offering or present has to be given. Hence *Korban* is essentially an *admittance-offering*; securing the entrance. Cp. the verb, Judg. 3. 18. Cp. its use in New Testament, Matt. 5. 23; 8. 4; 23. 18. Mark 7. 11. Heb. 5. 1.
- ii. *'Olāh* = the burnt offering; so called from the Hiphil of the verb *'ālāh*, to cause to ascend [as the flame and smoke ascend by burning]. In Greek *holocausta*, which conveys its meaning as being wholly burnt.
- iii. *Minchah* = the Meal offering = a present, as such. Hence a gift-offering, not necessarily to secure admittance, but to secure favour. It might be sacrifice by blood, or more generally and later, without blood. It is used of the offerings of Cain and Abel (Gen. 4. 3, 4, 5), of Jacob's present to Esau (Gen. 32. 13-21), &c. In Exodus and Leviticus it acquires a special limitation, and is the only word rendered "meat", or better (with R.V.), "meal offering" (though it has a wider significance than literal "meal").
- iv. *Shelem* = the Peace offering, from the root *Shālām*, which conveys the idea of peace on the ground of perfection of compensation or recompense. Hence connected with the thought of rendering payment of vows or praises because of peace enjoyed. Sometimes combined with *Zebach* (No. xii, below). It is eucharistic rather than propitiatory.
- v. *Chattāth* = the Sin offering, from *chat'a*, to sin by coming short of, by missing the mark in sins of commission. In the *Piel* it means to purge

from such sin (Ps. 51. 7). In the *'Olah* (II. ii) the blood went upward, in the *chattath* it went downward and outward "without the camp". The former was burnt up on the altar, the latter went down on the ground.

- vi. *'Asām* = the Trespass offering. Relates to sins of omission, while *chattath* relates to sins of commission = sin in general; *'Ashām* sin in relation to Mosaic Law; sins of error arising from ignorance or negligence.
- vii. *Nedābāh* = Free-will or Voluntary offerings. See Lev. 22. 18, &c. It refers not to the nature or mode of the offering, but to the motive. Not the same as Lev. 1. 4, "voluntary will", which = "for his acceptance".
- viii. *T'rūmāh* = the Heave offering. So called because it was lifted up on high in presentation to Jehovah for Himself alone. See I. ix. above and Ex. 29. 27.
- ix. *Tenūphāh* = the Wave offering, because it was waved to and fro (not up and down like No. viii), and presented for the four quarters of the earth.
- x. *Neseq* = the Drink offering. From *nasak*, to pour out. Cp. Ps. 2. 6 (set). Phil. 2. 17. 2 Tim. 4. 6.
- xi. *'Ishsheh* = any offering made by fire (cp. Ex. 29. 18. Lev. 24. 7, 9).
- xii. *Zebach* = any offering slain (from No. II. iv, above). The proper word for a victim, slain and offered. The Hebrew name for altar (*mizbeah*) is derived from the same root, and denotes the place of slaughter. Cp. Gen. 22.

44

SIN, TRESPASS, INIQUITY, &c.

There are many synonymous words to represent the outworking of man's fallen nature. As these are not always translated by the same English word, it is necessary that we should distinguish them. The student, by reference to the following list, will be able to do so:—

- i. *chāt'ā*, to sin; to miss the mark (as in Judg. 20. 16). Also of the feet, to stumble and fall (Prov. 19. 2). Hence, morally, a coming short, blameworthiness—not necessarily wilful. An act of thought, word, or deed, not a condition. Usually (but by no means always) rendered *sin*, and other words also so rendered.
- ii. *'āshām*, trespass, to sin through error or ignorance. Cp. Lev. 4. 13; 5. 2, 3. Num. 5. 6, 7. Judg. 21. 22. 1 Chron. 21. 3. 2 Chron. 19. 10; 28. 10, 13. *'Ashām* is a breach of commandment, done in ignorance, but, when the guilt is proved, requiring atonement.
- iii. *'āven*, iniquity, specially connected with idolatry. Used because an idol is nothing and vanity (cp. Hos. 4. 15; 5. 8; 10. 5, 8. Amos 5. 5, marg.). Hence, *'av'n* comes to mean *vanity* (cp. Job 15. 35. Ps. 10. 7. Prov. 22. 8, &c.). The word has many renderings, which are pointed out in the passages when it occurs. *'Av'n* is rather a course of bad conduct flowing from the evil desires of fallen nature, than breaches of the law as such.
- iv. *'āvāh*, perverseness, from the root to be bent, or crooked. English *wrong*, i.e. wrung out of course, expresses it (cp. 1 Sam. 20. 30. 2 Sam. 19. 19. 1 Kings 8. 47. Job 33. 37, &c.).
- v. *'āmāl*, trouble, labour, toil. Sin viewed in the light of the trouble it causes; and of its burden; and its grievousness (Isa. 10. 1. Hab. 1. 3). Often rendered *perverseness* (Num. 23. 21), also *mischief* (Job 15. 35).
- vi. *'āval*, unjust, unfairness, sin in its nature as deceitful, dishonesty, that which is not equal and right, unfairness in dealings. Rendered *unjust*

(Ps. 43. 1; 82. 2. Prov. 29. 27. Isa. 26. 10), *unrighteous* (Lev. 19. 15, 35).

- vii. *'ābar*, to pass beyond, transgress. Hence, *transgression* (Ps. 17. 3. Hos. 6. 7; 8. 1).
- viii. *rā'a'*, wicked, injurious. From its root, which indicates its nature as breaking up all that is good or desirable; injurious to all others. In Greek *ponēros*, evil, or *kakos*, bad. Hence especially of moral depravity and corruption, and lewdness. English "good-for-nothing" (1 Sam. 17. 28), *naughty* (2 Kings 2. 19. Prov. 20. 14. Jer. 24. 2).
- ix. *pash'a*, revolt, rebellion. Sin against lawful authority. Often rendered *transgression* (Ps. 51. 13. Prov. 28. 21. Isa. 43. 27). In Prov. 10. 12 the action of love or mercy shown stands in strong contrast to this character of the sin.
- x. *rāshā'*, wickedness, in the sense of the restless activity of fallen nature (Job 3. 17. Isa. 53. 9; 57. 20, 21); where it refers to the activity of the impious and ungodly, or robbers.
- xi. *mā'al*, treachery, unfaithfulness, breach of trust, often rendered trespass and transgression. It is used of Achan (Josh. 7. 1; 22. 20). Cp. Josh. 22. 16. 2 Chron. 26. 18; 28. 22; 33. 19. Ezra 9. 2, 4. Neh. 13. 27, &c.
- xii. *shāgag*, erring from imprudence, rashness, being deceived, not wilfully; and *shāgāh*, erring wilfully through passion or wine, hence, to go astray. As sin it is to be distinguished from presumptuous or high-handed sin. Cp. Lev. 4. 13. Num. 15. 22, &c., with Num. 15. 30. Ps. 119. 21.
- xiii. *zimmah*, meditated wickedness, plotted, planned, and designed; wicked, or lewd purpose, especially of sins of unchastity.
- xiv. *chasad* = shameful. A Homonym, meaning (1) Here, and Job 37. 13 (where it is rendered "mercy" in A.V. and R.V.). But "lightning" is not "mercy", but chastisement. (2) The other meaning is *mercy*, *lovingkindness*, or *grace*. See note on Lev. 20. 14.
- xv. *shal*, fault, committed inadvertently through negligence.

47

"THE BOOK OF THE LAW."

It is an allegation of the "Higher" Criticism (which dispenses with documentary or MS. evidence, and therefore differs altogether from "Textual" Criticism) that the five books known as the Pentateuch were not written by, or during the time of Moses, but in the time of king Manasseh, or even as late as Ezra.

But a definite "book" is spoken of throughout the Old Testament as being constantly written in, with directions how it was to be added to and kept up by the prophets raised up from time to time for that purpose, among others.

The first occurrence is in Ex. 17. 14. To this, in the margin, all the others are referred back. They are given below, so that the chain may be examined link by link and its completeness and perfection seen.

1. Ex. 17. 14. Written by Jehovah's command (cp. Deut. 25. 19). Heb. "the book" (*bassepher*).
2. Ex. 24. 4, 7. Written by Moses, and "the book of the covenant sprinkled", with the people.
3. Ex. 34. 27. Jehovah's command, "Write thou".
4. Num. 33. 1, 2. Written by Moses "by the commandment of Jehovah". From the first three months of first year to last quarter of fortieth year (cp. Deut. 1. 2, 3 with 2. 14).
5. Deut. 1. 5. The word "declare" = *set forth plainly*, and implies *writing* (the word occurs only in Deut. 27. 8 and Hab. 2. 2), and includes from Deut. 1. 6 to 33. 29.
6. Deut. 4. 8 includes more than this book of Deuteronomy, and 4. 2 must refer to what was then written (cp. 26. 16; 29. 21).
7. Deut. 17. 18. The book kept "before the priests the Levites", and to be copied by the king. This was the standard copy (ch. 31. 9, 25, 26); to be read at the Feast of Tabernacles in the Sabbatic years (ch. 31. 10-13).
8. Deut. 31. 19, 22, 24. "The song of Moses" to be written (cp. the reason, *vv.* 16-18). Ascribed to Jehovah.
9. Josh. 1. 8. "This book of the law" came into the custody of Joshua (cp. 1-8) as distinct from the book of Joshua, and containing, not Deuteronomy merely, but the whole "book of the law" as thus traced above (cp. Ps. 1. 2. Luke 24. 44).
10. Josh. 8. 30-35. A copy of the law made from "the book" on the rocks in mount Ebal.
11. Josh. 23. 6, 7 again referred to.
12. Josh. 24. 26. Joshua himself "wrote in the book", and doubtlessly added Deut. 34.
13. 1 Sam. 10. 25. Samuel continued the writing in "the book". (So the Hebrew.)
14. 1 Kings 2. 1-4. David charges Solomon with regard to this "written" law of Moses.
15. 2 Chron. 17. 7-9. Jehoshaphat sent the princes, Levites, and priests, and they "taught in Judah, and had the book of the law of Jehovah with them".
16. 2 Chron. 23. 11 (2 Kings 11. 12). It was given to Joash according to Deut. 17. 18.
17. 2 Chron. 25. 4 (2 Kings 14. 6). Amaziah spared the children of his father's murderers according to "that which was written in the book of the law of Moses" (cp. Deut. 24. 4).
18. 2 Chron. 30. 2, 5, 18. Hezekiah's passover kept in second month as "it was written". This was written in Num. 9. 6-14.
19. 2 Chron. 35. 12. Josiah's passover kept "as it is written in the book of Moses".
20. 2 Kings 17. 37. "The law . . . which He wrote for you", i.e., Jehovah (cp. *v.* 35).
21. 2 Kings 22. 8. "Hilkiah, the high priest . . . found the book of the law in the house of the Lord". In *v.* 10, "Shaphan read it before the king" (Josiah). Huldah the prophetess confirms this reference (*vv.* 14-20). In 2 Chron. 34. 14 it is described as "the book of the law of Jehovah by the hand of Moses".
22. Jeremiah refers to this event when he speaks, as in ch. 15. 16.
23. Isaiah refers to this book as, in his day, a "sealed" book (ch. 29. 11-13). The Lord Jesus refers to this as opposed to the "precepts of man" (Matt. 15. 1-9. Mark 7. 1-13).
24. Ezra ascribes the law to Moses. Cp. 3. 2 (Num. 28, 29); 6. 18; 7. 6, 10, 14, 21, 25. And all is to be done according to it (cp. 10. 3 with 9. 11, 12. Lev. 18. 24-30, and Deut. 23. 3-6).
25. In Esther 3. 8, the laws were extant, and known as "diverse from all people".
26. Nehemiah (1. 7-9) speaks to Jehovah of the "statutes and judgments He gave by Moses".
27. Neh. 8. 8. The book is read according to its requirements.
28. Neh. 8. 14, 17. The Feast of Tabernacles was kept according to Lev. 23. 39-43.
29. Neh. 10. 28, 29. A solemn covenant was made "to walk in God's law, which was given by Moses the servant of God".
30. Neh. 13. 1. "They read in the book of Moses" concerning the law as written in Deut. 23. 3, 4.
31. Daniel in his prayer (ch. 9. 11) refers to the curse fulfilled on the nation as "written in the law of Moses the servant of God".
32. Mal. 4. 4 completes the cycle, and refers all to Horeb where the people received the law (as distinct from Sinai, where Moses received it), and to Moses by whom it was given (not to Ezra or to some "Redactors" of a later day).

48

THE USE OF VARIOUS TYPES IN THE ENGLISH BIBLE.

The practice of indicating, by different types, words and phrases which were not in the Original Text, was, it is believed, first introduced by Sebastian Münster, of Basle, in a Latin version of the Old Testament published in 1534.

The English New Testament (published at Geneva, 1557) and the Geneva Bible (1560) "put in that word which, lacking, made the sentence obscure, but set it in such letters as may easily be discerned from the common text." The example was followed and extended in the Bishops' Bible (1568, 1572), and the *roman* and *italic*¹ types of these Bibles (as distinguished from the *black letter* and *roman* type of previous Bibles) were introduced into the A.V. (1611).

¹ The word *italic* means relating to Italy, and is used of a kind of type dedicated to the States of Italy, by Aldus Manutius, about the year 1500.

The following seem to have been the principles guiding the translators of the A.V.:—

1. To supply the omissions under the Figure *Ellipsis*, or what they considered to be *Ellipsis*.
2. To supply the words necessary to give the sense, when the Figure *Zeugma* is employed.
3. Once, at least, to indicate a word or words of doubtful MS. authority, 1 John 2. 23 (first introduced in Cranmer's Bible—doubtless from the Vulgate). Perhaps also Judg. 16. 2 and 20. 9.
4. Where the English idiom differs from that of the Originals, and requires essential words to be added, which are not necessary in the Hebrew or Greek.

For the use of italic type in the R.V. see Ap. 7.

The use of large capital letters for certain words and phrases originated with the A.V. None of the previous or "former translations" have them.

The revisers abandoned this practice, but have not been consistent in the plan they substituted for it. In most of the cases they have used small capital letters instead of the large capitals; but in three cases (Jer. 23. 6. Zech. 3. 8; 6. 12) they have used ordinary roman type.

The use of the large capitals by the translators of the A.V. is destitute of any authority, and merely indicates the importance which they attached to such words and phrases thus indicated.

The following is a complete list:—

Large capitals in A.V. Small capitals in R.V.

Ex. 3. 14. "I am that I am."

Ex. 3. 14. "I am."

Ex. 6. 3. "Jehovah."

Ex. 28. 36; 39. 30. "Holiness (R.V. "Holy") to the Lord."

Deut. 28. 58. "The Lord thy God."

Ps. 68. 4. "Jah."

Ps. 83. 18. "Jehovah."

Isa. 26. 4. "Jehovah."

Dan. 5. 25-28. "Mene, Mene, Tekel, Upharsin." (v. 28, "Peres".)

Zech. 14. 20. "Holiness (R.V. "Holy") unto the Lord."

Matt. 1. 21. "Jesus."

Matt. 1. 25. "Jesus."

Matt. 27. 37. The inscriptions on the Cross. Also Mark 15. 26. Luke 23. 38. John 19. 19.

Luke 1. 31; 2. 21. "Jesus."

Acts 17. 23. "To the (R.V. "an") unknown God."

Rev. 17. 5. "Mystery, Babylon the Great, the Mother of (R.V. "the") Harlots and (R.V. "the") Abominations of the Earth."

Rev. 19. 16. "King of Kings, and Lord of Lords."

Large capitals in A.V. Small roman letters in R.V.

Jer. 23. 6. "The Lord our Righteousness."

Zech. 3. 8. "Branch."

Zech. 6. 12. "Branch."

49

"THE MAN OF GOD."

The first occurrence of this expression is in Deut. 33. 1, and is used of Moses.

Its use in connection with Moses (Ps. 90, title), who was, *par excellence*, the prophet, like unto whom Christ was to be "raised up" (Deut. 18. 15-19), shows that it is to be understood of what Moses was, viz., "the prophet".

He was so called, not because he foretold, but because he spoke FOR God. This is the meaning of the word "prophet" as taught by its first occurrence in Gen. 20. 7. The prophet was God's "spokesman" (Ex. 4. 16. Cp. Ex. 7. 1).

God's spokesman could know what to speak for Him only (1) from His Spirit (Neh. 9. 30. Cp. Hos. 9. 7, margin, and see Num. 11. 16, 17, 25-29); (2) from Jehovah making Himself known (Num. 12. 6. Ezek. 3. 17. Jer. 15. 19. Cp. 2 Chron. 36. 12); and (3) from God's written word. This is why Timothy is the only one called a "man of God" in the New Testament (1 Tim. 6. 11), and why, to-day, one, and only one who knows "all scripture", which is so profitable, can be called a "man of God" (2 Tim. 3. 17).

All such are God's spokesmen because they alone know what He wishes to be spoken. They are His witnesses (Acts 1. 8; 22. 15). Christ was THE prophet because He spoke only those things which were given Him to speak (see note on Deut. 18. 18), and He alone is "the faithful Witness" (Rev. 1. 5).

It was for the above reasons that the expression "the man of God" (i.e. God's man) became the general name for a *prophet* among the common people.

See all the occurrences:—

Deut. 23. 1.

Josh. 14. 6.

Judg. 13. 6, 8.

1 Sam. 2. 27.

" 9. 6, 7, 8, 10.

1 Kings 12. 22.

" 13. 1, 4, 5, 6, 7, 8, 11, 12, 14, 14, 21, 26, 29, 31.

" 17. 18, 24.

" 20. 28.

2 Kings 1. 9, 10, 11, 12, 13.

" 4. 7, 9, 16, 21, 22, 25, 25, 27, 27, 40, 42.

" 5. 8, 14, 15, 20.

" 6. 6, 9, 10, 15.

" 7. 2, 17, 18, 19.

" 8. 2, 4, 7, 8, 11.

" 13. 19.

" 23. 16, 17.

1 Chron. 23. 14.

2 Chron. 8. 14.

" 11. 2.

" 25. 7, 9, 9.

" 30. 16.

Ezek. 3. 2, 2.

Neh. 12. 24, 36.

Ps. 90, title.

Jer. 35. 4.

Number of occurrences:—

Pentateuch 1

Prophets 65

Other books 12

78 = 6 × 13 (see Ap. 10).

New Testament 2

80 = 8 × 10 (see Ap. 10).

50

CHRONOLOGICAL CHARTS, AND TABLES.

INTRODUCTION.

1. Systematic tabulation being the only satisfactory method, to eye and understanding alike, of presenting Biblical, or any other numbers, this course has been adopted in the following charts.

To ensure accuracy, "Section" paper has been used throughout.

The importance of this is, that, for the first time, (it is believed) Bible readers will have placed in their hands a series of Chronological Tables of the main dated events in the Old Testament, which they can test and check for themselves.

As a rule, the Chronological Charts already available are set before the reader, either on a scale so minute

that they must be received or rejected as a whole, or else so encumbered with extraneous matter relating to Babylon, Egypt, Greece, Rome, &c., as to be hopelessly bewildering to the ordinary Bible reader.

2. The problems of Biblical Chronology cannot be solved by mere computation, after the manner of some.

Neither must they be dealt with by arbitrarily adopting a particular date, and reckoning from that onward to Christ, and back to Adam. This is a position that cannot be maintained; as the charts will show.

3. Again, the use of "Sothic cycles", eclipses, and other astronomical methods for "settling" Biblical dates, has not been sought. On the contrary, any

APPENDIX 50: CHRONOLOGICAL CHARTS, ETC. (cont.).

appeals for aid from such sources have been carefully avoided.

If the record of the Scripture as to its own times and numbers is not self-contained, then it must be hopeless to supplement it by guesses and "explanations" as to the movements of the heavenly bodies, used mainly in support of human arguments and assumptions.

4. The position occupied in *The Companion Bible* is that all Scripture is "given by inspiration of God," *θεόπνευστος* (*theopneustos*) = *God breathed*. Therefore, the record of the dates and periods stated in the Bible are as much inspired as any other portion of it; and are as much to be relied on for accuracy as those statements upon which we rest in hope of eternal salvation. They must be as unreservedly received and believed as any other statements contained in its pages.

5. When it is stated that a certain king began to reign in such or such a year of the reign of another king, and that he reigned for so many years, it is accepted, and charted down accordingly.

6. One of the greatest difficulties which chronologers have to face is, and always has been, the apparent conflict between the record in 1 Kings 6. 1, that Solomon's temple was commenced "in the four hundred and eightieth year after the children of Israel were come out of the land of Egypt"; while in Acts 13. 17-22 the same period amounts to 573 years; a difference of ninety-three years.

In the majority of cases 1 Kings 6. 1 has been adopted by chronologists as being correct, St. Paul's reckoning being left to take care of itself; or, they say he was "misinformed", or "only speaking generally."

The simple fact is *both are right*.

The solution of the difficulty is that St. Paul's statement is according to *Anno Mundi* years (573)—the other on the principle of what we may call *Anno Dei* reckoning (480). (See the "*Lo-Anni*" periods chart, 50. vii. 11).

The charts show that, on the plain and straightforward statements of the Scriptures themselves, the actual *Anno Mundi* period from the Exodus to the commencement of Solomon's temple was exactly 573 years, thus agreeing with St. Paul, and absolutely verifying the reckoning in Acts 13. 17-22.

But the four hundred and eightieth year of 1 Kings 6 is also as absolutely correct, only it is reckoned from the Exodus on a different principle—viz. according to *God's reckoning*.

The difference in years between the two statements is, as already said, the ninety-three years of the servitudes.

Now, to ignore ninety-three years in the lifetime of the world cannot be done without upsetting all other dates.

Yet this is precisely what is generally done.

Understanding the "four hundred and eightieth year" as being on *Anno Mundi* reckoning instead of according to *Anno Dei* reckoning, chronologers are compelled, in order to make things "agree", to handle and compress the figures and facts of the *Judges* period in the most arbitrary manner.

St. Paul's testimony is that "God gave (them) Judges about 450 years until Samuel the prophet". (Acts 13. 20.)

The adverb of time here translated *until* (*ἕως*, *heōs*, *until, as long as*), marks the completion of an action up to the time of the commencement of another. Here, it denotes the *fulfilment* of the times of the Judges, ending with the close of Samuel's forty years, and the commencement of the kingdom. (Cp. the use of *ἕως*—*heōs*—in Matt. 1. 25, "until she had brought forth her firstborn son.")

The chart 50. iv. exactly coincides with St. Paul's statement. The *Judgeship* period ends, and the kingdom time begins with Saul in 1000 B. C.

7. The advantage of the SECTIONAL LINES in the charts will be apparent to all students of the Word of God.

The difficulty experienced in making the two lines of the kings of Judah and Israel "agree" is overcome quite simply by setting the Davidian dynasty, and those of the kings of Israel, on what may be termed an *interlocking* system, by the use of the parallel horizontal section lines.

When, for instance, it is stated in 2 Kings 8. 16, "In the fifth year of Joram the son of Ahab king of Israel (Jehoshaphat being then king of Judah), Jehoram the son of Jehoshaphat king of Judah began to reign": Chart 50. vii shows this; and, while vindicating the accuracy of the statement in the text—followed in the A.V. and R.V. (with a doubtful note in the latter) as to Jehoshaphat being at that time king of Judah—it shows further that Jehoshaphat had joined his son with him in associate-kinship in the third year before his death.

The extreme value to the student of this principle will be seen in this and other instances, especially in the Ezra-Nehemiah period. See Chart 50. vii. 5.

8. In Chart 50. vii. 7, 8, 9, 10, are given a few of the significant periods of 430, 450, 490, and 1,000 years.

The Tables will enable others to follow up these figures on the same lines; and doubtless many other important periods will be noted by those who delight in searching into the wonders of the Word of Life.

This, by means of the Section lines, can be done accurately.

9. In the Charts themselves the *terminus a quo* is the creation of Adam; while the *terminus ad quem* is the Crucifixion (although the charting is continued on to the destruction of Jerusalem by Titus).

The unit of measurement is the number of years given as the lifetime of Adam: viz. 930. (Gen. 5. 5.)

Commencing with this, and taking each link as it follows, the chain is seen to extend in perfect sequence until it ends with the "cutting off of the Messiah" at the close of the sixty-ninth of the seventy sevens of Dan. 9. 25, 26—in A.D. 29. That is, 4,033 from the Creation.

It shows also that the period from Adam to the Nativity was eighty jubilees (on *Anno Mundi* reckoning, but see note on p. 70) or 4,000 years.

Each shaded column stands for 100 years (same in the detail charts) consisting of 10 sections of 10 years each.

Every year, therefore, from beginning to end is shown, and nothing is left, in this respect, to chance or guesswork.

The figures to the left of this shaded column are B.C. dates: that is, they are reckoned from the common era of A.D. 0. But, all are agreed that the birth of Christ took place four years earlier:—therefore, for any date required from the *Nativity itself*, these four years must be deducted in each case.

On so small a scale it is almost humanly impossible to avoid some slight *overlappings* in connection with the periods of the kings, owing to the use of the cardinal and ordinal numbers, and the absence in most cases of hints as to the time of year at which some of the reigns began or ended. But the "charting" has been done with the most careful and anxious exactitude, and the "interlocking" system, above referred to, has reduced such minutiae to (it is believed) the narrowest limits.

10. The principle employed in the Scriptures of this interlocking, or cross-checking, is of great significance and importance.

On the charts these are set down exactly as they are given.

No attempt is made to manipulate the figures, e.g.—

(a) When the record says "in the thirty and eighth year of Asa king of Judah began Ahab the son of Omri to reign over Israel, and Ahab . . . reigned over Israel in Samaria twenty and two years" (1 Kings 16. 29), it is charted accordingly, and this shows that Ahaziah was joined in

APPENDIX 50: CHRONOLOGICAL CHARTS, ETC. (cont.).

co-regency with his father Ahab two years before the death of the latter, in the *seventeenth* year of Jehoshaphat (1 Kings 22.51).

- (b) In 2 Kings 14. 23 it is stated — "in the *fifteenth* year of Amaziah, the son of Joash king of Judah Jeroboam (II) the son of Joash king of Israel began to reign in Samaria, (and reigned) *forty and one* years."

Now, Amaziah's twenty-nine years of reigning in Jerusalem (2 Kings 14. 2) end, as the chart shows, in the *fourteenth* year of Jeroboam; and, as Uzziah, Amaziah's son, began his reign in the *twenty-seventh* year of Jeroboam (2 Kings 15. 1), it follows that a *gap of thirteen years* intervenes in the line of Judah between Amaziah and Uzziah.

No attempt is made to bridge this gap, much less to curtail or ignore it.

The Scriptures are silent as to the *reason* for this break. The interval stands there, a plainly recorded fact, and is charted down accordingly.

In the same way there is an interval of twenty-four years on the Israel side between Jeroboam II and his son Zechariah's accession. But Scripture gives no detail as to how the intervening space was occupied.

In the case of the Davidian dynasty, the *periods omitted* (shown in black) were not to be included in the *Anno Dei* reckoning.

11. The "Lo-Ammi" periods. It will be noticed at once that, in many instances, from shortly after the entry into the Land and onwards, there are wide differences between the chart dates and the "received dates" for certain events.

For instance, Jehoiakim's fourth and Nebuchadnezzar's first years (Jer. 25. 1) are charted as 496 B.C., whereas the generally "received" date is 606 B.C. (according to some, 605 or 604).

This means a discrepancy of 108-110 years; and shortens the period between the year in which Judah became tributary to Babylon, and the Gentile supremacy over the land of Jerusalem began, and the time of Christ, by those 108-110 years.

At once, it may be said, "Here is manifest error! We are told that leading chronologers are 'agreed' that the point of contact between sacred and profane chronology, and therefore the first certain date in Biblical history, is the accession of Nebuchadnezzar to the throne of Babylon in B.C. 625."

But the chart of the "Lo-Ammi" periods (50. VII. 11) shows that chronologers have mixed up *Anno Mundi* reckoning with the *Anno Dei* reckoning.

The *black* portions of the columns in the charts show the times when the children of Israel were in servitude or under usurped authority (as in Athaliah, &c.), and therefore such periods were not to be reckoned, while Israel was *Lo-Ammi*, "Not My People!"

Take, for example, from the Exodus to Jehoiachin's Captivity. On "received" dates this period is 1491-599=892 years. According to the charts this period is 1491-489=1003 years.

A difference of 110 years.

The explanation is in the charts, and shows that the *Anno Mundi* years include the ninety-three of servitude in the *Judges*, and the three intervals in the Kings (together twenty years), totalling 113 years.

Deducting this 113 from 1002, or adding it to 892, we have 889 and 1005 respectively.

Allowing for the portions of years at beginning and end of this period, and the overlapping at the intervals, it will be seen that these figures are practically identical.

The same *Anno Dei* reckoning removes the difficulty presented by "the four hundred and eightieth year," and shows that every date from the time of Eli to the usurpation of Athaliah is ninety-three years out of place in the *ordinary* reckoning; from Joash to the end of Amaziah every date is ninety-nine years wrong; and from Uzziah's death to the Captivity every date is 113 years wrong.

This is not inference but fact, as those who use the charts can test for themselves.

This one date in 1 Kings 6. 1, having been accepted by almost all the "leading chronologers" as representing literal *Anno Mundi* years, has become the pivot upon which *all* chronology, "sacred" and secular, has been made to turn, and all the "received" dates gathered from "monumental" or other sources, as well as by "computation", have been forced to "fit in" accordingly.

12. This also applies to the JUBILEE YEARS. On *Anno Mundi* reckoning, from the entry into the Land till the Nativity, there are exactly twenty-nine jubilees; but on *Anno Dei* reckoning there are only twenty-five jubilees (the number of grace again, 5×5 , i.e., 5². See Ap. 10): and the Sabbatic years accordingly, as shown on the charts.

13. THE SCALES of the *detailed* charts explain themselves.

14. The EZRA-NEHEMIAH period (50. vi. and vii. 5).

According to "received" dates, the building of the second Temple was begun in 536 B.C., and finished in 516-515 B.C., and the walls of Jerusalem were built by Nehemiah in 444 B.C., that is seventy-two years later, and ninety-one years from the going forth of the decree to build Jerusalem.

Now, in the second year of DARIUS HYSTASPES (Hag. 1. 1) the LORD'S HOUSE *was not built*. Hence the word of Jehovah: "Is it time for you to dwell in your ceiled houses, and *this house lie waste?*" (1. 4). "Go up and BUILD the House" (v. 8).

If this be so, we may ask—When was Jerusalem rebuilt?

On "received" dates we are asked to believe that this was completed by Nehemiah in 444, i.e. seventy-two years later. According to this dating the Temple was finished and dedicated in 516 B.C., *seventy-two years before the houses and walls of Jerusalem were built!*

The key to this period—indeed, to the whole of Scripture chronology—is in Dan. 9. 25, "From the going forth" of the decree to BUILD JERUSALEM. Not a word is said about the Temple in this important passage; whereas the decree of Cyrus is entirely concerned with the Temple, "the House of the Lord God of Israel . . . which is in Jerusalem." Ezra 1. 3.

The charts show that the going forth of the decree to build JERUSALEM was issued in the twentieth year of Artaxerxes (ASTEIAGES—"Darius the Median,"—the father of Cyrus), and in the forty-second year of Nebuchadnezzar's reign. This was just at the close of the great king's seven years of "madness." (See the Structures of Ezra-Nehemiah, and Ap. 58.)

This decree to build Jerusalem was in 454 B.C.; and the decree of Cyrus to build the Temple was issued in 426 B.C.; *twenty-eight years later*.

An illustration from the Book of Exodus may help to illustrate the *principle* on which the books of Ezra-Nehemiah are placed in the Jewish (and our own) Bible.

The specification of the Tabernacle, its materials and furniture, is placed first (canonically), beginning with the ARK. Then the construction itself follows. The order is reversed in actual building; and the chronological order comes first.

It is the same here. The building of the House of God being paramount, the decree, &c., concerning it comes first (canonically), on the same Divine principle. Afterwards we have the detail of the *setting* for the gem, so to speak—the building of Jerusalem. Just as the Tabernacle was (chronologically) built first (Ex. 36) to contain the ark, so here, the city was built *first* to contain, guard, and protect the "House of Jehovah."

Finally, the best explanation of the charts will be found in the charts themselves. They are presented in the order set forth on p. 3 of the Appendixes.

50.1

B. C.	B. C.	ADAM	B. C.	AD. SETH	B. C.	AD. S. ENOS
4004	Adam created	3804	3804	3704		
3994		3894	3794	3694		
3984		3884	3784	3684		
3974		3874	3774	3674		
3964		3864	3764	3664		
3954		3854	3754	3654		
3944		3844	3744	3644		
3934		3834	3734	3634		
3924		3824	3724	3624		
3914		3814	3714	3614		
3904		3804	3704	3604		

50. I. From the Creation to the Flood 4004-2348 50. I.

B.C.	AD.	SE.	EN.	CA.	MAH.	B.C.	AD.	SE.	EN.	CA.	MAH.	JARED	B.C.	AD.	SE.	EN.	CA.	MAH.	JA.
3604						3604							3404						
3594						3494							3394						
3584						3484							3384						
3574						3474							3374						
3564						3464							3364						
3554						3454							3354						
3544						3444							3344						
3534						3434							3334						
3524						3424							3324						
3514						3414							3314						
3504						3404							3304						

Enoch

Methuselah

50. I. From the Creation to the Flood 4004-2348 50. I

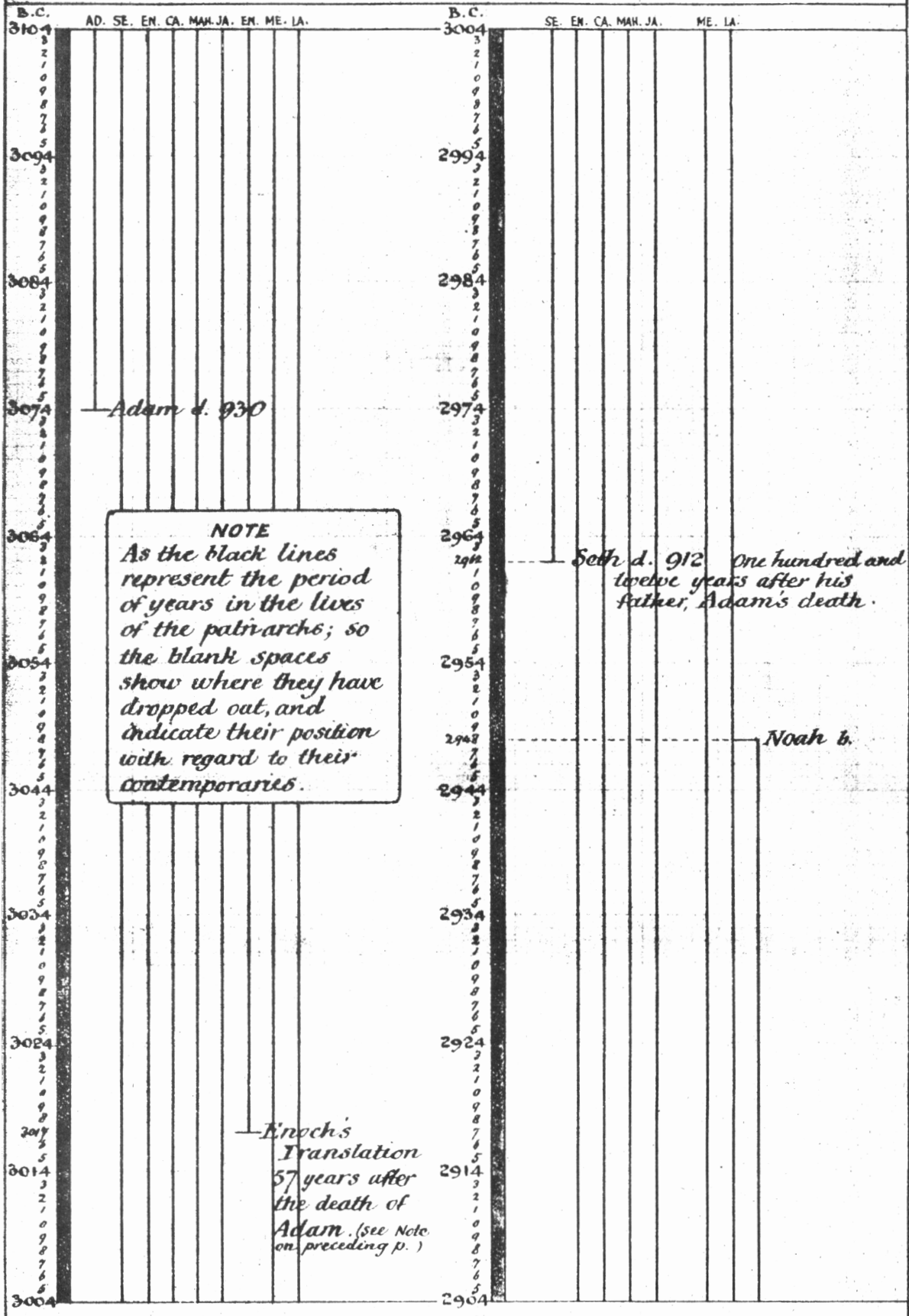
B. C.	AD.	SE.	EN.	CA.	MA.	JA.	ENO.	METH.	B. C.	AD.	SE.	EN.	CA.	MA.	JA.	ENO.	METH.
3204									3204								
3194									3194								
3184									3184								
3174									3174								
3164									3164								
3154									3154								
3144									3144								
3134									3134								
3124									3124								
3114									3114								
3104									3104								

Adam's Day of Grace, 120 years (5x4x6) begins

NOTE ON GEN: 6.3
"My spirit shall not always strive with (i.e. remain in, or abide in) Adam, for that he also is flesh: yet his days shall be 120 years."
(see Note in the Text.)
 That is, Adam, become "corrupt," like "the rest," is given a Day of Grace of yet 120 years.
 As no hint to the contrary is to be found in Scripture, the inference is that the First Adam, the Federal Head of the old Creation, perished in his sins at the age of 930 years.
 Enoch was translated only 57 years after Adam's death. They were therefore contemporaries for 308 years. Adam, therefore, must have been well acquainted with Enoch's prophecies regarding the coming of the Lord, to execute Judgment. (Jude 14.15)
 Adam's Day of Grace began when he was 810. That year bisects Enoch's lifetime into two portions of 188 and 177 years. The double numbers 8 and 7 are significant.
(see ap. 10.)

Lamech b.

50.I. From the Creation to the Flood 4004-2348 50.I.



50.I. From the Creation to the Flood 4004-2348 50.I.

B.C.	EN. CA. MAH. JA.	MET. LA. NOAH	B.C.	CA. MAH. JA.	MET. LA. NOAH
2904			2804		
3			3		
2			2		
1			1		
0			0		
9			9		
8			8		
7			7		
6			6		
5			5		
2894			2794		
3			3		
2			2		
1			1		
0			0		
9			9		
8			8		
7			7		
6			6		
5			5		
2884			2784		
3			3		
2			2		
1			1		
0			0		
9			9		
8			8		
7			7		
6			6		
5			5		
2874			2774		
3			3		
2			2		
1			1		
0			0		
9			9		
8			8		
7			7		
6			6		
5			5		
2864			2764		
3			3		
2			2		
1			1		
0			0		
9			9		
8			8		
7			7		
6			6		
5			5		
2854			2754		
3			3		
2			2		
1			1		
0			0		
9			9		
8			8		
7			7		
6			6		
5			5		
2844			2744		
3			3		
2			2		
1			1		
0			0		
9			9		
8			8		
7			7		
6			6		
5			5		
2834			2734		
3			3		
2			2		
1			1		
0			0		
9			9		
8			8		
7			7		
6			6		
5			5		
2824			2724		
3			3		
2			2		
1			1		
0			0		
9			9		
8			8		
7			7		
6			6		
5			5		
2814			2714		
3			3		
2			2		
1			1		
0			0		
9			9		
8			8		
7			7		
6			6		
5			5		
2804			2704		

— Enos d. 905

— Lamech d. 910

— Mahaleel d. 895

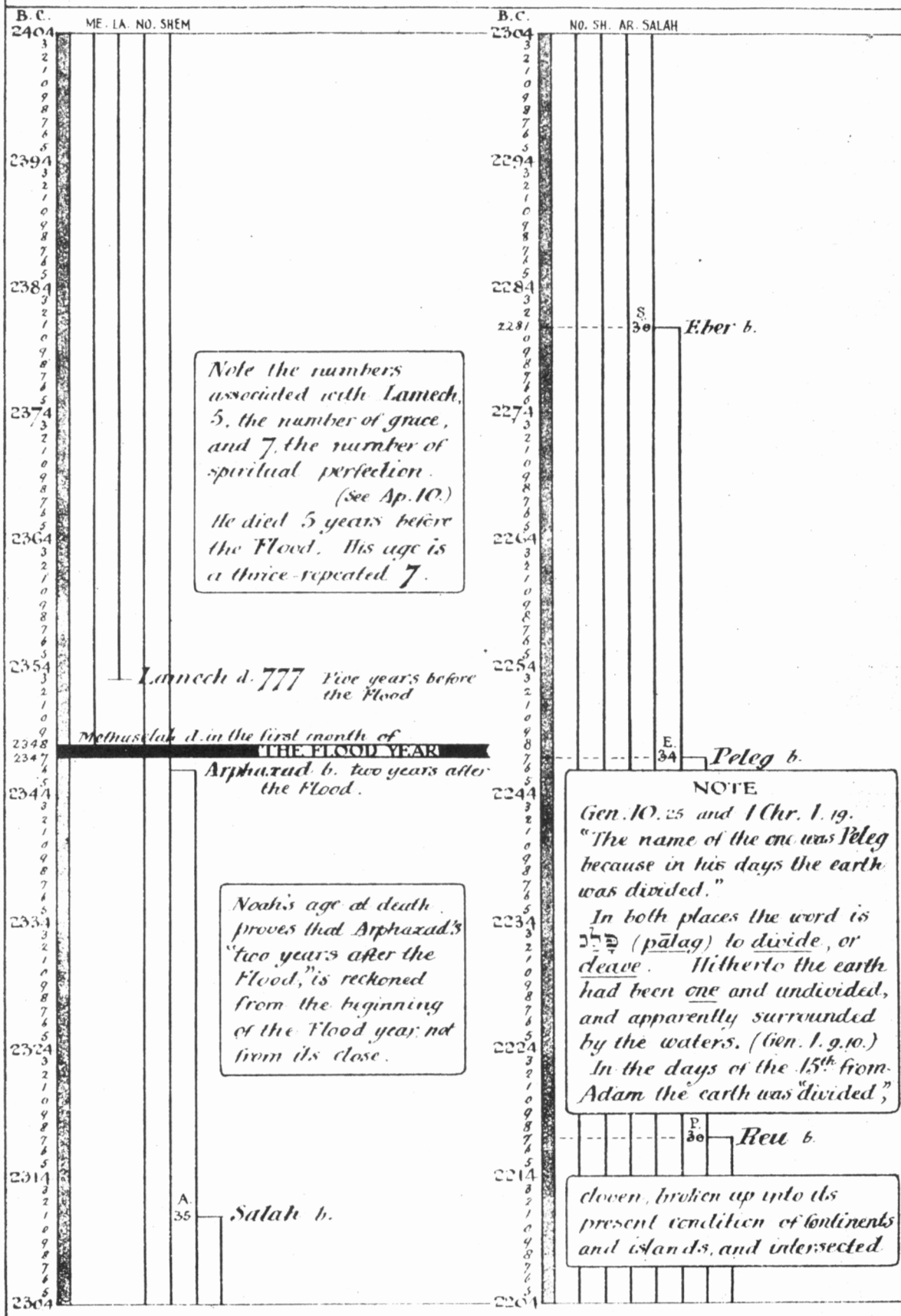
50.I. From the Creation to the Flood 4004-2348 50.I

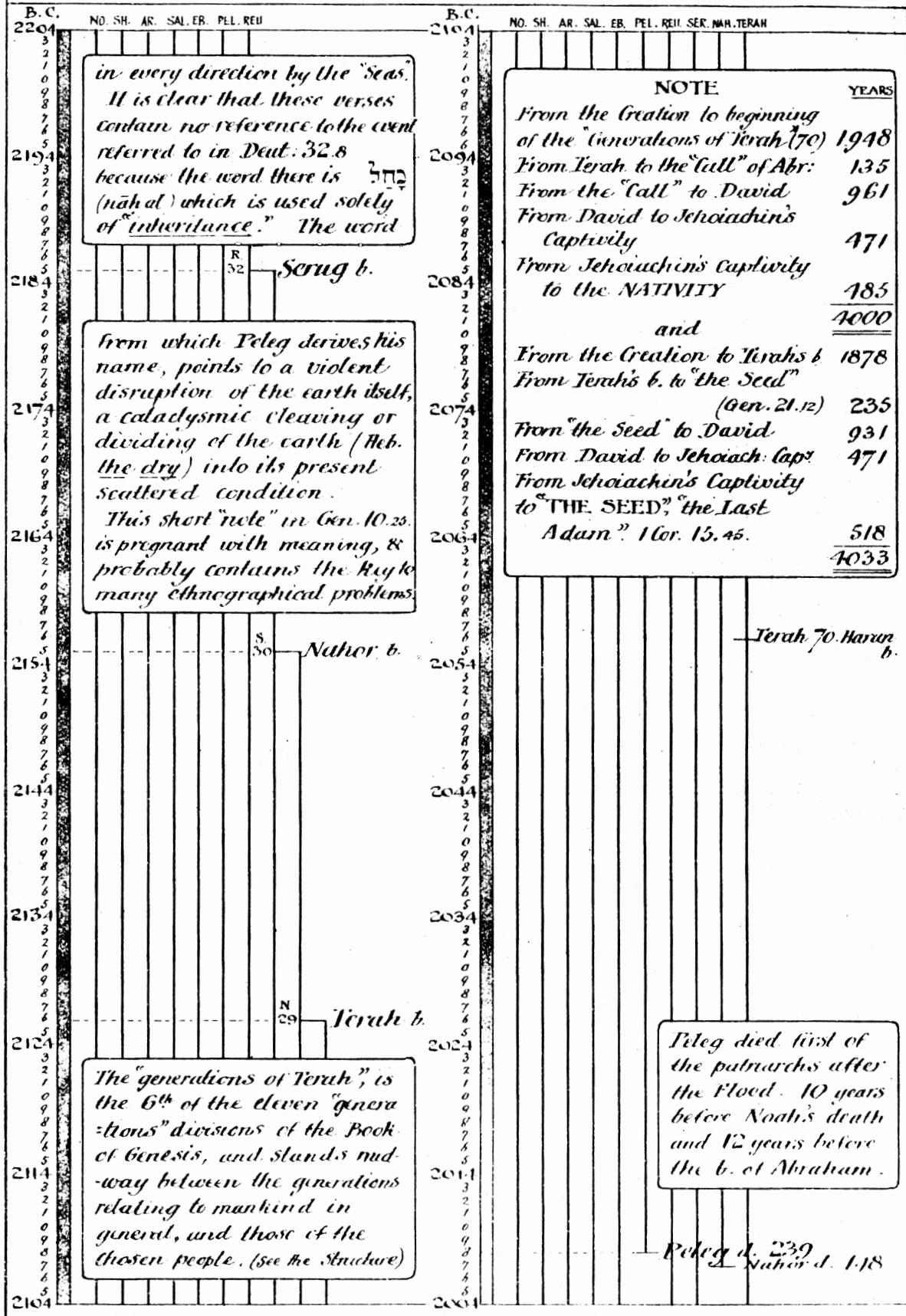
B.C.	JAR.	ME. LA. NOAH	B.C.	JAR.	ME. LA. NOAH	B.C.	ME. LA. NOAH
2704			2604			2504	
3			3			3	
2			2			2	
1			1			1	
0			0			0	
9			9			9	
8			8			8	
7			7			7	
6			6			6	
5			5			5	
2694			2594			2494	
3			3			3	
2			2			2	
1			1			1	
0			0			0	
9			9			9	
8			8			8	
7			7			7	
6			6			6	
5			5			5	
2684			2584			2484	
3			3			3	
2			2			2	
1			1			1	
0			0			0	
9			9			9	
8			8			8	
7			7			7	
6			6			6	
5			5			5	
2674			2574			2474	
3			3			3	
2			2			2	
1			1			1	
0			0			0	
9			9			9	
8			8			8	
7			7			7	
6			6			6	
5			5			5	
2664			2564			2464	
3			3			3	
2			2			2	
1			1			1	
0			0			0	
9			9			9	
8			8			8	
7			7			7	
6			6			6	
5			5			5	
2654			2554			2454	
3			3			3	
2			2			2	
1			1			1	
0			0			0	
9			9			9	
8			8			8	
7			7			7	
6			6			6	
5			5			5	
2644			2544			2444	
3			3			3	
2			2			2	
1			1			1	
0			0			0	
9			9			9	
8			8			8	
7			7			7	
6			6			6	
5			5			5	
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3			3			3	
2			2			2	
1			1			1	
0			0			0	
9			9			9	
8			8			8	
7			7			7	
6			6			6	
5			5			5	
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2			2			2	
1			1			1	
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6			6			6	
5			5			5	
2614			2514			2414	
3			3			3	
2			2			2	
1			1			1	
0			0			0	
9			9			9	
8			8			8	
7			7			7	
6			6			6	
5			5			5	
2604			2504			2404	

Jared d. 962

Japheth b.
Ham b.
Shem b.
(when Noah
was 502.)

50.I. From the Creation to the Flood 4004-2348 50.II





50.III. From Abraham to the Exodus 1996-1491 50.III

