

Appendixes To The Companion Bible

By
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The Structure of the Books of the Old Testament According to the Hebrew Canon

This Is Appendix 1 From The Companion Bible.

I. THE LAW (*Torah*).

- A** GENESIS. The beginning. All produced by the Word of God (Genesis 1:3). Israel as a "family" (Genesis 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^ebi'im*).

- A** JOSHUA. "The Lord of all the earth" giving possession of the Land. Government under Priests. | The
- B** JUDGES. Israel forsaking and returning to God; losing and regaining their position in the Land. | former
"No king." Bethlehem. Failure under Priests.
- C** SAMUEL. Man's king "rejected"; God's king (David) "established." | Prophets
- D** KINGS. Decline and Fall under the kings. | (Zechariah 7:7).
- D** ISAIAH. Final blessing under God's King. | The
- C** JEREMIAH. Human kings "rejected." David's "righteous Branch" "raised up." | latter

B | EZEKIEL. God forsaking Israel, and returning in glory, to say for ever of His Land and city | Prophets.
"Jehovah-Shammah."

A | MINOR PROPHETS. "The Lord of all the earth" giving restored possession of the Land, and foretelling final and unending possession. |

III. THE PSALMS (*K^ethubim* Writings).

A | PSALMS. *T^ehillim*. "Praises." God's purposes and counsels as to His doings in the future.

B | PROVERBS, that is to say, 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 saints 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 | The commemorates God's goodness in the Land.

F | LAMENTATIONS. "Alas!" The record of Israel's woes. Read at the *Fast* of the | five 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. *M^egilloth*

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.

CHRONICLES. *Dibrae hayyamim*. "Words of the Days"; or, God's
A purposes and counsels as to Israel's doings in the past, and until the time
of the end.

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Genesis: The Foundation of Divine Revelation.

This Is Appendix 2 From The Companion Bible.

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 Matthew 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 Deuteronomy 31:9,10,24-26. Joshua 1:7; 8:32,35; 23:6. 1Kings 14:6; 23:25. 2Chronicles 23:18; 30:16; 34:14. Ezra 3:2; 7:6. Nehemiah 8:1. Daniel 9:11,13. Malachi 4:4. Mark 12:26. Luke 2:22. John 7:23. Acts 13:39; 15:5; 28:23. 1Corinthians 9:9. Hebrews 10:28.

Appendix List

Genesis Finds its Complement in the Apocalypse.

This Is Appendix 3 From The Companion Bible.

GENESIS.

1. Genesis, the book of beginning.
2. The Earth created (1:1).
3. Satan's first rebellion.
4. Sun, moon and stars for the 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).
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 *hidden* anti-God, the founder of Babylon (10:8,9).

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 judgement (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).
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 *manifested* anti-God,

- | | |
|--|---|
| 19. A flood from God to destroy an evil generation (6:9). | the reviver of Babylon (13-18). |
| 20. The Bow, the token of God's covenant with the Earth (9:13). | 19. A flood from Satan to destroy an elect generation (12). |
| 21. Sodom and Egypt, the place of corruption and temptation (13,19). | 20. The Bow, betokening God's remembrance of His covenant with the Earth (4:3; 10:1). |
| 22. A confederacy against Abraham's people overthrown (14). | 21. Sodom and Egypt again: (spiritually representing Jerusalem) (11:8). |
| 23. Marriage of first Adam (2:18-23). | 22. A confederacy against Abraham's seed overthrown (12). |
| 24. A bride sought for Abraham's son (Isaac) and found (24). | 23. Marriage of last Adam (19). |
| 25. Two angels acting for God on behalf of His people (19). | 24. A Bride made ready and brought to Abraham's Son (19:9) See Matthew 1:1. |
| 26. A promised seed to possess the gate of his enemies (22:17). | 25. Two witnesses acting for God on behalf of His People (11). |
| 27. Man's dominion ceased and Satan's begun (3:24). | 26. The promised seed coming into possession (11:18). |
| 28. The old serpent causing sin, suffering, and death (3:1). | 27. Satan's dominion ended, and man's restored (22). |
| 29. The doom of the old serpent pronounced (3:15). | 28. The old serpent bound for 1,000 years (20:1-3). |
| 30. Sun, moon, and stars, associated with Israel (37:9). | 29. The doom on the old serpent executed (20:10). |
| | 30. Sun, moon, and stars, associated again with Israel (12). |

Appendix List

The Divine Names And Titles

This Is Appendix 4 From The Companion Bible.

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 2Chronicles 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. Colossians 1:15-17. Revelation 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 temporally assumed. 'Elohim is indicated (as in the Authorized Version) by ordinary small type, "God". See table below.

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 (compare 2Chronicles 18:31). Jehovah means *the Eternal*, the Immutable One, He Who WAS, and IS, and IS TO COME. The Divine definition is given in Genesis 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 Authorized Version) 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 ([Appendix 1](#)). All are noted in the margin, in all their occurrences:-

1. JEHOVAH-JIREH = Jehovah will see, or provide. Genesis 22:14.
2. JEHOVAH-ROPHEKA = Jehovah that healeth thee. Exodus 15:26.
3. JEHOVAH-NISSI = Jehovah my banner. Exodus 17:15.
4. JEHOVAH-M^eKADDISHKEM = Jehovah that doth sanctify

you. Exodus 31:13. Leviticus 20:8, 21:8, 22:32. Ezekiel 20:12.

5. JEHOVAH-SHALOM = Jehovah [send] peace. Judges 6:24.
6. JEHOVAH-Z^eBA'OTH = Jehovah of hosts. 1Samuel 1:3, and frequently.
7. JEHOVAH-ZIDKENU = Jehovah our righteousness. Jeremiah 23:6, 33:16.
8. JEHOVAH-SHAMMAH = Jehovah is there. Ezekiel 48:35.
9. JEHOVAH-‘ELYON = Jehovah most high. Psalms 7:17, 47:2, 97:9.
10. JEHOVAH-RO‘I = Jehovah my Shepherd. Psalms 23:1.

We have *seven* of these, experimentally referred to, in Psalms 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 number 1 above.

In verse 2, we have number 5.

In verse 3, we have numbers 2 and 7.

In verse 4, we have number 8.

In verse 5, we have numbers 3 and 4.

III. JAH is Jehovah in a special sense and relation. Jehovah as having BECOME our Salvation (first occurrence Exodus 15:2), He Who IS, and WAS, and IS TO COME. It occurs 49 times (7x7. See Appendix 10). *Jah* is indicated by type thus: Lord.

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 occurrence Genesis 14:18-22) and sees all (Genesis 16:13) and that *performeth* all things for His people (Psalms 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*, etc., 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 (Deuteronomy 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.

Eloah is rendered "God", but we have indicated it by type thus GOD.

VI. ELYON first occurs in Genesis 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 *Elyon*, as possessor of the earth, Who divides the nations "their inheritance". In Psalms 83:18, He is "over all the earth". The title occurs 36 times (6x6, or 6². See [appendix 10](#)).

Elyon is the Dispenser of God's blessings in the earth; the blessings proceeding from a Priest Who is a King upon His throne (compare Genesis 14:18-22 with Zechariah 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 Genesis 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 2Corinthians 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 Authorized Version.

(2) ADONAI is 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 Appendix 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 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 Appendix 32.)

GOD = *El*.

GOD = *Eloah*.

LORD = *Jehovah*.

THE LORD = *Jah*.

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

Lord = *Adonai*.

LORD = *Adonim*.

ALMIGHTY = *Shaddai*.

MOST HIGH = *Elyon*.

X. THE COMBINATIONS are indicated as follows:-

Adonai Jehovah = Lord GOD.

Jehovah Elohim = LORD God.

Elyon El = MOST HIGH GOD.

El Shaddai = GOD ALMIGHTY.

Appendix List

CREATION *VERSUS* EVOLUTION

This Is Appendix 5 From The Companion Bible.

The Introduction to Genesis (and to the whole Bible) Genesis 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 Appendix 10), videlicet: Genesis 1:4,10,12,18,21,25,31. They are "great," Psalm 111:2. Revelation 15:3. They are "wondrous," Job 37:14. They are "perfect," Deuteronomy 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, etc. 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 (chapter 1:1-2:3) fortysix times everything is ascribed to direct acts and volitions on the part of God as the Creator (see Appendix 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. =	<hr/> 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).
=	<hr/> 46

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

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

The word "and" is repeated 102 times : thus, by the figure **Polysyndeton** (Appendix 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 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.

Appendix List

THE SPIRITUAL SIGNIFICANCE OF NUMBERS

This Is Appendix 10 From The Companion Bible.

Numbers are used in Scripture, not merely as in Nature, with *supernatural design*, but with *spiritual significance*, which may be summarised as follows ¹ :-

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", etc.

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 Genesis 1) 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 Hebrew *Ha'aretz* (the earth), by "Gematria" (that is to say 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 **Χάρις** (*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, etc. 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 x 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*, etc. The first occurrence fixes this (Genesis 14:4); and the second confirms it (Genesis 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, etc.

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: that is to say 24 is 12 x 2, a higher form of 12.

25 = 5². Grace intensified.

27 = 3³. Divinity intensified.

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

29 = 3³ Intensifying of Divine judgment.

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

40 = 10 x 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 nine digits, without a remainder. It is the number of chronological perfection (7 x 360).

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

Figures of Speech

This Is Appendix 6 From The Companion Bible.

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 Spirit teacheth" (1Corinthians 2:13. 1Thessalonians 2:13. 2Timothy 3:16. 2Peter 1:21, etc.).

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 the 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. Bullinger ¹, from which we have taken the whole of 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 Genesis 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 Appendix 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

(Matthew 15:22-26). So named because it is an apparent or assumed refusal.

Ac-ro'-stichion; or, Acrostic

(Psalm 119). Repetition of the same or successive letters at the beginnings of words or clauses.

Æ-nig'-ma; or, Dark Saying

(Genesis 49:10. Judges 14:14). A truth expressed in obscure language.

Æ'-ti-o-log'-ia; or Cause Shown

(Romans 1:16). Rendering a reason for what is said or done.

Affirmatio; or, Affirmation

(Philippians 1:18). Emphasising words to affirm what no one has disputed.

Ag'-an-ac-te'-sis; or Indignation

(Genesis 3:13. Acts 13:10). An expression of feeling by way of indignation.

Al'-le-go-ry; or, Continued Comparison by Representation (Metaphor)

(Genesis 49:9. Galatians 4:22,24),

and Implication (Hypocatastasis) (Matthew 7:3-5).

Teaching a truth about one thing by substituting another for it which is unlike it.

Am-oe-bae'-on; or, Refrain

(Psalm 136). The repetition of the same phrase at the end successive paragraphs.

Am'-phi-di-or-tho'-sis; or, Double Correction

(1Corinthians 11:22). A correction setting right both hearer and speaker.

Am'-pli-a'-tio; or, Adjournment

(Genesis 2:23. 1Samuel 30:5). A retaining of an old name after the reason for it has passed away.

An-ab'-a-sis; or, Gradual Ascent

(Psalm 18:37,38). An increase of emphasis or sense in successive sentences.

An-acho'-re-sis; or, Regression

(Ephesians 3:14). A return to the original subject after a digression.

An'-a-coe-no-sis; or, Common Cause

(1Corinthians 4:21). An appeal to others as having interests in common.

An'-a-co-lu'-thon; or, Non-Sequence

(Genesis 35:3. Mark 11:32). A breaking off the sequence of thought.

An'-a-di-plo'-sis; or, Like Sentence Endings and Beginnings

(Genesis 1:1,2. Psalm 121:1,2). The word or words concluding one sentence are repeated at the beginning of another.

An'-a-mne'-sis; or, Recalling

(Romans 9:3). An expression of feeling by way of recalling to mind.

An-a'-pho-ra; or, Like Sentence Beginnings

(Deuteronomy 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'-e-sis; or Abating

(2Kings 5:1). The addition of a concluding sentence which diminishes the effect of what has been said.

Ant-eis'-a-go-ge; or, Counter Question

(Matthew 21:23-25). The answering of one question by asking another.

An-throp'-o-path-ei'-a; or, Condescension

(Genesis 1:2; 8:21. Psalm 74:11. Jeremiah 2:13. Hosea 11:10). Ascribing to God what belongs to human and rational beings, irrational creatures, or inanimate things.

Ant-i-cat'-e-gor'-ia; or, Tu Quoque

(Ezekiel 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 (Genesis 32:24. Luke 7:21).
2. Of the Adverb. The Adverb used instead of some other part of speech (Genesis 30:33. Luke 10:29).
3. Of the Adjective. The Adjective used instead of some other part of speech (Genesis 1:9. Hebrews 6:17).
4. Of the Noun. The Noun used instead of some other part of speech (Genesis 23:6. James 1:25).

Ant-i-me-tab'-o-le; or, Counterchange

(Genesis 4:4,5. Isaiah 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

(1Corinthians 7:16). A transference of speakers; as when the reader is addressed as if actually present.

Ant-i'-phas-is; or, Permutation

(Genesis 3:22). The use of a word or phrase in a sense opposite to its original signification.

Ant'-i-pros-o'-po-poe-i-a; or Anti-Personification

(2Samuel 16:9). Persons represented as inanimate things.

Ant'-i-ptos'-is; or, Exchange of Cases

(Exodus 19:6, compare to 1Peter 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'-stro-phe; or, Retort

(Matthew 15:26,27). Turning the words of a speaker against himself.

Ant-i'-thes-is; or, Contrast

(Proverbs 15:17). A setting of one phrase in contrast with another.

Ant'-o-no-ma'-si-a or, Name Change

(Genesis 31:21). The putting of a proper name for a Appellative or common Noun, or the reverse.

Aph-aer'-e-sis; or, Front Cut

(Jeremiah 22:24). The cutting off of a letter or syllable from the beginning of a word.

Ap'-o-di-ox'-is; or, Detestation

(Matthew 16:23). An expression of feeling by way of detestation.

Ap-o'-phas-is; or, Insinuation

(Philemon 19.). When, professing to suppress certain matters, the writer adds the insinuation negatively.

A-po'-ria; or, Doubt

(Luke 16:3). An expression of feeling by way of doubt.

Ap-o-si-opes'-is; or, Sudden Silence

It may be associated with:-

1. Some great promise (Exodus 32:32).
2. Anger and threatening (Genesis 3:22).
3. Grief and complaint (Genesis 25:22. Psalm 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 (Nehemiah 6:9).
2. Men (2Samuel 1:24,25).

3. Animals (Joel 2:22).
4. Inanimate things (Jeremiah 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

(Psalm 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 (compare to Polysyndeton, and Luke 14:21).

Bat-to-log'-i-a; or, Vain Repetition

(1Kings 18:26). Not used by the Holy Spirit: only by man.

Ben'-e-dic'-ti-o; or, Blessing

(Genesis 1:22,28. Matthew 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 (Genesis 25:32). See Ellipsis I.3.

Cat-a'-bas-is; or, Gradual Descent

(Philippians 2:6-8). The opposite of Anabasis. Used to emphasise humiliation, sorrow, etc.

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 (Leviticus 26:30).
2. Of two words, where the meanings are different (Exodus 5:21).
3. Of one word, where the Greek receives its real meaning by permutation from another language (Genesis 1:5. Matthew 8:6).

Cat'-a-ploc'-e; or, Sudden Exclamation

(Ezekiel 16:23). This name is given to a parenthesis when it takes the form of a sudden exclamation.

Chleu-as'-mos; or, Mocking

(Psalm 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

(2Peter 1:5-7). Anadiplosis repeated in successive sentences

(see "Anadiplosis", above).

Coe'-no-tes; or, Combined Repetition

(Psalm 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 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 (Psalm 72:2-17. Psalm 132.).
 - b. Repeated. Where there are more than two series of subjects, either consisting of two members each (Psalm 26. Psalm 145.), or consisting of more than two members each (Psalm 24).
2. Introverted. Where the first subject of the one series of members corresponds with the last subject of the second (Genesis 43:3-5. Leviticus 14:51,52).
3. Complex or Combined. Where both Alternation and Introversion are combined together in various ways (Exodus 20:8-11. Psalm 105).

Cy-clo-id'-es; or, Circular Repetition

(Psalm 80:3,7,19). The repetition of the same phrase at regular intervals.

De'-i-sis; or, Adjuration

(Deuteronomy 4:26). An expression of feeling by oath or asseveration.

Dep-re-ca'-ti-o; or, Deprecation

(Exodus 32:32). An expression of feeling by the way of deprecation.

Di'-a-log-is-mos; or, Dialogue

(Isaiah 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, Raillery

(Matthew 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'-pho-ne'-sis; or, Exclamation

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

E-jac'-u-la'-ti-o; or, Ejaculation

(Hosea 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. Noun and Pronouns (Genesis 14:19,20. Psalm 21:12).
2. Verbs and participles (Genesis 26:7. Psalm 4:2).
3. Certain connected words in the same member of a passage (Genesis 25:32. Matthew 25:9).
Called **Brachyology**.
4. A whole clause in a connected passage (Genesis 30:27. 1Timothy 1:3,4).

- II. Relative Ellipsis.

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

analogous or related words (Genesis 50:23. Isaiah 38:12).

4. Where the omitted word is contained in another word, the one word comprising the two significations (Genesis 43:33).

III. Ellipsis of Repetition.

1. Simple; where the Ellipsis is to be supplied from a preceding or a succeeding clause (Genesis 1:30. 2Corinthians 6:16).
2. Complex; where the two clauses are mutually involed, 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 it be supplied from the former (Hebrews 12:20).

E-nan-ti-o'-sis; or, Contraries

(Luke 7:44-46). Affirmation or negation by contraries.

En'-thy-me-ma; or, Omission of Premiss

(Matthew 27:19). Where the conclusion is stated, and one or both of the premisses are omitted.

Ep-i-dip'-lo-sis; or, Double Encircling

(Psalm 47:6). Repeated Epanadiplosis (see below).

Ep'-an-a-di-plo'-sis; or, Encircling

(Genesis 9:3. Psalm 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

(1Corinthians 10:29. Philippians 1:24). The repetition of the same word after a break or parenthesis.

Ep-an'-od-os; or, Inversion

(Genesis 10:1-31. Isaiah 6:10). The repetition of the same word or words in an inverse order, the sense being unchanged.

Ep'-an-or-tho-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

(Psalm 29:3,4,5,7,8,9). The repetition of the same phrase at irregular intervals.

Ep'-i-cri'-sis; or, Judgement

(John 12:33). A short sentence added at the end by way of an additional conclusion.

Ep'-i-mo-ne; or, Linger

(John 21:15-17). Repetition in order to dwell upon, for the sake of impressing.

Ep'-i-pho-ne'-ma; or, Exclamation

(Psalm 135:21). An exclamation at the conclusion of a sentence.

Ep-i'-pho-za; or, Epistrophe in Argument

(2Corinthians 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

(Genesis 13:6. Psalm 24:10). The repetition of the same word or words at the end of successive sentences.

Ep-i'-ta-sis; or, Amplification

(Exodus 3:19). Where a concluding sentence is added by way of increasing the emphasis.

Ep-i'-ther-a-pei'-a; or, Qualification

(Philippians 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

(Genesis 21:16. Luke 22:41). The naming of a thing by describing it.

Ep-i'-ti-me'-sis; or, Reprimand

(Luke 24:25). An expression of feeling by way of censure, reproof, or reproach.

Ep-i-tre-chon; or, Running Along

(Genesis 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

(Hebrews 11:32). A running lightly over by way of summary.

Ep-i'-trop-e; or, Admission

(Ecclesiastes 11:9). Admission of wrong, in order to gain what is right.

Ep-i'-zeux'-is; or, Duplication

(Genesis 22:11. Psalm 77:16). The repetition of the same word in the same sense.

Er'-o-te-sis; or, Interrogating

(Genesis 13:9. Psalm 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-poe'-i-a; or, Description of Manners

(Isaiah 3:16). A description of a person's peculiarities as to manners, caprices, habits, etc..

Eu'-che; or, Prayer

(Isaiah 64:1,2). An expression of feeling by way of prayer, curse, or imprecation.

Eu'-phem-is'-mos; or, Euphemy

(Genesis 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

(Zechariah 6:12,13). A repetition so as to work out or illustrate what has already been said.

Ex'-ou-then-is'-mos; or, Contempt

(2Samuel 6:20). An expression of feeling by way of contempt.

Gno'-me; 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 (Matthew 26:31).
2. Where the original sense is modified in the quotation or reference (Matthew 12:40).
3. Where the sense is quite different from that which was first intended (Matthew 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 (1Corinthians 2:9).
6. Where the words are changed by a reading, or an inference, or in number, person, mood, or tense. (Matthew 4:7).
7. Where two or more citations are amalgamated (Matthew 21:13).
8. Where Quotations are from books other than the Bible (Acts 17:28).

Hen-di'-a-dys; or, Two for One

(Genesis 2:9. Ephesians 6:18). Two words used, but one thing meant.

Hen-di'-a-tris; or, Three for One

(Daniel 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-o'-sis; or, Exchange of Accidence.

Exchange of one voice, mood, tense, person, number, degree, or gender for another.

1. Of forms and voices (1Peter 2:6).
2. Of moods (Genesis 20:7. Exodus 20:8).
3. Of tenses (Genesis 23:11. Matthew 3:18).
4. Of persons (Genesis 29:27. Daniel 2:36).
5. Of adjectives (degree) and adverbs (2Timothy 1:18).
6. Of nouns (number), adjectives, and pronouns (Genesis 3:8. Hebrews 7:7).

Ho-moe-o'-pto-ton; or, Like Inflections

(2Timothy 3:2,3). Similar endings arising from the same inflection of verbs, nouns, etc. . This figure belongs peculiarly to the original languages.

He-moe-o-pro'-pher-on; or, Alliteration

(Judges 5). The repetition of the same letter or syllable at commencement of successive words.

Heo'-moe-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 Joshua 2:1.

Hyp-al'-la-ge; or, Interchange

(Genesis 10:9. 1Kings 17:4). A word logically belonging to one connection is grammatically united with another.

Hyp-er'bat-on; or, Transposition

(Romans 5:8). The placing of a word out of its usual order in a sentence.

Hy-per'-bo-le; or Exaggeration

(Genesis 41:47. Deuteronomy 1:28). When more is said than is literally meant.

Hy'-po-cat-as'-ta-sis; or, Implication

(Matthew 15:13; 16:6). An implied resemblance or representation.

Hy-po-ti-me'-sis; or, Under Estimating

(Romans 3:5). Parenthetical addition by way of apology or excuse.

Hy'-po-ty-po'-sis; or, Word Picture

(Isaiah 5:26-30). Representation of objects or actions by words.

Hys'-ter-e-sis; or, Subsequent Narration

(Genesis 31:7, 8. Psalm 105:8). When later record gives supplemental or new particulars, not inserted in the historical record.

Hys'-ter-o-log'-ia; or, The First Last

(Genesis 10 and 11. 2Samuel 24). A prior mention of a subsequent event.

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

In'-ter-jec'-ti-o; or, Interjection

(Psalm 42:2). Parenthetic addition by way of feeling.

Mal'-e-dic'-ti-o; or, Imprecation

(Isaiah 3:11). Expression of feeling by way of malediction and execration.

Mei-o'-sis; or a Belittleing

(Genesis 18:27. Numbers 13:33). A belittleing of one thing to magnify another.

Me-ris'-mos; or, Distribution

(Romans 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

(Ecclesiastes 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

(2Corinthians 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

(2Kings 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

(1Corinthians 12:31). A passing from one subject to another.

Met'-a-lep'-sis; or, Double Metonymy

(Genesis 19:8. Ecclesiastes 12:6. Hosea 14:2). Two metonymies, one contained in the other, but only one expressed.

Met-al'-la-ge; or, a Changing Over

(Hosea 4:18). A different subject of thought substituted for the original subject.

Met'-a-phor' or, Representation

(Matthew 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

(1Kings 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 (Genesis 23:8. Luke 16:29).
2. Of the Effect. When the effect is put for the cause producing it (Genesis 25:23. Acts 1:18).
3. Of the Subject. When the subject is put for something pertaining to it (Genesis 41:13. Deutonomy 28:5).
4. Of the Adjunct. When something pertaining to the subject is put for the subject itself (Genesis 28:22. Job 32:7).

Mi-me-sis; or, Description of Sayings

(Exodus 15:9). Used when the sayings and etc., of another are described or imitated by way of emphasis.

Neg-a'-ti-o; or, Negation

(Galatians 2:5). A denial of that which has not been affirmed.

Oe'-on-is'-mos; or, Wishing

(Psalm 55:6). An expression of feeling by way of wishing or hoping for a thing.

Ox'-y-mor-on; or Wise-Folly

(1Timothy 5:6). A wise saying that seems foolish.

Pae-sn'-si'-mos; or, Exultation

(Zephaniah 3:14). Calling on others to rejoice over something.

Pal'-in-od'-i-a; or, **Retracting**

(Revelation 2:6). Approval of one thing after reproof for another thing.

Par-a-bol-a; or, **Parable** i.e., **Continued Simile**

(Luke 14:16-24). Comparison by continued resemblance.

Par'-a-di-a'-stol-e; or, **Neithers and Nors**

(Exodus 20:10. Romans 8:35,38,39). The repetition of the disjunctives neither and nor, or, either and or.

Par'-ae-net'-ic-on; or, **Exhortation**

(1 Timothy 2). An expression of feeling by way of exhortation.

Par-a-leips-is; or, **a Passing By**

(Hebrews 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. Compare to "Correspondence".

1. Simple *synonymous*, or *gradational*. When the lines are parallel in thought, and in the use of synonymous words (Genesis 4:23,24. Psalm 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 (Proverbs 10:1).
3. Simple *synthetic*, or constructive. When the parallelism consists only in the similar form of construction (Psalm 19:7-9).
4. Complex *alternate*. When the lines are placed alternately (Genesis 19:25. Proverbs 24:19,20).
5. Complex *repeated alternation*. The repetition of two parallel subjects in several lines (Isaiah 65:21,22).
6. Complex *extended alternation*. Alternation extended so as to consist of three or more lines (Judges 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, etc. (Genesis 3:19. 2 Chronicles 32:7,8).

Par-ec'-bas-is; or, **Digression**

(Genesis 2:8-15). A temporary turning aside from one subject to another.

Par-e-che'-sis; or, **Foreign Paronomasia**

(Romans 15:4). The repetition of words similar in sound, but

different in language.

Par-eg'-men-on; or, Derivation

(Matthew 16:18). The repetition of words derived from the same root.

Par-em'-bol'-e; or, Insertion

(Philippians 3:18,19). Insertion of a sentence between others which is independent and complete in itself.

Par-en'-the-sis; or, Parenthesis

(2Peter 1:19). Insertion of a word or sentence, parenthetically, which is necessary to explain the context.

Par-oe'-mi-a; or Proverb

(Genesis 10:9. 1Samuel 10:12). A wayside-saying in common use.

Par'-o-moe-o'-sis; or, Like-Sounding Inflections

(Matthew 11:17). The repetition of inflections similar in sound.

Par-o-no-ma'-si-a; or, Rhyming Words

(Genesis 18:27). The repetition of words similar in sound, but not necessarily in sense.

Path'-o-poe'-i-a; or, Pathos

(Luke 19:41,42). The expression of feeling or emotion.

Per-i'-phras-is; or, Circumlocution

(Genesis 20:16. Judges 5:10). When a description is used instead of the name.

Per-i'-stas-is; or, Description of Circumstances

(John 4:6).

Ple'-on-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 (Genesis 16:8); or (2) sentences (Genesis 1:20. Deuteronomy 32:6).

Plok'-e; or, Word-Folding

(Jeremiah 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

(Genesis 26:34,35. 2Kings 23:13). Persons or places mentioned under different names.

Po-ly-pto'-ton; or, Many Inflections

The repetition of the same part of speech in different inflections.

1. Verbs (Genesis 50:24. 2Kings 21:13).
2. Nouns and pronouns (Genesis 9:25. Romans 11:36).
3. Adjectives (2Corinthians 9:8).

Po'ly-syn'de-ton; or, Many Ands

(Genesis 22:9,11. Joshua 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 Aysndeton and Luke 14:13).

Prag'-mato-graph-i-a; or Description of Actions

(Joel 2:1-11).

Pro-ec'-the-sis; or Justification

(Matthew 12:12). A sentence added at the end by way of justification.

Pro-lep's-is, (Ampliatio); or, Anticipation

(Hebrews 2:8). Anticipating what is going to be, and speaking of future things as present.

Pro-lep'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 (Matthew 3:9).
2. Closed. When the anticipated objection is either not plainly stated or not answered (Romans 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'-o-po-graph'-i-a; or, Description of Persons

(Matthew 3:4). A vivid description of a person by detailed delineation.

Pros'-o-po-poe'-i-a; or, Personification

Things represented as persons.

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

Pro'-ther-a-pei'-a; or, Conciliation

(Matthew 19:16). Conciliating others, by way of precaution, because of something we are about to say.

Pro'-ti-me-sis; or, Description of Order

(1Corinthians 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

(2Chronicles 20:35-37. John 14:1-4). Repetition of the same word or words irregularly in the same passage.

Sim'-i-le; or, Resemblance

(Genesis 25:25. Matthew 7:24-27). A declaration that one thing resembles another. (Compare **Metaphor**, above.)

Sim'-ul-ta'-ne-um; or Insertion

(Revelation 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

(2Chronicles 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

(1Samuel 17:4-7). The conclusion, though implied, is unexpressed, in order to add emphasis to it.

Symbol

(Isaiah 22:22). A material object substituted for a moral, or spiritual truth.

Sym'-per-as'-ma; or, Concluding Summary

(Matthew 1:17). When what has been said is briefly summed up.

Sym'-plo-ke; or, Interwinning

(1Corinthians 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

(1Timothy 4:1-3). The enumeration of the parts of a whole which has not been mentioned.

Syn'-cho-re'-sis; or, Concession

(Habakkuk 1:13). Making a concession of one point in order to gain another.

Syn'-cri-sis; or, Repeated Simile

(Isaiah 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 (Genesis 6:12. Matthew 3:5).
2. Of the Species. When the species is put for the genus, or particulars for universals (Genesis 3:19. Matthew 6:11).

3. Of the Whole. When the whole is put for a part (Genesis 6:12).
4. Of the Part. When a part is put for the whole (Genesis 3:19. Matthew 27:4).

Syn'-oe-cei-o'-sis; or, Cohabitation

(Matthew 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

(Proverbs 4:14,15). The repetition of words similar in sense, but different in sound and origin.

Syn'-the-ton; or, Combination

(Genesis 18:27). A placing together of two words by usage.

Ta-pei-no'-sis; or, Demeaning

(Genesis 27:44. Romans 4:19). The lessening of a thing in order to increase and intensify that same thing. (Compare **Meiosis**.)

Thau-mas'-mos; or, Wondering

(Romans 11:33). An expression of feeling by way of wonder.

Tme'-sis; or, Mid-Cut

(Ephesians 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

(Isaiah 10:28-32). Throwing light on the subject dealt with by alluding to locality.

Type

(Romans 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 (Genesis 4:20. 1Timothy 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 (Exodus 20:18).

NOTE :

¹ Figures of Speech Used in the Bible:

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The Serpent of Genesis 3.

This Is Appendix 19 From The Companion Bible.

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 Appendix 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 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 (chapter 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 Genesis 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 Genesis 3:1 is *Nachash* (from the root *Nachash*, *to shine*, and means *a shining one*. Hence, in Chaldee it means *brass* or *copper*, because of its *shining*. Hence also, the word *Nehushtan*, a piece of brass, in 2Kings 18:4.

In the same way *Saraph*, in Isaiah 6:2,6, means *a burning one*, and, because the serpents mentioned in Numbers 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" (Numbers 21:8), He said, "Make thee a *Saraph*", and, in obeying this command, we read in verse 9, "Moses made a *Nachash* of brass". *Nachash* is thus used as being interchangeable

with ***Saraph***.

Now, if ***Saraph*** 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 ***Nachas*** 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 Genesis 3 (on page 7) will show that the ***Cherubim*** (which are similar celestial or spirit-beings) of the last verse (Genesis 3:24) require a similar spirit-being to correspond with them in the first verse (for structure of the whole chapter is a great Introversion). The ***Nachash***, or serpent, who beguiled Eve (2Corinthians 11:3) is spoken of as "an angel of light" in verse 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 super-natural order when he is called "a cherub" (Ezekiel 28:14,16, read from verses 11-19). His presence "in Eden, the garden of '***Elohim***'" (verse 13, is also clearly stated, as well as his being "perfect in beauty" (verse 12) his being "perfect" in his ways from the day he was created till iniquity was found in him" (verse 15), and as being "lifted up because of his beauty" (verse 17).

These all compel the belief that Satan was ***the shining one*** (***Nachash***) in Genesis 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" (verse 17).

Even supposing that these things were spoken to, and of, an exalted human being in later days (Ezekiel 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 Ezekiel 28:11-19 than was literally true of "the prince of Tyre" (verses 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 Genesis 3:1 (see note) means *wise*, in a good sense as well as in a bad sense. In Ezekiel 28:12 we have the good sense, "Thou sealest up the sum, full of wisdom"; and the bad sense in verse 17, "thou hast corrupted thy wisdom" (referring of course, to his fall). So the word rendered "subtle" is rendered "prudent" in Proverbs 1:4; 8:12; 12:23; 14:8; and in a bad sense in Job 15:5. 1Samuel 23:22. Psalm 83:3.

The word "beast" also, in Genesis 3:1, *chay*, denotes *a living being*, and it is as wrong to translate *zoa* "beasts" in Revelation 4, as it is to translate *chay* "beast" in Genesis 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 a snake, but we can understand her being fascinated ² 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 Appendix 6) or *Implication*; it no more means a snake than it does when Dan is so called in Genesis 49:17; or an animal when Nero is called a "lion" (2Timothy 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" (Matthew 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 verses 14,15, but only for the same purpose of emphasising the truth and the reality of what is said.

When it is said in verse 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 (verse 15), "He shall crush the 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 (Romans 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 (Hebrews 2:14. 1John 3:8. Revelation 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 verse 14, "On thy belly shalt thou go". This Figure means infinitely more than the literal belly of the flesh and blood; just as the words "heel" and "head" do in verse 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" (Psalm 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" (Proverbs 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" (Galatians 3:14,15), something more heart-breaking is meant than the literal words used in the Figure.

When "His enemies shall lick the dust" (Psalm 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 ***nachash***, it was 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" (2Corinthians 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 miracle³

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***, 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 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, compare 2:16); then (2) to ***add*** the words "neither shalt thou touch it" (3:3, compare 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 Genesis 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 news-papers 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 why Satan is quite content that the *letter* of Scripture should be accepted in Genesis 3, as he himself accepted the letter of Psalm 91:11. He himself could say "It is written" (Matthew 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.

NOTES :

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

² It is remarkable that the verb *nachash* always means to enchant, fascinate, bewitch; or of one having and using occult knowledge. See Genesis 30:27; 44:5,15. Leviticus 19:26. Deuteronomy 18:10. 1Kings 20:33. 2Kings 17:17; 21:6. 2Chronicles 33:6. So also is the

noun used in Numbers 23:23; 24:1.

³ Greater than that wrought by God Himself, who opened the mouth of Balaam's ass.

Appendix List

ITALIC TYPE IN THE REVISED VERSION

This Is Appendix 7 From The Companion Bible.

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 Authorized Version "was" and "*was*" in Genesis 1:2; 3 and 4; 9 and 10; 11 and 12, are lost. See the notes on Genesis 1:2.

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

Appendix List

notes on Isaiah 45:18

This Is From The Companion Bible.

Isaiah 45:18

18. For thus saith ¹ the LORD °That
created the heavens; God Himself °That
formed the earth and °made it; he hath
established it, °He created it not °in vain,
He formed it to be inhabited: " I *am* ¹ the
LORD;
and *there* is none else.

That created = the Creator of. Note how these expressions are heaped together to impress us with the fact that the One Who created all ought to be able to tell us, better than ignorant man, how He created it.

That formed = The Former of. Hebrew *yazar* = to fashion.

made = the Maker of. **He created.** It did not come of itself by evolution (see Appendix 5 and 8). Reference to Pentateuch (Genesis 1:1)

in vain = *tohu*. The same word as in Genesis 1:2 ("without form"). Therefore it must have *become tohu*: which is exactly what Genesis 1:2 declares (See Below). In Genesis 1:1 we have "the world that then was" (compare 2Peter 3:6); and in verse 2 we have ruin into which it fell.

We are not told how, when, or why, or how long it lasted. When geologists have settled how many years they require, they may place them between verses 1 and 2 of Genesis 1.

In Genesis 1:2-2:4, we have "the heavens and the earth which are now" of 2Peter 3:7. Both are set in contrast with the "new heavens and the new earth" of 2Peter 3:13.

¹**The Lord** = Hebrew; Yehovah

notes on Genesis 1:1 and 1:2.

This Is From The Companion Bible.

1. IN the beginning °God °created °the heaven and the earth.

2. °And °the earth °was °without form, and void; and darkness °*was* upon the °face of the deep.

And °the Spirit of God moved upon the °face of the waters.

1. "THE WORLD THAT THEN WAS" (2Peter 3:5,6). See Structure, page 1. Creation in eternity past, to which all Fossils and "Remains" belongs.

God. Hebrew *Elohim*, plural. First occurrence connects it with creation, and denotes, by usage, the Creator in relation to His creatures. See Appendix 4. The Hebrew accent *Athnach* places the emphasis, and gives pause, on "God" as being Himself the great worker, separating the Worker from His work.

created (sing.). Occurs 6 times in this Introduction. Other acts 46 times. See Appendix 5. Perfection implied. Deuteronomy 32:4. 2Samuel 22:31. Job 38:7. Psalms 111; 147:3-5. Proverbs 3:19. Ecclesiastes 3:11-14. [Even the Greek *Cosmos* = ornament. Exodus 33:4-6. Isaiah 49:18. Jeremiah 4:30. Ezekiel 7:20. 1Peter 3:3]

the heaven and the earth. With Hebrew Particle *'eth* before each, emphasising the Article "the", and thus distinguishing both from 2:1. "Heavens" in Hebrew always in plural. See note on Deuteronomy 4:26.

2. **And.** Note the Figure of Speech *Polysyndeton* (See appendix 6), by which, in the 34 verses of this Introduction, each one of 102

separate acts are emphasised; and the important word "God" in verse 1 is carried like a lamp through the whole of this Introduction (1:1 - 2:3).

the earth. Figure of Speech *Anadiplosis*. See appendix 6.

was = *become*. See Genesis 2:7; 4:3; 9:15; 19:26. Exodus 32:1. Deuteronomy 27:9. 2Samuel 7:24, etc. Also rendered *came to pass*, Genesis 4:14; 22:1; 23:1; 27:1. Joshua 4:1; 5:1. 1Kings 13:32. Isaiah 14:24 etc. Also rendered *be* (in the sense of *become*), verse 3 etc., and where the verb "to be" is not in italic type. Hence, Exodus 3:1, kept=*became* keeper, quit = *become* men, etc. See Appendix 7.

without form = waste. Hebrew *tohu va bohu*. Figure of Speech *Paronomasia* See appendix 6. Not created *tohu* (Isaiah 45:18 See Above), but became *tohu* (Genesis 1:2. 2Peter 3:5,6). "An enemy hath done this" (Matthew 13:25,28,39. compare 1Corinthians 14:33). See Appendix 8.

was. This is the italic type, because no verb "to be" in Hebrew (see Appendix 7). In like manner man became a ruin (Genesis 3. Psalms 14:1-3; 51:5; 53:1-3. Ecclesiastes 7:20. Romans 7:18).

face. Figure of Speech *Pleonasm*. See appendix 6.

the Spirit of God moved (see Appendix 9) = The beginning of "the heavens and the earth which are now" (2Peter 3:7). It is even so in the New Creation. The Spirit moves (John 3:3-8. Romans 8:5,9,14. Galatians 4:29. 2Corinthians 5:17,18).

Appendix List

THE SO-CALLED "CREATION TABLETS"

This Is Appendix 8 From The Companion Bible.

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" (Hebrew *tohu*) is used of a subsequent event which, we know not how long after the Creation, befell the primitive creation of Genesis 1:1. It occurs in Genesis 1:2. Deuteronomy 32:10. 1 Samuel 12:21 (twice). Job 6:18; 12:24; 26:7. Psalm 107:40. Isaiah 24:10; 29:21; 34:11; 40:17,23; 41:29; 44:9; 45:18,19; 49:4; 59:4. Jeremiah 4:23.

The Hebrew *bohu*, rendered "void", means *desolate*, and occurs in Genesis 1:2. Isaiah 34:11. Jeremiah 4:23.

The two words together occur in Genesis 1:2. Isaiah 34:11. Jeremiah 4:23.

1. The Tablets begin with chaos.
The Bible with perfection (Genesis 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.

Appendix List

THE USAGE OF *RUACH*, SPIRIT.

This Is Appendix 9 From The Companion Bible.

The word *ruach* occurs 389 times in the Hebrew Old Testament. In the Authorized Version it is rendered *spirit* in 237 passages (and no other word is rendered spirit except *n^e shamah*, "breath", in Job 26:4 and Proverbs 20:27. See Appendix 16). In the remaining 152 places it is translated in 22 different ways, which are to be carefully distinguished.

[In the Revised Version *ruach* 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 form, and may be manifested in divers ways, so various renderings are necessitated, corresponding thereto.

Ruach, 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 (Ecclesiastes 3:19,20). Hence, *ruach* is used of

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

2 Samuel 23:2. Psalm 139:7 (= Thee). Isaiah 40:13.

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

2 Samuel 23:2. 1Kings 18:12; 22:24. 2Kings 2:16. 2Chronicles 18:23. Nehemiah 9:20,30. Job 26:13; 33:4. Isaiah 40:13; 48:16; 59:19,21; 61:1; 63:10,1-4. Ezekiel 3:12,14 (1st); 8:3; 11:1,24; 37:1; 43:5. Micah 2:7; 3:8. Zechariah 4:6; 6:8; 7:12. Malachi 2:15.

III. - INVISIBLE DIVINE POWER MANIFESTING ITSELF

In creation. Genesis 1:2.

In giving life. Ezekiel 37:14.

In executing judgement-

"blast." Exodus 15:8. Isaiah 37:7.

"breath." 2Samuel 22:16. 2 Kings 19:7. Job 4:9; 15:30.

Psalms 18:15; 33:6. Isaiah 11:4; 30:28.

"spirit." Isaiah 4:4; 28:6; 34:16; 40:7.

IV. - INVISIBLE "POWER FROM ON 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".

Genesis 41:38. Exodus 28:3; 31:3; 35:31. Numbers 11:17,25,25,26,29; 24:2; 27:8. Deuteronomy 34:9. Judges 3:10; 6:34; 11:29; 13:25; 14:6,19; 15:14. 1Samuel 10:6,10; 11:6; 16:13,14; 19:20,23. 2Kings 2:9,15. 1Chronicles 12:18; 28:12. 2Chronicles 15:1; 20:14; 24:20. Psalms 51:11,12; 143:10. Proverbs 1:23. Isaiah 11:2,2,2,2; 30:1; 32:15; 42:1,5; 44:3; 59:21; 61:1; 63:11. Ezekiel 2:2; 3:24; 11:5,19; 36:27; 39:29. Daniel 4:8,9,18; 5:11,12,14. Joel 2:28,29. Haggai 2:5. Zechariah 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." Genesis 6:17; 7:15,22. Job 9:18; 12:10; 17:1. Psalms 104:29; 135:17; 146:4. Ecclesiastes 3:19. Jeremiah 10:14; 51:17. Lamentations 4:20. Ezekiel 37:5,6,8,9,10. Habakkuk 2:19. Zechariah 12:1.

"spirit." Genesis 6:3. Numbers 16:22; 27:16. Job 27:3; 34:14. Psalms 31:5; 104:30. Ecclesiastes 3:21,21; 8:8,8; 11:5; 12:7. Isaiah 42:5.

"Wind." Ezekiel 37:9,9.

VI. - THE INVISIBLE CHARACTERISTICS OF MAN; manifesting themselves in states of mind and feeling (by the Figure of Speech *Metonymy*. See Appendix 6).

"Mind." Genesis 26:35. Proverbs 29:11. Ezekiel 11:5; 20:32. Daniel 5:20. Habakkuk 1:11.

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

"Courage." Joshua 2:11.

"Anger." Judges 8:3.

"Blast." Isaiah 25:4.

"Spirit." Genesis 41:8; 45:27. Exodus 6:9; 35:21. Numbers 5:14,14,30; 14:24. Joshua 5:1. Judges 15:19. 1Samuel 1:15; 30:12. 1Kings 10:5; 21:5. 1Chronicles 5:26,26. 2Chronicles 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.

Psalms 32:2; 34:18; 51:10,11,12,17. 76:12; 78:8; 142:3; 143:4,7.
Proverbs 11:13; 14:29; 15:4,13; 16:2,18,19,32; 17:22,27; 18:14,14;
25:28; 29:23. Ecclesiastes 1:14,17; 2:11,17,26; 4:4,6,16; 6:9; 7:8,8,9;
10:4. Isaiah 19:3,14; 26:9; 29:10,24; 33:11; 38:16; 54:6; 57:15,15,16;
61:3; 65:14; 66:2. Jeremiah 51:11. Ezekiel 13:3. Daniel 7:15. Hosea
4:12; 5:4. Micah 2:11. (by *Hendiadys* [[Appendix 6](#)], for a false or
living spirit).

**VII. - Put by the Figure of Speech *Synecdoche* for THE
WHOLE PERSON** (see [Appendix 6](#)).

Psalms 77:3,6; 106:33. Ezekiel 21:7. Daniel 2:1,3. Malachi 2:15,16.

VIII. - INVISIBLE SPIRIT-BEINGS.

"Angels." Psalm 104:4.

"Cherubim." Ezekiel 1:12,20,20,20,21; 10:17.

Neutral spirit-beings. Job 4:15. Isaiah 31:3.

Evil angels. Judges 9:23. 1Samuel 16:14,15,16,23,23; 18:10; 19:9.
1Kings 22:21,22,23. 2Chronicles 18:20,21,22. Zechariah 13:2.

**IX. - THE INVISIBLE MANIFESTATIONS OF THE
ATMOSPHERE.**

Temperature. Genesis 3:8 ("cool").

Air.

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

"Whirlwind." Ezekiel 1:4.

"Windy." Psalm 55:8.

"Spirits." Zechariah 6:5.

"Air." Job 41:16.

"Tempest." Psalm 11:6.

"Blast." Exodus 15:8. 2Kings 19:7. Isaiah 25:4; 37:7.

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

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

THE OCCURRENCES OF

נְשָׁמָה

(*N^eshamah*), "BREATH".

This Is Appendix 16 From The Companion Bible.

Genesis 2:7; 7:22. Deuteronomy 20:16. Joshua 10:40; 11:11, 14.
2Samuel 22:16. 1Kings 15:29; 17:17. Job 4:9; 26:4; 27:3; 32:8; 33:4;
34:14; 37:10. Psalms 18:15; 150:6. Proverbs 20:27. Isaiah 2:22; 30:33;
42:5; 57:16. Daniel 5:23; 10:17.

Appendix List

The Use of Various Types in the English Bible.

This Is Appendix 48 From The Companion 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 Sebastain 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 Authorized Version (1611).

The following seem to have been the principles guiding the translators of the Authorized Version :-

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 Manuscript authority, 1John 2:23 (first introduced in Cranmer's Bible-doubtless from the Vulgate). Perhaps also Judges 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 in the Revised Version see Appendix 7.

The use of large capital letters for certain words and phrases originated with the Authorized Version. 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 (Jeremiah 23:6. Zechariah 3:8; 6:12) they have used ordinary roman type.

The use of the large capitals by the translators of the Authorized Version 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 Authorized Version. Small capitals in Revised Version.

Exodus 3:14. "I am that I am."

Exodus 3:14. "I am."

Exodus 6:3. "Jehovah."

Exodus 28:36; 39:30. "Holiness (Revised Version "Holy") to the Lord."

Deuteronomy 28:58. "The Lord thy God."

Psalms 68:4. "Jah."

Psalms 83:18. "Jehovah."

Isaiah 26:4. "Jehovah."

Daniel 5:25-28. "Mene, Mene, Tekel, Upharsin," (verse 28, "Peres".)

Zechariah 14:20. "Holiness (Revised Version "Holy") unto the Lord."

Matthew 1:21. "Jesus."

Matthew 1:25. "Jesus."

Matthew 27:37. The inscriptions on the Cross. Also Mark 15:26. Luke 23:38. John 9:19.

Luke 1:31; 2:21. "Jesus."

Acts 17:23. "To the (Revised Version "an") unknown God."

Revelation 17:5. "Mystery, Babylon the Great, the Mother of (Revised Version "the") Harlots and (Revised Version "the") Abominations of the Earth."

Revelation 19:16. "King of Kings, and Lord of Lords."

Large capitals in Authorized Version. Small roman letters in Revised Version.

Jeremiah 23:6. "The Lord our Righteousness."

Zechariah 3:8. "Branch."

Zechariah 6:12. "Branch."

NOTE

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.

Appendix List

The Word "Day" in Genesis

1.

This Is Appendix 11 From The Companion Bible.

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", etc. But when the word "day" is used *with a numeral* (cardinal or ordinal), as one, two, three, etc., or first, second, third, etc., "evening and morning" (Genesis 1), or the "seventh day" (Exodus 20:9, 11, etc.), 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 Numbers 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 forty years is said to be "after the number of days in which ye searched the land, even forty days".

It is the same in Ezekiel 4:5, where the years of Israel's iniquity were laid on Ezekiel "according to the number of 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 of that effect.

Appendix List

"The Stars Also".

This Is Appendix 12 From The Companion Bible.

In the first mention of the heavenly bodies, the purpose of the Creator is clearly stated. Genesis 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 [Appendix 6](#)) emphasises these four purposes, and bids us single them out and consider them separately and independently.

They are "for SIGNS".

Hebrew *'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" (Jeremiah 10:2).

The stars are numbered and named. There are twelve signs of the Zodiac, called "the stars" Genesis 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 (Psalm 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: for example Job 9:9. Hebrew *'ash* (Arcturus, Revised Version the Bear), *k^esil* (Authorized Version Orion), *kimah* (Pleiades). Job 38:31, 32, *mazzaroth* (margin, and Revised Version, the twelve signs; margin, the signs of the *Zodiac*). Compare 2 Kings 23:5, *'ash* (Arcturus with her sons, Revised Version the Bear with her train, both versions being incorrect as to the names). See also Isaiah 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 Genesis 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 Genesis 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.

Psalms 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 ¹, 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 (Genesis 24:66. Psalm 71:15), they "utter speech", but without words (omit "where" in

verse 3); Hebrew = they "show forth", exhibit (Genesis 3:11. Psalm 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 - Genesis 3:15. The one great central truth of all prophecy - the coming 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": compare Genesis 1:18 ([Appendix 10](#)). They are divided into three books of four chapters (or signs) each: twelve being the product of 3 x 4. that is to say, of Divine truth working in the heavens and in the earth ([see Appendix 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.

Third Book. The Redeemer.
(His Second Coming.)

E | TAURUS. The prophecy of coming judgment.
F | GEMINI. The Redeemer's reign in glory.
F | 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 x 12) Constellations, which, with the twelve Signs, make forty-eight (4 x 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. BOOTES. 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 Blesser 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 put.
3. CORVUS. The birds of prey devouring.

It will be noted that the modern names are used, but only for the purpose 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*. Hebrew *Zemach*, the branch. Isaiah 4:2. Jeremiah 23:5, 6. Zechariah 3:8; 6:12. All the other stars have cognate meanings.

COMA. The Desired (Haggai 2:7). Numbers 24:17.
(Egyptian *Shes-nu* = the desired son.)

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

BOOTES (Hebrew *bo', to come*), Psalm 96:13. Hebrew *Arcturus* (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. Hebrew *karath, cut off* (Daniel 9:26).

LUPUS. Greek name *Thera*, a beast. Latin *Victima*. Hebrew *zabab*, slain. In the Zodiac of Denderah = *Sura*, a lamb.

CORONA. Hebrew *'atarah*, a royal crown. Arabic *Al iclil*, a jewel. Its brightest star = *Al phena*, the shining one.

SCORPIO. Hebrew *'akrab* (Psalm 91:13). Coptic name = *Isidis* = the attack of the enemy. Arabic = *Al aterah*, the wounding of the coming One. The brightest star is *Antares* (Arabic = wounding). Hebrew *L^e zuth*, perverseness.

SERPENS. The brightest star is called (Hebrew) *'anak* = encompassing. Hebrew *K^e lalah* = the accursed. Arabic *Al hay*, the reptile.

OPHIUCHUS is from Arabic *Afeichus* = the serpent held. The brightest star is *Ras al hagus* = the head of him 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. Arabic *Al giscale*, the strong one. The brightest star, *Ras al Gethi* = the head of him who bruises.

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

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

ARA, an altar upside down, pointing to Tartarus (Isaiah 63:4, 5). Arabic *Al mugamra* = the completing or finishing (Psalm 21:9 - 12).

DRACO. Ends the first book, The dragon cast down.

CETUS ends the second book. Levia-than bound. **HYDRA** ends the third book. The old serpent destroyed. Draco = trodden on. (Psalm 91:13; 74:12 - 14. Isaiah 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 sacrifice. Hebrew *G^edi*, the kid, or *Gad'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. (Psalm 38:2. Isaiah 53:4, 5.) Hebrew *Shamad*, or *shamem* = 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. Hebrew *Dālaph* = the pouring out of water. Arabic *Dalaph* = coming quickly.

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

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

PEGASUS. The winged horse. Zodiac of Denderah Pe and ka = *Peka*, or *pega*. Hebrew *pehah* = the chief, and *sus*, a horse; name thus come down. The brightest is *Markab*, Hebrew *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 or Denderah = *Pi-cot Orion* or *Pisces Hori* = the fishes (that is to say, swarms or multitudes) of Him Who cometh. Hebrew *Dagim*, the fishes (Genesis 48:16). Syriac name, *Nuno* = lengthened out (that is to say, in posterity). Compare Isaiah 53:10. Psalm 33:12; 37:22; 115:14, 15. Isaiah 61:9; 65:23; 26:15; 9:3. Jeremiah 30:19. Ezekiel 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. (Isaiah 41:8 - 10.)

THE BAND. Egyptian name **U-or** = He cometh binding them together (Hosea 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** (Arabic) = struck down. (Isaiah 54:11 - 14; 51:21 - 52:3. Jeremiah 14:17.)

CEPHUS. The king. In the Zodiac of Denderah **Pe-ku-hor** = this one cometh to rule. **Cepheus** is Greek from the Hebrew **zemah** = the Branch. Ethiopian name, **Hyh** = 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. (Jeremiah 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 Ammon. Hebrew name **Taleh** = the lamb. Arabic **Al Hamel** = the sheep. Syriac **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. Compare Revelation 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** (Hebrew) = the branch. (Isaiah 54:5 -8; 62:3 -5. Jeremiah 31:3 -12. Psalm 45:9 - 17. Isaiah 61:10, 11.)

CETUS. The sea monster. The great enemy bound (Revelation 20:10; compare 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** = therebel. (Job 41:1 -10. Isaiah 51:22, 23; 26:21 - 27:1. Psalm 74:12 - 14.)

PERSEUS. The Breaker. Hebrew **Perez**. Greek, **Perses**, or

Perseus (Romans 16:12. Micah 2:12, 13). Name in 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. Chaldee **Tor**. Hence, Arabic **Al Thaur**; Greek, Tauros; Latin Taurus. The common Hebrew name is **Shur** = coming and ruling, and **R^e'em** = pre-eminence. The brightest star in **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. Hebrew and Syriac name is **Succoth** = booths. Another group, **Hyades** = the congregated. (Deuteronomy 33:17. Psalm 44:5. Isaiah 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** = Hebrew '**Or**, light; or coming forth as light (compare Job 9:9; 38:31. Amos 5:8). Hebrew **K^esil** = a strong one (translated "Orion" in Job 9:9; 38:31. Amos 5:8). The brightest star is **Betelgeuz** = the coming of the Branch (Malachi 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 Isaiah 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). Daniel 7:9 -11. Psalm 97:3 -5; 50:3. Habakkuk 3:5. Isaiah 30:27 - 33. Nahum 1:5, 6. Isaiah 66:15, 16. 2 Thessalonians 1:7, 8.

AURIGA. The Shepherd. (Isaiah 40:10, 11. Ezekiel 34:22). Auriga = Charioteer. The brightest star is **Alioth** = a she-goat. Modern Latin 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. (Malachi 4:1 - 3. Psalm 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. Hebrew **Thaumim** (from *ta'am*) = double. The root used in Exodus 26:24 (twinned together). The brightest star is **Apollo** = ruler or judge. The next is **Hercules** = who cometh to labour and suffer. Another is **Al Henah** = hurt, wounded. (Isaiah 4:2; 32:1, 2. Jeremiah 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. Others stars are **Nibal** = the mad; **Rakis**, the bound; **Sugia**, the deceiver. (Isaiah 63:3, 4.)

CANIS MAJOR. Sirius, The Prince. In Zodiac of Denderah it is **Apes** = the head. In Persian Planisphere= a wolf (Hebrew **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 (Isaiah 9:6; 55:4. Daniel 8:23, 25.)

CANIS MINOR. The second Dog. In the Zodiac of Denderah it is **Sebak** = conquering, victorious. The brightest star **Procyon** = Redeemer. The next is **Gomeisa** (Arabic) = the burdened, bearing for others. Many other cognate names. (Isaiah 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 (Genesis 49:11). The Greek name is **Karkinos** = encircling; the same as the Latin **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 (compare Genesis 49:14. Numbers 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. Hebrew **Dober** = a fold, from **dobe'** = rest or security, rendered "strength" in Deuteronomy 33:25. See Revised Version margin. All points to this (compare Judges 5:16). The Hebrew **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 (Obadiah 17 - 19). In Job 9:9 and 38:31, 32, it is called '**Ash** and her offspring. Authorized Version = Arcturus and her sons. Revised Version = Bear and his train (margin, 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 (Psalm 147:4). Another is called **Benet Naish** = daughters of the assembly. Another, **Al Kaid** = the assembled. Many other cognate names. (Compare Ezekiel 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 in **Canopus** = the possession of Him Who cometh. Other names are **Sephina** = the multitude. **Tureis** = the possession. **Asmidiska** = the released who travel, etc. (See Jeremiah 30:10, 11. Isaiah 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 Syriac name is

Aryo = the rending lion. Arabic *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. (Genesis 49:8, 9. Numbers 24:8, 9. Amos 3:4, 8. Isaiah 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] (Psalm 75:8; 11:6. Revelation 14:10; 16:19.) The constellation has thirteen stars, (compare appendix 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 Appendix 10). The brightest star is *Chiba* (Numbers 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 (Psalm 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 Appendix 6) in Genesis 1:14 emphasises this: "and for seasons, and for days, and years". The word means *appointed times*. (Compare Genesis 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 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.

NOTE

¹ The same Hebrew as in verse 4.

The Use of *Nephesh* in the Old Testament.

This Is Appendix 13 From The Companion Bible.

* Used of God.

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

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 Authorized Version and Revised Version 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 Isaiah 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 *psuche* will be presented in a later Appendix.]

The *first* occurrence of *nephesh* is in Genesis 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". Genesis 1:21,24; 2:19; 9:10,12. Leviticus 11:46,46.	7
2. "thing". Leviticus 11:10. Ezekiel 47:9.	2
3. "life". Genesis 1:20, 30.	2
4. "the life". Genesis 9:4. Deuteronomy 12:23, 23. Proverbs 12:10.	4
5. "beast". Leviticus 24:18, 18, 18. (See margin).	3
6. "the soul". (See margin).	1
7. "breath". Job 41:21.	1
8. "fish". Isaiah 19:10. (See margin).	1
9. "her". Jeremiah 2:24.	1

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

1. "creature". Genesis 9:15, 16.	2
2. "the life". Leviticus 17:11, 14, 14, 14.	4
3. "soul". Numbers 31:28.	1
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	7

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

1. "soul". Genesis 2:7; 12:5; 46:15, 18, 22, 25, 26, 26, 27, 27. Exodus 1:5, 5; 12:4. Leviticus 22:11. Psalm 25:20. Proverbs 10:3; 11:25, 30; 14:25; 19:15; 22:23 (Revised Version life); 25:25; 27:7, 7. Jeremiah 38:16. Lamentations 3:25. Ezekiel 13:18, 18, 20, 20, 20; 18:4, 4, 4.	34
2. "person". Genesis 14:21; 36:6 (Revised Version souls). Exodus 16:16. Leviticus 27:2. Numbers 31:40, 40, 46. Deuteronomy 10:22. Jeremiah 43:6; 52:29, 30, 30. Ezekiel 16:5; 27:13.	14
3. "person". Numbers 31:35.	1
4. "any". Deuteronomy 24:7.	1
5. "man". 2 Kings 12:4.	1
6. "and". 1 Chronicles 5:21.	1
Not rendered (Numbers 31:35 **).	1
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	53

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". Genesis 27:4, 19, 25, 31. Leviticus 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. Numbers 15:27, 28, 30; 19:22; 29:7; 30:2, 4, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13. Deuteronomy 13:6. Judges 5:21. 1 Samuel 1:26; 17:55; 18:3; 20:3, 17; 25:26. 2 Samuel 11:11; 14:19. 2 Kings 2:2, 4, 6; 4:30. Job 16:4, 4; 31:30 (Revised Version life). Psalm 35:13; 120:6. Proverbs 6:32; 8:36; 11:17; 13:2; 15:32; 16:17; 19:8, 16; 20:2 (Revised Version life); 21:23; 22:5; 29:24. Ecclesiastes 4:8; 6:2. Isaiah 51:23; 58:3, 5. Jeremiah 4:19. Ezekiel 4:14. Micah 6:7.	81
2. "man". Exodus 12:16.	1
3. "any". Leviticus 2:1.	1
4. "one". Leviticus 4:27.	1
5. "yourselves". Leviticus 11:43, 44. Jeremiah 17:21.	3
6. "person". Numbers 5:6.	1
7. "themselves". Esther 9:31. Isaiah 46:2.	2
8. "himself". Job 18:4 (Revised Version thysel); 32:2.	2
9. "he". Psalm 105:18.	1
10. "herself". Jeremiah 3:11.	1
11. "Himself". Jeremiah 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". Numbers 11:6 (dried away). Deuteronomy 12:15 (lusteth), 20 (longeth to eat flesh), 20 (lusteth after), 21 (lusteth); 14:26 (lusteth), 26 (desireth) 21:5 (loatheth). 1 Samuel 2:16 (desireth). Job 6:7 (refused); 33:20 (abhorreth). Psalm 107:18 (abhorreth). Proverbs 6:30 (hunger); 13:25 (satisfying). Isaiah 29:8 (empty), 8 (hath appetite). Micah 7:1 (desired ... figs).	17
2. "pleasure". Deuteronomy 23:24.	1
3. "lust". Psalm 78:18.	1
4. "appetite". Proverbs 23:2. Ecclesiastes 6:7.	2
5. "greedy". Isaiah 56:11.	1
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	22

VI. *Nephesh* 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". Genesis 34:3 (clave), 8
(longeth); 42:21 (anguish); 49:6 (come not).
Leviticus 26:11 (not abhor), 15 (abhor), 30
(abhor), 43 (abhor). Numbers 21:4
(discouraged). Deuteronomy 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).
Joshua 22:5 (serve); 23:14 (know). Judges
10:16 * (grieved); 16:16 (vexed). 1 Samuel
1:10 (bitterness of), 15 (poured out); 18:1
(knit with), 1 (loved as); 20:4 (desireth);
23:30 (desire); 30:6 (grieved). 2 Samuel 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 Chronicles 22:19
(seek). 2 Chronicles 6:38 (return); 15:12
(seek); 34:31 (keep). Job 3:20 (bitter); 7:11
(bitterness); 9:21 (know) (Revised Version
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).
 Psalm 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
 scorning); 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). Proverbs 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) (Revised
 Version heart); 21:10 (desireth); 22:25 (get
 a snare to); 24:14 (wisdom unto); 25:13
 (refresheth); 29:17 (give delight).
 Ecclesiastes 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). Isaiah 1:14 (hateth); 26:8 (desire),
 9 (desire); 32:6 (made empty); 38:15
 (bitterness of); 42:1 * ; 52:2 (delight); 58:10
 (drawn out), 10 (afflicted), 11 (satisfied);
 61:10 (joyful) 66:3 (delighteth). Jeremiah
 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). Lamentations 3:17 (removed), 20 (humbled), 24 (saith). Ezekiel 7:19 (satisfied; 24:21 (pitieth). Jonah 2:7 (fainted). Habakkuk 2:4 (not upright). Zechariah 11:8 (lothed), 8 (ahorred).	
2. "mind". Genesis 23:8 (your). Deuteronomy 18:6 (desire); 28:65 (sorrow). 1 Samuel 2:35 * 2 Samuel 17:8 (chafed). 2 Kings 9:15. 1 Chronicles 28:9 (willing). Jeremiah 15:1. * Ezekiel 23:17 (Revised Version soul), 18 * (Revised Version soul) 18 * (Revised Version soul), 22 (Revised Version soul) 28 (Revised Version soul) (alienated); 24:25 (Revised Version heart) (set); 36:5 (Revised Version soul) (despiteful).	15
3. "heart". Exodus 23:9. Leviticus 26:16. Deuteronomy 24:15. 1 Samuel 2:33 (grieve). 2 Samuel 3:21 (desireth). Psalm 10:3 (desire). Proverbs 23:7 (Revised Version himself); 28:25 (proud heart. Revised Version greedy spirit); 31:6 (heavy heart. Revised Version bitter in soul). Jeremiah 42:20 (dissembled. Revised Version souls). Lamentations 3:51 (affected. Revised Version soul). Ezekiel 25:6 (rejoiced. Revised Version soul), 15 (desipteful. Revised Version soul); 27:31 (bitterness). Hosea 4:8 (set).	15
4. "hearty". Proverbs 27:9 (counsel).	1
5. "will". Deuteronomy 21:14 (she will). Psalm 27:12; 41:2. Ezekiel 16:27.	4
6. "desire". Ecclesiastes 6:9. Jeremiah 22:27; 44:14. Micah 7:3 (Revised Version soul). Habakkuk 2:5.	5

7. "pleasure". Psalm 105:22. Jeremiah 34:16.	2
8. "lust". Exodus 15:9.	1
9. "angry". Judges 18:25.	1
10. "discontented". 1 Samuel 22:2.	1
11. "thysself". Esther 4:13.	1
12. "myself". Psalm 131:2.	1
13. "he". Proverbs 16:26 (Revised Version appetite).	1
14. "his own". Proverbs 14:10 (Revised Version its own).	1
15. "Him". Proverbs 6:16 .*	1
16. "himself". Jonah 4:8.	1
17. "herself". Isaiah 5:14 (Revised Version her desire)..	1
18. "yourselves". Jeremiah 37:9.	1
19. "man". Isaiah 49:7.	1
20. "so would we have it". Psalm 35:25.	1

VII. *Nephesh* 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). <i>Soul cut off</i> by God, in twenty-two passages, and rendered "soul". Genesis 17:14. Exodus 12:15, 19; 31:14. Leviticus 7:20, 21, 25, 27; 17:10; 18:29; 19:8; 20:6; 22:3; 23:29, 30. Numbers 9:13; 15:30, 31; Ezekiel 18:4, 20.	22
(b). Slain or killed by man, in thirty-two passages, rendered in eight different way:-	
1. "soul". Joshua 10:28, 30, 32, 35, 37, 37, 39; 11:11. Jeremiah 2:34. Ezekiel 13:19; 22:25, 27.	12

2. "person". Deuteronomy 27:25. Joshua 20:3,9. 1 Samuel 22:22. Proverbs 28:17. Ezekiel 17:17; 33:6.	7
3. "any". Leviticus 24:17.	1
4. "any person". Numbers 31:19; 35:11, 15, 30, 30.	5
5. "him". Genesis 37:21. Deuteronomy 19:6; 22:26.	3
6. "mortally". Deuteronomy 19:11.	1
7. "life" 2 Samuel 14:7.	1
8. "thee". Jeremiah 40:14, 15.	2
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VIII. *Nephesh* 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". Genesis 12:13; 19:20. Exodus 30:12, 15, 16. Leviticus 17:11, 11. (Revised Version life). Numbers 16:38 (Revised Version lives); 31:50. 1 Samuel 24:11; 25:29, 29, 29; 26:21 (Revised Version life). 2 Samuel 4:9. 1 Kings 1:29; 17:21, 22. Job 7:15; 27:8. Psalm 3:2; 6:4; 7:2, 5; 11:1; 17:13; 22:20, 29; 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, 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. Proverbs 18:7; 24:12; 29:10. Isaiah 3:9; 10:18; 44:20; 53:10, 11, 12; 55:3. Jeremiah 4:10; 20:13; 26:19; 38:17, 20; 44:7; 51:6 (Revised Version life), 45 (Revised Version yourselves). Lamentations 1:11, 16, 19; 2:12; 3:58. Ezekiel 3:19, 21; 13:18, 19; 14:14, 20; 18:27; 33:5, 9. Hosea 9:4 (Revised	117
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Version appetite). Jonah 2:5. Habakkuk 2:10.

2. "life, lives". Genesis 9:5, 5; 19:17, 19; 32:30; 35:18; 44:30, 30. Ezekiel 4:19; 21:23, 23, 30. Numbers 35:31. Deuteronomy 19:21, 21; 24:6. Joshua 2:13, 14; 9:24. Judges 5:18; 9:17; 12:3; 18:25, 25. Ruth 4:15. 1 Samuel 19:5, 11; 20:1; 22:23, 23; 23:15; 26:24, 24; 28:9, 21; 2 Samuel 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 Chronicles 11:19, 19. 2 Chronicles 1:11. Esther 7:3, 7; 8:11; 9:16. Job 2:4, 6; 6:11 (Revised Version be patient); 13:14; 31:39. Psalm 31:13; 38:12. Proverbs 1:18, 19; 6:26; 7:23; 13:3, 8. Isaiah 15:4 (Revised Version soul); 43:4. Jeremiah 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. Lamentations 2:19; 5:9. Ezekiel 32:10. Jonah 1:14; 4:3.

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3. "ghost". Job 11:20. Jeremiah 15:9.

2

4. "person". 2 Samuel 14:14 (Revised Version life).

1

5. "tablets". Isaiah 3:20 (Revised Version perfume boxes). Hebrew "houses of the soul" = boxes of sent for the *nose*.

1

6. "deadly". Psalm 17:9 (Hebrew "enemies against my *nephesh*").

1

7. "himself". 1 Kings 19:4. Amos 2:14, 15.

3

8. "me". Numbers 23:10. Judges 16:30. 1 Kings 20:32.

3

9. "they". Job 36:14.

1

10. "themselves". Isaiah 47:14.

1

11. "yourselves". Deuteronomy 4:15. Joshua 23:11.

2

IX. *Nephesh* is used of man, as actually dead, in thirteen passages, and is rendered in three different ways:-

1. "the dead". Leviticus 19:28; 21:1; 22:4. Numbers 5:2; 6:11.	5
2. "dead body". Numbers 9:6, 7, 10.	3
3. "body". Leviticus 21:11. Numbers 6:6; 19:11, 13. Haggai 2:13.	5
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	13

X. *Nephesh*, in thirteen passages (all rendered "soul"), is spoken of as going to a place described by four different words, rendered as shown below:-

i. "sheol" = **THE** grave (as distinct from *keber, A grave*), gravedom (or the dominion of death), in five passages, rendered in this connection in two different ways:-

1. "grave". Psalm 30:3 (Revised Version "Sheol"); 89:48 (Revised Version "Sheol", margin <i>grave</i>). Compare Psalm 49:10.	2
2. "hell". Psalm 16:10 (Revised Version "Sheol"); 86:13 (margin <i>grave</i> . Revised Version "pit". margin <i>lowest Sheol</i>). Proverbs 23:14 (Revised Version "Sheol", margin <i>the grave</i>).	3

ii. "shachath" = a pit (for taking wild beasts); hence, a *a grave*. The Septuagint and New Testament take it in the sense of *corruption*; but, if so, not implying putridity, but *destruction*. Occurs in six passages, and is rendered in two different ways:-

1. "pit". Job 33:18, 28, 30. Psalm 35:7 Isaiah 38:17.	5
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2. "grave". Job 33:22 (Revised Version "pit").	1
iii. "shuchah" = a deep pit (compare all the occurrences, Proverbs 22:14; 23:27. Jeremiah 2:6; 18:20, 22). In one passage only :-	
1. <i>Pit</i> . Jeremiah 18:20.	1
iv. "dumah" = silence. Psalm 94:17.	1
	—
	13
	—
Total	754

NOTES

* Used of God.

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

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.

The Synonymous Words used for "Man".

This Is Appendix 14 From The Companion Bible.

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

I. '*Adam*, without the article, denotes man or mankind in general (Genesis 1:26; 2:5; 5:1, followed by plural pronoun). **With the article**, it denotes *the man, Adam*, though rendered "man" in Genesis 1:27; 2:7 (twice) 8,15,16,19 (margin), 22 (twice); 3:12,22,24; 5:1; 6:1 (rendered "men"), 2,3,4. After this, the Hebrew '*Adam* = 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 **אֵת** ('*eth*) in addition to the article it is very emphatic, and means *self, very, this same, this very*,. See Genesis 2:7 (first occurrence), 8,15.

Rendered in the Septuagint **ἄνθρωπος** (*anthropos*) 411 times; **ἀνὴρ** (*aner*) eighteen times (fifteen in Proverbs); once **θνητός** (*thnetos*), Proverbs 20:24 = dying; four times **βροτός** (*brotos*), *mortal* (all in Job); once **γῆγενής** (*gegenes*), *earth-born*, Jeremiah 32:20.

II. '*Ish*. First occurrence in feminine, Genesis 2:23, '*ishah* = *woman*. Therefore, '*ish* = male, or husband ; a man, in contrast with a woman. A great man in contrast with ordinary men (Psalm 49:2,

where "low" are called the children of *Adam*, and the "high" = children of *'ish*. So Psalm 62:9 and Isaiah 2:9; 5:15; 31:8). When God is spoken of as man, it is *'ish* (Exodus 15:3. So Joshua 5:13. Daniel 9:21; 10:5; 12:6,7. Zechariah 1:8, etc.). Also, in such expressions as "man of God", "man of understanding", etc. In the early chapters of Genesis we have it in chapters 3:22,24 and 4:1.

Translated in Septuagint 1,083 times by ἀνήρ (*aner*), Latin *vir*, and only 450 by ἄνθρωπος (*anthropos*), Latin *homo*.

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

III. 'Enosh. First occurrence Genesis 6:4, *men of name*. Always in a bad sense (Isaiah 5:22; 45:14. Judges 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 (compare 2Samuel 12:15. Job 34:6. Jeremiah 15:18; 17:9; 30:12,15. Micah 1:9). Note the contrasts, Isaiah 2:11 and 17, "The lofty looks of man (*'Adam*) shall be humbled, and the haughtiness of men (*'Enosh*) shall be bowed down" (compare Isaiah 13:12. Job 25:6. Psalms 8:4; 90:3; 144:3. Job 4:17; 10:5; 7:17. Daniel 4:16). Other instructive passages are Isaiah 8:1; 66:24. Ezekiel 24:17 (afflicted, or mourners. Compare Jeremiah 17:16, "day of man"). In 1Samuel 4:9 it is probably plural of *'Ish* (so probably Genesis 18 and 19, where the indefinite plural must be interpreted by the context, because *'Adam* 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 Genesis 6:4 ¹, *mighty men*, and denotes man in respect of his physical strength, as *'Enosh* 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 ἄνθρωπος (*anthropos*) and the rest by ἀνήρ (*aner*).

For illustrative passages see Exodus 10:11; 12:37. 1Samuel 16:18. 2Samuel 23:1. Numbers 24:3,15. 1Chronicles 26:12; 28:1. 2Chronicles 13:3. Ezra 4:21; 5:4,10; 6:8.

V. M'thim (plural) = adults as distinguished from children, and

males as distinguished from females. Occurs Genesis 34:30.
Deuteronomy 2:34; 3:6; 4:27; 26:5; 28:62; 33:6. 1Chronicles 16:19.
Job 11:3,11; 19:19; 22:15; 24:12; 31:31. Psalm 17:14; 26:4; 105:12.
Isaiah 3:25; 5:13; 41:14. Jeremiah 44:28.

NOTE

¹ In Genesis 6:4, we have three out of the above four words:
"daughters of men" (= daughters of [the man] 'Adam); "mighty
men" = (*geber*); "men of renown" = Hebrew men (*'Enosh*) of
name, that is to say, renowned for their moral depravity.

Appendix List

Laws Before Sinai

This Is Appendix 15 From The Companion Bible.

The existance of Laws in the book of Genesis and Exodus is evident, though there is no formal record of their delivery. Compare. Exodus 18:16.

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

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), Genesis 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 Deuteronomy. 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 (Exodus 22:9).	Death (§ 4).
Burglary.	Restoring double (Exodus 22:7).	Death (§ 21).
Harbouring a fugitive slave.	No offence (Deuteronomy 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 (Exodus 21:23-25).	Fine of one mina 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 (Genesis 15). § 191.
2. The giving of Hagar to Abraham (Genesis 16); and of Bilhah (Genesis 30:4) and Zilpah (Genesis 30:9) to Jacob, accorded with this code. § 146.
3. The purchase of Machpelah by Abraham (Genesis 23) was conducted in strict conformity with its commercial

enactments. § 7.

4. The taking of life for stealing, proposed by Jacob to Laban (Genesis 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 (Genesis 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 (Genesis 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 (Genesis 48:22) was provided for by this code. § 165.
8. The cutting off of Reuben from his birthright (Genesis 49:4) was the prescribed way of punishing his offence according to Khammurabi's law. § 158.
9. The inability of Abram to sell Hagar (Genesis 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 (Genesis 2:3). Exodus 16:23; 20:10; 31:13-17. Deuteronomy 5:14.

The law of the place to worship (Genesis 3:24; 4:3, 4, 16; 9:26, 27). Exodus 25:8. Deuteronomy 12:5-7. Leviticus 17:3, 4.

The law of the acceptance of sacrifice by fire from heaven (Genesis 4:4, 5). Compare. strange fire, Exodus 30:9. Leviticus 6:9; 10:1.

The law of sacrifices (Genesis 4:4; 15:9; 22:2, 3, 13). Exodus 29:36. Leviticus 1:2-5.

The law of clean and unclean (Genesis 7:2; 8:20). Leviticus 11. Deuteronomy. 14:3-20.

The law of the altar (Genesis 8:20; 12:7, 8; 13:4, 18; 22:9; 26:25). Exodus 20:24.

The law of eating flesh (Genesis 9:3). Deuteronomy 12:20.

The law against eating blood (Genesis 9:4). Leviticus 7:2; 17:10-14.

The law against murder (Genesis 9:5, 6). Exodus 20:13.
Deuteronomy 5:17.

The law of parental authority (Genesis 9:25; 18:19; 22; 37:13).
Exodus 20:12. Leviticus 19:3. Deuteronomy 5:16.

The law of monogamy (Genesis 12:18; 16:1). Deuteronomy 24:1,
2.

The law against adultery (Genesis 12:18; 20:3, 9; 26:10, 11; 38;
39:9; 49:4). Leviticus 20:10.

The law as to (1) priesthood (Genesis 14:18). Exodus 28:1. (2)
priestly garments (Genesis 27:15; 37:3). Exodus 28:4.

The law of the tithes (Genesis 14:20; 28:22). Leviticus 27:30-32.

The law as to covenant-making (Genesis 15:10, 18; 21:27, 32).
Exodus 34:27; 19:5.

The law of intercession (Genesis 17; 18; 20:17; 24).

The law of righteousness (Genesis 17:1). Deuteronomy 18:13.

The law of circumcision (Genesis 17:9, 10). Leviticus 12:3.

The law of hospitality (Genesis 18). Leviticus 19:33, 34.
Deuteronomy 10:18, 19.

The law against licentiousness (Genesis 18:20). Leviticus 18.

The law against fornication (Genesis 34:7).

The law as to oaths (Genesis 21:23; 24:41; 26:28). Exodus 22:11.
Numbers 5:19.

The law of binding sacrifices (Genesis 22:9). Psalm 118:27.

The law of the birthright (Genesis 25:33). Deuteronomy 21:16, 17.

The law of anointing with oil (Genesis 28:18; 31:13). Exodus 40:15.

The obligation of vows (Genesis 28:20-22; 31:13). Deuteronomy 23:21. Numbers 30:2.

The law against idolatry (implied in the word "dominion", Genesis 1:26; 31:35). Exodus 20:3-6. Deuteronomy 5:7-10.

The law of uncleanness (Genesis 31:35). Leviticus 15.

The law against marriage between circumcised and uncircumcised (Genesis 34:14). Deuteronomy 7:3.

The law of ceremonial cleansing for worship (Genesis 35:2). Exodus 19:10.

The law of drink offerings (Genesis 35:14). Exodus 29:40. Leviticus 23:18.

The law of marring the brother's widow (Genesis 38:8). Deuteronomy 25:5-10.

The law of preaching (2Peter 2:5). Leviticus 10:11. Deuteronomy 33:10.

The law of dowry (Genesis 34:12). Exodus 22:16.

Appendix List

The Genitive Case

This Is Appendix 17 From The Companion Bible.

"Of" is usually the sign of the Genitive Case, though it is used also to represent fourteen different Greek words, videlicet, *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.** Hence the emphasis is always on the adjective particle, which appears in the original as a noun in the Genitive Case. Psalm 2:6, Hebrew "the hill of My holiness" = "My holy hill". Ephesians 2:2, "Children of disobedience" = "disobedient children". 2Thessalonians 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. Ezekiel 1:1, "Visions of God" = Visions proceeding from God. Romans 4:11,13, "Righteousness of faith" = Righteousness coming through faith. 2Corinthians 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. Revelation 14:12, "The patience of the saints" = the patience possessed by the saints. Ephesians 6:16, "The shield of faith" = faith's shield, which is the living Word, Christ, Genesis 15:1. Ephesians 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". Genesis 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. Romans 4:11, "The sign of circumcision" = the sign, that is to say, circumcision. 2Corinthians 5:1, "The house of our tabernacle" = the house, that is to say, our tabernacle. 2Corinthians 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 (James 2:26). 1Peter 1:1, "Sojourners of the Dispersion" = sojourners, that is to say, the Dispersion.

5. **The Genitive 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. 2Corinthians 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. Genesis 2:9, "The tree of life" i.e. the tree which preserved life. Isaiah 55:3. Acts 13:34, "The sure mercies of David" = pertaining, or made, to David. Matthew 6:28, "Lilies of the field" = which grow in the field. Romans 8:36, "Sheep of slaughter" = sheep destined for slaughter. Hebrews 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". Genesis 6:14, "An ark of gopher wood". Psalm 2:9, "A rod of iron". Daniel 2:38, "This head of gold".

7. **The Genitive of Contents.** Denoting that with which anything is filled, or which it contains, hence the "of" is equivalent to "filled with" or "containing". 1Samuel 16:20, "A bottle of wine". Matthew 10:42, "A cup of cold water". Matthew 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. Romans 15:13, "Now the God of hope fill you (Accusative case) with all joy and peace (Genitive case) in (or by) believing (Dative case)". Ephesians 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. 1Corinthians 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".

Appendix List

"In the Day". (Genesis 2:12)

This Is Appendix 18 From The Companion Bible.

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

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

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

In Leviticus 13:14, it is rendered "when". Revised Version whensoever. Numbers 28:26, see notes.

In Leviticus 14:57, it is rendered "when", both in Authorized Version and Revised Version. Compare Deuteronomy 21:16. 1 Samuel 20:19. 2 Samuel 21:12.

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

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

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

In Jeremiah 11:4, 7, it includes the Exodus and the whole time of giving the law at Sinai. Compare chapters 7:22; 31:32; 34:13.

In Ezekiel 20:5, 6 ¹, it includes the whole time of God's choice of Israel.

In Ezekiel 36:33, it includes the whole time of rebuilding the waste places of Israel in the future restoration. Compare chapter 38:18 ². Authorized Version = at the same time. Revised Version = in that day.

NOTES

¹ In verse 6 it has the definite article (*bayom*), 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 Authorized Version.

Appendix List

The Posterity of Cain.

This Is Appendix 20 From The Companion Bible.

It is important to note that the posterity of Cain comes in the First *Tof doth*, videlicet, 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 pages 3 and 5 of the Companion Bible (Genesis 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 **J**³. "After the Fall" (4:1 - 26), page 8 of the Companion Bible in Genesis.

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 Genesis 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.

Appendix List

Enos. (Genesis 4:26.) "Calling on the Name of the Lord.

This Is Appendix 21 From The Companion Bible.

"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 Authorized Version 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. Psalm 9:20; 103:15. Daniel 2:43). (See Appendix 14)

If Jonathan, the grandson of Moses, became the first idolatrous priest in Israel (see notes on Judges 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.

Appendix List

Notes on Judges 18:30.

This Is From The Companion Bible.

Judges 18:30

30. And the children of °Dan °set up the graven image: and Jonathan, the son of Gershom, the son of °Manasseh, he and his sons were priests to the tribe of Dan until the day of the captivity of the land.

30. **Dan** = a serpent. 'Beguiling to idolatry. The first tribe to do so. Hence omitted in Revelation 7:4 (compare Deuteronomy 29:18 -21. Leviticus 24:10 - 16. 1 Kings 12:30. 2 Kings 10:29). [Brought forward from the note in Genesis 49:16]

set up. On account of this, Dan is not named in Revelation 7, and Ephraim is there merged in Joseph.

Manasseh. This word is one of the four that has a suspended letter. Here the letter ך, *nun* (n), is written partly in the line and partly above the line, to show that originally it formed no part of the word, but was put in to make it spell "Manasseh" instead of "Moses". Jonathan was the grandson of Moses, (his contemporary Phinehas, the grandson of Aaron, being mentioned in 20:28). This was done for two reasons: (1) to spare the honour of Moses' memory and name; (2) to put sin upon one who committed so gross a sin. The Talmud gives this latter as the reason. Jonathan's name is omitted in 1 Chronicles 23:15, 16, and 26:24. The Chaldee paraphrase says that "Shebuel", there substituted, is meant for Jonathan after his repentance and restoration. Shebuel = "he returned to God". The Authorized Version follows Septuagint and Chaldee by putting "Manasseh" in the text; Revised Version follows Vulgate, and those codices and early editions which have "n" suspended, by putting "Moses" in the text and "Manasseh" in the margin.

Return to Appendix 21

Appendix List

The Antediluvian Patriarchs, and The Flood-Date. (Genesis 5.)

This Is Appendix 22 From The Companion Bible.

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

"The Sons of GOD" in Genesis 6:2,4.

This Is Appendix 23 From The Companion Bible.

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 Corinthians 5:17. Ephesians 2:10) can be, and are called "sons of God" (John 1:13. Romans 8:14,15. 1John 3:1).¹

This 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. Psalms 29:1; 89:6. Daniel 3:25. (no article).² We have no authority or right to take the expression in Genesis 6:2,4 in any other sense. Moreover, in Genesis 6:2 the Septuagint renders it "angels".

Angels are called "spirits" (Psalm 104:4. Hebrews 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 οἰκητήριον (*oiketerion*). This word occurs only in 2Corinthians 5:2. 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 Gomorrha, Jude 7.

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

For this sin they are "reserved unto judgement", 2Peter 2:4, and are "in prison", 1Peter 3:19.

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

Only Noah and his family had preserved their pedigree pure from Adam (Genesis 6:9 see note). All the rest had become "corrupt" (*shachath*) **destroyed** [as Adamites]. The only remedy was

to destroy it (defacto), as it had become *destroyed (de jure)*. (It is the same word in verse 17 as in verses 11,12.) See further under Appendix 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 Genesis 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 Genesis 6:4, "and also *after that*" (that is to say, 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 (Genesis 12:6) "the Canaanite was then (that is to say, already) in the land."

In the same chapter (Genesis 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, Genesis 50:20.

The destruction of the male line in Israel, Exodus 1:10,15, etc. Compare to Exodus 2:5. Hebrews 11:23.

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

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

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

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

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

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

Joseph's fear was worked on (Matthew 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 (Deuteronomy 24:1); hence Joseph determined to divorce her. But God intervened: "Fear not".

Herod sought the young Child's life (Matthew 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* (Hebrews 10:12,13), hidden in the house of God on high; and the members of "the one body" are hidden there "in Him" (Colossians 3:1-3), like another Jehoshaba; and going forth to witness of His coming, like another Jehoiada (2Chronicles 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.

NOTES

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

² In Hosea 1:10, it is not *beni-ha-Elohim*, as here, but *beni-el-chai*.

The *N^ephilim*, or "Giants" of Genesis 6, etc.

This Is Appendix 25 From The Companion Bible.

The progeny of the fallen angels with the daughters of Adam (see notes on Genesis 6, and [Appendix 23](#) are called in Genesis 6, *N^e-phil'-im*, which means *fallen ones* (from *naphal, 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 (Genesis 3:15).

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

But we read of the *N^ephilim* again in Numbers 13:33 : "there we saw the *N^ephilim*, the sons of Anak, which come of the *N^ephilim*". How, it may be asked, could this be, if they were all destroyed in the Flood ? The answer is contained in Genesis 6:4, where we read:

"There were *N^ephilim* in the earth in those days (that is to say, 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 (Hebrew *gibbor*, the heroes) which were of old, men of renown" (literally, *men of the name*, that is to say, who got a name and were renowned for their ungodliness).

So that "after that", that is to say, 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 (Genesis 12:6) and entered Canaan, the significant fact is stated: "The Canaanite was then (that is to say, *already*) in the land." And in Genesis 14:5 they were already known as "Rephaim" and "Emim", and had established themselves as Ashteroth Karnaïm and Shaveh Kiriathaim.

In chapter 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 Rephaims, and the Amorites, and the Girgashites, and the Jebusites" (Genesis 15:19-21; compare Exodus 3:8,17; 23:23. Deuteronomy 7; 20:17. Joshua 12:8).

These were to be cut off, and driven out, and utterly destroyed (Deuteronomy 20:17. Joshua 3:10). But Israel failed in this (Joshua 13:13; 15:63; 16:10; 17:18. Judges 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 recognized 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 *N^ephilim* (Numbers 13:22,33), and *R^ephaim*, from Rapha, another notable one among them.

From Deuteronomy 2:10, they were known by some as *Emim*, and *Horim*, and *Zamzummim* (verse 20,21) and *Avim*, etc.

As *R^ephaim* 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 *R^ephaim* are to have no resurrection. This fact is stated in Isaiah 26:14 (where the proper name is rendered "deceased", and verse 19, where it is rendered "the dead").

It is rendered "dead" seven times (Job 26:5. Psalm 88:10. Proverbs 2:18; 9:18; 21:16. Isaiah 14:8; 26:19).

It is rendered "deceased" in Isaiah 26:14.

It is retained as proper name "*R^ephaim*" ten times (two being in the margin). Genesis 14:5; 15:20. Joshua 12:15 (margin). 2Samuel 5:18,22; 23:13. 1Chronicles 11:15; 14:9; 20:4 (margin). Isaiah 17:5.

In all other places it is rendered "giants", Genesis 6:4, Numbers 23:33, where it is *N^ephilim*; and Job 16:14, where it is *gibbor* (Appendix 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 Genesis 14, for there the *R^ephaim* 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 "Ashtaroth Karnaim"; while the *Emim* were in the plain of Kiriathaim (Genesis 14:5).

Anak was a noted descendant of the *N^ephilim*; and *Rapha* was another, giving their names respectively to different clans. Anak's

father was *Arba*, the original builder of Hebron (Genesis 35:27. Joshau 15:13; 21:11); and this Palestine branch of the *Anakim* was not called *Abraham* after him, but *Anakim* after Anak. They were great, mighty, and tall (Deuteronomy 2:10,11,21,22,23; 9:2), evidently inspiring the ten spies with great fear (Numbers 12:33). Og king of Bashan is described in Deuteronomy 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 Egyptian Pharoahs of the nineteenth dynasty. See note on Numbers 13:22.

If these *N^ephilim*, and their branch of *R^ephaim*, 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 Genesis 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 Comogonies, 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.

Appendix List

Notes on Numbers 13:22

This Is Notes On Numbers 13:22 From The Companion Bible.

Numbers 13:22

22. And they ascended by the °south, and came unto °Hebron; where °Ahiman, Sheshai, and Talmai, the °children of Anak, *were*. (Now Hebron was °built °seven years before °Zoan in Egypt.)

south = the *Negeb* Compare to Genesis 12:9; 13:1.

Hebron. Ancient name, Kirjath-arba (or strong hold of Arba) (Genesis 23:2,19), because built by Anak and the sons of Arba. Joshua 14:15; 15:13. The Tel-el-Amarna Tablets show that certain bands of Hittite condottieri are called "**Khabiri**", or "allies" (hence the name Hebron, which means "confederacy", or friendship, which is not met with till Ramases II), captured Kirjath-Arba. Ebed-Tob, king of Jerusalem (see note on Genesis 14:18), in his letters to Pharaoh frequently mentions these **Khabiri** (or confederates of Amorites and Hittites). God's confederacy with His people in Christ was "**before** the foundation of the world". Before Zoan the city of the wise was known.

Ahiman. Driven out by Caleb. Joshua 15:13,14. Slain by Judah. Judges 1:10.

children of Anak = home-born persons: usually of slaves. These were the result of a second irruption of the fallen angels. See Genesis 6:4, "after that". These are called "Nephilim" in verse 33. See Appendix 23 and Appendix 25. The name "Anak" occurs here, and verses 28,33. Deuteronomy 9:2. Joshua 15:14.

built: that is to say, rebuilt (*banah* frequently has this meaning).

Compare Joshua 6:26. 1Kings 16:34. 2Kings 14:22. Isaiah 44:28.
Amos 9:14.

seven years before Zoan in Egypt. Built by the first Kings of the nineteenth dynasty (see Appendix 37). Ramases II made it his capital, compare Isaiah 30:4 (and is the first to mention Hebron). Zoan was the scene of the Exodus (see Psalm 78:12,13), and "the house of bondage"

Zoan. See note on Exodus 1:10.

Appendix List

The Pharaohs of Genesis and Exodus.

This Is Appendix 37 From The Companion Bible.

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."

Appendix List

notes on Genesis 6:9

This Is From The Companion Bible.

Genesis 6:9

9. THESE are °THE
GENERATIONS OF NOAH: Noah
was a just °man *and* °perfect in °his
generations, *and* Noah °walked with °
God.

THE GENERATIONS. Hebrew *tol^e doth* = family history.

man = Hebrew *'ish*. See Appendix 14. ii.

perfect. Hebrew *tamim, without blemish* as to breed or pedigree.
See Appendix 26. All flesh corrupted but Noah's family. See verses
11,12.

his generations: those who were then alive: Noah's contemporaries.
Hebrew *dor*, (not *tol^e doth*, as at beginning of the verse).

walked. walk to and fro; why not literally as with Adam befor Fall?
2:19 and 3:8. Hebrew = walked habitually.

Appendix List

Noah "Perfect". (6:9).

This Is Appendix 26 From The Companion Bible.

The Hebrew word ***tamim*** 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 Exodus 12:5; 29:1. Leviticus 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. Numbers 6:14; 28:19,31; 29:2,8,13,20,23,29,32,36. Ezekiel 43:22,23,25; 45:18,23; 46:4,6,13.

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

Unified. Psalms 119:1.

This shows that Genesis 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 Appendix 23 and Appendix 25

Appendix List

"The Hundred and Twenty Years" of Genesis 6:3

This Is Appendix 24 From The Companion Bible.

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 Genesis 6:1,2 is in the singular number with the definite article, as in verse 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 Genesis 2:17, the Lord God had declared that Adam should die. Here, in Genesis 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 Genesis 6.

This fixes the chronology of verse 3, and shows that long before that time, Anno Mundi. 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 Judgement of the Flood. See [Appendix 23](#) and [Appendix 25](#).

¹ (*b^e shaggam*) *because that also* is so pointed in the Codex Hilleli. This makes it the Infantry Kalends (calends) of *shagag*, *to transgress, go astray*, and means, "because that in their going astray, he (Adam) also is flesh".

Wine.

This Is Appendix 27 From The Companion Bible.

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 *yayan*, to *ferment*, used of every sort of wine. The word occurs 142 times, and includes fermented wine of all kinds.

The first occurrence is :

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

Genesis 14:18. "Melchizedek... brought forth bread and wine."

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

Isaiah 28:1. "The drunkards of Ephraim ... are overcome (that is to say, knocked down) with *yayin*."

Jeremiah 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 :

Genesis 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." (verse 14 is No. V.)

Ecclesiastes 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 Numbers 6:13 -20. It was used at the Feasts of Jehovah (Deuteronomy 14:24 -26), and was poured out as a drink-offering to Jehovah (Exodus 29:40. Leviticus 23:13. Numbers 15:5).

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

Hosea 4:11. "Whoredom and *yayin* and *tirosh* take away the heart" (that is to say, they blunt the feelings, derange the intellect).

Some say that *tirosh* means *grapes*, and is used as *solid* food, because in Genesis 37:28 we read of "*tirosh* 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, "*tirosh* and corn" means *liquids and solids*, by the figure of *Synecdoche* (of Genus), Appendix 6.

Proverbs 3:10. "Thy presses shall burst out with *tirosh*."

Isaiah 62:8. "The sons of the stranger shall not drink thy *tirosh*."

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

Micah 6:15. "Thou shalt tread ... *tirosh*, but shalt not drink *yayin*."

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

Deuteronomy 32:14. "The pure *chemer* of the grape."

Isaiah 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. *Shekar* = strong drink (from *shakar, to get drunk*), a very intoxicating drink made from barely, honey, or dates.

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

Deuteronomy 14:-25, 26. "Thou ... shalt go unto the place which the Lord thy God shall choose: and thou shalt bestow that money for whatever thy soul lusteth after, for oxen, or for sheep, or for *yayin* (wine), or for *shekar* (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. *'Asis* (from *'asas, to tread*) *new or sweet wine* of the vintage year.

Isaiah 49:26. "They shall be drunken with their own blood, as with *'asis* (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. *Sob'e* any kind of strong intoxicating drink: from *sab'a, to drink to excess, become drunk*: occurs twice.

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

Hosea 4:18. "Their *sob'e* (*drinking bout* or *carouse*) is over" (Authorized Version their drink is sour (margin, *gone*). Revised Version margin *their carouse is over*).

VII. *Mimsak, mixed or spiced wine.*

Proverbs 23:30. "They that tarry long at the *yayin*; they that go seek *mimsak* (mixed wine). "

Isaiah 65:11. "That prepare a table for Fortune, and that fill up mingled wine (*mimsak*) unto Destiny" (Revised Version).

VIII. *Sh^emarim*, from *shamar, to keep, preserve, lay up*; hence, *old wine*, purified from the lees and racked off.

Psalms 75:8. "But the *Sh^emarim* (dregs), all the wicked of the earth shall wring them out, and drink them."

Isaiah 25:6. "Wines on the lees."

Zephaniah 1:12. "I will ... punish the men that are settled on their *Sh^emarim* (lees)".

Jeremiah 48:11. "Moab ... hath settled on his lees."

N.B. The word translated "flagons of wine" is '*ashishah* from '*ashash*, to press; hence a hardened syrup made of grapes, a sweet cake of dried grapes or pressed raisins. it occurs in 2 Samuel 6:19. 1 Chronicles 16:3. Song 2:5. Hosea 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.

Appendix List

Nimrod. Genesis 10:8, 9. 1 Chronicles 1:10.

This Is Appendix 28 From The Companion Bible.

Josephus (*Ant. Jud.* i. c. 4. 2) says: "Nimrod persauded 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 Chronicles 1:10 says: "Cush begat Nimrod, who began to prevail in wickedness, for he shed innocent blood, and rebelled against Jehovah."

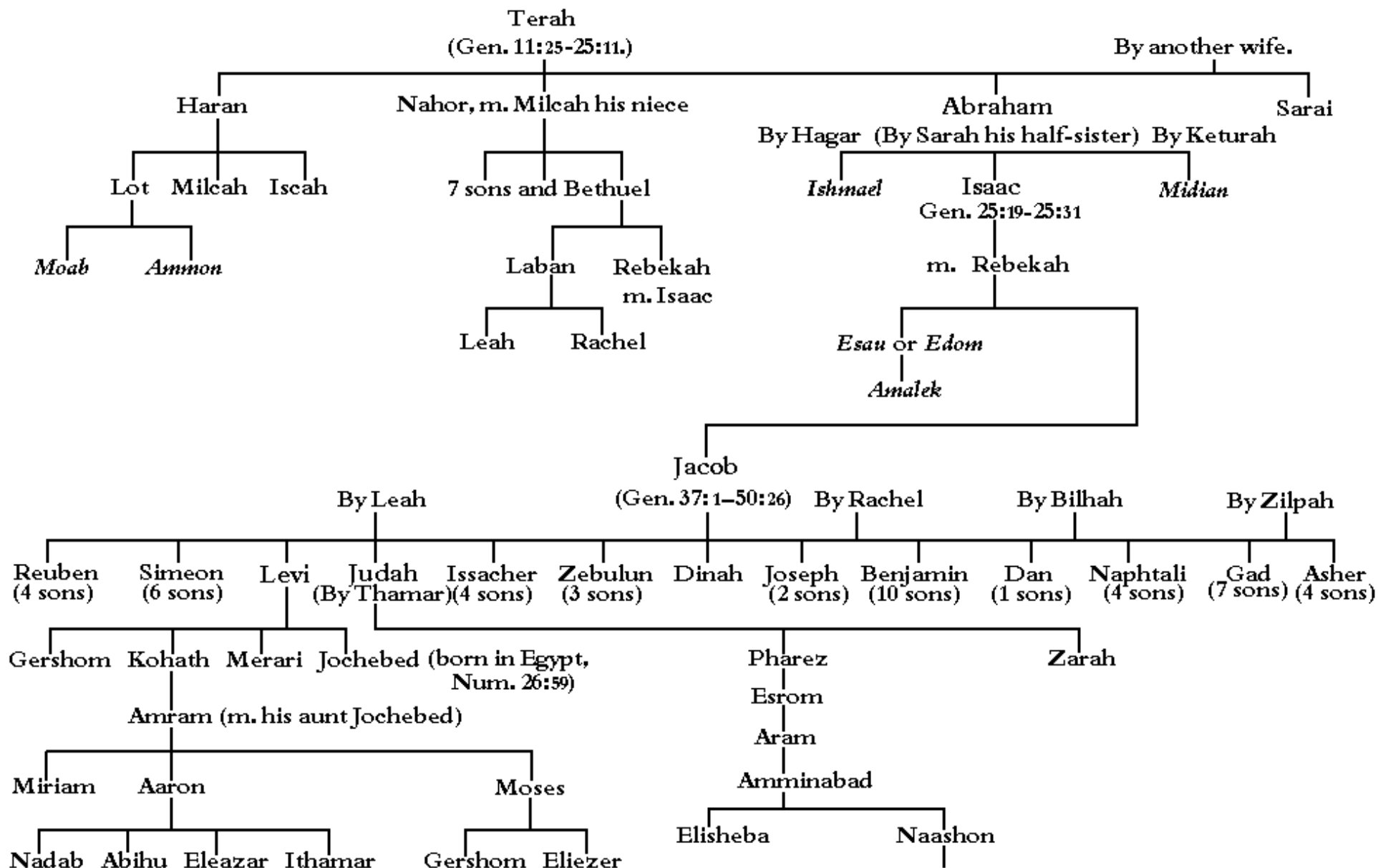
Nimrod was the founder of Babylon, which partook of his character as being the great antagonist of God's Truth and God's People.

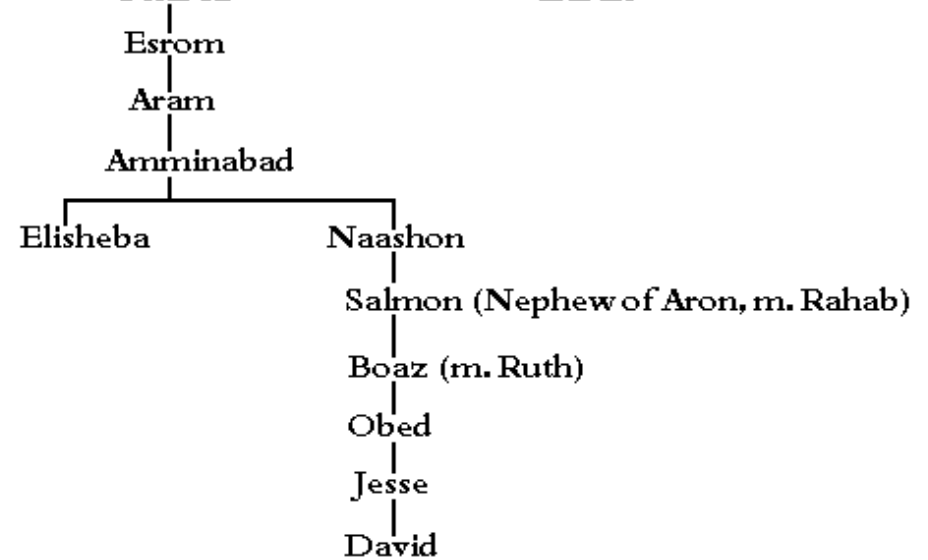
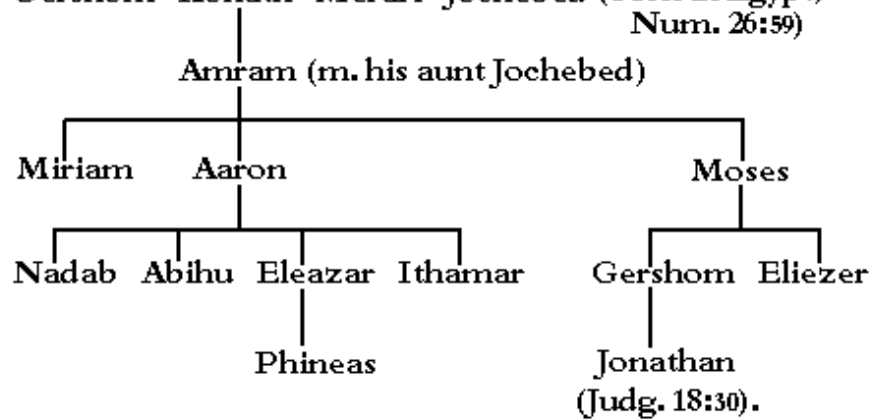
We cannot fail to see, in Nimrod, Satan's first attempt to raise up a human universal ruler of men. There have been many subsequent attempts, such as Nebuchadnezzar, Alexander, Napoleon, and others. He will finally succeed in the person of the Antichrist.

THE GENERATIONS OF TERAH, ISAAC, AND JACOB

This Is Appendix 29 From The Companion Bible.

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





NOTES

It will be seen from page 17 in (*The Companion Bible*), Genesis 11:20 - 25:1 that "THE GENERATIONS OF TERAH" are arranged in a *Repeated Alternation*, and that the Alternation there given is only so far as ABRAHAM is concerned. The *Histories* are divided up, and alternated with a brief summary of certain *Posterities*.

But the same principle of structure runs through not only the history of Terah, but also that of Abraham, Isaac, and Jacob. The sevenfold alternations may be presented as follows:-

A¹	11:27 - 22:19. History of Abraham. I.	}	Abraham.
B¹	22:20-24. Posterity of Nahor.		
A²	23:24. History of Abraham. II.	}	
B²	25:1-4. Posterity of Keturah.		
A³	25:5-11. History of Abraham. III.	}	
B³	25:12-18. Posterity of Ishmael.		
A⁴	25:19 - 35:22. History of Isaac (Life). I.	}	Isaac.
B⁴	35:22-26. Posterity of Jacob (Land).		
A⁵	35:27-29. History of Isaac (Death). II.	}	
B⁵	36. Posterity of Esau.		

A ⁶|	37:1 - 46:7. History of Jacob. I.	}	
	B ⁶| 46:8-27. Posterity of Jacob (Land).	}	
A ⁷|	46:28 - 50:26. History of Jacob. II.	}	Jacob.
	B ⁷| Exodus 1:1-6. Posterity of Jacob (Egypt).	}	

Appendix List

The *Massorah*.

This Is Appendix 30 From The Companion Bible.

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 *Massorah Magna* or Great *Massorah*, while that in the side margins and between the columns is called the *Massorah Parva* or Small *Massorah*.

The illustration given below is a reduced facsimile of a Hebrew Manuscript (16.25 x 12.375), written in a German hand, about the year A.D. 1120.

The small writing in the margins in this particular Manuscript 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 Massorah Para*.

The word *Massorah* is from the root *masar*, *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 *Sopherim* (from *saphar*, *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 Nehemiah 8:8 ¹ (compare 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 *Sopherim* 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 *Massorah* 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 combinations of words, etc. 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 *Massorah* is not contained in the margins of any one Manuscript. No Manuscript contains the whole, or even the same part. It is spread over many Manuscripts, 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 Manuscript 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 small type of the *Massorah* was left, unheeded, in the Manuscripts from which the Text was taken.

When translators came to the printed Hebrew Text, they were necessarily destitute of the information contained in the *Massorah*; 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 *Massorah*; and therefore, without giving a hint of it to their readers

This is the first time an edition of the Authorised Version has been given containing any of these treasures of the *Massorah*, 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 *Massorah* are also given, videlicet, those that have the "extraordinary points" ([Appendix 31](#)); the "eighteen emendations" of the *Sopherim* (see [Appendix 33](#)); the 134 passages where they substituted *Adonai* for Jehovah (see [Appendix 32](#)); and the Various Readings called *Severin* (see [Appendix 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 *Massorah* see Dr. Ginsburg's *Introduction to the Hebrew Bible*, of which only a limited edition was printed; also a small pamphlet on *The Massorah* published by 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, etc. according to the sense; and "caused them to understand the reading" means to give the traditional pronuciation of the words (which were then without vowel points).

REDUCED FACSIMILE OF MS. IN THE BRITISH MUSEUM LIBRARY
(ARABIC QUAESTIO 13, VOL. 3724, CUSTODIENS: DAA, 9, 17-196 (SEE 2.21).

14-00000

1. **የጥገና ማዘጋጀት**፡ ለጥገና ማዘጋጀት የሚያስፈልጉትን ሰነዶች እና ማረጋገጫዎችን ያዘጋጃል።
 2. **የጥገና ማካተት**፡ ለጥገና ማካተት የሚያስፈልጉትን ሰነዶች እና ማረጋገጫዎችን ያዘጋጃል።
 3. **የጥገና ማረጋገጫ**፡ ለጥገና ማረጋገጫ የሚያስፈልጉትን ሰነዶች እና ማረጋገጫዎችን ያዘጋጃል።
 4. **የጥገና ማረጋገጫ**፡ ለጥገና ማረጋገጫ የሚያስፈልጉትን ሰነዶች እና ማረጋገጫዎችን ያዘጋጃል።
 5. **የጥገና ማረጋገጫ**፡ ለጥገና ማረጋገጫ የሚያስፈልጉትን ሰነዶች እና ማረጋገጫዎችን ያዘጋጃል።

והיבחרת מעל כנען שיהיה
שקדניך בשמים ועל
כלה ומהר צא מהר על
שמיך

בשנת מלך
למורש מלך פרס
נגלה ליהוא אשר
בדא שם בלשמה
ואבה הדם וטמא
גדול וכיון את הדם
וכינו לו במדא ב
ספרים דהם אנדנאל
דיהי מתאבל שלשה
שבועים ימים לחם
תפלות לא אכלה רב
ובשר ודג לא אכל
עד וסוף לאסתר עד
בילאית שלשית שבוע
ימים

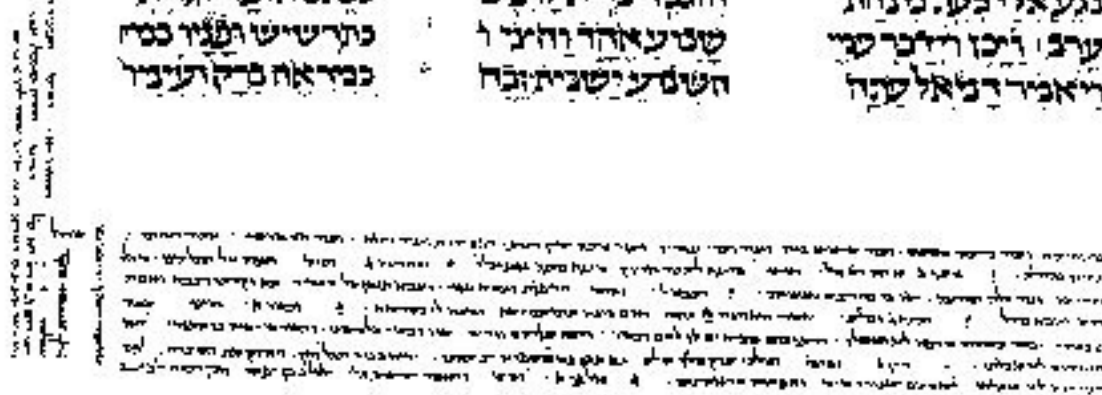
אבות עשרים

וארבעה נחלש הרב
הראשון ואני חתני
על ידי הנדר חסיד
היה דודקל: ואשא
את עני וארא וחתם
איש אחד לכבודם
סיום וכתב הרב
נכתב ארץ: ואני
נדר יש ונדר כח
נכתב את סידור נדר

[illegible]

הוֹשִׁיעֵנוּ יְיָ מִכָּל
 בְּיָדָם הַשְׂכֵּם לִי
 לִבִּי אֶתֶּן חַיִּים
 אֶלֶּה אֶתֶּן וְשִׁמְךָ
 מִלִּפְנֵי עֵינֵי הָאֵל
 שְׂמִינֶנּוּ וְהַעֲרֵא
 אֲשֶׁר נִקְרָא שְׂמִיךְ
 עָלָיו כִּי לֹא עָלִיתָ
 עֲרִידָנִי אֲנִי מִסֵּם
 לִי מִלִּבֵּי הַחַיִּים לִי
 לִפְנֵי בִי כֵל רַחֲמֶיךָ
 יָרִים אֹרֶךְ שְׁלֵמָה
 אֹרֶךְ סִלְחוֹ אֹרֶךְ
 הַדָּם יִסְוֶעַשׂ אֵל
 הָאֵל לִי עֵצָה אֱלֹהִים
 לִי שֹׁכֵן נִקְרָא עָלַי
 עֵינִי וְעַל עַבְדִּי וְעַל
 אֶתֶּן בְּיָדִי וְהִתְמַלֵּל
 מִתְרוֹחַ חַטָּאת דָּם
 חַטָּאת עֲבִיר שְׂרָאֵל
 בְּכֵל יְהוָה לִפְנֵי
 הַחַטָּאת עַל חַטָּאת
 הַשֵּׁם אֱלֹהִים וְעֵינִי
 אֶתֶּן בְּיָדִי מִלִּפְנֵי
 הָאֵשׁ שְׂרָאֵל
 אֲשֶׁר רָאִיתִי בַּחַיִּים
 סִתְּלָה בִּמְתָה בְּיָדִי
 גָּעַל אֵלִי בְּעַת מִצְוֹת
 עֲרֵב וַיִּכֹּן וַיִּזְכֹּר עֲבִיר
 יֵאמֹר דָּם אֵל שִׁמָּה

[illegible]



For More Pictures of Hebrew Manuscripts [Click Here!](#)

Appendix List

The Fifteen Extraordinary Points of the *Sopherim*.

This Is Appendix 31 From The Companion Bible.

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 *Sopherim*.

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*, pages 318-34):

Genesis 16:5. 18:9. 19:33,35. 33:4. 37:12. Numbers 3:39. 9:10. 21:30. 29:15. Deuteronomy 29:29. 2Samuel 19:29. Isaiah 44:9. Ezekiel 41:20. 46:22. Psalm 27:13.

The "Eighteen Emendations" of the *Sopherim*.

This Is Appendix 33 From The Companion Bible.

The *Massorah* (Appendix 30) that is to say, the small writing in the margins of the standard Hebrew codices, as shown in the plate at the bottom of Appendix 30, consists of a concordance of words and phrases, etc., safeguarding the Sacred Text.

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

Complete lists of these emendations are found in the *Massorah* 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 *Mechiltha*,³ eleven; the *Tanchuma*,⁴ seventeen; while the St. Petersburg Codex gives two passages not included in any other list (Malachi 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 Appendix 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.

Genesis 18:22. Numbers 11:15. 12:12. 1Samuel 3:13. 2Samuel 12:14. 16:12. 1Kings 12:16. 21:10. 21:13. 2Chronicles 10:16. Job 1:5. 1:11. 2:5. 2:9. 7:20. Psalm 10:3. 106:20. Ecclesiastes 3:21. Jeremiah 2:11. Lamentations 3:20. Ezekiel 8:17. Hosea 4:7. Habakkuk 1:12. Zechariah 2:8 (12). Malachi 1:13. 3:9.

NOTES

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

Appendix List

The 134 Passages Where The *Sopherim* Altered "Jehovah" to "Adonai".

This Is Appendix 32 From The Companion Bible.

Out of extreme (but mistaken) reverence for the Ineffable Name "Jehovah", the ancient custodians of the Sacred Text substituted in many places "Adonai" (see Appendix 4. viii. 2). These, in the Authorized Version and Revised Version, 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 *Massorah* (§§ 107-15, Ginsburg's edition) contains the 134.

Genesis 18:3,27,30,32; 19:18; 20:4. Exodus 4:10,13; 5:22; 15:17; 34:9,9. Numbers 14:17. Joshua 7:8. Judges 6:15; 13:8. 1Kings 3:10,15; 22:6. 2Kings 7:6; 19:23. Isaiah 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. Ezekiel 18:25,29; 21:13; 33:17,29. Amos 5:16; 7:7,8; 9:1. Zechariah 9:4. Micah 1:2. Malachi 1:12,14. Psalm 2:4; 16:2; 22:19,30; 30:8; 35:3,17,22; 37:12; 38:9,15,22; 39:7; 40:17; 44:23; 51:15; 54:4; 55:9; 57:9; 59:11; 62:12; 66:18; 68:11,17,19,22,26,32; 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. Daniel 1:2; 9:3,4,7,9,15,16,17,19,19,19. Lamentations 1:14,15,15; 2:1,2,5,7,18,19,20; 3:31,36,37,58. Ezra 10:3. Nehemiah 1:11; 4:14. Job 28:28.

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

2Samuel 5:19-25; 6:9-17} Where the Authorized Version has "LORD."

1Chronicles 13:12; 14:10,11,14,16; 16:1. Psalm 14:1,2,5; 53:1,2,4,5.} Where in Authorized Version and Revised Version it still appears as "God". It is printed "GOD" in the *Companion Bible*.

Appendix List

The Readings Called *Severin*.

This Is Appendix 34 From The Companion Bible.

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 of the Jewish community.

Both codex and synagogue have perished, but a list of thirty-two passages is preserved in the *Massorah*, 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 Paris National Library (no. 31, folio 399a). 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. Genesis 1:31.
2. Genesis 3:21*.
3. Genesis 18:21*.
4. Genesis 24:7*.
5. Genesis 25:33*.
6. Genesis 27:2.
7. Genesis 27:7.
8. Genesis 36:5.
9. Genesis 36:10.
10. Genesis 36:14.
11. Genesis 43:15.
12. Genesis 45:8*.
13. Genesis 46:8.
14. Genesis 48:7.
15. Exodus 12:37.
16. Exodus 19:3.
17. Exodus 26:27.
18. Leviticus 4:34.

19. Leviticus 14:10.
20. Leviticus 15:8.
21. Numbers 4:3.
22. Numbers 15:21.
23. Numbers 30:12.
24. Numbers 31:12.
25. Numbers 36:1.
26. Deuteronomy 1:26.
27. Deuteronomy 1:27.
28. Deuteronomy 3:20.
29. Deuteronomy 22:6.
30. Deuteronomy 29:22.
31. Deuteronomy 29:22.
32. Deuteronomy 32:26.

Appendix List

"Sheol". Hebrew, *Sh^eōl*.

This Is Appendix 35 From The Companion Bible.

The first occurrence of this word is in Genesis 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. Genesis 37:35.
1. Genesis 42:38.
1. Genesis 44:29,31.
2. Numbers 16:30,33.
3. Deuteronomy 32:22.
1. 1Samuel 2:6.
3. 2Samuel 22:6.
1. 1Kings 2:6,9.
1. Job 7:9.
3. Job 11:8.
1. Job 14:13.
1. Job 17:13.
2. Job 17:16.
1. Job 21:13.
1. Job 24:19.
3. Job 26:6.
1. Psalm 6:5.
3. Psalm 9:17.
3. Psalm 16:10.
3. Psalm 18:5.
1. Psalm 30:3.
1. Psalm 31:17.
1. Psalm 49:14,14,15.
3. Psalm 55:15. (margin ***grave***).
3. Psalm 86:13. (margin ***grave***).
3. Psalm 88:3.
1. Psalm 89:48.

- 3. Psalm 116:3.
- 3. Psalm 139:8.
- 1. Psalm 141:7.
- 1. Proverbs 1:12.
- 3. Proverbs 5:5.
- 3. Proverbs 7:27.
- 3. Proverbs 9:18.
- 3. Proverbs 15:11,24.
- 3. Proverbs 23:14.
- 3. Proverbs 27:20.
- 1. Proverbs 30:16.
- 1. Ecclesiastes 9:10.
- 1. Song of Solomon 8:6.
- 3. Isaiah 5:14.
- 3. Isaiah 14:9 (margin **grave**).
- 1. Isaiah 14:11.
- 3. Isaiah 14:15.
- 3. Isaiah 28:15,18.
- 1. Isaiah 38:10.
- 1. Isaiah 38:18.
- 3. Isaiah 57:9.
- 1. Ezekiel 31:15.
- 3. Ezekiel 31:16,17.
- 3. Ezekiel 32:21,27.
- 1. Hosea 13:14,14.
- 3. Amos 9:2.
- 3. Jonah 2:2 (margin **grave**).
- 3. Habakkuk 2:5.

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

Note on Genesis 21:19.

° well. Hebrew *beer*, a well (digged): not *ayin*, a spring or fountain; or *bōr*, a cistern (hewn).

"Thy Salvation". Genesis 49:18.

This Is Appendix 36 From The Companion Bible.

"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 Genesis 49:18 it is pointed out that by the Figure of Speech *Metonymy* (of Effect), see Appendix 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"

Appendix List

"LEAVEN."

This Is Appendix 38 From The Companion Bible.

Its first occurrences in Exodus 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 (Matthew 13:33. Luke 13:21. 1Corinthians 5:6. Galatians 5:9. Hosea 7:4).
2.
It is used of the *bread* which is made from the meal so permeated (Exodus 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 (Leviticus 2:11; 6:17; 10:12).
4.
It is used by *Metaphor* (see Appendix 6) for doctrine (Matthew 16:12. Mark 8:15. Luke 12:1. Galatians 5:9).
5.
It is used of the effects of evildoers (1Corinthians 5:6-8; 15:33).
6.
In Leviticus 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 Appendix 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.

Appendix List

The Decalogue. Exodus 20:2-17

This Is Appendix 39 From The Companion Bible.

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.	verses 2, 3	verse 2	verses 3-6	verse 3	verses 3-6
II.	verses 4-6	verses 3-6	verse 7	verses 4-6	verse 7
III.	verse 7	verse 7	verses 8-11	verse 7	verses 8-11
IV.	verses 8-11	verses 8-11	verse 12	verses 8-11	verse 12
V.	verse 12	verse 12	verse 13	verse 12	verse 13
VI.	verse 13	verse 13	verse 14	verse 13	verse 14
VII.	verse 14	verse 14	verse 15	verse 14	verse 15
VIII.	verse 15	verse 15	verse 16	verse 15	verse 16
IX.	verse 16	verse 16	verse 17-	verse 16	verse 17-
X.	verse 17	verse 17	verse -17	verse 17	verse -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 verse 2, but differs in including verse 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. Matthew 22:37. II. John 4:24. III. Matthew 5:34. IV. Mark 2:27. Luke 13:14-16. V. Matthew 15:4-6; 19:19. Mark 7:10. VI. Matthew 5:21. VII. Matthew 5:28; 19:9, 18. VIII. Matthew 15:19. IX. Matthew 12:34-37. X. Matthew 5:28.

In Matthew 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 verse 21 convicted him of its breach, as shown by the man's sorrow in verse 22.

Appendix List

The Names of the Tabernacle

This Is Appendix 40 From The Companion Bible.

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 Authorized Version. 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 (*Mishkan*) = dwelling-place, from *shakan*, *to dwell*: or, habitation, indicating it as containing the *presence* of Jehovah in the Light, called *Shechinah*, compare Exodus 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 Moh'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 Exodus 16:32-34; 25:21.)
6. Sanctuary. Hebrew *kodesh*, 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.

The *Cherubim*

This Is Appendix 41 From The Companion Bible.

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 (Ezekiel 1:5-14; 10:20; and Revelation 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," etc.

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 (Deuteronomy 4:15, 16, etc.); 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 Revelation 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 Revelation 5:9, 10, according to the best readings of the most ancient Manuscripts and critical Greek texts, where the "us" of verse 9 should be omitted, and the "us" and "we" of verse 10 should be "them" and "they." Compare also Revelation 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 Revelation 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 *k^erub*, כ = k, ר = r, 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 (Exodus 25:18, 23).
2. In Genesis 3:24 they were placed to KEEP (or guard) the way to the tree of life, and **preserve** the hope of re-genesis for a ruined creation (compare Genesis 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 Appendix 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* (Revelation 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 Romans 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 (Hebrews 10:10, 20.)

Appendix List

The '*Asherah*.

This Is Appendix 42 From The Companion Bible.

The word '*Asherah* is from the root '*ashar*, *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 '*Asherah* 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 '*Asherah* is of little value. The word is always rendered *grove* or *groves* in the Authorized Version; and always left as a proper name in the Revised Version.

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 (Deuteronomy 16:21); or it was artificially fashioned and set erect in the ground (Isaiah 17:8. 1 Kings 14:15; 16:33). It was made of wood (Judges 6:26) or stone. What the shape was is indicated in 1 Kings 15:13, and 2 Chronicles 15:16, where in the Authorized Version. "an idol in a grove", should be (as in the Revised Version) "an abominable image for an '*Asherah*". It could be "cut down" (Exodus 34:13, the first occurrence of the word); "plucked up" (Micah 5:14); "burnt" (Deuteronomy 12:3); or "broken in pieces" (2 Chronicles 34:4).

It is often coupled with *mazzevoth*, or stone "pillars" (Revised Version) (and rendered images in Authorized Version), connected with Baal-worship.

That it could not have been in 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 Chronicles 34:4. Isaiah 17:8, etc.

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 Isaiah 57:8, and the "image of the male", Ezekiel 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, etc., 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 **'Asherim**.

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 [Appendix 23](#) and [Appendix 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 Chronicles 36:14, etc.

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, Theosophy ¹, 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 again ² in the Temple at Jerusalem (Matthew 24:15).

The following passages will show further the nature of this form of idolatry :- Jeremiah 5:7; 7:30, 31; 19:4, 5; 37:34 - 35. Hosea 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.

Exodus 34:14.

Deuteronomy 7:5; 12:3; 16:21.

Judges 3:7; 6:25, 26, 28, 30.

1 Kings 14:15, 23; 15:13; 16:33; 18:19 (sing).

2 Kings 13:6; 17:10, 16; 18:4; 21:3, 7; 23:4, 6, 7, 14, 15.

2 Chronicles 14:3; 15:16; 17:6; 19:3; 24:18; 31:1; 33:3, 19; 34:3, 4, 7.

Isaiah 17:8; 27:9.

Jeremiah 17:2.

Micah 5:14.

NOTES

¹ See *The Perfect Way*, page 2, and *The Computation of 666*, pages 105-9.

² Matthew 24:15; compare Daniel 9:27; 12:11.

Sin, Trespass, Iniquity, etc.

This Is Appendix 44 From The Companion Bible.

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. **chat'a, to sin**; to miss the mark (as in Judges 20:16). Also of the feet, **to stumble** and **fall** (Proverbs 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. **'asham, trespass**, to sin through error or ignorance. Compare Leviticus 4:13; 5:2, 3. Numbers 5:6,7. Judges 21:22. 1 Chronicles 21:3. 2 Chronicles 19:10; 28:10,13. **'Asham** is a breach of commandment, done in ignorance, but, when the guilt is proved, requiring atonement.
- iii. **'aven, iniquity**, specially connected with idolatry. Used because an idol is nothing and vanity (compare Hosea 4:15; 5:8; 10:5, 8. Amos 5:5, marg.). Hence, **'aven** comes to mean **vanity** (compare Job 15:35. Psalm 10:7. Proverbs 22:8, etc.). The word has many renderings, which are pointed out in the passages when it occurs. **'Aven** is rather a course of bad conduct flowing from the evil desires of fallen nature, than breaches of the law as such.
- iv. **'avah, perverseness**, from the root **to be bent**, or **crooked**. English **wrong** that is to say, wrung out of course, expresses it (compare 1 Samuel 20:30. 2 Samuel 19:19. 1 Kings 8:47. Job 33:37, etc.).
- v. **'amal, trouble, labour, toil**. Sin viewed in the light of the trouble it causes; and of its **burden** and its **grievousness** (Isaiah 10:1 Habakkuk 1:3). Often rendered **perverseness** (Numbers 23:21), also **mischievousness** (Job 15:35).

- vi. **'aval, unjust**, unfairness, sin in its nature as *deceitful*, dishonesty, that which is not equal and right, unfairness in dealings. Rendered *unjust* (Psalm 43:1; 82:2. Proverbs 29:27. Isaiah 26:10), *unrighteous* (Leviticus 19:15, 35).

- vii. **'abar**, to pass beyond, transgress. Hence, *transgression* (Psalm 17:3. Hosea 6:7; 8:1).

- viii. **ra'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 *poneros, evil*, or *kakos, bad*. Hence especially of moral depravity and corruption, and lewdness. English "good-for-nothing" (1 Samuel 17:28), *naughty* (2 Kings 2:19. Proverbs 20:14. Jeremiah 24:2).

- ix. **pash'a, revolt, rebellion**. Sin against lawful authority. Often rendered *transgression* (Psalm 51:13. Proverbs 28:21. Isaiah 43:27). In Proverbs 10:12 the action of love or mercy shown stands in strong contrast to this character of the sin.

- x. **rasha', wickedness**, in the sense of the restless activity of fallen nature (Job 3:17. Isaiah 53:9 57:20, 21); where it refers to the activity of the impious and ungodly, or robbers.

- xi. **ma'al, treachery, unfaithfulness, breach of trust**, often rendered trespass and transgression. It is used of Achan (Joshua 7:1; 22:20). Compare Joshua 22:16. 2Chronicles 26:18; 28:22; 33:19. Ezra 9:2,4. Nehemiah 13:27, etc.

- xii. **shagag**, erring from imprudence, rashness, being deceived, not wilfully; and **shagah**, erring wilfully through passion or wine, hence, *to go astray*. As sin it is to be distinguished from presumptuous or high-handed sin. Compare Leviticus 4:13. Numbers 15:22, etc., with Numbers 15:30. Psalm 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 Authorized

Version and Revised Version). But "lightning" is not "mercy", but chastisement. (2) The other meaning is *mercy*, *lovingkindness*, or *grace*. See note on Leviticus 20:14.

xv. **shal**, *fault*, committed inadvertently through negligence.

Appendix List

notes on Leviticus 20:14.

This Is From The Companion Bible.

Leviticus 20:14

14. And if a °man take a °wife and her mother, it *is* °wickedness: they shall be °burnt with fire, both he and they; that there be no °wickedness among you.

14. **man.** Hebrew *ish* Appendix 14. iii.

wife and her mother. See chapter 18:17.

wickedness = disgraceful thing. Hebrew *chesed* (Appendix 44. xiv.).

Chesed is a *Homonym*: that is to say, another word, spelt the same. It means (1) *mercy, grace, goodness* (Genesis 24:12. 2Samuel 7:15.

1Chronicles 19:2. 2Chronicles 6:14. Job 37:13. Psalm 103:4, 8, 11, etc.

But here (2) it is *chesed, a disgraceful or reproachful* thing. It is so taken here and in Proverbs 14:34.

burnt = burnt up: that is to say, in judgment. Hebrew *saraph*. Appendix 43 I. viii.

note on Leviticus 18:17.

This Is From The Companion Bible.

Leviticus 18:17

17. Thou shalt not uncover the nakedness of a woman and her daughter, neither shalt thou take her son's daughter, or her daughter's daughter, to uncover her nakedness; *for they are* her near kinswomen: it *is* °wickedness.

17. **wickedness** = lewdness, Hebrew *zimmah*. Appendix 44. xiii.

Appendix List

"Offer" and "Offerings".

This Is Appendix 43 From The Companion Bible.

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, etc.

I. The VERB "to offer".

- i. **Karab** means to *draw near*, but in the Hiphil conjugation *to make to approach*, or *draw near* : hence, *to bring near*. See *Korban* No. II. i. below.
- ii. **Nagash** = *to come near*, after having been so brought, that is to say, to enjoy the presence which the *Korban* (see below II. i.) has secured. Compare Jeremiah 30:21 where we have both words. Hence used of *coming near* with offerings. Compare Greek *engizo*, Hebrews 7:19, and *prosphero*, Matthew 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 Hebrews 12:7, "God brings you near as sons". See also Hebrews 9:14, 28. Used also of the sinner's approach to God by offering, Hebrews 4:16; 7:25; 10:1, 22; 11:6.
- iii. **Asah**, *to make ready* or *prepare* a victim for sacrifice; to make a victim a specific offering. Hence, *to offer*. First occurrence in Exodus 10:25 (sacrifice). Then Exodus 29:36, 38, 39 (offer), etc.
- iv. **Zabach**, *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. Judges 12:6. 1Kings 18:40. First occurrence Genesis 22:10; 37:31. Then Exodus 12:6.

- vi. **'Alah** = *to offer up*, especially a burnt offering, from its name in II. ii. below.
- vii. **Katar** = *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. **Saraph** is used of *burning up* (or rather, down) the sin-offering, because nothing ascended up to God in that offering.
- ix. **Rum**, to offer up as a heave-offering.

• 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 entree. Compare the verb, Judges 3:18. Compare its use in New Testament, Matthew 5:23; 8:4; 23:18. Mark 7:11. Hebrews 5:1.
- ii. **'Olah** = *the burnt offering*: so called from the Hiphil of the verb *'alah*, *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, assuch. 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 (Genesis 4:3, 4, 5), of Jacob's present to Esau (Genesis 32:13-21), etc. In Exodus and Leviticus it acquires a special limitation, and is the only word rendered "meat", or better (with Revised Version), "meal-offering" (though it has a wider signification than

literal "meal").

- iv. Shelem = *the Peace offering*, from the root *Shalam*, 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. Chattath = *the Sin offering* from *chatt'a* to sin coming short of, by missing the mark in sins of commission. In the *Piel* it means to purge from such sin (Psalm 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. 'Asam = *the Trespass offering*. Relates to sins of *omission*, while *chattath* relates to sins of *commission* = sin in general; '*Asham* sin in relation to Mosaic Law; sins of error arising from ignorance or negligence.
- vii. N^edabah = *Free-will or Voluntary offerings*. See Leviticus 22:18, etc. It refers not to the *nature* or *mode* of the offering, but to the *motive*. Not the same as Leviticus 1:4, "voluntary will", which = "for his acceptance".
- viii. T^erumah = *the Heave offering*. So called because it was *lifted up* on high in presentation to Jehovah for Himself alone. See I. ix. above and Exodus 29:27.
- ix. T^enuphah = *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. Nesek = *the Drink offering*. From *nasak*, to pour out. Compare Psalm 2:6 (set). Philippians 2:17. 2Timothy 4:6.
- xi. 'Ishsheh = any offering made by fire (compare Exodus 29:18. Leviticus 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*. Compare Genesis 22.

Appendix List

The Order and Grouping of The Twelve Tribes.

This Is Appendix 45 From The Companion Bible.

There are twenty different lists given of the Twelve Tribes.these vary according to the different objects with which they are given, and the different connection in which they stand, according to : mothers, encampment, numeration, blessing, geographical relation, etc. All are worthy of attention and study ¹. They may be thus presented :-

	GENESIS.			EX.	NUMBERS						DEUT.		JOSH.	JUDGES.	I CHRONICLES.				EZEK.	REV.
	29, 35	46	49	1	1:1-15	1:20-43	2:7, 10	13	26	34	27	33	13, &c.	5	2:1-	2:3-8	12	27	48	7
1	Reuben				Reuben	Reuben	Judah	Reuben	Reuben	‡	Simeon	Reuben	Reuben	Ephraim	Reuben	Judah	Judah	Reuben	Dan	Judah
2	Simeon				Simeon	Simeon	Issachar	Simeon	Simeon	Judah	Levi	Judah	Gad	Benjamin	Simeon	Simeon	Simeon	Simeon	Asher	Reuben
3	Levi				Judah	Gad	Zebulun	Judah	Gad		Judah	Levi	Man. E.	Machir = Man.	Levi	Reuben	Levi	Levi	Naphtali	Gad
4	Judah				Issachar	Judah	Reuben	Issachar	Judah	Simeon	Issachar	Benjamin	Judah		Judah	Gad	Benjamin	Aaron = Levi	Man.	Asher
5	Dan	Issachar	Zebulun	Issachar	Zebulun	Issachar	Simeon	Ephraim	Issachar	Benjamin	Joseph	Joseph	Ephraim	Zebulun	Issachar	Man. = E.	Ephraim	Judah	Ephraim	Naphtali
6	Naphtali	Zebulun	Issachar	Zebulun	Ephraim	Zebulun	Gad	Benjamin	Zebulun	Dan	Benjamin	Zebulun	Man. = W.	Issachar	Zebulun	Levi	Man. = E.	Issachar	Reuben	Man.
7	Gad		Dan	Benjamin	Man.	Ephraim	Ephraim	Zebulun	Man.	Man.	Reuben	Issachar	Benjamin	Reuben	Dan	Issachar	Issachar	Zebulun	Judah	Simeon
8	Asher		Gad	Dan	Benjamin	Man.	Man.	Man.	Ephraim	Ephraim	Gad	Gad	Simeon		Joseph	Benjamin	Zebulun	Naphtali	Levi	Levi
9	Issachar	Joseph	Asher	Naphtali	Dan	Benjamin	Benjamin	Dan	Benjamin	Zebulun	Asher	Dan	Zebulun	Gilead = Gad	Benjamin	Naphtali	Naphtali	Ephraim	Benjamin	Issachar
10	Zebulun	Benjamin	Naphtali	Gad	Asher	Dan	Dan	Asher	Dan	Issachar	Zebulun	Naphtali	Issachar	Dan	Naphtali	Man. = W.	Dan	Man. = W.	Simeon	Zebulun
11	Joseph	Dan	Joseph	Asher	Gad	Asher	Asher	Naphtali	Asher	Asher	Dan	Asher	Asher	Asher	Gad	Ephraim	Asher	Man. = E.	Issachar	Joseph
12	Benjamin	Naphtali	Benjamin	*	Naphtali	Naphtali	Naphtali	Gad	Naphtali	Naphtali	Naphtali		Naphtali	Zebulun	Asher	Asher	Reuben	Benjamin	Zebulun	Benjamin
13					†	†	‡	†	†	||		§	Dan	Naphtali			Gad	Dan	Gad	
14													§§	¶		**	Man. = W.	††		‡‡

* Joeseeph omitted, he being in Egypt.

† Levi omitted.

‡ This is the only order which occurs three times. Levi mentioned in chapter 2:17 after Gad. The order is that of importance.

|| Eastern Tribes omitted.

§ Simeon omitted. Benjamin before Joseph, because the order is geographical.

§§ Here the Tribes are in the four groups which are to furnish cities for the four classes of Priests.

¶ Judah and Simeon omitted.

** Zebulun and Dan omitted, unless Dan is read in 7:12.

†† Gad and Asher omitted.

‡‡ Dan omitted.

NOTE

¹ Two orders mentioned but not detailed. (1) The order "according to *birth*", on the two stones on the High Priest's shoulders (the place of strength). (2) The order on the twelve stones of the High Priest's breastplate (the place of love). this was according to their *tribes*, as chosen by Jehovah's love.

Deuteronomy

This Is Appendix 46 From The Companion Bible.

References to Deuteronomy in the New Testament, quoted by Jesus Christ in His conflict with Satan. Deuteronomy 6:13, 16; 8:3; 10:20. Compare Matthew 4:4, 7, 10.

The following important passages are referred to :-

Deuteronomy 1:31.	See Acts 13:18 (Revised Version margin).
Deuteronomy 4:24.	See Hebrews 12:29.
Deuteronomy 4:35.	See Mark 12:32.
Deuteronomy 6:4,5.	See Matthew 22:37,38. Luke 10:27.
Deuteronomy 10:17.	See Acts 10:34. Romans 2:11. Galatians 2:6. Ephesians 6:9. Colossians 3:25. 1Peter 1:17. See Matthew 18:16.
Deuteronomy 17:6.	2Corinthians 13:1. Hebrews 10:28.
Deuteronomy 18:15.	See Acts 3:22; 7:37.
Deuteronomy 19:15.	See Deuteronomy 17:6, above.
Deuteronomy 21:23.	See Galatians 3:13.
Deuteronomy 24:1.	See Matthew 5:31; 19:7.
Deuteronomy 25:4.	See 1Corinthians 9:9. 1Timothy 5:18.
Deuteronomy 27:26.	See Galatians 3:10.
Deuteronomy 29:4.	See Romans 11:8.
Deuteronomy 29:18.	See Hebrews 12:15.
Deuteronomy 30:4.	See Matthew 24:31.
Deuteronomy 30:11-14.	See Romans 10:6-8.
Deuteronomy 31:6-8.	See Hebrews 13:5 (compare Joshua 1:5).
Deuteronomy 32 and 33:1-29.	See Revelation 15:3.
Deuteronomy 32:17.	See 1Corinthians 10:20.

Deuteronomy 32:21.	See Romans 10:19.
	1Corinthians 10:22.
Deuteronomy 32:35,36.	See Hebrews 10:30.
Deuteronomy 32:43 (Septuagint).	See Hebrews 1:6. Romans 15:10.

Any variations in the laws, as compared with those given nearly forty years before, are explained (1) either by reference to different events (compare 1:13, 18 with Exodus 18 and Numbers 11); (2) or, repeated with a different object, and from a different point of view (compare 1:22 with Numbers 13:1-3); (3) or, because wilderness laws were not suitable for the Land (compare 12:15 with Leviticus 17:3, 4); (4) or, modified for the same reason (compare 1, 12 and 16 with Leviticus 23 and Numbers 28 and 29). Other variations are complementary (1:45; 3:4; 25:17, 18).

Appendix List

"The Book Of The Law."

This Is Appendix 47 From The Companion Bible.

It is an allegation of the "Higher" Criticism (which dispenses with documentary or Manuscript 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 a 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 Exodus 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. Exodus 17:14. Written by Jehovah's command (compare Deuteronomy 25:19). Hebrew "the book" (*bassepher*).
2. Exodus 24:4, 7. Written by Moses, and "the book of the covenant sprinkled", with the people.
3. Exodus 34:27. Jehovah's command, "Write thou".
4. Numbers 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 (compare Deuteronomy 1:2, 3 with 2:14).
5. Deuteronomy 1:5. The word "declare" = *set forth plainly*, and implies *writing* (the word occurs only in Deuteronomy 27:8 and Habakkuk 2:2), and includes from Deuteronomy 1:6 to 33:29.
6. Deuteronomy 4:8 includes more than this book of Deuteronomy, and 4:2 must refer to what was then written

(compare 26:16; 29:21).

7. Deuteronomy 17:18. The book kept "before the priests the Levites", and to be copied by the king. This was the standard copy (chapter 31:9, 25, 26); to be read at the Feast of Tabernacles in the Sabbatic years (chapter 31:10-13).
8. Deuteronomy 31:19, 22, 24. "The song of Moses" to be written (compare the reason, verses 16-18). Ascribed to Jehovah.
9. Joshua 1:8. "This book of the law" came into custody of Joshua (compare 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 (compare Psalms 1:2. Luke 24:44).
10. Joshua 8:30-35. A copy of the law made from "the book" on the rocks in mount Ebal.
11. Joshua 23:6, 7 again referred to.
12. Joshua 24:26. Joshua himself "wrote in the book", and doubtlessly added Deuteronomy 34.
13. 1Samuel 10:25. Samuel continued the writing in "the book". (So the Hebrew.)
14. 1Kings 2:1-4. David charges Solomon with regard to this "written" law of Moses.
15. 2Chronicles 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. 2Chronicles 23:11 (2Kings 11:12). It was given to Joash according to Deuteronomy 17:18.
17. 2Chronicles 25:4 (2Kings 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" (compare Deuteronomy 24:4).

18. 2Chronicles 30:2, 5, 18. Hezekiah's passover kept in second month as "it was written". This was written in Numbers 9:6-14.
19. 2Chronicles 35:12. Josiah's passover kept "as it is written in the book of Moses".
20. 2Kings 17:37. "The law ... which He wrote for you", that is to say, Jehovah (compare verse 35).
21. 2Kings 22:8. "Hilkiah, the high priest ... found the book of the law in the house of the Lord". In verse 10, "Shaphan read it before the king" (Josiah). Huldah the prophetess confirms this reference (verses 14-20). In 2Chronicles 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 chapter 15:16.
23. Isaiah refers to this book as, in his day, a "sealed" book (chapter 29:11-13). The Lord Jesus refers to this as opposed to the "precepts of man" (Matthew 15:1-9. Mark 7:1-13).
24. Ezra ascribes the law of Moses. Compare 3:2 (Numbers 28, 29); 6:18; 7:6, 10, 14, 21, 25. And all is to be done according to it (compare 10:3 with 9:11, 12. Leviticus 18:24-30, and Deuteronomy 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. Nehemiah 8:8. The book is read according to its requirements.
28. Nehemiah 8:14, 17. The Feast of Tabernacles was kept according to Leviticus 23:39-43.

29. Nehemiah 10:28, 29. A solemn covenant was made "to walk in God's law, which was given by Moses the servant of God".
30. Nehemiah 13:1. "They read in the book of Moses" concerning the law as written in Deuteronomy 23:3, 4.
31. Daniel in his prayer (chapter 9:11) refers to the curse fulfilled on the nation as "written in the law of Moses the servant of God".
32. Malachi 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).

Appendix List

"The Man of God"

This Is Appendix 49 From The Companion Bible.

The first occurrence of this expression is in Deuteronomy 33:1, and is used of Moses.

Its use in connection with Moses (Psalms 90, title), who was, *par excellence*, the prophet, like unto whom Christ was to be "raised up" (Deuteronomy 18:15-19), shows that it is to be understood of what Moses was, videlicet, "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 Genesis 20:7. The prophet was God's "spokesman" (Exodus 4:16. Compare Exodus 7:1).

God's spokesman could know what to speak for Him only (1) from His Spirit (Nehemiah 9:30. Compare Hosea 9:7, margin, and see Numbers 11:16, 17, 25-29); (2) from Jehovah making Himself known (Numbers 12:6. Ezekiel 3:17. Jeremiah 15: 19. Compare 2Chronicles 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 (1Timothy 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 Timothy 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 give Him to speak (see note on Deuteronomy. 18:18), and He alone is "the faithful Witness" (Revelation 1:5).

It was for the above reasons that the expression "the man of God" (that is to say, God's man) became the general name for a *prophet* among the common people.

See all the occurrences:-

Deuteronomy. 23:1.

Joshua 14:6.
 Judges 13:6, 8.
 1Samuel 2:27.
 1Samuel 9:6, 7, 8, 10.
 1Kings 12:22.
 1Kings 13:1, 4, 5, 6, 6, 7, 8, 11, 12, 14, 14, 21, 26, 29, 31.
 1Kings 17:18, 24.
 1Kings 20:28.
 2Kings 1:9, 10, 11, 12, 13.
 2Kings 4:7, 9, 16, 21, 22, 25, 25, 27, 27, 40, 42.
 2Kings 5:8, 14, 15, 20.
 2Kings 6:6, 9, 10, 15.
 2Kings 7:2, 17, 18, 19.
 2Kings 8:2, 4, 7, 8, 11.
 2Kings 13:19.
 2Kings 23:16, 17.
 1Chronicles 23:14.
 2Chronicles 8:14.
 2Chronicles 11:2.
 2Chronicles 25:7, 9, 9.
 2Chronicles 30:16.
 Ezekiel 3:2, 2.
 Nehemiah 12:24, 36.
 Psalms 90, title.
 Jeremiah 35:4.

Number of occurrences :-

Pentateuch	1
Prophets	65
Other books	<u>12</u>
	78 = 6x13 (see <u>Appendix 10</u>).
New Testament	<u>2</u>
	80 = 8x10 (see <u>Appendix 10</u>).

Appendix List

Money and Coins, Weights and Measures.

This Is Appendix 51 From The Companion Bible.

I. MONEY AND COINS.

1. **Dram** (Old Testament).
 1. 'Adarkon (Hebrew). (1 Chronicles 29:7. Ezra 8:27.)
 2. Darkemon (the Persian Daric). (Ezra 2:69. Nehemiah 7:70, 71, 72.) A gold coin, value £1 2s. 0d., or \$5.28.
2. **Farthing** (New Testament).
 1. Kodrantes (Matthew 5:26. Mark 12:42). A bronze coin, value 3/4 of a farthing, or 3/8 of a cent.
 2. Assarion (Matthew 10:29. Luke 12:6). A bronze coin, value about 3 farthings, or 1.5 cents.
3. **Mite** (New Testament). (Mark 12:42. Luke 12:59; 21:2.)
Lepton, a copper coin, value 3/8 of a farthing, or 3/16 of a cent.
4. **Penny** (New Testament), so rendered in fourteen of the sixteen occurrences of **Denarion**. A silver coin, value 8 1/2 d., or 17 cents. Generally plural, is twice rendered "pennyworth." (Mark 6:37. John 6:7.)
5. **Piece of Money** (Matthew 17:7). Greek Stater, a silver coin, value 2s. 8d., or 64 cents.
6. **Piece of Silver**. In Old Testament usually = a shekel of silver (see **Weights**), or may mean uncoined silver in 1 Samuel 2:36. Psalm 68:30. Joshua 24:32. Job 42:11.
In New Testament :--
 1. Argurion (Matthew 26:15; 27:3, 5, 9. Acts 19:19). Value 2s. 8d., or 64 cents.
 2. Drachme (Luke 15:8, 9). Compare IV, above. Value 8 1/2 d., or 17 cents.
7. **Silver Piece**. Greek Argurion (Matthew 27:6). See VI. 1, above.
8. **Tribute Money**. (New Testament.) (Matthew 17:24.)
 1. Didrachmon, a double Drachme, see VI. 2, above. A silver coin, value 1s. 4d., or 32 cents.
 2. Kensos (Matthew 22:19). Latin **census** = a poll-tax.

II. WEIGHTS.

1. **Bekah**. Hebrew **bek'a** (Exodus 38:26) = half a shekel (see V,

below). Weight about 5 drams, Avoirdupois.

2. **Gerah.** Hebrew *gerath* (Exodus 30:13. Leviticus 27:25. Numbers 3:47). Weight 1/20 of a shekel, or about 1/2 a dram, Avoirdupois.
3. **Maheh.** Hebrew *maneh* (Ezekiel 45:12). See "Pound" (IV, 1), below.
4. **Pound.**
 1. Maneh. Hebrew *maneh* (1 Kings 10:17. Ezra 2:69. Nehemiah 7:71, 72). Weight = 100 shekels (compare 1 Kings 10:17 with 2Chronicles 9:16).
 2. Mna. Greek Latin *mina* (Luke 19:13, 16, 18, 20, 24, 25). Weight about 16ozs., Avoirdupois.
 3. Litra. Greek Latin *libra* (John 12:3; 19:39). Weight about 12 oz's., Avoirdupois.
5. **Shekel.** Hebrew *shekel* (Exodus 30:13, and frequently). Weight about 10 drams, Avoirdupois. There is a shekel of the sanctuary (Exodus 30:13), and the shekel of the king (2 Samuel 14:26). Their precise relative weights unknown.
6. **Talent.** (Exodus 25:39, and frequently).
 1. Hebrew *kikkar*. Weight = 3,000 shekels of the sanctuary (Exodus 38:25, 26).
Talent of the king = 158 lb. Troy.
Talent of gold = 131 lb. Troy. About £6,150; \$290.85.
Talent of silver = 117 lb. Troy.
 2. Greek *talantos* (in New Testament). About 114 lb. Avoirdupois.

III. MEASURES.

1. DISTANCE.

1. **Day's Journey.** About 30 English miles.
2. **Furlong.** Greek *stadios* (Luke 24:13. John 6:19; 11:18. Revelation 14:20; 21:16). About 202 English yards.
3. **Mile.** Greek *mileon* (Matthew 5:41). About 1,616 English yards.
4. **Pace.** Hebrew *za'ad* (2 Samuel 6:13). Rather more than an English yard.
5. **Sabbath day's journey.** About 2,000 English yards.

2. LENGTH.

1. **Cubit.** Length still in dispute.
 - a. Hebrew *'ammah*. Ranging between 21 and 25 inches.

- b. Hebrew *yomed* (only in Judges 3:16).
2. **Fathom.** Greek *orguia*. The length of the arms outstretched = about six feet (Acts 27:28).
3. **Reed.** Hebrew *kaneh* (Ezekiel 40 and 41). About 6 cubits, or about 3 1/2 English yards.
4. **Span.** Hebrew *zereth* (Exodus 28:16; 39:9. 1 Samuel 17:4. Isaiah 40:12. Ezekiel 43:13). About half a cubit, or about 10 1/2 inches.

3. CAPACITY.

1. **Bath.** Hebrew *bath* (1 Kings 7:26, 38. 2 Chronicles 2:10; 4:5. Ezra 7:22. Isaiah 5:10. Ezekiel 45:10, 11, 14). About 6 English gallons (liquid).
2. **Bushel.** Greek *modios* (Matthew 5:15. Mark 4:21. Luke 11:33). About 1 peck English.
3. **Cab.** Hebrew *kab* (2 Kings 6:25). About 1 quart, English dry measure.
4. **Cor.** Hebrew *kor* (Ezekiel 45:14). About 8 bushels.
5. **Ephah.** Hebrew *'ephah* (Exodus 16:36. Leviticus 5:11; 6:20; 19:36. Numbers 5:15; 28:5. Judges 6:19. Ruth 2:17. 1 Samuel 1:24; 17:17. Isaiah 5:10. Ezekiel 45:10, 11, 13, 24; 46:5, 7, 11, 14. Amos 8:5. Zechariah 5:6, 8). About 3 pecks, English.
6. **Firkin.** Greek *metretes* (John 2:6). About 9 gallons, English liquid measure.
7. **Half homer.** Hebrew *letheh* (Hosea 3:2 About 4 bushels.
8. **Hin.** Hebrew *hin* (Exodus 29:40; 30:24. Leviticus 19:36; 23:13. Numbers 15:4, 5, 6, 7, 9, 10; 28:5, 7, 14. Ezekiel 4:11; 45:24; 46:5, 7, 11, 14). About 1 gallon, liquid measure.
9. **Homer.** Hebrew *chomer* (Leviticus 27:16. Numbers 11:32. Isaiah 5:10. Ezekiel 45:11, 11, 11, 13, 13, 14, 14. Hosea 3:2) = 10 ephahs. Compare No. 12. See No. 5, above. About 8 bushels, English.
10. **Log.** Hebrew *log* (Leviticus 14:10, 12, 15, 21, 21). About 2/3 of a pint, liquid measure.
11. **Measure.** The rendering of six Hebrew and four Greek words :
 1. *'eyphah* (Deuteronomy 25:14, 15. Proverbs 20:10. Micah 6:10), measure. See No. 5, above.
 2. **Cor.** Hebrew *kor* (1 Kings 4:22; 5:11. 2 Chronicles 2:10; 27:5. Ezra 7:22). See No. 4,

above.

3. **Madad**. Used of any hollow measure : of capacity as well as length = to mete out.
4. **Mesurah** (Leviticus 19:35. 1 Chronicles 23:29. Ezekiel 4:11, 16). A measure of liquids.
5. **Se'ah** (Genesis 18:6. 1 Samuel 25:18. 1 Kings 18:32. 2 Kings 7:1, 16, 18. Isaiah 27:8). About 1 peck.
6. **Shalish** (Psalm 80:5. Isaiah 40:12) = a third. Probably the third part of an ephah. See No. 5, above.
7. **Batos** (Greek), same as Hebrew **bath** (Luke 16:6). About 6 gallons (liquid).
8. **Koros** (Greek), same as Hebrew **cor** (Luke 16:7). See No. 4, above.
9. **Saton** (Greek), same as Hebrew **s^e'ah** (Matthew 13:33. Luke 13:21.) See No. 7, above.
10. **Choenix** (Greek), (Revelation 6:6). An Attic dry measure : the daily allowance of corn for a slave, about 1 quart (dry).
12. **Omer**. Hebrew **'omer** (Exodus 16:16, 18, 22, 32, 33, 36). The 1/10 of ephah. Compare Ezekiel 45:11.
13. **Tenth deal**. Hebrew **'isaron** (Exodus 16:36; 29:40. Leviticus 14:10, 21; 23:13, 17; 24:5. Numbers 15:4, 6, 9; 28: 9, 13, 20, 28; 29:3, 4, 9, 10, 14, 15). About 1/2 a gallon (dry).

4. TIME.

1. **Beginning of the Watches** (Lamentations 2:19).
About 9 p.m.
2. **Cock-crowing** (Mark 13:35).
There were two : one after midnight, and one before dawn. Both are mentioned in Mark 14:30. The latter was "THE" cock-crowing.
3. **Cool of the Day** (Genesis 3:8).
From about 2 to about 6 p.m.
4. **Day**. Reckoned from sunset to sunset.
5. **Eleventh Hour** (Matthew 20:6, 9).
About 5 p.m.
6. **Fourth Watch** (Matthew 14:25).
From about 3 a.m. till about 6 a.m.
7. **Heat of the Day** (Genesis 18:1).
From about 10 a.m. till 2 p.m.

8. **Middle Watch** (Judges 7:19).
From about midnight till about 3 a.m.
9. **Morning Watch** (Exodus 14:24).
From about 3 a.m. till 6 a.m.
10. **Night.** The natural night was from sunset to sunrise.
11. **Ninth hour** (Matthew 20:5; 27:45, 46. Mark 15:33, 34.
Luke 23:44. Acts 3:1; 10:3, 30).
About 3 p.m.
12. **Second Watch** (Luke 12:38).
About 9 to 12 p.m.
13. **Seventh hour** (John 4:52).
About 1 p.m.
14. **Sixth hour** (Matthew 20:5; 27:45. Mark 15:33. Luke
1:26, 36; 23:44. John 4:6; 19:14. Acts 10: 9).
About 12 midday.
15. **Tenth hour** (John 1:39).
About 4 p.m.
16. **Third hour** (Matthew 20:3. Mark 15:25. Acts 2:15;
23:23).
About 9 a.m.
17. **Third Watch** (Luke 12:38).
From about midnight till about 3 a.m.
18. **Watch.** Three hours.

Old Testament.

First Watch, 9 p.m. till midnight.
Middle Watch, midnight till 3 a.m.
Morning Watch, 3 a.m. till 6 a.m.

New Testament.

First Watch, 6 p.m. to 9 p.m.
Second Watch, 9 p.m. to midnight.
Third Watch, midnight to 3 a.m.
Fourth Watch, 3 a.m. to 6 a.m.

5. THE JEWISH MONTHS.

N.B. The Civil months are six months later than the Sacred months.

SACRED MONTH.	NAME OF MONTH.	CORRESPONDING ENGLISH MONTH.	FESTIVAL OF MONTH.
I.	Abib, or Nisan.	April.	14th day. The Passover.
II.	Zif.	May.	16th day. First fruits of Barley Harvest presented.
III.	Sivan.	June.	14th day. Second Passover, for those who could not keep the first.
IV.	Thammuz.	July.	6th day. Pentecost, or Feast of Weeks.
V.	Ab.	August.	First fruits of Wheat harvest, and
VI.	Elul.	September.	First fruits of all the ground.
VII.	Tisri, or Ethanim.	October.	1st day. Feast of Trumpets.
VIII.	Bul.	November.	10th day. Day of Atonement.
IX.	Chisleu.	December.	15th day. Feast of Tabernacles. First fruits of
X.	Tebeth.	January.	Wine and Oil.
XI.	Shebat.	February.	25th day. Feast of Dedication.
XII.	Adar.	March.	14th day and 15th days. Feasts of Purim.

Appendix List

Proper Names

This Is Appendix 52 From The Companion Bible.

A great latitude has to be allowed in any attempt to indicate the correct pronunciation of the Proper Names in the Bible.

Our knowledge of their original pronunciation is imperfect; and names have undergone changes in becoming transliterated from one language into another.

Custom also has in many cases sanctioned a pronunciation which, while incorrect according to the original languages, is yet so universal that any interference with it would be pedantic, not to say intolerable.

Again, we sometimes meet with a varying pronunciation of the same name in different English-speaking countries. Thus, an exhaustive list of Biblical names, with a perfect and final system of syllabification and pronunciation, is not practicable.

There are, however, a certain number of names too uncommon for custom to have fixed their pronunciation, and hence, generally acknowledged to present difficulties to the general reader.

Some 250 of these are here gathered together, and presented in alphabetical order, with such division of syllables and accentuation as approximate to the original tongues, and will serve as a guide to their more or less correct pronunciation.

The hyphen (-) marks the division of syllables, and the accent (') the syllable to be emphasized.

It has been thought better to present them in an Appendix, and in one list, than to burden the text with an innumerable variety of hyphens and accents, which, while attempting to remove one difficulty, would introduce a greater.

A-bed'ne-gó.
 A'bel-beth-ma'a-cha.
 Ab-i-al'bon.
 A-bi-le'ne.
 Ab-i-sha'lom.
 A-cel'da-ma.
 A-chai'a.
 A-cha'i-cus.
 Ada'dah.
 A-da'iah.
 Ad-i-tha'îm.
 A-do'ni-be'zek.
 A-do'ni-ze'dek.
 Ad'ram-me'lech.
 Ad-ra-myt'ti-um.
 A-gee'.
 A-has-u-e'rus.
 A-hi-e'zer.
 A-hi-sa'mach.
 A-hi-sha'har.
 A-hi-tho'phel.
 A'holi-ba'mah.
 A'iah.
 A'lam-me'lech.
 Al'mon-dib-la-tha'îm.
 Am-mi-shad'dai.
 Am-mi-za'bad.
 A-na'har'ath.
 A'nam-me'lech.
 An-dro-ni'cus.
 A-pel'les.
 A-phar'sa-chites.
 A-phar-sath'chites.
 Ap'phi-a.
 Aq'ui-la.
 Ar-che-la'us.
 Ar'che-vites.
 A-re-o-pa'gus.
 Ar-is-to-bu'lus.
 Ar-tax-er'xes.
 A-sar-e'lah.
 As-nap'per.

E-li-ho'reph.
 El-io-e'nai.
 E-li-pha'let.
 E-li'-phe-leh'.
 E-li-phe'let.
 E-li-sha'phat.
 En-eg-la'îm.
 E-pæ'ne-tus.
 Ep'a-phras.
 E-paph-ro-di'tus.
 E-phes-dam'mîm.
 Eu-bu'lus.
 Eu-ni'ce.
 Eu-o'di-as.
 Eu-roc'ly-don.
 Eu'ty-chus.
 Ge-de-ro-tha'îm.
 Ge-mar'iah.
 Gen-nes'a-ret.
 Ger'ge-senes'.
 Gi-la'lai.
 Ha-a-hash-ta'ri.
 Ham-me-da'tha.
 Ham-mo-le'keth.
 Ha-nam'e-el.
 Ha-nan'e-el.
 Ha-ru'maph.
 Ha-se-nu'ah.
 Hash-ba-da'na.
 Has-sen-a'ah.
 Ha-ze-lel'-po-ni.
 Her-mog'e-nes.
 Hi-e-rap'o-lis.
 Ho-dav'iah.
 Hor-ha-gid'gad.
 Ho-ro-na'îm.
 Ib'ne-iah.
 I'ge-al.
 I'je-aba'rîm.

Ma-le'le-el.
 Me-che'ra-thite.
 Me-he-tab'e-el.
 Me-he-ta'-bel.
 Mel-chiz'e-dek.
 Me-o-no'thai.
 Me-phib'o-sheth.
 Me-she'lem-iah'.
 Me-she-zab'eel.
 Mik-ne'iah.
 Mi-le'tus.
 Min-ia'min.
 Mis're-photh-ma'îm.
 Mo-re'sheth-gath.
 Na-ha'li-el.
 Na-ha-ma'ni.
 Ne-bu-chad-nez'zar.
 Ne-bu-chad-rez'zar.
 Ne-bu-shas'ban.
 Ne-bu-zar'-a-dan.
 Ne-phi'she-sîm.
 Ne'reus.
 Ner'gal-sha-re'zer.
 Nic-o-la'i-tanes.
 Olym'pas.
 On-e-siph'o-rus.
 Pa-gi'el.
 Par-shan-da'tha.
 Pat'ro-bas.
 Pe-thah'iah.
 Phe-ni'ce.
 Phi-lol'o-gus.
 Phle'gon.
 Pi'ha-hi'roth.
 Po-che'reth.
 Proch'o-rus.
 Pto-le-ma'is.
 Pu-te'o-li.

A-syn'critus.	Il-ly'ri-cum.	Rab'sa-ris.
	Iph'e-de-iah.	Rab'sha-keh.
Ba'al-sha-li'sha.	Ish'bi-be-nob'.	Re-a'ia.
Ba-ase'iah.	Ish'bo-sheth.	Re-a'iah.
Bak'bu-kiah.	Ish-ma'iah.	Re-e-la'iah.
Ba'rach-el.	Iz-e-ha'rites.	
Be-el-ia'da.		Sa-la'thi-el.
Be'er-la-hai'-ro'i.	Ja-a-ko'bah.	Sa-mo-thra'ci-a.
Bel-te-shaz'zar.	Ja'a-re-o're-gîm.	Sar'se-chim.
Ber-ni'ce.	Ja-a-zan'iah.	Se-ca'cah.
Be-ro'dach-ba'la-dan.	Ja-i'rus.	Se'la-ham-mah'le-
Be-so'de-iah.	Ja-sho'be-am.	koth.
Beth-bi're-i.	Ja-shu'bi-le'hem.	Se-na'ah.
Beth-dib-la-tha'îm.	Ja'son.	Sen-na-che'rib.
Beth-hac-ce'rem.	Je-ber-e-chi'ah.	Seph-ar-va'îm.
Be-zal'e-el.	Je-di'a-el	Sha-a-lab'bîm.
Biz-joth'jah.	Jed-i-di'ah.	Sha-a-ra'im.
Bo'che-ru.	Je'gar-sa-ha-du'tha.	Sha-ash'gaz.
	Je'hal'e-lel.	Sha'ge.
Can-da'ce.	Je-ho-ia'rib.	Sha-ha-ra'îm.
Cap-pa-do'ci-a.	Je-hu-di'jah.	Sha-ha-zi'mah.
Car'che-mish.	Je'rub-be'sheth.	She-de'ur.
Ca-siph'i-a.	Je-shar-e'lah.	She-phu'phan.
Cas-lu'hîm.	Je-sheb'e-ab.	Shu'thal'hites.
Cen'chre-a.	Je-sho-ha'iah.	So'pa-ter.
Cha-ra'shîm.	Jo-ia'rib.	So-sip'a-ter.
Char'che-mish.	Jo'nath-e'lem-recho	Sta'chys.
Che-dor'la-o'mer.	'kîm.	Steph'a-nas.
Che-ma'rîm.	Josh-be-ka'shah.	Syn'ty-che.
Che-na'a-nah.	Ju'shab-he'sed.	
Che-nan'iah.		Ta'a-nach.
Che'phar-ha-am-mo	Kar'ka-a.	Ta-hap'a-nes.
'nai.	Ke-he-la'thah.	Tah-pan'hes
Chu'shan-rish-a-tha	Kib-roth'hat-ta'-a-vah	Te-haph'ne-hes.
'îm.	'.	Tah'tim-hod'shi.
Col-ho'zeh.	Kir-ha-re'seth.	Thim-na'thah.
Co-nan'iah.	kir-ia-tha'îm.	Tig'lath-pil-e'-ser.
		Til'gath-pil-ne'-ser.
Dab-ba'sheth.	La-hai'roi.	Tir-ha'-kah.
Dal-ma-nu'tha.	La-o-di-ce'a.	Tir-sha'tha.
Di-o-nys'i-us.	Lyc-a-o'ni-a.	Tych'i-cus.
Di-ot're-phes.		
	Ma-a-cha'thi.	Ur'bane.

Eb-i-a'saph.	Ma'a-leh-ac-rab'bîm.	Va-je-za'tha.
El-ea'-leh'.	Ma-a-se'iah.	
El-ea'sah'.	Ma-as'i-ai.	
Ele-a'zar'.	Mach-nad'e-bai.	Zaph'nath-pa-a-ne
E-li-e'nai.	Ma-hal-al'e-el.	'ah.
El-iho-e-na'-i.	Ma'her-sha'lal-hash	Ze-lo'phe-had.
	'baz.	Ze-lo'tes.
		Zu'ri-shad'dai.

Appendix List

The Sieges of Jerusalem

This Is Appendix 53 From The Companion Bible.

The first occurrence of the name "Jerusalem", *as a city*¹, is in Judges 1:8, and confirms the fact that the first occurrence contains an epitome of its subsequent history.

The history of the city has been a record of its sieges. No fewer than twenty-seven go to complete the list.

This number is striking in the light of Appendix number 10; being composed of 3×9 , the factors being those of Divine completeness (3), and judgment (9) respectively ($=3^3$).

A cycle of ordinal completeness is marked by the 10th and 20th (2×10) sieges. These were the two characterized by the destruction of the Temple by fire, which is in accord with the number 10, being that of *ordinal perfection*. (See Appendix 10.) Both also were foretold: the former by Jeremiah and Ezekiel; the latter by our Lord.

Seven is the number of spiritual perfection, and it is worthy of note that the 7th, 14th (2×7), and 21st (3×7) sieges were each the subject of *Divine prophecy*. Further, a 28th (4×7) siege, yet future, is foretold in Zechariah 14, etc.

While 14 (2×7) of the sieges are recorded in Holy Scripture, 13 are recorded in profane history.

The following is a complete list of the sieges:

1. By the tribe of Judah against the Jebusites, about 1443 B.C.
This was some 700 years before Rome was founded. It was only partial, for in David's reign we still find the Jebusites occupying the citadel (the future Zion). The solemn words in Judges 1:8, describing this first siege, vividly portray the after history of the city.
2. By David against the Jebusites (2Samuel 5:6-10; 1Chronicles 11:4-7), about 960 B.C.
3. By Shishak king of Egypt, against Rehoboam (1Kings 14:25,

26. 2Chronicles 12:2-12), about 875 B.C. To this there was only a feeble resistance; and the Temple was plundered.
4. By the Philistines, Arabians, and Ethiopians, against Jehoram (2Chronicles 21:16, 17), about 794 B.C. In this siege the royal palace was sacked, and the Temple again plundered.
 5. By Jehoash king of Israel, against Amaziah king of Judah (2Kings 14:13, 14), about 739 B.C. The wall was partially broken down, and the city and Temple pillaged.
 6. By Rezin king of Syria, and Pekah king of Israel, against Ahaz (2Chronicles 28), about 630 B.C. The city held out, but Ahaz sought the aid of Tiglath-Pileser king of Assyria, for whom he stripped the Temple.
 7. By Sennacherib king of Assyria, against Hezekiah (2Kings 24:10-16), about 603 B.C. In this case the siege was raised by a Divine interposition, as foretold by Isaiah the prophet.
 8. By Nebuchadnezzar king of Babylon, against Jehoiakim (2Chronicles 36:6-7), about 496 B.C., when the Temple was partly pillaged.
 9. By Nebuchadnezzar again, against Jehoiachin (2Chronicles 36:10), about 489 B.C., when the pillage of the Temple was carried further, and 10,000 people carried away.
 10. By Nebuchadnezzar, against Zedekiah (2Chronicles 36:17-20), 478-477 B.C. In this case the Temple was burnt with fire, and the city and the Temple lay desolate for fifty years.
 11. By Ptolemy Soter king of Egypt, against the Jews, 320 B.C. More than 100,000 captives were taken to Egypt.
 12. By Antiochus the Great, about 203 B.C.
 13. By Scopas, a general of Alexander, about 199 B.C., who left a garrison.
 14. By Antiochus IV, surnamed Epiphanes, 168 B.C. This was the worst siege since the 10th. The whole city was pillaged; 10,000 captives taken; the walls destroyed; the altar defiled; ancient manuscripts perished; the finest buildings were burned; and the Jews were forbidden to worship there. Foretold Daniel 11.
 15. By Antiochus V, surnamed Eupator, against Judas Maccabaeus, about 162 B.C. This time honorable terms were made, and certain privileges were secured.
 16. By Antiochus VII, surnamed Sidetes king of Syria, against John Hyrcanus, about 135 B.C.
 17. By Hyrcanus (son of Alex. Jannaeus) and the priest Aristobulus. The siege was raised by Scaurus, one of Pompey's lieutenants, about 65 B.C.

18. By Pompey against Aristobulus, about 63 B.C. The machines were moved on the Sabbath, when the Jews made no resistance. Only thus was it then reduced; 12,000 Jews were slain. [Antigonus, son of Aristobulus, with a Parthian army, took the city in 40 B.C.; but there was no siege, the city was taken by a sudden surprise.]
19. Herod with a Roman army besieged the city in 39 B.C. for five months.
20. By Titus, A.D. 69 (See Appendix 50. VI.). The second Temple (Herod's) was burnt, and for fifty years the city disappeared from history, as after the 10th siege (Jeremiah 20:5).
21. The Romans had again to besiege the city in A.D. 135 against the false Messiah, Bar-Cochebas, who had acquired possession of the ruins. The city was obliterated, and renamed Ælia Capitolina, and a temple was erected to Jupiter. For 200 years the city passed out of history, no Jews being permitted to approach it. This siege was foretold in Luke 19:43, 44; 21:20-24.
22. After 400 years of so-called Christian colonization, Chosroes the Persian (about A.D. 559) swept through the country; thousands were massacred, and the Church of the Holy Sepulchre was destroyed. The Emperor Heraclius afterwards defeated him, and restored the city and the church.
23. The Caliph Omar, in A.D. 636-7, besieged the city against Heraclius. It was followed by capitulation on favorable terms, and the city passed into the hands of the Turks, in whose hands it remains to the present day.
24. Afdal, the Vizier of the Caliph of Egypt, besieged the two rival factions of Moslems, and pillaged the city in 1098.
25. In 1099 it was besieged by the army of the first Crusade.
26. In 1187 it was besieged by Saladin for seven weeks.
27. The wild Kharezmian Tartar hordes, in 1244, captured and plundered the city, slaughtering the monks and priests.

There will be a 28th according to Zechariah 14, which will be raised by Messiah, even as the 7th was by Jehovah.

Note

¹ The **king** of Jerusalem had been mentioned in Joshua 10:1, etc., but not the city as such.

Appendix List

Chronological Charts, and Tables

This Is Appendix 50 From The Companion Bible.

Under Construction |

[Appendix List](#)

The Moabite Stone.

This Is Appendix 54 From The Companion Bible.

This ancient monument was discovered by the Rev. F. Klein in 1868 at **Diban** (the Dibon of the Old Testament) in Moab.

The inscription consists of thirty-four lines (the last two being undecipherable), and was written by Mesha king of Moab to commemorate his successful revolt from the yoke of Israel, recorded in 2Kings 1:1 and chapter 3; and to honor his god Chemosh, to whom he ascribed his successes.

The writing is in the ancient Hebrew characters, which continued in use down to quite 140, 139 B.C., but was gradually replaced by the modern square Hebrew characters which are in use to-day.

The inscription is proved to be genuine by the Bible account, the two throwing light on each other. See the notes on 2Kings 3.

The following translation, by Dr. Neubauer, is taken from ***Records of the Past*** (New Series), Vol. II, pp. 200, etc.:

1. "I, Mesha son of Chemosh-Melech king of Moab, the Di-
2. bonite. My father reigned over Moab thirty years and I reign-
3. ed after my father. I made this monument to Chemosh at Korkhah. A monument of sal-
4. vation, for he saved me from all invaders, and let me see my desire upon all my enemies. Om-
5. ri [was] king of Israel, and he oppressed Moab many days, for Chemosh was angry with his
6. land. His son followed him, and he also said: I will oppress Moab. In my days Che[mosh] said;
7. I will see my desire on him and his house. And Israel surely perished for ever. Omri took the land of
8. Medeba ¹ and [Israel] dwelt in it during his days and half the days of his son ², altogether forty years. But there dwelt in it
9. Chemosh in my days. I built Baal-Meon ³ and made therein the ditches; I built
10. Kirjathaim ⁴. The men of Gad dwelt in the land of Ataroth ⁵ from of old, and built there the king of
11. Israel Ataroth; and I made war against the town and seized it.

- And I slew all the [people of]
12. the town, for the pleasure of Chemosh and Moab: I captured from thence the Arel ⁶ of Dodah and tore
 13. him before Chemosh in Kerioth ⁷: And I placed therein the men of Sh(a)r(o)n, and the men
 14. of M(e)kh(e)rth. And Chemosh said to me: Go, seize Nebo ⁸ upon Israel; and
 15. I went in the night and fought against it from the break of dawn till noon: and I took
 16. it, and slew all, 7,000 men, [boys?], women, [girls?]
 17. and female slaves, for to Ashtar-Chemosh I devoted them. And I took from it the Arels ⁶ of Yahveh, and tore them before Chemosh. And the king of Israel built
 18. Jahaz ⁹, and dwelt in it, while he waged war against me; Chemosh drove him out before me. And
 19. I took from Moab 200 men, all chiefs, and transported them to Jahaz, which I took,
 20. to add to it Dibon. I built Korkhah, the wall of the forests and the wall
 21. of the citadel: I built its gates, and I built its towers. And
 22. I built the house of Moloch, and I made sluices of the water-ditches in the middle
 23. of the town. And there was no cistern in the middle of the town of Korkhah, and I said to all the people, Make for
 24. yourselves every man a cistern in his house. And I dug the canals for Korkhah by means of the prisoners
 25. of Israel. I built Aroer ¹⁰, and I made the road in [the province of] the Arnon. [And]
 26. I built Beth-Bamoth ¹¹, for it was destroyed. I built Bezer ¹², for in ruins
 27. [it was. And all the chiefs] of Dibon were 50, for all Dibon is subject; and I placed
 28. one hundred [chiefs] in the towns which I added to the land: I built
 29. Beth-Medeba and Beth-diblathaim ¹³, and Beth-Baal-Meon ¹⁴, and transported thereto the [shepherds]?...
 30. and the [pastors] of the flocks of the land. And at Horonaim ¹⁵ dwelt there
 31. ...And Chemosh said to me, Go down, make war upon Horonaim. I went down [and made war]
 32. ...And Chemosh dwelt in it during my days. I went up from thence..."

NOTES

¹ Numbers 21:30; Isaiah 15:2.

² "son" = successor.

³ Now, *Tell M'ain*, Numbers 32:38. Joshua 13:17.

⁴ Numbers 32:37. Joshua 13:19.

⁵ Numbers 32:3. Joshua 16:2.

⁶ Arel, two lions, or, lion-like men (?) Compare 2Samuel 23:20.

⁷ Now, *Khan el Kureitin* (?); Jeremiah 48:24. Amos 2:2.

⁸ Numbers 32:3, 38. Isaiah 15:2.

⁹ Isaiah 15:4.

¹⁰ Now, *'Ar'air*, Deuteronomy 2:36; 3:12; 4:48.

¹¹ Numbers 21:19. Isaiah 15:2. (Authorized Version "high places"), compare Joshua 13:17.

¹² Deuteronomy 4:43.

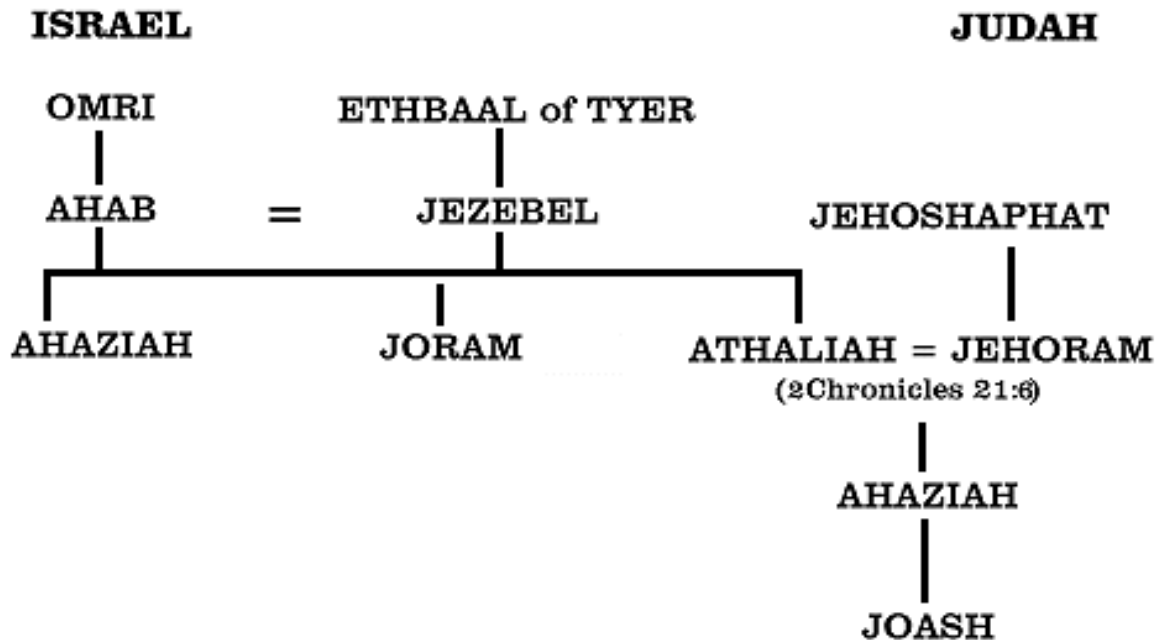
¹³ Jeremiah 48:22.

¹⁴ Joshua 13:17. Jeremiah 48:23.

¹⁵ Isaiah 15:5. Jeremiah 48:3, 5, 34.

The Dynasty of Omri.

This Is Appendix 55 From The Companion Bible.



Athaliah was thus the granddaughter of Omri, king of Israel (2Chronicles 22:2), and daughter of Jezebel.

The marriage between Jehoram and Athaliah was part of Satan's design to introduce idolatry into Judah, so that Athaliah might do for Judah what her mother Jezebel had done for Israel, and thus secure the same result.

Jehoshaphat began by strengthening himself against Israel (2Chronicles 17:1), but married his son to the daughter (an idolatress) of Ahab, the worst of Israel's kings.

The leaven worked, morally and politically; and was then used by Satan for the destruction of the line by which "the seed of the woman" was to come into the world. See [Appendix 23](#) and [Appendix 25](#).

Jehoram, king of Judah, began by killing off all his brethren (2Chronicles 21:4).

The Arabians came and slew all his sons, save the youngest, Ahaziah (2Chronicles 22:1), called also Joash, Jehoahaz (2Chronicles 21:17), and Azariah (2Chronicles 22:6).

Athaliah slew all the sons of Ahaziah on his death (2Kings 11:1. 2Chronicles 22:10), or thought she did; but the infant Joash was rescued.

Joash (called also Jehoash) was hid for six years, while the faithfulness of Jehovah's word hung upon the Divine preservation of that infant's life. Hence Jehoiada's text (2Chronicles 23:3). See, on the whole subject, [Appendix 23](#). And, note the parallel in the history of England, by James I marrying his son Charles to (an idolatress) Henrietta of France, with similar political results.

Appendix List

Parallel Passages of The Historical Books

This Is Appendix 56 From The Companion Bible.

The following table, showing one hundred and eleven parallel passages between the books of Samuel and Kings on the one hand, and the books of Chronicles on the other, will be useful.

1.

It will show the *mutual relation* of the sections, and will enable the reader to find at a glance the corresponding portions, and thus serve the purpose of ordinary and ready reference.

2. It will help to exhibit the special design of the two great principles governing the whole of these books. In the former (Samuel and Kings) we have the history from the *exoteric* point of view; in the latter (Chronicles) we have, for the most part, the same history, but from the *esoteric* point of view.

In the former we have the events viewed from the human standpoint, as they would be seen by the natural eye; in the latter we have the same events viewed from the Divine standpoint, and as seen and understood by the spiritual mind.

Consequently, while in the former we have the event in its historical aspect; in the latter we have it in its moral aspect. In the former we have the historic record; in the latter we have the Divine reason for it, or the Divine "words" and judgment on it. (Compare Saul's death, 1 Samuel 31:6, and 1 Chronicles 10:13, 14).

It is this principle which determines the amount of literary space accorded to the same historic event. For example: in the former books we have three *chapters* (or 88 verses) given to the *secular* events of Hezekiah's reign (2 Kings 18, 19, and 20), and only three *verses* (2 Kings 18:4-6) given to his great *religious* reformation. In Chronicles this is exactly

reversed. **Three** chapters (or 84 verses) are devoted to his reformation (2Chronicles 29-31), while **one** chapter (or 32 verses) suffices for the secular events of his reign.

In the same way Jehoshaphat's three alliances with Ahab can be spiritually and morally understood only from 2 Chronicles 17, of which there is not a word in Kings.

3. This principle determines also the **order** in which the events are treated. In the books of Kings the events are recorded in **chronological** order; while in Chronicles this order is sometimes ignored, in order to bring the **moral** causes or consequences of the two events together, for the purposes of comparison or contrast. (Compare the list of David's mighty men; David's numbering the People, and the account of the plague).

4.

The object of these two great principles is further seen in the fact that in the design of the former is to give the whole history of **Israel's** kingdom complete; while the design of the latter is to give only that which pertains to the house of David and the tribe of **Judah**, as being founded on Jehovah's covenant in 2 Samuel 7 and 1 Chronicles 17.

5. The conclusion is that the book of Chronicles is entirely independent of the books of Samuel and Kings; and that the differences between them are independent and designed. The critics **create** their own difficulties by first **assuming** that the books **ought to be alike**; and then, because they are not what they are assumed to be, treating the variations as "discrepancies," or "corruptions of the text", instead of as being full of Divine instruction "written for our learning".

The following is the table:

1 Samuel 27.	1 Chronicles 12:1-7.
1 Samuel 29:1-3.	1 Chronicles 12:19-22.
1 Samuel 31.	1 Chronicles 10.
2 Samuel 5:1-5.	1 Chronicles 11:1-3.
2 Samuel 5:6-10.	1 Chronicles 11:4-9.

2 Samuel 5:11-16.	1 Chronicles 14:1-7.
2 Samuel 5:17-25.	1 Chronicles 14:8-17.
2 Samuel 6:1-11.	1 Chronicles 13.
2 Samuel 6:12-23.	1 Chronicles 15 and 16.
2 Samuel 7.	1 Chronicles 17.
2 Samuel 8.	1 Chronicles 18.
2 Samuel 10.	1 Chronicles 19.
2 Samuel 11:1-27.	1 Chronicles 20:1.
2 Samuel 12:29-31.	1 Chronicles 20:1-3.
2 Samuel 23:8-39.	1 Chronicles 11:10-47.
2 Samuel 24:1-9.	1 Chronicles 21:1-6.
2 Samuel 24:1-9,	1 Chronicles 27:23, 24.
2 Samuel 24:10-17.	1 Chronicles 21:7-17.
2 Samuel 24:18-24.	1 Chronicles 21:18-22:1.
1 Kings 2:1.	1 Chronicles 23:1.
1 Kings 2:1-4.	1 Chronicles 28:20, 21.
1 Kings 2:10-12.	1 Chronicles 29:23-30.
1 Kings 2:46.	2 Chronicles 1:1.
1 Kings 3:4-15.	2 Chronicles 1:2-13.
1 Kings 5.	2 Chronicles 2.
1 Kings 6.	2 Chronicles 3:1-14; 4:9.
1 Kings 7:15-21.	2 Chronicles 3:15-17.
1 Kings 7:23-26.	2 Chronicles 4:2-5.
1 Kings 7:38-46.	2 Chronicles 4:6, 10, 17.

1 Kings 7:47-50.	2 Chronicles 4:18-22.
1 Kings 7:51.	2 Chronicles 5:1.
1 Kings 8.	2 Chronicles 5:2-7:10.
1 Kings 9:1-9.	2 Chronicles 7:11-22.
1 Kings 9:10-28.	2 Chronicles 8.
1 Kings 10:1-13.	2 Chronicles 9:1-12.
1 Kings 10:14-25.	2 Chronicles 9:13-24.
1 Kings 10:26-29.	2 Chronicles 9:25-28; 1:14-17.
1 Kings 11:41-43.	2 Chronicles 9:29-31.
1 Kings 12:1-19.	2 Chronicles 10.
1 Kings 12:21-24.	2 Chronicles 11:1-4.
1 Kings 12:25.	2 Chronicles 11:5-12.
1 Kings 12:26-31.	2 Chronicles 11:13-17.
1 Kings 14:22-24.	2 Chronicles 12:1.
1 Kings 14:25-28.	2 Chronicles 12:2-12.
1 Kings 14:21, 29-31.	2 Chronicles 12:13-16.
1 Kings 15:1.	2 Chronicles 13:1, 2.
1 Kings 15:6.	2 Chronicles 13:2-21.
1 Kings 15:7, 8.	2 Chronicles 13:22; 14:1.
1 Kings 15:11, 12.	2 Chronicles 14:1-5.
1 Kings 15:13-15.	2 Chronicles 15:16-18.
1 Kings 15:16-22.	2 Chronicles 16:1-6.
1 Kings 15:23, 24.	2 Chronicles 16:11-14.
1 Kings 22:1-40, 44.	2 Chronicles 18.

1 Kings 22:41-43.	2 Chronicles 17:1; 20:31-33.
1 Kings 22:45.	2 Chronicles 20:34.
1 Kings 22:47-49.	2 Chronicles 20:35-37.
1 Kings 22:50.	2 Chronicles 21:1.
2 Kings 1:1; 3:4, 5.	2 Chronicles 20:1-3.
2 Kings 8:16-19.	2 Chronicles 21:2-7.
2 Kings 8:20-22.	2 Chronicles 21:8-15.
2 Kings 8:23, 24.	2 Chronicles 21:18-20.
2 Kings 8:25-27.	2 Chronicles 22:1-4.
2 Kings 8:28, 29; 9:1-28.	2 Chronicles 22:5-7, 9.
2 Kings 10:11-14.	2 Chronicles 22:8.
2 Kings 11:1-3.	2 Chronicles 22:10-12.
2 Kings 11:4-20.	2 Chronicles 23.
2 Kings 11:21; 12:1-3.	2 Chronicles 24:1-3.
2 Kings 12:6-16.	2 Chronicles 24:4-14.
2 Kings 12:17, 18.	2 Chronicles 24:23, 24.
2 Kings 12:19-21.	2 Chronicles 24:25-27.
2 Kings 14:1-6.	2 Chronicles 25:1-4.
2 Kings 14:7.	2 Chronicles 25:11-16.
2 Kings 14:8-14.	2 Chronicles 25:17-24.
2 Kings 14:17-20.	2 Chronicles 25:25-28.
2 Kings 14:21, 22; 15:1-4.	2 Chronicles 26:1-15.
2 Kings 15:6, 7, 27, 28.	2 Chronicles 26:22, 23.
2 Kings 15:32-35.	2 Chronicles 27:1-8.

2 Kings 15:38.	2 Chronicles 27:9.
2 Kings 16:1, 2.	2 Chronicles 28:1, 2.
2 Kings 16:3, 4, 6.	2 Chronicles 28:3-8.
2 Kings 16:7.	2 Chronicles 28:16-19.
2 Kings 15:29.	2 Chronicles 28:20.
2 Kings 16:8-18.	2 Chronicles 28:21-25.
2 Kings 16:19, 20.	2 Chronicles 28:26, 27.
2 Kings 18:1-3.	2 Chronicles 29:1, 2.
2 Kings 18:13.	Isaiah 36:1.
2 Kings 18:14-16.	2 Chronicles 32:2-8.
2 Kings 20:1-11.	2 Chronicles 32:24; Isaiah 38.
2 Kings 20:12-19.	Isaiah 39:1-8.
2 Kings 18:17-37.	2 Chronicles 32:9-19. Isaiah 36:2-22.
2 Kings 19:1-5.	2 Chronicles 32:20. Isaiah 37:1-4.
2 Kings 19:6,7.	Isaiah 37:6,7.
2 Kings 19:8-19.	2 Chronicles 32:17. Isaiah 37:8-20.
2 Kings 19:20-37.	2 Chronicles 32:21. Isaiah 37:21-38.
2 Kings 20:20,21.	2 Chronicles 32:32, 33.
2 Kings 21:1-16.	2 Chronicles 33:1-9.
2 Kings 21:17, 18.	2 Chronicles 33:18-20.
2 Kings 21:19-26.	2 Chronicles 33:21-25.
2 Kings 22:1, 2.	2 Chronicles 34:1-7.
2 Kings 22:3-20.	2 Chronicles 34:8-28.
2 Kings 23:1-3.	2 Chronicles 34:29-32.

2 Kings 23:21-23.	2 Chronicles 35:1-19.
2 Kings 23:24-26.	2 Chronicles 34:33.
2 Kings 23:28-30.	2 Chronicles 35:20-27.
2 Kings 23:30-33.	2 Chronicles 36:1-3.
2 Kings 23:34-37.	2 Chronicles 36:4, 5.
2 Kings 24:8, 9.	2 Chronicles 36:9.
2 Kings 24:15-17.	2 Chronicles 36:10.
2 Kings 24:18, 19.	2 Chronicles 36:11, 12.
2 Kings 24:20.	2 Chronicles 36:13-16.
2 Kings 25:8-21.	2 Chronicles 36:18-21.

Appendix List

The Genealogy of the Persian Kings.

This Is Appendix 57 From The Companion Bible.

The main sources of information on this subject are Herodotus, Xenophon, Ctesias, Nicolas of Damascus (all B.C.); and Arrian (century 2 A.D.)

The writers of a former generation were occupied in unravelling and piecing together the varying accounts of these ancient historians without the knowledge of the still more ancient Inscriptions recently discovered, which were caused to be written by the persons concerned in the events recorded.

In 1846 Major (afterward Sir Henry) Rawlinson published a complete translation of the trilingual Persian text on the isolated *rock of Behistun*, (or more correctly *Bahistun* which rises 1,700 feet out of the Plain, on the high road from Babylonia to the East; in which DARIUS HYSTASPIS gives his own genealogy.

This famous rock (of which a view is given on page 82 by the kind permission of Messieurs Longmans & Company, the publishers of Canon Rawlinson's (*Memoir of Major General Sir H.C. Rawlinson*) derives its name from the village of *Bisitun* or *Bisutun*, near its foot. It is on the high road from Baghdad to Teheran, about sixtyfive miles from Hamadan (on the site of the ancient Ecbatana).

On this rock, on a prepared surface about 500 feet from the level of the plain, and most difficult of access, DARIUS HYSTASPIS caused to be carved the principal events of his reign; and he commences with an account of his genealogy.

The following is the translation of the Persian text¹ :-

§ I. "I am Darius, the great king, the king of kings, the king of Persia, the king of the provinces, the son of Hystaspes, the grandson of Arsames the Achæmenian.

§ II. (Thus) saith Darius the king: My father is Hystaspes; the father of Hystaspes was Arsames; the father of Arsames was Ariyaramnes; the father of Ariyaramnes was [Teispes]; the father of Teispes was Achæmenes.

§ III. (Thus) saith Darius the king: On that account are we called Achæmenians; from antiquity are we descended; from antiquity hath our race been kings.

§ IV. (Thus) saith Darius the king: Eight of my race were kings before (me); I am the ninth². In two lines³ have we been kings", etc.

It must be noted that the confusion which has hitherto been experienced arises from the fact that appellatives have been mistaken for proper names; to say nothing of the confusion arising from their transliteration or translation into other languages.

These appellatives are, like Pharaoh and Abimelech, the general titles of a line of kings, such as the modern Czar, Sultan, Shah, etc. Hence

AHASUERUS means "the Mighty", and "is the name, or rather the title, of four Median and Persian monarchs" (Kitto, *Bible Encyclopedia* I, page 91). "In every case the identification of the person named is a matter of controversy". See *The Encyclopedia Brit.*, 11th (Cambridge) edn., volume i, page 429.

ARTAXERXES means *Great King*, or *Kingdom*, and is synonymous with *Artachshast* (*Arta* = Great, and *Kshatza* = Kingdom, preserved in the modern "Shah"). According to Prideaux he is identified with the Ahasuerus of Est. 1:1 (volume i, page 306).

DARIUS means *the Restrainer* (Her. VI.98); or, according to Professor Sayce, *the Maintainer*. DARIUS "appears to be originally an appellative meaning 'king', 'ruler' ", (Herbelot, *Biblioth. Orient.*, Article 'Dara'); Herodotus (VI.98) renders it *Erxeies* = Coercer. "It was assumed as his throne-name by Ochus (= Darius Nothus), son and successor of Artaxerxes Longimanus (Ctesias, *de Reb. Pers.*, 48, 57, Müller)". See Kitto, *Bible Cycl.*, volume i, page 625. XERXES, in his inscription at Persepolis, actually calls himself "DARIUS"; one paragraph beginning "XERXES the great king," and the next beginning "DARIUS the king."

This is why DARIUS HYSTASPIS is thus called, to denote him as DARIUS the son of HYSTASPES; and to distinguish him from "DARIUS" the Mede", who was ASTYAGES his grandfather.

ASTYAGES.

Is the Persian monarch with which this Appendix is concerned. According to Herodotus, ASTYAGES was the son of CYAXARES, who was the son of PHRAORTES (II), who was the son of DEIOKES (Bk. I. 73), who, again, was the son of PHRAORTES (I). (Bk. I. 96.)

In this genealogy given by CYRUS on the Cuneiform Cylinder, he calls his great-grandfather TEISPES (see below).

This TEISPES is to be identified with TEISPES the son of ACHÆMENES in the Behistun Rock genealogy of DARIUS HYSTASPIS.

The ACHÆMENES of DARIUS, identified with the DEIOKES of Herodotus (I. 96), was the real founder of the Achæmenian dynasty of which Darius speaks, although his father (PHRAORTES I) was the first of the line. Herodotus describes him (DEIOKES) as a man "famous for wisdom", of great ambition, "aiming at the aggrandisement of the Medes and his own absolute power" (I. 96).

PHRAORTES I. would therefore be the first of the *eight* kings before DARIUS HYSTASPIS, who speaks of himself as the *ninth*. See translation given above.

ARSAMES.

As the grandfather of DARIUS HYSTASPIS, he is (according to the *Behistun* Inscription) to be identified with the ASTYAGES of Herodotus.

At the close of the Lydio-Median War "Syannesis the Cilician and Labynetus (or Nabonnedus) the Babylonian (identified by Prideaux, volume i, page 82 note, and pages 135, 135, 19th edition with Nebuchadnezzar) persuaded ALYATTES to give his daughter ARYENIS in marriage to ASTYAGES, son of KYAXARES" (Her. I. 74). Of this marriage came HYSTASPES and DARIUS his son.

CYRUS.

In the Cuneiform Cylinder account of the capture of Babylon, CYRUS states :-

"I am CYRUS the king ... the great king, the mighty king, king of Tintir (Babylon), king of Sumir, and Akkad, king of the regions of the earth, the son of CAMBYSES the great king, king of the city of Anzan, grandson of CYRUS, the great king, king of the city of Anzan, great-grandson of TEISPES, the great king of the city of Anzan, of the ancient seed of royalty, whose dominion (reign, that is to say, of CYRUS himself) Bel and Nebo had exalted according to the beneficence of their hearts" (E. Wallis Budge, *Babylonian Life and History* page 87).

Here we have the statement of Cyrus his father was known as CAMBYSES, his grandfather as CYRUS, and his great-grandfather under the name (or title), common to the *Behistun* Inscription and the Cylinder alike, of TEISPES.

TEISPES.

If TEISPES' grandson was ARSAMES (according to the *Behistun* Inscription), and this TEISPES and the TEISPES of Cyrus's Cylinder are one and the same, -then, it follows that the CAMBYSES of the Cylinder and the ARSAMES of the Inscription must be one and the same person, well known under different names, titles, or appellatives.⁴

Moreover, if the TEISPES of the *Behistun* Inscription and the one of the Cylinder of Cyrus are to be identified with the PHRAORTES (II) of Herodotus (I. 73), then the grandson of this PHRAORTES (II) must be ASTYAGES.

Consequently we have, under these three names, titles, or appellatives, from Greek, Median, and Persian sources, *three persons*, called by Herodotus ASTYAGES, by Darius ARSAMES, and by Cyrus CAMBYSES ⁵,

who are in reality one and the same.
 Therefore in the presence of all these indentifications from independent sources and authorities, we have :-

ASTYAGES
ARSAMES
CAMBYSES

=

the AHASUERUS of Esther 1:1, etc.
the ARTAXERXES of Ezra 6:14; Nehemiah 2:1.
the "DARIUS the Median" of Daniel 5:31.

all one and the same person.
 We now give the Genealogy, according to the Inscription of DARIUS HYSTASPIS on the *Behistun* rock, referred to above.
 The names in large capitals are the Greek names given by HERODOTUS. Those in small capitals are corresponding Persian names as given by DARIUS HYSTASPIS on the *Behistun* rock, and by CYRUS on his Cylinder; while the names in ordinary small type are the appellatives.

THE LINE OF THE PERSIAN KINGS

ACCORDING TO

HERODOTUS (Lydian Line).	HERODOTUS, THE <i>BEHISTUN</i> ROCK, AND THE CYLINDER OF CYRUS (Medo-Persian Line), COMBINED.	INSCRIPTION ON THE <i>BEHISTUN</i> ROCK.	THE CYLINDER OF CYRUS.
ATYS (I. 7) | LYDUS (I. 7) | CANDAULES (I. 7) ⁶ | GYGES (I. 8) | ARDYS (I. 16) | SADYATTES (I. 16) | ALYATTES (I. 74) | ARYENIS = VASHTI, m. (I. 74) (Est. 1.9)	(1) PHRAORTES I ⁸ (Her. I. 96) | (2) DEIOKES (Her. I. 94) | (3) PHRAORTES II (Her. I. 73) | (4) CYAXARES (Her. I. 73) | (5) ASTYAGES (m. ESTHER) ⁷ (Her. I. 73) (Est. 2.17) | Ahasuerus (Est. 1.1) Artaxerxes (Ezra 6.14. Neh. 2.1) "Darius the Median" (Dan. 5.31) | (6) CYRUS ⁸ "The Persian" (Isa. 45. 1. Ezra 6.14) | (7) CAMBYSES II ⁸ | (8) HYSTASPES	= (2) ACHAEMENES | = (3) TEISPES | = (4) ARYARAMNES | = (5) ARSAMES | (8) HYSTASPES	= (3) TEISPES | = (4) CYRUS I | = (5) CAMBYSES | (6) CYRUS II | (7) CAMBYSES II | (8) HYSTASPES
	(9) DARIUS (HYST.) | (9) DARIUS HYSTASPIS ⁹ Artaxerxes (EZRA 7.1)	(9) DARIUS (HYST.) ⁹	

NOTES

¹ For full particulars see the handsome volume published by the Trustees of the British Museum, *The Sculptures and Inscription of Darius the Great on the Rock of Behistun, in Persia*. London, 1907. (Price 21s.)

² We have indicated this enumeration by placing the figures against the names on page 81.

³ The "two lines" are Lydian and Medo-Persian, as shown in the Table on page 81.

⁴ "Dareios the son of Hystaspes, who traces his decent through Arsames and Ariaramnes to Teispes the son of Akhæmenes, probably refers to the same Teispes" (Sayce, *Ancient Empires of the East*, page 243).

⁵ "The names *Kyros* and *Kambyses* seem to be of Elamite derivation. Strabo, indeed, says that *Kyros* was originally called *Agradates*, and took the name of *Kurus* or *Kyros* from the river that flows past Pasargadoe" (Sayce, id. page 243).

Cyrus and *Cambyes* both seem to be territorial titles rather than names.

⁶ Herodotus says the ancestors of Candaules reigned for twenty-two generations, covering a period of 505 years (I.7).

⁷ This marriage resulted in the birth of Cyrus, in fulfillment of Isaiah 44:28 - 45:4. And the part taken by Esther and Mordecai in his training, explains all that we read of Cyrus in Ezra and Nehemiah.

⁸ Darius, in giving his own *direct* line, omits the *names* of Phraortes I, Cyrus, and Cambyses II, but he *includes* them in the *numbering* of his *eight* predecessors.

There was a still later "Cyrus" (the Cyrus of Xenophon). See Her. VII. 11.

⁹ When Darius Hystaspis says "in two lines we have been kings", he must refer to Lydian and Medo-Persian lines.



A Harmony of the Ezra-Nehemiah History

This Is Appendix 58 From The Companion Bible.

REFS.	EZRA.	B. C.	NEHEMIAH	REFS.
		455	Hanani's report in month of Chislen leads to the "going forth of the commandment to rebuild Jerusalem" (Daniel 9:25) by Artaxerxes (that is to say, ASTYAGES) in his twentieth year.	1:1-2:8
		454	NEHEMIAH'S JOURNEY. He visits the Governors, and presents Credentials.	2:9.
			SANBALLAT'S RECEPTION.	2:10.
			NEHEMIAH'S NIGHT SURVEY OF RUINS.	2:12-15.
			HIS REPORT TO THE JEWS.	2:16-18.
			OPPOSITION THREATENED (Moab, Amon, and Ishmael) on charge of rebellion against the Suzerain King (i.e. of Babylon) Nebuchadnezzar.	2:19.

	NEHEMIAH'S ANSWER.	2:20-4:6.
	Foundation work of Wall begun. Wall itself finished to half its height.	
	ATTEMPTED	4:7, 8.
	OPPOSITION BY FORCE.	
	NEHEMIAH'S COURSE.	4:9.
	PRAYER AND WATCH.	
	COMPLAINT OF JUDAH.	4:10-14.
	Used by Adversaries.	
	RESULT.	4:15.
	WALL COMPLETED	4:16.-
	(second half) in fifty-	6:15
	two days.	
	EFFECT ON ENEMIES.	6:16.
	REFERENCE TO	6:17-19.
	HINDRANCE DURING THE BUILDING.	
	Condition of the City.	
	WALL BUILT.	7:1.
	HANANI APPOINTED	7:2, 3.
	GOVERNOR.	
	CITY OPEN. PEOPLE	7:4.
	FEW. HOUSES NOT BUILDED. (Compare Haggai 1:4) (Interval of twenty-eight years.)	
1:1-4.	EMANCIPATION ACT OF CYRUS.	426

1:5-2:2.	RETURN UNDER ZERUBBABEL. [N. B. Cyrus's specification for building the Temple recorded in 6:3-5, falls into its proper place here between 2:1 and 2.]			
2:1-70.	Genealogies of those who Returned.		Genealogies of those who Returned.	7:5-73.
	The Seventh Month.		The Seventh Month.	7:73.
3:1-3.	THE ALTER OF BURNT OFFERING SET UP.			
			THE FIRST DAY.	8:1-12.
			THE SECOND DAY. Instruction.	8:13-15.
3:4-6.	Feast of Tabernacles Kept.	426	Feast of Tabernacles Kept.	8:16-18.
3:6.	"BUT THE FOUNDATION OF TEMPLE NOT YET LAID."			
3:7.	SIX MONTHS' PREPARATION FOR THE BUILDING.			
3:8-13.	SECOND YEAR OF RETURN. Second Month. TEMPLE FOUNDATION LAID.	425		

FIFTEEN YEARS OF 419 NEHEMIAH GOES BACK 5:14.
OPPOSITION. From
second year of for twelve years
RETURNED to (compare 13:6).

second year of 410

DARIUS

HYSTASPIS. [N.B.
Chapters 4:1-6:22
are a retrospective
reference to the
WALL building of
Nehemiah 2:20-
6:15.]

Second Year of
DARIUS

HYSTASPIS. Sixth
Month: "This
People, 'The time is
not come, the time
that the LORD'S
house should be
built.'" Haggai 1:2

COMMAND: "Is it
time for you, O ye,
to dwell in your
cieled houses, and
THIS HOUSE LIE
WASTE? Haggai
1:4. "GO UP ... AND
BUILD." Haggai
1:8.

SIXTH MONTH.

Twenty-fourth Day.
THE WORK BEGUN.
Haggai 1:14-15.

SEVENTH MONTH
(7th day of Feast of
Tabernacles). The
word of Zerubbabel
(Haggai 2:1-9).

EIGHTH MONTH.
The WORD to
ZECHARIAH.
Zechariah 1:1.

NINTH MONTH.
Twenty-fourth Day.
The WORD to the
PRIESTS. Haggai
2:10-19.

NINTH MONTH.
Twenty-fourth Day.
The FINAL WORD
to ZERUBBABEL.
Haggai 2:20-23.

ELEVENTH MONTH.
Twenty-fourth Day.
The WORD to
ZECHARIAH.
Zechariah 1:7.

FOURTH YEAR OF
DARIUS
HYSTASPIS. Ninth
Month. Fourth Day.
The WORD to
ZECHARIAH. (N.B.
His last date.)
Zechariah 7:1.

407

NEHEMIAH OBTAINS
LEAVE OF ABSENCE,
and RETURNS to be
present at

(13:6.)

6:15. SIXTH YEAR,
Twelfth Month of
DARIUS
HYSTASPIS.
TEMPLE FINISHED.

6:16-18.	<p>The Dedication of the Temple.</p> <p>Twenty years after laying the Foundation, 3:8-13 (in 425): and five years and six months from beginning the House itself (Haggai 1:14, 15.).</p> <p>Ending the "Seven Sevens" from "the going forth of the commandment" of Daniel 9:25. in 454 B.C.</p>		The Dedication of the Temple.	
6:19-22.	THE FIRST PASSOVER.	404		
7:1-8:36.	<p>EZRA "WENT UP FROM BABYLON" as TIRSHATHA.</p> <p>Appointed by the Persian Council of State. Four months' journey, from 1st of NISAN, and arrival at Jerusalem 1st of AB.</p>			
9:1,2.	<p>Separation of the People. Report of the Princes <i>re</i> the NON-SEPARATION of the Princes, Priests and Levites.</p>	404	<p>Separation of the People.</p>	9:1,2.
9:3,4.	<p>THE "ASSEMBLY" of all that were troubled at the words of the God of Israel.</p>		<p>THE "ASSEMBLY," and reading of the Law of Jehovah, on the twenty-fourth day of the seventh month. (The second day of the Feast of Tabernacles.)</p>	9:3.

9:5-15.	EZRA'S PRAYER.	THE LEVITES' PRAYER.	9:4-37.
10:1-17.	"Strange Wives" and the Covenant.	"Strange Wives" and the Covenant.	9:38-10:39.
10:18-44.	NAMES OF THE PRIESTS, Levites, and others who had married strange wives.	NAMES OF THOSE WHO "SEALED" THE COVENANT.	10:1-39.
10:17.	EZRA'S LATEST DATE: 1st of NISAN, in eighth year of DARIUS HYSTASPIS.	403	
		RESIDENTS IN JERUSALEM.	11:1-36.
		LIST OF PRIESTS WHO RETURNED with ZERUBBABEL and EZRA for the Dedication of the WALL.	12:1-26.
		THE DEDICATION OF THE WALL.	12:27-47.
		THE REFORMATION OF THE PEOPLE.	13:1-31.
<hr/> The Whole Period covered by EZRA twenty-three years (426-403 B.C.).		<hr/> The Whole Period covered by NEHEMIAH fifty-two years (455-403 B.C.).	

Appendix List

The Twelve Gates of Jerusalem

(Nehemiah, Chapters 3 and 12).¹

This Is Appendix 59 From The Companion Bible.

1. The Valley Gate (2:13; 3:13). Compare 2Chronicles 26:9.
2. The Gate of the Fountain (2:14; 3:15; 12:37), on Ophel at the Gihon spring (that mentioned in 2Kings 25:4. Jeremiah 39:4).
3. The Sheep Gate (3:1; 12:39). North of the Temple.
4. The Fish Gate (3:3; 12:39). Compare 2Chronicles 33:14. Zephaniah 1:10.
5. The Old Gate (3:6; 12:39). Compare 2Chronicles 33:14, and 2Kings 22:14, “college”. Called also the “First Gate” (Zechariah 14:10).
6. The Dung Gate (2:14; 3:14; 12:31). Probably same as Harsith Gate (Jeremiah 19:2); sometimes rendered the Gate of Potsherds, from *heres*, a potter's vessel. Leading to Hinnom. N.B. Better = Pottery Gate.
7. The Water Gate (3:25, 26).
8. The Horse Gate (3:28). Compare 2Kings 11:16. 2Chronicles 23:15. Jeremiah 31:40. South-east of the Temple, and close to the city and house of David.
9. The East Gate (3:29). East of the Temple, and connected with it.
10. The Gate of Miphkad (3:31). Probably north-east of Temple. (= The Registry Gate.)
11. The Gate of Ephraim (8:16; 12:39). Compare 2Chronicles

25:23.

12.

The Prison Gate (12:39), or Gate of the Guard (2Kings 11:6, 19).

Note

¹ In Nehemiah 3. the first sixteen verses refer to Jerusalem, and the latter sixteen verses to Zion (or the city of David), south of Moriah. A study of these, and a comparison with chapter 12, will explain most of the difficulties connected with the topography of the city. See also the Plan of Zion, and Solomon's buildings.
Appendix 68.

Appendix List

The Name of Jehovah in the Book of Esther.

This Is Appendix 60 From The Companion Bible.

It has been observed by many that no Divine Name or Title is found in the book of Esther.

This is the more remarkable, since, in this short book of only 167 verses, the Median King is mentioned 192 times, his kingdom is referred to 26 times, and his name ¹ "Ahasuerus" is given 29 times.

Jehovah had declared (Deuteronomy 31:16-18) ², that if His People forsook Him, He would hide His face from them. Here this threatening was fulfilled. But, though He was hidden from them, He was working for them. Though the book reveals Him as overruling all, His Name is hidden. It is there for His People to see, not for His enemies to see or hear.

Satan was at work, using Haman to blot out the Nation, as once before he had used Pharaoh for the same purpose (see Appendix 23 and 25). Jehovah's counsel must stand. His promise of Messiah, the coming "Seed" of the woman (Genesis 3:15), must not fail. Therefore He must overrule all for the preservation of His People, and of the line by which that "Seed" was to come into the world.

His working was secret and hidden: hence, the name of "JEHOVAH" is hidden secretly four times in this book, and the name "EHYEH" (I am that I am) once. The *Massorah* (Appendix 30) has a rubric calling attention to the former fact; and (at least) ³ three ancient manuscripts are known in which the Acrostic ⁴ letters in all five cases are written *Majuscular* (or, larger than the others) so that they stand out boldly and prominently, showing the four consonant letters of the name JeHoVaH. In the Hebrew י, ה, ו, נ, or, as written in Hebrew from right to left, נ, ו, ה, י. In English, L,O,R,D. Also the five letters of the fifth Acrostic, "EHYH."

THE FOUR ACROSTICS.

The following phenomena are noticed in examining the four Acrostics which form the name "Jehovah":

1. In each case the four words forming the Acrostic are consecutive.

2. In each case (except the first) they form a sentence complete in itself.
3. There are no other such Acrostics in the whole book, except the fifth Acrostic at the end; though there is one other, forming another Divine Title, in Psalm 96:11 (See note there.)
4. In their construction there are not two alike, but each one is arranged in a manner quite different from the other three.
5. Each is uttered by a different speaker. The first by Memucan (1:20); the second by Esther (5:4); the third by Haman (5:13); the fourth by the inspired writer (7:7).
6. The first two Acrostics are a pair, having the name formed by the *Initial* letters of the four words.
7. The last two are a pair, having the name formed by the *Final* letters of the four words.
8. The first and third Acrostics are a pair, having the name spelt *backward*.
9. The second and fourth are a pair, having the name spelt *forward*. They thus form an *alternation*:

A | Backward.
B | Forward.
A | Backward.
B | Forward.

10. The first and third (in which the name is formed backward) are a pair, being spoken by *Gentiles*.
11. The second and fourth (in which the name is spelt forward) are a pair, being spoken by *Israelites*. They thus form an *Alternation*:-

C | Spoken by a Gentile (Memucan).
D | Spoken by an Israelite (Esther).
C | Spoken by a Gentile (Haman).
D | Spoken by an Israelite (inspired writer).

12. The first and second form a pair, being connected with *Queens and Banquets*.
13. The third and fourth are a pair, being connected with *Haman*.
14. The first and fourth are a pair, being spoken *concerning* the Queen (Vashti) and Haman respectively.
15. The second and third are a pair, being spoken *by* the Queen (Esther) and Haman respectively. They thus form an *Introversion*:-

E | Words concerning a Queen.
F | Word spoken by a Queen.
F | Words spoken by Haman.

E | Words concerning Haman.

16. It is remarkable also that, in the two cases where the name is formed by the **initial** letters, the facts recorded are **initial also**, and are spoken of an event in which Jehovah's overruling was initiated; while in the two cases where the name is formed by the **final** letters, the events are **final also**, and lead rapidly up to the end toward which Jehovah was working.

Thus in the two cases where the name is spelt **backward** ⁵, Jehovah is seen **overruling** the counsels of Gentiles for the accomplishment of His own; and where the name is spelt **forward** ⁵, He is **ruling** directly in the interests of His own People unknown to themselves.

THE FIRST ACROSTIC (1:20)

is formed by the **initial** letters, for the event was initial; and the name is spelt **backward** because Jehovah is **turning back** and **overruling** the counsels of man. The whole clause reads as follows; the words forming the Acrostic being put in italic type:-

"And when the king's decree which he shall make, shall be published throughout all his empire, (for it is great,) **all the wives shall give** to their husbands honour, both to great and small." The four words we give, 1st, in the Hebrew type (with the Majuscular letters at the beginning of each word); 2nd, with the Transliteration; and 3rd, in English paraphrase, reproducing the sentence in the word LORD with the initial letters backward:-

4	3	2	1
יְהוָה	הַנָּשִׁים	וְכָל-	הִיא

1	2	3	4
<i>Hi'</i>	<i>V^ekal</i>	<i>Hannashim</i>	<i>Yitt^enu.</i>

1	2	3	4
it	and-all	the-wives	shall-give

"Due Respect Our Ladies

shall give to their husbands, both to great and small."

THE SECOND ACROSTIC (5:4)

is formed, as before, by the **initial** letters, for Jehovah is initiating His action; but the name is spelt **forward** because He is **ruling** and

causing Esther to act; and take the first step, which was to lead up to so great an end.

The four words are:

4	3	2	1
היום	והמלך	הסלף	יבוא
1	2	3	4
<i>Yabo'</i>	<i>Hammelek</i>	<i>V^eHaman</i>	<i>Hayyom</i>
1	2	3	4
let-come	the-king	and-Haman	this-day

"Let Our Royal Dinner

this day be graced by the king and Haman."

The name of Jehovah is read in the invitation, intimating that there would be *a fourth* at that banquet."

THE THIRD ACROSTIC (5:13)

is the beginning of the end; for Haman had gone forth from that banquet "joyful and with a glad heart" (5:9) "that day." Yet it was to be his last. Hence the third Acrostic is formed with the *final* letters, for the *end* was approaching; and the name is spelt *backward*, for Jehovah was *overruling* Haman's gladness, and turning back Haman's counsel.

The four words are:

4	3	2	1
לי	שנה	איןנר	זה
1	2	3	4
<i>zeH</i>	<i>'eynennV</i>	<i>shoveH</i>	<i>l^eY</i>
1	3	2	4
this	availeth	nothing	to-me

The English may be freely rendered "Yet am I

saD; foR, nO avaiL
is all this to me."

THE FOURTH ACROSTIC (7:7)

is formed, like the third, by the *final* letters, for Haman's end had come. But it is spelt *forward* like the first, for Jehovah was *ruling* and bringing about the end He had determined. Haman saw there was cause for fear. A *fourth* is there - Jehovah Himself! And when Esther pleads for her life (7:3), the king asks "Who is he and where is he?" which brings in Jehovah's own ineffable name - the Acrostic of the five final letters spelling in Hebrew "*I am*" (see the fifth Acrostic below). Esther replies: "The adversary and enemy is this wicked Haman." The king, filled with wrath, rises, and goes forth into the palace garden. Haman, filled with fear, rises, "to make request for his life to Esther the queen, for he saw

that evil was determined against him
by the king."

This was the climax, the end had come. Hence the name is spelt by the final letters:

4	3	2	1
הַרְעָה	אֵלִי	כְּלָתָהּ	כִּי
1	2	3	4
kY	kal ^e thaH	elayV	hara'aH
1	4	2	3
that	evil	was-determined	against-him

Translated, as before, the Acrostic appears in English thus: "For he saw that there was

eviL tO feaR determined
against him by the king."

THE FIFTH ACROSTIC (7:5)

in this book does not form the name "Jehovah," but the remarkable name **E H Y H** which means

"I AM."

It is noted in some manuscripts by Majusclar letters, which have

Massoretic authority (see Appendix 30).

The Acrostic is formed by the final letters, and the name is spelt backward.

The king asks "**Who is he, and where is he**, that durst presume in his heart to do so?": that is to say, to sell for destruction Queen Esther and her People. In saying this he unconsciously gives the name of Him who came down to deliver His People out of the hand of Pharaoh, and had then come down to deliver them again out of the hand of Haman, "the Jews' enemy", who, like Pharaoh, sought to destroy the whole nation (compare Exodus 2:23-25 with 3:14,15). The great enemy of the Messiah - the living Word - was seeking to destroy all hope of His promised coming (Genesis 3:15), and make void the repeated promise of Jehovah.

Ahasuerus only pointed to human agency, but his words point us to the Satanic agency which was behind it. The Acrostic is in the final letters of his question "Who is he, and where is he?" Only the great "I am that I am" could know that, and could answer that question. Esther and Mordecai knew the human instrument, but none could know who was directing him but the One Who sees the end from the beginning.

The words forming the Acrostic are

4	3	2	1
<div>Hebrew gif</div>			
1	2	3	4
<i>hu'E</i>	<i>zeH</i>	<i>v^eeY</i>	<i>zeH</i>
1	2	3	4
[who is] he	this [man]	and where	[is] this [man]

"who durst presume in his heart to do so": that is to say, to conspire against the life of the Queen and her People.

We may English it thus:

"WherE dwelletH the-enemY that-daretH
presume in his heart to do this thing?"

Thus was the name of the great "**I AM**" of Exodus 3:14 presented

to the eye, to reveal the fact that He who said of **E H Y H** "this is My Name for ever, and this is My Memorial unto all generations" (verse 15), was there to remember His People. Here was a "generation" in Persia who experienced the truth and the power of this Name, as a former "generation" had done in Egypt.

The same "**I AM**" had indeed come down to deliver them from Haman; as He had from Pharaoh, and from the great "enmity" (of Genesis 3:15) which instigated both to accomplish the Satanic design of exterminating the Nation of Isreal.

In these five Acrostics we have something far beyond a mere coincidence; we have design. When we read the denunciation in Deuteronomy 31:16-18, and see it carried out in Persia, we learn that though God was not *among* His people there, He was *for* them. Though He was not acting as Jehovah, "that dwelleth between the Cherubim," He was "the God of Heaven," ruling and over-ruling all "in the Heaven above and in the Earth beneath" for the fulfillment of His purposes, and in the deliverance of His People. Hence, though His name, as well as His presence, is HIDDEN, yet, it is there, in the Word; and so wonderfully interwoven that no enemy will ever know how to put it out.

Footnotes:

¹. In the note on Esther 1:1 this Ahasuerus is identified with Astyages, who is the same as Darius the Mede. See notes Appendix 57.

². The Talmud (*Kelim* 139) says "Where do we get Esther in the Law?" And the answer is "Deuteronomy 31:18, 'and I will surely hide my face'". So here, the outward form of the revelation takes on the form of its inward and spiritual meaning. For the same reason we have the Divine Title "the God of heaven" as characterising the book Ezra-Nehemiah. See note on 2Chronicles 36:23.

³. How many more there may be will be ascertained only when all the special scrolls of Esther shall be examined.

⁴. For other examples of Acrostics in the Hebrew text, see Appendix 63 vii.

⁵. In the use of these terms, "backward" and "forward" the English reader must bear in mind that Hebrew is read from right to left both in the spelling and wording.

Appendix List

The Book of Psalms.

Miscellaneous Phenomena.

This Is Appendix 63 From The Companion Bible.

I. THE TITLE OF PSALMS. MISCELLANEOUS PHENOMENA.

The name given to the Book of Psalms as a whole by the Jews is *T^ehillim*; but it is not recognised by this name in the Book itself.

Our English name "Psalms" is a transliteration of the Greek Title of the Septuagint, "*Psalmoi*", ¹ which means "songs"; while the word "Psalter" is from the Greek *Psalterion*, a harp, or other stringed instrument.

There is no correspondence between the Greek and the Hebrew in these cases. Only once does Psalm bear this word in its title, and that is Psalm 145 (sing. *T^ehillah*).

T^ehillim is invariably rendered "praises". It is a verbal noun from the root *halal*, to make a jubilant sound.

To make *ellell* means to rejoice. Compare German *hellen* and English halloo, yell.

T^ehillim has therefore, a wide meaning, and includes all that is worthy of praise or celebration; and, especially the works and ways of Jehovah.

Hence, in this book, we have these works and ways set forth as they relate to the Divine counsels of God, (1) as to *Man*, (2) as to *Israel*, (3) as to the *Sanctuary*, (4) as to the *Earth*, and (5) as to *Word of Jehovah*. See the Structure of the separate Books of the Psalms, page 720. In those Structures light is thrown upon the "ways" of God. The need for this instruction is seen from the other meaning of *halal*, which in the Hithpael and Hithpoel means to praise or boast of one's self, hence *to be foolish*. Compare 1Kings 20:11; Job 12:17; Isaiah 44:25 (mad); Proverbs 20:14 ². This instruction is given concerning God's ways and works exhibited in the Word of God from the beginning to the end.

II. THE QUOTATIONS FROM THE PSALMS IN THE NEW TESTAMENT.

(i) THE FORMULAS USED IN DIRECT QUOTATIONS.

"As it is written"; or "It is written" Matthew 4:6 ³ (91:11). John 2:17 (69:9); 6:31 (71:24,25). Acts 13:33 (2:7). Romans 3:4 (51:4). 2Corinthians 4:13 (116:10).

"David", or "in David" ⁴ Matthew 21:43 (110:1). Acts 2:25 (16:8), 34 (110:1). Romans 4:6 (32:1,2); 11:9,10 (69:22,23). Hebrews 4:7 (95:7).

"He (God) saith", "said", or "spake": Acts 13:35 (16:10). Ephesians 4:8 (68:18). Hebrews 1:10-12 (102:25-27); 4:3 (95:11); 5:5 (2:4); 5:6 (110:4).

"He (God) limiteth": Hebrews 4:7 (95:7).

"He (God) testifieth": Hebrews 7:17 (110:4).

"In the Scriptures": Matthew 21:42 (118:2,3).

"In their law" ⁵: John 15:25 (35:19; 69:4).

"In your law" ⁵: John 10:34 (82:6).

"One in a certain place testifieth": Hebrews 2:6 (8:4; 144:3).

"Spoken by (or through) the prophet": Matthew 13:35 (78:2).

"The Book of Psalms": Acts 1:20 (69:25).

"The mouth of David" ⁶: Acts 1:16 (41:9); 4:25,26 (2:1,2).

"The scripture": John 7:42 (132:11); 13:18 (41:9); 19:24 (22:18), 28 (69:21), 36 (34:20), 37 (22:16,17).

"The second Psalm": Acts 13:33 (2:7).

(ii) THE ADAPTATION OF WORDS OF THE PSALMS, WITHOUT A SPECIFIC QUOTATION, OR REFERENCE TO FULFILMENT.

2:7 (Hebrews 1:5).

2:9 (Revelation 2:27)

4:4 (Ephesians 4:26).

6:8 (Matthew 7:23).

8:2 (Matthew 21:16).

8:6 (1Corinthians 15:25,17. Ephesians 1:20,22).

9:8 (Acts 17:31).

19:4 (Romans 10:18).

22:1 (Matthew 27:43). The chief priests.

22:21 (2Timothy 4:17).

24:1 (1Corinthians 10:26,28).

27:1 (Hebrews 13:6). See 118:6, below.

34:8 (1Peter 2:3).

40:6-8 (Hebrews 10:5-7).

41:9 (Mark 14:18). ⁷

48:2 (Matthew 5:35).

50:14 (Hebrews 13:15).

55:22 (1Peter 5:7).

56:4,11 (Hebrews 13:6).

69:9 (John 2:17).
69:21,27 (Matthew 27:34,38 Mark 15:36).
74:2 (Acts 20:28).
78:24,25 (John 6:31).
79:6 (2Thessalonians 1:8).
89:27,37 (Revelation 1:5; 3:14).
91:13 (Luke 10:19).
102:25-27 (Hebrews 1:10-12).
106:20 (Romans 1:23).
110:1 (Mark 16:19. 1Corinthians 15:25,27. Colossians 3:1.
Ephesians 1:20,22).
110:4 (Hebrews 5:10).
116:10 (2Corinthians 4:13).
116:11 (Romans 3:4).
118:6 (Hebrews 13:6). See 27:1, above.
118:22 (Acts 4:11. Matthew 21:42. 1Peter 2:4,7).
118:26 (Matthew 21:9).
125:5 (Galatians 6:16).
143:2 (Galatians 2:16).
146:6 (Acts 14:15).

III. QUOTATIONS AS BEING THE DIRECT FULFILMENT OF PROPHECIES IN THE PSALMS

22:18 (John 19:23,24).
34:20 (John 19:36).
35:19 (John 15:25).
41:9 (John 13:18. Acts 1:16).
69:4 (John 15:25).
78:2 (Matthew 13:35).
97:7 (Hebrews 1:6).
109:3} (John 15:25).
119:161} (John 15:35).

IV. QUOTATIONS AS BEING THE DIRECT UTTERANCES OF THE FATHER, THE SON, AND THE HOLY SPIRIT, RESPECTIVELY.

THE FATHER.

2:7 (Hebrews 1:5,6. Acts 13:33).
45:6,7 (Hebrews 1:8,9).
89:26,27 (Hebrews 1:5).
97:7 (Hebrews 1:6).
102:25-27 (Hebrews 1:10-12).
104:4 (Hebrews 1:7).

110:1 (Hebrews 1:13).

THE SON.

18:2 (Hebrews 2:13).

22:1 (Matthew 27:46. Mark 15:34).

22:22,25 (Hebrews 2:12).

40:6-8 (Hebrews 10:5-7,8,9).

45:6 (Hebrews 1:8).

THE HOLY SPIRIT.

41:9 (Acts 1:16).

95:7-11 (Hebrews 3:7-11).

V. DIVINE TITLES APPLIED DIRECTLY TO CHRIST IN THE NEW TESTAMENT.

9:8 96:13 98:9} (Acts 17:31).

34:8 (1Peter 2:3).

45:6 (Hebrews 1:8).

62:12 (Matthew 16:27).

74:12 (1Peter 1:19).

97:7 (Hebrews 1:6).

102:25-27 (Hebrews 1:10-12).

104:4 (Hebrews 1:7).

VI. THE BEATITUDES IN THE PSALMS.

The word rendered "blessed" in the "Beatitudes" is not always "*barak*," to bless; but '*ashrey*,' happinesses. Its first occurrence is Deuteronomy 33:29. It is the plural of majesty or accumulation, and means "O the happinesses", or, "O the great happinesses", or, "O How happy".

'*Ashrey*' occurs twenty-six times in the book of Psalms. It is translated "blessed" nineteen times, and "happy" seven times. In the list below, these latter are marked with an asterisk (*).

The following is the complete list:

Psalms 1:1; 2:12; 32:1,2; 33:12; 34:8; 40:4; 41:1; 65:4; 84:4, 5, 12; 89:15; 94:12; 106:3; 112:1; 119:1, 2; 127:5*; 128:1,2*; 137:8*,9*; 144:15*,15*; 146:5*.

The word is distributed in five books of the Psalms as follows: Book I, eight times; Book II, once; Book III, four times; Book IV, twice; Book V, eleven times; making twenty-six in all.

VII. THE ACROSTIC PSALMS.

There are nine examples of Acrostics in the Book of Psalms, while eleven other Acrostic Scriptures are found in the Old Testament ⁸.

i. Psalms 9 and 10 are linked together by an Acrostic which, like "the times of trouble" (the great tribulation), of which the two Psalms treat, is purposely broken, and is irregular and out of joint. This Acrostic tells us that the subject of the two Psalms is one, and that they are to be connected together. See notes there on the many expressions common to both.

ii. Psalm 25. Here, again, the Acrostic is designedly incomplete, a proof of its genuineness instead of its "corruption". No writer would or could omit a letter from carelessness. The Psalm has the same phenomena as Psalm 34, where the same letter **ו** (*Vau* = V) is omitted, and the same letter **פ** (*Pe* = P) is duplicated, in the word *Padah*, "redeem". The last verse is thus, in each case, made to stand out prominently by itself.

iii. Psalm 34. See under ii., above.

iv. Psalm 37. In this Psalm the series is perfect and complete. Every letter has two verses of lines each, except three: verses 7 (**ד**, *Daleth* = D), 20 (**כ**, *Kaph* = K), and 34 (**כ**, *Koph* = K).

v. Psalm 111. In this Psalm the series is complete. The Psalm has twenty-two lines, each line commencing with the successive letters of the alphabet.

vi. Psalm 112 is formed on the model of Psalm 111, the two Psalms forming a pair ⁹; Psalm 111 being occupied with Jehovah, and Psalm 112 with the man that revereth Jehovah. See the notes there.

vii. Psalm 119. This Psalm consists of twenty-two groups, consisting of eight verses each. The eight verses in each group begin with same letter. For example: the first eight verses begin with **א** (*Aleph* = A), the eight verses of the second group with **ב** (*Beth* = B), and so through the whole Psalm of 176 verses (8 x 22. See Appendix 10).

It is impossible to reproduce this (or any of the other alphabetical Acrostics), seeing that the Hebrew and English alphabets do not correspond, either in equivalents, order, or number of the letters.

It so happens that in the group beginning with T (verses 65-72), each verse in the Authorized Version does not begin with T, except verses 67 and 71. These can be readily conformed by changing

"Before" to "Till" in verse 67; and "It is" to "Tis" in verse 71.

The first letters being the same in both alphabets, can be thus presented:

Ah! the happiness of the perfect in the way,
Such as walk by the Law of Jehovah.
Ah! the happiness of the keepers of His testimonies,
Who seek Him with their whole heart.
Assuredly they have not worked iniquity:
In His ways they have ever walked.
As to Thy commandments - Thou hast commanded us,
That we should diligently keep them.
Ah Lord, that my ways were prepared
To keep Thy statutes;
Ashamed, then, should I never be,
While I have respect unto all Thy commandments.
All my heart shall praise Thee in uprightness,
While I learn the judgments of Thy righteousness.
All Thy statutes also I will keep:
Leave me not utterly.

By what means shall a young man cleanse his way?
By taking heed thereto according to Thy word.
By every means my heart hath sought Thee:
Let me not err from Thy commandments.
Besides, I have laid up Thy Word in my heart,
That I might not sin against Thee.
Blessed art Thou, O Jehovah:
Teach me Thy statutes.
By my lips have I recounted
All the judgments of Thy mouth.
By walking in Thy mandates' way,'
I found joy beyond all wealth.
By the precepts shall I guide my musings,
And shall pore over Thy paths.
By Thy statutes shall I be delighted:
Thy Word I shall not forget.

viii. Psalm 145. In this Psalm the Acrostic is perfect, with the exception of the letter **נ** (*Nun* = N), which should come between verses 13 and 14. See note there.

Through the infirmity of some transcriber, the verse was probably

omitted by him. It must have been in the more ancient manuscripts, because it is preserved in the ancient Versions: videlicet, the Septuagint, Syriac, Arabic, Ethiopic, and Vulgate. One Hebrew Codex is known which contains it, as follows:

"The LORD is faithful in all His words, And holy in all His works."

Moreover, the Structure of the Psalm shows that it originally had its proper place in the Psalm. See the notes on Psalm 145:13,14.

ix. For the other Acrotics in the Psalms, see the note on Psalm 96:11.

VIII. THE AUTHORS NAMED IN THE PSALMS.

1. The Psalms bearing the name of "DAVID" are seventy-three in all: thirty-seven in the Book I (3, 4, 5, 6, 7, 8, 9, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 34, 35, 36, 37, 38, 39, 40, 41); eighteen Psalms in Book II (51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 68, 69, 70); one in Book III (Psalm 86); two in Book IV (101 and 103); and fifteen in Book V (108, 109, 110, 122, 124, 131, 133, 138, 139, 140, 141, 142, 143, 144, 145).

2. By "Asaph", twelve Psalms: one being in Book II (Psalm 50), and eleven in Book III (73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83).

3. By "the sons of Korah" eleven Psalms: seven being in Book II (42, 44, 45, 46, 47, 48, 49); and four in Book III (84, 85, 87, 88), as set out in *The Companion Bible*. In Psalms 46 and 88 it is repeated as the *sub*-scription of Psalms 45 and 87, and is not the *super*-scription of 46 and 88 as in all the Versions.

4. For, or of "Solomon", two Psalms: one in Book II (Psalm 72), and one in Book V (Psalm 127).

5. "By Heman the Ezrahite", one in Book III (Psalm 88).

6. By "Ethan the Ezrahite", one in Book III (Psalm 89).

7. By "Moses the man of God", one in Book IV (Psalm 90).

IX. THE DISPENSATIONAL CHARACTER OF THE PSALMS.

In reading the Book of Psalms, we must constantly bear in mind the character of the Dispensation they belong. The word "Dispensation" means "administration": and God's principles of administration varied according as man in a Dispensation on innocence, or mankind was "without Law", or Israel was "under Law", or as we are under grace in this present Dispensation.

God's principles of administration have varied with each of these : and in the future they will vary yet more : in the coming Dispensation of judgment, and in the Dispensation of millennial glory by which it will be followed.

If we read what pertains to one Dispensation into another which is administered on different lines, we shall have only confusion. Unless they be rightly divided, we shall not find "the truth" (2Timothy 2:15).

Much of what we read in the psalms is truth *for all time*: but, some things are *peculiar* to that Dispensation of Law, and are neither suitable nor appropriate for the present Dispensation of grace. That is why many readers stumble when they judge "the imprecatory Psalms" from the standpoint of grace. Those Psalms were appropriate for the past Dispensation of works, as they will be for the coming Dispensation of judgment; but they are not appropriate for the present Dispensation, in which God's administration is on the principles of grace (according to Matthew 5:44-48). It was true, in the former Dispensation of Law, that "when the wicked man turneth away from his wickedness, and doeth that which is lawful and right, he shall save his soul alive" (Ezekiel 18:27). But that is not the way of salvation now. The Scriptures for this present Dispensation are written and contained in the Pauline Epistles (fulfilling the promise of the Lord in John 16:13); and these declare with one voice that we are not saved by works, but by grace (Romans 3:23,24; 11:6. Ephesians 2:3-9. Titus 3:5-8).

Even so with the "imprecatory Psalms", and similar expressions in other Psalms: they were *true* and appropriate for all that Dispensation, but are equally in-appropriate for this.

X. THE DISTRIBUTION OF THE DIVINE TITLES IN THE FIVE BOOKS.

It may conduce to the completeness of the study of the usage of the Divine Titles, in relation to the Dispensational character of the five Books of the Psalms, if we give a connected list. They are given under the Structure of each Book separately.

A comparison of these numbers will show that they correspond with the subject of each Book. When "God" is used, the thought is of the Creator and His creatures. When "Jehovah" is used, it speaks of a Covenant God, in covenant relation with His own People.

i. THE GENESIS BOOK. (Psalms 1-41), page 720.

Jehovah occurs 279 times, Elohim only forty-eight (nine of them

connected with Jehovah).

ii. THE EXODUS BOOK. (Psalms 42-72), page 720.

Jehovah occurs only thirty-seven times, Elohim 262 times (twice in connection with Jehovah). El occurs fourteen times, and Jah once.

iii. THE LEVITICUS BOOK. (Psalms 79-89), page 720.

In the *First* Section (A¹) Jehovah occurs only fifteen times, while Elohim occurs sixty-five times (twice with Jehovah).

In the *Second* Section (A²) Jehovah occurs fifty times, while Elohim occurs only 28 times (four of which are connected with Jehovah). El occurs five times.

iv. THE NUMBERS BOOK. (Psalms 90-106), page 720.

Jehovah occurs 126 times, and Elohim only thirty-one times (in ten of which it is combined with Jehovah). El occurs six times.

v. THE DEUTERONOMY BOOK. (Psalms 107-150), page 720.

Jehovah occurs 293 times, while Elohim occurs only forty-one times (in four of which it is combined with Jehovah). Jah occurs thirteen times. El occurs ten times. Eloah twice.

XI. THE PRAYER BOOK VERSION OF THE PSALMS.

The Authorised Version of the Bible of 1611 was preceded by several other Versions made into the English tongue.

1. The earliest was by John Wycliffe, about A.D. 1380. This existed only in Manuscript until 1831, when the New Testament was printed for the first time, followed by the Old Testament in 1848. The complete Bible was not published till 1850.

2. Tyndale's Version. The New Testament was published in 1525 and the Pentateuch 1530.

3. Coverdale's Version followed in 1535, and was the first complete printed English Bible.

4. Matthew's Bible (largely based on Tyndale) was published under this assumed name in 1537 by John Rogers.

5. The Great Bible followed in 1539. It was Coverdale's Version revised by himself, and was in large folio, which gave it its name. In 1540 Cranmer wrote a preface; and hence this and subsequent editions ¹⁰ became known as "Cranmer's Bible". It was from this Version that the Psalms and other portions of Scripture were taken, and used in the Prayer Book, from the edition of 1552 to the last revision in 1662.

When the Authorized Version was published in 1611, it was "authorized (or appointed) to be read in churches" (hence its name), instead of the Versions which had preceded it, and which were thenceforth superseded. Extracts from it, such as the opening sentences, and the Epistles and Gospels, were at the same time substituted for those previously in use ¹¹.

But it was found that, from the use of the Psalms in Public Worship, people had become so accustomed to the older Version (many being able to sing or say them from memory), that when the last revision of the Prayer Book was made in 1662 the Psalter was retained, it being deemed unwise to make a change which would be so revolutionary.

This is why the Prayer Book Version differs from the Bible Version.

This is also the reason why a change in "the names and order" of Books of the Bible to the order of the Hebrew Canon is likewise now impossible. The translators of the Septuagint arbitrarily adopted a different order, and gave the books different names. This was followed by the Vulgate and all subsequent Version ¹⁰. No change in these respects would now be tolerated.

In comparing the two Versions, regard must be had:

(1) To the NUMBER OF THE VERSES, as these are not the same in each, and differ sometimes in the numeration. For example, Psalm 19:14,15, in the prayer Book Version; and Psalm 18:1, 2 in Authorized Version is 18:1 in the Prayer Book Version. The reference to the Psalm in *The Companion Bible* and its Appendixes is always to the Authorized Version, not to the Prayer Book Version.

(2) As to OBSOLETE WORDS in the Prayer Book Version, the following is a list of the more important, which will show the extent of the changes made in 1611.

Abjects, worthless persons, 35:15.

after (*prep.*), according to 90:15.

apace, swiftly, 58:6.

at large, loose, without restraint, 118:5.

brawn, muscle, boar's flesh, 119:70.

cast their heads, consult, conspire, 83:5.

certify, to make certain, 39:5 (verse 4 in Authorize Version); to show knowledge, 19:2.

comfortable, consoling, 54:6.

conversation, mode of life, 50:23.

darling, favourite, American Standard *dear-ling*, 22:20; 35:17.

discovereth, strippeth of leaves, 29:8 (verse 9 in Authorized Version).

dragons, serpent, 74:14 (verse 13 in Authorized Version).

due, appointed, 9:9.

ensue, pursue, 34:14.

eschew, avoid, shun, 34:14.

fain, glad 71:21 (verse 23 in Authorized Version).

fie, Lat. *phy*, and expression of disgust, 35:21; 40:18.

fittings, wanderings, 56:8.

froward, perverse, 18:26; 58:3; 64:2.

glory, tongue, (which gives glory), 16:10.

graven, dig, digged, 7:16.

ground, bottom, 68:26.

harnessed, armed, root = made of *iron* 78:10.

health, salvation, 51:14; 67:2; 119:123.

hell, grave, 49:14, 15.

hold of, hold to, 31:7.

holpen, helped, 22:5; 86:17.

horn, head, 75:5, 6, 12; 89:18.

inditing, dictating, 45:1.

inquisition, search, inquiry, 9:12.

knappeth, snappeth, 46:9.

laud, (Lat.,) praise, 135:1.

lay to, apply, 119:126.

learn, teach, 25:4, 8; 119:66.

leasing, falsehood, 4:2; 5:6.

lien, lain, 68:13.

lighten, enlighten, 13:3; 34:5.

make thou all his bed, nurse, 41:3.

minished, lessened, 12:1; 107:39.

mistake, take wrongly, 56:5.

nethermost, lowest, 86:13.

noisome, noxious, 91:3.

ordereth, arrangeth, 40:6.

pate, crown of the head, 7:17.

pit, grave, 6:5; 9:15; 69:16.

poor, oppressed, 34:6; 69:30.

ports, gates, 9:14.

potsherd, broken pottery, 22:15.

prevent, precede, anticipate, 18:18.

quick, living, alive, 55:16.

quicken, make alive, 119:25, etc.

refrain, restrain, 76:12.

reins, kidneys, 7:10, etc.

require, ask, 27:4; 38:16.

room, place, 18:36; 31:9.

runagates, rebels, 68:6.

set by, esteem highly, 15:4.

set in, put in the way of, 38:17.

shawms, wind instruments, 98:7.

simple, undesigning, artless, 72:4, 13.

simpleness, artlessness, guilelessness, 69:5.

still, silent, 62:1.

stomach, pride, 101:7.

stool, seat, 94:20.

strange, foreign, 18:45; 114:1.

tell, count, 22:17; 56:8.

thereafter, according, 90:11.

thievish, given to theft, 10:8.

treadings, footsteps, 73:2.

tush, an expression of impatience, like pish, or tut, 10:6, etc.

unto, in comparison with, 16:2.

vengeance, vindication or avengement, 79:11.

water-pipes, cataracts or torrents, 42:9.

weights, (upon the), scales; that is to say, when weighed 62:9.
whet, sharpen, 7:13.
wholesome, saving, 20:6; 28:9.
within, within doors, 45:14.
wont, accustomed, 119:156.
worship, worthy of honour, 3:3.

Notes:

¹ The word occurs *seven* time sin the New Testament (Luke 20:42; 24:44. Acts 1:20; 13:33. 1Corinthians 14:26. Ephesians 5:19 Colossians 3:16), four referring to the Book of Psalms, and the last *three* to Psalms in general.

² As it is foolish to glory in any object except in Jehovah (Jeremiah 4:2; 9:23,24), so to boast of oneself is *to be foolish* in this case (Psalm 49:6. Proverbs 27:1. See Psalms 5:5; 73:3; 75:4; and compare 44:8).

³ This (with Psalm 91:13) was Satan's quotation, mutilated by a significant suppression and omission.

⁴ In David. The Figure of speech, *Ellipsis* (Appendix 6), that is to say, "in [the Psalm] of David"; or, "in [the person] of David".

⁵ "Law" is used by Figure of speech, *Metonymy* (of the Part) for the whole of the Old Testament.

⁶David's "mouth", but not David's *words*.

⁷ John (13:18; 19:28,29) uses the formula "that it might be fulfilled" because of the object of his Gospel (20:31).

⁸ There are five Books of Esther, each giving the Divine names in the form of an Acrostic (See Appendix 60.)

One other Divine name in Psalm 96:11. See note there.

One perfect Acrostic in Proverbs 31:10-31. See note there.

In the Book of Lamentations, each of the first four chapters is characterised by an Acrostic. See notes there.

⁹With the further peculiarity that the first three verses in each Psalm consist of two portions: the last two, of three portions.

¹⁰The other Versions published between this and the Authorized Version were *The Geneva Bible* in 1557 - 60; and Archbishop Parker's in 1568, known as the *Bishop's Bible*; the *Rhemish New Testament* in 1582; and the *Douai Bible* in 1610, both the latter being of Roman Catholic origin.

¹¹ Except the "comfortable words" in the Communion Service,

which appear to be original translations and not wholly from any preceding Version, and have never been changed.

Appendix List

Quotations From the Book of Job in the Other Books of the Bible.

This Is Appendix 61 From The Companion Bible.

The quotations from, and references to, the book of Job in the other books of the Bible show it was well known and read in the days of David and Solomon and the Prophets, and cannot be referred to as late a period as the 7th-4th centuries B.C., as most of the "higher" critics do.

The following table will enable the reader to judge for himself. There are 65 passages referred to: 37 in the Psalms; 18 in Proverbs; 9 in the Prophets; and 1 in the New Testament.

JOB.	Quoted or referred to in other books.
3:3-11	Jeremiah 20:14, 15, 18.
3:16	Psalms 58:8.
3:21	Proverbs 2:4.
4:3, 4	Isaiah 35:3.
4:8	Proverbs 22:8. Hosea 10:13.
5:3	Psalms 37:35, 36.
5:10	Psalms 65:9.
5:13	1Corinthians 3:19.
5:14	Isaiah 59:10.
5:15	Psalms 35:10.
5:17	Psalms 94:12. Proverbs 3:11.

5:20	Psalms 33:19. 37:19. Hebrews 12:5.
5:21	Psalms 31:20.
5:25	Psalms 72:16. 112:2.
6:4	Psalms 38:2.
7:7	Psalms 78:39.
7:10	Psalms 103:16.
7:17	Psalms 8:4. 144:3.
8:13	Proverbs 10:28.
8:22	Psalms 35:26. 109:29.
9:34	Psalms 39:10.
10:3	Psalms 138:8.
10:8	Psalms 119:73.
10:10, 11	Psalms 139:14-16.
10:20, 21	Psalms 39:5, 13.
11:17	Psalms 37:6.
11:18, 19	Isaiah 17:2. Ezekiel 34:28. Micah 4:4. Zephaniah 3:13.
13:21, 28	Psalms 39:10, 11.
14:1, 2	Psalms 90:3, 5, 6.
15:35	Psalms 7:14. Isaiah 59:4.
16:10	Psalms 22:13. Micah 5:1.
17:7	Psalms 6:7. 31:9.
18:5	Proverbs 13:9. 24:20.
19:5 - 9, 13	Psalms 38:16. 88:8. 89:44.
19:13, 14	Psalms 88:8, 18.

19:26	Psalms 17:15.
19:29	Psalms 58:10, 11.
21:30	Psalms 16:4. Zephaniah 1:15 - 18. 2Peter 2:9.
23:10	Psalms 66:10.
23:11	Psalms 44:18.
24:14, 15	Psalms 10:8, 11. 11:4.
24:23	Psalms 15:3.
26:8	Psalms 30:4.
28:13, etc.	Proverbs 3:13, etc.
28:15	Proverbs 3:14, 15.
28:28	Proverbs 1:7. 9:10. Psalms 111:10.
29:18	Psalms 30:6.
30:9	Psalms 69:12.
30:16	Psalms 42:4.
31:7	Psalms 44:18, 21.
32:8	Proverbs 2:6.
32:21	Proverbs 24:23.
34:11	Proverbs 24:12.
35:12	Proverbs 1:28.
36:19	Proverbs 11:4.
36:26, 27, 32.	Psalms 90:2. 147:8.
40:4, 5	Psalms 51:4.

Appendix List

1999

"THE SEPTUAGINT ENDING OF THE BOOK OF JOB."

This Is Appendix 62 From The Companion Bible.

In the Septuagint translation of the Old Testament into Greek, there is a long subscription. A similar subscription is found in the Arabic Version. It professes to be taken out of "the Syriac book"; but there is nothing to be found of it in the Syriac Version as published in Walton's Polyglot.

It was doubtless written B.C. It is interesting, especially when compared with the notes on page.666, but what authority there is for it is not stated.

The last verse of Job (42:17), "And Job died, an old man, and full of days," reads on as follows:

"And it is written that he will rise again with those whom the Lord raises up."

"This man is described in the Syriac book as dwelling in the land of Ausis, on the borders of Idumea and Arabia; and his name before was Jobab; and having taken an Arabian wife, he begat a son whose name was Ennon. He himself was the son of his father Zara, a son of the sons of Esau, and of his mother Bosorrha, so that he was the fifth ¹ from Abraham. And these were the kings who reigned in Edom, which country he also ruled over. First Balak the son of Beor, ² and the name of his city was Dennaba. After Balak, Jobab, who is called Job: and after him, Asom, who was governor out of the country of Thaeman; and after him Adad, son of Barad, that destroyed Madiam in the plain of Moab; and the name of his city was Gethaim. And the friends that came to him were Eliphaz of the sons of Esau, king of the Thaemanites, Baldad sovereign of the Sauchaeans, Sophar, king of the Minaeans".

¹ Fifth. If he was the son of Issachar this corresponds with what is said in the notes on page 666.

² So the Sinaitic Manuscript. The Alexandrian Manuscript reads "Semphor," which is probably the same as "Zippor".

Appendix List

"To the Chief Musician" .

This Is Appendix 64 From The Companion Bible.

The key to the interpretation of these words has been lost for over twenty-two centuries.

Commentators and critics have confessed that they can make only conjectures as to the primitive meaning and use of the word (for it is only one word in Hebrew) *lam^e nazzeah*.

The Ancient Versions attempt a rendering. The Septuagint has *eis to telos* = unto, for, or, with a view to the end. The Arabic, Ethiopic, and Vulgate render it "at the end". The Chaldee renders it (Psalm 45) "to the praise". The Talmudists hold that it related to Him Who is to come; while Aquila (one of the Septuagint Revisers, A.D. 130) renders it "*to Nikopoio*" = to the giver of victory.

It is clear that a Person was intended by these various renderings; but they appear to be interpretations rather than translations. Regarded as the former, they may be useful in showing us how the Psalms point to Christ; for He is the end. It is He Who giveth victory; it is He Who is the Coming One : and, while the book is called *Sepher T^ehillim*, the Book of Praises, it is He Who "inhabiteth the praises of Israel" (Psalm 22:3).

All ancient Hebrew manuscripts, with the early and best later printed editions, show no break whatever between the lines of one Psalm and another.

The Septuagint translators had been many years in Babylon, and the oldest among them must have been very young when carried away thither.

There was none who had full knowledge and experience of the ancient usages of the Temple worship.

Consequently, when they came to their task some 197 years after the latest carrying away to Babylon, there was nothing to show them where one Psalm ended and where the next began.

Hence, when they came to the word *lam^enazzeah*, "To the chief Musician", they took it as being the **first** line of a Psalm, instead of the **last** line of the preceding Psalm which they had just translated. All subsequent Versions, in all languages, have followed them in this mistake. For mistake it was, as we may see from the only two examples of independent Psalms given us in the Scriptures : videlicet, Isaiah 38:9 - 20, and Habakkuk 3.

In each of these isolated Psalms we have the true models on which all the other Psalms are based.

In each case we have

1. The **Super**-scription, or Title proper.
2. The body of the Psalm itself.
3. The **Sub**-scription.

In each of these two cases the word *lam^enazzeah*, forms the **sub**-scription, and appears at the end of the Psalm.

This is the key thus discovered by Dr. J.W. Thirtle ¹ which had been lost for so many centuries; and *The Companion Bible* is the first edition of the Bible in which the Psalms are thus correctly presented in harmony with the two Psalm-models, Isaiah 38:9 - 20, and Habakkuk 3.

The unspeakable importance of Dr. Thirtle's discovery is at once seen. For it shows two things :

1. That, whatever the interpretation or application of the words may be, a Psalm which had this word in the **sub**-scription had a use beyond its local, temporary, or original purpose; and, being considered appropriate use, or for special occasions, was handed over to the Director of the Temple worship with any instructions which might be necessary for its use.
2. That such word or words of instruction, which to-day stand in the Septuagint and all subsequent Versions of the Bible as the **super**-scription, belong, not to that Psalm, but to the **sub**-scription of the Psalm preceding it.

This, at one stroke, removes the great difficulty, and solves the heretofore insoluble problem and impossible task which all Commentators have experienced, when they struggled in the attempt to find in one Psalm the explanation of words which belong to another.

Few problems so difficult and baffling have been removed by a solution so simple and self-explanatory.

This on feature, which by Dr. Thirtle's kind permission, has been taken over into *The Companion Bible*, must greatly enhance its value and usefulness, making it unique among all existing editions of the Bible.

NOTE

¹ These facts have been discovered, and admirably set forth by Dr. J. W. Thirtle, in his two works on this subject, videlicet, *The Titles of the Psalms: their Nature and Meaning explained* (1904), and *Old Testament Problems* (1907). Both published by Henry Frowde, Oxford Bible Warehouse, London.

Appendix List

The Psalm-Titles, and Words Employed In Them.

This Is Appendix 65 From The Companion Bible.

From what is written, in the preceding Appendix (64), it will be seen that, though the words "Psalm-Titles" are used here in this Appendix in their ordinary traditional sense, our understanding of them must be seriously modified; all the words used in them, and explained below, occur in the *sub*-scription of the preceding Psalm, and belong to that Psalm. It is there we have placed them in *The Companion Bible*, and it is in those Psalms that we have to look for their elucidation and find the key to the meaning of the words. ¹

Commentators who revered the Word of God have struggled to find some logical, spiritual, or mystical meaning in these "titles"; while modern critics do not seem able to rise beyond musical instruments and terminology, or "catch-words" of popular songs or tunes.

The *Teaching*, which is deep and grand beyond all conception, they fritter down to some commonplace reference; while the *Text*, which is clear, they mystify with their puerile guesses and vain imaginations.

We look for something more worthy of this work of the Holy Spirit of God; something more worthy indeed of the Bible, regarding it merely as a literary production. We look for something more dignified than a "tom-tom" and we shall find it.

The words used in these *sub*-scriptions (which no commentator of any repute regards as other than integral parts of Holy Writ, being numbered, and forming as they do the first verse of each Psalm in the Hebrew text, and actually quoted as Scripture in the New Testament) refer to momentous truths, and not to musical terms; to teaching, and not to tunes; to instruction, and not to instruments; to sense, and not to sound. They are for those who have a heart for music, and not merely an ear for music; they are for Enochs who walk with God, and not for Tubal-Cains who handle the harp and

the organ. They pertain to the things of the Spirit, and not to "things made with hands".

We shall present these words and expressions in the spelling, and in the order in which the Bible reader will look for them in this Appendix, videlicet, in alphabetical order.

We may first note that thirty-four Psalms have no title at all, and are without *super*-scription or *sub*-scription: videlicet; Psalms 1, 2, 10, 33, 43, 71, 91, 93, 94, 95, 96, 97, 99, 104, 105, 106, 107, 111, 112, 113, 114, 115, 116, 117, 118, 119, 135, 136, 137, 146, 147, 148, 149, 150.

The words in the *super*-scriptions and *sub*-scriptions are as follows, and are given in the spelling of the Authorized Version to which English readers are accustomed.

I. AIJELETH-SHAHAR (The Day-Dawn).

This title, which in the versions has stood in the *super*-scription of Psalm 22, now finds its proper place and stands (in *The Companion Bible*) as the *sub*-scription to Psalm 21.

The meaning given both in Authorized Version and Revised Version is "the hind of the morning".

The Jewish commentators, Rashi (A.D. 1040-1145, Troyes) and Kimchi (A.D. 1160 - 1232, Narbonne) render it "a hind fair as the morning". Luther rendered it "the hind early chased". The Targum has it "the morning sacrifice".

The moment we regard it in the light of Psalm 21 instead of Psalm 22, a new field of inquiry presents itself.

The expression is a Figure of speech common in the East, and frequently met with in Arabian poetry.

It is used of *the Day-Dawn*, in which the beams of light from the rising sun are seen shooting up (like horns) above the horizon before the sun actually appears. It is used in Psalm 21 of the rays of Messiah's coming glory, and tells of the dawn of His approaching coronation which is the one great subject of Psalm 21. See Psalm 21

and the notes.

It is the same DAY-DAWN that forms the theme of David's "last words". See the notes on 2 Samuel 23:1 - 5 and Psalms 72, with the notes there; and compare 2 Peter 1:19.

II. AL ALAMOTH (relating to maidens).

There is no dispute or question as to the meaning of these words: '*Al*' = relating to, or concerning, or connected with. '*Al*' has a wide range of meaning, and we may select the one which lends itself best to the context. As to '*Alamoth*' (fem. pl.), there is a consensus of opinion that it can mean only *damsels* or *maidens*. *Almah* occurs (in singular and plural) seven times in the Hebrew Old Testament, and is rendered "*virgin*" in Genesis 24:43. Song 1:3; 6:8. Isaiah 7:14; "*maid*" in Exodus 2:8. Proverbs 30:19; and "*damsel*" in Psalm 68:25. The proper word for virgin is *b^ethulah* (Genesis 24:16, etc.), while '*almah*' denotes a young woman of marriageable age, still under the care of others. Every *b^ethulah* is an '*almah*', but not every '*almah*' is, necessarily, a *b^ethulah*.²

In the plural, therefore, '*alamoth*' can mean only *maidens*. There is no need to think about music, or to restrict the use of the word here to "a maidens choir", standing, as it now must stand, as the *sub*-scription to Psalm 45, and not as the *super*-scription on Psalm 46. There is no connection between "maidens" and Psalm 46, but there are many points in the subject-matter of Psalm 45 which link it on to that Psalm. There are references to the "king's daughter", and "honourable women" (verse 9). It is a "daughter" that is addressed as the bride (verse 10). There is the "daughter of Tyre" (verse 12); "the king's daughter" (verse 13); and "the virgins her companions" (verse 14).

There are special reasons, therefore, in the subject-matter of Psalm 45, which connect it with that Psalm; and make it very appropriate that, even if the Psalms were intended to be sung by *maidens*, such singing need not be connected with the Temple or its services. There was *processional* singing in the open air. And in 1 Chronicles 15 we have just the occasion for the use of the word in this connection. In the procession in which the Ark was carried up from the house of Obededom of Zion three bodies of singers are mentioned: (1) the Levites (verses 16 - 19), (2) *the maidens* (verse

20); and (3) the *sh^eminith* or men-singers (see No. XIX) who brought up the rear of the procession (verse 21). This is the very order which is mentioned in Psalm 68: (1) the singers going before (1 Chronicles 15:16 - 19); (2) the players on instruments following after (verse 22); in the midst, " the damsels (the '*Alamoth*') playing with timbrels" (verse 20). Psalm 68 begins with the words of Numbers 10:35, which prescribes the formula for the setting forth of the Ark. The "goings" of Psalm 68:24 refer to the great going up of the Ark to Zion. The company of those who published the word of Jehovah (verse 11) is fem. plural, and the reference is not to Exodus 15:20 or 1 Samuel 18:6, but to 1 Chronicles 15:20. From all this it is clear that this Psalm (68) must be carried back to as early a date as 951 - 950 B.C., instead of being assigned to the later dates of 537 B. C. or 167 B.C. as demanded by modern criticism.

III. AL-TASCHITH = Destroy not.

There are four Psalms which have this *sub*-scription, videlicet; 56, 57, 58, and 74 (*not* Psalms 57, 58, 59, and 75, which in all the versions have it as the *super*-scription).

The first three are David's the fourth is by Asaph.

Two by David (56 and 57) are each connected with a crisis in his life, while the third belongs to a peculiar time of trouble.

There is no dispute as to the meaning of the word.

It is rendered by Authorized Version and Revised Version as "Destroy not". It is a cry of distress, a *cry at a crisis*. But the cry is found, in the Psalms to which we have placed it, as a *sub*-scription, and not in the others where it has formerly stood as a *super*-scription.

Such a cry has been made by Moses at a great crisis (Exodus 32:11 - 14, compare Deuteronomy 9:25), and by David (2 Samuel 24:16, 17) where we have the same Hebrew word (*shahath*). David acted on the injunction of Deuteronomy 4:30, 31; the reason being "for Jehovah thy God is a MERCIFUL God. He will not forsake thee, neither DESTROY thee". This is why Psalms 56 and 57 begin "Be merciful".

For further references to this *sub*-scription, compare Psalms 56:1, 9, 10, 11; 57:1 - 3, 6, 7; 58:3, 6, 7, 11, and 74:1 - 3, 10, 11, 18 - 20, 22, 23. Psalm 74 is prophetic of the latter days (spoken of in Deuteronomy 4:30) when "Destroy not" will be an appeal suited to "the day of Jacob's trouble".

David was a prophet (Acts 2:30), and spake of things yet future; why should not some Psalms speak prophetically and proleptically of Zion before it was built, and of the Exile before it took place, instead of being styled "post-Exilic" by the modern critics?

IV. GITTITH = Winepresses (relating to the Autumn Feast of Tabernacles).

There are three Psalms which have this word in the *sub*-scription. They are 7, 80, 83 (not 8, 81, and 84, over which they have hitherto stood as the *super*-scription).

There is no doubt about Gittith meaning *winepresses*; from *Gath* (Judges 6:11. Nehemiah 13:15. Isaiah 63:2. Lamentations 1:15), not the "vat" which receives the juice from the "press" (which is *yekeb*, Numbers 18:27, 30. Deuteronomy 15:14, etc.). The word speaks of the autumn, just as *Shoshannim*, No. XX below (lilies), speaks of the spring. Hence *Shoshannim* (flowers) is associated with *Spring* Festival (the Passover) as *Gittith* (fruit) is associated with the *Autumn* Festival (Tabernacles). The Passover told of Jehovah's goodness in Divine *redemption*; the Feast of Tabernacles told of Jehovah's goodness in Divine *keeping*. A study of the three Gittith Psalms (7, 80, and 83) in this connection will yield instruction and profit, and remove all the perplexity involved in as associating the word with the subject-matter of Psalms 8, 81, and 84, with which it has no connection.

There will be no longer need to be troubled with such guesses as "Gittite instruments" or "Gittite guards", or "Levites of Gath-rimmon", which are as meaningless as they are irrelevant. See further under *Shoshannim* (No. XX, below).

V. HIGGAION.

As this word occurs in the Text, see Appendix 66. I.

VI. JEDUTHUN.

JEDUTHUN was one of the three directors (or the "chief Musicians") of the Temple worship (1 Chronicles 16:41, 42; 25:1 - 6; 2 Chronicles 5:12; 35:15). The three sons of Aaron were thus represented by the three men whose names occur in this category. JEDUTHUN was a descendent of MERARI (1 Chronicles 26:10); while ASAPH was a descendant of GERSHOM; and HEMAN of KOHATH .

JEDUTHUN seems to have had another name, "ETHAN" (1 Chronicles 15:17, 19, compared with 16:41, 42; 25:1, 3, 6, and 2 Chronicles 35:15). That there was an "Ethan", a Merarite, is seen from 1 Chronilces 6:44; 15:17.

Since he is associated with those two men, it is going out of one's way to create a difficulty by supposing Jeduthun to be "a musical instrument", or the "name of a tune" (Revised Version margin) or of a "measure".

There are three Psalms connected with JEDUTHUN (38, 61 and 76), and they will be found to fulfil these conditions.

In 2 Chronicles 35:15 he is called "the king's seer"; and in 1 Chronicles 25:1 it was the duty of these three men "prophecy" and "to confess, and to praise Jehovah" (verse 3). This was according to the king's order (verse 6).

By comparing these Psalms as set out in *The Companion Bible*, the confusion, caused by two of these Psalms appearing to have the names of two different authors, vanishes. The *sub*-scription of each Psalm now stands "To the chief Musician - Jeduthun.

VII. JONATH-ELEM-RECHOKIM =

The Dove in the distant Terebinths.

There is only one Psalm with this *sub*-scription, that is to say, Psalm 55 (not Psalm 56, over which it has hitherto stood in other Bibles and Versions as the *super*-scription or title).

There is a general agreement that this Title means "*Relating to the dove in the distant terebinths (or oaks)*".

David is the "dove". He is far away in the distant woods, moaning over the trouble that has come upon him through the rebellion of

Absalom, recorded in 2 Samuel 15 - 19.

There is no reference to a dove in Psalm 56, but there is in Psalm 55:6. In verse 2 he says, "I mourn in my complaint, and moan" (Revised Version). In Isaiah 38:14, Hezekiah, in trouble equally great, says "I did moan as a dove" (the same words as in Psalm 55:17 (Revised Version). Compare Ezekiel 7:16, where we have it again). David speaks further concerning this moaning in Psalm 55:4 - 8; also in verses 16, 17. The desertion of Ahithophel at this crisis is alluded to in verses 12 - 14. All Psalms of, or "relating to David", refer to the true David; so we may compare David's desertion with Christ's betrayal, and the end of Ahithophel (2 Samuel 17:23) with the end of Judas Iscariot (Matthew 27:5 - 8. Acts 1:18, 19).

VIII. LEANNOOTH.

See number x, below.

IX. MAHALATH

(The great Dancing).

This word stands in *The Companion Bible* as the *sub*-scription of Psalm 52, and not in the *super*-scription or title of Psalm 53, as in all other Bibles and Versions.

The Septuagint translators could make nothing of the words (there being no vowel points); so they simply transliterated the word, spelling it *maeleth*, which has no meaning whatever. AQUILA, a reviser of the Septuagint (about A.D. 160), supplied different vowels, and read the Hebrew as though it meant *choreia*, dancing. He must have taken the Hebrew *M^echoloth* to mean *dancing* (or, by the plural of majesty, *the great dancing*). SYMMACHUS, another reviser of the Septuagint (about A.D. 193 - 211), follows AQUILA.

This rendering, which takes the Hebrew as being *M^echoloth* (instead of *Mahalath*), at once connects Psalm 52 with 1 Samuel 18:6, 7, the occasion being celebrated and known afterwards as "the great dancing". Twice, later in David's life, this event is referred to as a landmark in David's history (1 Samuel 21:11; 29:5). If we read Psalm 52, we shall note the references to Doeg's mischievous tongue (in verses 1 - 4); to David's assertion (1 Samuel 17:37) in verse 5; to David's words, "all this assembly shall know" (1 Samuel

17:47); in verses 6, 7 "the righteous also shall see and fear". The victory is ascribed to God in verse 9, as it is in 1 Samuel 17:37. When we read these remarkable references, we shall not heed the modern critics' talk about "catchwords of an *older* song", or the "name of a tune called 'Sickness'", or "the name of a choir at Abelmeholah".

X. MAHALATH LEANNOTH (The great Dancing and Shouting).

These words are found at the *sub*-scription to Psalm 87 in *The Companion Bible* (not as the *super*-scription or title to Psalm 88 over which it stands in all other Bibles and Versions).

M^choloth means dancing (see No. IX above), so all are agreed that *Leannoth* means *shoutings* (and, with the plural of majesty, the great shouting). (Compare Exodus 15:20, 21; 32:17, 18. Numbers 21:17. 1 Samuel 18:6, 7. Ezra 3:11). So that the combined words "The great Shouting and Dancing" give us the subject-matter of Psalm 87.

We have only to read the Psalm in the light of 1 Samuel 6:14, 15 to see the obvious connection with David's bringing the Ark to Zion. In verse 2 there is a distinct allusion to the other places where the Ark had found a temporary dwelling, Shiloh (1 Samuel 1:3; 2:14; 3:21. Psalm 78:60); Beth-shemesh (1 Samuel 6:13); Kirjath-jearim (1 Samuel 7:1); Gibeah (2 Samuel 6:3, 4); the house of Obed-edom (verses 10 - 12). But none of these was the dwelling-place Jehovah had chosen. Hence Zion is celebrated as "the Mount Zion which He loved".

XI. MASCHIL. Understanding or Instruction (Public.)

This word is found in the *super*-scription proper of thirteen Psalms (32, 42, 44, 45, 52, 53, 54, 55, 74, 78, 88, 89, 142).

Unlike the "Michtam" Psalms (which are all by David, see XII below), these are by various authors.

Six are by David (32, 52, 53, 54, 55, and 142).

Three are by the sons of Korah (42, 44, and 45).

Two are by Asaph (74 and 78).

One is by Heman the Ezrahite (88).

One is by Ethan the Ezrahite (89).

Maschil is from *sakal*, to look at, to scrutinise, to look well into anything (1 Samuel 18:30); hence the noun will mean ***understanding*** arising from deep consideration (Proverbs 13:15. Nehemiah 8:8). The Septuagint rendering is *suneseos* = ***understanding*** and *eis sunesin* = for understanding. It is the O.E. verb *to skill*.

The first of these Psalms (32) gives the basis of all true instruction and understanding. In verse 8 it is given:

"I will instruct thee

And teach thee in the way thou shouldest go...

Be not as the horse, or as the mule, which have no understanding".

Or Psalm 44:1, "We have heard", etc.; or 45:10, "Hearken, O daughter, and incline thine ear", etc.

The idea "to play skilfully" seems trivial in comparison with such ***instruction*** as this.

XII. MIGHTAM (Engraven).

This word is found (in all Versions of the Bible) in the ***super-***scription of six Psalms (16, 56, 57, 58, 59, 60). All are by David. The last five form a group by themselves.

See the Structure of "the Exodus Book" (or the Second Book) of Psalms (page 759), where, in Group ***F*¹-*F*⁵**, God's People speak to Him as Israel's Redeemer; and His work as telling of His death and resurrection.

The word ***Michtam*** is from ***Katam***, to cut in, or engrave, as in Jeremiah 2:22, "thine iniquity is ***graven*** before me" (not "marked", as in Authorized Version and Revised Version).

The Septuagint renders it ***stelographia*** = a sculptured writing. Hence ***stele*** = a ***sepulchral monument***, on account of the inscription graven on it.

The word, therefore, points to a ***graven*** and therefore a permanent writing; ***graven*** on account of its importance (compare Job 19:24). What that importance is can be gathered only from the ***Michtam*** Psalms themselves.

The Authorized Version and Revised Version derive the word from ***kethem*** gold, either from its being precious, or hidden away.

This meaning is not far out; but it lacks the ***raison d'etre*** for this importance, which the other derivation gives in connecting it with ***death*** and ***resurrection***.

The ***Michtam*** Psalms are all pervaded by common characteristic of being Personal, Direct, and more or less Private.

The reference is to David's Son and David's Lord; and especially to His death and resurrection; or to a deliverance from imminent danger, or death, or even from the grave itself. See Psalms 16:10, 11; 56:13; 57:3; 58:10, 11; 59:16; 60:5, 12. It is David who, "being a prophet" (Acts 2:25 - 31), knew that God "would raise up Messiah to sit on his throne". Hence this is the truth ***engraved*** in the first of these ***Michtam*** Psalms (16).

XIII. MUTH-LABBEN (The Death of the Champion).

This, in ***The Companion Bible***, stands now as the ***sub***-scription of Psalm 8, and not as the ***super***-scription or title of Psalm 9, as in other Bibles and Versions. All are agreed that ***muth*** can mean only ***death***. As to the other word ***labben***, the matter is not so simple. For ***ben*** means ***son***, but there is nothing about a "son" in either Psalm (8 or 9): and, as it must relate (like the other Titles) to ***subject-matter***, and not to the name of a "song", or a "musical instrument",

there must be another explanation of *ben*. Now *ben* may be *beyn*, written what is called "defective", that is to say, without the full sign for its vowel (which is very often found in Hebrew). In that case it would mean *the separator*, and thus be related to *bayin* = "between" which is the dual form of this word in the designation of Goliath in 1 Samuel 17:4, 23, "the man between [the two hosts" of Israel and the Philistines], or "the duellist". Hence, *labben* ("for the son") may be read *labbeyn*, "for the duellist" or "the champion", or "the one standing between". Indeed this is exactly how the words are given in the ancient Jewish commentary called the Targum: "To praise; relating to the death of the man who went between the camps". That is to say, the champion, as he is called in 1 Samuel 17:4, 23.³

Read in this light, Psalm 8 stands out with quite a new signification, seeing it relates to "the death of the champion", Goliath of Gath.

We may compare with this Psalm 144, which in the Septuagint version has this remarkable title, "by David, concerning Goliath": in verse 3 of which Psalm we have the very words of Psalm 8:4. And in verse 10 the words, "Who delivereth David his servant from the hateful sword": that is to say, of Goliath.

XIV. NEGINAH.

See "Neginoth", No XV below, of which it is the singular.

XV. NEGINTOTH (Smitings).

This word, in *The Companion Bible*, stands in the *sub*-scriptions of eight Psalms, that is to say, 3, 5, 53, 54, 60 (singular), 66, 75, and Habakkuk 3. (Not in the *super*-scriptions of Psalms 4, 6, 54, 55, 61 (singular with '*al*' instead of *Beth*), 67, and 76).

"Neginoth" is from *nagan*, to strike, or smite. Hence it has hitherto been associated with the striking of the strings of some musical instruments! But why should the striking be connected with strings? Is there no other kind of *smiting* known? Why may it not refer to the *stroke* of affliction, or *smiting* with words? In deed, it is so associated in Lamentations 3:63 : "I am he whom they smite [with their words]". In all these *Neginoth* Psalms there is the note

deliverance from personal smitings. See 3:2; 5:6; 53:1; 54:3; 60:3, 5, 11; 66:10-12; 75:4, 5. We have the verb again in 77:7, "I call to remembrance my song", or my stroke of affliction. So in Isaiah 38:20, "We will sing, or make songs", or we will make songs concerning my stroke, or afflictions. In Habakkuk 3:19 we may, in the same way, understand it as "relating to my smitings", that is to say, those referred to in verse 16.

XVI. NEHILOTH

(Inheritances, or The Great Inheritance).

This word is found in *The Companion Bible* in the *sub*-scription to Psalm 4 (not in the *super*-scription of Psalm 5 as in other Bibles and Versions).

The word is *N^ehiloth*, which has been taken from *halal, to bore*; but, even then, human imagination does not seem able to rise higher than the *boring* of holes to make a flute!

The Spetuagint has "concerning her that inherits". AQUILA in his revision (A.D. 160) has "Division of Inheritances". SYMMACHUS (A. D. 193-211) has "Allotments"; while the Latin Versions have similar renderings. This shows that they must have had before them the consonants N, H, L, TH, with the vowel-points *N^ehaLoTH* which gives the intelligible meaning, *inheritances*, or *the great inheritance*. In Psalm 4 this reference is quite clear. Jehovah was the inheritance of His People (Psalm 16:5; compare 73:26; 119:57; 142:5. Jeremiah 10:16. Lamentations 3:24). Hence, in Psalm 4:6, the question is asked, "Who will show us [what] good [is]"? And the answer which follows is "Thou". For, joy in Jehovah is greater than joy in harvest.

The same truth is seen in Psalm 144. See notes on verses 11 - 15-, with the true answer in verse -15.

XVII. PSALM

(Hebrew *Mizmor*).

This word is used in the super-scriptions forty-four times in all (Psalms 3, 4, 5, 6, 8, 9, 12, 13, 15, 20, 21, 22, 23, 24, 29, 31, 38, 39, 40, 41, 47, 49, 50, 51, 62, 63, 64, 73, 77, 79, 80, 82, 84, 85, 98, 100, 101, 109, 110, 139, 140, 141, 143. Of these, twenty-one are in Book

I, seven in Book II, seven in Book III, three in Book IV, and six in Book V.

Mizmor means, and is invariably rendered, "a Psalm", and occurs nowhere but in the Psalm-Titles. It differs from **Shir** (see below), which is "a Song": that is to say, for singing, whereas **Mizmor** may be for meditation, etc.

Mizmor is joined with **Shir** in thirteen Psalms (30, 65, 67, 68, 75, 76, 87, 92, preceeding it; and 48, 66, 83, 88, 108, following it).

XVIII. SELAH.

See Appendix 66. II.

XIX. SHEMINITH.

(The Eighth Division.)

This word occurs in the sub-scription of two Psalms (5 and 11 in *The Companion Bible*); not in the super-scription of Psalms 6 and 12, as in other Bibles and Versions.

There is a general agreement that it means "the eighth", and in its thirty-one occurrences it is always so rendered, except in 1 Chronicles 15:21 and in these two sub-scriptions (Psalms 5 and 11), where it is transliterated "Sheminith".

The Authorized Version puts "the eighth" in the margin in all three cases. Revised Version puts "the eighth" only in the case of the two Psalms.

Though it is agreed that the word means "eighth", it is not agreed as to what "the eighth" refers to. It varies between "the eighth mode", "the eighth (or octave) below" (that is to say, the bass), "the eighth day", or year, or "an instrument with eight strings".

The latter is out of the question, because, in 1 Chronicles 15:21, those with harps are set "over the **Sheminith**" (as others are set "over the '**Alamoth**'", and we can not speak of certain "instruments" being "set" over others. Moreover, the **Sheminith** are additional to **Neginoth** in the sub-scription, to Psalm 5.

1 Chronicles 15:21 helps us to the solution. The '**Alamoth**' being

maidens (verse 20), it would seem obvious that the *Sheminith* must be men (verse 21).

But what class of men? The Talmud ⁴ suggests *a class of true Israelites*, that is to say, those circumcised on *the eighth day*, and thus distinguished from all other Jews or Gentiles; for other nations who practise circumcision always do so on a later day ⁵, *never on the eighth day*.

As all others in the procession were, in this sense, *Sheminith*, and the *Sheminith* are distinguished from these as well as the '*Alamoth*', Dr. Thirtle concludes that it must refer, as well, to a *division* in that procession. Everything points to divisional order in such processions (compare Exodus 25:14. Numbers 4:15; 7:9. So also in 1 Chronicles 24:1; 26:1, 12). The definite article seems conclusive. In 1 Chronicles 15:21 *the Sheminith* were to lead (Revised Version), not "to excel" (as in Authorized Version). This is its general meaning (see 1 Chronicles 23:4. 2 Chronicles 34:12. Ezra 3:8, 9), where it is rendered "set forward".

An examination of Psalms 5 and 11 show us that there is special emphasis on "righteous worshippers" as distinct from others. Compare 5:7, 11 with 11:1 and 7, and see the Structure of those Psalms.

XX. SHIGGAION

(A crying aloud).

This word occurs in the super-scription of Psalm 7 and in the super-scription of the prayer in Habakkuk 3:1, where it is in its right place. The scope of the Psalm guides Dr. Thirtle to the choice of *sha'ag*, to cry aloud, in trouble, danger or pain, and to discard *shagah*, which means to wander, or go astray. There is nothing in the Psalm to agree with the latter, and everything that points to *the loud cry* of David when he was in danger of being torn in pieces, and to the loud cries (pl.) of Habakkuk: of pain in verse 16 and of praise in verse 18.

XXI. SHOSHANNIM

(Lilies, or The Spring Festival, Passover).

This word is found in the sub-scription of two Psalms, that is to say, 44 and 68, not in the super-scription of Psalms 45 and 69, as it

stands in other Bibles and Versions.

We have already seen under "GITTITH" (No, IV. above) that, as the spring and autumn were appropriately represented by flowers and fruit respectively, so lilies and winepresses were singled out from each.

The Passover and Feast of Tabernacles divided the year into two fairly equal parts; the former being the spring festival and the latter the autumn.

Israel is symbolized again and again by the vine ⁶, and Dr. Thirtle refers us to 2 Esdras 5:23 - 28 (Revised Version) for the use of the lily. It is the prayer of Esdras: "O Lord That bearest rule of all the woods of the earth, and of all the trees thereof, Thou hast chosen Thy ONE VINE: and of all the lands of the world Thou hast chosen the ONE COUNTRY and of all the flowers of the world, ONE LILY...; and among all its peoples Thou hast gotten the ONE PEOPLE...: now, O Lord, why hast Thou given this ONE PEOPLE over unto many", etc.

Lilies and pomegranates (spring flowers and autumn fruits) were everywhere seen in the Temple (1 Kings 7:20 - 22), and the knops (or knobs) of flowers of Exodus 25:31 - 34 were doubtless the same globe-like pomegranates and lilies. The Septuagint has "globes" and lilies. Compare Exodus 28:33, 34; 39:25, 26, where the "bell"-like flower is doubt-less meant.

In the Jewish Prayer Book, at the Feast of Purim, Israel is spoken of as "the lily of Jacob"; and at the Feast of Dedication (*Chanucha*) God is praised for delivering "the standard of the lilies" (that is to say, of Israel).

The Hebrew shekel had, on one side, sometimes a lamb (Passover), and, on the other side, a wine-bowl (Tabernacles).

The half-shekel had a triple lily and a wine-bowl:



SILVER SHEKEL OF SIMON MACCABÆUS.

In old Jewish cemeteries, tombs are seen with the seven-branched candlestick with its knops and flowers, and sometimes with a triple lily and pomegranate.

Interpreters who are guided by tradition see in these lilies only "poppy heads", betokening eternal sleep! and "a round fruit" or husk from which the kernel (or spirit) has fled! Thus Babylonian and Egyptian heathenism is forced to interpret and replace Divine Biblical symbols. But we may ask in this case: "Does not the *lily* say, 'Here lies one of Jehovah's redeemed'? and the pomegranate, 'Here lies one safe in Jehovah's keeping'?"

Read, now, the two *Shoshannim* Psalms (44 and 68), and the Passover story will be seen in all its fulness and beauty.

XXII. SHUSHAN, AND SHOSHANNIM EDUTH.

(Instruction as to the Spring Festival, or the Second Passover.)

This title is found in the *sub*-scription of Psalm 79 in *The Companion Bible* (not the *super*-scription of Psalm 80, as in other Bibles and Versions), while SHUSHAN (singular) EDUTH is found in the *sub*-scription of Psalm 59 in *The Companion Bible* (not the *super*-scription of Psalm 60, as in other Bibles and Versions).

The first of these two words refers to the Spring Festival (see under XXI above), the latter refers to some testimony concerning it. There is no dispute as to the '*Eduth*' meaning "testimony". It is one of "the ten words" found twenty-three times in Psalm 119 (see [Appendix 73](#)). But what is the "testimony" to which these two Psalms refer? It must be concerning something connected with the Spring Festival (Passover), and Dr. Thirtle sees in it the Law and the "Testimony" respecting the keeping of the Passover in the *second*

month, when, under special circumstances, it could not be kept in the *first* month (see Numbers 9:10, 11, and compare 2 Chronicles 30:1 - 3). Psalms 59 and 79 treat of enemies being then in the land, which might well have created a difficulty in keeping the Passover in the *first* month.

In any case, this interpretation is more reasonable, and more worthy of the dignity of the Sacred Text than the unsupported guesses as to its being the name of "a popular song", or "the name of a tune", or a choir whose President lived at Shushan.

XXIII. SONG.

Is always the rendering of *Shir*, and denotes words that are to be *sung*, as distinct from *Mizmor* (see No. XVII above). It is joined with *Mizmor* thirteen times (see above). It is used by itself fifteen times (in the Songs of the degrees); and in Psalms 18 (*shirah*), 45 (with *Maschil*), and 46.

NOTES

¹ These facts have been discovered, and admirably set forth by Dr. J. W. Thirtle, in his two works on this subject, videlicet, *The Titles of the Psalms: their Nature and Meaning explained* (1904), and *Old Testament Problems* (1907). Both published by Henry Frowde, Oxford Bible Warehouse, London.

² The Greek word *parthenos*, in Matthew 1:23, shows that the '*almah*' of Isaiah 7:14 must have been a virgin. The Septuagint also renders '*almah*' by *parthenos* in Isaiah 7:14.

³ The word "champion" in verse 51 is not the same word, but *gibbor*. See Appendix 14. IV.

⁴ *Yebamoth* 43b. compare 53b. *Yebamoth* is the first of seven treatises in the third book (*Nashim*) which treats of the distinctive rights of men and women.

⁵ Josephus, *Ant.* i. 12.

⁶ Psalm 80:8. Isaiah 5:1 -7; 27:2 - 6. Jeremiah 2:21; 12:10. Hosea 10:1, etc.

Appendix List

Notes on Psalm 21.

These Notes Are From The Companion Bible.

Title. °A Psalm °of David.

A Psalm. See Appendix 65.XVII.

of = pertaining or relating to.

Psalm 21:1

1. The King shall joy in Thy °
strength, O °LORD; And in Thy
salvation how greatly shall he rejoice!

strength = prevailing strength. Hebrew *'araz*, as in verse 13.
Strengthen = sustain, or support. Hebrew *sa'ad*. Strength = might
(inherent). Hebrew *gabar*. Compare Appendix 14. IV.

LORD. Hebrew Jehovah. Appendix 4. II.

Psalm 21:2

2. Thou hast given him his °heart's
desire, And hast not withholden the
request of his lips. °Selah.

heart's desire. Compare 20:4. 37:4.

Selah. See Appendix 66. II. Here connecting the reason (Verse 3)
of the answer (verse 2) with the prayer of 20:4; which, by Selah of

20:3, had been connected with the reason given there : that is to say, atonement.

Psalm 21:3

3. For Thou °preventest him with the blessings of goodness: Thou settest a °crown of pure gold on his head.

preventest = comest to meet. Compare "settest" in verse 3.

crown. See Revelation 14:4, and compare Matthew 8:20.

Psalm 21:4

4. He asked °life of Thee, *and* Thou gavest *it* him, *Even* length of days for ever and ever.

life: that is to say, resurrection life. Compare Isaiah 53:10. Hebrews 2:10 - 18; 5:7.

Psalm 21:5

5. His glory *is* great in Thy salvation : °Honour and majesty hast Thou laid upon him.

Honour, etc. Compare Revelation 5:13

Psalm 21:6

6. For Thou hast made him most °
blessed for ever: Thou hast made him
exceeding glad with Thy countenance.

blessed. Compare Revelation 5:13.

Psalm 21:7

7. For the King °trusteth in °the
LORD, And through the °mercy of the °
MOST HIGH he shall not be moved.

trusteth = confideth. Hebrew *batah*. Appendix 69. I.

the LORD. Hebrew Jehovah. Appendix 4. II.

mercy = lovingkindness, or grace.

MOST HIGH. Hebrew *Elyon*. Appendix 4. VI.

Psalm 21:8

8. Thine hand shall find out all Thine
enemies: Thy right hand shall find out
those that hate Thee.

Psalm 21:9

9. Thou shalt °make them as a fiery oven in the time of Thine °anger: °The LORD shall swallow them up in His wrath, And the fire shall devour them.

make them = place them as [in] a furnace of fire.

anger. Hebrew face is put by Figure of Speech, *Metonymy* (of Subject), Appendix 6, for anger manifested by it.

the LORD. Hebrew Jehovah. Appendix 4. II.

Psalm 21:10

10. Their fruit shalt Thou destroy from the earth, And their seed from among the °children of °men.

children = sons.

men Hebrew '*adam*'. Appendix 14. I.

Psalm 21:11

11. For they intended °evil against Thee: They imagined a mischievous device, *which* they °are not able *to perform*.

evil. Hebrew *ra'a'*. Appendix 44. viii.

are not able to perform = could not accomplish.

Psalm 21:12

12 Therefore shalt Thou make them
turn their back, *When* Thou shalt make
ready *Thine arrows* upon Thy °strings
against the face of them.

strings = bow-strings.

Psalm 21:13

13. Be Thou exalted, °LORD, in
Thine own °strength: *So* will we sing
and praise Thy power.

°To the chief Musician, °upon °Aijelesh
Shahar.

LORD. Hebrew Jehovah. Appendix 4. II.

strength = prevailing strength. Hebrew *'araz*, as in verse 1.
Strengthen = sustain, or support. Hebrew *sa'ad*. Strength = might
(inherent). Hebrew *gabar*. Compare Appendix 14. IV.

To the chief Musician. See Appendix 64.

upon = relating to.

Aijelesh Shahar = the Day-dawn : David's Coronation, 953 B.C.
Looking forward to the Day-dawn of Messiah's Coronation, which
is the subject of the twenty-first Psalm, not of Psalm 22. Compare
2Samuel 23:4; 2 Peter 1:19 only here, dawn Greek *diaugazo*, and
Appendix 65 I. Compare 139:9.

Appendix List

Hebrew Words in the Text of the Psalms.

This Is Appendix 66 From The Companion Bible.

Certain Hebrew words are retained *in the body of the text* of the Psalms, being transliterated instead of translated. Not forming any part of the title, super-scription or sub-scription, they are considered here in a separate Appendix.

They are two in number, that is to say, HIGGAION and SELAH, and we preserve the spelling of the Authorized Version for the sake of convenience.

I. HIGGAION = SOLILOQUY.

The word is found in three Psalms : videlicet 9:16; 19:14, and 92:3.

In 9:16 it is transliterated "Higgaion".

In 19:14 it is translated "meditation"; and

In 92:3 it is rendered "solemn sound".

The word occurs also in Lamentations 3:62, where it is rendered in the Authorized Version "device", and in the Revised Version "imagination".

It is derived from *hagah*, and means to *soliloquize, to speak to one's self*; hence, *to meditate* (Joshua 1:8. So Psalms. 77:12 and 143:5).

As a noun, it would mean a *meditation*, or a speaking in premeditated words; and therefore worthy of memory or repetition.

If the three Psalms be read in the light of this word, we shall note the subjects which are so worthy of our meditation, and not think about music.

In Psalm 9:16 it is the judgment of Jehovah.

In Psalm 19:14 it is the words and the work of Jehovah.

In Psalm 92:2, 3 it is the lovingkindness and faithfulness of Jehovah.

II. SELAH.

This word may be from one of two roots; from *salah* = to pause; or from *salal* = to lift up.

There is no need to descend to the guesses as to musical terms. A reference to Appendix 65 (Int. Col. 1) will lead us to connect it with *subject-matter*, not with music; and with *truth*, not with tunes.

Some say it occurs always at the beginning of a strophe; others, always at the end. But this is a question of fact, and not of argument.

The outstanding fact is that in four cases it comes *in the middle of a verse*, that is to say, Psalm 55:19; 57:3; and Habakkuk 3:3, 9.

This is fatal to both theories, but yet it helps us to, and agrees with, the right conclusion, that both are the two halves of one truth. *Selah* does connect the end of one strophe with the beginning of the next; and, indeed, in four cases it connects the end of one Psalm with the beginning of the next, thus uniting the two Psalms (see Psalms 3 with 4; 9 with 10; 24 with 25, and 46 with 47).

Selah, therefore, neither ends nor begins a passage, but it CONNECTS the two passages between which it is placed.

An examination of each occurrence will show what this connection is. It is neither the pausing on one subject; nor the passing on from one subject to another : but it is the connecting of the two subjects together.

Sometimes it is the Structures which are connected.

Sometimes it is synthetic, and adds a development of thought by connecting a prayer with that which forms the basis of it.

Sometimes it is antithetic, and adds a contrast.

Or it connects a cause with an effect, or an effect with a cause.

It is a *thought-link*, which bids us look *back* at what has been said, and mark its connection with what is *to follow*; or to some additional consequent teaching.

Thus, if it be derived from *salah*, to pause, it is not the instruments of music which are to pause while the voices continue to sing; but it is our hearts which are to pause and to note the connection of precious truths.

If it be derived from *salal*, to lift up, then, it is not the instruments which are to lift up their sound in a louder degree, but our hearts which are to be lifted up to consider more solemnly the two truths which are about to be connected.

These connections, showing the importance and object of each "Selah", are given in the notes on each occurrence of the word.

The phenomena connected with "Selah" may be thus stated :

The word occurs seventy-four times in the Bible, and all are in the Old Testament.

Of these, seventy-one are in the Book of Psalms, and three are in the model Psalm, "the prayer of Habakkuk", chapter 3.

The use of the word is confined to thirty-nine Psalms out of the 150. In sixteen of these thirty-nine it occurs once (7, 20, 21, 44, 47, 48, 50, 54, 60, 61, 75, 81, 82, 83, 85, and 143) : of these thirty-nine Psalms, thirty-one are in Psalms handed over to "the chief Musician". (See Appendix 64.)

In fifteen Psalms it occurs *twice* (4, 9, 24, 39, 49, 52, 55, 57, 59, 62, 67, 76, 84, 87, and 88).

In seven Psalms it occurs *thrice* (3, 32, 46, 66, 68, 77, and 140).

In one Psalm it occurs *four* times, videlicet, Psalm 89.

It is distributed over the five Books of the Psalms (see page 720)

as follows :

Book I (1 - 41), seventeen times in nine Psalms.

Book II (42 - 72), thirty times in seventeen Psalms.

Book III (73 - 89), twenty times in eleven Psalms.

Book IV (90 - 150), four times in two Psalms.

Appendix List

"TRUST"

This Is Appendix 69 From The Companion Bible.

In the Old Testament there are *seven* Hebrew words translated "trust", which itself occurs 155 times. "Trust" is the New Testament word "believe".

i. *batah* = *to confide in*, so as to be secure and without fear. This is the word rendered "trust" in 107 passages, viz. every passage except those given below.

ii. *hasah* = *to flee for refuge to, take shelter in*. This is the word rendered "trust" in thirty-seven passages, viz. Deuteronomy 32:37. Judges 9:15. Ruth 2:12. 2Samuel 22:3,31. Psalms 2:12, 5:11, 7:1, 11:1, 16:1, 17:7, 18:2,30, 25:20, 31:1,19, 34:8,22, 36:7, 37:40, 57:1, 61:4, 64:10, 71:1, 73:28, 91:4, 118:8,9, 141:8, 144:2. Proverbs 30:5. Isaiah 14:32, 30:2,3, 57:13. Nahum 1:7. Zephaniah 3:12.

iii. *'aman* = *to put faith in*; hence, *to stay* or *rest on*. Rendered "trust" in six passages, videlicet. Judges 11:20 Job 4:18; 12:20; 15:15,31. Micah 7:5.

iv. *hul* = *to tarry*, or *wait for*, once: Job 35:14.

v. *galal* = *to roll on*, or *devolve*, once: Psalm 22:8.

vi. *yahal* = *to wait on*, or *for*, with confidence, twice: Job 13:15. Isaiah 51:5.

vii. *r^e haz* = *to rely on*, once: Daniel 3:28.

Notes on 2 Samuel 23:1-5.

These Notes Are From The Companion Bible.

23:1 - 7 LAST WORDS OF DAVID.

(Division.)

| T² | W¹ | 1 - 3-. The speaker.

| W² | -3 - 7. His words.

1 - 3 (W¹, above). THE SPEAKER.

(Division.)

W¹ | X¹ | 1. David's mouth.

| X² | 2, 3-. Not David's words.

-3 - 7 (W² above,). THE WORDS.

(Introversion.)

W ² |	The Ruler,	The Ruler,	The Ruler, and	The Ruler, and his rule.
n | -3	and his rule.	and his rule.	his rule.	
-. The				
ruler.				
o | -		o |	n | 5 -	
Ideal.}	3. The ideal	4. The ideal	7. The ruler.	
rule.}	rule.}	rule.}	Actual.}	

1. Now these *be* the °last °words of David. David the son of Jesse °said, And the °man *who was* raised up on high, The anointed of the °God of Jacob. And the sweet psalmist of Israel °said,

last words. Hence their importance.

words = discourse, message, oracle, revelation. Hebrew *dabar*. Appendix 73. x.

said. Hebrew *na'am* = to speak with assurance and authority.

man. Hebrew *geber*. Appendix 14. IV.

God. Hebrew 'Elohim. Appendix 4. I.

God of Jacob: that is to say, the God Who met Jacob when he had nothing and deserved nothing (but wrath), and promised him all = therefore "the God of all grace". Compare Psalm 146:5 and 1 Peter 5:10, referring to the grace which had called David.

2 Samuel 23:2

2. "The °Spirit of °the LORD °spake by me, And His °word *was* in my tongue.

Spirit = *ruach*. Appendix 9.

the LORD. Hebrew Jehovah. Appendix 4. II.

spake: referring to the *substance* of the Divine revelation. Hebrew *dabar* = to utter. See Appendix 73. x.

word Hebrew *millah*. Used of a royal or divine decree (Psalm 19:14. Daniel 3:22, 28, etc.).

2 Samuel 23:3

3. The °God of °Israel °said The
Rock of °Israel °spake to me, °He that
ruleth over °men *must be* just, Ruling
in the fear of °God.

God. Hebrew 'Elohim. Appendix 4. I.

Israel. The higher title (not Jacob), because human instrumentality not in question here.

said. Here Hebrew '*amar*' referring to the *matter* of the Divine revelation. See Appendix 73. v.

spake: referring to the *substance* of the Divine revelation. Hebrew *dabar* = to utter. See Appendix 73. x.

men. Hebrew *adam* Appendix 14. I.

2 Samuel 23:4

4. °And *he shall be* as the light of the
morning, *when* the °sun riseth, *Even* a
morning without clouds; As the tender
grass *springing* out of the earth By
clear shining after rain.'

And he shall be. Translate in present tense, describing such an ideal rule.

sun. Compare Psalm 72:6, 7, 16. Jeremiah 23:5, 6. Malachi 4:2.

2 Samuel 23:5

5. °Although my house *be* not so
with °GOD; °Yet He hath made with
me an everlasting covenant, Ordered in
all *things*, and sure: °For *this is* all my
salvation, and all *my* desire, °Although
He make °*it* not to grow.

Although = For (Hebrew *ki*).

GOD. Hebrew EL. Appendix 4. IV.

YET = for (Hebrew *ki*).

For (Hebrew *ki*). Punctuate and translate:

it = that is to say, my house.

The Ten Words of Psalm 119

This Is Appendix 73 From The Companion Bible.

The number of the words which are frequently repeated in Psalm 119 has been variously given and enumerated by expositors and commentators. It will be better to give them here on the authority of the *Massorah* (Appendix 30).

The rubric on verse 122 is as follows : "Throughout the whole of the Great Alphabet [that is to say, the Alphabetic Psalm, 119] there is in every verse one of the following ten expressions: DEREK (= Way), 'EDUTH (= Testimony), PIKKUDIM (= Precepts), MIZVAH (= Commandment), 'IMRAH (= Saying), TORAH (= Law), MISHPAT (= Judgment), ZEDEK, Z^eDAKAH, and ZADDIK (= Righteousness), HOK, and HUKKAH (= Statutes), DABAR (= Word), which correspond to the Ten Commandments; except one verse, in which there is none of these : videlicet, verse 122." (*Massorah*, Ginsburg's Edition, Vol. II.)

The following list includes all the "Ten Words" given above, with every occurrence in the Psalm, together with the first occurrence of each word.

(i). WAY (*derek*) is from *darak, to tread with the feet*, and denotes *the act of walking*. Hence it is used of *a going*, or *way*, or *journeying*. The first occurrence is Genesis 3:24. It occurs in this Psalm thirteen times : verses 1, 3, 5, 14, 26, 27, 29, 30, 32, 33, 37, 59, 168.

(ii). TESTIMONIES (*'eduth*) is from *'ud, to turn back again, to go over again, to reiterate*, hence, *to testify*. The first occurrence is Genesis 21:30 (*edah*). It occurs in this Psalm twenty-three times; nine times (*'eduth*), verses 14, 31, 36, 88, 99, 111, 129, 144, 157; fourteen times (*'edah*, feminine singular), verses 2, 22, 24, 46, 59, 79, 95, 119, 125, 138, 146, 152, 167, 168.

(iii). PRECEPTS (*pikkudim*) is from *pakad, to take oversight or charge* : hence, *mandates enjoined on others*. It occurs only in the

Book of Psalms (see 19:8; 103:18; 111:7). In Psalm 119 twenty-one times : verses 4, 15, 27, 40, 45, 56, 63, 69, 78, 87, 93, 94, 100, 104, 110, 128, 134, 141, 159, 168, 173.

(iv). COMMANDMENTS (*mizvah*) is from *zavah, to set up, constitute*. Hence, *constitutional commands*. First occurrence Genesis 26:5. In Psalm 119 it occurs twenty-two times : verses 6, 10, 19, 21, 32, 35, 47, 48, 60, 66, 73, 86, 96 (singular), 98, 115, 127, 131, 143, 151, 166, 172, 176.

(v). WORD (*'imrah*) is from *'amar, to bring forth to light; hence, to say*. The verb is very regularly followed by the words used; hence *'imrah* means an utterance and the purport of it. Not the same as *dabar* (No. x below), which refers to the articulate utterance of it. The first occurrence is in Genesis 4:23, and is rendered "speech". In plural only once, Psalm 12:6 (the only place where the plural is found). In Psalm 119 it occurs nineteen times : videlicet, 11, 38, 41, 50, 58, 67, 76, 82, 103, 116, 123, 133, 140, 148, 158, 162, 170, 172. With *dabar* the two occur forty-two times.

(vi). LAW (*torah*) is from *yarah, to project, issue* : hence, *to point out, to show* (Proverbs 6:13). Then, *to instruct, teach*. The Torah contains Jehovah's *Instructions* to His People, pointing out to them His will. First occurrence is in Genesis 26:5 (plural). In Psalm 119 it occurs twenty-five times : always in the singular : videlicet verses 1, 18, 29, 34, 44, 51, 53, 55, 61, 70, 72, 77, 85, 92, 97, 109, 113, 126, 136, 142, 150, 153, 163, 165, 174.

(vii). JUDGMENT (*mishpat*) is from *shaphat, to set upright, erect* (compare English *right*, and German *richten* and *recht*); hence, *to judge*. *Mishpat* means judgment. Its first occurrence is in Genesis 18:19 (in Jehovah's mouth). In Psalm 119 it occurs twenty-three times (always in plural, except four times), videlicet, : verses 7, 13, 20, 30, 39, 43, 52, 62, 75, 84, 91 (ordinances), 102, 106, 108, 120, 121, 132 (as thou usest to do, see note), 137, 149, 156, 160, 164, 175.

(viii). RIGHTEOUSNESS, RIGHT, etc. (*zedek*, masculine), is from *zadak, to be right, upright, just, righteous*. Hence the noun means *rightness*. By comparing the first occurrence (Leviticus 19:15) with the second (Leviticus 19:36) we get the idea that the word has special reference to *equal balancing*. *Zedek* (masculine) occurs twelve times, and is rendered "righteousness" : verses 123, 142 (second), 144, 172; "right", verse 75 (margine righteousness);

"righteous" verses 7, 62, 106, 138, 160, 164; "justice", verse 121.

Z^edakah (feminine), first occurrence, Genesis 15:6. In Psalm 119, "righteousness", verses 40, 142 (first). **Zaddik** (adj.), spoken of a king (2 Samuel 23:3), once, in verse 137. The three words fifteen times in all.

(ix). STATUTE (*hok* and *hukka*) is from *hakak*, *to hew, cut in, engrave, inscribe*; hence, *to decree*, or *ordain*. The noun = a decree or ordinance. First occurrence, Genesis 26:5 (*hukkah* feminine). In Psalm 119 it occurs twenty-two times : videlicet : verses 5, 8, 12, 16 (*hukkah*, feminine), 23, 26, 33, 48, 54, 64, 68, 71, 80, 83, 112, 117, 118, 124, 135, 145, 155, 171.

(x). WORD, WORDS (*dabar*), is from *dabar*, *to arrange in a row*; hence, *to set forth in speech*. It refers to the articulate form of what is said, whether spoken or written (compare v above); to the mode or manner by which the *ipsissima verba* are imparted. The first occurrence is in Genesis 11:1 ("speech"). In Psalm 119 it occurs twenty-four times, three of them in plural, videlicet : verses 9, 16, 17, 25, 28, 42 (twice), 43, 49, 57 (plural), 65, 74, 81, 89, 101, 105, 107, 114, 130 (plural), 139 (plural), 147, 160, 161, 169.

Appendix List

Notes on Psalm 72.

These Notes Are From The Companion Bible.

A Psalm °for Solomon.

Title. for Solomon. Not of, but concerning. See Epilogue by David for his son Solomon, and for his "Greater Son", the Messiah. Written after Solomon's second investiture, 1 Chronicles 29:23 (921 B.C). The year before David's death.

Psalm 72:1

1. Give °the king thy °judgments, O °
God, And Thy °righteousness unto the °
king's son.

the king: that is to say, David himself.

judgments = just decisions (of David regarding Solomon).

God. Hebrew Elohim. Appendix 4. I.

righteousness: that is to say, in all his (Solomon's) judgments, according to 1 Kings 3:5 - 9. 1 Chronicles 29:19, and 28:5, 7.

king's sons = Solomon; but to be yet fulfilled in Christ.

Psalm 72:2

2. He shall °judge Thy People with °
righteousness, And Thy °poor with °
judgment.

judge etc. = rule in righteousness.

righteousness: that is to say, in all his (Solomon's) judgments, according to 1 Kings 3:5 - 9. 1 Chronicles 29:19, and 28:5, 7.

poor = oppressed (plural). Note Psalm 70:5 wretched. Hebrew '*anah*'. Note Proverbs 6:11 Poverty = need. There are six words rendered poor or poverty in Proverbs : (1) *rush* = in want of necessities of life (6:11; 10:4, 15; 13:7, 8 18, 23; 14:20; 17:5; 18:23; 19:1, 7, 22; 22:2, 7; 24:34; 28:3, 6, 19, 27; 29:13; 30:8; 31:7). (2) *dal* = impoverished, reduced (10:15; 14:31; 19:4, 17; 22:9, 16, 22, 22; 28:3, 8, 11, 15; 29:7, 14). (3) *heser* = in want (11:24; 21:17; 28:22). (4) '*anah*' = wretched (14:21). (5) '*ebyon*' = destitute, helpless; deficient in will and wealth (14:31). (6) *yarash* = dispossessed (20:13; 23:21; 30:9).

judgment = justice.

Psalm 72:3

3. The mountains shall bring °peace
to the people, And the little hills, by
righteousness.

peace = prosperity.

Psalm 72:4

4. He shall °judge the °poor of the
People, He shall save the °children of
the needy, And shall break in pieces
the oppressor.

judge = vindicate.

poor = oppressed (plural). Note Psalm 70:5 wretched. Hebrew *'anah*. Note Proverbs 6:11 Poverty = need. There are six words rendered poor or poverty in Proverbs : (1) *rush* = in want of necessities of life (6:11; 10:4, 15; 13:7, 8 18, 23; 14:20; 17:5; 18:23; 19:1, 7, 22; 22:2, 7; 24:34; 28:3, 6, 19, 27; 29:13; 30:8; 31:7). (2) *dal* = impoverished, reduced (10:15; 14:31; 19:4, 17; 22:9, 16, 22, 22; 28:3, 8, 11, 15; 29:7, 14). (3) *heser* = in want (11:24; 21:17; 28:22). (4) *'anah* = wretched (14:21). (5) *'ebyon* = destitute, helpless; deficient in will and wealth (14:31). (6) *yarash* = dispossessed (20:13; 23:21; 30:9).

children = sons.

Psalm 72:5

5 They shall fear Thee as long as the
sun and moon endure, Throughout all
generations.

Psalm 72:6

6 He shall come down °like rain
upon the mown grass: As showers *that*
water the earth.

like rain = Compare 2Samuel 23:4.

Psalm 72:7

7 In his days shall °the righteous flourish; And abundance of peace so long as the moon endureth.

the righteous. Some codices, with Septuagint, Syriac, and Vulgate, read "righteousness".

Psalm 72:8

8 He shall have dominion also °from sea to sea, And from °the river unto the ends of the earth.

from sea to sea. From the Mediterranean to the Persian Gulf.

the river: that is to say, the Euphrates. Same Figure as above.

Psalm 72:9

9 They that dwell in the wilderness shall bow before him; And his enemies shall °lick the dust.

lick the dust. Put by Figure of Speech *Metonymy* (of the Adjunct), Appendix 6, for utter subjugation.

Psalm 72:10

10 The kings of °Tarshish and of the
°isles shall bring presents: The kings of
°Sheba and Seba shall °offer gifts.

Tarshish. On the west. Note 1 Kings 10:22. **navy of Tharshis** = Tharshish ships, a name for large ocean-going ships (like English "East-Indiamen"). When mentioned as a place it is identified by Oppert with Tartessus = the Andalusia of to-day, noted for silver (not gold), iron, tin, and lead (Jeremiah 10:9. Ezekiel 27:12). They sailed from Tyre to the West Mediterranean, and from Ezion-geber to Ophir (Arabia, India, and East Africa), 9:26 - 28 and 10:11.

isles = coastlands, or maritime countries.

Sheba, etc. On the east and south.

offer gifts = bring near their presents. Appendix 43. II. iii.

Psalm 72:11

11 Yea, all kings shall fall down
before him : All nations shall serve
him.

Psalm 72:12

12 For he shall deliver °the needy
when he crieth; The °poor also, and
him that hath no helper.

the needy = a helpless one. Hebrew '*ebyon*'. Note Proverbs 6:11 Poverty = need. There are six words rendered poor or poverty in

Proverbs : (1) **rush** = in want of necessities of life (6:11; 10:4, 15; 13:7, 8 18, 23; 14:20; 17:5; 18:23; 19:1, 7, 22; 22:2, 7; 24:34; 28:3, 6, 19, 27; 29:13; 30:8; 31:7). (2) **dal** = impoverished, reduced (10:15; 14:31; 19:4, 17; 22:9, 16, 22, 22; 28:3, 8, 11, 15; 29:7, 14). (3) **heser** = in want (11:24; 21:17; 28:22). (4) **'anah** = wretched (14:21). (5) **'ebyon** = destitute, helpless; deficient in will and wealth (14:31). (6) **yarash** = dispossessed (20:13; 23:21; 30:9).

poor = oppressed (plural). Note Psalm 70:5 wretched. Hebrew **'anah**. Note Proverbs 6:11 Poverty = need. There are six words rendered poor or poverty in Proverbs : (1) **rush** = in want of necessities of life (6:11; 10:4, 15; 13:7, 8 18, 23; 14:20; 17:5; 18:23; 19:1, 7, 22; 22:2, 7; 24:34; 28:3, 6, 19, 27; 29:13; 30:8; 31:7). (2) **dal** = impoverished, reduced (10:15; 14:31; 19:4, 17; 22:9, 16, 22, 22; 28:3, 8, 11, 15; 29:7, 14). (3) **heser** = in want (11:24; 21:17; 28:22). (4) **'anah** = wretched (14:21). (5) **'ebyon** = destitute, helpless; deficient in will and wealth (14:31). (6) **yarash** = dispossessed (20:13; 23:21; 30:9).

Psalm 72:13

13 He shall spare the °poor and °
needy, And shall save the °souls of °the
needy.

poor = impoverished. Hebrew **dal**. Note Proverbs 6:11 Poverty = need. There are six words rendered poor or poverty in Proverbs : (1) **rush** = in want of necessities of life (6:11; 10:4, 15; 13:7, 8 18, 23; 14:20; 17:5; 18:23; 19:1, 7, 22; 22:2, 7; 24:34; 28:3, 6, 19, 27; 29:13; 30:8; 31:7). (2) **dal** = impoverished, reduced (10:15; 14:31; 19:4, 17; 22:9, 16, 22, 22; 28:3, 8, 11, 15; 29:7, 14). (3) **heser** = in want (11:24; 21:17; 28:22). (4) **'anah** = wretched (14:21). (5) **'ebyon** = destitute, helpless; deficient in will and wealth (14:31). (6) **yarash** = dispossessed (20:13; 23:21; 30:9).

the needy = a helpless one. Hebrew **'ebyon**. Note Proverbs 6:11 Poverty = need. There are six words rendered poor or poverty in Proverbs : (1) **rush** = in want of necessities of life (6:11; 10:4, 15; 13:7, 8 18, 23; 14:20; 17:5; 18:23; 19:1, 7, 22; 22:2, 7; 24:34; 28:3, 6, 19,

27; 29:13; 30:8; 31:7). (2) ***dal*** = impoverished, reduced (10:15; 14:31; 19:4, 17; 22:9, 16, 22, 22; 28:3, 8, 11, 15; 29:7, 14). (3) ***heser*** = in want (11:24; 21:17; 28:22). (4) ***'anah*** = wretched (14:21). (5) ***'ebyon*** = destitute, helpless; deficient in will and wealth (14:31). (6) ***yarash*** = dispossessed (20:13; 23:21; 30:9).

souls. Hebrew ***nephesh***. Appendix 13.

Psalm 72:14

14 He shall °redeem °their soul from
deceit and violence: And precious shall
their blood be in his sight.

redeem. Hebrew ***ga'al***. Note Exodus 6:6; **redeem.** Hebrew ***ga'al*** = to redeem (from charge, by payment). First occasion in connection with Israel. Not ***padah***. Note 13:13 **redeem** = ransom. Hebrew ***padah*** = to redeem (from bondage, by power). First occasion. Not ***g'aal***.

their soul = them, or their life. Hebrew ***nephesh***. Appendix 13.

Psalm 72:15

15 And °he shall °live, And to him
shall be °given of the °gold of Sheba:
Prayer also shall be made °for him
continually: And °daily shall he be
praised.

he shall live. The accent (***rebia***) "he" marks it as emphatic, and as to be distinguished from the plurals of the preceding verses, and rendered "they", as it is in Revised Version. Note that the members in verses 2 - 4 and verses 12 - 14, which treat Messiah's goodness to the poor. It is in verse 10 ("Hd") and verse 15 ("Hd") that we have

them, and their gifts to Him. He, the Head, delivers and saves them; and they, in verse - 15, bring to Him liberal hand, a praying heart, and a praising tongue.

live = live for ever. Leviticus 18:5 **live** = "live again" in resurrection life (Revelation 20:5). The Chaldee paraphrase = "shall live by them to life eternal". Sol. Jarchi, "live in the world that is to come". Compare the other passages where "live" is used in this sense: Ezekiel 13:21; 20:11. Luke 10:28. Romans 10:5. Galatians 3:12. Nehemiah 9:29. Habakkuk 2:4. Romans 1:17. Hebrews 10:38 etc. In this sense the verb is used more often than is generally thought. Compare Isaiah 26:19; 38:16; 55:3. Ezekiel 18:19; 33:19; 37:3, 5, 6, 14. Hosea 6:2. Amos 5:4, etc. The spiritual authorities of the second temple so interpreted the phrase. Thus "eternal life", by faith, is set in contrast with eternal life by works.

given, etc. Solomon the type (1 Kings 10:2, 10; 2 Chronicles 9:1). Fulfilment in Christ the Antitype.

gold. Figure of Speech *Synecdoche* (of Species), Appendix 6, "gold" but being put for precious gifts. Compare Isaiah 60:6.

for = to.

daily = all the day.

Psalm 72:16

16 There shall be an °handful of corn in the earth upon the top of the mountains; The fruit thereof shall shake like Lebanon: And *they* of the city shall flourish like grass of the earth.

handful = abundance.

corn = fine corn.

Psalm 72:17

17 His name shall endure for ever:
His name shall be continued as long as
the sun: °And *men* shall be °blessed °in
him. All nations shall call him °
blessed.

And men shall be blessed in him: All nations shall call him blessed = Yea, all nations shall be blessed in him - shall call him happy. "Blessed" is not the same word as in the preceding line. Hebrew '*ashar*', cognate with '*ashrey*'. See Appendix 63. VI.

in him. Thus confirming the promise to Abraham. See Genesis 12:3; 18:8; 22:18; 26:4; 28:14.

Psalm 72:18

18 °Blessed *be* °the LORD °God, the
°God of Israel, Who only doeth
wondrous things.

Blessed, etc. This doxology closes the second book of the Psalms. Hebrew *barak*, not '*asher*'.

the LORD. Hebrew Jehovah. Appendix 4. II.

God. Some codices omit "Elohim" here, with the Septuagint, Syriac and Vulgate.

God. Hebrew Elohim. Appendix 4. I.

Psalm 72:19

19 And °blessed *be* His glorious °
name for ever : And let the whole earth
be °filled *with* His glory ; Amen, and
Amen.

blessed, etc. This doxology closes the second book of the Psalms.
Hebrew *barak*, not '*asher*'.

name = self. Note Psalm 20:1. Put by Figure of Speech *Metonymy*
(Adjunct), Appendix 6, for the person himself. Occurs three times in
this Psalm: verse 1, the Defending Name; verse 5, the Displayed
Name; verse 7, the Delivering Name.

filled, etc. Compare Numbers 14:21.

Psalm 72:20

20 The prayers of David the son of
Jesse °are ended.

are ended = are accomplished. When this Psalm is realised, all
prophecy concerning Israel will be fulfilled: according to Daniel
9:24, and see 2Samuel 23:1, where compare the title, "son of Jesse".

Notes On Psalm 144:11-15.

These Notes Are From The Companion Bible.

(H 4/5). PRAYER AND THANKSGIVING.
(Repeated Alternation.)

H 4/5 | L¹ | 1-7. David's words. Praise and prayer.

M¹ | 8. Words of foreigners. Vain and false.

| L² | 9-11. David's words. Praise and Prayer.

M² | 12-15-. Words of foreigners. Vain and false.

| L³ | -15. David's words. Right and true.

Psalm 144:11

11. °Rid me, and °deliver me from
the hand of °strange children, Whose
mouth °speaketh vanity, And their right
hand *is* a right hand of falsehood:

Rid = snatch. Hebrew *pazah*; same word as in verse 7, and "delivereth", verse 10.

deliver = pluck or rescue. Hebrew *nazal*; same word as in verse 7, not the same as in verses 2, 10.

strange children = aliens. Hebrew = 'sons of the foreigner.

speaketh. Compare verse 8; and the note the words they speak in

Psalm 144:12

12. °That our sons °*may be* as plants
grown up in their youth; *That* our
daughters °*may be* as corner stones,
polished *after* the similitude of a place:

That = Who, Hebrew '*asher*'. Supply the Ellipsis thus: "Who [say] our sons are, etc." All the words in italic types in verses 12 - 15- may be omitted, or the Present Tense may be supplied throughout. The verb "say" or "saying" is very frequently to be thus understood. See note on Psalm 109:5.

may be. Supply "Are" and omit "That"

Psalm 144:13

13. *That* our garners °*may be* full,
affording all manner of store: *That* our °
sheep may bring forth thousands and
ten thousands in our °streets:

may be. Supply "Are" and omit "That"

sheep = flocks.

streets = open fields. Hebrew *that* which is outside the house.

Psalm 144:14

14. *That* our oxen °*may be* °strong to labour; *That there be* °no breaking in, °nor going out; *That there be* no complaining in our °streets.

may be. Supply "Are" and omit "That"

strong to labour = well laden.

no breaking in = no invasion.

nor going out = no captivity.

streets = open fields. Hebrew that which is outside the house.

Psalm 144:15

15. °Happy *is that* people, that is °in such a case: °*Yea*, happy *is that* People, whose °*God is* °the LORD.

Happy. See Appendix 63. VI.

in such a case: that is to say, holding the false view that happiness consists in outward prosperity. Compare 4:6, 7, and 146:3 and 5.

Yea. Supply the Ellipsis (Appendix 6), not as in Authorized Version and Revised Version, but [Yea, rather], or [Nay]. The last member (L³) being David's own words; denying the vain and false words of the aliens (verses 8 and 12 - 15), and declaring the truth as to that in which real happiness consists. See note on Psalm 4:6, 7.

God. Hebrew Elohim. Appendix 4. I.

the LORD. Hebrew Jehovah. Appendix 4. II.

Appendix List

Notes on Psalm 109:5

These Notes Are From The Companion Bible.

Psalm 109:5

5. And they have °rewarded me °evil
for good, And hatred °for my love.

reward me = set or put against me. Syric Version reads "returned me". Not the same word as as in verse 20, though the same thing is referred to.

evil. Hebrew *ra'a'*. Appendix 44. viii.

for my love. Note here the *Ellipsis* of the verb "saying", emphasising what is said rather than the saying of it. This verb has often to be thus supplied. See Genesis 26:7. 1 Kings 20:34. Psalm 2:2; 144:12. Proverbs 1:21. Isaiah 5:9; 14:8; 18:2; 22:13; 24:14, 15; 28:9. Jeremiah 9:19; 11:19; 50:5. Lamentations 3:41. Hosea 14:8. Acts 9:6; 10:15; 14:22, etc. See note on Psalm 144:12.

Appendix List

Notes on Psalm 4:6, 7.

These Notes Are From The Companion Bible.

Psalm 4:6

6. *There be* many °that say, "Who will shew us *any* °good?" °LORD, °lift Thou up the light of Thy °countenance upon us.

that say... good. See note on Psalm 144:12 - 15.

LORD. Hebrew Jehovah. Appendix 4. I.

lift Thou up. No priest with David to give the blessing of Numbers 6:24 - 26. See 2 Samuel 15:32 - 37.

countenance. Figure of Speech, *Anthropopatheia*. Appendix 6.

Psalm 4:7

7 Thou hast put °gladness in my heart, More than in the time *that* °their corn and their °wine increased.

gladness. This was true "good".

their corn. See note on Psalm 144:15.

wine = new wine. Hebrew *tirosh*. Appendix 27. II.

Appendix List

The Parenthesis of the Present Dispensation.

This Is Appendix 72 From The Companion Bible.

From what has been said in Appendix 63. ix and Appendix 71, it will be seen that there are different Dispensations, or different characters of Divine administration, suited to the different times in which such administrations are exercised.

The object of this appendix is to show that, in the Old Testament, while this present Dispensation was kept secret (compare Matthew 13:34, 35. Romans 11:25. Ephesians 3:5, 9, etc.), there are remarkable breaks which can be explained only after we have the key put into our hands.

There are certain scriptures which we cannot understand unless we use this key. Like the angels and prophets (1 Peter 1:11, 12) we may search in vain, while others may refuse to search and "look into" these things, and profanely speak of it as the "gap theory".

Whether it be a "theory", let Scripture decide, and the Savior Himself teach.

In the synagogue at Nazareth "He found the place where it was written:

The Spirit of the Lord is upon Me,
Because He hath anointed Me to preach the gospel to the poor;
He hath sent Me to heal the brokenhearted,
To preach deliverance to the captives,
And recovering of sight to the blind,
To set at liberty them that are bruised,
To preach the acceptable year of the Lord.

And HE CLOSED THE BOOK, and He gave it again to the minister, and sat down" (Luke 4:18-20). Why this mysterious action? Why not continue the reading? Because He could not; for the words

which immediately follow refer to the end of the present Dispensation of Grace, and speak of the coming Dispensation of Judgment. Had he continued to read Isaiah 61:1, 2, the next line would have been

"And the day of vengeance of our God".

But this part of the prophecy was not then to be fulfilled.

As far as He had read, He could truly say, "This day is this Scripture fulfilled in your ears." But He could not have said "This day is this Scripture fulfilled", had He not "closed the book", but gone on to read the next line.

And yet, in the Authorized Version and all other versions, there is only a comma between the two lines, while there is a period of nearly 2,000 years between the two statements. (In the Manuscripts there is no mark of punctuation at all.)

This will show the importance of "searching" and "looking into" the "manner of time" of which the prophets wrote.

Other examples may be found in

Genesis 1, between verses 1 and 2.
Psalm 22, between verses 21 and 22.
Psalm 118, in the middle of verse 22.
Isaiah. 9:6, after the first clause.
Isaiah 53, in the middle of verse 10.
Isaiah 61, in the middle of verse 2 (see above).
Lamentations 4, between verses 21 and 22.
Daniel 9, between verses 26 and 27.
Daniel 11, between verses 20 and 21.
Hosea 2, between verses 13 and 14.
Hosea 3, between verses 4 and 5.
Amos 9, between verses 10 and 11.
Micah 5, between verses 2 and 3.
Habakkuk 2, between verses 13 and 14.
Zephaniah 3, between verses 7 and 8.
Zephaniah 9, between verses 9 and 10.
Matthew 10, in the middle of verse 23.
Matthew 12, in the middle of verse 20.
Luke 1, between verses 31 and 32.

Luke 21, in the middle of verse 24.
John 1, between verses 5 and 6.
1 Peter 1, in the middle of verse 11.
Revelation 12, between verses 5 and 6.

Appendix List

The Chronological Order of the Prophets.

This Is Appendix 77 From The Companion Bible.

1.

That the **Canonical** order of the books of the prophets is not their **Chronological** order is well known.

But the dates usually to be found at the head or in the margin of our Bibles-as well as in many of the "Tables" supplied in "Aids" to students-involve the subject in hopeless confusion.

The four prophets commonly styled "Greater" (or Longer), viz. ISAIAH, JEREMIAH, EZEKIEL, and DANIEL, are all dated.

Of the other twelve, called "Minor" (or Shorter), **six** are dated and **six** are **undated**. (See the Structure in the **Companion Bible** page 1206).

The dated books are HOSEA, AMOS, MICAH, ZEPHANIAH, HAGGAI, and ZECHARIAH.

The **undated** books are JOEL, OBADIAH, JONAH, NAHUM, HABAKKUK, and MALACHI.

Of the whole sixteen, therefore, we have **ten** dated and **six** undated. (See **Appendix 10**.)

From the particulars given in the dated books themselves, we are enabled to lay down with precision the years and periods covered by the respective prophecies.

With regard to the undated books the case is different; and we have to rely upon the guidance of their internal evidence. But this in almost every case is so clear, that there is no great difficulty in assigning each of the prophetic books to its respective chronological position (**Obadiah** being perhaps the only exception).

The Chart below has been prepared accordingly.

It must be premised that the periods indicated by the thick black lines are the duration of the periods in which the Divine Message continued to "come" to and through the particular prophet named: e.g. ISAIAH is shown on the Chart as 649-588 B.C., thus comprising a period of **sixty-one** years. This does not represent the years of the prophet's **life**, which in all probability extended to some 81 or 83 years. (See notes on page 930.)

2.

It is a Jewish belief that JEREMIAH and ZECHARIAH were contemporaries. This is quite possible. We are not told when, or how, or where Jeremiah died. When Jerusalem was destroyed finally by Nebuchadnezzar (477 B.C.) Jeremiah would be about 57 years old. He may easily have lived another thirty or forty, or even more, years after that event. ¹

If we suppose he outlived the destruction of Jerusalem by **forty** years, then the year of his death would be 437 B.C., eleven years before the end of the Babylonian Captivity, in 426 B.C.

ZECHARIAH began his **seven** years of prophetic ministry twenty-seven years later, in 410 B.C.

But we are not told anything about him in Scripture, save that his **grandfather** was a prophet; neither have we any clue to his age, as we have e.g. in the cases of JEREMIAH and DANIEL.

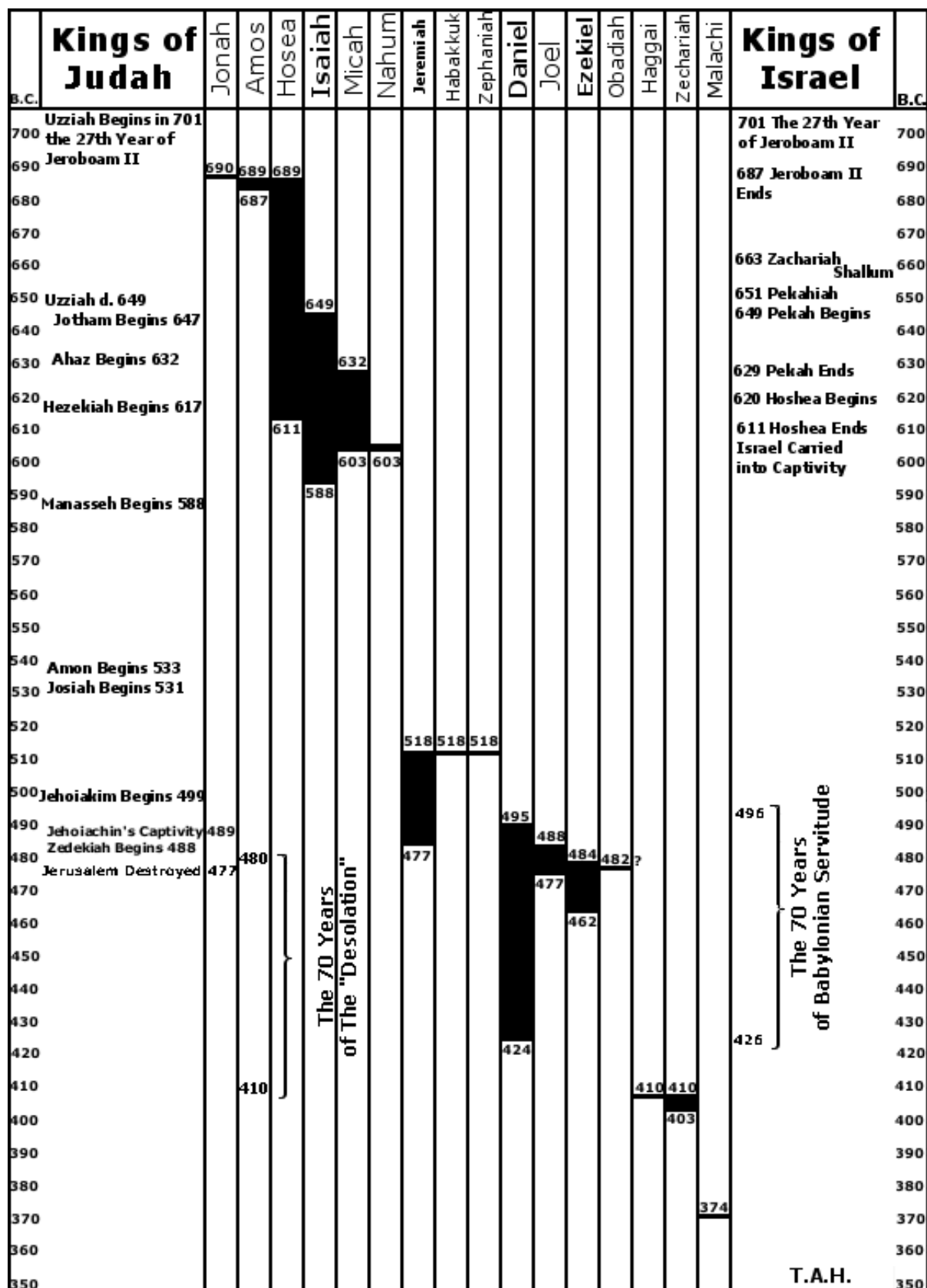
ZECHARIAH may very well have been at least thirty or forty years of age in 410 B.C., when he gives us his first date (1:1). Consequently, he would have been contemporary with the great Benjamite priest for from **three** to **thirteen** years!

3.

It is further necessary to state, and important to be observed, that the dates given in the Chart below have been charted down from the dating given (or suggested by internal evidence) in the prophetic books themselves, and **NOT vice versa**. So the student may understand that the remarkable and significant groupings of the prophets as therein depicted are in no wise "manipulated" or "fitted in" to suit any preconceived ideas or theories. They are charted down simply from the dates and the data afforded by the sacred records themselves, and tell clearly their own story.

4.

Turning now to the Chart itself (below), it must be further premised that "section-paper" has been used, as in [Appendix 50](#). This is highly important; as only thus can the exact *relative proportions* of the length of each prophetic ministry be presented accurately to the *eye*. The thick black lines represent the period covered by each prophet, either as expressly stated, or to be inferred from internal or historical evidence.



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

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

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

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

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

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

THE TABLE.

5.

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

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

From the above it is seen that MALACHI is to be reckoned as being separate and apart from the rest; and not, as usually presented, linked together with HAGGAI and ZECHARIAH. "By the Hebrews, *Malachi* is known as 'the Seal of the Prophets', and as closing the Canon of the Jewish Scriptures." ²

The other fifteen prophets (5x3) arrange themselves in three groups of 6, 7, and 2; and the period covered by these collectively-including the breaks-is 287 years (forty-one *sevens*).

6.

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

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

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

Therefore, from that year on, and until "the thirteenth year of Josiah" (518 B.C.), there was no "coming" of "the Word"; but, instead, a long solemn silence on the part of Jehovah for *seventy years!* (588-518 = 70.) This silence was broken at length by the Divine utterances through JEREMIAH, HABAKKUK, and ZEPHANIAH simultaneously, in 518 B.C.; and the Word then "came" in an unbroken sequence of *ninety-four* years (518-424 = 94) through the *seven* prophets associated with the final scenes in the history of the *Southern* Kingdom, JUDAH-including the Babylonian Captivity-as the *six* earlier prophets had been associated with the closing scenes of the *Northern* Kingdom, which ended in 601 B.C.

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

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

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

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

This year (374 B.C.) marked the commencement of the last great national testing time of the People in the land: viz. *four hundred years* (40x10), and ended with the beginning of Christ's ministry in A. D. 26.

7.

On examining this chronological grouping, it will be seen that it presents the prophetic books to us *as a whole*; and thus, in a manner is at variance with the usual classification into "Four Prophets the Greater (or Longer), and Twelve Prophets the Minor or (Shorter)."

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

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

- a. The three groups together cover a period of 203 years, during which "the Word of the Lord came" through the prophets (102+94+7=203); and = 203 is twenty-nine *sevens*.
- b. The prophecies of the First Group, linked together by the number of Man "6" ([Appendix 10](#)), are seen to be closely connected with the last hundred years or so of the Northern Kingdom. The prophecies of the Second Group, linked together by the special number of Spiritual

Perfection "7" ([Appendix 10](#)), are as closely connected with the destruction and punishment of JUDAH and JERUSALEM.

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

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

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

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

The *fifteen* prophets represent the number of Grace thrice repeated (5x3).

8.

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

9.

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

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

MALACHI is thus seen to be linked on to John the Baptist (compare Malachi 4:5, 6, and Matthew 11:10-15), and "seals" together the last page of the Old Testament, and the beginning of "The Book of the Generation of Jesus the Messiah."

NOTES:

¹ The belief of some that Hebrews 11:37 refers to Jeremiah is based on the Jewish tradition that the prophet was "stoned" to death in Egypt. But of this we have no proof.

² WORDSWORTH on *Malachi*, Prelim. note.

Isaiah: The Evidences For One Authorship.

This Is Appendix 79 From The Companion Bible.

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

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

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

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

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

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

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

A complete list is appended, divided as follows :-

i. THE TEN PASSAGES NAMING ISAIAH AS THE AUTHOR OF THE "FORMER" PORTION.

- | | |
|-------------------|-------------------|
| 1. Matthew 4:14. | Isaiah 9:1, 2. |
| 2. Matthew 13:14. | Isaiah 6:9. |
| 3. Matthew 15:7. | Isaiah 29:13. |
| 4. Mark 7:6. | Isaiah 29:13. |
| 5. John 12:39. | Isaiah 6:9. |
| 6. John 12:41. | Isaiah 6:9. |
| 7. Acts 28:25. | Isaiah 6:9. |
| 8. Romans 9:27. | Isaiah 10:22, 23. |
| 9. Romans 9:29. | Isaiah 1:9. |
| 10. Romans 15:12. | Isaiah 11:10. |

ii. THE ELEVEN PASSAGES NAMING ISAIAH AS THE AUTHOR OF THE "LATTER" PORTION.

- | | |
|-------------------|-----------------|
| 1. Matthew 3:3. | Isaiah 40:3. |
| 2. Matthew 8:17. | Isaiah 53:4. |
| 3. Matthew 12:17. | Isaiah 42:1-3. |
| 4. Luke 3:4. | Isaiah 40:3-5. |
| 5. Luke 4:17. | Isaiah 61:1, 2. |
| 6. John 1:23. | Isaiah 40:3. |
| 7. John 12:38. | Isaiah 53:1. |
| 8. Acts 8:28. | Isaiah 53:7, 8. |
| 9. Acts 8:30. | Isaiah 53:7, 8. |
| 10. Romans 10:16. | Isaiah 53:1. |
| 11. Romans 10:20. | Isaiah 65:1, 2. |

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

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

Four times by Christ Himself; **three** being from the

former portion of Isaiah (Matthew 13:14; 15:7. Mark 7:6), and **one** from the **latter** (Matthew 12:17).

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

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

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

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

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

II. THE EMPLOYMENT OF CERTAIN WORDS.

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

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

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

1. The titles Creator, Redeemer, Savior. But the facts of creating, redeeming, and saving are referred to in 1:27; 12:1, 2; 14:1; 17:10; 25:9; 27:11; 29:22; 30:18;

33:22; 35:10.

2. The thought of Jehovah as "Father". But the relation is stated in 1:2.
3. The word ***bachar*** (to choose). But see 1:29; 7:15, 16; 14:1.
4. The word ***halal*** (to praise). But see 13:10; 38:18.
5. The word ***paer*** (to glorify). But see 10:15.
6. The word ***patsach*** (to break forth into joy). But see 14:7.
7. The word ***tsemach*** (to spring forth). But see 4:2.
8. The word ***zero'*** (the arm [of Jehovah]). But see 9:20; 17:5; 30:30; 33:2.

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

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

Appendix List

Isaiah. Quotations and Allusions in the New Testament.

This Is Appendix 80 From The Companion Bible.

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

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

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

(The alleged "former" part)

ISAIAH.	NEW TESTAMENT.
1 1:9.	1 Romans 9:29.
2 6:1-3.	2 John 12:41.
3 6:9, 10.	3 Matthew 13:14.
	4 Mark 4:12.
	5 Luke 8:10.
	6 John 12:40.
	7 Acts 28:26, 27.

4	7:14.	8	Matthew 1:23.
5	8:12, 13.	9	1 Peter 3:14, 15.
6	8:14.	10	Romans 9:32, 33.
7	8:18.	11	Hebrews 2:13.
8	9:1, 2.	12	Matthew 4:14-16.
9	10:22, 23.	13	Romans 9:27, 28.
10	11:4.	14	2 Thessalonians 2:8.
11	11:10.	15	Romans 15:12.
12	21:9.	16	Revelation 14:8.
		17	Revelation 18:2.
13	22:13.	18	1 Corinthians 15:32.
14	22:22.	19	Revelation 3:7.
15	25:8.	20	1 Corinthians 15:54.
		21	Revelation 7:17.
16	28:11, 12.	22	1 Corinthians 14:21.
17	28:16.	23	Romans 9:33.
		24	Romans 10:11.
		25	1 Peter 2:6.
18	29:10.	26	Romans 11:8.
19	29:13.	27	Matthew 15:8, 9.
		28	Mark 7:6, 7.
20	29:14.	29	1 Corinthians 1:19.
21	29:16.	30	Romans 9:20.
22	34:4, 10.	31	Revelation 6:13, 14.
23	35:3.	32	Hebrews 12:12.

(The alledged "latter" part)

ISAIAH.	NEW TESTAMENT.
1 40:3-6.	1 Matthew 3:3.
	2 Mark 1:2, 3.
	3 Luke 3:4-6.
	4 John 1:23.
2 40:6-8.	5 1 Peter 1:24, 25.
	6 James 1:10, 11.
3 40:13.	7 Romans 11:34.
	8 1 Corinthians 2:16.
4 41:4.	9 Revelation 1:8, 11, 17.
	10 Revelation 21:6.
	11 Revelation 22:13.
5 42:1-4.	12 Matthew 12:17-21.
6 43:18, 19.	13 2 Corinthians 5:17.
7 45:9.	14 Romans 9:20.
8 45:23.	15 Romans 14:11.
	16 Philippians 2:10, 11.
9 49:6.	17 Luke 2:32.
	18 Acts 13:47.
10 49:8.	19 2 Corinthians 6:2.
11 49:10.	20 Revelation 7:16.
12 52:5.	21 Romans 2:24.
13 52:7.	22 Romans 10:15.
14 52:11.	23 2 Corinthians 6:17.
15 52:15.	24 Romans 15:21.

16	53:1.	25	John 12:38.
		26	Romans 10:16.
17	53:4.	27	Matthew 8:17.
18	53:5.	28	1 Peter 2:24, 25.
19	53:7, 8.	29	Acts 8:32, 33.
20	53:9.	30	1 Peter 2:22.
21	53:12.	31	Mark 15:28.
22	54:1.	32	Galatians 4:27.
23	54:13.	33	John 6:45.
24	55:3.	34	Acts 13:34.
25	55:10.	35	2 Corinthians 9:10.
26	56:7.	36	Matthew 21:13.
		37	Mark 11:17.
		38	Luke 19:46.
27	57:19.	39	Ephesians 2:17.
		40	Romans 3:15.
28	59:7, 8.	41	Ephesians 6:14-17.
29	59:17.	42	1 Thessalonians 5:3.
30	59:20, 21.	43	Romans 11:26, 27.
31	60:3, 10, 11.	44	Revelation 21:24-26.
32	61:1, 2.	45	Luke 4:17-19.
33	63:2, 3.	46	Revelation 19:13-15.
34	64:4.	47	1 Corinthians 2:9.
35	65:1, 2.	48	Romans 10:20, 21.
36	65:17.	49	2 Peter 3:13.
		50	Revelation 21:1.

- | | | | |
|----|----------|----|-------------------|
| 37 | 66:1, 2. | 51 | Acts 7:49, 50. |
| | | 52 | Matthew 5:34, 35. |
| 38 | 66:24. | 53 | Mark 9:44. |

The eighty-five citations or allusions are distributed as follows : In Matthew there are nine; Mark, six; Luke, five; John, five; Acts, five; Romans, eighteen (eight from the "former" part, and ten from the "latter"); 1 Corinthians, six; 2 Corinthians, four; Galatians, one; Ephesians, two; Philippians, one; 1 Thessalonians, one; 2 Thessalonians, one; Hebrews, two; James, one; 1 Peter, five; 2 Peter, one; Revelation, twelve (five from the "former" part, and seven from the "latter").

Twelve books give six direct quotations.

Eighteen books contain eighty-five allusions to Isaiah.

Only seven books out of twenty-seven have none.

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

Appendix List

The "Altar to Jehovah in the Land of Egypt" (Isaiah 19:19).

This Is Appendix 81 From The Companion Bible.

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

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

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

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

"The King and Queen replied : 'We have read thy request asking leave to clear away the fallen temple in Leontopolis

of the Heliopolite nome. We are surprised that a temple should be pleasing to God, settled in an impure place, and one full of sacred animals. But since thou sayest that Isaiah the prophet so long ago foretold it, we grant thee leave, if, according to the Law we may not seem to have offended against God.'" (*Antiquities*. xiii. 6.)

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

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

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

NOTE

¹ See longer note on Jeremiah 42-44.

Longer note on Jeremiah 42-44

This Note Is From The Companion Bible.

"THE JEWS WHICH DWELL IN THE LAND OF EGYPT" (Jeremiah 44:1).

As the end of the kingdom of Judah drew near, many of the Jews were determined to go into Egypt; and this in spite of the warning given by Jehovah through Jeremiah.

In Jeremiah 44 we have the latest prophecy concerning those who had gone thither; which declared that they should not escape, but should be consumed there (44:27, etc.). This prophecy must have been fulfilled concerning that generation; but their successors, or others that subsequently followed, continued there a little longer, until the time came for Egypt itself to fall into the hands of Babylon.

Recent discoveries of *Papyri* in the ruins of *Elephantine* (an island in the Nile, opposite Assouan), dating from the fifth century B. C., bear witness to two great facts:-

- (1) That Jews were then dwelling there (in 424-405 B.C.).
- (2) That they were observing the Feast of the Passover, "as it is written in the law of Moses".

The importance of these *Papyri* lies in the fact that modern critics confidently assert and assume that the greater part of the Pentateuch was not written till after the Exile; and even then neither collectively as a whole, nor separately in its distinctive books.

In Appendix 92 it is shown that all through the prophets (who lived at the time of the kings in whose reigns they prophesied) there is a constant reference to the books of the Pentateuch, which conclusively proves that their contents were well known both to the prophets themselves and those whom they addressed.

The Pentateuch, being full of legal expressions, technical ceremonial terms, and distinctive phraseology, affords abundant

evidence of the above fact, and makes it easy to call continuous attention to it in the notes of *The Companion Bible*.

But there is further evidence found in the *Papyri* now discovered in the ruins at *Elephantine* in Upper Egypt.

They show that the Jews who dwelt there had a temple of their own and offered up sacrifices therein. That once, when this their temple was destroyed by the Egyptians, they appealed to the Persian governor of Judah, asking permission to restore it (*Papyrus I*).

There is a list preserved, registering the contributions towards the upkeep of the temple (containing the names of many ladies).

But the most interesting and important of these *Papyri* is one dated in the year 419 B.C., which is a Passover "announcement" of the approaching feast, such as were made from the earliest times to the present day (see Nehemiah 8:15), containing a brief epitome of its laws and requirements. This particular announcement shows that the following passages were well known: Exodus 12:16. Leviticus 23:7, 8. Numbers 9:1-14. Deuteronomy 16:6.

This *Papyrus* has been recently published by Professor Edward Sachau, of Berlin: *Aramaische Papyrus und Ostraka aus einer judischen Militarkolonie zu Elephantine. Altorientalische Sprachdenkmäler des 5. Jahrhunderts vor Chr., mit 75 Lichtdrucktafeln*. Leipzig, 1911. A small edition (texts only) by Professor Ungnad, of Jena, is published also under the title of *Aramaische Papyrus aus Elephantine*.

Nearly 2,400 years, since this announcement by Hananiah to the Jews in Egypt, have gone by. Elephantine is now a heap of ruins. The colony of Jews has passed away (unless the "Falashas" of Abyssinia are their descendants), but the Jewish nation still exists, and continues to keep the Passover, a standing witness to their truth of holy Scripture.

[Back to Appendix 81](#)

Appendix List

References to the Pentateuch in the Prophets.

This Is Appendix 92 From The Companion Bible.

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

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

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

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

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

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

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

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

Regard must also be had to the fact that the canonical order of the prophetic books is not the same as their chronological order; for Malachi (the latest prophet) refers (Malachi 1:2) to an earlier passage of Deuteronomy (Deuteronomy 7:8) than Isaiah (one of the earliest prophets), who refers, in Isaiah 1:2, to a later passage (Deuteronomy 32:1).

Appendix List

The *Formulae* of Prophetic Utterance.

This Is Appendix 82 From The Companion Bible.

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

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

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

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

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

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

An illustrative example of the usefulness of noting these *formulae* is furnished by Isaiah 34 and 35. Most Commentators make chapter 35 commence a new prophecy, and thus entirely obscure the great issue of the prophecy, which begins in chapter 34:1 with the Call :- "COME NEAR, YE NATIONS, to hear; and HEARKEN, ye peoples : let

the earth HEAR", etc.

The Call is to witness Jehovah's JUDGMENT ON EDOM (in chapter 34), which issues in the salvation of ISRAEL (in chapter 35).

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

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

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

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

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

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

This typical case of confusion, resulting primarily from an

unfortunate arrangement in chapter-division, suggests the great importance of care being exercised in a correct individualizing of the prophecies of Holy Scripture.

¹ Without the article. For the expression "THE Son of Man" belongs only to Him Who was "the second man", "the last Adam", the successor or superseder of "the first man Adam" to Whom dominion in the earth is now committed. Compare Genesis 1:26, Psalm 8:1, 9; and verses 4-6, Hebrews 2:8 "not yet". See Appendix 98.

Appendix List

The Divine Names and Titles in the New Testament.

This Is Appendix 98 From The Companion Bible.

All names and titles used of one Person represent the different *relationships* which are sustained by Him.

In the New Testament these are more varied, and not less important than those in the Old Testament; and Appendix 4 should be compared with this Appendix.

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

The list of Names, etc. is given according to the common English rendering of the Authorized Version, as being more easy for reference. It does not include "Spirit" or "Holy Spirit": for which see the separate Appendix, Number 101. Reference is made, in the notes, to the following divisions and subdivisions :-

I.

GOD.

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

i. *Theos* corresponds, generally, with '*Elohim*' of the Old Testament, denoting the Creator (see Appendix 4. I); but it corresponds also with *El* (Appendix 4. IV), and *Eloah* (Appendix 4. V). Sometimes it corresponds with *Jehovah* (who is '*Elohim*' in Covenant relation), in which case it is printed GOD, as in the Old Testament (both Authorized Version and Revised Version).

1. *Theos* is used in the New Testament of the Father, as the revealed God (see John 1:1. Acts 17:24, etc.).
2. It is used of the Son (Matthew 1:23. John 1:1; 20:28, etc. Romans 9:5. 2Peter 1:1. 1John 5:20). Compare Colossians 2:9 and 2Peter 1:3,4.
3. It is used of the Holy Spirit (Acts 5 verse 3, compared with verse 4).
4. It is used generically, as in John 10:34. Acts 12:22. 2Corinthians 4:4. Philippians 3:19, etc.

5. It is used of false gods, as in Acts 7:43, etc.; and is printed "god" as in the Old Testament.

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

1. **Theotes**, rendered "Deity", and used of Christ. Occurs only in Colossians 2:9, and has relation to the Godhead **personally**; while
2. **Theiotes**, rendered "Deity" also, is Deity in the **abstract**. Occurs only in Romans 1:20.
3. **Theios**, rendered "Divine", and is used of Christ. Occurs only in 2Peter 1:3,4; and, with the Article, in Acts 17:29 where it is rendered "Godhead". Greek = that which [is] Divine.

II.

I AM.

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

III.

FATHER.

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

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

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

IV.

ALMIGHTY.

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

V.

POTENTATE.

POTENTATE. Greek ***Dunastes*** = a mighty Prince, or Ruler (compare English "dynasty"). Used of God, only in 1 Timothy 6:15. Elsewhere used, only twice, of earthly rulers, in Luke 1:52 (generally), and of the Ethiopian eunuch in Acts 8:27.

VI.

LORD.

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

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

So much depends on the presence or absence of the Greek Article, when used of the Divine relationship, that these are carefully distinguished in the subdivisions below.

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

- a. In the Four Gospels.

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

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

- a. In quotations from the Old Testament it occurs four ¹ times: in Matthew 1:22; 2:15; 5:33; 22:44-.
- b. In other connexions it occurs fourteen times: once in Matthew (9:38); once in Mark (5:19); twelve times in Luke (1:6,9,15,25,28,46; 2:15,22,-23,38; 10:2; 20:42-).

B. Without the Article (***Kurios***).

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

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

2. Used by Christ Himself.

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

- a. In direct reference: six times (Matthew 21:3; 24:42; Mark 11:3; Luke 19:31; John 13:13,14).
- b. In direct reference: twice (Matthew 22:-44; Luke 20:-42).

B. Without the Article (*Kurios*).

- a. In direct reference: eleven times (Matthew 7:21,21,22,22; 12:8; 25:37,44; Mark 2:28; Luke 6:5,46,46).
- b. In indirect reference: four times (Matthew 22:43,45; Mark 12:37; Luke 20:44).

3. Used of Christ by others.

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

B. By others than His disciples.

- a. Rendered "Lord" eighteen times: twelve in Matthew (8:2,6,8; 9:28; 15:22,25,27-; 17:15; 20:30,31,38; 28:6); only twice in Mark ³ (7:28; 9:24); four times in Luke (2:11; 5:12; 7:6; 18:41); twice in John (6:34; 8:11).
- b. Rendered "Sir" six times: John 4:11,15,19,49; 5:7; 20:15 (Mary, addressing the supposed gardener).
- c. By the Holy Spirit frequently in the narratives of the Evangelists.

4. Used of others than Christ.

A. With the Article (*ho Kurios*), emphasizing ownership. Occurs forty-two times: twenty-one times in Matthew (10:24,25; 15:-27; 18:25,27,31,32,34; 20:8;

21:40; 24:45,46,48,50; 25:18,19,21,21,23,23,26); twice in Mark (12:9; 13:35); sixteen times in Luke (12:36,37,-42,43,45,46,47; 14:21,23; 16:3,5,5,8; 19:33; 20:13,15); three times in John (13:16; 15:15,20).

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

B. In the other books of the New Testament.

1. Used of Jehovah (Appendix 4. II), and printed "LORD" throughout; as in the Old Testament.

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

- a. In quotations from the Old Testament. Occurs ten times (Acts 2:25,34; 4:26; 7:33; 13:47; 15:17. Romans 15:11. 1Corinthians 10:26,28. Hebrews 8:11).
- b. In other connexions: Acts 2:47. 2Corinthians 10:18. Hebrews 8:2; 12:14. James 5:-11. 2Peter 3:9,15. Jude 5. Revelation 11:15,21,22.

B. Without the Article (***Kurios***).

- a. In quotations from, or references to, the Old Testament: Acts 2:20,21; 3:22; 7:30,31,37,49. Romans 4:8; 9:28,29; 10:13,16; 11:3,34; 12:19; 14:11. 1Corinthians 1:31; 2:16; 3:20; 14:21. 2Corinthians 6:17,18; 10:17. Hebrews 1:10; 7:21; 8:8,9,10; 10:16,30,30; 12:5,6; 13:6. 1Peter 1:25; 3:12,12.
- b. In other connexion: Acts 1:24; 2:39; 5:9,19; 17:24. 2Corinthians 3:16. James 5:4,10,11-. 2Peter 2:9,11; 3:8,10. Jude 9,14. Revelation 4:8; 11:17; 15:3,4; 16:5,7; 18:8; 19:1,6; 22:5,6.

2. Used of Christ.

- A. With the Article, as in Acts 2:-34. 2Corinthians 3:17-, etc.
- B. Without the Article, as in 1Corinthians 8:6, etc.

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

1. Used of Jehovah (Appendix 4. II) three times (Luke 2:29. Acts 4:24. Revelation 6:10).
2. Used of Christ, twice (2Peter 2:1. Jude 4).

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

VII.

EMMANUEL.

EMMANUEL. Hebrew **'Immanuel** = God (**El**) with us (Isaiah 7:14; 8:8). Used of Christ, Matthew 1:23, being another proof of His Deity (see No. VI. i. a. 2. A. a. b.).

VIII.

MESSIAH.

This is the Greek transliteration of the Hebrew **Mashiah**, with the same meaning, Anointed. Used twice of Christ (John 1:41; 4:25).

IX.

CHRIST.

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

X.

JESUS.

Iesous is the same as the Hebrew Jehoshua, or the abbreviated form of Joshua (compare Hebrews 4:8), and means [the] Salvation of Jehovah, or Jehovah [the] Saviour.

The name "Jesus" expresses the **relation** of Jehovah to Him in Incarnation, by which "He humbled Himself, and became obedient unto

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

XI.

JESUS CHRIST.

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

XII.

CHRIST JESUS.

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

XIII.

CHRIST THE LORD.

This is the Hebrew *Mashiah J'hovah* = Jehovah's Anointed, as in 1Samuel 24:6. Occasionally only in Luke 2:11; and with the Article = the Anointed of Jehovah, Luke 2:26.

XIV.

MASTER.

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

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

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

- iii. ***Oikodespotes*** = master of a house; housemaster. It occurs twelve times, and is used in Parables by the Lord of Himself seven times, and of others thrice: it is rendered four times "householder"; five times "goodman of the house"; and three times "master" (Matthew 10:25. Luke 13:25; 14:21). Twice it is used of others than Christ (Mark 14:14. Luke 22:11).
- iv. ***Epistates*** = Commander. Occurs five times as addressed to the Lord (Luke 5:5; 8:24,24,45; 9:33,49; 17:13).
- v. ***Didaskalos*** = Teacher, or as we should say "Doctor". Occurs fifty-eight times, and is twice explained as meaning "Rabbi". See No. vii. page 144.
 1. The Lord was addressed as ***Didaskalos*** (=Teacher), rendered "Master" thirty-one times; six times in Matthew (8:19; 12:38; 19:16; 22:16,24,36); ten times in Mark (4:38; 9:17,38; 10:17,20,35; 12:14,19,32; 13:1); twelve times in Luke (3:12; 7:40; 9:38; 10:25; 11:45; 12:13; 18:18; 19:39; 20:21,28,39; 21:7); three times in John (1:39; 8:4; 20:16).
 2. The Lord spoken of as "Master" by Himself eight times: three times in Matthew (10:24,25; 26:18); once in Mark (14:14); thrice in Luke (6:40,40; 22:11); once in John (13:14).
 3. The Lord spoken of as "Master" by others than Himself six times: twice in Matthew (9:11; 17:24); once in Mark (5:35); once in Luke (8:49); twice in John (11:28; 13:13).
 4. Spoken of others than the Lord twice, and rendered "master" in John 3:10. James 3:1. In other renderings once "doctor" (Luke 2:46), and ten times "teacher", once of the Lord (John 3:2), and nine times of human teachers (Acts 13:1. Romans 2:20. 1Corinthians 12:28,29. Ephesians 4:11. 1Timothy 2:7. 2Timothy 1:11; 4:3. Hebrews 5:12).
- vi. ***Kathegetes*** = A Guide or Leader. Used of the Lord by Himself three times (Matthew 23:8,10,10).
- vii. ***Rabbi***. The Hebrew term for "my Teacher", transliterated into Greek. Twice explained as meaning the same as the Greek ***Didaskalos*** (see XIV. v, page 143). Occurs seventeen times, and used as follows:
 1. The Lord addressed as "Rabbi" five times (John 1:39,49; 3:2,26; 6:25). Rendered "Master" nine times (Matthew 26:25,49. Mark 9:5; 11:21; 14:45,45. John 4:31; 9:2; 11:8).

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

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

XV.

THE SON OF GOD.

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

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

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

XVI.

THE SON OF MAN.

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

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

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

All this and more is contained in His title as "the Son of Man". Its first occurrence is in Psalm 8, where in verses 1 and 8 His connection with the "earth" is proclaimed; and "dominion" over it is given to Him. It denotes

Him Who is "the heir of all things", in virtue of which all things shall one day be put under His feet. "But now we see not yet all things put under Him. But we see Jesus, Who was made a little lower than the angels", humbling Himself unto death, even the death of the Cross (compare Hebrews 2:8,9).

In support of this the occurrences and distribution of this title in the New Testament are full of significance and instruction.

(1) As to the **occurrences**. We find the expression eighty-eight times: Matthew 8:20; 9:6; 10:23; 11:19; 12:8,32,40; 13:37,41; 16:13,27,28; 17:9,12,22; 18:11; 19:28; 20:18,28; 24:27,30,30,37,39,44; 25:13,31; 26:2,24,24,45,64. Mark 2:10,28; 8:31,38; 9:9,12,31; 10:33,45; 13:26; 14:21,21,41,62. Luke 5:24; 6:5,22; 7:34; 9:22,26,44,56,58; 11:30; 12:8,10,40; 17:22,24,26,30; 18:8,31; 19:10; 21:27,36; 22:22,48,69; 24:7. John 1:51; 3:13,14; 5:27; 6:27,53,62; 8:28; 12:23,34,34; 13:31. Acts 7:56. Hebrews 2:6.⁴ Revelation 1:13; 14:14. On John 9:35 see note there.

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

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

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

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

After these 84 occurrences, we have **one** in the Acts (7:56) where Stephen sees Him "standing" as though not yet "set down", and waiting to be "sent" according to the promise of Jehovah by Peter in Acts 3:20 (compare Hebrews 10:13); and **two** in the Apocalypse (Revelation 1:13 and 14:14), where He comes to eject the usurper, and reign in righteousness over a restored earth. Hebrews 2:6 ⁴ is a quotation from Psalm 8, which can only be realized by Him.

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

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

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

In Luke it occurs 26 times.

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

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

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

XVII. **THE SON OF ABRAHAM** (Matthew 1:1).

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

XVIII. **THE SON OF DAVID** (Matthew 1:1. Luke 1:32, etc.).

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

NOTES

1. These numbers refer to the Received Greek Text. In some cases there are various readings, but in most of them the difference consists in the omission of the article. Any important variations are referred to in the notes.
2. Because, in Mark, the presentation of the Lord is as "Jehovah's Servant"; and a servant is not usually addressed as Lord. See notes on page 1381. This is not a *peculiarity* of Mark, but shows the *accuracy* and *perfection* of this presentation by the Holy Spirit.
3. Once by a Gentile, the other being omitted by the Critical texts (though not by the Syr.).
4. The reference in Hebrews 2:6 is a quotation from Psalm 8:4, and refers to

"the first man", Adam; and only by application to the Lord.

Appendix List

The Usage of *Pneuma* in the New Testament.

This Is Appendix 101 From The Companion Bible.

Pneuma = Spirit, is the Greek word corresponding with the Hebrew ***ruach*** in the Old Testament.

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

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

I.

Pneuma occurs in the Received Greek Text 385 times. Of these, all the Critical Texts (see Appendix 94. vii) agree in omitting nine¹ (or in substituting another reading) and in adding three.²

The occurrences are thus distributed :-

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

The above 385 occurrences in the Received Text are thus rendered in the Authorized Version :-

"Spirit", 133; "spirit", 153; "spiritual", 1; "ghost", 2; 291
 "life", 1; and "wind", 1.
 In the Genitive Case, "spiritually", 1 ... 1

In the margin :-

"Breath" is given twice as an alternative for "spirit", and once for "life".

"Of the spirit" is given as an alternative for "spiritually"; and "spirit" is given as an alternative for "spiritual".

II.

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

1. GOD. "God is *pneuma*" (John 4:24-). Not "a" spirit, for there is no indefinite Article in the Greek.
2. CHRIST, as in 1 Corinthians 6:17; 15:45; and especially 2 Corinthians 3:17, 18 (= the *pneuma* of verse 6-, etc).
3. THE HOLY SPIRIT, generally with the Article, denoting the *Giver*, as distinct from His *gifts*. See Number 14. After a Preposition the Article is sometimes to be understood, as being latent.
4. THE OPERATIONS OF THE HOLY SPIRIT, in the bestowal of spiritual gifts, as in 1 Corinthians 12:4 - 11.
5. THE NEW NATURE in the child of God, because "begotten" in us by God, as in John 3:3 - 7. 1 John 5:1, 4. See note on Matthew 1:1. This is more especially the Pauline usage: *spirit* as opposed to what is of the *flesh* (John 3:6. Romans 8:4). Hence called "*pneuma Theou*" (= Divine *pneuma* (Romans 8:9. 1 Corinthians 7:40; 12:3-), and *pneuma Christou* (= *Christ pneuma*) in Romans 8:9.
6. MAN (*psychologically*), *pneuma* being imparted to man, making him "a living *psuche*" (= "a living soul", or being, as in Genesis 2:7. Psalm 104:29, 30. Ecclesiastes 12:7). When taken back to and by God, man, without *pneuma*, becomes and is called "a dead soul" in each of the thirteen occurrences rendered in Authorized Version "dead body", etc. See Appendix 13 ix.
7. CHARACTER, as being in itself invisible, and manifested only in one's actions, etc. Romans 8:15. (2 Timothy 1:7, etc.).
8. OTHER INVISIBLE CHARACTERISTICS (by Figure of Speech. *Metonymy*, Appendix 6): such as feelings or desires (Matthew 26:41, etc.); or that which is supernatural.

9. MAN (*physiologically*), *pneuma* being put by Figure of Speech. *Synecdoche* (Appendix 6) for the whole person; a part for the whole (as in Luke 1:47, "my spirit" = I myself.) See Appendix 9 VII.
10. ADVERBIALY. But this is only once, in the Authorized Version, where it is translated "spiritually" in Romans 8:6. Compare the Revised Version rendering.
11. ANGELS, or SPIRIT-BEINGS. As in Acts 8:29. Hebrews 1:7, 14. 1 Peter 3:19. Revelation 1: 4.
12. DEMONS, or evil spirit-beings, as in Mark 7:25, 26. Luke 10:17, 20, etc.
13. THE RESURRECTION BODY, as in 1 Corinthians 15:45. 1 Peter 3:18; 4:6.
14. *Pneuma hagion* = holy spirit, and is so printed in *The Companion Bible*. This usage (without Articles) occurs 52 times in the New Testament, and is always wrongly rendered "the Holy Spirit" (with the definite Article, and capital letters). Consequently there is no stronger rendering available when there are two Articles present in the Greek (*to pneuma to hagion*), which means "the Spirit the Holy [Spirit]". Hence, the English reader can never tell which of the two very different Greek expressions he is reading.

Pneuma hagion (without Articles) is never used of the Giver (the Holy Spirit), but only and always of His gift. What this gift is may be seen by comparing Acts 1:4, 5 with Luke 24:49, where "the promise of the Father" is called (in the former passages) *pneuma hagion*, and in the latter is called "power from on high". This "power from on high" includes whatever *gifts* the Holy Spirit may bestow "according to His own will". What particular gift is meant is sometimes stated, that is to say, "faith", "power", etc. This will be found to be the case in every one of the 52 occurrences. See Acts 2:4 (the first occurrence subsequent to Acts 1:4, 5), where we read "they were all filled ³ with *pneuma hagion*, and began to speak with other tongues, as THE Spirit gave". Here the *Giver* and His *gift* are strictly distinguished.

The following are the 52 occurrences of *pneuma hagion*. Those marked * are the subject of a various reading, and ^{h.p.} denotes *hagion pneuma*: Matthew 1:18, 20; 3:11. Mark 1:8. Luke 1:15, 35, 41, 67; 2:25; 3:16; 4:1-; 11:13. John 1:-33; 7:-39; 20:22. Acts 1:2, 5; 2:4-; 4:8, 31*; 6:3, 5; 7:55; 8:15, 17, 19; 9:17; 10:38; 11:16, 24; 13:9, 52; 19:2,

2. Romans 5:5; 9:1; 14:17; 15:13, 16. 1 Corinthians 2:13*; 6:19^{h.p.}; 12:-
3. 2 Corinthians 6:6. 1 Thessalonians 1:5, 6. 2 Timothy 1:14. Titus
3:5. Hebrews 2:4; 6:4. 1 Peter 1:12. 2 Peter 1:21. Jude 20.

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

NOTES

¹ Luke 2:40; 9:55. Acts 18:5. Romans 8:1. 1 Corinthians 6:20.
Ephesians 5:9. 1 Timothy 4:12. 1 Peter 1:22. 1 John 5:7

² Acts 4:25. Philippians 4:23. Revelation 22:6

³ The Verb to *fill* takes three Cases after it. In the Active, the Accusative of the *vessel*, or whatever is filled; and the Genitive, of what it is filled with. In the Passive, the Dative, of the *filler*; and the Genitive, of what the vessel is *filled with*. In Ephesians 5:18 it is the Dative, strengthened by the Preposition (*en pneumatī*), denoting the Holy Spirit Himself as being the one Who fills with other gifts than "wine".

Appendix List

The Greek Text of the New Testament.

This Is Appendix 94 From The Companion Bible.

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

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

II. INSPIRATION. In Divine revelation "holy men spake from God as they were moved (or borne along) by the Holy Spirit" (2 Peter 1:21). The wind, as it is borne along among the trees, causes each tree to give forth its own peculiar sound, so that the experienced ear of a woodman could tell, even in the dark, the name of the tree under which he might be standing, and distinguish the creaking elm from the rustling aspen. Even so,

while each "holy man of God" is "moved" by One Spirit, the individuality of the inspired writers is preserved. Thus we may explain the medical words of "Luke the beloved physician" used in his Gospel and in the Acts of the Apostles (Colossians 4:14).

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

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

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

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

1. The writers were Hebrews; and thus, while the language is Greek, the thoughts and idioms are Hebrew. These idioms or Hebraisms are generally pointed out in the notes of *The Companion Bible*. If the Greek of the New Testament be regarded as an inspired translation from Hebrew or Aramaic originals, most of the various readings would be accounted for and understood.
2. Then we have to remember that in the time of our Lord there were no less than four languages in use in Palestine, and their mixture formed the "Yiddish" of those days.
 - a. There was HEBREW, spoken by Hebrews;
 - b. There was GREEK, which was spoken in Palestine by the educated classes generally;
 - c. There was LATIN, the language of the Romans, who then held possession of the land;

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

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

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

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

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

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

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

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

1. *Abba* ³. Mark 14:36. Romans 8:15. Galatians 4:6.

2. *Ainias*. Acts 9:33,34.

3. *Akeldama*. Acts 1:19. *Akeldamach* (LA).
Acheldamach (T Tr). *Hacheldamach* (WH). See

Appendix 161. I. Aramaic *Hakal d^e ma*, or *Hakal d^e mah*.

4. *Alphaios*. Matthew 10:3. Mark 2:14; 3:18. Luke 6:15.

- Acts 1:13.
5. **Annas**. Luke 3:2. John 18:13, 24. Acts 4:6.
 6. **Bar-abbas**. Matthew 27:16, 17, 20, 21, 26. Mark 15:7, 11, 15. Luke 23:18. John 18:40, 40.
 7. **Bartholomaios**. Matthew 10:3. Mark 3:18. Luke 6:14. Acts 1:13.
 8. **Bar-iesous**. Acts 13:6.
 9. **Bar-iona**. Matthew 16:12. See Number 27, below.
 10. **Bar-nabas**. Acts 4:36, etc. 1 Corinthians 9:6. Galatians 2:1, 9, 13. Colossians 4:10.
 11. **Bar-sabas**. Acts 1:23; 15:22 (**Barsabbas** all the texts).
 12. **Bar-timaïos**. Mark 10:46.
 13. **Beel-zeboul**. Matthew 10:25; 12:24, 27. Mark 3:22. Luke 11:15, 18, 19.
 14. **Bethesda**. John 5:2. (**Bethzatha**, T WH; **Bethsaida**, or **Bethzather** L WH Rm.)
 15. **Bethsaida**. Matthew 11:21. Mark 6:45; 8:22. Luke 9:10; 10:13. John 1:44; 12:21.
 16. **Bethphage**. Matthew 21:1. Mark 11:1. Luke 19:29.
 17. **Boanerges**. Mark 3:17. (**Boanerges**. L T Tr. A WH.)
 18. **Gethsemaneï**. Matthew 26:36. Mark 14:32.
 19. **Golgotha**. Matthew 27:33. Mark 15:22. John 19:17.
 20. **Eloi**. Mark 15:34.
 21. **Ephphatha**. Mark 7:34.
 22. **Zakchaios**. Luke 19:2, 5, 8.
 23. **Zebedaios**. Matthew 4:21, 21; 10:2; 20:20; 26:37; 27:56. Mark 1:19, 20; 3:17; 10:35. Luke 5:10. John 21:2.
 24. **Eli**. Matthew 27:46. (**Elei** (voc.), T WH m. **Eloi**, WH.)
 25. **Thaddaios**. Matthew 10:3. Mark 3:18.
 26. **Thomas**. Matthew 10:3. Mark 3:18. Luke 6:15. John 11:16; 14:5; 20:24, 26, 27, 28, 29; 21:2. Acts 1:13.
 27. **Ioannes**. John 1:42; 21:15, 16, 17. (**Ioanes**, Tr. WH.) See **Bar-iona**. (**Iona** being a contraction of **Ioana**.)
 28. **Kephas**. John 1:42. 1 Corinthians 1:12; 3:22; 9:5; 15:5. Galatians 2:9.
 29. **Kleopas**. Luke 24:18.
 30. **Klopas**. John 19:25.
 31. **Lama**. Matthew 27:46. Mark 15:34. (**Lema**, L. **Lema**, T Tr. A WH).
 32. **Mammonas**. Matthew 6:24. Luke 16:9, 11, 13. (**Mamonas**, L T Tr. A WH.)
 33. **Maran-atha**. 1 Corinthians 16:22. (= Our Lord, come!). Aramaic **Marana' tha**.

34. **Martha**. Luke 10:38, 40, 41. John 11:1, etc.
35. **Matthaios**. Matthew 9:9; 10:3. Mark 3:18. Luke 6:15. Acts 1:13, 26. (All the critics spell **Math-thaios**.)
36. **Nazareth (-et)**. Matthew 2:23; 4:13 (**Nazara**, T Tr. A WH); 21:11. Mark 1:9. Luke 1:26; 2:4, 39, 51; 4:16 (**Nazara**. Omit the Art. L T Tr. A WH and R.) John 1:45, 46. Acts 10:38.
37. **Pascha**. Matthew 26:2, 17, 18, 19. Mark 14:1, 12, 12, 14, 16. Luke 2:41; 22:1, 7 8, 11, 13, 15. John 2:13, 23; 6:4; 11:55, 55; 12:1; 13:1; 18:28, 39; 19:14. Acts 12:4. 1 Corinthians 5:7. Hebrews 11:28. The Hebrew is **pesak**.
38. **Rabboni, Rabbouni (Rabbonei, WH)**. Mark 10:51. John 20:16.
39. **Raka**. Matthew 5:22. (**Reyka** is an abbreviation of **Reykan**.)
40. **Sabachthani**. Matthew 27:46. Mark 15:34. (**Sabachthanei**, T Tr. WH.)
41. **Sabbata**. (Aramaic **sabbata'**). Hebrew **shabbath**. Matthew 12:1, 5, 10, 11, 12, etc.
42. **Tabitha**. Acts 9:36, 40.
43. **Talitha kumi**. Mark 5:41. (In Galilaean Aramaic it was **talitha' kumi**.)
44. **Hosanna**. (in Aramaic = Save us; in Hebrew = Help us). Matthew 21:9, 9, 15. Mark 11:9, 10. John 12:13.

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

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

They consist of business-letters, love-letters, contracts, estimates, certificates, agreements, accounts, bills-of-sale, mortgages, school-exercises, receipts, bribes, pawn-tickets, charms, litanies, tales, magical literature, and every sort of literary production.

These are of inestimable value in enabling us to arrive at the true meaning of many words (used in the time of Christ) which

were heretofore inexplicable. Examples may be seen in the notes on "scrip" (Matthew 10:10. Mark 6:8. Luke 9:3); "have" (Matthew 6:2, 5, 16. Luke 6:24. Philemon 15); "officer" (Luke 12:58); "presseth" (Luke 16:16); "suffereth violence" (Matthew 11:12), etc.⁴

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

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

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

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

The Old Testament had from very early times official custodians of the Hebrew text. Its Guilds of Scribes, *Nakdanim*, *Sopherim*, and *Massorites* elaborated plans by which the original text has been preserved with the greatest possible care (see Appendix 93).⁵ But though, in this respect, it had advantages which the Greek text of the New Testament never had, it nevertheless shows many signs of human failure and infirmity. Man has only to touch anything to leave his mark upon it.

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

- i. The Manuscripts themselves in whole or in part.
- ii. Ancient versions made from them in other languages⁶.
- iii. Citations made from them by early Christian writers long before the oldest Manuscripts we possess (see Appendix 168).


i. As to the Manuscripts themselves we must leave all palaeo-graphical matters aside (such as have to do with paper, ink, and caligraphy), and confine ourselves to what is material.

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

The former are considered to be the more ancient, although it is obvious and undeniable that some cursives may be transcripts of uncial Manuscripts more ancient than any existing uncial Manuscript.

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

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

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

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

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

From this it will be seen that the punctuation of all modern editions of the Greek text, and of all versions made from it, rests entirely *on human authority*, and has no weight whatever in determining or even influencing the interpretation of a single passage. This refers also to the employment of capital letters, and to all the modern literary refinements of the present day ⁷.

4. Chapters also were alike unknown. The Vatican Manuscript, makes a new section where there is an evident break in the sense. These are called *titloi*, or *kephalaia* ⁸.

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

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

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

5. As to verses. In the Hebrew Old Testament these were fixed and counted for each book by the Massorites; but they are unknown in any Manuscripts of the Greek New Testament. There are none in the first printed text in *The Complutensian Polyglot* (1437 - 1517), or in the first printed Greek text (Erasmus, in 1516), or in R. Stephens's first edition in 1550.

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

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

1. Erasmus (1st Edition)	1516
2. Stephens	1546 - 9
3. Beza	1624
4. Elzevir	1624
5. Griesbach	1774 - 5

6. Scholz	1830 - 6
7. Lachmann	1831 - 50
8. Tischendorf	1841 - 72
9. Tregelles	1856 - 72
10. Alford	1862 - 71
11. Wordsworth	1870
12. Revisers' Text	1881
13. Westcott and Hort	1881 - 1903
14. Scrivener	1886
15. Weymouth	1886
16. Nestle	1904

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

Beza (Number 3 above) and Elzevir (Number 4) may be considered as being the so-called "Received Text" which the translators of the Authorized Version used in 1611.

VII. THE MODERN CRITICAL TEXTS. In the notes of *The Companion Bible* we have not troubled the general English reader with the names or distinctive characters or value of the several MANUSCRIPTS. We have thought it more practical and useful to give the combined judgment of six of the above editors ; videlicet, Lachmann, Tischendorf, Tregelles, Alford, Westcott and Hort, and the Greek Text as adopted by the Revisers of the English New Testament, 1881, noting the agreement or disagreement of the Syriac Version therewith. See note ⁶.

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

There are many more, consisting of cases of nouns and

inflexions of verbs, etc, but these are noticed only when they are material to the interpretation. All are noted in cases where it really matters, but these are not numerous. A few are the subject of separate Appendixes. The number of these Appendixes may be found under the respective passages, such as Matthew 16:18. Mark 16:9 - 20. Acts 7:17. Romans 16:25. 1 Peter 3:19. Revelation 1:10.

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

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

To enable the reader to form his own judgment as to the value of any particular reading, it remains only to give a brief statement of the principles on which the respective editors⁹ framed their texts.

GRIESBACH⁹ based his text on the theory of Three Recensions of the Greek manuscripts, regarding the collective witness of each Recension as one; so that a Reading having the authority of all three was regarded by him as genuine. It is only a theory, but it has a foundation of truth, and will always retain a value peculiarly its own.

LACHMANN (L.) disregarding these Recensions, professed to give the text based only on the evidence of witnesses up to the end of the fourth century. All were taken into account up to that date; and all were discarded after it, whether uncial Manuscripts, or cursives, or other documentary evidence. He even adopted Readings which palpably errors, on the simple ground that they were the best attested Readings up to the fourth century.

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

TREGELLES (Tr.) produced his text on principles which were

substantially the same as Lachmann, but he admits the evidence of uncial manuscripts down to the seventh century, and includes a careful testing of a wide circle of other authorities.

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

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

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

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

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

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

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

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

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

The Revisers of the New Testament of 1881 "did not deem it within their province to construct a continuous and complete Greek text." They adopted, however, a large number of readings which deviated from the text presumed to underlie the Authorized Version. In 1896 an edition known as the Parallel New Testament Greek and English, was published by the

Clarendon Press for both Universities. In the Cambridge edition the *Textus Receptus* is given, with the Reviser's alternative readings, in the margin. In the Oxford edition, the Revisers give their Greek with the readings of the *Textus Receptus* in the margin.

NOTES

¹ It is so called because of it was the language of *Aram*, or *Mesopotamia*, which is Greek for *Aram Naharaim* = Aram between the two rivers (Genesis 24:10. Deuteronomy 23:4. Judges 3:8. Psalm 60, title). It is still called "The Island". There were other Arams beside this: (2) *Aram Dammasek* (north-east of Palestine), or simply Aram, because best known to Israel (2 Samuel 8:5. Isaiah 7:8; 17:3. Amos 1:5); (3) *Aram Zobah* (not far from Damascus and Hamath), under Saul and David (1 Samuel 14:47. 2 Samuel 8:3); (4) *Aram Beth-rehob* (N. Galilee, Appendix 169), 2 Samuel 10:6; (5) *Aram Maachah* (1 Chronicles 19:6,7); (6) *Aram Geshur* (2 Samuel 15:8).

² Further information may be found in the following works:-

A.D. NEUBAUER: On the dialects spoken in Palestine in the time of Christ, in *Studia Biblica...* by members of the University of Oxford Volume 1, pages 39 - 74. Oxford, 1885.

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

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

G. DALMAN: *Die Worte Jesu , mit Berucksichtigung des nathkanonischen judischen Schrifttums und der aram . Sprache erortert* . Volume 1. Leipzig 1898. Also *Grammatik des nidsch - palastinischen Aramaisch*. 2. Auflage. Leipzig, 1905. In the index of Greek words.

³ The order of the words is that of the Greek Alphabet.

⁴ The examples given in the notes are from Deissmann's *Light from the Ancient East* 1910; *New Light on the New Testament*, 1901; *Bible Studies*, 1901. Milligan's *Selections from the Greek Papyri etc.* Cambridge Press, 1910.

⁵ Ancient copies of the Septuagint reveal two other orders: that of *Diorthotes* (or Corrector) and the *Antiballon* (or Comparer). But these attended chiefly to "clerical" and not textual errors.

⁶ Of these, the Aramaic (or Syriac), that is to say, the *Peshitto*, is the most important, ranking as superior in authority to the oldest Greek manuscripts, and dating from as early as A.D. 170.

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

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

⁷ Such as are set forth in the *Rules for Compositors and Readers* at the University Press, Oxford.

⁸ There are sixty-eight in Matthew; forty-eight in Mark; eighty-three in Luke; and eighteen in John.

⁹ We include *Griesbach's* principles, though his edition is not included in the notes of *The Companion Bible*.

Appendix List

The Purchase of "The Potters Field" (Matthew 27:6-8, and Acts 1:18, 19) and the Fulfilment of the Prophecy (Matthew 27:9, 10).

This Is Appendix 161 From The Companion Bible.

There are two difficulties connected with these scriptures:

- I. The two purchases recorded in Matthew 27:6 - 8, and Acts 1:18, 19, respectively; and
- II. The fulfilment of the prophecy connected with the former purchase (Matthew 27:9, 10).

I. THE TWO PURCHASES.

For there were two. One by "the chief priests", recorded in Matthew 27:6; and the other by Judas Iscariot, recorded in Acts 1:18. The proofs are as follows:

1. The purchase of Judas was made some time *before* that of the chief priests; for there would have been no time to arrange and carry this out between the betrayal and the condemnation.

The purchase of the chief priests was made *after* Judas had returned the money.

2. What the chief priests bought was "a field" (Greek *agros*).

What Judas had acquired (see 3, below) was what in English we call "Place" (Greek *chorion* = a farm, or small property).

The two are quite distinct, and the difference is preserved both in the Greek text and in the Syriac version. (See note ¹ below).

3. The verbs also are different. In Matthew 27:7 the verb is *agorazo* = to buy in the open market (from *agora* = a market-place); while, in Acts 1:18, the verb is *aktaimai* = to acquire possession of (see Luke 18:12; 21:19. Acts 22:28), and is rendered "provide" in Matthew 10:9. Its noun, *ktema* = a possession (occurs Matthew 19:22. Mark 10:22. Acts 2:45; 5:1).
4. How and when Judas had become possessed of this "place" we are not told in so many words; but we are left in no doubt, from the plain statement in John 12:6 that "he was a thief, and had the bag". The "place" was bought with this stolen money, "the reward (or wages) of iniquity". This is a Hebrew idiom (like our English "money ill-got"), used for money obtained unrighteousness (Appendix 128. VII. 1; compare Numbers 22:7. 2Peter 2:15). This stolen money is wrongly assumed to be the same as the "thirty pieces of silver"
5. The two places had different names. The "field" purchased by the chief priests was originally known as "the potter's field", but was afterward called "*agros haimatos*" = the field of blood; that is to say, a field bought with the price of blood ("blood" being part by Figure of Speech *Metonymy* (of the Subject), Appendix 6, for murder, or blood-guiltiness).

The "possession" which Judas had acquired bore an Aramaic name, "*Hakal d'ma'*" (see Appendix 94 (III.) 3), which is transliterated *Akeldama*, or according to some *Akeldamach*, or *Hacheldamach* = "place (Greek *chorion*) of blood": a similar meaning but from a

different reason: videlicet, Judas's suicide. It is thus shown that there is no discrepancy between Matthew 27:6 - 8 and Acts 1: 18, 19.

II. **THE FULFILMENT OF THE PROPHECY** (Matthew 27:9, 10.)

Many solutions have been proposed to meet the two difficulties connected with Matthew 27:9, 10.

- i. As to the first difficulty, the words quoted from Jeremiah are not found in his written prophecy: and it has been suggested
 1. That "Matthew quoted from memory" (Augustine and others).
 2. That the passage was originally in Jeremiah, but the Jews cut it out (Eusebius and others); though no evidence for this is produced.
 3. That it was contained in another writing by Jeremiah, which is now lost (Origen and others).
 4. That Jeremiah is put for the whole body of the prophets (Bishop Lightfoot and others), though no such words can be found in the other prophets.
 5. That it was "a slip of the pen" on the part of Matthew (Dean Alford).
 6. That the mistake was allowed by the Holy Spirit on purpose that we may not trouble ourselves as to who the writers were, but receive all prophecy as direct from God. Who spake by them (Bishop Wordsworth).
 7. That some annotator wrote "Jeremiah" in the margin and it "crept" into the text (Smith's *Bible Dictionary*).

These suggestions only create difficulties much more grave than the one which they attempt to remove. But all of them are met and answered by the simple fact that Matthew does not say it was *written* by Jeremiah, but that it was "*spoken*" by him.

This makes all the difference: for some prophecies were spoken (and not written), some were written (and not spoken), while others were both spoken and written.

Of course, by Figure of speech, *Metonymy* (of Cause, Appendix 6), one may be said to "say" what he has written; but we need not go out of our way to use this figure, if by so doing we *create* the very difficulty we are seeking to solve. There is all the difference in the world between *to rhethen* (= that which was spoken), and *ho gegraptai* (= that which stands written).

- ii. As to the second difficulty: that the prophecy attributed to Jeremiah is really written in Zechariah 11:10 - 13, it is created by the suggestion contained in the margin of the Authorized Version.

That this cannot be the solution may be shown from the following reasons:-

1. Zechariah 11:10 - 13 contains no reference either to a "field" or to its *purchase*. Indeed, the word "field" (*shadah*) does not occur in the whole of Zechariah except in 10:1, which has nothing to do with the subject at all.
2. As to the "thirty pieces of silver", Zechariah speaks of them with approval, while in Matthew they are not so spoken of. "A goodly price" ('*eder hay^ekar*) denotes *amplitude, sufficiency*, while the Verb *yakar* means *to be priced, prized, precious*; and there is not the slightest evidence that Zechariah spoke of the amount as being paltry, or that the offer of it was, in any sense, an insult. But this latter is the sense in Matthew 27:9, 10.

3. The ***givers*** were "the poor of the flock". This enhanced the value. "The worth of the price" was accepted as "goodly" on that account, as in Mark 12:43, 44. 2 Corinthians 8:12.
4. The ***waiting*** of the "poor of the flock" was not hostile, but friendly, as in Proverbs 27:18. Out of above 450 occurrences of the Hebrew ***shamar***, less than fourteen are in a hostile sense.
5. In the disposal of the silver, the sense of the Verb "cast" is to be determined by the context (not by the Verb itself). In Zechariah 11, the context shows it to be in a good sense, as in Exodus 15:25. 1 Kings 19:19. 2 Kings 2:21; 4:41; 6:6. 2 Chronicles 24:10, 11.
6. The "potter" is the fashioner, and his work was not necessarily confined to fashioning "clay", but it extended to ***metals***. Compare Genesis 2:7, 8. Psalms 33:15; 94:9. Isaiah 43:1, 6, 10, 21; 44:2, 9 - 12, 21, 24; 45:6, 7; 54:16, 17. Out of the sixty-two occurrences of the Verb ***yazar***), more than three-fourths have nothing whatever to do with the work of a "potter".
7. A "potter" in connection with the Temple, or its service, is unknown to fact, or to Scripture.
8. The ***material***, "silver" would be useless to a "potter", but necessary to a fashioner of metallic vessels, or for the payment of artisans who wrought them (2 Kings 12:11 - 16; 22:4 - 7. 2 Chronicles 24:11 - 13). One might as well cast ***clay*** to a silversmith as silver to a potter.
9. The prophecy of Zechariah is rich in reference to metals; and only the books of Numbers (31:22) and Ezekiel name as many. In Zechariah we find ***six*** named: Gold, six times (4:2, 12, 12; 6:11; 13:9; 14:14). Fine gold, once (9:3). Silver, six times, (6:11; 9:3; 11:12, 13; 13:9; 14:14). Brass, once

(6:1, margin). Lead, twice (5:7, 8). Tin, once (4:10, margin). Seventeen references in all.

10. Zechariah is full of references to what the prophet *saw* and *said*; but there are only *two* references to what he *did*; and both of these have reference to "silver" (6:11; 11:13).
11. The Septuagint, and its revision by Symmachus, read "cast them (that is to say, the thirty pieces of silver) *into the furnace*" (Greek *eis to choneuterion*), showing that, before Matthew was written, *yotzer* was interpreted as referring not to a "potter" but to a fashioner of metals.
12. The *persons*, also, are different. In Matthew we have "they took", "they gave", "the price of him"; in Zechariah we read "I took", "I cast", "I was valued".
13. In Matthew the money was given "for the field", and in Zechariah it was cast "unto the fashioner".
14. Matthew names *three* parties as being concerned in the transaction; Zechariah names only *one*.
15. Matthew not only quotes Jeremiah's *spoken* words, but names him as the speaker. This is in keeping with Matthew 2:17, 18. Jeremiah is likewise named in Matthew 16:14; but nowhere else in all the New Testament.

iii. The conclusion. From all this we gather that the passage is Matthew (27:9, 10) cannot have any reference to Zechariah 11:10 - 13.

(1) If Jeremiah's *spoken* words have anything to do with what is recorded in Jeremiah 32:6 - 9, 43, 44, then in the reference to them other words are interjected by way of parenthetical explanation. These are not to be confused with *the quoted words*. They may be combined thus:-

"Then was fulfilled that which was **SPOKEN** by Jeremiah the prophet, saying 'And they took the thirty pieces of silver [**the price of him who was priced, whom they of the sons of Israel did price**], and they gave them for the potter's field, as the LORD appointed me.' "

Thus Matthew quotes that which was "**SPOKEN**" by Jeremiah the prophet, and *combines with the actual quotation* a parenthetical reference to the price at which the prophet Zechariah had been priced.

(2) Had the sum of money been twenty pieces of silver instead of thirty, a similar remark might well have been interjected thus:-

"Then was fulfilled that which was **SPOKEN** by Jeremiah the prophet, saying: 'And they took the twenty pieces of silver [**the price of him whom his brethren sold into Egypt**], and they gave them for the potter's field' ", etc.

(3) Or, had the reference been to the compensation for an injury done to another man's servant, as in Exodus 21:32, a similar parenthetical remark might have been introduced thus:-

"Then was fulfilled that which was **SPOKEN** by Jeremiah the prophet, saying: 'And they took the thirty pieces of silver [**the price given in Israel to the master whose servant had been injured by an ox**], and they gave them for the potter's field' ", etc.

A designed parenthetical insertion by the inspired Evangelist of a *reference* to Zechariah, in a direct quotation from the prophet Jeremiah, is very different from a "mistake", or "a slip of the pen", "a lapse of memory", or a "corruption of the text", which need an apology.

The quotation itself, as well as the parenthetical reference, are both similarly exact.

NOTES

¹ Of these, the Aramaic (or Syriac), that is to say, the *Peshitto*, is the

most important, ranking as superior in authority to the oldest Greek manuscripts, and dating from as early as A.D. 170.

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

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

Appendix List

The Synonymous Words Used for "Sin", "Wickedness", "Evil", "Ungodliness", "Disobedience", "Transgression", etc.

This Is Appendix 128 From The Companion Bible.

I. SIN.

i. The Verb.

hamartano = to miss the mark of aim; then, to miss or wander from the right path; to go, or do wrong.

ii. The Noun.

1. ***harmartia*** = a failing to hit the mark; aberration from prescribed law (connected with and resulting from the above). In New Testament always in a moral sense = a sin, whether by omission or commission, in thought, word or deed. Also used in connection with the sin-offering (Hebrews 10:6, 8, 18; 13:11, as in Psalm 40:6, compare Leviticus 5:8).
2. ***harmartema*** = the actual sin. The evil principle in action; the sinful act or deed.
3. ***paratoma*** = a falling aside, when one should have stood upright. Hence (morally) a fall, a falling aside, from truth and equity; a fault, or trespass.

In Romans 5:12, Number 1 entered the world. The disobedience of Adam (verses 15,17,18) was Number 3, and

the law entered that Number 3 which before was error, might become criminal in the knowledge of the sinner. After this, where Number 1 abounded, grace did much more abound.

II. WICKEDNESS.

1. *poneria* = depravity; iniquity, the wicked acting of the evil nature. See Number III. 1. below.
2. *kakia* = depravity, the vicious disposition and desires, rather than the active exercise of them, which is Number 1 (*poneria*).

III. EVIL (Adj. and Noun).

1. *poneros* = full of labours and pains in working mischief; evil intent (Matthew 12:39. Luke 11:29); grudging, in connection with the idea expressed in the "evil eye" (Matthew 6:23; 20:15. See the context, and compare Luke 11:13).
2. *kakos* = depraved, bad in nature. Compare Number II. 2.
3. *anomos* = lawless, contempt of law.
4. *anomia* = lawlessness.
5. *athesmos* = breaking through all restraints of ordinances of institutes, divine or human to gratify one's lusts. Occurs only in 2 Peter 2:7; 3:17.

IV. UNGODLINESS.

asebeia = impiety, absence of "the fear of God", having no reverence for sacred things; irreligious. Septuagint for *pasha'*. Appendix 44. ix.

V. DISOBEDIENCE, ETC.

1. *apeitheia* = unwillingness to be persuaded, leading to obstinacy.

2. *parakoe* = unwillingness to hear, disobedient.

VI. TRANSGRESS, TRANSGRESSOR.

1. *parabaino* = to step on one side, overstep, go aside from, violate, transgress.
2. *parerchomai* = to go past, pass by, neglect.
3. *parabates*, = one who steps aside, or oversteps.

VII. INIQUITY.

1. *adikia* = unrighteousness, wrongdoing.
2. *adikema* = a wrong done.
3. *paranomia* = acting contrary to law or custom. Occ. only in 2 Peter 2:16.

VIII. ERR, ERROR.

1. *planao* = to cause to wander or go astray; used of doctrinal error and religious deceit. Compare *planos* (1 Timothy 4:1, "seducing").
2. *apoplanao*. = Number 1 with *apo* = away from, prefixed (Appendix 104. iv). In Pass., to go astray from, swerve. Occ. only in Mark 13:22 and 1 Timothy 6:10.
3. *astocheo* = to deviate from. Occ. only in 1 Timothy 1:6; 6:21. 2 Timothy 2:18.

IX. FAULT.

hettema = a diminishing of that which should have been rendered in full measure; diminution, decrease. Occ. in Romans 11:12 and 1 Corinthians 6:7.

Appendix List

Prepositions

This Is Appendix 104 From The Companion Bible.

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

They might be exhibited in groups, or according to the Cases ¹ of the Noun which they govern, or according to their geometrical relations to a line, a superficies, and a solid, or according to the relative frequency of their occurrences. ²

But we have given them below in their *alphabetical* order, so that they may be more readily found by the reader.

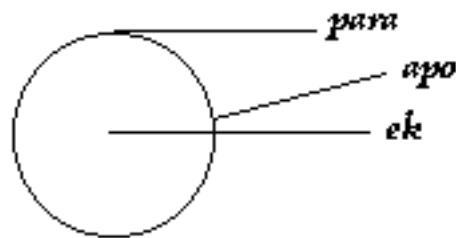
They are eighteen in number, and may thus be defined:-

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

ii. *anti* governs only one case (the Genitive), and denotes *over against*, or opposite. Hence it is used as *instead of* or *in the place of* (e.g. Matthew 2:22. Luke 11:11); and denotes *equivalence* (e.g. Matthew 20:28. Hebrews 12:16. 1Peter 3:9), while *huper* (Number xvii, below) denotes in the interest of, or on behalf of (Luke 6:28. John 17:19).

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

iv. *apo* governs only one case (the Genitive), and denotes motion from the surface of an object, as a line drawn from the circumference; it thus stands in contrast with *ek* (Number vii), which denotes a line drawn from the center; while *para* denotes a line drawn as a tangent, thus-



Hence, it is used of *motion away from* a place (e.g. Matthew 316;

8:1. Acts 15:38); marking the distance which separates the two places, or the interval of time between two events (e.g. Matthew 19:4 Acts 20:18). It also marks the origin or source whence anything comes, such as birth, descent, residence (e.g. Matthew 2:1; 15:1; 21:11. Acts 10:23; 17:13), or of information (e.g. Matthew 7:16).

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

It would thus differ **hupo** (Number xviii), which would imply a cause immediate and active while **apo** would imply a cause virtually passive, and more remote.

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

1. With the Genitive it has the general sense of **through**, as though dividing a surface into two by an intersecting line. It includes the idea of **proceeding from** and **passing out** (e.g. Mark 11:6.

1Corinthians 3:15. 1Timothy 2:15. 1Peter 3:20). Compare diameter.

In a temporal sense; after an interval (Matthew 26:61. Mark 2:1. Galatians 2:1).

From the ideas of space and time **dia** (with the Genitive) denotes any cause **by means of** which an action passes to its

accomplishment (e.g. Matthew 1:22. John 1:3. Acts 3:18.

1Corinthians 16:3. 2Corinthians 9:13); hence, it denotes the passing through whatever is interposed between the beginning and the end of such action.

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

vi. **eis** governs only one case (the Accusative). Euclid uses **eis** when a line is drawn to meet another line, at certain point. Hence, it denotes motion **to** or **unto** an object, with the purpose of reaching or touching it (e.g. Matthew 2:1; 3:10. Luke 8:14. Acts 16:10).

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

In contrast with **eis**, **pros** (Number xv, below) may mark one object as the means of reaching an ulterior object which is denoted by **eis** (e.g. John 6:35. Romans 5:1. Ephesians 4:12). It is the

opposite of **ek** (Number vii, below).

vii. **ek** governs only one case (the Genitive), and denotes motion from the interior. See under **apo** (Number iv, above, and diagram there). It is used of time, place, and origin. It means **out from**, as distinguished from **apo** (Number iv, above), which means **off**, or **away from**. **Ek** marks the more immediate origin, while **apo** marks the more remote origin; **of** expressing the intermediate meanings.

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

It also used for the efficient cause as emanating from within, and hence has sometimes the force of **by**, denoting the instrument, **with**, passing on to union and fellowship; **en** denoting **inclusion**, and **sun** (Number xvi, below) denoting **conjunction**. **En** denotes also continuance in **time** (Matthew 2:1; 27:40. John 11:10). 2. with plural = among.

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

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

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

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

With the idea of **place**, it denotes dignity and power (e.g. Matthew 23:2. Acts 12:21. Romans 9:5. Revelation 2:26).

2. With the Dative it implies **actual superposition**, as one thing resting upon another, as upon a foundation or basis which may be actual (e.g. Mark 6:25,28,39), or moral (e.g. Matthew 18:13. Mark 3:5). Both senses occur in 1Thessalonians 3:7.

Hence it is used of the moving principle or motive suggesting the purpose or object (e.g. Ephesians 2:10), and sometimes including the result (e.g. 2Timothy 2:14).

3. With the Accusative it implies the downward pressure on that upon which a thing rests; active motion being suggested (e.g. 2Corinthians 3:15. 1Timothy 5:5).

Hence, it denotes any extended motion downward (Matthew 13:2;

18:12; 19:28; 27:45) from heaven to earth (Mark 4:20. Acts 11:15. 2Corinthians 12:9).

Compared with *pros* (Number xv, below), *pros* marks the motion, the direction to be taken, while *epi* (with Accusative) marks the point to be reached.

This downward pressure may be that of the mind, or feeling (e.g. Matthew 25:21; 27:43. Hebrews 6:1. 1Peter 1:13).

For the difference between *eis* (Number vi, above) and *epi* (with the Accusative) see Romans 9:21, "one vessel unto (*eis*) honour", and verse 23, "riches of glory on (*epi*) the vessels of mercy".

x. *kata* governs two cases (the Genitive and Accusative), and denotes two motions, vertical and horizontal.

1. With the Genitive it denotes vertical motion, the opposite of *ana* (Number i, above), descent, or detraction from a higher place or plane (e.g. Matthew 8:32. Mark 5:13); and direction to, or against (e.g. Mark 9:40. John 18:29. Acts 25:27. 2Corinthians 13:8).

2. With the Accusative it denotes horizontal motion, *along* which the action proceeds (e.g. Luke 8:39; 10:33. Acts 5:15; 8:26. Philippians 3:14). Sometimes it includes the purpose or intention (e.g. 2Timothy 1:1; 4:3. Titus 1:1). In this connection *eis* (Number vi, above. 2Timothy 4:14) marks the more immediate purpose, *pros* (Number xv, 3. Ephesians 4:12. Philemon 5) the ultimate purpose; and *kata* (Number x, 2.) the destination to be reached. It has regard to the duration of the motion (e.g. Matthew 27:15. Hebrews 3:8) and the accordance, conformity or proportion of the two things which such motion thus connects (e.g. Matthew 16:27; 23:3; 25:15. Luke 2:22).

xi. *meta* governs two cases (the Genitive and Accusative), and denotes *association and companionship with*. It thus differs from *sun* (Number xvi, below), which denotes *proximity to*, and hence *conjunction or coherence*.

Compare Ephesians 6:23. (*meta*) with Ephesians 4:31. (*sun*); and 1Thessalonians 3:13. (*meta*) with Colossians 3:3 (*sun*).

1. Hence *meta*, with the Genitive, denotes *among, amid* (e.g. Matthew 26:58. Mark 1:13. Revelation 21:3), or *in company with* (e.g. Matthew 9:15. John 11:31. 2Thessalonians 1:7. Revelation 14:13).

It refers specially to the mental disposition with which an action is performed (e.g. Matthew 12:30. Mark 3:5. Luke 1:39; 9:49. John 8:28. 2Corinthians 7:15).

2. With the Accusative it means *after*, always in connection with

time (e.g. Matthew 17:1; 26:32. John 13:7. Hebrews 4:7; 7:28).

xii. *para* governs three cases (Genitive, Dative, and Accusative), and the uniform meaning is *beside*, or *alongside of*. See *apo*, Number iv, above, and compare diagram there.

1. With the Genitive it denotes *from beside*, implying the source from which anything proceeds (e.g. Matthew 2:4; 21:42. Luke 2:1; 6:19. Acts 26:10. Philippians 4:18).

As distinguished from *hupo* (Number xviii, below) it denotes the *general* sense of motion, while *hupo* marks the *special* sense or efficient cause of such motion.

As distinguished from *apo* (Number iv, above) it marks the motion from person (e.g. Matthew 2:16), while *apo* may imply motion from a place (e.g. Matthew 2:1).

2. With the Dative it denotes rest *beside and at* a person, place, or thing, expressing rest and position there (e.g. John 19:25. Acts 9:43); laid up with, or in store with (e.g. Matthew 6:1. Luke 1:30), or proximity to (e.g. Matthew 22:25. Colossians 4:16).

Hence it implies in the power of (Matthew 19:26. Luke 1:37); in the judgment of (e.g. Romans 2:12. 2Peter 2:11).

3. With the Accusative it denotes motion to a place, so as to be alongside it (e.g. Matthew 15:29 Mark 4:1).

Hence, *beside* and *beyond*, and so *against* (e.g. Acts 18:13. Romans 1:25,26; 4:18. 1Corinthians 3:11. Galatians 1:8); and *beside*, i.e. *more* or *less than* (e.g. Luke 3:13; 13:2. Romans 14:5. 2Corinthians 11:24). Compare *pros*, number xv, below.

xiii. *peri* governs two cases (Genitive and Accusative), and denotes *around*, or *about*, like a completed circle. Hence *concerning*. It marks the object about which the action of the verb takes place.

1. With the Genitive it means *as concerning*, or *as regards*, but always with the primary idea, and marking the central point of the activity (e.g. Matthew 4:6. Luke 24:19,27,44).

2. With the Accusative it denotes the extension of such activity, hence, *around* (e.g. Mark 9:42. Luke 13:8. Acts 28:7. Philippians 2:23).

xiv. *pro* governs only one case (the Genitive), and denotes the position as being *in site*, or, *before* one, in *place* (e.g. Luke 7:27, 9:52, James 5:9); *time* (e.g. Matthew 5:12, John 17:24, Acts 21:38); or *superiority* (e.g. James 5:12, 1Peter 4:8).

xv. **pros** governs three cases (the Genitive, Dative, and Accusative), and denotes **to**, or, **toward**, implying motion **onward**. Its general meaning with the three cases is the **motive-as in consideration of** (with the Genitive); **in addition to** anything-as an act (with the Dative); **with a view to** anything-as an end (with the Accusative).

Compared with **para** (Number xii, above), **pros** denotes only direction and tendency, whereas **para** denotes both motion and change of place of some object.

1. With the Genitive the only occurrence is Acts 27:34.
2. With the Dative it occurs five times : Luke 19:37. John 18:16; and twice in John 20:12. Revelation 1:13.
3. With the Accusative, see e.g. Matthew 2:12; 3:10; 21:34; 26:57. Mark 5:11; 11:1; 14:54. Luke 7:7. Acts 6:1. 1Thessalonians 3:6.

xvi. **sun** governs only one case (the Dative). See under **meta** (Number xi, above) (e.g. Luke 23:11. Romans 6:8).

xvii. **huper** governs two cases (the Genitive and Accusative), and denotes **above**, and **over**, with respect to the upper plane of a solid. Latin, **super**.

1. With the Genitive it is used in its relative rather than its absolute sense. **In the place of** (e.g. John 11:50; 18:14. Romans 5:6. 1Timothy 2:6. Philemon 13. 1Peter 3:18).

In the interests of (e.g. 2Thessalonians 2:1).

In behalf of (e.g. Matthew 5:44. Acts 9:16).

For the purpose of (e.g. John 11:4. Romans 15:8. 2Corinthians 12:19. Philippians 2:13).

With the Genitive **huper** is connected with **peri**, being the apex of the triangle, or the fixed point of the compass, whereas **peri** (see Number xiii.) is the circle described around it. Hence **huper** has regard to feeling, and implies the pleading a case on behalf of another, whereas **peri** implies the mere description of the circumstances of the case. (e.g. 1Peter 3:18. Jude 9).

2. With Accusative it denotes **beyond**, in **excess** of measure, honour, number, or time (e.g. Matthew 10:24. 2Corinthians 1:1-8. Ephesians 1:22. Philippians 2:9. Philemon 16).

xviii. **hupo** governs two cases (the Genitive and Accusative), denotes the **under side** of a solid, and is thus the opposite of **huper** (see Number xvii, above).

With the Genitive it describes motion from beneath; with Dative

(not used in the New Testament), position beneath; and with the Accusative, motion or extension underneath.

1. With the Genitive, **hupo** is used to mark the efficient or instrumental agent, **from under** whose hand or power the action of the verb proceeds (e.g. Matthew 1:22; 2:16. Luke 14:8).

2. With the Accusative, it denotes the place whither such action extends (e.g. Matthew 8:8. Mark 4:32. James 2:3).

Hence it implies moral or legal subjection (e.g. Matthew 8:9. Romans 6:14; 7:14; 16:20. 1Timothy 6:1).

Notes:

¹ The Cases governed by the Prepositions stand in the following **proposition**: Genitive, 17; Accusative, 19; and Dative, 15; according to Helbing (Schanz's **Beitrage**, Number 16 (1904), page 11.

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

Appendix List

The Alleged "Corruption of the Hebrew Text.

This Is Appendix 93 From The Companion Bible.

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

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

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

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

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

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

Well knowing the frailties and infirmities of human nature, those who had charge of the Sacred Text hedged it round on all sides with regulations and information called the *Massorah*, because it was



meant to be "a fence to the Scripture", and because it should be, thus, next to impossible for a scribe to make a mistake in copying it.

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

- I. All the letters of the Hebrew text were counted: not as a piece of mere curiosity, but that the number of each letter in each book being thus known to the scribe he might easily check his work, and ascertain whether one letter had escaped or got over "the fence". He was informed how many *Alephs* (א = A), there should be, how many *Beths* (ב = B), etc. in each book respectively.
- II. There are five consonants, which when they occur at the beginning of a word *must* have a dot within them, called a *Dagesh*. This dot in no way affects the meaning of the word.

In certain positions, other than at the beginning of a word, these five letters may, or may not, require this *Dagesh*. Now, each of these dots was safeguarded; for one might so easily be omitted or misplaced: hence, the scribe was assisted by an instruction that, in cases where any of these five letters should not have a *Dagesh*, he must make a small mark over it, called a *Raphe*. This again in no way affected either the sound or the sense; but it reminded the scribe that in these cases he had to do one thing or the other. He must write it (if the letter were, say, a Beth (ב = B) either ב or ב̣.

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



<i>Aleph</i> (=A)	
with 7 <i>Taagin</i>	
<i>Beth</i> (=B)	
with 3 <i>Taagin</i>	

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







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








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



These ornaments called **Ta'agim** (or **Tagin**), meaning *little crowns*. The Greek-speaking Jews called them *little horns* (Hebrew **keranoth**) because they looked like "horns". The Authorized Version and Revised Version rendering of **kerania** (Greek = **horn**) is "tittle", which is the diminutive of "title" and denotes a small mark forming such *tittle*.

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

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

Rubric , § 2 (Ginsburg's **Massorah**, volume ii, page 680-701) says: "Aleph with one **Tag**: there are two instances in the Pentateuch (Exodus 13:5,  in '**asher** (= which), and verse 15 ¹,  in '**adam** (= man)".

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

Rubric , § 2, notes **Beth** ( = B) with one **Tag**, as occurring only once (Exodus 13:11, **y^ebi'aka** = brings thee).

Rubric **ב**, § 3, notes **Beth** (**ב** = B), as occurring in four instances with two **Taagin** videlicet, Genesis 27:29 (*ya'abduka* = may serve thee); Genesis 28:16 (*bammakom* = place); Exodus 7:14 (*kabed* = is hardened); Exodus 23:23 (*v^e hay^e busi* = and the Jebusites).

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

It was these **Taagin** the Lord referred in Matthew 5:18, and Luke 16:17; when He said that not only the smallest letter (**י** = **Yod** = Y), but that not even the merest mark or ornament (**Tag**) should pass away from the Law until all things should come to pass. So that our Lord Himself recognized these **Taagin**, which must have been in His Bible from which He quoted.

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

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

It is needless to give examples of such instances.

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

So with its occurrences with certain prefixes and suffixes: that is to say, "in the house", six occurrences, where the letter **Beth** has a **Sheva** (**ֶ**) are safeguarded against thirty-two

where it has a *Pathach* (**פ**) instead.

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

In nine instances "House of Elohim" is followed by the demonstrative pronoun "this": but, in five cases this pronoun is the Chaldee *dek* (Ezra 5:17; 6:7, 7, 8, 12), and in four cases it is *ed'nah*. These latter are thus safeguarded.

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

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

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

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

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

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

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

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

NOTE

¹Ginsburg gives verse 13; but volume ii shows that it is verse 15.

The Last Twelve Verses of Mark's Gospel.

This Is Appendix 168 From The Companion Bible.

Most modern critics are agreed that the last twelve verses of Mark 16 are not integral part of his Gospel. They are omitted by T [A]; not by the Syriac Appendix 94. V. ii.

The question is entirely one of evidence.

From Appendix 94 V. we have seen that this evidence comes from three sources: (1) manuscripts, (2) versions, and (3) the early Christian writers, known as "the Fathers". This evidence has been exhaustively analysed by the late Dean Burgon, whose work is epitomized in numbers I-III, below.

I.

As to MANUSCRIPTS, there are none older than the fourth century, and the oldest two uncial Manuscripts (B and ~~X~~, see Appendix 94. V.) are without those twelve verses. Of all the others (consisting of some eighteen uncials and some six hundred cursive Manuscripts which contain the Gospel of Mark there is **not one** which leaves out these twelve verses.

II. As to the Versions:-

1.

The SYRIAC. The oldest is the Syriac in it various forms: the "Peshitto" (cent. 2) and the "Curetonian Syriac" (cent. 3). Both are older than any Greek Manuscript in existence, and both contain these twelve verses. So with the "Philoxenian" (cent.5) and the "Jerusalem" (cent. 5) See note ¹.

2.

The LATIN Version. JEROME (A.D. 382), who had access to Greek Manuscripts older than any now extant, includes these twelve verses; but this Version (known as the Vulgate) was only a revision of the VETUS ITALA, which is believed to belong to cent. 2, and contains these verses.

3.
The GOTHIC Version (A.D. 350) contains them.
4.
The EGYPTIAN Versions: the Memphitic (or Lower Egyptian, less properly called "COPTIC"), belonging to cent. 4 or 5, contains them; as does the "THEBAIC" (or Upper Egyptian, less properly called the "SAHIDIC"), belonging to cent. 3.
5.
The ARMENIAN (cent. 5), the ETHIOPIC (cent. 4-7), and the GEORGIAN (cent. 6) also bear witness to the genuineness of these verses.

III.

The FATHERS. Whatever may be their value (or otherwise) as to doctrine and interpretation yet, in determining actual *words*, or their *form* or *sequence*, their evidence, even by an allusion, as to whether a verse or verses existed or not in their day, is more valuable than even manuscripts or Versions.

There are nearly a hundred ecclesiastical writers older than the oldest of our Greek codices; while between A.D. 300 and A.D. 600 there are about two hundred more, and they all refer to these twelve verses.

PAPIAS (about A.D. 100) refers to verse 18 (as stated by Eusebius, *Hist. Ecc* iii. 39).

JUSTIN MARTYR (A.D. 151) quotes verse 20 (*Apol.* I. c. 45).

IRENÆUS (A.D. 180) quotes and remarks on verse 19 (*Adv. Hoer.* lib. iii. c. x.).

HIPPOLYTUS (A.D. 190 - 227) quotes verses 17-19 (Lagarde's ed., 1858, page 74).

VINCENTIUS (A.D. 256) quoted two verses at the seventh Council of Carthage , held under CYPRIAN.

The ACTA PILATI (cent. 2) quotes verses 15, 16, 17, 18

(Tischendorf's ed., 1853. pages 243, 351).

The APOSTOLICAL CONSTITUTIONS (cent. 3 or 4)
quotes verses 16, 17, 18.

EUSEBIUS (A.D. 325) discusses these verses, as quoted
by MARINUS from a lost part of his History.

APHRAARTES (A.D. 337), a Syrian bishop, quoted
verses 16-18 in his first Homily (Dr. Wright's ed.,
1869, i., page 21).

AMBROSE (A.D. 374-97), Archbishop of Milan, freely
quotes verses 15 (four times), 16, 17, 18 (three times),
and verse 20 (once).

CHRYSOSTOM (A.D. 400) refers to verse 9; and states
that verses 19, 20 are "the end of the Gospel".

JEROME (b. 331, d. 420) includes these twelve verses
in his Latin translation, besides quoting verses 9 and
14 in his other writings.

AUGUSTINE (fl. A.D. 395-430) more than quotes them.
He discusses them as being the work of the
Evangelist MARK, and says that they were publicly
read in the churches.

NESTORIUS (cent. 5) quotes verse 20, and

CYRIL OF ALEXANDRIA (A.D. 430) accepts the
quotation.

VICTOR OF ANTIOCH (A.D. 425) confutes the opinion
of Eusebius, by referring to very many Manuscripts
which he had seen, and so had satisfied himself that
the last twelve verses were recorded in them.

IV.

We should like to add our own judgment as to the root cause
of the doubts which have gathered round these verses.

They contain the promise of the Lord, of which we read the
fulfilment in Hebrews 2:4. The testimony of "them that
heard Him" was to be the *confirmation* of His own teaching
when on earth: "God also bearing them witness, both with

signs and wonders, and divers miracles, and gifts of *pneuma hagion* (that is to say, spiritual gifts. See Appendix 101. II. 14), according to His own will".

The Acts of the Apostles records the fulfilment of the Lord's promise in Mark 16:17, 18; and in the last chapter we find a culminating exhibition of "the Lord's working with them" (verses 3, 5, 8, 9). But already, in 1 Corinthians 13:8-13, it was revealed that a time was then approaching when all these spiritual gifts should be "done away". That time coincided with the close of that dispensation, by the destruction of Jerusalem; when they that heard the Lord could no longer add their confirmation to the Lord's teaching, and there was nothing for God to bear witness to. For nearly a hundred years ² after the destruction of Jerusalem there is a complete blank in ecclesiastical history, and a complete silence of Christian speakers and writers ³. So far from the Churches of the present day being the *continuation* of Apostolic times, "organized religion", as we see it to-day, was the work of a subsequent and quite an independent generation.

When later transcribers of the Greek manuscripts came to the last twelve verses of Mark, and saw no trace of such spiritual gifts in existence, they concluded that there must be something doubtful about the genuineness of these verses. Hence, some may have marked them as doubtful, some as spurious, while others omitted them altogether.

A phenomenon of quite an opposite kind is witnessed in the present day.

Some (believers in these twelve verses), earnest in their desire to serve the Lord, but not "rightly dividing the Word of truth" as to the dispensations, look around, and, not seeing these spiritual gifts in operation, determine to have them (!) and are led into all sorts of more than doubtful means in their desire to obtain them. The resulting "confusion" shows that God is "not the author" of such a movement (see 1 Corinthians 14:31-33).

NOTES

¹ Of these, the Aramaic (or Syriac), that is to say, the *Peshitto*, is the most important, ranking as superior in authority to the oldest Greek manuscripts, and dating from as early as A.D. 170.

Though the Syrian Church was divided by the Third and Fourth

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

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

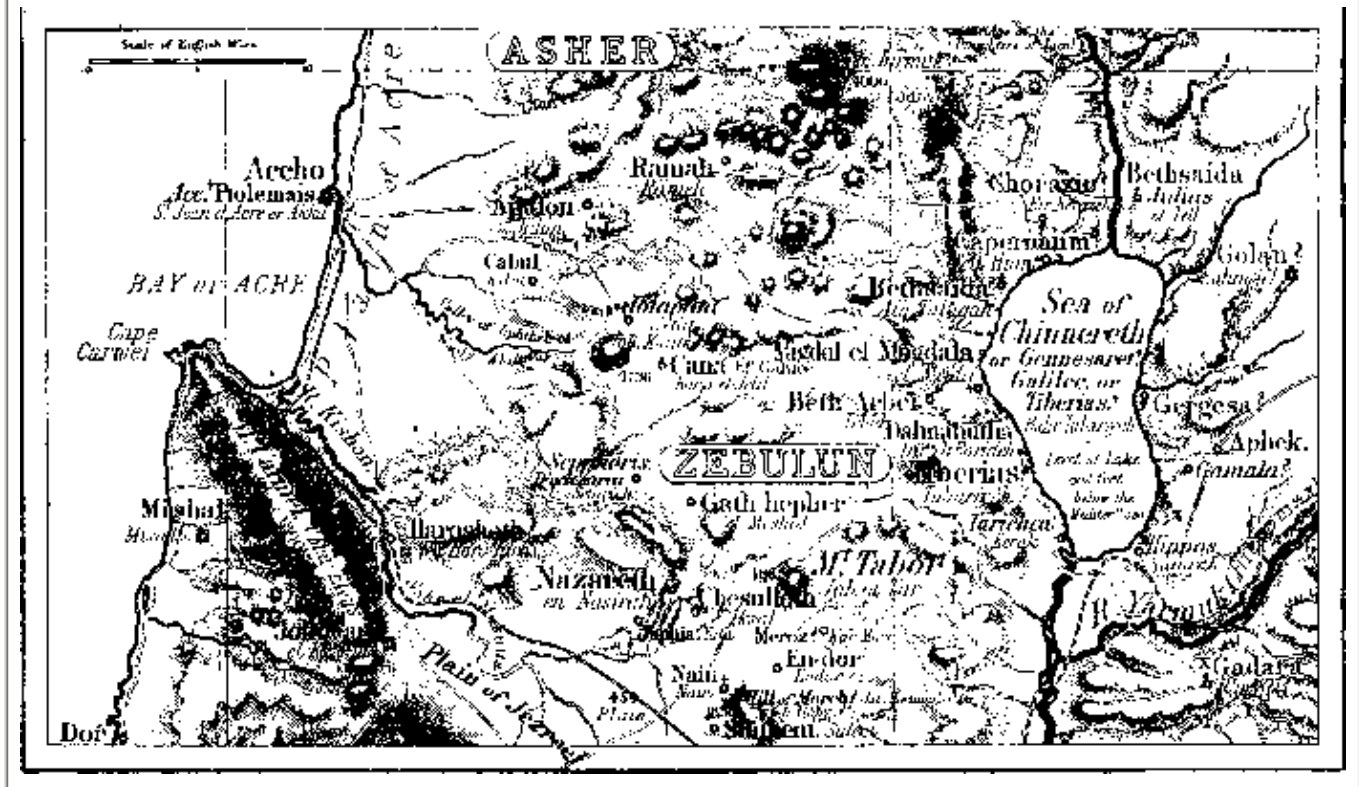
² See Colossians 1, opposite.

³ Except the *Didache* or *Teaching of the Twelve*, which is supposed to be about the middle of the second century, but which shows how soon the corruption of New Testament "Christianity" had set in.

Appendix List

GALILEE

This Is Appendix 169 From The Companion Bible.



Appendix List

The Synonymous Words for "Man", "Men".

This Is Appendix 123 From The Companion Bible.

Sometimes the word "man" is added in translating the Masculine Gender of Adjectives or Nouns, in which case it is not one of the words given below.

1. *anthropos* = an individual of the Genus *Homo*; a human being as distinct from animals. See Appendix 98. XVI, for "the Son of man".
2. *aner* = an adult male person. Latin *vir* an honourable title (as distinct from a mere "man", No. 1); hence, used of a husband.
3. *tis* = some one, a certain one.
4. *arren* = a male; of the male sex.
5. *arsen.* = The same as No. 4; being the old *Ionic* form, as No. 4 is the later *Attic* form.
6. *teleios* = one who has reached maturity as to age or qualification, or by initiation. Rendered "man" in 1Corinthians 14:20. See note there; also Appendix 125. 1, and compare 1Corinthians 2:6.

The Synonymous Words for "Perfect" (Adjective and Verb).

This Is Appendix 125 From The Companion Bible.

1. **teleios** = that which has reached its end. From **telos**, end. Latin **finis**, nothing beyond; hence perfect, in the sense of initiated. See 1Corinthians 2:6. Philippians 3:15.
2. **teleioo** = to make a full end, consummate.
3. **epiteleo** = to finish, or bring through to an end.
4. **akribos** = accurately, precisely, exactly, assiduously.
5. **akribeia** = accuracy, preciseness, exactness.
6. **artios** = fitting like a joint = perfect adaptation for given uses. Occ. only in 2Timothy 3:17.
7. **pleroo** = to fulfil, accomplish.
8. **katartizo** = to arrange or set in order, adjust, etc. It occurs thirteen times, and is rendered "mend" (Matthew 4:21. Mark 1:19); "prepare" (Hebrews 10:5); "frame" (Hebrews 11:3); "restore" (Galatians 6:1); "make perfect" (Hebrews 13:21. 1Peter 5:10. All the texts read "will perfect"); "perfected" (Matthew 21:16. 1Thessalonians 3:10); "fit" (Romans 9:22). **Passive** "be perfect" (Luke 6:40. 2Corinthians 13:11); "be perfectly joined together" (1Corinthians 1:10).
9. **exartizo** = to equip, fit out (as a vessel for sea); that is to say, ready for every emergency (occ. only in Acts 21:5 and 2Timothy 3:17).
10. **hexis** = habitude (as the result of long practice or habit). Occ. only in Hebrews 5:14.

Appendix List

The Septuagint Version of Jeremiah

This Is Appendix 84 From The Companion Bible.

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

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

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

Jeremiah, A Type of The Messiah

This Is Appendix 85 From The Companion Bible.

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

JEREMIAH	CHRIST
(Type).	(Antitype).
11:18.	Isaiah 11:2. John 2:25.
11:19.	Isaiah 53:7, 8.
11:19*	Isaiah 53:10.
11:20*	Isaiah 53:11.
13:17.	Matthew 26:38. Luke 19:41; 22:41, 44, 45.
18:23.	John 11:53.
18:23*	Luke 23:34, 61.
20:7.	Mark 5:40.
20:10.	Luke 11:54. (Compare Psalm 55:12, 13.)
26:11.	Matthew 26:65, 66.
26:15.	Matthew 27:4-25.
26:15, 16.	John 10:21. Luke 23:13-15.
29:26.	John 7:20; 10:20, 39.
29:27.	John 8:53. Luke 7:39.
LAMENTATIONS.	
1:12.	John 1:29. Isaiah 53:10.
3:8.	Matthew 27:46.
3:14.	Psalm 69:12.
3:48.	Luke 19:41.

Appendix List

"The Fourth Year of Jehoiakim"

(Jeremiah 25:1-3)

(Being supplemental to Appendix 50)

This Is Appendix 86 From The Companion Bible.

"THE ONLY ANCIENT AUTHORITY OF VALUE ON BABYLONIAN
HISTORY IS THE OLD TESTAMENT"

(*Encycl. Brit.*, 11th (Cambridge) edition, vol. iii, p. 101).

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

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

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

In the majority of the systems of dating extant, chronologers have ignored, and omitted from their sequence of *Anno Mundi* years, the ninety-three years included in St. PAUL'S reckoning in Acts 13:19-22; and also, in the majority of cases, the *interregnum* and "gaps" in the later kings of

Judah, amounting together to 110-113 years¹; and, further, by accepting the 480th year of 1Kings 6:1 as being a cardinal, instead of an ordinal number; and as being an *Anno Mundi* date, instead of one to be understood according to *Anno Dei* reckoning (see Appendix 50, Introduction, § 6).

The Holy Spirit, we may believe, expressly made use of St. Paul, in the statement in the passage referred to, in order to preserve us from falling into this error. CLINTON (1781-1852) well says on the point ²: "The computation of St. Paul, delivered in a solemn argument before a Jewish audience, and confirmed by the whole tenor of the history in the Book of Judges, out-weighs the authority of that date" (480). In spite, however, of this Divine warning, many accept the 480th year as being a cardinal number, and reckon it as an *Anno Mundi* date.

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

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

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

On the authority of certain well-known names, we are asked to believe that "profane history", and the annals of

ancient nations, supply us with *infallible* proofs and checks, whereby we can test and correct the chronological statements of Holy Scripture.

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

Chronologists of all ages are, as a rule, very much like sheep - they follow a leader : and, once the idea became current that the "correct" (supposed) dates of certain epochs and periods in Greek (and other) history could be brought to bear upon and override certain Biblical chronological statements, which presented "difficulties" to these modern chronologers, then it soon became almost a matter of course to *make* the figures of Divine revelation submit and conform to "profane" figures, derived from parchment or clay, instead of vice versa. ³

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

"The history contained in the Hebrew Scriptures presents a remarkable and pleasing contrast to the early accounts of the Greeks. In the latter, we trace with difficulty a few obscure facts preserved to us by the poets, who transmitted, with all the embellishments of poetry and fable, what they had received from oral tradition. In the annals of the Hebrew nation we have authentic narratives, written by contemporaries, and these writing under the guidance of inspiration. What they have delivered to us comes, accordingly, under a double sanction. They were aided by Divine inspiration in recording facts upon which, as mere human witnesses, their evidence would be valid. But, as the narrative comes with an authority which no other writing can possess, so, in the matters related, it has a character of its own. The history of the Israelites is the history of miraculous interpositions. Their passage out of Egypt was

miraculous. Their entrance into the promised land was miraculous. Their prosperous and their adverse fortunes in that land, their servitudes and their deliverances, their conquests and their captivities, were all miraculous. Their entire history, from the call of **Abraham** to the building of the sacred Temple, was a series of miracles. It is so much the object of the sacred historians to describe these, that little else is recorded. The ordinary events and transactions, what constitutes the civil history of other States, are either very briefly told, or omitted altogether; the incidental mention of these facts being always subordinate to the main design of registering the extraordinary manifestations of Divine power. For these reasons, the history of the Hebrews cannot be treated like the history of any other nation; and he who would attempt to write their history, divesting it of its miraculous character, would find himself without materials. Conformably with this spirit, there are no historians in the sacred volume of the period in which miraculous intervention was withdrawn. After the declaration by the mouth of **Malachi** that *a messenger should be sent to prepare the way*, the next event recorded by any inspired writer is the birth of that messenger. But of the interval of 400⁴ years between the promise and the completion no account is given."

And then CLINTON significantly remarks :-

"And this period of more than 400⁴ years between **Malachi** and the Baptist is properly the only portion in the whole long series of ages, from the birth of Abraham to the Christian era, which is capable of being treated like the history of any other nation.

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

precise date of many remarkable facts cannot be obtained.

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

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

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

5. But it is on the principle so excellently enunciated by CLINTON, and quoted above, that the dating of *The Companion Bible* is set forth : videlicet, that "the history of the Hebrews cannot be treated like the history of any other nation". If this is granted, the same argument *must* necessarily apply to the *chronology* of such a people. And it may be carried a step farther. The chronology of the history of the Chosen People is unlike that of any other nation, in

that it has a system of reckoning by *durations*, and not, like other nations, by *dates*; and a system of registering events and periods of time by what it may be permitted to call "double entry". This is to say, not only do we find in the Bible a regular *sequence* of years, commencing with Adam and ending with Christ, and consequently a true and perfect record of *Anno Mundi* years in the *lifetime of mankind* during that period; but also, concurrently with this, we find another system of dealing with dates and periods concerning the Hebrew race alone. This system is used and referred to in *The Companion Bible* as being according to *Anno Dei* reckoning. (See Introduction to Appendix 50.)

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

6. But, to the candid mind it is incredible that the inspired Scriptures should be found so faulty in their chronological records and statements as many would have us suppose; or that it is "necessitated" that they should be "determined" from profane sources and uninspired canons, whether on parchment or stone!⁵

CLINTON'S Calendar of Greek dates, it must be borne in mind, only commences with the *traditional* date of the first Olympiad⁶ (776 B.C.). From that year on and backwards, everything in his Scripture Chronology is assumed to be capable of being arranged, and made to harmonize with that date.

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

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

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

NEWTON then goes on to quote the attack on HERODOTUS by PLUTARCH (born about 46 A.D.), for chronological nebulosity⁷ in support of his contention as to the uncertainty and doubtfulness of the chronology of the Greeks. He further adds :-

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

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

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

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

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

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

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

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

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

The Assyrian Eponym Canon is a list, compiled from

several imperfect copies⁸ on clay tablets of lists of public officials (called "Eponyms") who held office, one for each year. This list contains some 270 names, and is *supposed* to cover the period from soon after the close of Solomon's reign to the reign of Josiah. It is spoken of as showing "some slight discrepancies,⁹ but on the whole is held to be highly valuable". This is the *Assyrian Canon* which, according to PROFESSOR SAYCE, "necessitates" the redating of the Biblical events and periods!

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

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

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

CENSORINUS (quoted in the note below ⁶) may be taken to voice the whole body of ancient chronologers when, in writing on chronological subjects, he says :-

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

And PTOLEMY, the author of the famous "Canon", says :-

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

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

9. An illustration may be permitted from the fundamental principles governing the engineering world. Suppose a line of railway to be projected, say, for the sake of argument, 4,000 miles more or less in length ¹⁰. The line is to run through countries of varied physical character, from flat plains to lofty hill districts. Preparatory to constructing the line, it is essential that an accurate survey of ***the whole length*** of territory through which it has to pass be made.

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

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

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

10. To apply this to our subject :-

All are agreed that the FOURTH YEAR OF JEHOIAKIM, and the FIRST YEAR OF NEBUCHADEZZAR form a point of contact between sacred and profane history of the utmost importance.

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

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

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

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

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

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

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

described as "fudging the levels!"

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

12. It is as though the engineer took a map showing the district through which it was intended to construct the last 600 or 700 miles of his line, and the proposed terminus, but without any *absolute certainty* as to where the actual position of that terminus should be; and should then say to himself, "from information received", and from the general appearance and apparent scale of this map, I "determine" the highest point of my line to be 606 miles from where I "conjecture" my *terminus ad quem* ought to be! From this point therefore, 606 miles from our *supposed* terminus, we will measure back 450 miles, and "fix" an important station (David); and then, another 569 miles back from *David*, we "determine" another important station (Exodus), and so on.
13. This system of "*measuring on the flat*", to use a technical engineering term, for fixing stations and important positions for his railway, would be charmingly simple for the engineer-*on paper*. But "The Standing Orders" of the joint Committee of both Houses of Parliament would shut out those said plans from receiving one moment's consideration.

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

14. To apply this :-

In the chronology of the Bible we have given to us one primal fixed point (or bench-mark) and *one only*, from which every distance-point on the line of time, so to speak,

must be measured, and to which everything must be ***referred back*** as ***datum***!

That datum-point, or bench-mark, is ***the creation of Adam***, and is represented by the datum-mark 0 (nought) or ***zero***. And as the unit of measurement, in the illustration suggested above, is one mile¹¹, so the unit of measurement in the chronology of the Bible is ***one year*** (whether sidereal or lunar matters not for the sake of the argument).

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

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

But this is not the case, although we believe the period is clearly inferred and indicated, as the Charts in Appendix 50 show, which thus agree with USSHER'S ***conclusions***, although not reaching them by USSHER'S ***methods***, or figures.¹²⁾

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

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

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

NOTES

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

² *Fasti Hellenici*, Scripture Chronology, I, p. 313.

³ For example; in *The Variorum Aids to Bible Students* we are told by Professor SAYCE, in a special head-note to his article *The Bible and the Monuments*, that the dates he gives throughout are *necessitated* by the Assyrian Canon (p. 78).

⁴ CLINTON, apparently in these two passages, speaks of the 400 years as being a *round* number; meaning that it was *about* 400 years from MALACHI to the birth of JOHN THE BAPTIST, and therefore the Incarnation.

A reference to Appendix 50. VII, VII (6), and Appendix 58, will show that the 400 years he speaks of are not a *round* number, but

the actual number of years that elapsed between the prediction of MALACHI - "the seal of the prophets" - and the coming of "My messenger" (John the Baptist) followed by "the Messenger of the Covenant", 3:1 (Jesus Christ). From its internal evidence it is perfectly clear that the prophecy of Malachi - "the burden of Jehovah" - must be dated several years after the Restoration, and the Dedication of the Temple of Zerubbabel.

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

But the ministries of both the Baptist and Christ began **thirty years** later; for example, in 26 A.D.

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

It is therefore a fair inference that the "seal of the prophets" should have been affixed thirty years after the Restoration of the Temple services, and exactly **four hundred** years before the fulfilment (Matthew 3:1-3. Mark 1:2, 3. Luke 3:2-6. John 1:6-23) of Malachi's prediction in 3:1.

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

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

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

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

The Babylonian servitude, seventy years, and the succeeding twenty-two years, from the decree of Cyrus (426 B.C.) to the First Passover after the Dedication of the Temple (404 B.C.), are together ninety-two years. If this, the **Great Lo-Ammi** period (corresponding

to the ninety-three **Lo-Ammi** years in **Judges**), is deducted we get again 400 years ($496 - 92 - 4 = 400$). Thus we have the scriptural **Great** number of probation ($10 \times 40 = 400$) significantly connected with this fourth year of JEHOIAKIM. Compare also Genesis 21:10. Acts 7:6; and see Appendix 50. There are other examples in the Scriptures.

⁵ Note on 2Kings 15:27 in *The Companion Bible*.

twenty years. See Appendix 50. V. The Assyrian inscription shows only four years. But why is writing on stone always assumed to be correct, and on parchment, always wrong? There were two chronological mistakes on the Duke of Cambridge's monument erected in Whitehall, London, which were the subject of a correspondence in the London newspapers of that date. (The Duke died in March 1904.) On the coffin-plate of King Edward VII, his death is put as occurring in the "ninth" instead of in the "tenth" year of his reign. In the inscription of DARIUS HYSTASPIS on the **Behistun** Rock (see Appendix 57), no less than **fourteen** "mistakes" made by the graver (one of them actually corrected by himself) are noted as such by the authors of the exhaustive work on that subject issued by the Trustees of the British Museum.

⁶ His authority for this date is given in the following sentences :-

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

⁷ HERODOTUS was in the same boat with CENSORINUS and PTOLEMY.

⁸ No complete list is yet known.

⁹ Note on 2Kings 15:27

twenty years. See Appendix 50. V. The Assyrian inscription shows only four years. But why is writing on stone always assumed to be correct, and on parchment, always wrong? There were two chronological mistakes on the Duke of Cambridge's monument erected in Whitehall, London, which were the subject of a correspondence in the London newspapers of that date. (The Duke died in March 1904.) On the coffin-plate of King Edward VII, his death is put as occurring in "ninth" instead of in the "tenth" year of his reign. In the inscription of DARIUS HYSTASPIS on the *Behistun* Rock (see Appendix 57), no less than *fourteen* "mistakes" made by the graver (one of them actually corrected by himself) are noted as such by the authors of the exhaustive work on that subject issued by the Trustees of the British Museum.

¹⁰ And for comparison with the 4,000 years in question.

¹¹ Of course, the real unit is one inch; but, for convenience, the mile is considered as the unit in such a case.

¹² See his *Annales Veteris et Novi Testamenti* (1650-1654).

Appendix List

The Visions of Daniel

(Chapters 7-12) Synchronous

This Is Appendix 89 From The Companion Bible.

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

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

The end (verse 26).	The time of the end (verses 17, 19).	The end (verse 26).	The time of the end (verse 40).	The time of the end (verses 4, 9, 13).	The end (verse 14).
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Appendix List

The "Seventy Weeks" of Daniel 9:24-27

This Is Appendix 91 From The Companion Bible.

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

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

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

II. THE SECOND
PERIOD. The
"threescore and
two sevens", or
434 years, from
405 B.C. to A.D. 29
= the year of the
"cutting off" of
Messiah (see
Appendix 50
pages 60, 61 in
*The Companion
Bible*). This was
483 years from the
issuing of the
decree in 454 B.C.
(that is to say, 49
+ 434 = 483
years).

The "cutting
off" of Messiah is

The seventy sevens, or 490 years.

The sixty-nine sevens, or 483 years.

49
years

*The
seven
sevens*

454 B.C.¹

405 B.C.

434
years

*The
three-
score
and
two
sevens.*

29 A.D.²

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

*ISRAEL "lo-ammi
not my People" (Hos. 1:9).
seven { one "1260 days".
years { seven "42 months".*

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

III. THE THIRD PERIOD. This is the **one seven**, that is to say, the seventieth (or "last"), seven which has still to be accounted for.

That it must be yet future seems certain, from the agreement of its events with those of the visions of chapters 7-12 ([Appendix 89](#)), and the numbered "days" of chapters 8:14 and 12:7, 11, 12 ([Appendix 90](#)); also from the fact that none of the

not my People" (Hos. 1:9).
seven { one "1260 days".
years { seven "42 months".

six definite events (of 9:24), which mark its end has as yet taken place ¹. These belong to the whole seventy sevens, and are thus connected with the seventieth or last seven, being the object and end of the whole prophecy. The following three, among other reasons, may be added :-

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

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

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

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

3. This last, or "one seven" of years, is divided into two distinct equal parts (see [Appendix 90](#)), and the division takes place in connection with an event which has no connection whatever with any event which has yet taken place. Messiah did not "make a (not **the**) covenant" of any kind, either with Israel or with any one else, at

the end of, or "after" the sixty-ninth week; nor did He "break" any covenant three and a half years later. Man may "make" and "break" covenants, but Divine Covenants are *never* broken.

On the other hand : of "the prince that shall come" it is distinctly stated that he shall do both these very things (verses 26, 27); and, in Appendix 89 and Appendix 90 both are connected with "the time of the end".

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

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

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

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

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

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

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

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

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

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

This was in the first month, *Nisan*, 454 B.C. (see [Appendix 50](#), pages 60, 67, and 70 in *The Companion Bible*). Hanani's report to Nehemiah was made in the *ninth* month *Chisleu*, in 455 B.C., three months before; both months being in the "twentieth year of Artaxerxes". See notes on Nehemiah 1:1 and 2:1; also on pages 615-18 in *The Companion Bible*; and [Appendix 57](#).

The ARTAXERXES (or Great King) of Nehemiah 1:1; 2:1, who issues this decree, is identified with the great king ASTYAGES. (See [Appendix 57](#).)

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

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

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

See Ezra 6:10, 15-19.

It must be remembered that the issuing of this decree took place long before Ezra appeared on the scene; and before any of the subsequent decrees of other monarchs, which all had to do with the Temple; whereas the first, issued to Nehemiah (2:1), had to do only with the "City" and its "walls". See the notes on Ezra-Nehemiah, and Appendix 58.³

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

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

NOTES

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

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

³ N.B. There was a further division of this first period of seven sevens which may be mentioned. From the decree of Nehemiah 2:1 to the end of the Babylonian servitude (see notes on page 615 in *The Companion Bible*), which was the "first year of DARIUS" (= CYRUS, see Appendix 57) the son of ASTYAGES, was 28 years (454 - 426 = 28); and those events closed the *fourth* of the *seven sevens*. See Appendix 50 page 60 in *The Companion Bible*.

Appendix List

The "Times", and Numbered "Days" of Daniel

7:25; 8:14; 12:7, 11, 12

This Is Appendix 90 From The Companion Bible.

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

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

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

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

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

"The prince that shall come" (Antichrist) "will make *a* ² covenant with many for one week" (that is to say, *seven* years) (9:27).

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

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

In 8:14 it is stated, "then shall the Sanctuary be cleansed" ³. With regard to this "cleansing", all the periods, **1, 2, 3, 4, 5, 6** (see diagram) synchronize at the end (see [Appendix 89](#)); while the last two columns (**5** and **6**) are *extended* and prolonged beyond the close of the 1,260 days by two significant periods of days, that is to say, 30 days and 75 days, respectively.

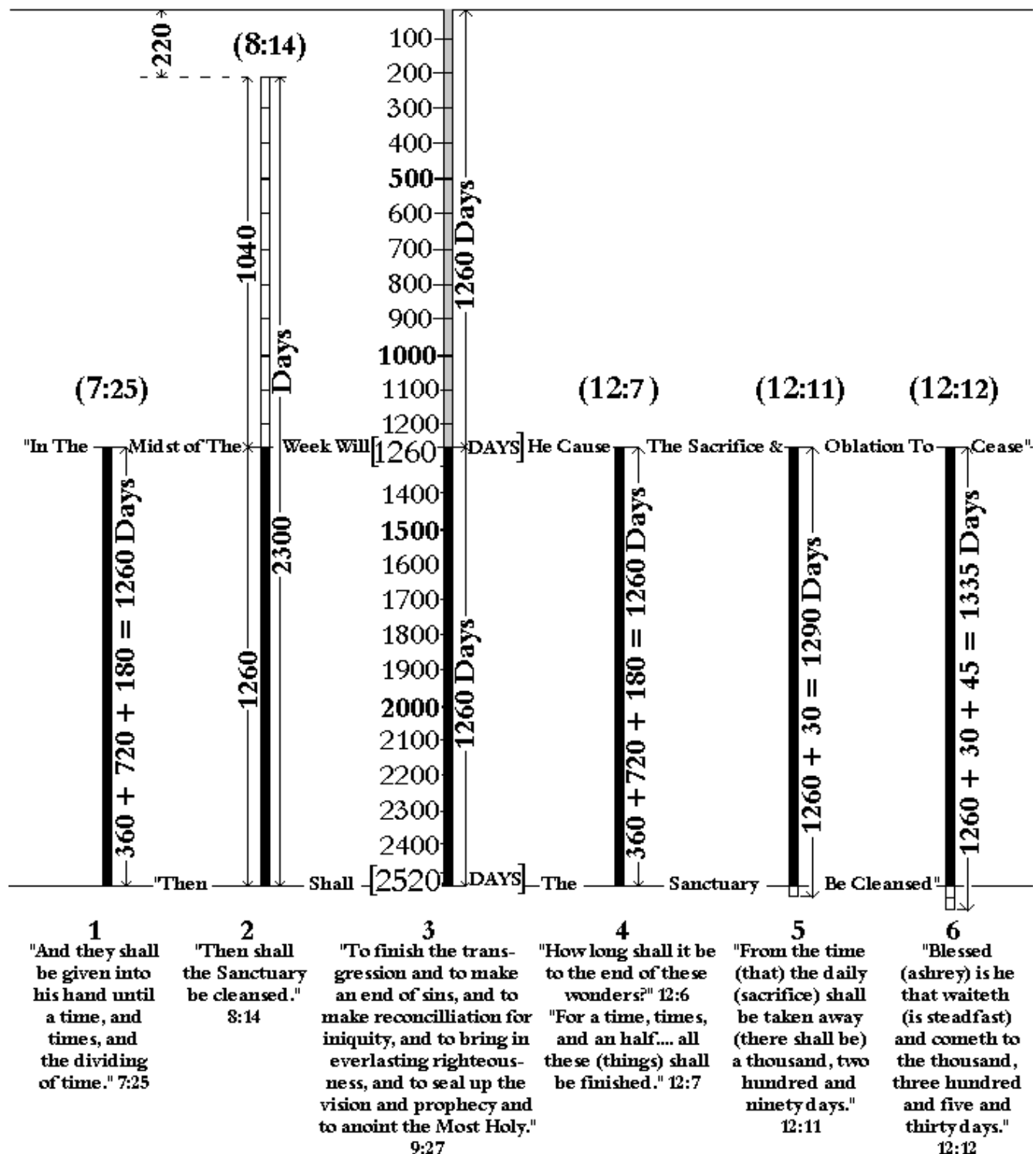
The first of these, 1,290 days is $1,260 + 30$. And the 30 days here may be taken as a "Ve-Adar" or intercalary month of 30 days of "cleansing" following directly after the destruction of the false Messiah, and the break up of his confederacy. These *thirty* days may possibly be the period allotted for the construction of the new and glorious "Sanctuary" of Ezekiel 40-43, which is to be erected *after* the destruction and removal of the Jewish temple which will have been built by the sons of Israel some time previously to its profanation by the Antichrist-as the antitype of Antiochus Epiphanes.

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

If the 30 days are occupied with the "cleansing", that is to say, with the "justifying" or "making righteous" a new and glorious "Sanctuary", then it may be that the further 45 days, over and above the 1,290, will cover the preparation time for the fulfillment of the forty-fifth psalm (such preparation including, the resurrection to life of those concerned in 12:2), in order that the nuptials of the king may be celebrated as described in such wonderful and minute detail in that psalm. ⁴

In connection with this period (1,335 days) we have the only Beatitude in the book! "Blessed (ashrêy) is he that waiteth (= is steadfast) and cometh to the thousand three hundred and five and thirty days" (12:12). A blessed "lot" indeed for those who will have passed *through* "the Trouble" and are counted worthy to be participators in the scenes of glory and triumph of the King when He is united to restored Israel in that Day, as portrayed in the forty-fifth psalm!

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



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

It is not clearly revealed what event or events will mark the *commencement* of these 2,300 days, but it will be probably some political crisis connected with the confederated kingdoms under the sway of the Antichrist. The key is possibly to be found in chapter 8, *typified* by the contention between the ram and he-goat representing Medo-Persia and Greece. But, though the *terminus a quo* of *this* period is not given to us in plain language (like for example, the "midst of the week" of 9:27), yet it will be known to, and understood by, the people of God, who pass through "the Trouble" time of the seventieth "seven", for "the wise (in that day) shall understand" (12:10).

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

The Diagram will illustrate the above remarks.

NOTES

¹ See the last paragraph.

² No definite article in the Hebrew.

³ Hebrew *zadək* = justified or made righteous. Not the word used of ceremonial or moral cleansing (Hebrew *tâh-hêêr*); and it may be noted that the word is here employed in the Niphal-Praeterite form - and is therefore equal to - *the Sanctuary was justified or made, or appointed righteous*.

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

The Diversity of The Four Gospels.

This Is Appendix 96 From The Companion Bible.

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

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

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

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

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

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

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

It has been too generally assumed that events and discourses which are *similar* are *identical* also. But this is not the case, as may

be seen from [Appendix 116](#), [Appendix 152](#), [Appendix 153](#), [Appendix 155](#), [Appendix 156](#), [Appendix 157](#), [Appendix 158](#), [Appendix 163](#), [Appendix 164](#).

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

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

Appendix List

The "Kingdom" and The "Church".

This Is Appendix 113 From The Companion Bible.

From Appendixes 112 and 114 it will be seen that, if each use of the term "kingdom" has its own special and particular meaning and must not be confused with others that differ, there must be still greater confusion if any one of them is identified with "the Church", as is very commonly done : though which of the Kingdoms and which of the Churches is never definitely pointed out.

The following reasons may be given which will show that "the Kingdom" and "the Church" cannot thus be identified :-

1.
The subjects of the former are spoken of as "inheriting", or as being "heirs of the Kingdom"; but we cannot speak of *inheriting* or being *heirs* of "the Church".
2.
We read of the possibility of "receiving the Kingdom", but in no sense can *any Church* be spoken of as being received.
3.
We read of "the elders of the Churches", messengers or servants of the Churches, but never of the *elders*, etc. of the Kingdom.
4.
The word *basileia*, translated "kingdom", occurs 162 times, and in the plural only in Matthew 4:8. Luke 4:5. Hebrews 11:33. Revelation 11:15. On the other hand, the word *ekklesia* occurs 115 times, and of these 36 are in the plural and 79 in the singular, all rendered "church" except in Acts 19:32, 39, 41, "assembly".
5.
We read of "the children (or sons) of the Kingdom", but the Bible knows nothing of the *sons* of "the Church".

The characteristics of each are distinct.

7.
The names and appellatives of "the Church" are never used of the Kingdom (Ephesians 1:23; 2:21; 4:4, 16; 5:30. Colossians 1:24. 1 Timothy 3:15).
8.
The privilege of "that Church" which consists of the partakers of "a heavenly calling", Hebrews 3:1 (see Appendix 112. 4, 5); Revelation 20:4-6, will be to reign with Christ *over* the earthly Kingdom, whereas that Kingdom will be "*under* the whole heaven" (Daniel 7:27).
9.
"The Church" of the Prison Epistles (Ephesians, Philippians, Colossians) is here and now, *in the world*, and is waiting for its *exanastasis*, and its "heavenward call" (Philippians 3:11, 14); whereas the Kingdom is not here, because the King is *not here* (Hebrews 2:8).
10.
The Kingdom is the one great subject of prophecy; whereas the Church (of the Prison Epistles) is not the subject of prophecy, but, on the contrary, was kept secret, and hidden in God, until the time came for the secret to be revealed. (see Appendix 112. 5).

It must be understood that this "secret" (Greek; *musterion*, see Appendix 182) did not and could not refer to Jews and Gentiles in future blessing, because this *was never a secret*, but was part of the original promise made to Abraham in Genesis 12:3, and was repeatedly spoken of throughout the Psalms and the Prophets. See Deuteronomy 32:43. Psalms 18:49; 117:1. Isaiah 11:1, 10, etc. Compare Romans 15:8-12, and the quotations there given.

The Synonymous Expressions For "Kingdom".

This Is Appendix 112 From The Companion Bible.

For a true understanding of the new Testament, it is essential that the "Word of Truth" should be "rightly divided" (2 Timothy 2:15) as to the various usages of the word "kingdom" in all the different combinations and contexts in which we find it.

Each has its own peculiar and particular sense, which must not be confused with another.

As to the word *basileia*, it denotes *sovereignty*, which requires the actual *presence* of a sovereign, or king. There can be no kingdom apart from a king. We all know of countries which were once "kingdoms" but are now "republics", for the simple but sufficient reason that they have no "king", but are governed by the "public", which is sovereign.

The countries remain the same, have the same peoples, the same cities, the same mountains and rivers, but they are no longer *kingdoms*.

The common practice of taking the Kingdom as meaning the Church (See [Appendix 113](#)), has been the source of incalculable misunderstanding; and not "trying the things that differ" ([Philippians 1:10](#), see note there) has led to great confusion in the interpretation of the whole of the New Testament.

The following definitions may help towards a clearer view of many important passages :—

1. **"The Kingdom of Heaven"**. The word "heaven" is generally in this connection in the plural, "of (or from) the heavens". For the difference between the use of the singular and plural of this word, see the notes on [Matthew 6:9, 10](#). This expression is used only in the Gospel of Matthew, as being specially in harmony with the purpose of that Gospel.

See notes in the (Companion Bible pages 1304-5), and Appendix 114.

1. It is the ***dispensational*** term; and is used sometimes of Messiah's Kingdom ***on*** earth, and sometimes of the heavenly sovereignty ***over*** the earth. It is not from or out of (Greek ***ek***, Appendix 104. vii) "this world" (Greek ***kosmos*** Appendix 129. 1). This sovereignty comes from heaven, because the King is to come from thence (John 18:36). It was to this end He was born, and this was the first subject of His ministry (see Appendix 119). That Kingdom (Matthew 4:17, etc.) was rejected, as was also the further proclamation of it in Acts 3:19-26 (according to the prophetic parable of Matthew 22:2-7). Thenceforth the ***earthly*** realization of this Kingdom was postponed, and is now in abeyance until the King shall be sent from heaven (Acts 3:20). The "secrets" of this Kingdom (Matthew 13:11) pertained to the postponement of its earthly realization, on account of its being rejected.
2. **"The Kingdom of God"** is the sovereignty of God, which is moral and universal. It existed from the beginning, and will know no end. It is over all, and embraces all. See Appendix 114.
3. **"The Kingdom of the Father"**. (Matthew 13:43) is not universal, but has regard to ***relationship***, and "a heavenly calling" (Hebrews 3:1), and to the heavenly sphere of the Kingdom, in its relation to the earthly. It is sovereignty exercised toward obedient sons, when the Son of man shall have gathered out of His Kingdom "all things that offend" (Matthew 13:41). Compare Daniel 7:25-27. Matthew 25:31-46. Luke 20:34-36. The way of entrance into this may be seen in John 3:3. It is going on now concurrently with No. 5.
4. **"The Kingdom of the Son of man"**. (Matthew 16:28). This aspect of "the Kingdom of heaven" has regard to ***Israel on earth*** (compare Daniel 7:13, 14, 18, 21, 22), as distinct from the "sons" who, as partakers of "a heavenly calling" (Hebrews 3:1), will possess the heavenly sphere as

sons of the resurrection (Luke 20:34-36. Compare 1 Corinthians 15:23. Revelation 20:4-6). These two spheres are distinct, though they are one. No. 3 concerns "the saints of the most high [places]" (Daniel 7:18, 24). No. 4 concerns "**the people** of the saints of the most high". These have their portion in "the Kingdom **under** the whole heaven", which has regard to earthly sovereignty, in which "all dominions shall serve and obey Him" (Daniel 7:27).

These two would have had their realization even then, had Israel repented at the summons of the Lord, and of "them that heard Him" in Acts 3:19-26. In that case the later revelation of the "Mystery" (or the great secret) which, with its *exanastasis* and its "heavenward Call" (Philippians 3:11, 14), was **hidden** in God, would have remained in the keeping of the Father's Divine sovereignty.

5.

"The Kingdom of His dear Son". Greek: the Kingdom of the Son of His love, or of His beloved Son (Colossians 1:13), has regard to quite another sphere, above all heavens, and refers to the sovereignty of God's beloved Son as made the "Head over all things to His *ekklesia*, which is His body, the fulness of Him that filleth all in all" (Ephesians 1:10, 20-23). See also Ephesians 5:5.

This sovereignty had been "kept secret" (Romans 16:25), "hid in God" (Ephesians 3:9), "hid from ages and from generations" (Colossians 1:25); but after the Kingdom (No. 4) proclaimed by the Lord and by "them that heard Him" (Hebrews 2:4) had been postponed, it was revealed and "made known" (Ephesians 3) for the "obedience of faith" (Romans 16:26). The subjects of this Divine sovereignty, on their believing this subsequent revelation, are "sealed" (or designated) for their inheritance, which is to be enjoyed with Christ (Ephesians 1:13).

This relates to the **position** of those who come under that sovereignty.

6.

"The Everlasting Kingdom of our Lord and Saviour Jesus Christ". (2 Peter 1:11). This has regard to No. 5, but

was then future (not having been revealed when Peter wrote); but it relates to the *outward display* of His sovereignty in millennial glory; while No. 5 relates to the *inward position* and experimental enjoyment of it in present grace.

7.

"The Kingdom of our Lord and of His Christ" (or Messiah). (Revelation 11:15). This has regard to the end of the present time of abeyance of Nos. 3 and 4, and the millennial manifestation of both by Divine power, and in glory. See also Revelation 12:10.

At the end of the thousand years, No. 1, and perhaps others of them will cease, and be absorbed in the Kingdom of God (No. 2).

Appendix List

Notes on Philippians 1:10.

These Notes Are From The Companion Bible.

Philippians 1:10.

10. °That ye may approve things that
°are excellent °that ye may be °sincere
and °without offense °till the °day of °
Christ;

That ye may, etc. = To (Appendix 104. vi) your proving, or trying.

are excellent = differ. We are to test things, and having found them to differ, must not join them together, but rightly divide them (2 Timothy 2:15).

that. Greek *hina*. Generally denoting a purpose, but here only the subject of the prayer.

sincere. Greek *eilikrines*. Only here and 2 Peter 3:1. Compare 1 Corinthians 5:8.

without offence. Greek *aproskopos*. See Acts 24:16.

till. Appendix 104. vi.

day of Christ. The same expression in 2:16. Verse 6 = complete. Greek *epiteleo*. Appendix 125. 3. See Luke 13:32 and 1 Corinthians 1:8; 5:5 and 2 Corinthians 1: 14. 2 Thessalonians 2:2, where see note.

Christ. Appendix 98. IX.

Return to Appendix 112.

Appendix List

Notes on Matthew 6:9, 10

These Notes Are From The Companion Bible.

Matthew 6:9

9. °After this manner therefore °
pray ye: °Our Father °Which art °in °
heaven, °Hallowed be °Thy name.

After, etc. Compare "When". Luke 11:2-4.

pray ... prayest. Greek *proseuchomai*. See Appendix 134. I. 2.

Our Father. See Exodus 4:22. Deuteronomy 32:6, etc. The idolater could say to his idol "Thou art my father", so Israel was bound to do so (Isaiah 63:16; 64:8). The Talmud so teaches.

Which = Who.

in. Greek *en*. Appendix 104. viii.

heaven = heavens. Note verse 10: Here it is singular because it is in contrast with *earth*. Had it been singular in verse 9, it would have implied with that our Father was in heaven, but not on earth. In the Greek the two clauses are reversed: "as in heaven [so] upon earth also".

Hallowed = Sanctified.

Thy. Note that the first three petitions are with respect to God, while the next four concern those who pray. God is to be put first in all prayer.

Matthew 6:10

10. °Thy °kingdom °come. Thy °will
°be done °in °earth, as *it is* °in °heaven.

Thy kingdom come. This is the great subject of the first period of the Lord's ministry. See Appendix 119, also Appendix 112, Appendix 113, Appendix 114, and the Structure on (The Companion Bible) pages 1304, 1305, and 1315.

kingdom. See Appendix 112.

come. It was then being proclaimed, but was afterward rejected, and is now in abeyance. See Appendix 112, Appendix 113, Appendix 114, and compare Appendix 63. ix. Hence this same petition is **now** correct, not the usual prayers for the "increase" or "extension" of it.

will = desire. Greek *thelo*. See Appendix 102. 1.

be done = be brought to pass, come to pass, be accomplished. Greek *ginomai*. Compare 26:42.

in = upon. Greek *epi* Appendix 104. ix. 4.

earth = the earth. Greek *ge*. Appendix 129. 4. All the texts (Appendix 94. VII.) omit the article.

heaven. Here it is singular because it is in contrast with *earth*. Had it been singular in verse 9, it would have implied with that our Father was in heaven, but not on earth. In the Greek the two clauses are reversed: "as in heaven [so] upon earth also".

Return to Appendix 112.

The Synonymous Words for "Pray" and "Prayer".

This Is Appendix 134 From The Companion Bible.

I. The Verb.

1. **euchomai** = to speak out, utter aloud. Hence, to wish or vow (Acts 26:29. 2 Corinthians 13:7. James. 5:16).
2. **proseuchomai**. No. 1 with **pros** (Appendix 104. xv) prefixed = to pray to. It is restricted to prayer to God in New Testament. First occurrence in Matthew 5:44.
3. **erotao** = to ask or request a **person** to do (rarely to give) something : thus differing from No. 4 below.
4. **aiteo** = to ask for something to be given (not done, as No. 3). Commonly used of an inferior addressing a superior.
5. **deomai** = to want, lack, or need; then, to make known one's need; hence, to supplicate, beseech.
6. **parakaleo** = to call aside, appeal to (by way of exhortation, entreaty, comfort, or instruction).

II. The Noun.

1. **euche** = a prayer (to God); also, a vow made to God.
2. **proseuche** = No. 1 with **pros** (Appendix 104. xv, prefixed). The word is quite common in the **Papyri** though in the New Testament it is restricted to prayer offered to God, having regard to the power of Him Who is invoked and giving prominence to **personal devotion**. Also used of a place of prayer (Acts 16:13).

3. *deesis* = a petition for a special object having regard to our necessity rather than to God's sufficiency to supply it: giving prominence to *personal need*. In Byzantine Greek it was used of a *written* petition (as in English).
4. *enteuxis* = confiding access to God, giving prominence to childlike confidence in prayer. Occurs only in 1 Timothy 2:1; 4:5.
5. *aitema* = a specific petition for a particular thing, compare No. I. 4. Occurs only in Luke 23:24. Philippians 4:6. 1 John 5:15.

Appendix List

The Fourfold Ministry of Our Lord.

This Is Appendix 119 From The Companion Bible.

In the Four Gospels the Ministry of our Lord is divided, not into "years", but by *subjects*, which are of far greater importance than time. The "years" are mainly conjectural, but the subjects are Divinely recorded facts.

The subjects are two in number : the Kingdom and the King; and, since these are repeated in the form of *Introversion*, it brings the Person of the Lord into the Structure of the Gospel as the one great *central* subject of each, for all four Gospels are similarly constructed. (See Structures on pages 1305, 1381, 1427, and 1510 in the Companion Bible.)

As, however, the index-letters are not the same in each Gospel, we set them out in their order :-

The Four Subjects.

The First is THE KINGDOM.	} Their Proclamation.
The Second is THE KING.	
The Third is THE KING.	} Their Rejection.
The Fourth is THE KINGDOM.	

These Subjects begin and end respectively in the Four Gospels as follows :-

MATTHEW.	MARK.	LUKE.	JOHN.
1st. 4:21-7:29 (125 verses).	1st. 1:14-20 (7 verses).	1st 4:14-5:11 (42 verses).	1st. 1:35- 4:54 (132 verses).

2nd. 8:1-16:20 (347 verses).	2nd. 1:21-8:30 (295 verses).	2nd. 5:12-9:21 (204 verses).	2nd. 5:1-6:71 (118 verses).
3rd. 16:21-20:34 (134 verses).	3rd 8:31-10:52 (110 verses).	3rd. 9:22-18:43 (409 verses).	3rd. 7:1-11:53 (248 verses).
4th. 21:1-26:35 (263 verses).	4th 11:1-14:25 (139 verses).	4th. 19:1-22:38 (171 verses).	4th. 11:54-17:26 (209 verses).

From the above it will be seen that, including all the Four Gospels,

The First Subject (the Proclamation of the Kingdom) occupies in all 306 verses.

The Second Subject (the Proclamation of the King) occupies in all 964 verses.

The Third Subject (the Rejection of the King) occupies in all 901 verses.

The Fourth Subject (the Rejection of the Kingdom) occupies in all 782 verses.

Thus, the Subject that occupies the greatest of verses is the KING : videlicet; 1865 verses in all (964 concerning the proclamation, and 901 concerning His rejection).

The Subject of the KINGDOM occupies 1088 verses in all (306 verses concerning its proclamation, and 782 concerning its rejection).

The Gospel which has most to say about the First Subject (the Proclamation of the Kingdom) is JOHN, having 132 verses; while MARK has the least, having only 7 verses on this Subject.

The Gospel which has most to say about the Second Subject (the Proclamation of the King) is MATTHEW, having 347 verses; while JOHN (strange to say) has the least, 118 verses; the reason being that in Matthew, the Lord is presented in His human relationship as

King; whereas in John, He is presented as God manifest in the flesh.

The Gospel which has most to say on the Third Subject (the Rejection of the King) is LUKE, having 409 verses; while MARK again has the least, 110 verses.

The Gospel which has most to say about the Fourth Subject (the Rejection of the Kingdom) is MATTHEW, having 263 verses; while Mark again has the least, 139 verses.

These particulars, when compared with the interrelation of the four Gospels as set forth in their respective Structures, are full of interest, and help to determine more specifically the great design of each Gospel.

Taking the Gospel of Matthew as an example, we find :-

The first subject is marked by the beginning and ending being both noted (4:17 and 7:28). All between these verses referred to the Kingdom which had drawn near in the Person of the King, but which, owing to His rejection, and the rejection of the "other servants" (22:4) in the Acts of the Apostles, was postponed, and is now in abeyance (Hebrews 2:8, "not yet").

The commencement of the Second Subject is noted by the ending of the First Subject (7:28). In chapter 8:2, 6, 8 the Lord is immediately addressed as "Lord"; and in verse 20 He gives His other title, "the Son of man" ¹. The great miracles manifesting His Divine and Human perfections are recorded in this section, which ends with His question focussing the whole Subject : "Who do men say that I, the Son of man, am?" and Peter's answer : "Thou art the Messiah, the Son of the living God" (16:13-16).

The Third Subject is marked in 16:21 : "From that time forth began Jesus to shew unto His disciples how He must go unto Jerusalem, and suffer many things", etc.

Thus there was a moment at which He introduced the Subject of His rejection, of which He had never before given even a hint. When once He had begun, He repeated it four times (in each Gospel), each time adding fresh details. See 16:21; 17:22; 20:18; 20:28.

The Fourth Subject (the Rejection of the Kingdom) begins at 21:1 and continues down to 26:35, when He goes forth from the Upper Room to Gethsemane.

In this section comes the second series ² of Parables which deals with the Rejection and Postponement of the Kingdom, which was to be henceforth in abeyance. The approaching end of this period is marked off in 26:1, closing with the last Supper at 26:26-29.

The same four subjects may be traced in like manner in the other Gospels.

NOTE

¹ Its first occurrence in the New Testament, the last being in Revelation 14:14. It is the title connected with dominion in the earth. See Appendix 98 .XVI.

² The first series being recorded in Matthew 13 (see Appendix 145); the second series, beginning with Matthew 21:28, being specially marked by the word "again" in Matthew 22:1.

Appendix List

The "Kingdom of Heaven" and The "Kingdom of God".

This Is Appendix 114 From The Companion Bible.

We have seen in Appendix 112 that the word "kingdom", like the Greek *basileia*, has regard to *sovereignty* rather than *territory*, and to the *sphere* of its exercise rather than to its *extent*.

Using the word "kingdom" in this sense, and in that which is conveyed in its English termination "dom", which is short for dominion, we note that the former expression, "the Kingdom of heaven", occurs only in Matthew, where we find it thirty-two times¹.

But in the parallel passages in the other Gospels we find, instead, the expression "the Kingdom of God" (for example; compare Matthew 11:11 with Luke 7:28).

The explanation of this seeming difference is that the Lord spoke in Aramaic; certainly not in the Greek of the Gospel documents. See Appendix 94. III.

Now "heaven" is frequently used by the Figure *Metonymy* (of the Subject), Appendix 6 for God Himself, Whose dwelling is there. See Psalm 73:9. Daniel 4:26, 29. 2 Chronicles 32:20. Matthew 21:25. Luke 15:21 ("I have sinned against heaven" is thus contrasted with the words "and in thy sight"). John 3:27.

Our suggestion is that in all the passages where the respective expressions occur, identical words were spoken by the Lord, "the Kingdom of heaven"; but when it came to putting them into *Greek*, Matthew was Divinely guided to retain the figure of speech *literally* ("heaven"), so as to be in keeping with the special character, design, and scope of his Gospel (see Appendix 96); while, in the other Gospels, *the figure was translated* as being what it also meant, "the Kingdom of God".

Thus, while the same in a general sense, the two expressions are to be distinguished in their meaning and in their interpretation, as

follows :-

I. The Kingdom (or Sovereignty) of HEAVEN

1. Has *Messiah* for its King;
2. It is *from heaven*; and *under* the heavens *upon* the earth;
3. It is *limited* in its scope;
4. It is *political* in its sphere;
5. It is *Jewish and exclusive* in its character;
6. It is *national* in its aspect;
7. It is the *special subject of Old Testament prophecy*;
8. And it is *dispensational* in its duration.

II.

The Kingdom (or Sovereignty) of GOD

1. Has *God* for its Ruler;
2. It is *in heaven, over* the earth;
3. It is *unlimited* in its scope;
4. It is *moral* and *spiritual* in its sphere;
5. It is *inclusive* in its character (embracing the natural and spiritual seeds of Abraham, "the heavenly calling", and the "Church" of the Mystery). Hence,
6. It is *universal* in its aspect;
7. It is (in its *wider* aspect) the subject of *New Testament revelation*;
8. And will be *eternal* in its duration.

NOTE

¹ The Kingdom of God occurs only five times in Matthew (6:33; 12:28; 19:24; 21:31, 43).

Appendix List

The Temptations of Our Lord.

This Is Appendix 116 From The Companion Bible.

It is well known that the order of the temptations in Matthew is not the same as in Luke. Commentators and Harmonizers assume that the one is right and the other is wrong; and proceed to change the order of one in order to make it agree with the other. See Appendix 96.

But an examination of the combined accounts, giving due weight to the words and expressions used, will explain all the differences, and show that both Gospels are absolutely correct; while the differences are caused by the three temptations being repeated by the devil in a different order, thus making six instead of three.

Mark and Luke agree in stating that the temptations continued all the forty days (Mark 1:13. Luke 4:2); they are described as follows :-

- I. (Luke 4:3,4) "The devil (*ho diabolos*) said to Him, 'Speak to this stone (*to litho touto*) that it become a loaf (*artos*).' " This appears to be the first temptation: and there is no reason whatever why it should not have been repeated in another form; for it is nowhere stated that there were three, and only three temptations ¹.
- II. (Luke 4:5-8) "And the devil, conducting (*anagagon*) Him, shewed to Him all the kingdoms of the habitable world, or land (Greek *oikoumene*, Appendix 129. 3), in a moment of time." Nothing is said about "an exceeding high mountain". Lachmann brackets the words "into an high mountain", and Tischendorff, Tregelles, Alford, WH and Revised Version omit them.

The devil claims to possess the right to the kingdoms of the world, and the Lord does not dispute it. Satan says : "To Thee will I give this authority (*exousia*) and all their glory,

for to me it has been delivered, and to whomsoever I wish I give it. Therefore, if Thou wilt worship before me, all shall be Thine."

Nothing is said here about "*falling down*", as in Matthew. Here only "authority" is offered; for all the critical Greek texts read "pasa" (not "*panta*") feminine to agree with *exousia*.

The Lord did not say, "Get thee hence" (as in Matthew 4:10), but "Get thee behind Me", which was a very different thing. Satan did not depart then, any more than Peter did when the same was said to him (Matthew 16:23).

- III. (Luke 4:9-12) "And he conducted (*egagen*) Him to Jerusalem, and set Him upon the wing (or battlement, Daniel 9:27 m.) of the temple, and said to Him, "If Thou art the Son of God, cast Thyself down hence, for it is written, that to His angels He will give charge concerning Thee, to keep thee (*tou diaphulaxai se*)", etc.

There is nothing said about this "*keeping thee*" in Matthew; moreover, it is stated that having finished every form of temptation, "he departed from Him for a season". Note that the devil departed (*apeste*) of his own accord in Luke 4:13, while in Matthew the Lord summarily dismissed him, and commanded him to be gone. (Matthew 4:10).

- IV. (Matthew 4:3, 4) After the "season" (referred to in Luke 4:13), and on another occasion therefore, "he who was tempting Him (*ho peirazon*), having come (*proselthon*), said, "If Thou art the Son of God, say that these stones become loaves (*artoi*)". Not "this stone", or "a loaf" (*artos*), as in Luke 4:3. Moreover he is not plainly called "the devil", as in Luke 4:3, but is spoken of as the one who had already been named as tempting Him (*ho peirazon*); and as "having come" (*proselthon*); not as simply speaking as being then present.
- V. (Matthew 4:5-7) "Then (*tote*)" - in strict succession to the preceding temptation of the "stones" and the "loaves" - "Then the devil taketh (*paralambanei*) Him unto the holy city, and setteth Him upon the wing (or battlement) of the

temple", etc. Nothing is said here about the angels being charged to "keep" Him (as in Luke 4:10); nor is there any reason why any of these three forms of temptation should not have been repeated, under other circumstances and conditions.

- VI. (Matthew 4:8-10) Here it is plainly stated that the second temptation (Luke 4:5-8) was repeated : for "Again the devil taketh Him unto an exceedingly high mountain, and sheweth to Him all the kingdoms of the world, *kosmos* (Appendix 129. 1), not *oikoumene* (Appendix 129. 3), as in Luke 4:5, and their glory, and said to Him : "All these things, not "all this authority", as in Luke 4:6, will I give to Thee if, ***falling down***, Thou wilt worship me". Here, in this last temptation, the climax is reached. It was direct worship. Nothing is said in Luke about ***falling down***. Here it is boldly and plainly said, "Worship me". This was the crisis. There was no departing of Satan's own accord here. The moment had come to end all these temptations by the Lord Himself. "Go! said the Lord (*hupage*), Get thee hence, Satan ... Then the devil leaveth (*aphiesin*) Him, and behold, angels came and ministered to Him".

This angelic ministry marked the end. There is no such ministry mentioned at the end of the third temptation in Luke 4:3-12; for then Satan "departed" of his own accord, returning (in Matthew 4:3) after "a season" (Luke 4:13).

True, the Lord had said "Get thee behind Me, Satan" (Luke 4:8); but He did not, then, summarily dismiss him, nor did Satan depart : he continued with his third temptation, not departing till after the third had been completed.

We thus conclude that, while there were temptations continuous during the whole of the forty days (Mark 1:13. Luke 4:2), they culminated in six direct assaults on the Son of man, in three different forms; each form being repeated on two separate occasions, and under different circumstances, ***but not in the same order.***

This accords with all the variations of the words used, explains the different order of events in the two Gospels and

satisfies all the conditions demanded by the sacred text.

The two different orders in Matthew and Luke do not arise from a "mistake" in one or the other, so that one may be considered correct and the other incorrect; they arise from the punctilious accuracy of the Divine record in describing the true and correct order in which Satan varied the six temptations; for which variation, he alone, and neither of the Evangelists, is responsible.

NOTE

¹ This is like other traditional expressions: for where do we read of "three" wise men? We see them only in mediæval paintings. Where do we read of angels being women? Yet as such they are always painted. Where do we find in Scripture other common sayings, such as "the talent hid in a *napkin*"? It was hidden "in the earth". Where do we ever see a picture of the crucifixion with the mark of the spear on the *left* side?

Appendix List

The Synonymous Words for "World" , "Earth", etc.

This Is Appendix 129 From The Companion Bible.

There are four Greek words which are thus translated ; and it is important that they should be, in each occurrence, carefully distinguished. They are as follows :-

1. ***Kosmos*** = the world as created, ordered, and arranged. Hence it is used in the LXX (Septaugint) for the Hebrew word rendered "ornament". See Exodus 33:5,6. Isaiah 49:18. Jeremiah 4:30. Ezekiel 7:20, etc. It denotes 'the opposite of what man has called "choas", which God never created. See notes on Isaiah 45:18 and Genesis 1:2: for the Hebrew ***bara'*** means not only to create, but that what was created was beautiful. The root, meaning to carve, plane, polish, implies both order and beauty. Compare Appendix 146.

2. ***aion*** = an age, or age-time, the duration of which is indefinite, and may be limited or extended as the context of each occurrence may demand.

The root meaning of ***aion*** is expressed by the Hebrew '***olam*** (see Appendix 151. I.A and II.A) which denotes indefinite, unknown or concealed duration : just as we speak of "the patriarchal age", or "the golden age", etc. Hence, it has come to denote any given period of time, characterized by a special form of Divine administration or dispensation.

In the plural we have the Hebrew '***olamim*** and Greek '***aiones*** used of ages, or of a succession of age-times, and of an abiding from age to age. From this comes the adjective, ***aionios*** (Appendix 151. II.B), used of an unrestricted duration, as distinct from a particular or limited age-time. These age-times must be distinct or they could not be added to, or multiplied, as in the expression ***aions*** of ***aions***.

These ages or age-times were all prepared and arranged by God (see Hebrews 1:2; 11:3); and there is a constant distinction in the New Testament between "this age", and the "coming age" (see

Matthew 12:32. Hebrews 1:2. Ephesians 1:21).

"This age" is characterized by such passages as Matthew 13:24-30, 36-43. Mark 4:19; 10:30. Romans 12:2. 1Corinthians 2:8. 2Corinthians 4:4. Galatians 1:4. Ephesians 2:2. (transl. "course"). 2Timothy 4:10. Titus 2:12.

The "coming age" is characterized in such passages as Matthew 13:39,40,49; 24:3; 28:20. Mark 10:30. Luke 18:30; 20:35. 1Corinthians 15:23. Titus 2:13.

The conjunction of these ages is spoken of as the *sunteleia*, marking the end of one age and the beginning of another.

Other indefinite duration are mentioned, but they always refer to some unknown and prolonged continuance, the end of which cannot be seen; such as the end of life (Exodus 21:6). Hence the Hebrew Priesthood was so characterized because its end could not be foreseen (see Exodus 40:15. 1Samuel 1:22. Hebrews 7:12). It is used in the same way in other connections (see Matthew 21:19. John 8:35). For further information see Appendix 151. II.A.

3. *oikoumene* = the world as inhabited. It is from the verb *oikeo* = to dwell. It is used of the habitable world, as distinct from the *kosmos* (number 1 above, which = the world as *created*). Hence, it is used in a more limited and special sense of the Roman Empire, which was then predominant. See Luke 2:1; 4:5; 21:26. It is sometimes put by the Figure of Speech *Metonymy* (of the *Adjunct*), Appendix 6, for the inhabitants (Acts 17:6,31. Hebrews 2:5, etc.).

4. *ge* = land, as distinct from water; or earth as distinct from heaven; or region or territory, used of one special land, or country, as distinct from other countries, in which peoples dwell, each on its own soil.

Foundation of the World

This Is Appendix 146 From The Companion Bible.

To arrive at the true meaning of this expression, we must note that there are two words translated "foundation" in the New Testament: (1) *themelios*, and (2) *katabole*.

The Noun, *themelios*, occurs in Luke 6:48-49, 14:29, Acts 16:26, Romans 15:20, 1Corinthians 3:10-12, Ephesians 2:20, 1Timothy 6:19, 2Timothy 2:19, Hebrews 6:1, 11:10, Revelation 21:14,19. It is never used of the world (*kosmos*) or the earth (*ge*). The corresponding Verb (*themelioo*) occurs in Matthew 7:25, Luke 6:48, Ephesians 3:17, Colossians 1:23, Hebrews 1:10 and 1Peter 5:10. The verb is only once used of the earth (*ge*). Hebrews 1:10.

A comparison of all these passages will show that these are proper and regular terms for the English words "to found", and "foundation".

The Noun, *katabole*, occurs in Matthew 13:35, 25:34, Luke 11:50, John 17:24, Ephesians 1:4, Hebrews 4:3, 9:26 , 11:11, 1Peter 1:20, Revelation 13:8, 17:8 and the corresponding Verb (*kataballo*) occurs in 2Corinthians 4:9, Hebrews 6:1 and Revelation 12:10.

A comparison of all these passages (especially 2Corinthians 4:9 and Revelation 12:10) will show that *kataballo* and *katabole* are not the proper terms for founding and foundation, but the correct meaning is *casting down*, or *overthrow*.

Consistency, therefore, calls for the same translation in Hebrews 6:1, where, instead of "not laying again", the rendering should be "not casting down". That is to say, the foundation already laid, of repentance, etc., was not to be cast down or overthrown, but was to be *left* and progress made unto the perfection.

Accordingly, the Noun *katabole*, derived from, and cognate with the Verb, ought to be translated "disruption", or "ruin".

The remarkable thing is that in all occurrences (except Hebrews

11:11) the word is connected with "the world" (Greek *kosmos*. Appendix 129.1), and therefore the expression should be rendered "the disruption (or ruin) of the world", clearly referring to the condition indicated in Genesis 1:2, and described in 2Peter 3:5-6. For the earth was not created *tohu* (Isaiah 45:18) but *became* so, as stated in the Hebrew of Genesis 1:2 and confirmed by 2Peter 3:6, where "the world that then was by the word of God" (Genesis 1:1), perished and "the heavens and the earth which are now, by the same word" were created (Genesis 2:4), and are "kept in store, reserved unto fire against the day of judgment" (2Peter 3:7) which shall usher in the "new heavens and the new earth" of 2Peter 3:13.

"The disruption of the world" is an event forming a great dividing line in the dispensations of the ages. In Genesis 1:1 we have the *founding* of the world (Hebrews 1:10 = themelioo), but in Genesis 1:2 we have its *overthrow*.

This is confirmed by a further remarkable fact, that the phrase, which occurs ten times, is associated with the Preposition *apo* = from (Appendix 104. iv) seven times, and with *pro* = before (Appendix 104. xiv) three times. The former refers to the *kingdom*, and is connected with the "counsels" of God; the latter refers to the Mystery (or Secret; See Appendix 193) and is connected with the "purpose" of God (see John 17:24, Ephesians 1:4, 1Peter 1:20).

Ample New Testament testimony is thus given to the profoundly significant fact recorded in Genesis 1:2, that "the earth became *tohu* and *bohu* (i.e. waste end desolate); and darkness was on the face of the deep", before the creation of "the heavens and the earth which are now" (2Peter 3:7).

Appendix List

THE "MYSTERY"

This Is Appendix 193 From The Companion Bible.

The English word "mystery" is a transliteration of the Greek word *musterion*,¹ which means a sacred *secret*.

It occurs in the Septuagint Version (280 B.C.) nine times as the equivalent for the Chaldee *raz* in the Chaldee portion of "Daniel", which means to *conceal*; hence, *something concealed* that can be revealed, viz. in Daniel 2:18, 19, 27, 28, 29, 30, 47; and 4:9.

It occurs frequently in the Apocryphal books; which, though of no use for establishing doctrine, are of great value in determining the meaning of Biblical usage of Greek words. In these books *musterion* always means the *secret* of friends, or of a king, etc.² See Tobit 12:7,11. Judith 2:2. Wisdom 2:22. (transliterated "mysteries"); 14:23. Ecclesiastics 22:22; 27:16,17,21. 2Maccabees 13:21. (Revised Version). The passage in Judith is remarkable: for Nabuchodonsor calls his captains and great men together just before entering on a campaign, and "communicated with them his secret counsel", literally "the mystery of his will". This is exactly the same usage as in Ephesians 1:9, except that the Greek word for will or counsel is different.³

By the end of the second century A.D. it was used interchangeably with *tupos* (= type), *sumbolon* (= symbol), and *parabole* (= parable).

When we find the Greek word *musterion* rendered *sacramentum* in Latin Vulgate of Ephesians 5:32, it is clear that it was used as meaning a *secret sign* or *symbol*, and not in the modern meaning put upon the word "Sacrament", i.e. "holy mysteries".

It is evident to all that God has made known His will "at sundry times and in divers manners" (Hebrews 1:1,2). He also kept certain things secret, and revealed them from time to time according to His purpose and counsels. Hence the word *musterion* is connected with several *concealed* or *secret* things in the New Testament.

1. It was used of the *secrets of the kingdom*; which had been concealed, until the Lord revealed them to His disciples (not to the People) in Matthew 13:10,11. It had not before been known

that the kingdom would be rejected, and that there would be a long interval between that rejection and its being set up in glory. This was concealed even from the prophets who foretold it (1Peter 1:10-12).

2. In Romans 11 it is used in connection with the duration of Israel's blindness. That blindness itself was not a secret, for it had been foretold in Isaiah 6:9,10. But the *duration* of the blindness was kept a "secret" from Isaiah and only revealed through Paul (Romans 11:25).

3. It was used of a fact connected with resurrection, which had never before been made known to the sons of men.

The Lord had spoken of it to Martha (John 11:25,26), but though she believed it, she did not understand that to those who should be alive and remain to His Coming the Lord would be "the life", and they would "never die" (verse 26).

The Thessalonians who "received the word" were not left in ignorance of it (1Thessalonians 4:13), for the Lord's words in John 11:25,26. were explained to them.

But in 1Corinthians 15:51 the secret was fully and plainly shown; and it was that "we shall not all sleep". Up to that moment the universal belief had been that we must all die (compare Hebrews 9:27). Thenceforward it was revealed and made known for faith that all would not die, but that those who are alive and remain (literally; remain over) unto the Lord's Coming will not die at all (see note 1Thessalonians 4:15, and compare Philippians 3:14).

4. Side by side with these Divine secrets there was the secret of the **[foretold]** lawlessness (2Thessalonians 2:7 compare Daniel 12:4). It was already working during the dispensation covered by "Acts"; and had the nation repented at the call of those "other servants" of Matthew 22:4 (Acts 2:38; 3:12-26; etc.), those secret counsels of "the lawless one" and "the transgressors" would have "come to the full" (Daniel 8:23). But now they are postponed and in abeyance until the appointed time.

5. But "the great secret" which concerns us to-day was not

revealed until after the close of that dispensation covered by "Acts". (See Acts 28:17-31 and Appendix 180 and 181.)

Paul was not commissioned to put in writing the "purpose" of God which was "**before** the overthrow of the World" (Appendix 146), until that dispensation was ended.

What this "great secret" was can only be learned fully from the Prison Epistles. There alone can we find the things which had been concealed and kept secret "since the world began" (Romans 16:25); "which in other ages was not made known unto the sons of men" (Ephesians 3:5); "which from the beginning of the world hath been hid in God" (Ephesians 3:9); "which hath been hid from ages and from generations, but now is made manifest" (Colossians 1:26), where "now" (Greek; *nun*) with the preterit = just now, recently.

The special Scriptures which describe this secret are the postscript of Romans 16:25,26. Ephesians 3:1-12. Colossians 1:24-27.

The mention of "the mystery" in Romans 16:25,26. has perplexed many, because the revelation of it is specifically propounded in the Epistle of Ephesians.

Hence it has been suggested that the Epistle originally ended at Romans 16:24 with the **Benediction** (or even at verse 20 (see the marginal notes in the Revised Version), and that the **ascription** (verses 25-27) was added by the apostle after he reached Rome (1) in order to complete the Structure by making it correspond with the ascription in chapter 11:33-36; and (2) to complete the **Epanodos** or **Introversion**, and thus to contrast "God's gospel", which was revealed of old by the prophets of the Old Testament and never hidden (1:2,3), with the mystery which was always hidden and never revealed or even mentioned until 16:25-27. See Longer Note page 1694.

In any case while there is no doubt about the general order of the Epistles, the actual dates are conjectural, and rest only upon individual opinions as to the internal evidence (Appendix 180). And, after all, Romans 16:25-27 is not the revelation of the mystery as given in the Prison Epistle, but an ascription of glory to Him Who had at length made it manifest by prophetic writings (not "the writings of the prophets", for it is the adjective "prophetic", not the noun "prophecy" as in 2Peter 1:20). **Romans** and **Ephesians** are thus brought together as

the two central Epistles of the chronological groups: the one ending one group, and the other beginning the next, both being treatises rather than epistles, and both having Paul for their sole author, while in all the other Epistles he has others associated with him.

As to the great secret itself, it is certain that it cannot refer to the blessing of Gentiles in connection with Israel. This is perfectly clear from the fact that that was *never a secret*. Both blessings were made known at the very same time (Genesis 12:3); and this well-known fact is constantly referred to in the Old Testament. See Genesis 22:18; 26:4; etc. Deuteronomy 32:8. Psalms 18:49; 67:1,2; 72:17; 117:1. Isaiah 11:10; 49:6. Luke 2:32. Romans 15:8-12.

But the secret revealed in the Prison Epistles was never the subject of previous revelation.

In Ephesians 3:5. it is stated to be "now revealed". This cannot mean that it had been revealed before, but not in the same manner as "now"; because it is stated that it had never been revealed at all.

It concerns the Gentiles; and it was "revealed unto His holy apostles⁴ and prophets by the Spirit", that the Gentiles should be joint-heirs, and a joint-body,⁵ and **[joint]** partakers of the promise in Christ through the gospel (see the Notes on Ephesians 3:5,6).

We cannot know the whole purpose of God in keeping this concealed all through the ages; but one thing we can clearly see, videlicet that had God made it known before, Israel would of necessity have had an excuse for rejecting the Messiah and His Kingdom.

As to ourselves, the question of "Who is in the secret?" does not arise. For we are not to suppose that all who do not know of it are "lost".

One thing we know, and that is: it is made known for "the obedience of faith", or for "faith-obedience" (Romans 16:26).

It is a *subsequent revelation*; and the question is, do we believe it and obey it by acting according to it?

Abraham had several Divine revelations made to him. From this call in Genesis 11 he was a "righteous" man. In chapter 12 he believed

God concerning His promises of the future. In chapter 13 he believed God concerning the promise of the Land. But in chapter 15 God made a further revelation concerning the seed which He would give him; and it is written, "Abraham believed in the Lord, and it was counted (or imputed) unto him for righteousness".

Even so with ourselves and the subsequent revelation of the mystery in the Prison Epistles. Let us believe it, and we may be sure it will be counted unto us for something, for some blessing, which those who refuse to believe it will lose.

NOTES:

¹ It is from ***mueo*** = to initiate or admit to secrets; and ***mustes*** was used of the person so initiated.

² In subsequent Revision of the Septuagint ***Theodotion*** (A.D. 160) uses it for the Hebrew ***sod*** (Job 15:8. Psalms 25:14. Proverbs 20:19). See Notes *in loc*.

³ In Judith 2:2 it is ***boule*** (Appendix 102. 4), while in Ephesians 1:9 it is ***thelema*** (Appendix 102. 2).

⁴ These were not those of the Old Testament dispensation, but were the subjects of a promise by the Lord Himself in Matthew 23:34. Luke 11:49. which was fulfilled in Ephesians 4:8,11. See the notes on these passages and Appendix 189.

⁵ Greek ***sussomos***, a remarkable word occurring only here in the New Testament.

The Longer Note

Found On Page 1694 In The Companion Bible
The Second Postscript (Romans 16:25-27)

That the "doxology" is a postscript added by the apostle after he had arrived at, and was residing in, Rome (61-63 A.D. : see Appendix 180), and was writing *Ephesians*, seems clear for the following reasons :-

First, there is no question as to the genuineness or authenticity of these verses.

The question raised by their apperance not only after the close of the Epistle itself, but also after the postscript of the amanuensis, Tertius, is connected with the "mystery" "kept in silence from age-time but now manifested by means of prophetic writings". To find the subject-matter of *Ephesians* introduced suddenly, in such a position, and in the diction of this doxology, has been a difficulty for ancient transcribers and modern commentators alike.

The oriiginal Manuscripts prove this by the position the doxology occupies in many of them.

In over 190 it stands after Romans 14:23.

In two or three it is wanting.

In some it appears in both places (i.e. after Romans 14:23 and 16:24).

In some, where the doxology stands as in the Authorized Version the second benediction (*verse* 24) is omitted.

This difficulty is shared by modern commentators. Some suppose the doxology was "the effusion of the fervent mind of the apostle on taking a general view of the Epistle".

Others say "it needs only to read the doxology to see that its main purpose is nothing lower than thanksgiving for the Universal Gospel as a whole, and that its weighty grandeur of tone belongs to the close not of a section, but of the whole Epistle."

But the suggestion that this "postscript" was added later by the apostle removes all the difficulties, and shows that the minds of the ancient copyists were needlessly disturbed. The truth of the "mystery" had been lost *long before the date of our oldest Manuscripts*. Hence the transcribers' excitement and perplexity. Had it been known, they would have at once understood that the doxology was subsequently added.¹ And the same remark applies to modern commentators.

Although Paul must have had the "secret" revealed to him beforehand, probably about 57 or 58 A.D., yet he was not permitted to publish the truths of the mystery *in writing* until after he was in Rome, and in prison. Consequently, when the Epistle was *sent first* to the Romans, it was closed by second benediction (*verse 24*).

Although given to him before the expiry of the period of grace enjoyed by the pentecostal church, he was not allowed to divulge it. So long as the offer of the Kingdom (see Appendix 112-114) to earthly Israel was open, the "mystery" could not be made known.

But when the sentence of judicial blindness had been promulgated and the prophecy of Isaiah 6 fulfilled (Acts 28:26,27), then the glorious truths for the later-born were allowed to be set forth by "prophetic writings", videlicet the prison epistles.

Therefore the apostle was guided by the Holy Spirit to add the postscript to Romans; thus completing in beautiful perfection the Divine arrangement of the Epistle (see Structure, page 1661) and striking the key-note in the doctrinal teaching which is taken up and developed at large in Ephesians.

¹ This suggestion was first made by Bishop Lightfoot in *Biblical Essays*, and adopted by others.

The Synonymous Words for "Will" And "Wish"

This Is Appendix 102 From The Companion Bible.

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

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

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

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

4. In like manner the Noun *boulema* is to be distinguished from *thelema* (Number 2) as denoting resolve, counsel, or determination, rather than the wish or desire. *Boulema* occurs only twice, Acts 27:43. Romans 9:19. The Noun, *boule*, with a similar meaning, occurs twelve times. For illustrations of the differences see Matthew 1:19. Mark 15:9,12,15. Romans 7:15, etc.

Appendix List

The Two Entries Into Jerusalem.

This Is Appendix 153 From The Companion Bible.

Most "Harmonies" assume that because each Gospel records an entry of the Lord into Jerusalem the four accounts must be *identical* because they are similar: and therefore conclude that because they differ in certain particulars there are "discrepancies".

Whereas, if we treat them in their chronological sequences, and have regard to the antecedent and consequent circumstances, the supposed discrepancies will disappear, and the similar, but diverse, expressions will be seen to be necessary to the different events.

In this present case, one entry (Matthew 21:1-9) takes place before the other, which is recorded in (Mark 11:1-10, Luke 19:30-34, and John 12:12-15).

1. In Matthew the Lord *had actually arrived at* Bethphage. In Luke He *"he was come nigh"* (*engisen*); in Mark "they were *approaching*" (*engizousin*).

2. In Matthew the village lay just *off* the road (*apenanti*); in Luke and Mark it was *below* them, and opposite (*Katenati*).

3. In the former, *two* animals were sent for and used; in the latter, only *one*.

4. In the former, the prophecy of Zechariah 9:9, which required the *two* animals, is said to have been *fulfilled*; in latter, the prophecy was not said to be fulfilled, and only so much of it is quoted (John 12:15) as agrees with it.

5. The former seems to have been *unexpected*, for "all the city was moved, saying, 'What is this?' " (Matthew 21:10,11), while, if there was only one entry, the two accounts are inexplicable, seeing that the later and subsequent entry was *prepared for* : much people in the city "heard that He was coming", and "went forth to meet Him" (John 12:12,13).

The latter, therefore, was the great formal entry of the Lord, called

"the Truimphal Entry", which took place on what is called "Palm Sunday".

The first had special reference to the whole work of His mission. He came on the ass with its unbroken colt, the clothes being put some on one and some on the other, and the Lord sitting on "them" - *the clothes* (not on both beasts). He came to cleanse the Temple, and make His final presentation of the King and the Kingdom.

But when He came on the one-an ass's colt-it was in judgement, to pronounce the doom on the city; and on the nation.

When He appears again it will be to a nation which will then say (as the result Zechariah 12:10): "Blessed is He that cometh in the name of the Lord" (Matthew 23:39).

For the events of the "six days before the Passover", see Appendix 156; and the note on the various passages.

Appendix List

"Six Days Before The Passover" (John 12:1).

This Is Appendix 156 From The Companion Bible.

We are furnished by Scripture with certain facts and fixed points which, taken together, enable us (1) to determine the events which filled up the days of "the last week" of our Lord's life on earth; (2) to fix the day of His crucifixion; and (3) to ascertain the duration of the time He remained in the tomb.

The difficulties connected with these three have arisen (1) from not having noted these fixed points; (2) from the fact of Gentiles' not having been conversant with the law concerning the three great feasts of the LORD; and (3) from not having reckoned the days as commencing (some six hours before our own) and running from sunset to sunset, instead of from midnight to midnight.

To remove these difficulties, we must note :-

- I. That the first day of each of the three feasts. Passover, Pentecost, and Tabernacles, was "a holy convocation", a "sabbath" on which no servile work was to be done. See Leviticus 23:7, 24, 35. Compare Exodus 12:16.

"That sabbath" and the "high day" of John 19:31, was the "holy convocation", the first day of the feast, which quite overshadowed the ordinary weekly sabbath.

It was called by the Jews *Yom tov* = (Good day), and this is the greeting on that day throughout Jewry down to the present time.

This *great* sabbath, having been mistaken from the earliest times for the *weekly* sabbath, has led to all the confusion.

- II. This has naturally caused the further difficulty as to the Lord's statement that "even as Jonah was in the belly of the fish three days and three nights, so shall the Son of man be in the heart of the earth three days and three nights" (Matthew 12:40). Now, while it is quite correct to speak according to Hebrew idiom of "three days" or "three years", while they are only parts of three days or three years, yet that idiom does not apply in a case like this, where "three nights" are mentioned *in addition to* "three days". It will be noted that the Lord not only definitely states this, but repeats the full phraseology, so that we may not mistake it. See the subject fully discussed in Appendix 144.

- III. We have therefore the following facts furnished for our sure guidance:

1. The "high day" of John 19:31 was the first day of the feast.

2. The "first day of the feast" was on the 15th day of Nisan.
3. The 15th day of Nisan, commenced at sunset on what we should call the 14th.
4. "Six days before the passover" (John 12:1) takes us back to the 9th day of Nisan.
5. "After two days is the passover" (Matthew 26:2. Mark 14:1) takes us to the 13th day of Nisan.
6. "The first day of the week", the day of the resurrection (Matthew 28:1, etc.), was from our Saturday sunset to our Sunday sunset. This fixes the days of *the week*, just as the above fix the days of *the month*, for:
7. Reckoning back from this, "three days and three nights" (Matthew 12:40), we arrive at the day of the burial, which must have been before sunset, on the 14th of Nisan; that is to say, before our Wednesday sunset.
8. This makes the sixth day before the passover (the 9th day of Nisan) to be our Thursday sunset to Friday sunset.

Therefore Wednesday, Nisan 14th (commencing on the Tuesday at sunset), was "the preparation day", on which the crucifixion took place: for all four Gospels definitely say that this was the day on which the Lord was buried (before our Wednesday sunset), "because it was the preparation [day]" the bodies should not remain upon the cross on the sabbath day, "for that sabbath day was a high day", and, therefore, not the ordinary seventh day, or weekly sabbath. See John 19:31.

- IV. It follows, therefore, that the Lord being crucified on "the preparation day" could not have eaten of the Passover lamb, which was not slain until the evening of the 14th of Nisan (that is to say, afternoon). On that day the daily sacrifice was killed at the 6th hour (noon) and offered about the 7th hour (1 p. m.). The killing of the Passover lambs began directly afterwards. Thus it is clear, that if the killing of the Passover lambs did not *commence* until about four hours after our Lord had been hanging upon the Cross, and would not have been concluded at the *ninth* hour (3 p.m.) when "He gave up the ghost;" -no "Passover lamb" could have been eaten at the "last supper" on the previous evening.
- V. With these facts before us, we are now in a position to fill in the several days of the Lord's last week with the events recorded in the Gospels. By noting that the Lord returned to Bethany (or to the Mount of Olives) each night of that week, we are able to determine both the several days and the events that took place in them.

THE SIXTH DAY BEFORE THE PASSOVER, THE 9th DAY OF NISAN.
(Our Thursday sunset to Friday sunset.)

	MATTHEW.	MARK.	LUKE.	JOHN.
The Lord approaches Jerusalem from Jericho.			19:1-10	
He passes our Thursday night at the house of Zacchaeus (Luke 19:5) And delivers the Parable of the Pounds.			19:11-27	
He proceeds toward Jerusalem.			19:28	
He sends two disciples <i>apenanti</i> for an "ass" and a "colt" (two animals).	21:1-7			
And makes His first entry from Bethphage (not Bethany) (<u>Appendix 153</u>).	21:8,9			
He is unexpected, and they ask "Who is this?"	21:10, 11			
He cleanses the Temple.	21:12 - 16			
HE RETURNS TO BETHANY.	21:17			12:1

THE FIFTH DAY BEFORE THE PASSOVER, THE 10th DAY OF NISAN.
(Our Friday sunset to Saturday sunset.)

	MATTHEW.	MARK.	LUKE.	JOHN.
The Lord passes the Sabbath at Bethany; and after sunset (on our Saturday), the first of three suppers was made, probably at the house of Lazarus, in Bethany (<u>Appendix 157</u>).				12:2
At this supper the first of two anointings took place (<u>Appendix 158</u>).				12:3 - 11

THE FOURTH DAY BEFORE THE PASSOVER, THE 11th DAY OF NISAN.

(Our Saturday sunset to Sunday sunset.) the Gentile "Palm Sunday".

	MATTHEW.	MARK.	LUKE.	JOHN.
The second, or triumphal entry into Jerusalem. He sends two disciples (<i>katenanti</i> for a colt (one animal). (See Appendix 153).		11:1 - 7	19:29 - 35	12:12-
The Lord starts from Bethany (not Bethphage) and is met by multitudes from Jerusalem (<u>Appendix 153</u>)		11:8 -10	19:36 - 40	12:12 - 19
He weeps over the city.			19:41 - 44	
He enters the Temple, looks around.		11:11-		
And RETURNS TO BETHANY		11:-11		

THE THIRD DAY BEFORE THE PASSOVER, THE 12th DAY OF NISAN.
(Our Sunday sunset to Monday sunset.)

	MATTHEW.	MARK.	LUKE.	JOHN.
In the morning (our Monday a.m.) the Lord returns to Jerusalem.	21:18	11:12		
The Fig - tree cursed.	21:19 - 22	11:13 , 14		
The Temple. Further cleansing.		11:15 - 17	19:45, 46	
In the Temple. Further teaching, "Certain Greeks".			19:47-	12:20 - 50
Opposition of Rulers.		11:18	19:-47, 48	
He goes out of the city (probably to Bethany; see Luke 21:37, 38 below).		11:19		

THE SECOND DAY BEFORE THE PASSOVER, THE 13th DAY OF NISAN.

(Our Monday sunset to Tuesday sunset.)

	MATTHEW.	MARK.	LUKE.	JOHN.
In the mornig (our Tuesday a.m.) on the way to Jerusalem, the question of the disciples about the Fig Tree.		11:20 -26		
In Jerusalem again: and in the Temple.	21:23 - 27	11:27 - 33	20:1 - 8	
In Jerusalem teaching in Parables; and questions.	21:28 - 23:39	12:1 - 44	20:9 - 21:4	
The first great prophecy, in the Temple (<u>Appendix 155</u>).			21:5 - 36	
(Parenthetical statement as to the Lord's custom during the last week).			21:37, 38	
The second great prophecy, on the Mount of Olives.	24:1 -51	13:1 - 37		
The second great prophecy, continued (see <u>Appendix 155</u>).	25:1 - 46			
"After two days is the Passover".	26:1 - 5	14:1, 2		
HE RETURNS TO BETHATNY, and is present at the second supper in the house of Simon the leper. The second Anointing. See <u>Appendix 157</u> and <u>Appendix 158</u> .	26:6 - 13	14:3 - 9		

THE DAY BEFORE THE PASSOVER, THE 14th DAY OF NISAN - "THE PREPARATION DAY" - THE DAY OF THE CRUCIFIXION.

(Our Tuesday sunset to Wednesday sunset.)

	MATTHEW.	MARK.	LUKE.	JOHN.
The plot of Judas Iscariot to betray the Lord.	26:14 - 16	14:10, 11	22:1 - 6	
The "preparation" for the last supper. ¹	26:17 - 19	14:12 ¹ - 16	22:7 ¹ - 13	
"The even was come" (our Tuesday after sunset) when the plot for the betrayal was ripe for execution.	26:20	14:17		
The last supper, commencing with the washing of the feet.				13:1 - 20
The announcement of the betrayal, etc..	26:21 - 25	14:18 - 21		13:21 - 30
The supper eaten, the "New Covenant" made (Jeremiah 31:31). The lamb abolished, bread and wine substituted.	26:26 - 29	14:22 - 25	22:14 - 23	
The first prophecy of Peter's denials (<u>Appendix 160</u>).				13:31 - 38
The strife; who should be the greatest, etc..			22:24 - 30	
The second prophecy of Peter's denials (<u>Appendix 160</u>).			22:31 - 34	
The final appeal to His first commission (Luke 9:3).			22:35 - 38	
The last discourse to the eleven, followed by His prayer.				14:1 - 17:26
They go to Gethsemane.	26:30 - 35	14:26 - 29	22:39	18:1

The third prophecy of Peter's denial. (<u>Appendix 160</u>).		14:30, 31		
The agony in the garden.	26:36 - 46	14:32 - 42	22:40 - 46	
The apprehension of the Lord (<u>Appendix 165</u>).	26:47 - 56	14:43 - 50	22:47 - 54	18:2 - 11
The escape of Lazarus (see notes on Mark 14:51, 52).		14:51, 52		
The trials: continued throughout our Tuesday night.	26:57 - 27:31	14:53 - 15:19	22:54 - 23:25	18:12 - 19:13
About the sixth hour (our Tuesday midnight) Pilate said "Behold your King".				19:14, 15
Led away to be crucified.	27:31 - 34	15:20 - 23	23:26 - 31	19:16, 17
And "led with Him" two "malefactors" (<i>kakourgoi</i>) (<u>Appendix 164</u>).			23:32, 33	19:18
Discussion with Pilate about the Inscriptions (<u>Appendix 163</u>).				19:19 - 22
The dividing of the garments.	27:35 - 37	15:24	23:34	19:23, 24
"It was the third hour, and they crucified Him" (our 9 a.m. Wednesday).		15:25, 26		
"Then were there two robbers" (<i>lestai</i>) crucified with Him"(<u>Appendix 164</u>).	27:38	15:27, 28		
The revilings of the rulers, both "robbers", and one "malefactor".	27:39 - 44	15:29 - 32	23:35 - 43	
The Lord's mother and John.				19:25 27

"The sixth hour" (our Wednesday noon) and the darkness (Appendix 165).	27:45 - 49	15:33	23:44, 45	
"The ninth hour" (our Wednesday 3 p.m.) and the expiring cry (Appendix 165).	27:50	15:34 - 37	23:46	19:28 - 30
Subsequent events.	27:51 - 56	15:38 - 41	23:47 - 49	19:31 - 37
Buried in haste before sunset (our Wednesday about 6 p.m.), before the "high day" (the first day of the Feast began), our Wednesday sunset.	27:57 - 66	15:42 - 47	23:50 - 56	19:38 - 42

"THE FIRST DAY OF THE FEAST" - "THE HIGH DAY" (*Yom tov*) - THE 15TH DAY OF NISAN.

(Our Wednesday sunset to Thursday sunset.)
THE FIRST NIGHT AND FIRST DAY IN THE TOMB.

THE SECOND DAY OF THE FEAST - THE 16TH DAY OF NISAN.

(Our Thursday sunset to Friday sunset.)
THE SECOND NIGHT AND SECOND DAY IN THE TOMB.

THE THIRD DAY OF THE FEAST - "THE (WEEKLY) SABBATH" - THE 17TH DAY OF NISAN.

(Our Friday sunset to Saturday sunset.)
THE THIRD NIGHT AND THIRD DAY IN THE TOMB.

"THE FIRST DAY OF THE WEEK" - THE 18TH DAY OF NISAN.

(Our Saturday sunset: "the third day" of Matthew 16:21, etc.; not the third day of the Feast.)

	MATTHEW	MARK	LUKE	JOHN
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Thus, the Resurrection of the Lord took place at our Saturday sunset, or thereabouts, on "the third day"; compare "after three days" (Matthew 27:63. Mark 8:31).	28:1 - 10	16:1 - 18	24:1 - 49	20:1 - 23
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[For the sequence of events connected with and following the Resurrection, see Appendix 166.]

It will be seen from the above that we have neither power nor authority to alter or shift any day or date; or to change the order or position of any of the events recorded in Holy Writ.

Each day is marked by a return to Bethany during the last week (up to the Preparation Day); and each day is filled with the recorded events.

It follows, therefore, that the Lord was crucified on our Wednesday; was buried on that day before sunset; and remained "three days and three nights" in the tomb, as foretold by Him in Matthew 12:40; rising from the dead on "the third day", "the first day of the week".

The fixed days and dates, at either end, hold the whole period as in a vice, and place the whole subject on a sure foundation.

NOTE

¹ The words in Mark 14:12 and Luke 22:7 refer to "the first day of unleavened bread", which was the 14th day of Nisan, and therefore "the preparation day". That is why the Lord goes on to tell the two disciples to go and ***make preparation for the Passover.***

Appendix List

The "Three Days" and "Three Nights" of Matthew 12:40.

This Is Appendix 144 From The Companion Bible.

The fact that "three days" is used by Hebrew idiom for any part of three days and three nights is not disputed; because that was the common way of reckoning, just as it was when used of years. Three or any number of years was used inclusively of any part of those years, as may be seen in the reckoning of the reigns of any of the kings of Israel and Judah.

But, when the number of "nights" is stated as well as the number of "days", then the expression ceases to be an idiom, and becomes a literal statement of fact.

Moreover, as the Hebrew day began at sunset the day was reckoned from one sunset to another, the "twelve hours in the day" (John 11:9) being reckoned from sunrise, and the twelve hours of the night from sunset. An evening-morning was thus used for a whole day of twenty-four hours, as in the first chapter of Genesis. Hence the expression "a night and a day" in 2 Corinthians 11:25 denotes a complete day (Greek *nuchthemeron*).

When Esther says (Esther 4:16) "fast ye for me, and neither eat nor drink three days", she defines her meaning as being three complete days, because she adds (being a Jewess) "night or day". And when it is written that the fast ended on "the third day" (5:1), "the third day" must have succeeded and included the third night.

In like manner the sacred record states that the young man (in 1 Samuel 30:12) "had eaten no bread, nor drunk any water, three days and three nights". Hence, when the young man explains the reason, he says, "because three days ago I fell sick". He means therefore three complete days and nights, because, being an *Egyptian* (verses 11, 13) he naturally reckoned his day as beginning at sunrise according to the Egyptian manner (see *Encycl. Brit.*, 11th (Cambridge) ed., vol xi, page 77). His "three days ago" refers to the beginning of his sickness, and includes the whole period, giving the reason for his having gone without food during the whole period

stated.

Hence, when it says that "Jonah was in the belly of the fish three days and three nights" (Jonah 1:17) it means exactly what it says, and that this can be the only meaning of the expression in Matthew 12:40; 16:4. Luke 11:30, is shown in Appendix 156.

In the expression, "the heart of the earth" (Matthew 12:40), the meaning is the same as "the heart of the sea", "heart" being put by the Figure of Speech, ***Metonymy*** (of the Subject), Appendix 6, for "the midst", and is frequently so translated. See Psalm 46:2. Jeremiah 51:1. Ezekiel 27:4, 25, 26, 27; 28:2. It is used of ships when sailing "in the heart of the seas", that is to say, in, or on the sea. See Ezekiel 27:25, 26; 28:8; also of people dwelling in the heart of the seas, that is to say, on islands (Ezekiel 28:2). Jonah uses the Hebrew ***beten*** (= womb) in the same way (2:2).

Appendix List

The Three Suppers.

This Is Appendix 157 From The Companion Bible.

That there were three suppers, and not only two, at the close of our Lord's ministry will be clear from a careful comparison of the three Scriptures.

1. There was the supper recorded in John 12:1-9. This was probably in the house of Lazarus¹, and, being "six days before the Passover", must have taken place on the Friday evening, on the Lord's return from His first entry into Jerusalem from Bethphage (see [Appendix 153](#)).

Having slept there on the Friday night and spent the last Sabbath in retirement there, this first supper was made after the Sabbath had ended at 6 p.m. At this supper there was an anointing of the Lord by Mary (see [Appendix 158](#)).

2. The second supper, recorded in Matthew 26:6-13, took place "two days before the Passover" at the house of Simon the leper, which was also in Bethany. See Mark 14:1-9. At this supper there was also an anointing by a woman unknown (see [Appendix 158](#)).

3. The supper recorded in John 13:1-20 is the same as that recorded in Matthew 26:20, Mark 14:17, and Luke 22:14. It was "the last supper", "the hour was come", and when supper was begun, or going on (not "ended"; see note on John 13:2), the Lord first washed the disciples' feet; and, later, the events took place as recorded in all four Gospels. John's Gospel adds some antecedents; but gives the same consequents.

The rendering of *genomenou* in John 13:2, by "ended" instead of by "taking place", or "beginning", has been the cause of much confusion.

¹ For all the family were present; and "Martha served" (compare Luke 10:40-42).

The Two Anointings.

This Is Appendix 158 From The Companion Bible.

There can be no doubt that, during the last week, the Lord was anointed on two separate occasions.

1. The former is recorded in John 12:3-8. "six days before the Passover", in the house of Lazarus, at Bethany. (See Appendix 157.)

The latter is recorded in Matthew 26:7-13, and Mark 14:3-9, "two days before the Passover", in the house of Simon the leper, also in Bethany.

Thus the times and places are distinct.

2. In the former case it was "a pound of ointment" that was used (John 12:3).

In the latter case it was an alabaster vessel (Matthew 26:7).

3. In the former case it was "the feet" of the Lord that were anointed (John 12:3).

In the latter case it was His "head" (Matthew 26:7).

4. In the former case the term used is "anointed" (John 12:3).

In the latter case the term is "poured" (Matthew 26:7. Mark 14:3).

5. In the former case it was Judas who asked the question why it was not sold, etc., as there was plenty of time to do so during the six days (John 12:4).

In the latter it was the disciples who "had indignation" (Matthew 26:8) "among themselves" (Mark 14:4); and their words (not necessarily spoken aloud to all) seem to refer to what Judas had said before.

6. In the former the Lord directs the ointment to be reserved for His burial ; and not sold (John 12:7).

In the latter He declared that it had been kept for that purpose (Matthew 26:12 Mark 14:8).

7. In the former case the Lord said, "Let her alone," in order that

she may keep it (John 12:7).

In the latter He declared that she had well used it (Matthew 26:10-13).

8. In the former case the woman is named "Mary" (John 12:3).
In the latter case the woman is unnamed.

9. Thus, on each occasion both the antecedents and consequents are different.

Instead of wondering that there should be two anointings the wonder should be that there were *only* two, seeing that examples are so easily followed.

Appendix List

The Two Great Prophecies of "The End of the Age"

(Luke 21, and Matthew 24, Mark 13).

This Is Appendix 155 From The Companion Bible.

The great prophecy recorded in Luke 21 is different both in *time*, *place* and *subject* from that recorded in Matthew 24 and Mark 13.

The one recorded in Luke was spoken "on one of those days, as He taught the people *in the Temple*" (Luke 20:1). For one note of time is in 21:1, "and He looked up and saw the rich men casting their gifts *into the Treasury*." So that He was still "in the Temple" when He uttered the prophecy recorded in Luke 21, for the whole conversation with the disciples follows without a break the Lord's commendation of the widow.

But with regard to the prophecy recorded in Matthew 24, we distinctly read (verse 1) "and Jesus went out and departed *from the Temple* ... and *as He sat upon the Mount of Olives*, the disciples came to Him privately" (verse 3). So in Mark 13:1, "He *went out of the Temple* ... and *as he sat upon the Mount of Olives, over against the Temple*, Peter and James and John and Andrew asked Him privately" (verse 3).

So that we have *two* great prophecies. One (Luke) spoken in the Temple, the other (Matthew and Mark) spoken *later* upon the Mount of Olives. As parts of the first are repeated on the second occasion, we will give the leading points of the three in parallel columns, so that the object of each, and the difference between them, may be clearly seen.

They both open with a summary of events which might have taken place in the lifetime and experience of those who heard the words :--

LUKE 21:8-9.	MATTHEW 24:4-6	MARK 13:5-7
<p>"Take heed that ye be not deceived: for many shall come in My name, saying, I am Christ; and the time draweth near: go ye not therefore after them. But when ye shall hear of wars and commotions, be not terrified: for these things must first come to pass; but the end is not by and by (that is to say, immediatel; so Revised Version)."</p>	<p>"Take heed that no man deceive you. For many shall come in My name, saying I am Christ; and shall deceive many. And ye shall hear of wars and rumours of wars: see that ye be not troubled: for all these things must come to pass, but the end is not yet."</p>	<p>"Take heed lest any man deceive you. For many shall come in My name, saying, I am Christ; and shall deceive many. And when ye shall hear of wars and rumors of wars, be ye not troubled: for such things must needs be; but the end shall not be yet."</p>

John refers to this first sign in his First Epistle (2:18); but had the nation repented at the proclamation by Peter in Acts 3:18-26, by the Twelve in the Land, by "them that heard Him" (Hebrews 2:3), and by Paul in the Synagogues of the Dispersion, "all that the prophets had written" would have been fulfilled.

LUKE 21:10, 11.	MATTHEW 24:7, 8.	MARK 13:8.
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"Nation shall rise against nation and kingdom against kingdom: and great earthquakes shall be in divers places, and famines, and pestilences, and fearful sights and great signs shall there be from heaven."

"Nation shall rise against nation, and kingdom against kingdom; and there shall be famines, and pestilences, and earthquakes, in divers places. **All these are the beginning of sorrows.**"

"Nation shall rise against nation, and kingdom against kingdom; and there shall be earthquakes in divers places, and there shall be famines and troubles: **these are the beginnings of sorrows.**"

Now, it will be observed in the Lord's discourse as recorded in Luke, that, instead of saying "these are the beginning of sorrows", and going on with the account of them, He stops short; He goes back; He introduces a parenthesis detailing and describing events that would take place **"BEFORE ALL THESE"** beginnings of sorrows. He describes in verse 12,

THE DESTRUCTION OF JERUSALEM.

12. **But before all these**, that is to say **"BEFORE"** the great tribulation, all that is recorded concerning Jerusalem in verses 12-24 would take place. These are the closing words :-

24. "And they shall fall by the edge of the sword, and shall be led away captive into all nations: and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled."

Now, in the discourse recorded in Matthew 24, instead of going back to speak of the condition of Jerusalem before and until the beginning of the great Tribulation; having said "All these are the beginning of sorrows", He *goes on to describe* the sorrows, or birth-pangs of the Tribulation (Matthew 24:9-28. Mark 13:9-23), and He continues the prophecy concerning these sorrows up to the moment of His appearing in the clouds of heaven.

While, in the discourse recorded in Luke 21, having gone back, and described what should take place "before all these" beginnings of sorrows, the Lord does not speak further of the great Tribulation, but takes it up at the end, and, as in Matthew and Mark, speaks concerning

HIS COMING IN THE CLOUDS OF HEAVEN (of course, in Luke the words are slightly different from those in Matthew and Mark) :-		
LUKE 21:25-27.	MATTHEW 24:29, 30.	MARK 13:24-26.
"And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them	"IMMEDIATELY after the tribulation of those days ¹ shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken: and then shall appear the	"But in those days, after that tribulation ¹ , the sun shall be darkened, and the moon shall not give her light, and the stars of heaven shall fall, and the powers that are

for fear, and for looking after those things which are coming on the earth; for the powers of the heavens shall be shaken. And then shall they see the Son of man coming in a cloud with power and great glory."	sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory."	in heaven shall be shaken, and then shall they see the Son of man coming in the clouds with great power and glory."
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The **first** prophecy, in the Temple (Luke 21), was uttered in answer to **two** questions : (1) "When shall these things be?" and (2) "What sign shall there be when these things shall come to pass?" The answer to (1) is given in verses 8-24, and the answer to (2) in verses 25-28.

The **second** prophecy, on the Mount of Olives (Matthew 24 and Mark 13), was uttered in answer to **three** distinct questions : (1) "When shall these things be?" (2) "What shall be the sign of Thy coming?" and (3) "And [what shall be the sign] of the end of the age?" The answer to (1) was given in Matthew. 24:4-14. Mark 13:5-13. The answer to (2) was given in Matthew 24:15-27. Mark 13:14-23; and to (3) in Matthew 24:29-31 and Mark 13:24-27 (and in Luke 21:25-28).

And then both prophecies conclude with the Parable of the Fig tree, and the final solemn assurance :-

"Verily I say unto you, This generation shall by no means (See Appendix 105. III) pass, till all these things may be fulfilled" ²
(Matthew 24:34. Mark 13:30. Luke 21:32.)

This latter is the last of four equally impressive statements :
Matthew 10:23; 16:28; 23:39; 24:34.

Each of these consists of two clauses, the former of which contains the strongest negative that could possibly have been used (see Appendix 105. III); and should be rendered "by no means", or

"in no wise", as it is often rendered elsewhere; while in the latter clause the verb is in the subjunctive mood with or without the Greek Particle "**an**", which (though it cannot be represented in translation) makes the clause hypothetical and dependent on some condition expressed or implied. This condition was, in each of these four passages, the repentance of the nation, in response to the appeal of "the other servants" of Matthew 22:4, as recorded in Acts 3:18-26 and elsewhere, culminating in Acts 28:17-29.

The conclusion of both prophecies thus consists of an assured ***certainty***, with a definite contingency, or ***uncertainty*** which was not fulfilled.

Had the nation repented, then Jesus Christ would have been "sent", and "the restoration of all things which God had spoken by all His holy prophets since the world began" would have taken place, in accordance with God's Divine assurance given by Peter in Acts 3:18-26; but the condition of national repentance (Leviticus 26:40-42; Hosea 14:1-4, etc.) was not fulfilled; hence that generation passed away; and both prophecies (with all the others) are now ***postponed***. The first sign of all did (and will again) take place - the rising of the "many Antichrists", whereby John could say they knew that it was "the last hour" before "the end of that age" (1 John 2:18).

NOTES

¹ Leaving no space, therefore, for a millennium of peace between the great Tribulation and the appearance of the Lord in glory; proving that the second coming must be pre-millennial.

² In all three passages the verb is ***genetai*** = may arise, or may have come to pass: not ***pleroo*** = be entirely fulfilled or finished, as in Luke 21:24. This was so in both cases.

The Usage of Negatives in the New Testament.

This Is Appendix 105 From The Companion Bible.

There are two principal negatives used in the New Testament, all others being combinations of one or other of these with other particles.

I.

ou (before a vowel ***ouk*** ; before an aspirated vowel ***ouch***) = no, not; expressing full and direct negation, independently and absolutely; not depending on any condition expressed or implied.

(***a***) ***ouchi***, a strengthened form, often used in questions.

II.

me

= no, not; expressing conditional negation, depending on ***feeling***, or on some idea, conception, or hypothesis.

Hence,

ou is objective.

me is subjective.

ou denies a matter of fact.

me denies a matter of feeling.

ou denies absolutely.

me denies conditionally.

ou negatives an affirmation.

me negatives a supposition, and prohibits or forbids.

ou is generally used with the Indicative Mood.

me with the other moods of the verb.

For the difference, see John 3:18: "He that believeth on Him is not (***ou***) condemned : but he that believeth not (***me***, supposing such a case) is condemned already, because he

hath not (*me*) believed (according to the supposition made)".

See also Matthew 22:29 : "Ye do err, *not* knowing the Scriptures". Had the negative here been "*ou*" it would imply the *fact* that they did not know, because of not possessing them. But it is "*me*", implying the *feeling*; they did not wish to know.

The same distinctions apply to all the compounds of *ou* and *me* respectively.

III.

ou me. The two negatives when combined lose their distinctive meanings, and form the strongest and most emphatic asseveration; but, solemn and strong as it is, whenever it was used by a human being the result always belied it, and the speaker never made it good :-

Matthew 16:22. Peter said, "This shall *not* be unto Thee". (But it was)

Matthew 26:35. Peter said, "I will *not* deny Thee". (But he did)

John 11:56. Some said, "What think ye, that He will *not* come to the feast?" (But He did)

John 13:8. Peter said, "Thou shalt *never* wash my feet". (But He did)

John 20:25. Thomas said, "Except I shall see ... I will *not* believe". (But he did)

2. On the other hand, when the Lord used this solemn asseveration it was always absolutely true, and was, or will yet be made good. It is variously rendered, as a simple negative (as above); no, not, by no means, in no wise, or in no case, &c.

This expression was used by our Lord on forty-six separate occasions (omitting the parallel passages, which are placed within brackets), adding three (Matthew 25:9. Luke 8:17, and John 16:7), and omitting two (Matthew 24:2 and Luke 22:34), with the critical texts. They are as follows, and are all worthy of the closest attention (see Matthew 5:18; 16:28; 24:34. John 6:37; &c.).

Matthew 5:18, 20, 26; 10:23, 42; 13:14, 14; 15:6; 16:28 (Mark 9:1; Luke 9:27); 18:3 (Luke 18:17); 23:39; 24:2, 2 (omitted by all, but retained in Mark 13:2), 21, 34 (Mark 13:30. Luke 21:32), 35 (Mark 13:31. Luke 21:33); 25:9 (added by all); 26:29 (Mark 14:25. Luke 22:18).

Mark 9:41; 13:2, 2 (omitted in Matthew 24:2, retained here); 16:18.

Luke 6:37, 37; 8:-17 (added by most); 10:19; 12:59; 13:35; 18:7, 30; 21:18; 22:16, 34 (omitted by all, retained in John 13:38), 67, 68.

John 4:14, 48; 6:35, 35, 37; 8:12, 51, 52; 10:5, 28; 11:26; 13:38 (omitted in Luke 22:34, but retained here); 16:7 (added by some).

3. The expression *ou me* is used once by an angel (Luke 1:15).

4. Fourteen times by Paul : three in Acts (13:41; 28:26, 26), and eleven times in his Epistles (Romans 4:8. 1 Corinthians 8:13. Galatians 4:30; 5:16. 1 Thessalonians 4:15; 5:3. Hebrews 8:11, 12; 10:17; 13:5, 5).

5. Twice by Peter (1 Peter 2:6. 2 Peter 1:10).

6. Sixteen times in the Apocalypse (one being added in all the critical texts, 9:6) : Revelation 2:11; 3:3, 5, 12; 9:6; 15:4; 18:7, 14, 21, 22, 22, 23, 23; 21:25, 27.

The occurrences are thus eighty-four in all (twelve sevens). See Appendix 10.

Appendix List

The Denials of Peter.

This Is Appendix 160 From The Companion Bible.

There are several facts that have to be noticed before we can arrive at a clear understanding of all the denials recorded of Peter by the four evangelists :-

I. We have to note that the fact that Peter would deny His Lord was foretold in *three distinct prophecies* uttered on three separate occasions, and differing both as to the occasion and as to particulars.

1. The *first* was in the upper chamber, recorded in John 13:38. It was absolute as to the *fact*, general as to the *day*, but particular as to the *number* of denials : "a cock shall by no means crow [from this time forth] until thou has denied Me thrice" (see Appendix 156).
2. The *second* was in the upper chamber, recorded by Luke 22:34. It was after the "strife", and immediately before leaving the room. It was absolute as to the *fact*, but particular as to the *day* and the *number* of denials : "a cock shall not crow this day, before thou wilt thrice deny knowest Me" (see Appendix 156).
3. The *third* was after the Lord had left the city and immediately before entering the garden of Gethsemane. It is recorded in Mark 14:30, and was particular *in every detail* : "Verily I say unto thee that (*hoti*) thou (added by all the texts) this day, in this night, before a cock crow twice, thrice thou wilt deny Me". Compare the fulfilment, and see Appendix 156.

This last prophecy furnishes the key to the whole problem. For, note :-

- (a) that a cock was to crow twice, and
- (b) that Peter would deny thrice ;

that is to say, before each of the two cockcrowings Peter would thrice deny His Lord. This is confirmed by the repetition in the fulfilment (Mark 14:72).

Thus, there would be **six** denials in all; three before each cockcrowing".

Note that the word "cock" has no Article in any of the four records : in each case it is not "the", but "a cockcrowing".

- II. Consonant with these data, we have the remarkable fact that Matthew, Luke, and John each record three denials, and one concluding cockcrowing. Mark also records three denials, but mentions the **two** cockcrowings.

Consequently, in the **four** Gospels there are no less than twelve denials mentioned. And the questions are, which of these are duplicates, and which are the resulting **six** required by the Lord's third prophecy in Mark 14:30 ?

- III. If we note accurately the marks of **time** in each Gospel, the **place**, and the **persons** addressing Peter, every condition required by each of the Greek words employed is fully and perfectly satisfied, without a shadow or suggestion of "discrepancy".

i. The First Series of Three.

1. The First Denial, John 18:17. **Place** : the door (**thura**) without. **Time** : entering. **The questioner** : the porteress (Greek **thuroros**).
2. The Second Denial, Matthew 26:70 (Mark 14:68). **Place** : the hall (**aule**). **Time** : sitting. **Questioner** : a certain maid. Luke 22:56 - 58 combines the same place and time, with the same maid, and another (**heteros**, masculine).
3. The Third Denial, Matthew 26:71. **Place** : the gateway, or porch (**pulon**). **Time** : an interval of an hour. John 18:25, 26 combines the same place and time, with another maid and bystanders, one of them being a relative of Malchus.

A COCK CREW.

(Mark 14:68. John 18:27.)

ii. The Second Series of Three.

1. The First Denial, Mark 14:69. **Place** :
"beneath in the hall". **Time** : shortly after.
Questioner : the maid again.
2. The Second Denial, Matthew 26:73 (Mark
14:70). **Place** : the gate (*pulon*). **Time** : shortly
after. **Questioner** : the bystanders.
3. The Third Denial (Luke 22:59, 60). **Place** : the
midst of the hall (*aule*, verse 55). **Time** : "an
hour after" (verse 59). **Questioner** : a certain
one (masculine).

A COCK CREW.

(Matthew 26:74. Mark 14:72. Luke 22:61.)

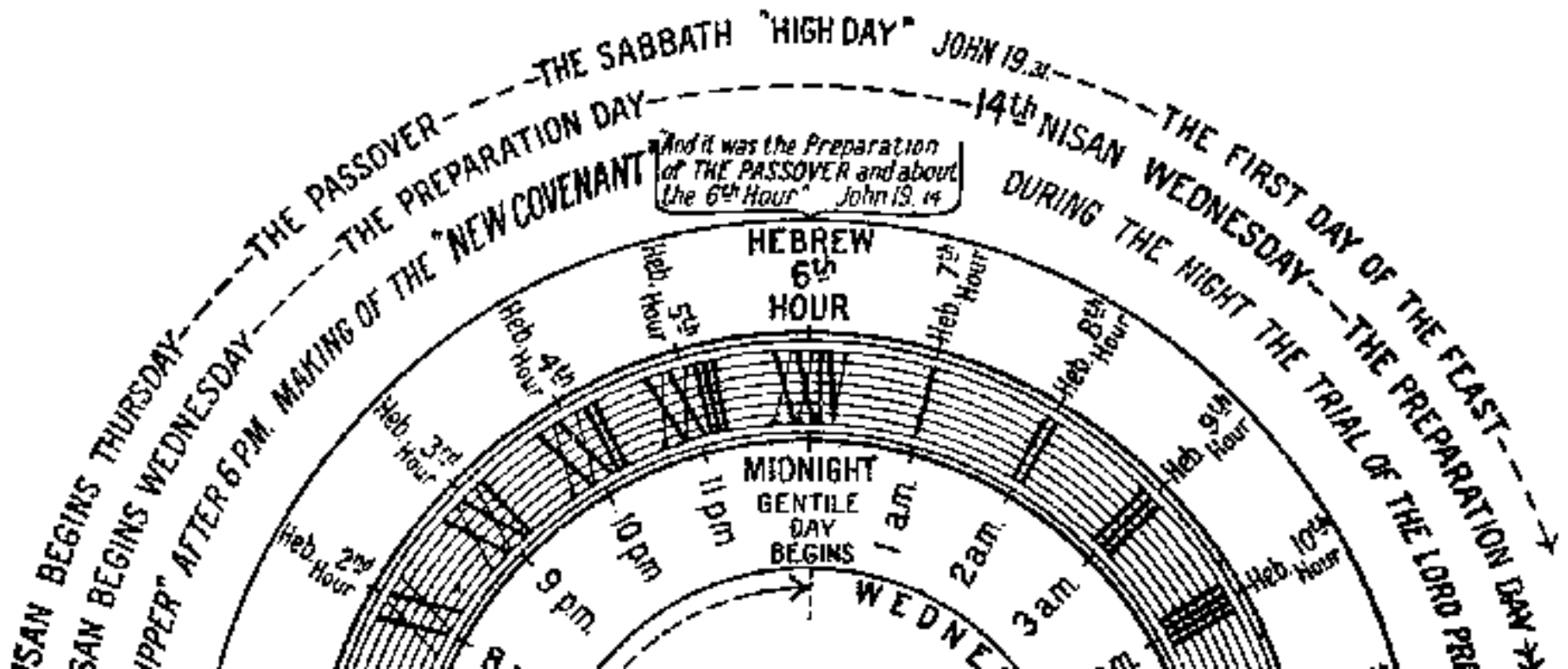
- IV. We thus have a combined record in which there remains no difficulty, while each word retains its own true grammatical sense.

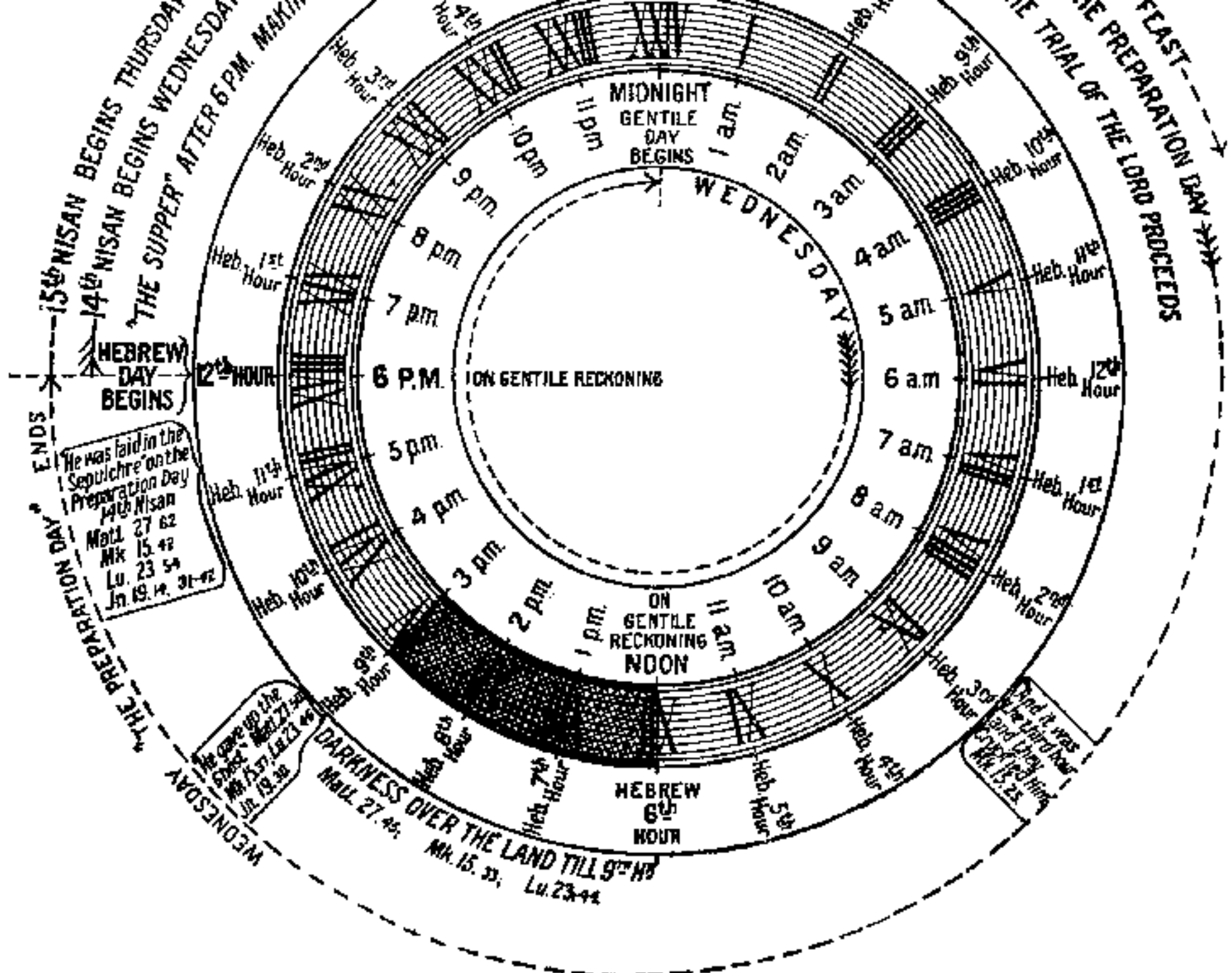
Appendix List


The Hours of the Lord's Last Day.

This Is Appendix 165 From The Companion Bible.

The Diagram below shows the 24 hours of the "Preparation Day", that is to say, the day before the Passover (John 19:14, etc). The Four Gospels agree in stating that the Lord was *laid in the Sepulchre on the Preparation Day*, which was Nisan 14th, immediately before "the High Sabbath", Nisan 15th (Matthew 27:62. Mark 15:42. Luke 23:54. John 19:31, 42). Therefore He must have been crucified on Wednesday, 14th of Nisan (see [Appendix 144](#), [Appendix 156](#), [Appendix 166](#)).







As shown above, the 14th of Nisan, which was the "Preparation Day", began at sunset on our Tuesday (Gentile reckoning). "The sixth hour" of John 19:14 is the sixth hour of the night, and therefore corresponds to *midnight*, at which according to Gentile reckoning, Wednesday began.

The Roman numerals on the dial-plate show the 24 hours of the complete Gentile day. And on either side of the dial are shown the Hebrew "hours" corresponding to the Gentile hours a.m. and p.m.

The twenty-four hours were divided into the twelve hours of the *night* (reckoned from sunset), "twelve hours in the *day*" (reckoned from sunrise. See John 11:9). Hence "the sixth hour" of John 19:14 was our midnight; "the third hour" of Mark 15:25 was our 9 a.m.; "the sixth hour" of Matthew 27:45; Mark 15:33; Luke 23:44; was our *noon*; and "the ninth hour" of Matthew 27:45, 46; Mark 15:33, 34; Luke 23:44; was our 3 p.m.

Appendix List

The Sequence of Events Following the Lord's Resurrection.

This Is Appendix 166 From The Companion Bible.

The order of these events in the Four Gospels is partly independent and partly supplementary, taking up the narrative at different points of time. They may be set out as follows :-

	MATTHEW.	MARK.	LUKE.	JOHN.
The observation of the women where and how the body laid.	27:61	15:47	23:55	
The preparation of the spices by the women from Galilee on the eve of the <i>High</i> Sabbath.			23:56-	
Their rest according to the Commandment (Leviticus 23:7) <u>Appendix 156.</u>			23:-56	

The visit of the women at the close of the <i>weekly</i> Sabbath, on "the first day of the week".	28:1	16:1, 2	24:1	20:1-
"Who shall roll us away the stone?"		16:3		
The stone already rolled away.	28:2 - 4			
They find the stone rolled away.		16:4, 5	24:2	20:-1
Address of the angel to the women.	28:5 - 7	16:6, 7	24:3 - 7	
Departure of the women.	28:8	16:8	24:8, 9	
They meet the Lord.	28:9, 10			
And tell His disciples, and Peter.		16:9 - 11	24:10, 11	20:2 (<i>oun</i>)
The report of the watch.	28:11 -15			
The visit of Peter and John.			24:12	20:3 - 10 (<i>oun</i>)
Mary's visit to the sepulchre.				20:11 - 18
The appearing to the two going to Emmaus.		16:12 (<i>meta tauta</i>)	24:13 - 32	

Their return to the eleven.		16:13	24:33 - 35	
The first appearance of the Lord to the eleven.			24:36 - 44	20:19 - 23
The FIRST COMMISSION.			24:45 - 49	
The second appearance to the eleven (and Thomas).		16:14 (<i>husteron</i>)		20:24 - 29
The SECOND COMMISSION.		16:15 - 18		
[Parenthetic statement by the Evangelist].				20:[30, 31]
Departure of the eleven into Galilee.	28:16 - 18			
The THIRD COMMISSION.	28:19, 20			
The appearance to the seven in Galilee.				21:1 - 23 (<i>meta tauta</i>)
The Ascension and after.		16:19, 20	24:50 - 53	
[Closing statement of the Evangelist].				21:[24, 25]

Notes on Mark 14:51, 52.

This Is From The Companion Bible.

Mark 14:51, 52.

51. °And there °followed Him °a certain young man, having a °linen cloth °cast °about *his* °naked *body* ; and °the young men laid hold on him:

52. And he °left °the linen cloth, and fled from them naked.

51. And there followed, etc. This is a Divine supplement, peculiar to Mark's Gospel.

followed = was following.

a certain young man = one particular young man. That this might be Lazarus, is probable: (1) because the Lord had returned to Bethany each preceding night of that week; (2) because Lazarus would be looking out; (3) because of the linen robe, betokening his social position; (4) and especially because he was wanted: "The chief priests consulted that they might put Lazarus to death" (John 12:10). None of the apostles was arrested. Peter (though suspected) and another (John 18:15) were unmolested; (5) his name not given here by Divine guidance, because Lazarus was probably still alive, and therefore in danger.

linen cloth. Greek *sindon* = a linen cloak (so called probably from *Indos* = Indian).

cast about = having clothed [himself]; as in Matthew 6:29 (arrayed), 31; 25:36, 38, 43. Mark 16:5. Luke 12:27; 23:11. John 19:2. Acts 12:8.

about = upon. Greek *epi* Appendix 104. ix. 1.

naked. Without waiting to put on all his robes.

the young men: that is to say, the soldiers; as in 2 Samuel 2:14.
Genesis 14:24.

52. left, etc. = leaving behind ... fled.

the linen cloth = the *sindon*.

Return to Appendix 156

Appendix List

The "Others" Crucified With The Lord (Matthew 27:38 and Luke 23:32).

This Is Appendix 164 From The Companion Bible.

Misled by tradion and the ignorance of Scripture on the part of mediæval painters, it is the general belief that *only two* were crucified with the Lord.

But Scripture does not say so. It states that there were two "thieves" (Greek *lestai* = robbers, Matthew 27:38. Mark 15:27); and that there were two "malefactors" (Greek *kakourgoi*, Luke 23:32).

It is also recorded that *both* the robbers reviled Him (Matthew 27:44. Mark 15:32); while in Luke 23:39 only *one* of the malefactors "railed on Him", and "the other rebuked him" for so doing (verse 40). If there were only *two*, this is a *real* discrepancy; and there is another, for the two malefactors were "led with Him to be put to death" (Luke 23:32), and when they were come to Calvary, "they" then and there "crucified Him and the malefactors, one on the right hand and the other on the left" (verse 33).

But the other discrepancy is, according to Matthew, that *after* the parting of the garments, and *after* "sitting down they watched Him there", that "THEN" were there two *robbers* crucified with Him, one on the right hand and the other on the left" (Matthew 27:38. Mark 15:27). The two malefactors had already been "led with Him" and were therefore crucified "with Him", *before* the dividing of the garments, and *before* the two robbers were brought.

The first two (malefactors) who were "led with Him" were placed one on either side. When the other two (robbers) were brought, much later, they were also similarly placed; so that there were two (one of each) on either side and the Lord in the midst. The malefactors were therefore the nearer, and being on the inside they

could speak to each other better, and the one with the Lord, as recorded (Luke 23:39 - 43).

John's record confirms this for he speaks only of *place* and *not of time*. He speaks, generally of the *fact*: "where they crucified Him, and with Him others, two on this side, and that side, and Jesus in the midst" (John 19:18). In Revelation 22:2 we have the same expression in the Greek (*enteuthen kai enteuthen*), which is accurately rendered "on either side". So it should be rendered here: "and with Him others, on either side."

But John further states (19:32, 33): "then came the soldiers and brake the legs of the first, and of the other which was crucified with Him. But when they came (Greek = having come) to Jesus, and saw that He was dead already, they brake not His legs." Had there been only two (one on either side) the soldiers would not have *come* to the Lord, but would have passed Him, and then turned back again. But they came to Him after they had broken the legs of the first two.

There are two words used of the "other" and "others" in John 19:32 and Luke 23:32 (see Appendix 124. 1).



THE FIVE CROSSES AT
PLOUBEZERE, NEAR LANNION,
Cotes-du-Nord, Brittany.

In the former passage we read, "they brake the legs of the first and of *the other*." Here the Greek is *allos*, which is the other (the second) of two *when there are more* (see Matthew 10:23; 25:16, 17, 20; 27:61; 28:1. John 18:15, 16; 20:2, 4, 8, and Revelation 17:10).

In the latter passage (Luke 23:32) the word is *heteros* = different (see Appendix 124. 2); "and others also, two, were being led with Him." These were different¹ from Him with Whom they were led, not different from one another; for they were "in the same condemnation", and "justly", while He had "done nothing amiss" (verses 40, 41).

From this evidence, therefore, it is clear that there were four "others" crucified with the Lord; and thus, on the hand, there are no "discrepancies", as alleged; while, on the other hand, every word and every expression, in the Greek, gets (and gives) its own exact

value, and its full significance.

To show that we are not without evidence, even from tradition, we may state that there is a "Calvary" to be seen at Ploubézéré near Lannion, in the Côtes-du-Nord, Brittany, known as ***Les Cinq Croix*** ("The Five Crosses"). There is a high cross in the centre, with four lower ones, two on either side. There may be other instances of which we have not heard.

"In the Roman Catholic church.... the altar-slab or 'table' alone is consecrated, and in sign if this are cut in its upper surface five Greek crosses, one in the centre and one in each corner... but the history of the origin and development of this practice is not fully worked out" (***Encycl. Brit.***, 11th (Cambridge) ed., vol. i, pages 762, 763). This practice may possibly be explained by the subject of this Appendix.

NOTE

¹ Compare Matthew 6:21, 24; 8:21; 11:3. Luke 5:7; 6:6; 7:41; 9:56; 14:31; 16:13, 18; 17:34, 35; 18:10; 23:40.

Appendix List

The Synonymous Words For "Other", "Another".

This Is Appendix 124 From The Companion Bible.

1. ***allos*** = another of the same kind (denoting ***numerical*** distinction). The second of two where there may be more: for example, Matthew 10:23; 25:16, 17, 20; 27:42, 61; 28:1. John 18:15, 16; 20:2 - 4. Revelation 17:10. John 19:18. See note on Appendix 164.
2. ***heteros*** = another of a different kind (usually denoting ***generic*** distinction). The "other" of two, where there are only two: for example, Matthew 6:24; 11:3. Luke 5:7; 7:41; 14:31; 16:13, 18; 17:34, 35; 18:10; 23:40.
3. ***loipos*** = the remaining one. Plural = those who are left.
4. ***tines*** = certain ones. 2 Corinthians 3:1.
5. ***kakeinos*** = and that one there. Contraction of ***kai ekeinos***, only translated "other" in Matthew 23:23 and Luke 11:42.
6. ***allotrios*** = not one's own, belonging to another, or others (Hebrews 9:25). Hence, a foreigner. See Luke 16:12.

The Inscriptions on the Cross.

This Is Appendix 163 From The Companion Bible.

Each of the four Gospels gives a different wording of these inscriptions :-

1. Matthew 27:37: "This is Jesus, the King of the Jews."
2. Mark 15:26: "The King of the Jews."
3. Luke 23:38: "This is the King of the Jews."
4. John 19:19: "Jesus of Nazareth, the King of the Jews."

Here again the difficulty is created by assuming that these *similar* but differing records are *identical*, without noticing the exact words which are written. It is universally assumed that there was only *one*, and then follow the efforts to explain the alleged "discrepancies" between the different versions of it.

If we note carefully what is actually said all will be clear.

- I. Mark 15:26 can be dismissed; for he does not say anything about a "title" (Greek *titlos*, John 19:19) being put on the cross or anywhere else, which any one had seen. It is a question of the Lord's "accusation" or "indictment", or the ground or cause of His condemnation as claiming to be "the King of the Jews".
- II. John 19:19 speaks of a "*title*" written by Pilate, *before it left Pilate's presence*; for no one suggests that Pilate went to the scene of the execution and wrote anything there.

In Pilate's writing the three languages were in this order: (1) Hebrew, (2) Greek, and (3) Latin (compare IV. below). And it was read *after the cross had been set up*.

This was the one which gave rise to the argument between the Chief Priests and Pilate (John 19:21, 22); and this argument took place before the parting of the garments

(verses 23, 24).

- III. The inscription in Matthew 27:37 was the result of that discussion; for another "title" was brought and "set up over his head", *after they had "parted His garments,"* and having sat down, they watched Him there (Verses 35, 36).

As there could hardly have been two titles at the same time, the former must have been then taken down and the other substituted.

We are not told how long the argument lasted or when it ceased, or what was the final result of it.

- IV. A further result is seen in Luke 23:38; for another was brought much later, close upon "the sixth hour" (verse 44), when the darkness fell. It was written with the languages in a different order" (1) Greek, (2) Latin, and (3) Hebrew (verse 38).¹ It was put up "over Him" (Greek *ep' auto*, verse 38), *"after the revilings of the People"* (compare verses 35 - 37, with verse 38); whereas Matthew's (No. III) was set up *before the revilings* (compare Matthew 27:37 with verse 39).

The result is that :-

1. Mark's was only His *indictment*.
2. John's was the *first*, written by Pilate himself (or by his order, in (1) Hebrew, (2) Greek, and (3) Latin, and was put on the cross *before it left Pilate's presence*.
3. Matthew's was the *second*, substituted for the first, in consequence of the arguments which took place, and was set up "over His head" *after* the garments had been divided, and *before* the revilings.
4. Luke's was the *third*. (and last), put up "over Him", *after* the revilings (Luke 23:35), and was seen just before the darkness of the "sixth hour" (verse 44). This was written in three languages, but in a different order: ¹ (1) Greek, (2) Latin, and (3) Hebrew (verse 38). Not in Hebrew, and Greek, and Latin, as No. II in John 19:19.

Thus, such differences as these are marks of Divine accuracy; and, instead of being sources of difficulties, become, when rightly divided, the means of their removal.

NOTE

¹ But see the texts.

Appendix List

The Six Marys

This Is Appendix 100 From The Companion Bible.

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

The other five are usually "*Maria*".

1. Mary the mother of our Lord (Matthew 1:16, etc.). The context never leaves room for any doubt as to her identity.
2.
Mary the mother of James the less and Joses (Matthew 27:56. Mark 15:40; 16:1. Luke 24:10). She is called "the other Mary" (Matthew 27:61; 28:1), and the wife of Cleopas (John 19:2).
3.
Mary the sister of Martha, who anointed the Lord's feet (John 12:3), see Appendix 156 and 158. She is mentioned by name only in Luke 10:39, 42 and John 11:1, 2, 19, 20, 28, 31, 32, 45; and 12:3.
4.
Mary Magdalene, of Magdala (Matthew 15:39). She is always to be identified by this designation (Matthew 27:56. Mark 16:1, 9. Luke 8:2. John 20:18, etc.); there is no authority whatever for identifying her with the unnamed woman of Luke 7:37-5.
5.
Mary the mother of John Mark (Acts 12:12).
6. Mary, one of Paul's helpers (Romans 16:6).

The First Fulfilment of Prophecy in The New Testament (Matthew 1:22, 23. Isaiah 7:14).

This Is Appendix 103 From The Companion Bible.

I.

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

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

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

II.

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

III.

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

IV.

This prophecy was originally uttered when AHAZ king of Judah, in a great crisis, had failed to ask the sign which Jehovah had proffered; and which He Himself afterward gave to Ahaz. It therefore of necessity had reference to the then present circumstances. There was evidently a certain damsel, spoken of as "the" well known damsel (see the note on "virgin", Isaiah 7:14), in connection with whom this prophecy should find a then speedy accomplishment. And it evidently did so, or it would have been no "sign" to Ahaz, as nothing would have been signified by it.

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

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

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

1.-THE PAST.

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

In chapter 8 another "sign" was given to Ahaz. Another child would be born, this time to the prophetess. He too, would have a

fore-determined name-***Mahe-shalal-hash-baz***; and, before he should be able to say "father" or "mother", both Syria and Ephraim should be spoiled by the king of Assyria.

II.-THE FUTURE.

In chapter. 9:6 there is a third sign, and again it is a child. It is a sign connected with the ***future***; or rather one that connects the first sign with this and with the future.

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

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

There were, altogether, four "children" who were set "for signs and for wonders in Israel by the LORD of hosts" (8:18). Two were only "signs", but two were "wonders", and they are given, and placed, in alternate correspondence.

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

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

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

B |"WONDERFUL", etc., 9:6, 7, a "wonder".

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

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

i.

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

ii.

IMMANUEL (7:14) told of the fact that salvation would come to Israel only when ***God with us*** should be true as a blessed and glorious reality.

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

iv.

"WONDERFUL"-"THE PRINCE OF PEACE."

3-THE PRESENT.

But what is happening now-as a ***present*** application of this great prophecy? What else is signified by these "signs"? Jehovah has been hiding His face from the house of Jacob (8:17). What is this "stone of stumbling"? What is this "rock of offence to both the houses of Israel" which causeth the Lord to hide His face? Is it not the rejection of Messiah as the Immanuel of Isaiah 7:14? And is He not the "Child born" of chapter 9:6, 7?

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

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

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

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

Appendix List

The Synonymous Words for "Appear", "Appearing", etc.

This Is Appendix 106 From The Companion Bible.

I. APPEAR (the Verb).

There are eight words (or expressions) rendered appear, etc., in the Authorized Version, which are to be distinguished as follows : -

i.

phaino = to shine forth so as to be seen : having reference to the manner in which a matter presents or shows itself, independently of any observer. Hence the word *phenomenon*.

ii.

anaphainomai. Passive of No. i, with *ana* prefixed = to be shown forth, come to light, come into sight.

iii.

epiphaino = to shine, shew light upon. No. i with *epi* (Appendix 104. ix).

iv.

emphanizo = to cause to be manifested or shown plainly and clearly; used of causing that to be seen (or known) which would not otherwise have been cognizable by the unaided eye (or mind). It occurs ten times : Matthew 27:53. John 14:21,22. Acts 23:15, 22; 24:1; 25:2, 15. Hebrews 9:24; 11:14. Compare the Septuagint use for Hebrew *hodia* (Exodus 33:13); and for *amar* (Esther 2:22).

v.

phaneroo = to bring to light, make manifest. Compare *phaneros* = manifest in No. viii below.

vi.

optomai = to see with the eye, referring to the thing

seen (objectively); thus differing from *blepo* (see Appendix 133. I. 5), which denotes the act of seeing or of using the eye.

vii.

erchomai = to come. Rendered "appear" only in Acts 22:30, where all the critical texts (See Appendix 94) read *sunerchomai* = "come together".

viii.

eimi phaneros = to be visible, manifest, or open to sight (*phaneros*, adj. of No. v, above, with *eimi* = to be). So rendered only in 1Timothy 4:15.

ix.

apokalupto = to unveil so as to be visible to the eye.

II. APPEARING (the Noun).

i.

apokalupsis = unveiling, revelation, manifestation. Hence English "Apocalypse". From *apo* = from (Appendix 104. iv), and *kalupto*, to cover = uncovering, or unveiling. When used of a person it always denotes that he is visible. Occurs Luke 2:32. Romans 2:5; 8:19; 16:25. 1Corinthians 1:7; 14:6, 26. 2Corinthians 12:1, 7. Galatians 1:12; 2:2. Ephesians 1:17; 3:3. 2Thessalonians 1:7. 1Peter 1:7, 13; 4:13. Revelation 1:1.

ii.

epiphaneia, a shining forth upon. Hence, English epiphany. From No. iii, above.

Appendix List

The Synonymous Words for "See", "Look", "Behold", etc.

This Is Appendix 133 From The Companion Bible.

The following twenty-three words are to be thus distinguished and understood :-

I. SEE.

1. ***eidon*** = to see: implying not the mere act of looking, but the actual perception of the object: thus differing from ***blepo*** (No. 5, below).
2. ***idou*** is the Imperative Aorist Middle of ***eidon*** (see No. 1, above) = See ! Behold ! calling attention to something external to one's self.
3. ***ide*** is the Imperative Active of the Second Aorist ***eidon*** (No. 1, above), as calling attention to something ***present***.
4. ***oida*** = to know intuitively, without effort or experience; to have perceived or apprehended. Compare the verb ***ginosko***, which means ***to get to know***, by effort, experience, or revelation. See the two verbs in the same verse (John 8:55; 13:7. 1 John 5:20), and Appendix 132. I. 1.
5. ***blepo*** = to have the power of seeing, to use the eyes, to look at; used of the act of looking, even though nothing be seen. Hence, to observe accurately and with desire; used of mental vision, and implying more contemplation than ***horao*** (See No. 8, below).
6. ***anablepo***. This is ***blepo*** (No. 5 above), with the Preposition ***ana*** prefixed (see Appendix 104. i) = to look up (e.g. Mark 8:24), to look again; hence, to recover sight (e.g. Matthew 11:5).

7. **emblepo** = to look in or into, fix the eyes upon, or look intently. It is **blepo** (No. 5 above) with the Preposition **en** (Appendix 104. viii) prefixed, and denotes a looking or regarding fixedly. Hence, to know by inspection (e.g. Matthew 19:26. Mark 8:25. Acts 22:11).
8. **horao** = to perceive with the eyes. It is used to bodily sight, and with special reference to the thought as to the object looked at. It thus differs from No. 5, above, in the same way as No. 1 does, and from No. 1 in that it has regard to the **object** while No. 1 refers to the **subject**.
- (a). **opsomai** is used as the Future of **horao** (No. 8 above), and has regard to the object presented to the eye, and to the subject which perceives, at the same time. It denotes, not so much the act of seeing (like Nos. 5 and 8 above), but the state and condition of the one to whose eye the object is presented. Hence, to truly comprehend.
9. **aphorao** = to look away from others at one who is regarded earnestly (e.g. Hebrews 12:2, where alone it occurs). It is No. 8, with apo (Appendix 104. iv) prefixed.
10. **optanomai** = to behold, and in Passive, to appear or be seen. It is a rare form of the Present, formed from No. 8, as above. Occurs only in Acts 1:3.
11. **theoreo** = to be a spectator of, to gaze at, or on, as a spectacle. Our English word "theatre" is from the same root. Hence, it is used of bodily sight, and assumes the actual presence of the object on which the gaze is fixed, and that it is a continued and prolonged gaze. It differs from No. 8 above, as that may be only the act of an instant.
12. **theaomai** is, in meaning, like No. 11 above, but differing from it in that No. 11 has regard to the

object gazed upon, while this has regard to the *subject* who gazes. Hence, it is used of gazing with a purpose; to see with desire, or regard with admiration.

13. *historeo* = to inquire : that is to say; to have an interview with a person with a view to becoming personally acquainted through conversation. Occ. only in Galatians 1:18.

II. BEHOLD.

1. *epeidon*. This is No. I. 1, with *epi* = upon (Appendix 104. ix) prefixed; to look upon. It is the second Aorist of *ephorao* (No. I. 8), with *epi* = upon (Appendix 104. ix) prefixed. It occurs only in Luke 1:25 and Acts 4:29.
2. *epopteuo* = to look over, overlook, watch, and thus be an eyewitness of. Occ. only in 1 Peter 2:12; 3:2. It is derived from No. I. 8, above, with *epi* (Appendix 104. ix) prefixed.
3. *anatheoreo*. It is No. I. 11, with *ana* (Appendix 104. i) prefixed. Hence it = to gaze on with purpose and attention. Occ. only in Acts 17:23 and Hebrews 13:7.
4. *katanoeo* = to perceive with the senses, referring to the *object* of observation rather than to the act of getting to know (as with *ginosko*, Appendix 132. I. ii). It has regard to the conscious action of the mind in getting to see or understand.

III. LOOK.

1. *anablepo*. See No. I. 6, above.
2. *parakupto* = to stoop down beside (*para*. Appendix 104. xii) anything in order to look at it more closely.
3. *prosdokao* = to watch for (pros. Appendix 104. xv) anything, expect and thus look or wait for.

4. *epiblepo*. This is No. I. 5, above, with *epi* = upon (Appendix 104. ix) prefixed.
5. *episkeptomai* = to look upon (Appendix 104. ix), as though to select; to look out, so as to select.
6. *atenizo* = to fix the eyes intently upon.

Appendix List

The Synonymous Words for "Know", "knowledge", etc.

This Is Appendix 132 From The Companion Bible.

I. The Verb.

- i. **oida** = to know (intuitively) without effort, to understand. Number i. is subjective, while Number ii. is objective.
- ii. **ginosko** = to know (by experience, or effort); to acquire knowledge, become acquainted with; hence, to come or get to know, learn, perceive. See John 1:48, 1John 5:20, Ephesians 5:5.
- iii. **epi-ginosko**. Number ii. with **epi** = upon (Appendix 104 ix); to know thereupon, to become thoroughly acquainted with; to know thoroughly and accurately, recognize. See 1Corinthians 13:12.
- iv. **pro-ginosko**. Number ii. with **pro** (Appendix 104 xiv) = to get to know beforehand, to foreknow.
- v. **epistamai** = to obtain, and thus have a knowledge of anything by proximity to it, or as the result of prolonged attention; in contrast with the process of getting to know it, or with a mere casual, **dilettante** acquaintance with it. See Acts 15:7; 18:25; and see note on 19:15.

II. The Noun.

- i. **gnosis** = knowledge acquired by learning, effort, or experience. The result of Number ii., above.
- ii. **epignosis** = precise or further knowledge, thorough acquaintance with; true knowledge.
- iii. **sunesis** = native insight, understanding, capacity to apprehend; used of reflective thought, while **sophia** (wisdom) is used of productive thought.

The Principle Underlying the Quotations From the Old Testament in the New

This Is Appendix 107 From The Companion Bible.

It is a fact that in quotations from the Old Testament the Greek text sometimes differs from the Hebrew.

The difficulties found in connection with this subject arise from our thinking and speaking only of the human agent as the writer, instead of having regard to the fact that the Word of God is the record of the words which He Himself employed when He spoke "at sundry times and in divers manners" (Hebrews 1:1, see Appendix 95); and from not remembering (or believing) that "holy men of God spake as they were moved by the Holy Ghost" (2Peter 1:21, and compare Matthew 15:4. Mark 12:36. Acts 1:16; 3:18; 28:25. Hebrews 3:7; 9:8; 10:15).

If we believe that throughout the Scriptures we have the words of God, and not of man, all difficulties vanish. The difficulties are created by first assuming that we are dealing with merely human documents, and then denying the Divine Speaker and Author the right that is claimed by every human writer for himself.

It thus seems that man may take any liberty he chooses in quoting, adapting, or repeating in a varied form his own previously written words; but that he denies the Divine Author of the Holy Scripture the right to deal in the same manner with His own words. This is the cause of all the so-called "discrepancies" and "difficulties" arising from man's ignorance.

The Holy Spirit, in referring to words which He has before caused to be written in connection with the special circumstances of each particular case, frequently refers to them again in relation to different circumstances and other cases. He could have employed other words had He chosen to do so; but it has pleased Him to repeat His own words, introducing them in different connections, with other applications, and in new senses.

All these things are done, and words are even sometimes changed, in order to bring out some new truth for our learning. This is lost upon us when we charge upon God our own ignorance, and the supposed infirmities of human agencies.

One great source of such difficulties is our failure to note the difference between what is said to be "spoken", and what is said to be "written". If we introduce the latter assumption when the former is definitely stated, we at once create our own "discrepancy". True, by a figure of speech we can say that an author has *said* a certain thing when he has *written* it; but we may not say that he *spoke* it when he distinctly says that he *wrote* it, or *vice versa*. Some prophecies were spoken and not written; some were written but not spoken; while others were both spoken and written.

There is, surely, all the difference in the world between *to rhethen* = that which was spoken, and *ho gegraptai* = that which standeth written. If we deliberately substitute the one for the other, of course there is a discrepancy; but it is of our own creating. This at once disposes of two of the greatest and most serious of so-called discrepancies, Matthew 2:23 and 27:9 (see Appendix 161).

One other consideration will help us when the quotations are prophecies. Prophecies are the utterances of Jehovah; and Jehovah is He Who was, and is, and is to come-the Eternal. His words therefore partake of His attributes, and may often have a past and present as well as future reference and fulfillment (See Appendix 103); and (1) a prophecy may refer to the then present circumstance under which it was spoken; (2) it may have a further and subsequent reference to some great crisis, which does not exhaust it; and (3) it may require a final reference, which shall be the consummation, and which shall fill it full, and thus be said to fulfil it.

Certain prophecies may therefore have a preterite reference, as well as a future fulfillment; but these are too often separated, and *the part* is put for *the whole*, one truth being used to upset another truth, to the contempt of Divine utterance, and to the destruction of brotherly love.

The principles underlying the New Testament quotations were fully set out by SOLOMON GLASSIUS (A.D. 1623) in his great work (written in Latin) entitled, *Philologia Sacra*, chapter on "Gnomes";

and, as this has never been improved upon, we follow it here.

The notes on the New Testament passages must be consulted for further information, for example Luke 4:18 (II. 1, below).

- I. As to their INTERNAL form : that is to say the *sense* as distinct from the *words* :-

1. ***Where the sense originally intended by the Holy Spirit is preserved, though the words may vary.***

Matthew 1:23 (Isaiah 7:13,14), "spoken", see above. Matthew 2:6 (Micah 5:2); 3:3 (Isaiah 40:3); 11:10¹ (Malachi 3:1); 12:17 (Isaiah 42:1-4); 13:14, 15^S (Isaiah 6:9, 10); 21:16^S (Psalms 8:2); 21:42^S (Psalms 118:22, 23); 22:44^S (Psalms 110:1); 26:31 (Zechariah 13:7); 27:35^S (Psalms 22:18); Mark 15:28 (Isaiah 53:12). Luke 4:18, 21 (Isaiah 61:1, 2). John 19:37 (Zechariah 12:10); Acts 3:22, 23^S (Deuteronomy 18:15-19); 13:33^S (Psalms 2:7); 15:16, 17 (Amos 9:11, 12). Romans 14:11 (Isaiah 45:23); 15:3^S (Psalms 69:9); 15:12^S (Isaiah 11:1, 10). Ephesians 4:8 (Psalms 68:18). Hebrews 1:8, 9^S (Psalms 45:6, 7); 1:10-13^S (Psalms 102:25); 5:6 and 7:17, 21 (Psalms 110:4); 10:5, 6^S (Psalms 40:6-9. See below, II. 3. a). 1Peter 2:6^S (Isaiah 28:16).

2. ***Where the original sense is modified, and used with a new and different application.***

Matthew 12:40 (Jonah 1:17). John 3:14, 15 (Numbers 21:8, 9); 19:36 (Exodus 12:46). Ephesians 5:31, 32 (Genesis 2:23, 24).

3. ***Where the sense is ACCOMMODATED, being different from its first use, and is adapted to quite a different event or circumstance.***

Matthew 2:15^H (Hosea 11:1); 2:17, 18 (Jeremiah 31:15); 8:17^H (Isaiah 53:4); 13:35, "spoken" (Psalms 78:2); 15:8, 9 (Isaiah 29:13); 27:9, 10² Acts 13:40, 41^S (Habakkuk 1:5). Romans 9:27, 28^{S*} (Isaiah 10:22, 23);

9:29^S (Isaiah 1:9); 10:6^S, 7, 8^S (Deuteronomy 30:12-14).
1Corinthians 1:19, 20 (Isaiah 29:14; 33:18); 10:6
(Exodus 32:6-25). Revelation 1:7 (Zechariah 12:10);
1:17 (Isaiah 41:4); 11:4 (Zechariah 4:3, 11, 14).

II.

As to their EXTERNAL form : that is to say the *words*, as
distinct from the *sense*.

1. *Where the words are from the Hebrew text or
Septuagint Version.*

Matthew 12:7 (Hosea 6:6); 22:32^H (Exodus 3:6);
Mark 12:26^H (Exodus 3:6); 11:17^H (Isaiah 56:17
Jeremiah 7:11). Luke 4:18 (Isaiah 61:1, 2-).

2.

*Where the words are varied by omission, addition,
or transposition.*

Matthew 4:10 (Deuteronomy 6:13; 10:20); 4:15, 16
(Isaiah 9:1, 2); 5:31 (Deuteronomy 24:1); 5:38 (Exodus
21:24. Leviticus 24:20); 12:18-21 (Isaiah 42:1-4); 19:5^S
(Genesis 2:24); 22:24 (Deuteronomy 25:5, 6). Romans
11:3, 4 (1Kings 19:10, 14, 18). 1Corinthians 2:9 (Isaiah
64:4); 14:21 (Isaiah 28:11, 12). 1Peter 1:24, 25 (Isaiah
40:6-8).

3.

*Where the words are changed, by a various reading,
or by an inference, or in Number, Person, Mood, or
Tense.*

The necessity for this is constantly experienced today
in adapting a quotation for any special purpose
beyond its original intention. It is no less authoritative
as Scripture, nor does it alter the Word of God.

a.

By a different reading.

Hebrews 10:5^S (Psalms 40:6; see the notes in
both passages).

b.

By an inference.

Matthew 2:6 (Micah 5:2). See notes. Acts 7:43 (Amos 5:25-27) Romans 9:27^s (Isaiah 10:22); 9:29 (Isaiah 1:9); 9:33 (Isaiah 28:16); Ephesians 4:8 (Psalms 68:18).

c.

In Number.

Matthew 4:7 (Deuteronomy 6:16), Romans 4:7 (Psalms 32:1); Romans 10:15 (Isaiah 52:7).

4.

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

This is a common practice in all literature.

PLATO (429 - 347 B.C.), *Ion*, page 538, connects two lines from HOMER (about 850 B.C.), one from *Iliad*, xi. 1. 638, and the other from 1. 630.

XENOPHON (430 - 357 B.C.) *Memorabilia*, Bk. I. chapter 2, § 58, gives as one quotation two passages from Homer (*Iliad*, ii. 188, &c., and 198, &c.)

LUCIAN (A.D. 160) in his *Charon*, § 22, combines five lines together from HOMER from different passages (*Iliad*, ix. 319, 320; and *Odyssey*, x. 521, and xi. 539).

PLUTARCH (about A.D.46) in his *Progress in Virtue*, combines in one sentence Homer (*Odyssey*, vi. 187, and xxiv. 402).

CICERO (106 - 43 B.C.), *De Oratore*, Bk. II. § 80, combines in two lines parts of Terence's lines (*Andria*, 115, 116, Parry's Edn.).

PHILO (20 B.C. - A.D. 40) in *Who is the Heir of Divine Things* (§ 5), quotes, as one address of Moses, parts of two others (Numbers 11:13 and 22). In the same treatise (§ 46) he combines parts of Genesis 17:19 and 18:14.

Illustrations could be given from English authors. Man may make a mistake in doing this, but not so the Holy Spirit.

In Matthew 21:5, Isaiah 62:11 is combined with Zechariah 9:9.

In Matthew 21:13, Isaiah 56:7 is combined with Jeremiah 7:11.

In Mark 1:2, 3, Malachi 3:1 is combined with Isaiah 40:3.

In Luke 1:16, 17, Malachi 4:5, 6 is combined with 3:1.

In Luke 3:4, 5, Malachi 3:1 is combined with Isaiah 40:3.

In Acts 1:20, Psalms 69:25 is combined with 109:8.

In Romans 3:10-12, Ecclesiastes 7:20 is combined with Psalms 14:2, 3 and 53:2, 3.

In Romans 3:13-18, Psalms 5:9 is combined with Isaiah 59:7, 8 and Psalms 36:1.

In Romans 9:33, Isaiah 28:16 is combined with 8:14.

In Romans 11:26, 27^s Isaiah 59:20, 21 is combined with 27:9.

In 1Corinthians 15:54-56, Isaiah 25:8 is combined with Hosea 13:14.

In 2Corinthians 6:16, Leviticus 26:11, 12 is combined with Ezekiel 37:27.

In Galatians 3:8, Genesis 12:3 is combined with 18:18.

In 1Peter 2:7, 8, Psalms 118:22 is combined with Isaiah 8:14.

5.

Where quotations are made from secular writers.

See the notes (*Companion Bible*) on Acts 17:22, 23, and 28. 1Corinthians 15:33. Colossians 2:21. Titus 1:12.

¹And the parallel passages in the other Gospels, which can be easily found.

^s This denotes that it agrees with the Septuagint Version in these cases, and not with the Hebrew. With (^{s*}) it denotes that it is nearly, but not exactly, the same.

^h This denotes that it agrees with the Hebrew, but not with the Septuagint Version.

² This was "spoken", not written, and is therefore not a quotation. See Appendix 161.

Appendix List

The Synonymous Words for "Child", "Children", etc.

This Is Appendix 108 From The Companion Bible.

There are seven Greek words translated "child" in the New Testament, which are to be distinguished as follows :-

- i.
teknon = that which is borne or born (from **tikto**, to bring forth). Anglo-Saxon = bearn, from **beran**, to bear. Hence, Scottish **bairn**. Used of a child by natural descent, whether boy or girl.
- ii.
teknion. Diminutive of **teknon** (No. i, above); a term of endearment.
- iii.
huios = a son, or male, having reference to **origin** and nature, including that of relationship to the father.
- iv.
pais = a child, whether son or daughter (in relation to law); a boy or girl (in relation to age); a servant, or maid (in relation to condition), like the French **garÇon**.
- v.
paidion. Diminutive of **pais** (No. iv, above); hence, a young or little child, an infant; also a term of endearment.
- vi.
paidarion. Another diminutive of **pais** (No. iv, above), a lad; a little boy or girl.
- vii.
nepios. Not old enough to speak (from **ne**, negative, and **epo**, to speak).
- viii.
brephos. An **embryo**, or newly-born babe.

ix.

korasion = a young girl, or maiden. Diminutive of ***kore***, a girl; like ***paidion***, used as a term of endearment.

x.

neaniskos = a young man (always so translated), from the age of twenty to forty.

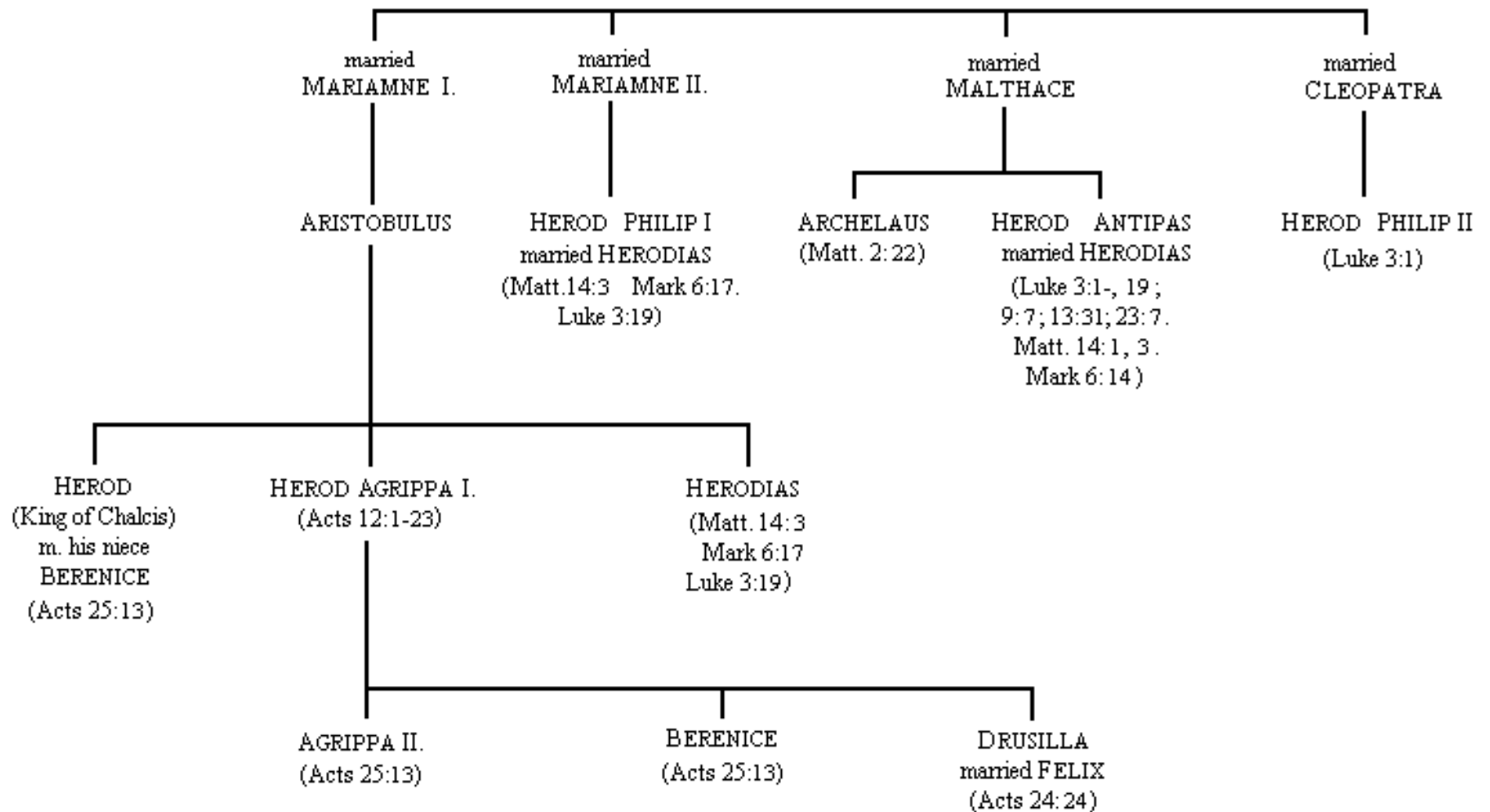
Appendix List

2000

The Herods of The New Testament.

This Is Appendix 109 From The Companion Bible.

HEROD THE GREAT (Matt. 2:1. Luke 1:5)



AGRIPPA II.
(Acts 25:13)

BERENICE
(Acts 25:13)

DRUSILLA
married FELIX
(Acts 24:24)

Appendix List

2003

The Use of *Psuche* in the New Testament.

This Is Appendix 110 From The Companion Bible.

psuche is the only word translated "soul" in the New Testament. It occurs 105 times, and is rendered "soul" 58 times, "life" 40 times, "mind" 3 times, and "heart", "heartly", "us", and "you" once each.

To ascertain its meaning, it is useless to go to heathen authors. The Greek philosophers were at variance among themselves. ARNOBIOUS, a Christian writer of the latter part of the third century, in his work *Adversus Gentes*, speaking of the speculations of the heathen of his day, says: "In exactly the same way (as the creation and the gods) is the condition of souls discussed. For this one thinks they are both immortal, and survive the end of our earthly life; that one believes that they do not survive, but perish with the bodies themselves; the opinion of another, however, is that they suffer nothing immediately, but that, after the [form of] man has been laid aside, they are allowed to live a little longer, and then come under the power of death." ¹

We must, therefore, let Scripture be its own interpreter. *Psuche* exactly corresponds to the Hebrew *Nephesh* ([Appendix 13](#)), as will be seen from the following passages: Mark 12:29, 30, compared with Deuteronomy 6:4, 5; Acts 2:27 with Psalm 16:10; Romans 11:3 with 1 Kings 19:10; 1 Corinthians 15:45 with Genesis 2:7. In all these places, *psuche* in the New Testament represents *nephesh* in the Old.

The following are the occurrences of the word :-

I. *psuche*, used of the lower animals twice, is rendered

1. "life" : Revelation 8:9. 1

2. "soul" : Revelation 16:3. 1

—

2

==

II. *psuche*, used of man as an individual (just as we speak of a ship going down with every soul on board, or of so many lives being lost in a railway accident), occurs 14 times, and is rendered

	Acts 2:41, 43; 3:23; 7:14; 27:37.	
	Romans 2:9; 13:1. 1 Corinthians	14
"soul"	15:45. James 5:20. 1 Peter 3:20. 2	==
	Peter 2:14. Revelation 6:9; 18:13;	
	20:4.	

III. *psuche*, used of the life of man, which can be lost, destroyed, saved, laid down, etc., occurs 58 times and is rendered

	Matthew 2:20; 6:25, 25; 10:39, 39;	
	16:25, 25; 20:28. Mark 3:4; 8:35, 35;	
	10:45. Luke 6:9; 9:24, 24, 56; 12:22,	
1. "life":	23; 14:26; 17:33 ² . John 10:11, 15,	39
	17; 12:25, 25; 13:37, 38; 15:13. Acts	
	15:26; 20:10, 24; 27:10, 22. Romans	
	11:3; 16:4. Philippians 2:30. 1 John	
	3:16, 16. Revelation 12:11.	
	Matthew 10:28, 28; 16:26, 26. Mark	
	8:36, 37. Luke 12:20; 21:19. 1	
2. "soul":	Thessalonians 2:8; 5:23. Hebrews	19
	4:12; 6:19; 10:39; 13:17. James	
	1:21. 1 Peter 1:9; 2:11, 25; 4:19.	
		58
		==

IV. *psuche*, used to emphasize the pronoun, as we use "self" (for example, "my soul" = "myself"), occurs 21 times, and is rendered

	Matthew 11:29; 12:18; 26:38. Mark	
	14:34. Luke 1:46; 12:19, 19. John	
	12:27, 31; 14:22; 15:24. 2	
1. "soul":	Corinthians 1:23. Hebrews 10:38. 1	17
	Peter 1:22. 2 Peter 2:8. Revelation	
	18:14.	
2. "mind":	Acts 14:2. Hebrews 12:3.	2
3. "us":	John 10:24.	1
4. "you":	2 Corinthians 12:15 (see margin).	1
		—
		21
		==

V. *psuche*, used with intensive force, to express all the powers of one's being, occurs 10 times, and is rendered

	Matthew 22:37. Mark 12:30, 33.	
1. "soul":	Luke 2:35; 10:27. Acts 4:32. 3 John :2.	7
2. "heart":	Ephesians 6:6.	1
3. "mind":	Philippians 1:27.	1
4. "heartily":	Colossians 3:23.	1
		==
		10
		==
	Total	105
		===

NOTES

¹ Clark's *Ante-Nicene Christian Library*, volume xix, page 125.

² In this verse "life" occurs twice in the English, but *psuche* only once in the Greek.

Appendix List

2000

The Synonymous Words for "Repent", "Repentance".

This Is Appendix 111 From The Companion Bible.

I. The Verb.

1.

metanoeo = to change one's mind, always for the better, and morally. Because of this it is often used in the Imperative (Matthew 3:2; 4:17. Acts 2:38; 3:19). Not merely to forsake sin, but to change one's apprehension regarding it. It occurs thirty-four times. It answers to the Latin **resipisco** = to recover one's senses, to come to one's self.

2.

metamelomai = to regret; to have after care or annoyance at the **consequences** of an act of sin rather than a deep regret at the **cause** from want of not knowing better. Hence it is never used in the Imperative. It occurs **six** times, and in each case (except Matthew 21:29, 32) never in the real Biblical sense of "repentance toward God". It is from **meta** = after, and **melo** = to be an object of care. See notes on 2Corinthians 7:8 and 10. It is used of Judas Iscariot (Matthew 27:3); negatively of Paul's regret (2Corinthians 7:8); and of God (Hebrews 7:21).

The Noun, **metameleia**, is not used in the New Testament.

II. The Noun.

metanoia = a real change of mind and attitude toward sin itself, and the **cause** of it (not merely the **consequences** of it), which affects the whole life and not merely a single act. It has been defined as a change in our principle of action (Greek **nous**) from what is by nature the exact opposite. It occurs twenty-four times, and except Hebrews 12:17 is a real "repentance toward God". It is associated with the word of the Holy Spirit, and is connected with the remission of sins

and the promises of salvation.

III.

The Negative Adjective, ***ametameletos***, is used twice, videlicet; Romans 11:29, and 2Corinthians 7:10.

Appendix List

"Baptize, "Baptism", etc.

This Is Appendix 115 From The Companion Bible.

It will be useful for the student to have a complete and classified list of the various usages of these words in the New Testament; the following *conspectus* has been prepared, so that the reader may be in a position to draw his own conclusions.

I. The VERB *baptizo* occurs *eighty*¹ times, as follows :

- i. In its absolute form, or followed by a noun in the accusative case. See Matthew 3:16; 20:22, 22, 23, 23. Mark 6:14; 10:38, 38, 39, 39; 16:16. Luke 3:12, 21, 21; 7:29; 12:50. John 1:25, 28; 3:22, 23, 26; 4:1, 2; 10:40. Acts 2:41; 8:12, 13, 36, 38; 9:18; 10:47; 16:15, 33; 18:8; 19:4; 22:16. 1Corinthians 1:14, 16, 16, 17

..... 40

=

- ii. With the Dative case (implying element) : Luke 3:16. Acts 1:5; 11:16

3

=

iii. With *en* (Appendix 104. viii), denoting

1. The element, described as being

- a. Water. Matthew 3:11. Mark 1:8. John 1:26, 31, 33

..... 5

- b. *Pneuma hagion*. (see Appendix 101. II. 14) Matthew 3:11. Mark 1:8. Luke 3:16. John 1:33. Acts 1:5; 11:16. 1Corinthians 12:13*

..... 7

- c. The name of the Lord. Acts 10:48

..... 1

- d. The cloud and sea. 1Corinthians 10:2*

..... 1

14

=

2. The locality. Matthew 3:6*. Mark 1:4, 5*. John 3:23

	..... 4
	=
iv. With <i>eis</i> (<u>Appendix 104. vi</u>). Matthew 28:19. Mark 1:9*. Acts 8:16; 19:3, 5. Romans 6:3, 3. 1Corinthians 1:13,15; 10:2*; 12:13*. Galatians 3:27	..... 12
v. With <i>epi</i> (<u>Appendix 104. ix</u>). Acts 2:38 (with Dative)	..... 1
vi. With <i>huper</i> (<u>Appendix 104. xvii</u>). 1Corinthians 15:29, 29	..... 2
vii. With <i>hupo</i> (<u>Appendix 104. xviii</u>). Matthew 3:6*, 13, 14. Mark 1:5*, 9*. Luke 3:7; 7:30	..... 7
viii. Translated "wash". Mark 7:4. Luke 11:38	..... 2
	=
	85
	=

II. The NOUNS.

i. *Baptisma*. Occurs twenty-two times, as follows :

1. General. Matthew 20:22, 23. Mark 10:38, 39. Luke 12:50. Romans 6:4. Ephesians 4:5. Colossians 2:12. 1Peter 3:21	..... 9
2. John's baptism. Matthew 3:7; 21:25. Mark 1:4; 11:30. Luke 3:3; 7:29; 20:4. Acts 1:22; 10:37; 13:24; 18:25; 19:3, 4	..... 13
	22
	=

ii. *Baptismos*. Occurs four times :

1. Translated "washing". Matthew 7:4, 8. Hebrews 9:10	..... 3
2. Translated "baptisms". Hebrews 6:2	..... 1
	=
	4

NOTE

¹ In the five passages thus marked (*), the verb is followed by two phrases, and therefore appears under two heads. They are : Matthew 3:6. Mark 1:5, 9. 1Corinthians. 10:2; 12:13.

Appendix List

THE LORD'S KNOWLEDGE

This Is Appendix 117 From The Companion Bible.

I.

OF THE PAST: IN THE WRITTEN WORD OF GOD IN
THE OLD TESTAMENT.

(Allusions are indicated by an asterisk.)

New Testament	Old Testament
Matthew 4:4	Deuteronomy 8:3
Matthew 4:7	Deuteronomy 6:16
Matthew 4:10	Deuteronomy 6:13
Matthew 5:17, 18*	
Matthew 5:21	Exodus 20:13
Matthew 5:27	Exodus 20:14
Matthew 5:31	Deuteronomy 24:1
Matthew 5:33-	Leviticus 19:12 Numbers 30:2
Matthew 5:-33	Deuteronomy 23:21
Matthew 5:38	Exodus 21:24
Matthew 5:43	Leviticus 19:18
Matthew 8:4*	
Matthew 9:13	Hosea 6:6
Matthew 10:35, 36	Micah 7:6

Matthew 11:10	Malachi 3:1
Matthew 12:3, 4	1 Samuel 21:1-6
Matthew 12:7	Hosea 6:6
Matthew 12:40	Jonah 1:17
Matthew 13:14, 15	Isaiah 6:9, 10
Matthew 15:4	Exodus 20:12; 21:17
Matthew 15:8, 9	Isaiah 29:13
Matthew 16:4*	
Matthew 17:11*	
Matthew 19:4	Genesis 1:27
Matthew 19:5	Genesis 2:24
Matthew 19:8	Deuteronomy 24:1
Matthew 19:18	Deuteronomy 5:16-20 Exodus 20:12-16
Matthew 19:19	Leviticus 19:18
Matthew 21:13	Isaiah 56:7 Jeremiah 7:11
Matthew 21:16	Psalms 8:2
Matthew 21:42	Psalms 118:22, 23
Matthew 22:29*	
Matthew 22:32	Exodus 3:6
Matthew 22:37	Deuteronomy 6:5
Matthew 22:39	Leviticus 19:18
Matthew 22:44	Psalms 110:1
Matthew 23:39	Psalms 118:26
Matthew 24:7	Isaiah 19:2
Matthew 24:10	Isaiah 8:15

Matthew 24:15	Daniel 9:27
Matthew 24:21	Daniel 12:1
Matthew 24:29	Isaiah 13:10; 34:4
Matthew 24:30	Zechariah 12:12
Matthew 24:31	Isaiah 27:13 Deuteronomy 30:4
Matthew 24:37*	Genesis 7
Matthew 26:24*	
Matthew 26:31	Zechariah 13:7
Matthew 26:54*	
Matthew 26:64	Psalms 110:15 Daniel 7:13
Matthew 27:46	Psalms 22:1
Mark 8:18	Jeremiah 5:21
Mark 9:48	Isaiah 66:24
Mark 10:3*	
Mark 13:12	Micah 7:6
Mark 14:49*	
Luke 4:18, 19	Isaiah 61:1, 2
Luke 10:27	Deuteronomy 6:5; 10:12
Luke 11:51	Genesis 4:8-10
Luke 16:31*	
Luke 17:26, 27	Genesis 6
Luke 17:28, 29	Genesis 19
Luke 18:31*	
Luke 20:18	Daniel 2:45

Luke 21:22	Hosea 9:7
Luke 21:26	Isaiah 34:4
Luke 21:35	Isaiah 24:17
Luke 22:37	Isaiah 53:12
Luke 23:30	Isaiah 2:19 Hosea 10:8
Luke 23:46	Psalms 31:5
Luke 24:27	
Luke 24:44-47*	
John 3:14	Numbers 21:9
John 5:39*	
John 5:46, 47*	
John 6:32	Exodus 16:15
John 6:45	Isaiah 54:13
John 7:38*	
John 8:17	Deuteronomy 19:15
John 10:34	Psalms 82:6
John 13:18	Psalms 41:9
John 15:25	Psalms 35:19; 69:4; 119:78
John 19:28	Psalms 69:21

II.

OF THE FUTURE: IN HIS OWN PROPHETIC WORDS.

Matthew 4:17, 19
 Matthew 5:3-12, 17, 18, 20-22
 Matthew 6:2, 4, 16, 18
 Matthew 7:7, 22
 Matthew 8:11, 12
 Matthew 9:6, 15
 Matthew 10:15, 32

Matthew 11:11, 22-24, 29
Matthew 12:6, 31, 36, 41, 42, 45
Matthew 13:40-50
Matthew 15:13
Matthew 16:25, 27
Matthew 17:12, 22, 23
Matthew 18:14, 35
Matthew 19:28-30
Matthew 20:18, 23
Matthew 21:2, 43, 44
Matthew 22:30
Matthew 23:36-39
Matthew 24
Matthew 25
Matthew 26:23, 29, 32, 34, 64
Mark 4:12
Mark 7:29
Mark 8:35, 38
Mark 9:1, 9, 31, 41, 48
Mark 10:45
Mark 11:2, 3, 14, 26
Mark 12:34, 40
Mark 13:2
Mark 14:8, 13
Luke 2:49
Luke 4:21
Luke 7:47, 48
Luke 8:48, 50
Luke 12:32
Luke 13:25
Luke 14:14
Luke 15:10
Luke 17:34-36
Luke 19:9, 43
Luke 22:19-21, 29, 31, 37
Luke 23:28, 30, 43
Luke 24:26, 47, 49
John 1:51
John 2:19, 24, 25
John 3:13, 14
John 4:10, 14, 21-23, 50
John 5:8, 17, 19
John 6:27, 33, 35, 37, 39, 40, 44, 47, 51, 64, 70
John 7:34, 37-39

John 8:12, 28, 51
John 9:5
John 10:15, 28
John 11:25, 26, 40, 43
John 12:23, 32, 48
John 13:19, 20
John 14:2, 6, 9, 16, 19, 23
John 15:1-7
John 16:4, 7-13
John 17:1
John 18:36, 37
John 20:17, 21, 23
John 21:6, 18, 19, 22

Appendix List

"If": The Various Conditions Conveyed By Its Use

This Is Appendix 118 From The Companion Bible.

1. *ean* = if haply, if so be that, from *ei* (No. 2) and *an*, haply, perchance. The exact condition is shown by the **Mood** of the verb with which it is used :
 - a. Followed by the **Indicative Mood** (with the Present Tense), it expresses the condition simply; without any reference to its being decisive by experience, or by the event, as in 1John 5:15, elsewhere, and in the *Papyri*.
 - b. Followed by the **Subjunctive Mood**, it expresses a hypothetical but possible condition, contingent on circumstances which the future will show (John 7:17).
2. *ei* = if. Putting the condition simply.
 - a. Followed by the **Indicative Mood**, the hypothesis is assumed as an actual fact, the condition being unfulfilled, but no doubt being thrown upon the supposition (1Corinthians 15:16).
 - b. Followed by the **Optative Mood**, it expresses an entire uncertainty; a mere assumption or conjecture of a supposed case (Acts 17:27. 1Peter 3:14).
 - c. Followed by the **Subjunctive Mood**, like No. 1. b; except that this puts the condition with more certainty, and as being more dependent on the event (1Corinthians 14:5).

For two illustrations, see Acts 5:38, 39. "If this counsel or this work be of men (1. b, a result which remains to be seen) ... but if it is of God (1. a, which I assume to be the case)", etc.

John 13:17. "If ye know these things (2. a, which I assume to be the fact) happy are ye if ye do them (1. b, a result which remains to be seen)".

Note four "ifs" in Colossian's, "if ye died with Christ" (2:20); and "if ye were raised with Christ" (3:1), both of which are No. 2 a (assuming the fact to be true); "if any man have a quarrel" (3:13); "if he come to you" (4:10), both of which are No. 1. b, being uncertainties.

One other "if" in Colossians is 1:23 : "If ye continue in the faith" (*eige* = if indeed, a form of 2. a), which ye will assuredly do.

Appendix List

The Synagogue; and Jewish Sects.

This Is Appendix 120 From The Companion Bible.

I. THE SYNAGOGUE.

Synagogues are mentioned as existing in Old Testament times, Psalm 74:4, 8. The Hebrew here is *mo'ed*, and in verse 8 it is rendered "synagogues" in the Authorized Version and Revised Version (margin, "places of assembly"). AQUILA also, a reviser of the Septuagint (about A.D. 130), renders it *sunagoge*.

Synagogues were in use from the earliest times, and Dr. John Lightfoot (**Works**, vol. v., p. 112) identifies them with "the 'high places' so often mentioned in Scripture in a commendable sense, as 1 Samuel 9:19; 10:5. 1 Kings 3:4, etc." These are to be distinguished from the "high places" connected with idolatry and false worship (as 1 Kings 11:7 and 12:31. Jeremiah 7:31 and 19:5, etc.). How else could the "holy convocations" be held in accordance with Leviticus 23:3, 4, etc.?

On the return from the captivity, laws were made to regulate their erection, constitution, and use.

The days of assembly were three : the Sabbath, the second day of the week (our Sunday sunset to Monday sunset), and the fifth day (our Wednesday sunset, etc.). The expression in Acts 13:42, which in the Greek = the Sabbath between, may therefore refer to one of these intervening days.

The officers of the Synagogue were : -

1. The *Archisunagogos* = the ruler of the Synagogue, having charge of its affairs, regulating the service, etc.

2. The *Sh'liach* (or *mal'ak*) *hazzibbor* = the angel of the *ekklesia*, who was the constant minister of the Synagogue, to pray, preach, have charge of the law and appoint its readers. Hence he was called *episkopos*, or overseer. See notes on 1 Corinthians 11:10. (the angels. Compare Genesis 6:2. 2 Peter 2:4. Jude 6. Cannot refer to the bishop or other officer; for why he be affected more than the other men in the congregation?) and Revelation 1:20.

II. THE PHARISEES AND SADDUCEES.

1. The word PHARISEE is the Hebrew for one who was *separated* by special beliefs and practices, which were very strict as to tithing and eating, etc. (see Matthew 23:23. Luke 18:12). It was for this reason that the Lord was upbraided by the Pharisees (Matthew 9:9-11; 11:19. Mark 2:16. Luke 5:30; 7:34).

Doctrinally, they held that the *oral* law was necessary to complete and explain the *written* law; hence, the strong denunciations of the Lord. Moreover, they held the natural immortality of man; and, JOSEPHUS says, the transmigration of souls.

[The ESSENES cultivated an intensified form of Pharisaism.]

2. The word SADDUCEE is the Greek form of the Hebrew *zaddukim*, which is derived from one *Zadok*, said to be the founder of the sect, who was a disciple of ANTIGONUS of SOCOH (200-170 B.C.). They were the aristocratic and conservative party politically; and, doctrinally (generally speaking) they negated the teaching of the Pharisees, even denying the doctrine of the resurrection.

Neither of these sects had any existence, as such, till the return from Babylon.

Appendix List

The Synonymous Words for "Preach" etc.

This Is Appendix 121 From The Companion Bible.

1. **kerusso** = to proclaim (as a herald), from **kerux**, a herald; without reference to the **matter** proclaimed (which is contained in No. 4); and without including the idea of **teaching**.
2. **kerux** = a herald.
3. **kerugma** = that which is proclaimed.
4. **euangelizo** = to announce a joyful message; having regard to the **matter** announced (not the manner, which is contained in No. 1).
5. **katangello** = to bring word down to anyone, bring it home by setting it forth.
6. **diangelo** = to make known (through an intervening space), report further (by spreading it far and wide).
7. **laleo** = to talk or to use the voice, without reference to the words spoken (See Mark 2:2).
8. **dialogomai** = to speak to and fro (alternately), converse, discuss (see Acts 20:7, 9). Hence English dialogue.
9. **akoe** = hearing. Put by Figure of Speech, **Metonymy** (of Subject) for what is heard.
10. **logos** = the word (spoken, as a means or instrument, not as a product); the expression (both of sayings and of longer speeches); hence, an account, as in Matthew 12:36; 18:23. Luke 16:2. Acts 19:40. Rom. 9:28 (m.); 14:12. Philippians 4:17. Hebrews 13:17. 1Peter 4:5. For the difference between **logos** and **rhema**, note on Mark 9:32 **saying**. Greek **rhema**

(the first time it is thus rendered). ***Rhema*** denotes ***a word, saying***, or sentence in its outward form, as made up of words (that is to say, Parts of Speech): whereas ***logos*** denotes ***a word*** or saying as the expression of thought: hence, the thing spoken or written, the account, etc., given.

Appendix List

The Synonymous Words for "Judge", "Condemn", etc.

This Is Appendix 122 From The Companion Bible.

1. ***krino*** = to judge, used of a legal or other decision; generally translated "judge", sometimes "determine", "conclude", etc.
2. ***anakrino*** No. 1 with ***ana*** (Appendix 104. i) prefixed = to examine; translated, with a negative, "ask no question" in 1Corinthians 10:25, 27.
3. ***apokrinomai*** Middle of No. 1 with ***apo*** (Appendix 104. iv) prefixed = to give forth a decision for oneself; hence to answer. According to Hebrew idiom, which prevails in both Testaments, it is often combined with the word "said" in the expression "answered and said", and receives its meaning from the context. (Note on Deuteronomy 1:41 **answered and said**; Idiom Appendix 6. In this idiom the word "answered" receives its meaning from the context. Here it = confessed, or repented and said.) It thus frequently occurs when no question had been asked: for example, Matthew 11:25, "answered and said" means "prayed and said"; 22:1 "taught"; in Mark 9:5, "exclaimed"; 12:35 "asked"; Luke 13:14, "burst forth"; John 1:49, "confessed"; 5:19, "declared". The word occurs so frequently (more than 240 times), always translated "answer", that it has not been deemed necessary to call attention to it in the notes.
4. ***diakrino*** No. 1 with ***dia*** (Appendix 104. v) prefixed = to discriminate, make a difference; hence to doubt. It is translated "stagger" at Romans 4:20.
5. ***enkrino*** No. 1 with ***en*** (Appendix 104. viii) prefixed = to adjudge to a particular position. Occurs only in 2Corinthians 10:12, translated "make of the number".
6. ***epikrino*** No. 1 with ***epi*** (Appendix 104. ix) prefixed = to

pronounce sentence upon. Occurs only in Luke 23:24.

7. ***katakrino*** No. 1 with ***kata*** (Appendix 104. x) prefixed = to give sentence against, to condemn. Occurs 19 times, translated "condemn", except in Mark 16:16 and Romans 14:23.
8. ***sunkrino*** No. 1 with ***sun*** (Appendix 104. xvi) prefixed = to put together, in order to judge; hence to compare. Occurs only in 1Corinthians 2:13. 2Corinthians 10:22.
9. ***hupokrinomai*** Middle of No.1 with ***hupo*** (Appendix 104. xviii) prefixed = to answer (like No. 3), and so to act on the stage; hence to feign. Occurs only in Luke 20:20. The nouns ***hupokrisis*** and ***hupokrites***, which we have anglicized into "hypocrisy" and "hypocrite", are always so translated, save in Galatians 2:13, and James 5:12.

Appendix List

The Eight Beatitudes of Matthew 5, and The Eight Woes of Matthew 23.

This Is Appendix 126 From The Companion Bible.

The eight Beatitudes of Matthew 5:3-12 are best understood and interpreted by the eight contrasts, or "Woes" of 23:13-33. The comparison shows that 5:10-12 form *one* (the eighth) Beatitude, having one subject (persecution) corresponding with the eighth *Woe* of 23:29-33.

They may be thus set out:-

"THE
BEATITUDES" (Matthew
5:3-12).

"THE WOES" (Matthew 23:13-33).

- | | |
|--|---|
| 1. The kingdom
opened to the poor
(verse 3). | 1. The kingdom shut (verse
3). |
| 2. Comfort for
mourners (verse 4). | 2. Mourners distressed
(verse 14). |
| 3. The meek
inheriting the earth
(verse 5). | 3. Fanatics compassing the
earth (verse 15). |
| 4. True righteousness
sought by true
desire (verse 6). | 4. False righteousness
sought by casuistry
(verses 16-22). |
| 5. The merciful
obtaining mercy
(verse 7). | 5. Mercy "mercy" and "left
undone" (verses 23,24). |
| 6. Purity within, and
the vision of God
hereafter (verse 8). | 6. Purity without,
uncleanness within.
"Blindness" (verses
25,26). |
| 7. Peacemakers, the
sons of God (9). | 7. Hypocrites, and lawless
(verses 27,28). |
| 8. The persecuted
(verses 10,12). | 8. The persecutors (verses 29-
33). |

Besides these eight contrasts there is an internal correspondence of the principal thoughts, suggested by the combined series, and forming the Structure given in the note on Matthew 5:3,4.

It may be further noted that these Beatitudes rest on special passages in the Psalms: Matthew 5:3 (Psalm 40:17); 5:4 (Psalm 119:136); 5:5 (Psalm 37:11); 5:6 (Psalm 42:1,2); 5:7 (Psalm 41:1); 5:8 (Psalm 24:4; 73:1); 5:9 (Psalm 133:1); 5:10 (Psalms 37; 39; 40).

Appendix List

The Synonymous Words for "Poor" etc

This Is Appendix 127 From The Companion Bible.

1. ***ptochos*** = destitute, and in want: always rendered "poor" : except in Luke 16:20, 22 (beggar); Galatians 4:9 (beggarly); James. 2:2 (poor man).
2. ***penes*** = poor, as opposed to rich. Occurs only in 2Corinthians 9:9.
3. ***praus*** = meek, as distinguished from passionate. Occurs only in Matthew 5:5; 21:5; 1Peter 3:4.

These words are used in the Septuagint interchangeably for the same Hebrew word; but the contexts show that they are all used for the same class, videlicet, the ***fellahin***, or poor of an oppressed country, living quite lives under tyrannical and oppressive rulers; and suffering deprivation from tax-gatherers and lawless neighbours.

The Synonymous Words for "Light" etc

This Is Appendix 130 From The Companion Bible.

1. **phos** = light (underived and absolute); the opposite of darkness. Used therefore specially of God (John 1:4, 5; 8:12. 1John 1:5, etc.).
2. **phoster** = a light, or light-giver, used of star light, and light holders or bearers. (Compare Genesis 1:14, 16).
3. **photismos** = a lighting, illumination, shining.
4. **luchnos** = a portable hand-lamp fed by oil, burning for a time and then going out. See John 5:35, where **luchnos** is used of John the Baptist in contrast with No. 1 (**phos**), which is used of Christ (John 8:12, etc.).
5. **luchnia** = a lampstand.
6. **lampas** = a torch (Judges 7:16, 20) fed with oil from a small vessel (the **angeion** of Matthew 25:4) constructed for the purpose.
7. **phengos** = light (No. 1) in its effulgence, used of moonlight, except in Luke 11:33 where it is used of lamplight. Occurs elsewhere only in Matthew 24:29 and Mark 13:24.

The Synonymous Words for "Hell", etc.

This Is Appendix 131 From The Companion Bible.

"Hell" is the English rendering of *two* different Greek words in the New Testament

The English word is from the Anglo-Saxon *hel*, Genitive case *helle* = a hidden place, from the Anglo-Saxon *helan* = to hide.

It is in the New Testament used as the translation of two Greek words :-

- I. *Gehenna*. Greek *geenna*. This is the transliteration of the Hebrew *Gai' Hinnom*, that is to say the Valley of Hinnom or "the Valley" of [the sons of] Hinnom, where were the *fires* through which children were passed in the worship of Moloch.

In the Old Testament *Tophet* was the Hebrew word used, because it was a place in this valley.

In our Lord's day the idolatry had ceased, but the *fires* were still continually burning there for the destruction of the refuse of Jerusalem. Hence, *geenna* was used for the fires of destruction associated with the judgment of God.

Sometimes, "*geenna* of fire". See 2Kings 23:10. Isaiah 30:33. Jeremiah 7:31, 32; 19:11-14.

Geenna occurs 12 times, and is always rendered "hell", videlicet Matthew 5:22, 29, 30; 10:28; 18:9; 23:15, 33. Mark 9:43, 45, 47. Luke 12:5. James 3:6.

- II. *Hades*. Greek *hades*, from *a* (privative) and *idein*, to see (Appendix 133. I. i); used by the Greeks for *the unseen* world.

The meaning which the Greeks put upon it does not

concern us; nor have we anything to do with the imaginations of the heathen, or the traditions of Jews or Romanists, or the teachings of demons or evil spirits, or of any who still cling to them.

The Holy Spirit has used it as one of the "words pertaining to the earth", and in so doing has "purified" it, "as silver tried in a furnace" (see notes on Psalms 12:6). From this we learn that His own words "are pure", but words belonging to this earth have to be "purified".

The Old Testament is the fountain head of the Hebrew language. It has no literature behind it. But the case is entirely different with the Greek language. The Hebrew *Sh^eol* is a word Divine in its origin and usage. The Greek *Hades* is human in its origin and comes down to us laden with centuries of development, in which it has acquired new senses, meanings, and usages.

Seeing that the Holy Spirit has used it in Acts 2:27, 31 as His own equivalent of *Sh^eol* in Psalm 16:10, He has settled, once for all, the sense in which we are to understand it. The meaning He has given to *Sh^eol* in Psalms 16:10 is the one meaning *we* are to give it wherever it occurs in the New Testament, whether we transliterate it or translate it. We have no liberty to do otherwise, and must discard everything outside the Word of God.

The word occurs eleven times (Matthew 11:23; 16:18. Luke 10:15; 16:23. Acts 2:27, 31. 1Corinthians 15:55. Revelation 1:18; 6:8; 20:13, 14); and is rendered "hell" in every passage except one, where it is rendered "grave" (1Corinthians 15:55, margin "hell").

In the Revised Version the word is always transliterated "Hades", except in 1Corinthians 15:55 (where "death" is substituted because of the reading, in all the texts, of *thanate* for *hade*), and in the American Revised Version also.

As *Hades* is the Divine Scriptural equivalent of *Sh^eol*, further light may be gained from Appendix 35, and a

reference to the 65 passages there given. It may be well to note that while "Hades" is rendered "hell" in the New Testament (except once, where the rendering "the grave" could not be avoided), *Sh^eol*, its Hebrew equivalent, occurs 65 times, and is rendered "the grave" 31 times (or 54%); "hell" 31 times (4 times with margin "the grave", reducing it to 41.5%); and "pit" only 3 times (or 4.5 %).

"The grave", therefore, is obviously the best rendering, meaning *the state of death* (German *sterbend*, for which we have no English equivalent); not the *act* of dying, as an examination of all the occurrences of both words will show.

1. The rendering "pit" so evidently means "the grave" that it may at once be substituted for it (Numbers 16:30, 33. Job 17:16).
2. The rendering "the grave" (not "a grave", which is Hebrew *keber* or *bor*) exactly expresses the meaning of both *Sh^eol* and *Hades*. For, as to *direction*, it is always down: as to *place*, it is in the earth: as to *relation*, it is always in contrast with the state of the living (Deuteronomy 32:22-25 and 1Samuel 2:6-8); as to *association*, it is connected with mourning (Genesis 37:34, 35), sorrow (Genesis 42:38. 2Samuel 22:6. Psalms 18:5; 116:3), fright and terror (Numbers 16:27, 34), mourning (Isaiah 38:3, 10, 17, 18), silence (Psalms 6:5; 31:17. Ecclesiastes 9:10), no knowledge (Ecclesiastes 9:5, 6, 10), punishment (Numbers 16:29, 34. 1Kings 2:6, 9. Job 24:19. Psalms 9:17 (Revised Version = *re*-turned)), corruption (Psalms 16:10. Acts 2:27, 31); as to *duration*, resurrection is the only exit from it (Psalms 16:11. Acts 2:27, 31; 13:33-37. 1Corinthians 15:55. Revelation 1:18; 20:5, 13, 14).

III. *Tartaroo* (occurs only in 2Peter 2:4) = to thrust down to Tartarus, *Tartarus* being a Greek word, not used elsewhere, or at all in the Septuagint. Homer describes it as subterranean (compare Deuteronomy 32:22, which may refer to this). The Homeric *Tartarus* is the prison of the Titans, or giants (compare Hebrew *Rephaim*, Appendix 25), who rebelled against *Zeus*.

Appendix List

The Synonymous Words for "Love"

This Is Appendix 135 From The Companion Bible.

I. The Verb.

1. **agapao** = to regard with favour, to make much of a thing or a person, on principle. The cause or ground of No. 2.
2. **phileo** = to kiss, to be fond of, having regard to **feeling** as distinct from principle. The demonstration of No. 1. Hence No. 2 is never used of man's love to God : this is always No. 1. Both words are used of God's love to man. No. 2 is used of the Lord's love for Lazarus (John 11:3, 36), but not in verse 5, where the sisters are included. See the notes on John 21:15-17; and on John 12:25 in *The Companion Bible*.

II. The Noun.

1. **agape**. No. 2 below, was the common word used by the Greeks, for love; and even this is far lower than the New Testament **philadelphia** (= love of the brethren). **Agape** is spontaneous love, irrespective of "rights". The word was supposed to be peculiar to the New Testament, but it is found in the **Papyri**.
2. **philanthropia** = philanthropy, or love of man, which did not go beyond giving man his "rights", among the Greeks. It is used in a far higher sense in Titus 3:4; occurs elsewhere only in Acts 28:2. Compare the Adverb **philanthropos** (Acts 27:3, "courteously").

III. The Adjective.

agapetos = beloved. The word used of the Lord Jesus by the Father. See Matthew 3:17; 12:18; 17:5. Mark 1:11; 9:7.

Luke 3:22; 9:35; and in Mark 12:6. Luke 20:13, by Himself.
A special epithet of the Saints in the Epistles.

Appendix List

"Dead" and "The Dead"

This Is Appendix 139 From The Companion Bible.

The word **nekros** (Noun and Adjective) has different meanings, according as it is used in different connections:-

1. With the Article (**hoi nekroi**) it denotes **dead bodies**, or corpses or carcasses in the grave, apart from the personality they once had. This is the Old Testament idiom also. See Septuagint Genesis 23:3, 4, 6, 8. Deuteronomy 18:11; 28:26. Jeremiah 7:33; 9:22; 19:7. Ezekiel 37:9. See notes on Matthew 22:31. 1Corinthians 15:35.
2. Without the Article (**nekroi**) it denotes the persons who were once alive, but who are now alive no longer : that is dead persons as distinct from dead bodies. Compare Deuteronomy 14:1. Judges 4:22. Lamentations 3:6. And see notes on Matthew 22:32. Acts 26:23. 1Corinthians 15:12, 12, 13, 15, 16. Hebrews 13:20, etc.
3. With a Preposition, but **without** the Article, which may be latent in the Preposition (**ek nekron**), it denotes out from among dead people. See notes on Mark 9:9, 10. Luke 16:30, 31. John 20:9. Acts 10:41. Romans 6:13; 10:7, 9; 11:15. 1Corinthians 15:12-20. Hebrews 11:19.
4. With a Preposition, and **with** the Article; for example '**ek ton nekron**', it denotes emphatically out from among the dead bodies, or corpses. Compare Ephesians 5:14. Colossians 1:18; 2:12.
5. The bearing of this on 1Peter 4:6 will be better seen if we note that we have **nekroi** (See No. 2 above), meaning people who were then dead, but who had had the Gospel preached. (Appendix 121. 4) to them while they were alive; and this is confirmed by the Greek Particle, **men** (= although) in the next clause, which is ignored both by the Authorized Version and Revised Version. The verse reads thus : "For to this end to those who are (now) dead was the Gospel preached, that though they might be judged in the flesh, according to [the

will of] men ¹, yet they might live [again, in resurrection], according to [the will of] God, as regards [the] spirit"; that is in spiritual bodies, spoken of in 1Corinthians 15:44, 45.

To this end - to give those to whom the apostle wrote this hope - the Gospel was preached to them, as described in 1Peter 1:12, 25. The hope of glory was thus set over against their sufferings (1Peter 1:11; 4:13).

NOTE

¹ That this is the meaning may be seen from the use of *kata* (Appendix 104. x. 2). Romans 8:27; 15:5. 1Corinthians 12:8; 15:32; 2Corinthians 11:17. Galatians 1:4, 11. Ephesians 1:5, 9, 11, 19; 2:2. Colossians 2:8. 1Peter 4:14, 19. 1John 5:14.

Appendix List

"The Gospel of the Kingdom" and Other "Gospels".

This Is Appendix 140 From The Companion Bible.

About the meaning of the word rendered "Gospel" there is no question or doubt; and the origin and exact meaning of the English word does not matter.

The Greek word *evangelion* means *good news*, glad tidings; and these good tidings, which may be concerning various and different subjects, must be distinguished. See Philippians 1:10, note. There is, first :-

I. "THE EVERLASTING GOSPEL" (or GOOD NEWS).

This was proclaimed from the first, for example after the Fall, and it was proclaimed to men as men, by God, the Creator, to His creatures. Its message was that the Creator alone to be feared and worshipped, and men were to have no other gods beside Him. He was the holy and righteous One, and He was, and is, and will be the only and final Judge of men. God proclaimed this from the first, and among its heralds were ENOCH, "the seventh from Adam", who proclaimed His coming for this judgment of the ungodly (Jude 14, 15); and NOAH, a herald of righteousness and of coming righteous judgment (Hebrews 11:7 and 2 Peter 2:5).

When the "calling on high" shall have been given (Philippians. 3:14), and when "transgressors are come to the full" (Daniel 8:23), and before the Kingdom is set up in glory, this Gospel (or good news) will again be proclaimed (Revelation 14:6). It is "everlasting", and men, as such, will be called upon to "Fear God, and give glory to Him; for the hour of His judgment is come : and worship Him that made heaven, and earth", etc. (Revelation 14:7).

This is the Gospel proclaimed by the Creator to His sinful creatures after the Fall; and it will be proclaimed again at the end. Hence its name "everlasting". Then followed :-

II. THE GOSPEL (or GOOD NEWS) OF THE KINGDOM.

To Abraham and his seed was the good news proclaimed, and the promise given that God would make of him a nation in whom all the families of the earth should be blessed (Genesis 12:1 - 3). This good news was gradually expanded and developed.

In Genesis 15:4 the heir was announced, and this heir was to be the Messiah (Galatians 3:16).

In Genesis 15:8 - 21 the inheritance was secured by an unconditional promise (not by a covenant between two parties, one of whom might break it, Galatians 3:18 - 20). That inheritance was (and is yet to be) "the Holy Land", "Immanuel's Land" (Isaiah 8:8), Immanuel Himself being the Governor (Isaiah 9:6, 7), and "the zeal of the LORD of hosts" its security.

In 2 Samuel 7 the throne was secured to David and his seed by another unconditional promise, and in due time Messiah came unto His own (John 1:11).

This "good news" was first heralded by angels sent specially from heaven; and the exact terms of the proclamation are recorded. The angel of Jehovah spoke from the glory of Jehovah, and said :-

"Behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day, in the city of David, a SAVIOUR, which is CHRIST, THE LORD."

Thus the *good news* concerned a Person, Who would "save His people from their sins" (Matthew 1:21) : the Saviour Whom God had anointed (Messiah), appointed, given, and sent. [At this point see and note the object and subject of Christ's ministry as set forth in Appendix 119.]

In the proclamation of this Kingdom the Lord taught in Parables; for there were "mysteries" (that is to say, *secrets*) which concerned the rejection, and consequent postponement and abeyance of the Kingdom, which could not openly be made known, but only in private ("in the house", Matthew 13:36).

It had been foreseen, and therefore foretold, that His People would not receive Him, and would reject Him (Isaiah 53, etc.) and put Him to death. This would not affect the fulfilment of all the promised glories connected with the Kingdom. See Luke 24:26: "Ought not Christ to have suffered these things, and to enter into His glory?" Compare Acts 3:18; 17:3.

True, Christ had been put to death; but God had sworn to David, that of the fruit of his loins, according to the flesh, He would raise up Christ to sit on his throne (Acts 2:30). This was now fulfilled : therefore the proclamation of the Kingdom and the King (for there cannot be the one without the other) was at once formally made by Peter in Acts 3:18 - 26.

This proclamation was made by Peter and the Twelve in the capital of the Land (according to Matthew 22:1 - 7), and by Paul throughout the synagogues of the Dispersion, until it was all brought to a crisis in Rome (the capital of the Dispersion). Paul and those who heard the Lord thus "confirmed what at the first began to be spoken by the Lord". They did not go beyond it by altering its terms; and God bare them "witness by signs and wonders, and divers miracles, and spiritual gifts" (Hebrews 2:1 - 4).

In Acts 28 this was brought to a conclusion by a formal rejection on the part of "the chief of the Jews" (Acts 28:17 - 20), and of these, not a few, but "many" (verse 23); and, after a discussion, which lasted throughout the whole day, the proclamation was finally rejected; and, after the prophecy of Israel's blindness (Isaiah 6:9, 10) had been quoted for the third and last time ¹, the dispensation of the proclamation of "the Gospel (or good news) of the Kingdom" ceased, and is now, therefore, in abeyance, for "NOW, we see NOT YET

all things put under Him" (Hebrews 2:8).

All these "mysteries" (or *secrets*) concerning the postponement and abeyance of the Kingdom were spoken "in parables", "because (the LORD said), it is given unto you (unto the disciples) to know the secrets of the kingdom of heaven, but to them (to the People) it is not given" (Matthew 13:11); going on to explain His action by quoting (for the first time) the prophecy of Israel's blindness (Isaiah 6:9, 10) ¹.

There was nothing in Old Testament prophecy that told of what the Lord reveals in these Parables of the Kingdom : how it would be rejected, and to what lengths the People would go in the rejection of the King; what would happen in consequence; how a second offer would be proclaimed, and how that too would be rejected : and what new revelation would be made in consequence.

All this was hidden in the parables spoken by the Lord, yet revealed to the disciples, and written for our learning (Matthew 13:16, 36, 51, 52. Luke 24:26, 27, 44 - 46. Acts 1:3, 6, 7). Any interpretation which proceeds on other lines can only end in a blindness equal to that which fell on the Jewish nation. This *interpretation* will in no wise detract from, or lessen, the value of such *application* as we may make for ourselves, so long as such application does not ignore the definite revelation made subsequently in the Prison Epistles in fulfilment of the Lord's promise in John 16:12 - 15.

The following parables set forth the proclamation of the Gospel of the Kingdom, from various points of view :-

1. **THE PARABLE OF THE SOWER** (Matthew 13:3 - 32).

This, the first parable, covers the whole ground.

The "seed" was "the word of (or concerning) the Kingdom". When repeated later (Luke 8:5 - 15), the sphere is extended and widened, and is less local and exclusive. This is by way of application.

The First Sowing was "by" the wayside. This must have been the proclamation by John the Baptist (Matthew 3. Mark 1:1 - 8. Luke 3:1 - 18. John 1:6 - 36). This was "by the wayside", and the opposition of the evil one is shown in the birds of evil omen (as in the case of the mustard tree, verses 31, 32). Hence the seed was "devoured" and the word was "not understood" (verses 4, 19).

The Second Sowing was by Christ Himself (Matthew 4:17), the Twelve (Matthew 10:7), and the Seventy (Luke 10:1 - 20). This sowing was on the stony ground, and was received "with joy" (Matthew 13:20; see Mark 6:20, and 12:37. Luke 4:22). This was unfruitful (Mark 4:16, 17).

The Third Sowing was by Peter and the Twelve, and "by them that heard Him" (the Son, Hebrews 2:3) during the Dispensation of the Acts. It was "among the thorns". Peter proclaimed the Kingdom (Acts 3:18 - 26), and repeated the call to national repentance, which was the one abiding condition of national blessing. But the seed was choked. The "thousand of jews" who at first "received the word", continued "all zealous of the law" (Acts 21:20. Galatians 3:1 - 5, 10 - 13; 4:9; 5:1 - 4). This sowing came to a crisis in Acts 28, when the Kingdom was rejected, and has since been in abeyance. See Appendix 112, Appendix 113, and Appendix 114.

The Fourth Sowing is in the future. It will be the final proclamation of "the Gospel of the Kingdom", immediately preceding and during the Tribulation (Matthew 24:14). Blindness has "happened to Israel", but it is only "in part" (Romans 11:25). The "how long" of Isaiah 6:11 will ere long be seen. This sowing will be of short duration only, as were the other three, and numbered by "days" (Daniel 12:13. Matthew 24:22. Luke 17:26). There will be a special manifestation of the presence and power of the Lord (Matthew 28:20), at the end (*sunteleia*) of this age; and when this sowing is over, the end (*telos*) will come (Matthew 24:13, 14), concerning which the

disciples had enquired in verse 3.

2. **THE PARABLE OF THE MARRIAGE FEAST.** (Matthew 22:1 - 14).

The servants first sent forth were John the Baptist, the Twelve, and the Seventy, and these were sent to those who had been previously bidden. But "they would not come".

The "other servants" who were next sent were Peter, the Twelve, and "them that heard Him" (Hebrews 2:3, 4) during the dispensation of the Acts, as foreshown in verse 4.

They proclaimed that "all things were ready". Nothing now was wanting. The "sufferings" had been fulfilled and the glory was ready to be revealed (Luke 24:26, 46. Acts 3:18. 1 Peter 1:5). Therefore, "Repent ye", etc. (Acts 2:38, 39; 3:19).

But instead of repenting they "took His servants, and entreated them spitefully, and slew them" (Matthew 22:5, 6). Some they imprisoned (Acts 4:3; 5:18; 8:3; 9:1, 13, 21); one they stoned (Acts 7:59); another they "killed with the sword" (Acts 12:2). This shows that that dispensation could not have ended with the stoning of Stephen in Acts 7, for James was slain after that; and other persecutions were continued up to the end (Acts 28:17).

"But the King was wroth, and sent His armies, and destroyed those murderers, and burned up their city" (Matthew 22:7). The Temple was burned, and the nation dispersed.

The last servants sent will go "into the highways" of the world. Here we have, again, a reference to the yet future proclamation of "the Gospel of the Kingdom".

Now, this marriage-feast is postponed; and all

invitations to it are in abeyance. Its future fulfilment is yet to take place. This is referred to in Matthew 24:14, and is proved by Revelation 19:6 - 9, where we have the same word in verse 9 as in Matthew 22:2.

3. "**THE GREAT SUPPER**" (Luke 14:15 - 24).

This was spoken in immediate connection with the blessedness of eating bread in the Kingdom of God.

Again we have the Four Ministries, as in the above parables.

The supper was made by "a certain man", and many were bidden. This bidding was the ministry of John the Baptist. It is set forth as a simple statement of a past and accomplished fact. This was the First Ministry (verse 16).

The **Second** Invitation was sent to those who had been already bidden by John. It was sent by "His Servant", Who was none other than the Lord Jesus Himself. His Ministry is expressed in one sentence : "Come; for all things are now ready" (verse 17). He was sent "at supper time", according to Eastern custom. But they all with one consent began to make excuse (verses 18 - 20).

The **Third** Invitation was sent, not to those who had been already bidden, but to another class altogether. It was sent by "The Master of the House", Who has perfect right and authority to invite whom He will. He sent "quickly" : that is to say, very soon after the return of the second servant; and "into the streets and lanes of the city". This was the ministry of Peter, the Twelve, and Paul.

The **Fourth** Invitation is yet future, as shown above in the other parables. It will be sent forth by "the Lord" (verse 23), by Him Who has all power in heaven and earth (Matthew 28:18 - 20). This will be a ministry of compulsion, carried out in the "highways and hedges" of the wide world; and it will be

effectual like the last in the preceding cases. All, in turn, receive the call, but it is the last who "hear and understand" (Matthew 13:23); who "hear and receive" (Mark 4:20); who "hear and keep" (Luke 8:15); and who "bring forth fruit". For this, special wisdom and understanding is needed, as foretold in Daniel 11:33; 12:3, 10.

Thus the present dispensation (since the destruction of Jerusalem and dispersion of Israel, which took place shortly after Acts 28, has nothing to do with the Kingdom, and the proclamation of the good news connected with it is postponed and in abeyance. Meanwhile, and during this dispensation, we have :-

III. "THE GOSPEL (or GOOD NEWS) OF GOD".

This is the Gospel unto which Paul the Apostle was separated (Romans 1:1), and is supplementary to "the Gospel of the Kingdom", of which it was another aspect.

"The Gospel of the Kingdom" was first proclaimed by John the Baptist and the Lord. But both were rejected and put to death.

The Lord, however, was raised from the dead and the Gospel of God has to do with a risen Messiah. It characterizes the ministry of the Acts rather than that of the Gospels; especially Paul's share in it.

The Gospel of a risen Messiah, re-proclaimed as about to come and restore all things, was the burden of the apostolic proclamation during the dispensation of the Acts. See Acts 2:23 - 36; 3:12 - 18; 4:2, 10 - 12.

"With **great power** gave the Apostles witness of the resurrection of the Lord Jesus; and **great grace** was upon them all" (4:33). Also 5:29 - 32; 10:34 - 43; 13:23 - 39.

This too, was the burden of Paul's proclamation, as we may see from Acts 17:1 - 3, 7. He proclaimed "Jesus, and the resurrection" (verse 18, 31, 32). True, it was the proclamation

of the Kingdom, and, in its wider aspect, "the kingdom of God" (14:22; 19:8); because it was He Who had raised Christ from the dead, and the proclamation was being sent out by God Himself. It was His own special good news. It was of His own motion and will. And it was all of grace. If "His own" would even now receive Messiah, He would "send Jesus Christ" (Acts 3:20).

In spite of all their sins, and their heinous crime in murdering His beloved Son, He would blot out all their sins and fulfill all His promises. Truly, this was in very deed :-

IV. "THE GOSPEL (or GOOD NEWS) OF THE GRACE OF GOD".

This is why, in the canonical order of the books of the New Testament, God's overruling is seen in the fact that the first writing which comes to us following on the *double* rejection of His Son (in the Gospels and the Acts) is the word and good news of His grace in Romans 1:1. In spite of all that we should consider the unpardonable nature of Israel's crime, the first written words which meet our eyes are these :-

"Paul, a servant of Jesus Christ, a called Apostle (or, an Apostle by Divine calling), separated to God's Gospel (or glad tidings), which He before promised by means of His prophets in sacred writings concerning His Son, Who came of the seed of David according to the flesh, Who was demonstrated [to be] God's Son, in power, with respect to [His] holy spirit [body, 1 Corinthians 15:45], by resurrection of the dead-even Jesus Christ our Lord, by Whom we received GRACE-yea, apostolic grace, with a view to the obedience of faith among all the nations, on behalf of His Name (or for His glory), among whom yourselves also are [the] called of Jesus Christ" (Romans 1:1 - 6).

Here we have the sum and the substance of the good news of the grace of God.

It was not new. It was promised before and written down by His prophets. The sufferings, death and resurrection and glory, were all foretold. But now "those things, which God before had showed by the mouth of all His prophets that

Christ should suffer, He hath so fulfilled. **THEREFORE**, Repent ye, and turn again that your sins may be blotted out, so that [haply] may come seasons of refreshing from the presence (or face) of the Lord, and [that] He may send Him Who was before proclaimed (or according to all the critical texts, "was foreordained") for you-even Jesus Christ" (Acts 3:18 - 20).

Thus "God's Gospel" was based on the prophecies of the Old Testament, and was the logical development of them.

It is in this that it is distinguished from that which had not been before revealed by the prophets in the concluding verses of Romans. That epistle begins with what had been written in the Scriptures; it ends with what had never been written till "now", when the **SECRET** which had been kept in silence from times eternal, or during [the] times of [the] ages was then at length made manifest (Romans 16:25, 26. Ephesians 3:1 - 12. Colossians 1:26 - 28). (See Appendix 192).

The time had come for this secret to be revealed, and to be committed to prophetic writings. This revelation is contained in the three Epistles written by Paul from his prison in Rome, to the Ephesians, Philippians, and Colossians.

Thus "the Gospel of the Kingdom" was the proclamation by and concerning the Messiah made by John the Baptist and Himself, and is the subject of the Four Gospels.

"The Gospel of God" is the proclamation concerning the same Messiah, made by the Twelve, the apostle Paul, and "them that heard" the Lord, during the dispensation of the Acts of the Apostles, and is the subject of their testimony and of their writings and the earlier Epistles of Paul. Seeing it was good news sent after the resurrection of Christ, it is all of pure grace and favour, and hence is "the Gospel of the Grace of God".

V. **"THE GOSPEL (or GOOD NEWS) OF THE GLORY OF CHRIST**
(2 Corinthians. 4:4).

This is connected with Christ's exaltation as Head over all things to His church, which is His body, which is developed and revealed more fully in the Prison Epistles (Ephesians 1:21 - 23. Philippians 2:9 - 11. Colossians 1:14 - 19). It not only involves the present glory of Messiah, but includes the final defeat of Satan, the crushing of his head, and the subjugation of all spiritual beings, be they powers, principalities, authorities, dominions, or thrones, etc.

Hence, it is Satan's great aim now, at this present time, to blind the eyes of them that believe not, so that they may not learn of his coming defeat, as foretold in Genesis 3:15, and seen fulfilled in Revelation 20 (see 2 Corinthians 4:4).

Knowing his object, and being "not ignorant of his devices", we know also what should be our own object : videlicet, the making known this good news which he would seek to hide; and proclaiming "the Gospel of the glory of Christ".

NOTE

¹ The *second* time being in John 12:37 - 41.

"Have Ye Not Read?" (Matthew 12:3, etc.).

This Is Appendix 143 From The Companion Bible.

This question was asked by our Lord on six different occasions. Six books of the Old Testament were referred to, and seven separate passages thus received the *imprimatur* of Him Who spoke, not His own words, but only the words given to Him to speak by the Father (John 7:16; 8:28, 46, 47; 12:49; 14:10, 24; 17:8). Compare Deuteronomy 18:18, 19.

1. Matthew 12:3 (Mark 2:25. Luke 6:3). "What David did", covering 1 Samuel 21:6: "the Shewbread" (verse 4) covering Leviticus 24:6-9: "not lawful for him to eat.....but only for the priests", covering Leviticus 24:9.
2. Matthew 12:5. "In the temple the priests profane the sabbath", covering Numbers 28:9, 10 (compare John 7:22, 23).
3. Matthew 19:4. Creation. "At the beginning He made them male and female", covering Genesis 1:27 (compare 5:2), and thus effectually shutting out the modern idea of "evolution".
4. Matthew 21:16. "Out of the mouth of babes and sucklings", etc., covering Psalm 8:2.
5. Matthew 21:42. (Mark 12:10. Luke 20:17). "The stone which the builders refused", etc., covering Psalm 118:22. (Compare Isaiah 28:16. Acts 4:11. 1 Peter 2:6, 7.)
6. Matthew 22:31, 32 (Mark 12:26. Luke 20:37). Resurrection, covering Exodus 3:6.

The six books of the Old Testament covered by the Lord's question are four books of the Pentateuch (Genesis, Exodus, Leviticus, and Numbers), with 1 Samuel and the Psalms.

The seven distinct passages referred to are as follows, omitting the parallel passages in the other Gospels, videlicet :-

- | | |
|----------------------|--------------------|
| 1. Genesis 1:27. | Matthew 19:4. |
| 2. Exodus 3:6. | Matthew 22:31, 34. |
| 3. Leviticus 24:6-9. | Matthew 12:3. |
| 4. Numbers 28:9, 10. | Matthew 12:5. |
| 5. 1 Samuel 21:6. | Matthew 12:3. |
| 6. Psalm 8:2. | Matthew 21:16. |
| 7. Psalm 118:22. | Matthew 21:42. |

Appendix List

"Thou Art Peter"

(Matthew 16:18)

This Is Appendix 147 From The Companion Bible.

As explained in the notes, the two Greek words *petros* and *petra* are quite distinct, the former being masculine gender, and the latter feminine. The latter denotes a rock or cliff, *in situ*, firm and immovable. The former denotes a fragment of it, which one traveller may move with his foot in one direction and another may throw in another. This former word *petros* is the Greek translation a *kephas*, a stone, which was Peter's name in Aramaic, as was his appellative "Barjona" (John 1:42). See Appendix 94. III. 3.

It is remarkable that there is only one other instance (Luke 22:34) in which our Lord addressed him as "Peter"; but, in all other cases, by his fore-name "Simon", reminding him of what he was before his call, and of the characteristics of his human nature. In that other instance it is used in connection with the coming exhibition of his weakness, in the prediction of his denial of the Lord.

There is thus a special significance in the use of the word "Peter" in Matthew 16:18. It was the name connected with his commission and apostleship; another commission being about to be committed to him.

It was not Peter, the man, who would be the foundation, for, as we have said, *petra* is feminine, and must refer to a feminine noun expressed or implied. That noun could hardly be any other than *homologia*, which means a *confession*; and it was Peter's confession that was the one subject of the Father's revelation and the Son's confirmation.

Moreover, in 1 Corinthians 3:11 it has once for all been declared by the Holy Spirit that "OTHER foundation can no man lay than that IS LAID, which is JESUS CHRIST".

The earliest known reference to Matthew 16:18 is found in ORIGEN'S *Commentary* (A.D. 186-253), which is older than

any extant Greek manuscript. He says :

"If we also say the same as Peter, 'Thou art the Christ, the Son of the living God', not by the instruction of flesh and blood, but by the illumination of the heavenly Father in our hearts, we ourselves become the same thing as Peter.

"If you should think that the whole Church was built by God only on that one, Peter, what will you say of John ... or each of the apostles?"¹

This is conclusive as to the interpretation. But there are other and later references to these words by AUGUSTINE (A.D. 378), and JEROME (A.D. 305), alike older than any Greek Manuscripts now extant.

JEROME wrote thus in his exposition (Benedictine ed.) :

"And I tell thee, that thou has said to Me, 'Thou art the Christ', etc., and I tell thee that thou art Peter, and on this rock, etc."²

AUGUSTINE wrote in his *Retractationes* (Benedictine ed., vol. i, p. 33) :

"I have somewhere said, concerning the apostle Peter, that the Church was founded on him, as a *petra*, or rock; but I know that I have since very often explained what our Lord said to signify on Him Whom Peter confessed; but between these two opinions, let the reader choose that which is the more probable."³

In AUGUSTINE'S Sermon *In die Pentecostis* (Benedictine ed., tom. v. p. 1097; also Pusey's Translation, *Sermons on the New Testament*, vol. i. p. 215), he explains the reason for this retractation in a paraphrastic citation of the whole context :-

"When our Lord had asked His disciples who men said that He was, and when, in reporting the opinions of others, they had said that some said He was John, some Elijah, others Jeremiah or one of the prophets, He said to them : 'But ye, Who do ye say that I am?' Peter (one alone for the rest, one for all) answered, 'Thou art the Christ, the Son of the living God.' This, most excellently, most truly spoken, was deservedly rewarded with this reply : 'Blessed art thou, Simon Bar-Jonah, because flesh and blood revealed not this to thee, but My Father Who is in heaven; and I tell thee that thou hast said' : (hast said, observe, hast made confession

unto Me : receive therefore the benediction) : 'and I tell thee that thou art Peter; and on this rock I will build My church.'"⁴

Some have conjectured from these words "tu dixisti" (thou hast said it) that AUGUSTINE and JEROME must have had in the Manuscripts from which they translated six letters, which they divided into two words "SU EIPS"⁵, taking EIPS as an abbreviation of EIPAS (= thou hast said).

There must have been another division of the same six letters into three words, which was current even then, for both these Fathers add "SU EI PETROS" = thou art Peter; taking the same "PS" as an abbreviation of PETROS.

It is evident, however, that these Fathers give only a *paraphrase*; and do not profess to be giving an exact *quotation*.

One thing, however, is certain, and that is our only point in this Appendix, videlicet, that the earliest references made to this passage disclaim all idea of its having any reference to the apostle Peter, but only to HIM Who was the subject of Peter's confession.

NOTES

¹ *ei de epi ton hena ekeinon Petron nomizeis hupo tou Theou okiodomeisthai ten pasan ekklesian monon, ti oun phesais peri Ioannou, tou tes brontes, e hekastou ton apostolon.*

² "Quid est quod ait? Et ego dico tibi tu mihi dixisti (tu es Christus filius Dei vivi); *et ego dico tibi quia TU mihi dixisti* (tu es Christus filius Dei vivi); et *ego dico tibi* (non sermone casso et nullum habenti opus, sed dico tibi, quia meum dixisse, fecisse est) *quia tu es Petrus*; et super hanc petram aedificabo ecclesiam meam."

³ "Dixi in quodam loco de apostolo Petro, quod in *illo*, quasi in *petra*, fundata sit ecclesia; sed scio me postea saepissime sic exposuisse *quod a Domino dictum est*, ut super *hunc* intelligetur *quem confessus est Petrus* : horum autem duarum sententiarum *quae sit probabilior*, eligat lector." (Italics, ours.)

⁴ "Cum interrogasset ipse Dominus discipulos suos, quis ab

hominibus diceretur, et aliorum opiniones recolendo dixissent; quod alii eum dicerent Ioannem, alii Eliam, alii Ieremiam, aut unum ex prophetis, ait illis, *'Vos autem quem Me esse dictis?'* Et Petrus, unus pro ceteris, unus pro omnibus, 'Tu es, inquit, Christus filius Dei vivi.' Hoc, optime, veracissime, merito tale responsum accipere meruit : 'Beatus es, Simon Bar Ionae, quia non tibi revelavit caro et sanguis, sed Pater Meus qui in coelis est : et Ego dico tibi, quia *tu dixisti* ' : Mihi dixisti audi; dedisti confessionem. Recipe benedictionem ergo : 'Et dico tibi, Tu es Petrus-et super hanc petram aedificabo ecclesiam Meam'''.

⁵ It will be seen from Appendix 94. V. i. 3 that in the Greek manuscripts there was no division between the letters or words until the ninth century.

Appendix List

"What Think Ye of Christ?" (Matthew 22:42).

This Is Appendix 154 From The Companion Bible.

DIVERS THOUGHTS CONCERNING HIM.

"King of the Jews" (wise men from the east. Matthew 2:2).

"Mightier than I" (John Baptist. Matthew 3:11).

"Son of God" (demons. Matthew 8:29).

"A blasphemer" (certain Scribes. Matthew 9:3).

"Son of David" (two blind men. Matthew 9:27)

"Son of David" (a woman of Canaan. Matthew 15:22).

"The carpenter's son" (His fellow countrymen. Matthew 13:55).

"John the Baptist" (Herod and others. Matthew 14:2; 16:14).

"The Son of God" (they that were in the ship. Matthew 14:33).

"Elijah" (some. Matthew 16:14).

"Jeremiah" (others. Matthew 16:14).

"One of the prophets" (some men. Matthew 16:14).

"The Christ, the Son of the living God" (Peter. Matthew 16:16).

"The Christ, the Son of God" (Martha. John 11:27).

"My beloved Son" (God the Father. Matthew 17:5).

"Good Master" (a certain ruler. Matthew 19:16).

"The prophet of Nazareth" (the multitude. Matthew 21:11).

"The carpenter, son of Mary" (many hearing Him. Mark 6:3).

"Thy salvation ... a light ... the glory" (Simeon. Luke 2:30, 32).

"Joseph's son" (all in the synagogue. Luke 4:22).

"A great prophet" (all witnessing the raising of the widow's son. Luke 7:16).

"A righteous man" (the Roman centurion. Luke 23:47).

"A prophet mighty in deed and word" (the two going to Emmaus. Luke 24:19).

"The Lamb of God" (John the Baptist. John 1:29).

"The Messiah" (Andrew. John 1:41).

"The Son of God ... the King of Israel" (Nathanael. John 1:49).

"A teacher come from God" (Nicodemus. John 3:2).

"A prophet" (a woman of Samaria. John 4:19).

"Jesus the son of Joseph" (the Jews. John 6:42).

"A Samaritan" and having a demon (the Jews. John 8:48).

"A prophet" (the blind man. John 9:17).

"The king of Israel" (much people. John 12:13).

"This Is My Body" (Matthew 26:26).

This Is Appendix 159 From The Companion Bible.

A figure of speech consists of a word or words used out of the ordinary sense, or order; just as we call a person dressed out of the ordinary manner or fashion a "figure": both attract our attention; and, in the case of words, the one and only object is in order to call the reader's attention to what is thus emphasized. For examples see the notes on Matthew 16:6 : where, had the Lord said "the doctrine of the Pharisees is *like* leaven", that would have been the Figure *Simile* (Appendix 6). Had He said "the doctrine of the Pharisees *is* leaven" the Figure in this case would have been *Metaphor* (Appendix 6); by which, instead of saying one thing is *like* another, it is carried over (as the word *Metaphor* means), and states that the one thing *is* the other. But in Matthew 16:6, the Lord used another Figure altogether, Videlicet: *Hypocatastasis* (from *hupo* = under (Appendix 104. xviii), *kata* = down (Appendix 104. x), and *stasis* = a stationing), which means putting one of the *two* words (which are necessary in the case of *Simile* and *Metaphor*) down underneath, that is to say, out of sight, and thus *implying* it. He said, "beware of the leaven", thus implying the word "doctrine", which He really meant; and, by thus attracting the disciples attention to His words, thereby emphasized them.

In these three Figures we have a Positive, Comparative, and Superlative emphasis. The essence of *Simile* is *resemblance*; the essence of *metaphor* is *representation* (as in the case of a portrait, which is representative of some person); the essence of *hypocatastasis* is *implication*, where only one word is mentioned and another is *implied*.

Through non-acquaintance with Figures of Speech every Figure is to-day called "Metaphor". But this is not the case. A *Metaphor* is a special Figure different and distinct from all others.

"This is My body" is the Figure *Metaphor* : and the Figure lies in the Verb "IS", which, as in this case, always means "*represents*",

and must always be so expressed. It can ***never mean "is changed into"***. Hence in the Figure ***Metaphor***, the Verb "represents" can always be substituted for "is". For example :

"The field is (or represents) the world" (Matthew 13:38).

"The good seed are (represent) the sons of the kingdom" (Matthew 13:38).

"The reapers are (represent) angels" (Matthew 13:39).

"The odours are (represent) the prayers of the saints" (Revelation 5:8).

"The seven heads are (represent) seven mountains" (Revelation 17:9).

"This cup is (represents) the new covenant" (1 Corinthians 11:25).

"The cup of blessing which we bless, is it not (does it not represent) the blood of Christ?" (1 Corinthians 10:16).

Furthermore, it is a fundamental law in Greek grammar, without exception, that the Article, Pronoun, and Adjective ***must*** agree in gender with the Noun to which they refer. For example, in Matthew 16:18, the Pronoun "this" is Feminine, and thus agrees with ***petra***, which is also Feminine, and not with ***petros*** (Peter), which is Masculine. See note, and [Appendix 147](#).

So here : the Pronoun "this" is Neuter, and cannot agree with ***artos*** (= bread) because ***artos*** is Masculine. It must refer to what is Neuter; and this could only be the whole act of ***breaking*** the bread, which would be Neuter also; or to ***klasma***, the broken piece (which is also Neuter).

In like manner, when He said (in verse 28) "this is my blood of the New Covenant"; "this", being Neuter, refers to ***poterion*** (= cup)¹ and not to ***oinos*** (= wine), which is Masculine, and means :- "This [cup] represents My blood of the New Covenant, which is poured out for many, for remission of sins".

For, what was the Lord doing? He was making the New Covenant

foretold in Jeremiah 31:31-34. If it were not made then, it can never be made at all (see Appendix 95), for no more has He blood to shed (Luke 24:39).

Now, "blood" was shed, and sacrificially used, only in connection with *two* things, the making of a *covenant*, and the making of *atonement*. In the former, the victim which made or ratified the covenant was slain and the body divided in two, the parties to the covenant passing between (see notes on Genesis 15:9-18 Jeremiah 34:18, Galatians 3:20, and Appendix 95). As long as the victim (the covenant-maker) was alive the covenant could have no force. See notes on Hebrews 9:16-22 .

At the last supper this New Covenant was made; and Peter's proclamation in Acts 2:38; 3:19-26; 5:31; and Paul's in 13:38; 17:30; 20:21; 26:20; were based upon it. Messiah had to be "cut off", that the Scriptures might be fulfilled (Acts 3:18). But that having been accomplished, and the *sufferings* having been endured, nothing stood in the way of the *glory* which should follow. "Repent ye THEREFORE and turn [to the Lord] *that your sins may be blotted out*" etc. The New Covenant which had been made had provided for that, as the Lord had said in Matthew 26:28, "for the remission of sins".

In the last supper the Lord was not *instituting* anything with a view to the Secret (the "Mystery" to be yet revealed in the Prison Epistles); but was *substituting* bread and wine for the Paschal Lamb (the type being exhausted in the Antitype), because of the new meaning which the Passover should henceforth convey. It was to be the *Memorial*, not of the Exodus from Egypt, but of the *Exodus* which the Lord afterward accomplished in Jerusalem (Luke 9:31), according to the New Covenant made by His death.

NOTE

¹*Poterion* being put by *Metonymy* (of Ajunct), Appendix 6, for the contents, for the "cup" itself could not be swallowed.

Notes on Matthew 16:6 16:12, 15:26, 15:28, 13:33, and 7:15.

These Are Notes From The Companion Bible.

Matthew 16:6

6. Then Jesus said unto them, °"Take heed and °beware °of the °leaven of the °Pharisees and of the °Sadducees."

6. **Take heed** = Look well. Greek *horao*. Appendix 133. I. 8.

beware of the leaven. Figure of Speech, *Hypocatastasis* (Appendix 6), leaven put by implication for "doctrine" (verse 12), because of its evil effects. Compare notes on 15:26, and 13:33.

beware = pay attention to, so as to be careful of.

of = from. Here, away from: that is to say, beware [and keep] away from, or keep clear of, as in 7:15. Greek *apo*. Appendix 104. iv.

leaven. See note on 13:33 below.

Pharisees ... Sadducees. See Appendix 120. II.

Matthew 16:12

12. Then understood they how that He bade *them* °not °beware °of the °leaven of bread, but of the °doctrine of the °Pharisees and of the °Sadducees.

12. not. Greek *ou* Appendix 105. I.

beware of the leaven. Figure of Speech, *Hypocatastasis* (Appendix 6), leaven put by implication for "doctrine", because of its evil effects. Compare notes on 15:26, and 13:33.

beware = pay attention to, so as to be careful of.

of = from. Here, away from: that is to say, beware [and keep] away from, or keep clear of, as in 7:15. Greek *apo*. Appendix 104. iv.

leaven. See note on 13:33 below.

doctrine = teaching. This was the word which the Lord had been *implying* in verse 6, using the Figure of Speech, *Hypocatastasis*. Appendix 6. The woman of Canaan saw what was *implied* in the word "dog"; and her faith was called "great" (15:28); the disciples did *not* understand what the Lord implied by the word "leaven", and their faith was "little".

Pharisees ... Sadducees. See Appendix 120. II.

Matthew 15:26

26. But He answered and said, "It is °
not °meet to take °the °children's °
bread, and to cast *it* to °dogs."

26. not. Greek *ou* Appendix 105. I.

meet = fair.

the children's bread = the bread of the children, with emphasis on children. Figure of Speech, *Enallage*. Appendix 6.

children's. See Appendix 108. i.

bread. Put by Figure of Speech, *Synecdoche* (of Species), Appendix 6, for all kinds of food.

dogs = puppies, or little household dogs ; this is true only of such. Dogs are not cared for (in the East) when grown. The Lord used the Figure of Speech, *Hypocatastasis* (Appendix 6), implying that she was only a Gentile, and thus had still no claim even on that ground. Gentiles were known as "dogs" by the Jews, and despised as such (7:6. 1 Samuel 17:43. 2 Samuel 3:8; 9:8. 2 Kings 8:13. Philippians 3:2).

Matthew 15:28

28. Then °Jesus °answered and said
unto her, °"O woman, °great is thy
faith: be it unto thee even as thou wilt."
And her daughter was made whole °
from that very hour.

28. Jesus. See Appendix 98. X.

answered and said = exclaimed and said. A Hebraism. Idiom Appendix 6. In this idiom the word "answered" receives its meaning from the context. Here it = confessed, or repented and said.

O woman. Figure of Speech, *Ecphonesis*. Appendix 6.

great is thy faith. Contrast the disciples (16:8), where the same Figure of Speech, *Hypocatastasis* (Appendix 6), is used, and ought to have been understood.

from = away from. Greek *apo* Appendix 104. iv.

Matthew 13:33

33. Another parable spake He unto them ; °"The kingdom of °heaven is like unto °leaven, which °a woman took, and °hid °in three °measures of meal, till the whole was °leavened.

33. The Kingdom of heaven. See Appendix 114.

heaven = the heavens.

leaven = sour dough. Always used in a bad sense, as meal is in a good sense : therefore the common interpretation as to the Gospel's improving the world is the exact contrary of the leaven corrupting the whole of the meal. The same is true of the symbol of the "woman", see below. The Lord mentions *three* kinds of leaven, all of which were evil in their working: the leaven (1) of the Pharisees = hypocrisy of formalism (Luke 12:1); (2) of the Pharisees and Sadducees = evil doctrine or teaching (Matthew 16:11, 12); (3) of Herod = political religion, or worldliness (Mark 8:15). Compare also Genesis 19:3. 1 Corinthians 5:6 - 8. Matthew 23:14, 16, 23 - 28.

a woman. A common symbol of evil in the moral or religious spheres. See Zechariah 5:7, 8. Revelation 2:20; 17:1 - 6. hid. Compare verse 44, and see the Structure. Appendix 145.

measures. Greek *saton*. See Appendix 51. III. 3 (ii) (9).

leavened = corrupted.

Matthew 7:15

15. °Beware °of false prophets,
which come °to you °in sheep's
clothing, but inwardly they are
ravening wolves.

15. Beware = Take heed, as in 6:1.

of = from, or away from. Greek *apo*. Appendix 104. iv.: that is to say, Beware [and keep] away from.

to. Greek *pros* Appendix 104. xv. 3.

in. Greek *en*. Appendix 104. viii.

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Note on Genesis 15:9-18.

This Is Appendix From The Companion Bible.

Genesis 15:9

9. And He said unto him, °"Take Me an °heifer of three years old, and a she goat of three years old, and a ram of three years old, and a turtledove, and a young pigeon."

9. Take me = take for me : that is to say, an offering for me, heifer. See Appendix 15.

Genesis 15:10

10. And he took unto him all °these, and °divided them in the °midst, and laid each piece one against another : but the birds divided he not.

10. these. Five, the No. of Grace, because Covenant was unconditional. See Appendix 10.

divided. So Covenants were made (Jeremiah 34:18 - 20).

midst, that is to say, in half.

Genesis 15:11

11. And when the fowls came down upon the carcasses, Abram drove them away.

Genesis 15:12

12. And when the sun was going down, a deep sleep fell upon °Abram ; and. °lo, and horror of great darkness fell upon him.

12. Abram. Put to sleep so that he should have no part in it, and that the Covenant should be unconditional, in which "God was the one" and only contracting party (Galatians 3:20). Compare verse 17. Contrast "both", chapter 21:27.

lo. Figure of Speech, *Asterismos*. See Appendix 6.

Genesis 15:13

13. And He said unto Abram, °Know of a surety that °thy seed shall be a stranger in a land *that is* not theirs, (° and shall serve them; and they shall afflict them) four hundred years ;

13. Know of a surety. Hebrew *knowing thou shalt know*. Figure of Speech, *Polyptoton*. See Appendix 6, "could we *certainly* know"; 43:20.

thy seed, that is to say , Isaac. "Thy seed" is there for "Christ".

The difference of the 30 years comes in here : 430 to the Exodus (12:40) from Genesis 12:4, when Abraham was 75: 25 thence to Isaac's birth : and now, 5 to his recognition as the seed = 30 years. The 400 years date from Isaac's birth (Acts 7:6). The 430 from the "promise" or Covenant here made (compare Galatians 3:17), and include the whole "sojourning" (Exodus 12:40).

and shall serve, etc. Figure of Speech, *Epitrechon*. See Appendix 6.

This is shown by the Structure (*Introversion*).

a | Thy seed shall be a stranger, etc.
 b | and shall serve them.
 b | and they shall afflict them
a | four hundred years.

In **a** and **a** we have the whole sojourning and duration. In **b** and **b** the servitude in Egypt (215 years).

Genesis 15:14

14. And also that nation, whom they shall serve, will I °judge : and afterward shall they come out with great substance.

14. judge. Put by *Metonymy* (of Cause), Appendix 6, for punish.

Genesis 15:15

15. And thou shalt °go to thy fathers in peace; thou shalt be buried in a good old age.

go to thy fathers = die and be buried. Abram's fathers were idolaters. Joshua 24:2. Figure of Speech *Euphemism* (Appendix 6).

Genesis 15:16

16. But in the °fourth generation
they shall come hither again : for the °
iniquity of the Amorites *is* °not yet
full."

fourth = Levi, Kohath, Amram, Moses ; (or Levi), Jochebed (born in Eygpt).

iniquity. Hebrew *ávon*. See Appendix 44. iii.

not yet. Another mark of the corruption of the Canaanite nations through the Nephilim and Rephaim.

Genesis 15:17

17. Ans it came to pass, that, when
the sun went down, and it was dark, °
behold a smoking °furnace, and a
burning °lamp that passed between
those pieces.

behold. Figure of Speech *Asterismos*. See Appendix 6.

furnace. Symbolic of the affliction of Israel (Deuteronomy 4:20. 1 Kings 8:51. Isaiah 31:9. Ezekiel 22:18 - 22. Jeremiah 11:4).

lamp. Symbolic of Israel's deliverance (1 Kings 11:36; 15:4. Isaiah 62:1. 2 Samuel 21:17).

Genesis 15:18

18. In the same day °the Lord made a covenant with Abram, saying, Unto thy seed °have I given °this land, from the river of Eygpt unto the great river, the river Euphrates :

the Lord. Not Abram (Galatians 3:17). Abram put to sleep so that he should have no part in it and that the Covenant should be unconditional, in which "God was the one" and only contracting party (Galatians 3:20). Compare verse 17. Contrast "both", chapter 21:27.

have. Before this it was "I will". From now it is "I have".

this land. Never yet possessed with these boundaries.

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Note on Jeremiah 34:18.

This Is Appendix From The Companion Bible.

Jeremiah 34:18

18. And I will give the °men that
have °transgressed My covenant,
which have not performed the words of
the covenant which they had made
before Me, when they °cut the calf in
twain, and °passed between the parts
thereof,

18. men. Hebrew plural of '*enosh*'. Appendix 14. III.

transgressed. Hebrew '*abar*'. Appendix 44. vii.

cut the calf in twain. Compare Genesis 15:9,10.

passed between, etc. Reference to Pentateuch (Genesis 15:10-17).

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Note on Galatians 3:20.

These Notes Are From The Companion Bible.

Galatians 3:20

20. Now a °mediator is °not *a mediator* of one, but °God is one.

20. mediator. Greek *mesites*. Here verse 20. 1 Timothy 2:5. Hebrews 8:6; 9:15; 12:24.

not. Greek *ou*. Appendix 105. I. Same as verse 10.

God. Appendix 98. I. i. 1.

Appendix List

Notes on Hebrews 9:16-22.

These Are From The Companion Bible.

Hebrews 9:16

16. For where a °testament *is*, °there must also of necessity be the death of the °testator.

16. tesatament = covenant, Greek *diatheke*. Matthew 26:28
Exodus 25:10 - 22.

there must, etc. = it is necessary that the death... be brought in.

testator = appointed (victim).

Hebrews 9:17

17. For a °testament *is* °of force °after men are dead: otherwise it is of °no °strength at all while the °testator liveth.

17. tesatament = covenant, Greek *diatheke*. Matthew 26:28
Exodus 25:10 - 22.

of force = sure. Greek *bebaios*. See 6:19.

after, etc. = over (Greek *epi*) the dead (victims). See Genesis 15:9 - 18. Jeremiah 34:18)

no... at all. Greek *me pote*.

strength. Greek *ischuo*. Compare Appendix 172. 3. The two

covenants referred to above show the necessity of a victim being slain for the validity of a covenant, and the ceremony of passing between the parts thereof. To the unconditional covenant with Abraham, Jehovah was the only party (Genesis 15:17,18); in the other, note verses 18, 19. The passage here has nothing to do with a "will" or "will-making".

testator = appointed (victim).

Hebrews 9:18

18. °Whereupon °neither the first *testament* was °dedicated °without blood.

18. Whereupon, etc. = Wherefore not even.

neither. Greek *oude*

dedicated = inaugurated. Greek *enkainizo*. Only here and 10:20. Compare John 10:22.

without = apart from. Greek *choris*

Hebrews 9:19

19. For °when Moses had spoken every precept to all the °people °according to °the law, he took the blood of calves and of goats, °with water, and °scarlet °wool, and °hyssop, and °sprinkled both the °book, and the °people,

19. when, etc. Literal every command having been spoken (Greek *laleo* Appendix 121. 7) by (Greek *hupo*) Moses. See 3:2

people. Greek *laos*.

according to. Greek *kata*. Appendix 104. x. 2.

the = Omit.

with. Greek *meta*. Appendix 104. xi. 1.

scarlet. Greek *kokkinos*. Only here; Matthew 27:28. Revelation 17:3, 4; 18:12, 16.

wool. Greek *erion*. Only here and Revelation 1:14.

hyssop. Greek *hussopos*. Only here and John 19:29.

book. See Exodus 24:7.

Hebrews 9:20

20. Saying °"This is the blood of
the °testament which °God hath °
enjoined °unto you."

20. This, etc. Quoted from Exodus 24:8.

tesatament = covenant, Greek *diatheke*. Matthew 26:28 Exodus 25:10 - 22.

God. Greek *apo*. Appendix 104.iv.

enjoined = commanded.

unto. Greek *pros*. Appendix 104. xv. 3.

Hebrews 9:21

21. Moreover he °sprinkled with blood both the °tabernacle, and all the vessels of the °ministry.

21. sprinkled. Greek *rhantizo*. See Appendix 136. ix.

tabernacle. Greek *skene*, tent, which is used by the Septuagint to render the Hebrew *mishkan* (the structure) and *'ohel* (the tent which covered it). Compare Exodus 17:19, 21.

ministry. Greek *leitourgia*. Appendix 190. II. 4.

Hebrews 9:22

22. And °almost all things are °by the law purged °with blood; and °without °shedding of blood °is °no remission.

22. almost. Greek *schodon*. Here and Acts 13:44; 19:26.

by = according to. Greek *kata*. Appendix 104. x. 2.

with = in. Greek *en* Appendix 104. viii.

without = apart from. Greek *choris*.

shedding, etc. Greek *haimatekchusia*. Only here.

is. Greek *ginomai*, to become.

no = not. Appendix 105. I.

Appendix List

The Synonymous Words for "Power", etc.

This Is Appendix 172 From The Companion Bible.

1. ***dunamis*** = inherent power; the power of reproducing itself: from which we have English dynamics, and dynamo, etc. See Acts 1:8.
2. ***kratos*** = strength (as exerted); power put forth with effect, and in government: from which we have the English theocracy, government by God: aristocracy, government by the best; democracy, government by the people. The Greek ***enkrateia*** = mastery over one's self = self-control, or having one's self reined in (from ***krateia***, a rein). This (that is to say, ***enkrateia***) is the only word rendered "temperance", and occurs only in Acts 24:25. Galatians 5:23. 2 Peter 1:6, 6.
3. ***ischus*** = strength (as an endowment), physical strength possessed. See, for example, Mark 12:30.
4. ***energeia*** = energy; strength (No. 3 above) put forth from within in effectual operation. See, for example, 2 Thessalonians 2:9.
5. ***exousia*** = authority, or delegated power; the liberty and right to put forth power. See, for example, John 1:12.
6. ***arche*** = beginning; then, the chief rule or ruler. See Luke 12:11 (magistrates).

Synonymous Words for "Servant", "Serve", etc.

This Is Appendix 190 From The Companion Bible.

I.

1. **diakonos** is a servant as seen in activity (compare **dioko**, to pursue). It occurs eight times in the Gospels (not in Luke); is twice transl. "minister" (Matthew 20:26. Mark 10:43); six times "servant". The other twenty-two occurrences are in Paul's epistles; transl. "minister", except in Romans 16:1 ("servant"), and Philippians 1:1. 1Timothy 3:8, 12 ("deacon"). It is not found in Acts where the institution of the so-called deacons is recorded.
2. **doulos** = slave, bond-servant. There are seventy-three occ. in the Gospels, three in Acts, thirty in Paul's epistles, five in the epistles of James, 1Peter and 2Peter, and Jude, and fourteen in the Revelation. It is translated "servant", except in 1Corinthians 12:13. Galatians 3:28. Ephesians 6:8. Colossians 3:11. Revelation 6:15; 13:16; 19:18, where the rendering is "bond" or "bondman". The fem. **doule** occ. Luke 1:38, 48. Acts 2:18; transl. "handmaiden"; **doulon**, "servant", occ. only in Romans 6:19.
3. **huperetes** means an under-rower, and is used, generally, for one in a subordinate capacity. It is transl. "officer" eleven times, "minister" five times, and "servant" four times.
4. **leitourgos** = one who serves an office. In the Old Testament used of the priests and Levites. In New Testament, of God's ministers, except Philippians 2:25 (of Epaphroditus). It occurs five times.
5. **misthios** and **misthotos** mean hired servants (from **misthos**, pay). Occ. Luke 15:17, 19. Mark 1:20. John 10:12, 13.
6. **oiketes** is a household servant (**oikos**, a house), and is so

rendered in Acts 10:7. Occ. Luke 16:13. Romans 14:4. 1Peter 2:18; "servant".

7. ***pais*** (Appendix 108. iv) means a boy, and then, like Latin ***puer***, French ***garçon***, and English boy, it means a servant. Rendered "servant" eleven times, and should also be so transl. Acts 3:13, 26; 4:27, 30.
8. ***therapon*** is an attendant, one who performs services voluntarily, whether freeman or slave. Occ. only Hebrews 3:5.

II.

1. ***diakonia*** is the service rendered by a ***diakonos***. Occ. once in the Gospels (Luke 10:40); eight times in Acts; twenty-four times in Paul's epistles, and once in the Revelation : rendered "ministry", "ministration", etc., save Acts 11:29, where it is "relief", the result of service, and Romans 11:13 (office).
2. ***douleia***. Occ. five times, always transl. "bondage".
3. ***latreia***. Occ. five times, transl. "service", or "divine service".
4. ***leitourgia***. Occ. six times; transl. "ministration" (Luke 1:23), "service" (2Corinthians 9:12; Philippians 2:17, 30), and "ministry" (Hebrews 8:6; 9:21). From this comes English "liturgy".

III.

1. ***diakoneo***. Occurs thirty-seven times, and is transl. "serve", "minister", etc. and twice "use the office of a deacon" (1Timothy 3:10, 13).
2. ***douleuo*** = to serve as a bondman. It occurs twenty-five times; transl. "serve", "do service", except John 8:33; Acts 7:7; Galatians 4:9, 25; "be in bondage".
3. ***douloo*** is to enslave. Occ. eight times, twice in the active sense, Acts 7:6; 1Corinthians 9:19; elsewhere in the passive

(Romans 6:18, 22. 1Corinthians 7:15. Galatians 4:3. Titus 2:3. 2Peter 2:19).

4. *hupereteo*. (Compare I. 3, above.) Occurs only in Acts 13:36; 20:34; 24:23.
5. *latreuo*. (Compare II. 3, above.) Occ. twenty-one times, always referring to the worship of God, save in Acts 7:42. Transl. "serve", or "do the service", seventeen times, and "worship" four times.
6. *leitourgeo*. (Compare I. 4; II. 4, above.) Occ. three times; Acts 13:2. Romans 15:27. Hebrews 10:11, rendered "minister".

Appendix List

The Cross and Crucifixion.

This Is Appendix 162 From The Companion Bible.

In the Greek New Testament two words are used for "the cross" on which the Lord was put to death.

1. The word *stauros*; which denotes an upright pole or stake, to which the criminals were nailed for execution.

2. The *xulon*, which generally denotes a piece of a dead log of wood, or timber, for fuel or for any other purpose. Is is not like *dendron*, which is used of a living, or green tree, as in Matthew 21:8; Revelation 7:1, 3; 8:7; 9:4, etc.

As this latter word *xulon* is used for the former *stauros*, it shows us that the meaning of each is exactly the same.

The verb *stauroō* means to drive stakes.¹



Our English word "cross" is the translation of the Latin *crux*; but the Greek *stauros* no more means a *crux* than the word "stick" means a "crutch".


Homer uses the word *stauros* of an ordinary pole or stake, or a single piece of timber.² And this is the meaning and usage of the word throughout the Greek classics.³


It never means *two* pieces of timber placed across one another at any angle, but always of one piece alone. Hence the use of the word *xulon* (No. 2, above) in connection with the manner of our Lord's death, and rendered "tree" in Acts 5:30; 10:39; 13:29. Galatians 3:13. 1 Peter 2:24. This is preserved in our old English name *rood*, or *rod*. See the *Encycl. Brit.*, 11th (Camb.) ed., volume 7, page 505d.

There is nothing in the Greek of the New Testament even to imply two pieces of timber.

The letter *chi*, **Χ**, the initial of the word Christ (**ΧΡΙΣΤΟΣ**), was originally used for His Name; or **ΧΡ**. This was superseded by

symbols  and , and even the first of these had four *equal* arms.

These crosses were used as symbols of the Babylonian sun-god, , and are first seen on a coin of Julius Cæsar, 100 - 44 B.C., and then on a coin struck by Cæsar's heir (Augustus), 20 B.C.⁴

On the coins of Constantine the most frequent symbol is ; but the same symbol is used without the surrounding circle, and with the four equal arms vertical and horizontal; and this was the symbol specially venerated as the "Solar Wheel". It should be stated that Constantine was a sun-god worshipper, and would not enter the "Church" till some quarter of a century after the legend of his having seen such a cross in the heavens (EUSEBIUS, *Vit. Const.* I. 37).

The evidence is the same as to the pre-Christian (phallic) symbol in Asia, Africa, and Egypt, whether we consult *Nineveh* by Sir A. H. LAYARD (ii 213), or *Manners and Customs of the Ancient Egyptians*, by Sir J. GARDNER WILKINSON, iii. pages 24, 26, 43, 44, 46, 52, 82, 136.

Dr. SCHLIEMANN gives the same evidence in his *Ilios* (1880), recording his discoveries on the site of prehistoric Troy. See pages 337, 350, 353, 521, 523.

Dr. MAX OHNEFALSCH - RICHTER gives the same evidence from Cyprus; and these are "the oldest extant Phoenician inscriptions"; see his *Kypros, the Bible, and Homer : Oriental Civilisation, Art, and Religion in Ancient Times*, Plates XIX, XXV, XXVI, XXX, XXXI, XXXII, XL, LVIII, LXIX, etc.

The Catacombs in Rome bear the same testimony : "Christ" is never represented there as "hanging on a cross", and the cross itself is only portrayed in a veiled and hesitating manner. In the Egyptian churches the cross was a pagan symbol of life, borrowed by the Christians, and interpreted in the pagan manner. See the *Encycl. Brit.*, 11th (Camb.) ed., volume 14, page 273.

In his *Letter from Rome* Dean Burgon says : "I question whether a cross occurs on any Christian monument of the first four centuries".

In Mrs. Jameson's famous *History of our Lord as Exemplified in Works of Art*, she says (volume ii, page 315) : "It must be owned that ancient objects of art, as far as hitherto known, afford no corroboration of the use of the cross in the simple transverse form familiar to us, at any period preceding, or even closely succeeding, the time of Chrysostom"; and Chrysostom wrote half a century after Constantine!

"The Invention of the Cross" by Helena the mother of Constantine (in 326), though it means her *finding* of the cross, may or may not be true; but the "invention" of it in pre-Christian times, and the "invention" of its use in later times, are truths of which we need to be reminded in the present day. The evidence is thus complete, that the Lord was put to death upon an upright stake, and not on two piece of timber placed at any angle.

NOTES

¹ There are two compounds of it used : *sustauroo* = to put any one thus to death with another (Matthew 27:44. Mark 15:32. John 19:32. Romans 6:6. Galatians 2:20); and *anastauroo* = to rise up and fix upon the stake again (Hebrews 6:6). Another word used is equally significant : *prospegnumi* = to fix or fasten anything (Acts 2:23).

² *Iliad* xxiv. 453. *Odyssey* xiv. 11.

³ For example, Thucydides iv. 90. Xenophon, *Anabasis* v. 2. 21.

⁴ Other coins with this symbol were struck by Augustus, also by Hadrian and other Roman emperors. See *Early Christian Numismatics*, by C. W. King, M.A.

The Three Commissions.

This Is Appendix 167 From The Companion Bible.

It will be seen from Appendix 166 that there were three separate Commissions given to the Eleven Apostles, at different times, on distinctly specified occasions and in varying words.

The first is recorded in Luke 24:47. This was given ***in Jerusalem*** on the evening of the day of the resurrection. It was given, not to the Eleven only, but also to "them that were with them." (verse 33). The commission was the continuation of His own ministry and that of John the Baptist (Matthew 22:1 - 10). They were all to proclaim "repentance and remission of sins". The New Covenant had been made, in virtue of which this message of pardon could be declared. (Matthew 26:26 - 29. Mark 14:22 - 25. Luke 22:14 - 23. Acts 3:19), first in Jerusalem, and then to all nations. This was done by Peter (Acts 2:38; 3:19, etc.).

The second is recorded in Mark 16:15 - 18, and was given when the Lord appeared to the Eleven ***as they sat at meat***; and it was carried out by "them that heard Him", as foretold in Matthew 22:4-7, and fulfilled in Mark 16:20, as confirmed in Hebrews 2:3, 4. The Acts of the Apostles is the inspired history of the fulfillment of this commission, so far as it is necessary for our instruction. It was given for the personal ministry of the Apostles, to be fulfilled by them before the destruction of the Temple and of Jerusalem.

The third is recorded in Matthew 28:19, 20, and was given ***on a mountain in Galilee*** (Appendix 169). It was the proclamation of the King, Who had left Jerusalem, according to the Parable (Luke 19:12), until He returns in power to set up His kingdom (26:64). It is the summons to the Gentile nations to submit to the Lord Jesus, as the king of Israel, according to Psalm 2:10 - 12. It is the proclamation of "the Gospel of the Kingdom" (Appendix 140. II) for a witness to all nations, immediately before the end of the age (Matthew 24:14. Revelation 14:6). It is still wholly future in its application, and proclaims the judgment on the Gentiles for the final deliverance of Israel, according to Psalm 2:9, when verse 6 shall be fulfilled.

Appendix List

The Synonymous Words for "Life"

This Is Appendix 170 From The Companion Bible.

There are three principal words translated "**LIFE**". Their shades of meaning are to be distinguished as follow :-

1. **zoe** = life in all its manifestations; from the life of God down to the lowest vegetable. It is life in activity, and thus especially is the opposite of death. It involves resurrection life and eternal life; and hence, as such, is the "gift of God" (Romans 6:23. 1 John 5:12) For the same reason its verb **zao** is frequently used of, and put for, resurrection life (Matthew 9:18. Mark 16:11. Luke 24:5, 23. John 11:25, 26. Acts 1:3; 9:41; 25:19. Romans 6:10; 14:9. 2 Corinthians 13:4. Revelation 1:18; 2:8; 13:14; 20:4, 5.
2. **bios** = life, as lived, manner of life; life as led, etc.; **zoe** being life as one experiences it; **bios** as others see it. This is used therefore, only of mankind, who not only live but lead lives. Hence the difference between ZO-ology and BIO-graphy. **Zoe** is life in its principle; **bios** is life in its manifestations (Luke 8:14). **Bios** is also put by Figure of Speech, **Metonymy** (of Adjunct), Appendix 6, for livelihood, or that which supports animal life (Luke 8:43). It occurs eleven times (Mark 12:44. Luke 8:14, 43; 15:12, 30; 21:4. 1 Timothy 2:2. 2 Timothy 2:4. 1 Peter 4:3. 1 John 2:16; 3:17).
3. **psuche** = the breath of animal life; one of the manifestations of **zoe**, common to all living animals. In one passage (Isaiah 10:18, the Hebrew **nephesh** (Appendix 13), Greek **psuche**) is applied to vegetable life. It is used of the living individual as such. For its various renderings and usages, see Appendix 110.

The Synonymous Words for "Sleep"

This Is Appendix 171 From The Companion Bible.

There are two words rendered "Sleep" :-

1. ***katheudo*** = to compose one's self for sleep. Occurs twenty-two times: never used in death.
2. ***koimaomai*** = to fall asleep (unintentionally). Hence this latter is used of death, as it is involuntary, while ***katheudo*** is voluntary. See this difference illustrated in 1 Thessalonians 4:14 (where it is ***koimaomai***), and 5:6, 7, 10 (where it is ***katheudo***). Occurs eighteen times; always of death, save Matthew 28:13. Luke 22:45. John 11:12. Acts 12:6.

Appendix List

Synonymous Words for "Send", "Sent", etc.

This Is Appendix 174 From The Companion Bible.

1. ***apostello*** = to send forth or off, or away from (as a messenger, or with a commission), the sender remaining behind ¹; implying authority on the part of the sender. Hence used of prophets; and the Noun "apostle", denotes one thus sent.
2. ***exapostello*** = to send off, or away out of (the place where one is); implying the same mission and authority. No. 1, with the Preposition ***ek*** prefixed. See Appendix 104. vii.
3. ***sunapostello*** = to send off together (or in conjunction) with another. No. 1, with ***sun*** (Appendix 104. xvi) prefixed. Occurs only in 2Corinthians 12:18.
4. ***pempo*** = to send (esp. with an escort), the sender accompanying those sent ². See Luke 7:3 (where No. 1, above, is used), and verse 6 (where ***pempo*** is used).
5. ***anapempo*** = to send up (as to a judge for trial); or to send back, remit (as in Luke 23:11); or to send again.
6. ***ekpempo*** = to send out from, send out. No. 4 with ***ek*** (Appendix 104. vii) prefixed. Occurs only in Acts 13:4; 17:10.
7. ***metapempo*** = to send for, so as to be ***with*** one's self. No. 4 with ***meta*** (Appendix 104. xi) prefixed. Occurs only (except once) in Middle Voice. Acts 10:5, 22, 29; 11:13; 24:24, 26; 25:3. See Passive Voice, Acts 10:29-.
8. ***sumpempo*** = to send in company with. No. 4, with ***sun*** (Appendix 104. xvi) prefixed. Occurs only in 2Corinthians 8:18, 22.

9. **ballo** = to throw, to cast (the context determining the nature or degree of force exercised). Compare Matthew 10:34.
10. **ekballo** = to throw or cast out of, or from No. 9, with **ek** (Appendix 104. vii) prefixed. Compare Matthew 12:20.
11. **apoluo** = to loosen off from, let loose from, release, let go away. Compare Matthew 15:23.
12. **aphiemi** = to send off or away from one's self (in any manner); hence, to dismiss. Compare Matthew 13:36.
13. **apotassomai** = to withdraw from by taking formal leave of; to bid farewell or say "adieu" to : as Elisha did from Elijah (Josephus, *Antiquities* viii. 13:7). Compare Mark 6:46. Luke 9:61; 14:33. Acts 18:18, 21. 2Corinthians. 2:13.
14. **bruo** = to emit, or send forth abundantly (as a fountain). Occurs only in James 3:11.

NOTES

¹ See John 20:22 : "as the Father hath sent (No. 1) Me, even so send I (No. 4) you."

² See note above, where **pempo** is thus emphasized.

This Is Appendix 179 From The Companion Bible.

I. Parallel Datings of the Times of Our Lord.

II. Dates of "The Begetting" and The Nativity.

III. "The Course of Abia".

A.M. = *Anno Mundi*; that is to say, in the year of the world.

B.C. = *Before Christ*. Reckoned as from 4004 A.M.

A.C. = *Anno Christi*; that is to say, in the year of Christ. Reckoned from the Nativity, in 4000 A.M. and 749-750 A.U.C.

A.U.C. = *Anno Urbis Conditoæ*; that is to say; the year in which the City (Rome) was founded.

I.

PARALLEL DATINGS OF THE TIMES OF OUR LORD.

A.M.	B.C. - A.D.	A.C.	A.U.C.	YEARS OF THE REIGN OF AUGUSTUS (OCTAVIUS).	YEARS OF THE REIGN OF TIBERIUS.
3960	44		9		
1	43		710		
2	42		11		
3	41		12		
4	40		13		

		14 Herod declared king by the Romans, according to Josephus (<i>Ant.</i> xvii. 8 § 1), who states that his death took place thirtysix years later, and as he always reckoned his years from Nisan to Nisan (including initial and terminal fractions of Nisan as complete years), the death of Herod would be in 749-750 A.U.C., or 4-3 B.C.	
5	39		
6	38	15	
7	37	16	
8	36	17	
9	35	18	
3970	34	19	
1	33	720	
2	32	21	
3	Battle of Actium 31	722	1st year of Octavius.

4	30 Decree of Senate of Rome.	23	2
5	29	24	3
6	28	25	4
7	27	26	5 AUGUSTUS (Octavius) IMPERATOR
8	26	27	6
9	25	28	7
3980	24	29	8
1	23	730	9
2	22	31	10
3	21	32	11
4	20	33	12
5	19	34	13
6	18	35	14
7	17	36	15
8	16	37	16
9	15	38	17
3990	14	39	18
1	13	740	19
2	12	41	20
3	11	42	21
4	10	43	22
5	9	44	23
6	8	45	24
7	7	46	25

8	6		47	26
9	{5}		48	27
(See <u>Appendix</u> 50) 4000	THE NATIVITY 1st taxing or Census Luke 2:2 {4}	YEARS OF THE AGE OF THE LORD 0}	749 Herod d.c end of January 3 B. C.	28 Our Lord birth 15th Tisri = 29th September 4 B. C.
{1	{3	Quirinus' First Governorship. 1}	750	29
{2	{2	2}	51	30
3	{1	3}	52	31
4004	0 A.D.	4	753	32 A.D. reckoning begins, owing to the mistake of <i>Dionysius</i> <i>Exiguus</i> in arranging the Calendar of the Christian Era in A. D. 532.
5	1	5	54	33
6	2	6	55	34
7	3	7	56	35
8	4	8	57	36
9	5	9	58	37
4010	6	10	59	38
1	7	11	760	39
2	8	12 Christ in the Temple	61	40
3	9	13	62	41

4	2nd Census (?) 10	14	63	42	YEARS OF THE REIGN OF TIBERIUS.
5	11	15	64	43	
6	12	16	65	44 1st yr. of Tiberius'	1 joint reign with Augustus.
7	13	17	66	45	2
8	14	18	67	19th August 46 Augustus dies.	3 Tiberius alone.
9	15	19	68		4
4020	16	20	69		5
1	17	21	770		6
2	18	22	71		7
3	19	23	72		8
4	20	24	73		9
5	21	25	74		10
6	22	26	75		11
7	23	27	76		12
8	3rd Census (?) 24	28	77		13 3rd Census this year (?).
9	25	29	78		14
4030	26 The Ministry	30 of our	779 Lord	begins (Luke 3:23) in the	15th year of Tiberius.
1	27	31	780		16
2	28	32	81		17

ANNO
MUNDI
4033

THE
CRUCIFIXION
29

A.D.THE LORD
33

YEARS OF
AGE.

A.U.C.
ROMAN
RECKONING.
782

THE 18th
year of
Tiberius.

II.

DATES OF "THE BEGETTING" (*he gennesis*, Matthew 1:18,20 (see Revised Version marg.). John 1:14-) OF OUR LORD AND HIS BIRTH. (Luke 2:7. John 1:-14.)

TEBETH (29)

1 = 25-26

DECEMBER (7)
(5 B.C.).

2 = 26-27

3 = 27-28

4 = 28-29

5 = 29-30

6 = 30-31

7 = 31-1

8 = 1-2

JANUARY (31)
(4 B.C.).

9 = 2-3

10 = 3-4

11 = 4-5

12 = 5-6

13 = 6-7

14 = 7-8

15 = 8-9

16 = 9-10

17 = 10-11

18 = 11-12

19 = 12-13

20 = 13-14

21 = 14-15

22 = 15-16

23 = 16-17

24 = 17-18

25 = 18-19

26 = 19-20

27 = 20-21

28 = 21-22

29 = 22-23

SEBAT (30)

1 = 23-24

2 = 24-25

3 = 25-26

4 = 26-27

5 = 27-28

6 = 28-29

7 = 29-30

8 = 30-31

9 = 31-1

10 = 1-2

**FEBUARY (29)
(Leap Year)**

11 = 2-3

12 = 3-4

13 = 4-5

14 = 5-6

15 = 6-7

16 = 7-8

17 = 8-9

18 = 9-10

19 = 10-11

20 = 11-12

21 = 12-13

22 = 13-14

23 = 14-15

24 = 15-16

25 = 16-17

26 = 17-18

27 = 18-19

28 = 19-20

29 = 20-21

30 = 21-22

ADAR (29)

1 = 22-23

2 = 23-24

3 = 24-25

4 = 25-26

5 = 26-27

6 = 27-28

7 = 28-29

8 = 29-1

9 = 1-2

MARCH (31)

10 = 2-3

11 = 3-4

12 = 4-5

13 = 5-6

14 = 6-7

15 = 7-8

16 = 8-9

17 = 9-10

18 = 10-11

19 = 11-12

78 | 78

20 = 12-13

21 = 13-14

22 = 14-15

23 = 15-16

24 = 16-17

25 = 17-18

26 = 18-19

27 = 19-20

28 = 20-21

29 = 21-22

NISAN (30)

1 = 22-23

2 = 23-24

3 = 24-25

4 = 25-26

5 = 26-27

6 = 27-28

7 = 28-29

8 = 29-30

9 = 30-31

10 = 31-1

11 = 1-2

APRIL (30)

12 = 2-3

13 = 3-4

14 = 4-5

15 = 5-6

16 = 6-7

17 = 7-8

18 = 8-9

19 = 9-10

20 = 10-11

21 = 11-12

22 = 12-13

23 = 13-14

24 = 14-15

25 = 15-16

26 = 16-17

27 = 17-18

28 = 18-19

29 = 19-20

30 = 20-21

ZIF (29)

1 = 21-22

2 = 22-23

3 = 23-24

4 = 24-25

5 = 25-26

6 = 26-27

7 = 27-28

8 = 28-29

9 = 29-30

10 = 30-31

11 = 1-2

MAY (31)

12 = 2-3

13 = 3-4

14 = 4-5

15 = 5-6

16 = 6-7

17 = 7-8

18 = 8-9

19 = 9-10

20 = 10-11

21 = 11-12

22 = 12-13

23 = 13-14

24 = 14-15

25 = 15-16

26 = 16-17

27 = 17-18

28 = 18-19

SIVAN (30)

29 = 19-20

1 = 20-21

2 = 21-22

3 = 22-23

4 = 23-24

5 = 24-25

6 = 25-26

7 = 26-27

8 = 27-28

9 = 28-29

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10 = 29-30

11 = 30-31

12 = 31-1

13 = 1-2

JUNE (30)

14 = 2-3

15 = 3-4

16 = 4-5

17 = 5-6

18 = 6-7

19 = 7-8

20 = 8-9

21 = 9-10

22 = 10-11

23 = 11-12

24 = 12-13

25 = 13-14

26 = 14-15

27 = 15-16

28 = 16-17

29 = 17-18

30 = 18-19

THAMMUZ (29)

1 = 19-20

2 = 20-21

3 = 21-22

4 = 22-23

5 = 23-24

6 = 24-25

7 = 25-26

8 = 26-27

9 = 27-28

10 = 28-29

11 = 29-30

12 = 30-1

13 = 1-2

JULY (31)

14 = 2-3

15 = 3-4

16 = 4-5

17 = 5-6

18 = 6-7

19 = 7-8

20 = 8-9

21 = 9-10

22 = 10-11

23 = 11-12

24 = 12-13

25 = 13-14

26 = 14-15

27 = 15-16

28 = 16-17

29 = 17-18

AB (30)

1 = 18-19

2 = 19-20

3 = 20-21

4 = 21-22

5 = 22-23

6 = 23-24

7 = 24-25

8 = 25-26

9 = 26-27

10 = 27-28

11 = 28-29

12 = 29-30

13 = 30-31

14 = 31-1

15 = 1-2

16 = 2-3

AUGUST (31)

17 = 3-4

18 = 4-5

19 = 5-6

20 = 6-7

21 = 7-8

22 = 8-9

23 = 9-10

24 = 10-11

25 = 11-12

26 = 12-13

27 = 13-14

28 = 14-15

234 | 234

29 = 15-16

30 = 16-17

ELUL (29)

1 = 17-18

2 = 18-19

3 = 19-20

4 = 20-21

5 = 21-22

6 = 22-23

7 = 23-24

8 = 24-25

9 = 25-26

10 = 26-27

11 = 27-28

12 = 28-29

13 = 29-30

14 = 30-31

15 = 31-1

SEPTEMBER (29)

16 = 1-2

17 = 2-3

18 = 3-4

19 = 4-5

20 = 5-6

21 = 6-7

22 = 7-8

23 = 8-9

24 = 9-10

25 = 10-11

26 = 11-12

27 = 12-13

28 = 13-14

29 = 14-15

**ETHANIM
(TISRI) (15)**

1 = 15-16

2 = 16-17

3 = 17-18

4 = 18-19

5 = 19-20

6 = 20-21

	7 = 21-22	
	8 = 22-23	
	9 = 23-24	
	10 = 24-25	
	11 = 25-26	
	12 = 26-27	
	13 = 27-28	
	14 = 28-29	
ETHANIM OR (TISRI)	15 = 29-30	SEPTEMBER
Days on Jewish reckoning,	280 | 280	days, on Gentile reckoning.
According to Jewish reckoning.		According to Gentile (Western) reckoning.
TEBETH 29 days		DECEMBER 7 days
SEBAT 30 days		JANUARY 31 days
ADAR 29 days		FEBUARY 29 days
NISAN 30 days		MARCH 31 days
ZIF 29 days		APRIL 30 days
SIVAN 30 days		MAY 31 days

THAMMUZ 29 days	JUNE 30 days
AB 30 days	JULY 31 days
ELUL 29 days	AUGUST 31 days
ETHANIM 15 days	SEPTEMBER 29 days
<hr/>	<hr/>
280	280
=====	=====

280 days = 40 weeks - forty *sevens*, the *perfect* period of human gestation [$7 \times 5 \times 8 = 280$].

The Component Numbers of 280 are highly *significant* in *this connection*.

7 denotes Spiritual Perfection.

5 denotes Divine Grace.

8 denotes Resurrection, Regeneration, etc.
(Appendix 10).

1st TEBETH = 25th December (5 B.C.)

15th ETHANIM = 29th September (4 B.C.).

From 1st TEBETH to 15th ETHANIM (inclusive) =
280 days.

From 25th DECEMBER (5 B.C.) to 29th
SEPTEMBER (4 B.C.) = 280 days.

1. It thus appears without the shadow of a doubt that the day assigned to the *Birth* of the Lord, videlicet: December 25, was the day on which He was "begotten of the Holy Ghost", that is to say, by *pneuma hagion* = divine power (Matthew 1:18, 20 marg.), and His birth took place on the 15th of *Ethanim*, September 29, in the year following, thus making beautifully

clear the meaning of John 1:14, "The Word *became flesh*" (Matthew 1:18,20) on 1st *Tebeth* or December 25 (5 B.C.), "and *tabernacled* (Greek *eskenosen*) with us", on 15th of Ethanim or September 29 (4 B.C.).

The 15th of Ethanim (or Tisri) was the *first* day of the Feast of Tabernacles. The Circumcision therefore took place on the *eighth* day of the Feast = 22nd Ethanim = October 6-7 (Leviticus 23:33-43). So that these two momentous events fall into their proper place and order, and the *real reason* is made clear why the 25th of December is associated with our Lord, and was set apart by the Apostolic Church to commemorate the stupendous event of the "Word becoming flesh" - and not, as we have for so long been led to suppose, the commemoration of a pagon festival.

2. An overwhelmingly strong argument in favour of the correctness of this view lies in the fact that the *date* of "the Festival of Michael and All Angels" has been from very early times the 29th day of September, on Gentile (Western) reckoning.

But "the Church" even then had lost sight of the reason why this date rather than any other in the Calendar should be so indissolubly associated with the great Angelic Festival.

The following expresses the almost universal knowledge or rather want of knowledge of "Christendom" on the subject: "We pass on now to consider, in the third place, the commemoration of September 29, the festival of Michaelmas, *par excellence*. It does not appear at all certain what was the *original* special idea of the commemoration of this day" (Smith *Dictionary of Chr. Antiqq.* (1893), volume ii, page 1177 (3)).

A reference, however, to the Table and statements above, make the "*original* special idea" why the Festival of "Michael and All Angels" is held on September 29 abundantly clear. Our Lord was *born* on that day, the first day of the "Feast of Tabernacle" (Leviticus 23:39). This was on the *fifteenth* day of the seventh Jewish month called *Tisri*, or *Ethanim* (Appendix 51. 5), corresponding to our September 29 (of the year 4 B.C.).

The "Begetting" (*gennesis*) Day of the Lord was announced by the Angel Gabriel. See notes on Daniel 8:16, and Luke 1:19.

The "Birth" Day, by "(the) Angel of the Lord", unnamed in either

Matthew and Luke.

That this Angelic Being was "Michael the Archangel" (of Jude 9), and "*Mika'el hassar haggadol*"-"Michael the Great Prince"-of Daniel 12:1, seems clear for the following reason: If, "when *again* (yet future) He bringeth the First-begotten into the world, He saith, Let *all* the Angels of God worship Him" (Hebrews 1:6; quoting Psalm 97:6)-then this must include the great Archangel Michael himself. By parity of reasoning, on the *First* "bringing" into the world of the only begotten Son, the Archangel must have been present. And the tremendous announcement to the shepherds, that the Prince of Peace (Isaiah 9:6) was on earth in the person of the Babe of Bethlehem, must therefore have been made by the same head of the heavenly host (Luke 2:9-14). In mundane affairs, announcement of supremest importance (of Kings, etc.) are invariably conveyed through the most exalted personage in the realm. The point need not be laboured.

3. The fact of the *Birth* of our Lord having been revealed to the shepherds by the Archangel Michael on the 15th of *Tisri* (or *Ethtanim*), corresponding to September 29, 4 B.C.-the *first* day of the Feast of Tabernacles-must have been known to believers in the Apostolic Age. But "the mystery of iniquity" which was "already working" in Paul's day (2 Thessalonians 2:7) quickly enshrouded this and the other great fact of the Jewish month *Tebeth* (corresponding to December 25, 5 B.C.)-as well as other connected with His sojourn on earth,⁴-in a rising mist of obscurity in which they have ever since been lost.

The earliest allusion to December 25 (modern reckoning) as the date for the Nativity is found in the *Stromata* of Clement of Alexandria, about the beginning of the *third* century A.D. (See note ³).⁵

That "Christmas" was a pagan festival long before the time of our Lord is beyond doubt. In Egypt Horus (or Harpocrates ⁶), the son of Isis (Queen of Heaven), was born about the time of the winter solstice.⁷ By the time of the early part of the fourth century A.D., the *real* reason for observing Christmas as the date for the miraculous "begetting" of Matthew 1:18 and "the Word becoming flesh" of John 1:14 had been lost sight of. The policy of Constantine, and his *Edict of Milan*, by establishing universal freedom of religion furthered this. When many of the followers of the old pagan systems-the vast majority of the empire, it must be remembered- adopted the Christian religion as a cult, which Constantine had made fashionable, and the "Church" became the Church of the Roman Empire, they brought in with them, among a number of

other things emanating from Egypt and Babylon, the various Festival Days of the old "religious". Thus "Christmas Day," the *birthday* of the Egyptian Horus (Osiris), became gradually substituted for the real *Natalis Domini* of our blessed Saviour, videlicet: September 29, or *Michaelmas Day*.

4. If, however, we realize that the centre of gravity, so to speak, of what we call the Incarnation is the *Incarnation itself*- the wondrous fact of the Divine "begetting", when "the Word *became* flesh" (see Matthew 1:18 and John 1:14) - and that this is to be associated with December 25 instead of March - as for 1,600 years Christendom has been led to believe - then "Christmas" will be seen in quite another light, and many who have hitherto been troubled with scruples concerning the day being, as they have been taught, the anniversary of a Pagan festival, will be enabled to worship on that Day without alloy of doubt, as the time when the stupendous miracle which is the foundation stone of the Christian faith, came to pass.

The "Annunciation" by the Angel Gabriel marked the *gennesis* of Matthew 1:18, and the first words of John 1:14.

The announcement to the shepherds by the Archangel Michael marked the Birth of our Lord. John 1:14 is read as though "the Word became flesh (Revised Version), and dwelt among us", were one and the same thing where - as they are *two* clauses.

The paragraph should read thus:

"And the Word became flesh; (Greek *ho logos sarx egeneto*.)

And tabernacled with (or among) us." (Greek *kai eskenosen en hemin*).

The word *tabernacled* here (preserved in Revised Version marg.) receives beautiful significance from the knowledge that "the Lord of Glory" was "*found* in fashion as a man", and thus *tabernacling* in human flesh. And in turn it shows in equally beautiful significance that our Lord was born on the first day of the great Jewish Feast of *Tabernacles*, videlicet: the 15th of Tisri, corresponding to September 29, 4 B.C. (modern reckoning).

The circumcision of our Lord took place therefore on the *eighth* day, the last day of the Feast, the "Great Day of the Feast" of John 7:37 ("Tabernacles" had eight days. The Feast of Unleavened Bread had

seven days, and Pentecost one. See Leviticus 23).

5. The main arguments *against* the Nativity having taken place in December may be set forth very simply:

(i) The extreme improbability, amounting almost to impossibility, that Mary, under such circumstances, could have undertaken a journey of about 70 miles (as the crow flies), through a hill district averaging some 3,000 feet above sea - level, in the depth of winter:

(ii) Shepherds and their flocks would not be found "abiding" (Greek *agrauleo*) in the open fields at night in December (Tebeth), for the paramount reason that there would be no pasturage at that time. It was the custom then (as now) to withdraw the flocks during the month *Marchesvan* (October-November)⁸ from the open districts and house them for the winter.

(iii) The Roman authorities in imposing such a "census taking" for the hated and unpopular "foreign" tax would not have enforced the imperial decree (Luke 2:1) at the most inconvenient and inclement season of the year, by compelling the people to enroll themselves at their respective "cities" in December. In such a case they would naturally choose the "line" of least resistance", and select a time of year that would cause least friction, and interference with the habits and pursuits of the Jewish people. This would be in the autumn, when the agricultural round of the year was complete, and the people generally more or less at liberty to take advantage, as we know many did, of the opportunity of "going up" to Jerusalem for the "Feast of Tabernacles" (compare John 7:8-10, etc.), the crowning Feast of the Jewish year.

To take advantage of such a time would be to the Romans the simplest and most natural policy, whereas to attempt to enforce the Edict of Registration for the purposes of Imperial taxation in the depth of winter, - when travelling for such a purpose would have been deeply resented, and perhaps have brought about a revolt,-would never have been attempted by such an astute ruler as Augustus.

6. With regard to the other two "Quarter Days", June 24, March 25, these are both associated with the miraculous (Luke 1:7) "conception" and the birth of the Forerunner, as December 25 and September 29 are with our Lord's miraculous "Begetting" and Birth; and are therefore connected with "the Course of Abiah."

III. "THE COURSE OF ABIA" (Luke 1:5).

This was the ***eighth*** of the priestly courses of ministration in the Temple (1 Chronicles 24:10), and occurred, as did the others, twice in the year.

The "Courses" were changed every week, beginning each with a Sabbath. The reckoning commenced on the 22nd day of Tisri or Ethanim (Appendix 51. 5). This was the eighth and last day of the Feast of Tabernacles = the "Great Day of the Feast" (John 7:37), and was a Sabbath (Leviticus 23:39).

The first course fell by lot to Jehoiarib, and the eighth to Abia or Abijah (1 Chronicles 24:10).

Bearing in mind that ***all*** the courses served together at the three Great Feasts, the dates for the two yearly "ministrations" of Abiah will be seen to fall as follows:

The first⁹ ministration was from 12-18 Chisleu = December 6-12.

The second ministration was from 12-18 Sivan = June 13-19.

The announcement therefore to Zacharias in the Temple as to the conception of John the Baptist took place between 12-18 SIVAN (June 13-19), in the year 5 B.C. After finishing his "ministration", the aged priest "departed to his own house" (Luke 1:23), which was in a city¹⁰ in "the hill country" of Juda (verse 39).

The day following the end of the "Course of Abia" being a Sabbath (Sivan 19), he would not be able to leave Jerusalem before the 20th.

The thirty miles journey would probably occupy, for an old man, a couple of days at least. He would therefore arrive at his house on the 21st or 22nd. This leaves ample time for the miraculous "conception" of Elizabeth to take place on or about 23rd of SIVAN¹¹ - which would correspond to June 23-24 of that year. The fact of the conception and ***its date*** would necessarily be known at the time and afterwards, and hence the 23rd SIVAN would henceforth be associated with the conception of John Baptist as the 1st TEBETH would be with that of our Lord.

But the same influences that speedily obscured and presently obliterated the real dates of our Lord's "Begetting" and Birth, were also at work with regard to those of the Forerunner, and with the same results. As soon as the true ***Birth*** day

of Christ had been shifted from its proper date, videlicet: the 15th of Tisri (September 29), and a Festival Day from the Pagan Calendars substituted for it (videlicet: December 25), then everything else had to be altered too.

Hence "Lady Day" in association with March 25 (new style) became necessarily connected with the Annunciation. And June 24 made its appearance, as it still is in our Calendar, as the date of "the *Nativity* of John the Baptist", instead of, as it really is, the date of his miraculous conception.

The Four "Quarter Days" may therefore be set forth thus: first in the chronological order of the events with which they are associated, videlicet:

The conception of John Baptist	on or about 23rd SIVAN = June 24	in the year 5 B.C.
The <i>Gennesis</i> (Begetting) of our Lord	on or about 1st TEBETH = December 25	in the year 5 B.C.
The birth of John Baptist	on or about 4th-7th NISAN = March 25-28	in the year 4 B.C.
The birth of our Lord	on or about 15th TISRI = September 29	in the year 4 B.C.

or, placing the two sets together naturally:-

{The conception of John	23rd SIVAN = June 23-24	in the year 5 B.C.
{The birth of John	7th NISAN = March 28-29	in the year 4 B.C.
{The Miraculous "Begetting"	1st TEBETH = December 25	in the year 5 B.C.
{The NATIVITY	15th TISRI = September 29	in the year 4 B.C.

NOTES

¹ ZUMPT fixes Quirinus' (Cyrenius') *First* Governorship as 4 B.C. to 1 B.C. Justin Martyr thrice says that our Lord was born under Quirinus (*Apol.* 1. XXXIV, page 37; XLVI, page 46; *Dial.* LXXVIII, page 195. Clarks edition).

² According to some, Augustus died August 19, A.D. 14. Therefore if Tiberius' co-regnancy was for two years before Augustus' death his **first** year was 765 A.U.C. = 12 A.D.. His fifteenth year consequently was A.U.C. 779 = 26 A.D. = 4030 A.M. and A.C. 30, for our Lord was thirty years of age when He begun His Ministry (Luke 3:23). Clement of Alexandria gives the years of Augustus' reign as being 43-46, according to different reckonings in his day.

³ According to Clement of Alexandria (*compare* A.D. 190-220) "Our Lord was born in the twenty-eighth year when **first** the census was ordered to be taken in the reign of Augustus" (*Stromata*, Book i, see Clark's edition i. pages 444-445). If that is correct, and it is true that a Census was taken every **fourteen** years, then the next would fall in A.D. 10, and the succeeding one would have been due A.D. 24.

⁴ Notably the day of the crucifixion, etc (see Appendix 156 and Appendix 165).

⁵ His statements are, however, very vague, and he mentions several dates claimed by others as correct.

⁶ Osiris reincarnated.

⁷ See Wilkinson's *Ancient Egyptians*, Volume III, page 79 (Birch's edition).

⁸ It is true that the Lebanon shepherds are in the habit of keeping their flocks alive during the winter months, by cutting down branches of trees in the forests in that district, to feed the sheep on the leaves and twigs, when in autumn the pastures are dried up, and in winter, when snow covers the ground (*compare Land and Book*, page 204), but there is no evidence that the Bethlehem district was afforested in the manner.

⁹ Reckoning of course from *Ethanim* or *Tisri* - the **First** month of the civil year. The sacred year was six month later, and began on 1st *Nisan*.

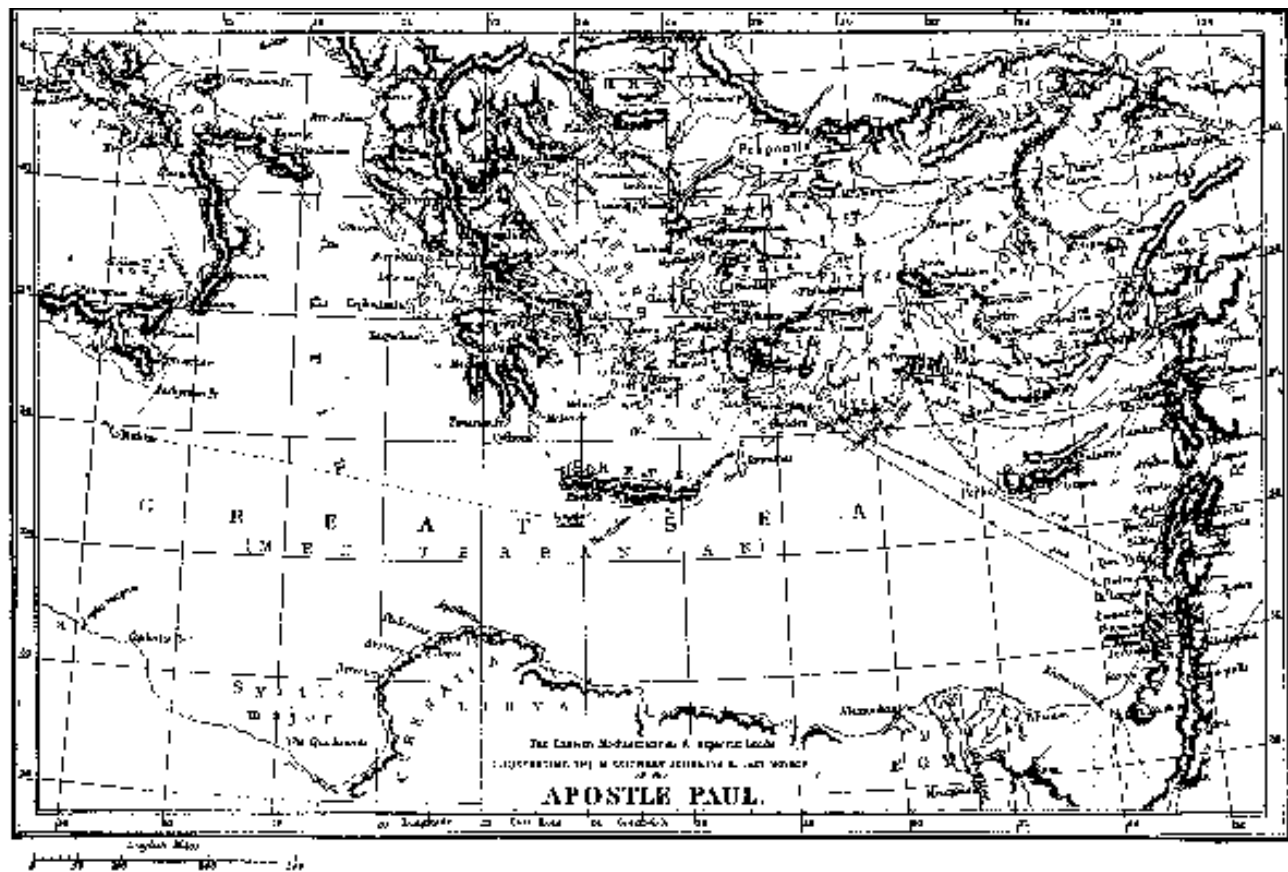
¹⁰ The "city" is not named (possibly *Juttah*, some 30 miles to the south of Jerusalem).

¹¹ The conception of John Baptist was, in view of Luke 1:7, as miraculous as that of Isaac; but it is not necessary to insist upon the complete period of **forty sevens** in the case of Elizabeth. Therefore the birth of the Forerunner may have been three or four days short of the full two hundred and eighty days, - as indicated in the above table.

Appendix List

The Eastern Mediterranean & Adjacent Lands

This Is Appendix 179A From The Companion Bible.



Appendix List

The Dispensational Position of the Book of the "Acts"

This Is Appendix 181 From The Companion Bible.

1. The original title of the Book was probably simply "Acts" (*praxeis*), as in *Codex Sinaiticus* (✠), and there is no reason to doubt that it owes its human authorship to Luke, "the beloved physician" (Colossians 4:14). Tradition from very early times ascribes it to him. Eusebius (*fl.* A. D. 300) in his *Ecclesiastical History* says, "Luke ... a physician has left us two inspired books ... one of these is his gospel ... The other is his acts of the apostles which he composed not from what he had heard from others (like his gospel), but from what he had seen himself" (Bk. III, chapter 4).
2. The Book is a record of the "Acts" of the Holy Spirit through "witnesses chosen before of God" (10:41) during the period of the final offer to the children of Israel of national restoration and blessing, on condition of national repentance and obedience. In the Old Testament the offer was made by the FATHER, as Jehovah, through the prophets (Hebrews 1:1), and was rejected (compare Zechariah 7:12-14; etc). In the Gospels the offer was renewed *in* and *by* the SON, and was again rejected (Matthew 23:37-39; etc). "Acts" records the third and final presentation by the HOLY SPIRIT, and its final rejection by the Nation (28:25-28; Romans 11:25, etc). Of these "chosen witnesses" no mention is made of "works" done by any save those through Peter and John of the Twelve, and later those through Paul.
3. The Structure (page 1575 in *The Companion Bible*) shows that the Book consists of two main divisions (compare the Structures of Isaiah, Jeremiah, Ezekiel, etc. in *The Companion Bible*), each being divided in beautiful correspondence (see detail Structures in *The Companion Bible*).

The FIRST portion, consisting of the first twelve chapters

(after the introduction 1:1-5), concerns the "witness" (1:8) of the apostles in Jerusalem, Judaea, and Samaria (Appendix 180). Peter, the apostle of "the circumcision" (Galatians 2:7), is the central figure, and this section ends with his imprisonment at Jerusalem (A. D. 44).

The SECOND division, that is to say, the last sixteen chapters, carries on the "witnessing" "unto the uttermost part of the earth" (comapre 1:8; Colossians 1:23), Paul being the chief personage (Galatians 2:7). This division terminates with his imprisonment at Rome in A. D. 61 (Appendix 180). "Acts" was most probably published towards the end of that imprisonment, that is to say, A. D. 62-63.

The period covered by the entire Book is therefore as follows:

- i. From Pentecost A. D. 29 to Passover (12:3, 4) A. D. 44;
- ii. From Pentecost (?) A. D. 46 to A. D. 61.

Consecutively, from A. D. 29 to A. D. 61 = 32 years ($4 \times 8 = 32$, Appendix 10). This must not be confounded with the whole period between the Crucifixion, the climax of the national rejection of the Lord as Messiah, and the destruction of Jerusalem by Titus, videlicet, from A. D. 29 to A. D. 69; that is, 40 years (Appendix 10).

4. The DISPENSATIONAL TEACHING of "ACTS" is of profoundest import, and is significantly set forth by the Structures; compare also Appendix 180.

In the earlier section, the "witnessing" of the Twelve, as recorded from 2:5 to the end of chapter 12, was to "Jews and proselytes" (2:10) alone; "unto you (Jews) first" (3:26), etc. Their *subject* was that Jesus ("the Nazarene") IS the Messiah; compare 2:31, 36; 3:18, 20; 4:10, 26; 5:42; 8:5, 37 (see Note); 9:20, 22. At Damascus, after his "Conversion", Saul (Paul) "preached (*kerusso*, Appendix 121. 1) Jesus (see Note on 9:20) in the synagogues, that He is the Son of God", and proved "that this is very Christ", that is to say, Jesus as the Messiah. There was no proclamation to Gentiles *as such* (see 11:3). The preaching of the Word was to the Jews only

(11:19), and to the Gentile proselytes, that the crucified "Nazarene", Jesus, was in truth the Messiah (see Note on 10:48). The duration of this witnessing was about 15 years; see above and Appendix 180. The second part of "Acts" records the apostleship of Paul, and his "witnessing", which was to Jews and Gentiles alike. He was the "chosen vessel" separated by the Holy Spirit "to bear My Name before Gentiles and Kings, and sons of Israel" (*huion te Israel*, 9:15). **His subject** was "Jesus and the resurrection" (17:18). Not, be it marked, Jesus as Messiah, but Jesus (Saviour-God), raised from among the dead, and made the federal Head of a new race of beings by resurrection, as announced in Psalm 2:7, with which compare 13:32-39, and see Notes. This "witnessing" lasted the 15-16 years (see 3 above) of the labours of Paul and those associated with him till the imprisonment in A. D. 61. And to the Jew was given priority of hearing the message (13:5, 14, 42, 43; 14:1; 17:1, 10, 17; 18:4, 7, 19, 26; 19:8).

5. Throughout the whole period of the "Acts", the witnessing was accompanied by the miraculous gifts promised (Mark 16:17, 18). Compare 3:7, 8; 5:5, 10, 15, 16; 6:8; 8:6, 7, 13; 9:33-42; 11:28; 13:11; 14:8-10; 16:18; 19:6, 12; 20:9-12; 28:3-6, 8, 9. At the close these gifts ceased, as is plain from the significance of Philippians 2:26 (A. D. 62); 1 Timothy 5:23 (A. D. 67); 2 Timothy 4:20 (A. D. 68). See Appendix 180.

Thenceforward, the privilege of proclaiming and "witnessing" (Isaiah 43:10; 44:8, etc.) was taken from the Jew, and "the salvation of God" (see Note on Isaiah 49:6) was "sent ¹ to the Gentiles" (28:28). The proclamation is now by witnesses taken out from among "all the Gentiles upon whom My Name is called" (15:17), including of course the Jewish members of "the body".

6. Having now before us all the "sequence of fact" (compare also the Structure, page 1575, in *The Companion Bible* and Appendix 180), we can trace "the progress of doctrine", the development of *dispensational teaching* in Acts, as well as in the complementary "Church" Epistles of Paul, and the limitations of the strictly Hebrew Epistles (Appendix 180, and Introd. Notes to each). Our Lord's words in John 16:12, 13, are precious, and they are precise (see Note *in loc.*). The Gospels record what the Lord "**began** to do and teach" (1:1);

after His resurrection He continued "speaking of the things pertaining to the Kingdom" (Appendix 112); and after His Ascension the teaching is carried on by the Holy Spirit, the Spirit of the truth (John 14:16, 17, 26; 15:26), Who was to guide (lead on) into "all the truth" (see Notes, John 16:12,13). During the "Acts" period, believers were guided into much truth, truth in advance of what had previously been revealed. They were instructed in much that they had been unable "to bear" before the coming of the Holy Spirit to instruct them. But not even yet had they been guided into "all the truth". This was reserved, and not permitted to be revealed, until the public proclaiming of "the kingdom" had ended, after the close of the "Acts". (See Notes on the Epp., specially *Ephesians, Philipians, Colossians*.) Then it was, at the commencement of this present interim period during which "blindness in part is happened to Israel" (Romans 11:25), that "the church which is His body" (Ephesians 1:22, 23) began to be formed "to the praise of the glory of His grace" (Ephesians 1:6, and Note on 15:14). As above stated, and as the facts show, this church did **not** begin at Pentecost as is so commonly taught and believed.

NOTE

¹ Sent = sent away; Greek *apostello*. Implying the mission or commission employed, and the power and authority backing it. (Appendix 174. 1).

"This is That" (Acts 2:16)

This Is Appendix 183 From The Companion Bible

1. *"This is that which was spoken by the prophet Joel."* There is nothing in the words to tell us what is "this" and what is "that". The word "this" is emphatic and the word "But", with which Peter's argument begins, sets what follows in contrast. This shows that the quotation was used to rebut the charge of drunkenness (verse 13)

So far from these signs and wonders being a proof that "these men" were drunken, "this", said the apostle is "that" (same kind of thing) which Joel prophesied would take place "in the last days". Peter does not say these *were* the last days, but this (that follows) is what Joel says of those days. He does not say "then was fulfilled", nor "as it is written", but merely calls attention to what the prophet said of similar scenes yet future.

Therefore to understand what Peter really meant by "this is that", we must turn to the prophecy of Joel. And in order to understand that prophecy, we must see exactly what it is about.

It is about the Christian Dispensation? or
The Dispensation of judgment which is to follow it?
or
Is it about the Jew and the Gentile? or
Is it about the church of God?

2. The Structure on page 1224 (in *The Companion Bible*) gives the scope of *Joel* as a whole, while that on page 1227 (in *The Companion Bible*) gives that of the last member *B* (page 1224 in *The Companion Bible*) in which occur the "signs" to which Peter points in connexion with "this is that". From this it will be seen that the prophecy of Joel links up with the last clause of the "song of Moses" in Deuteronomy 32:43 (see Revelation 15:3), which ends

"And (He) will be merciful unto His Land and to His

People."

So Joel 2:18 begins:

"Then will Jehovah be jealous for His Land, and pity His People."

"THIS", therefore is "THAT". It is the subject-matter and remote context of Acts 2:16. It concerns Jehovah's Land and Jehovah's People, and has consequently nothing to do with the church of this Dispensation. Peter calls "the house of Israel" (verse 36) to the very repentance spoken of in the call to repentance of Joel (1:14 - 2:17; see *A*, Structure, page 1224 in *The Companion Bible*).

3. But the key to the correct understanding of Peter's quotation lies in the word "afterward" of Joel 2:28. The question is, after what? This we can learn only from Joel himself. Peter does not explain it, nor can we understand it from Peter's words alone.

The Structure (page 1227 in *The Companion Bible*) shows us that the whole subject of 2:18 - 3:21 is, -evil removed from the Land and the People, and blessing bestowed on both; and these are set forth alternately. In 2:28, 29 we have spiritual blessings connected with the temporal of the previous verses, introduced thus:

"And it shall come to pass AFTERWARD, that I will pour out My spirit upon all flesh," etc.

After what? The answer is AFTER the temporal blessings of verses 23-27. It is important to note that the temporal precede the spiritual blessings. The holy spirit was not poured out on all flesh at Pentecost: only on some of those present. None of the great signs in the heavens and on the earth had been shown. No deliverance took place in Jerusalem: both Land and People were still under the Roman yoke.

4. Thus, from a careful study of the two passages, it will be seen that there is a wide divergence between the statements

of apostle and prophet on the one hand, and the general belief of Christendom, which the majority hold so tenaciously, not to say acrimoniously, that "the church" was formed at Pentecost (see Appendix 181 and Appendix 186), on the other.

(a) There can be no mistake about the meaning of Joel's word "afterward". It is not the simple Hebrew word '*ahar*' = after (compare Genesis 5:4, etc.), but the compound '*aharey-ken*' = after that (as Genesis 6:4, etc.).

(b) It is therefore certain that the word "this" in Acts 2:16 refers to what follows, and not to what precedes; to the future events predicted by Joel, and not to those then taking place in Jerusalem.

(c) As Joel speaks of no gift of tongues, "this" cannot refer to these Pentecostal tongues, the outstanding cause of all the wonder and excitement.

(d) None of the things detailed in verses 17, 19 came to pass. "This" therefore could not be the fulfillment of Joel's prediction, as the "pouring out" was only on the apostles and those associated with them.

5. To sum up: As we have seen, there is in Acts 2:16 no fulfillment of Joel's prophecy either expressed or implied, and Peter's argument narrows down to this, videlicet, that a charge of drunkenness can no more be sustained against "these" than it can be against those in the yet future scenes spoken of by Joel, when the wondrous spiritual blessings will be poured out on all flesh AFTER THAT, that is to say, after all the *temporal* blessings spoken of have been bestowed upon Israel's Land and Israel's People.

Church (Greek *Ekklesia*)

This Is Appendix 186 From The Companion Bible.

1. The Greek word *ekklesia* means **assembly**, or a gathering of **called-out ones**. It is used seventy times in the Septuagint for the Hebrew *kahal* (from which latter we have our word **call**), rendered in Septuagint by *sunagoge* and *ekklesia*.¹ This latter word occ. in New Testament 115 times (36 in plural), and is always translated "church" except in Acts 19:32, 39, 41 (**assembly**).
2. *kahal* is used (1) of Israel as a People **called out** from the rest of the nations (Genesis 28:3); (2) of the tribal council of Simeon and Levi, those **called out** from each tribe (Genesis 49:6); (3) of an assembly of Israelites **called out** for worship or any other purpose (Deuteronomy 18:16; 31:30. Joshua 8:35. Judges 21:8); (4) any assembly of worshippers as a congregation (Psalm 22:22, 25. *Ekklesia* in Matthew 16:18; (18:17. 1Corinthians 14:19, 35, etc.); (5) the equivalent *ekklesia* of separate assemblies in different localities (Acts 5:11; 8:3. 1 Corinthians 4:17, etc.); (6) of the guild or "union" of Ephesian craftsmen (Acts 19:32, 41), and verse 39 (the lawful assembly). Finally, the special Pauline usage of *ekklesia* differs from all these. Other assemblies consisted of **called-out** ones from Jews, or from Gentiles (Acts 18:22), but this new body is of **called-out** ones from both.
3. Our word "church"² has an equally varied usage. It is used (1) of any congregation; (2) of a particular church (England, or Rome, etc); (3) of the ministry of a church; (4) of the building in which the congregation assembles; (5) of Church as distinct from Chapel; (6) of the church as distinct from the world, and lastly, it is used in the Pauline sense, of the body of Christ.
4. It is of profound importance to distinguish the usage of the word in each case, else we may be reading "the church which was in the wilderness" into the Prison Epistles, although we are expressly told that there is neither Jew nor Gentile in the "church which is His body". And when our

Lord said "On this rock I will build my church" (Matthew 16:18), those who heard His words could not connect them with the "mystery" which was "hid in God" and had not then been made known to the sons of men. Confusion follows our reading what refers to Israel in the past or the future into the present dispensation. Readers are referred to the various notes in the connexions.

5. The word where qualified by other terms occurs thus: -

Church of God; Acts 20:28. 1 Corinthians 1:2; 10:32; 11:16 (plural), 22; 15:9. 2 Corinthians 1:1. Galatians 1:13. 1 Thessalonians 2:14 (plural). 2 Thessalonians 1:4 (plural). 1 Timothy 3:5, 15 (c. of the living God).

Churches of Christ; Romans 16:16.

Church in .. house; Romans 16:5. 1 Corinthians 16:19. Colossians 4:15. Philemon 2.

Churches of the Gentiles; Romans 16:4.

Churches of Galatia; 1 Corinthians 16:1. Galatians 1:2. Of Asia; 1 Corinthians 16:19. Of Macedonia; 2 Corinthians 8:1. Of Judaea; Galatians 1:22. Of the Laodiceans; Colossians 4:16. Of the Thessalonians; 1 Thessalonians 1:1; 2 Thessalonians 1:1.

Church of the firstborn (plural); Hebrews 12:23.

Church in Ephesus, Smyrna, etc. Revelation 2 and 3; and

Churches; Revelation 22:16.

NOTES

¹ *kahal* occurs in the Old Testament 123 times; congregation eighty-six, assembly seventeen, company seventeen, and multitude three times. The Septuagint uses *sunagoge* and *ekklesia* as practically synonymous terms. But the *sunagoge* concerns the bringing together of the members of an *existing* society or body excluding all others, whereas the *ekklesia* calls and invites all men,

including outsiders everywhere, to join it. *Sunagoge* being permanently associated with Jewish worship, was dropped by the early Christians in favor of *ekklesia* as of wider import.

² Is derived from the Greek *kuriakos*, of or belonging to the Lord, house (Greek *oikos*) being understood. It comes to us through Anglo-Saxon *circe* (Scottish *kirk*).

Appendix List

Synonymous Words For "Grace", etc.

This Is Appendix 184 From The Companion Bible.

There are three nouns, two verbs, and one adjective, to be noticed here.

I Nouns.

1. *charis* = free, undeserved favour ; occ. 156 times, rendered "grace" 130 times; "favour" 6 times; "thank", "thankworthy", etc., twelve times; "a pleasure" twice, and "acceptable", "benefit", "gift", "gracious", "joy", and "liberality", once each.

It is not found in Matthew or Mark. In Luke it occurs eight times, rendered "grace", "gracious", "favour", and "thank". John uses it four times in 1:14, 16, 17. It occurs sixteen times in Acts, 110 times in Paul's epistles, sixteen times in those of James, Peter, John, and Jude; and twice in the Revelation, at the beginning and the end of that book of judgment (1:4; 22:21).

2. *charisma* = a gift of grace, a free gift. Occ. seventeen times, always of God's gift. Rendered "gift" except in Romans 5:15, 16, where it is "free gift".

3. *eupreia*. Only in James 1:11, meaning beauty of form, or appearance.

II. Verbs.

1. *charizomat* = give as an act of grace; hence, forgive. Occ. twenty-three times, twelve being rendered "forgive". In the Gospels, only in Luke 7:21 (give), verse 42 (frankly forgive), verse 43 (forgive); four times in Acts (3:14, granted; 25:11, 16, deliver; 27:24, give), and sixteen times in Paul's epistles: rendered forgive, save Romans 8:32. 1 Corinthians 2:12.

Galatians 3:18. Philippians 1:29; 2:9. Philemon 22.

2. *charitoo* = treat with grace. Only in Luke 1:28 (highly favoured) and Ephesians 1:6 (make accepted).

III. Adjective.

chrestos = useful, serviceable, from *chraomai* to use. Occ. seven times; "gracious" in 1 Peter 2:3; "easy", Matthew 11:30; "better", Luke 5:39; "kind", Luke 6:35; Ephesians 4:32; "goodness", Romans 2:4; "good", 1 Corinthians 15:33.

(a) *chrestotes* (the noun) occ. ten times, and is transl. "goodness", "kindness", etc.

Appendix List

The Different Ages and Dispensations of God's Dealings With Men

This Is Appendix 195 From The Companion Bible.

1. God has spoken at "sundry times" as well as "in divers manners" (Hebrews 1:1). The time when He spoke to "the fathers" is distinguished from the time in which He has "spoken to us". The time in which "He spake by the prophets" stands in contrast with the time in which He spake by (His) "Son". And the "time past" is obviously distinguished from "these last days" (Hebrews 1:2). To "rightly divide the word of truth" (2Timothy 2:15) it is essential to regard *the times* in which the words were spoken, as well as *the times* to which they refer.

Three Greek words in the New Testament call for careful consideration. These are:

1. *chronos*, time, duration unlimited unless defined; occ. fifty-three times and is translated "time" in thirty-two;
2. *kairos*, a certain limited and definite portion of *chronos*, the right time or season; occ. eighty-seven times, and is rendered "time" in sixty-five passages, "season" in fifteen;
3. *oikonomia*, meaning literal administration of a household (English, economy, including the idea of stewardship); occ. eight times, trans. "dispensation" four, "stewardship" three, "edifying" once (1Timothy 1:4), which the Revised Version rightly corrects to "dispensation", making five occ. in all of that English term.

A dispensation, administration, or arrangement, during a

portion of *chronos* may, or may not, be equal to *kairos*, according as the context determines.

Nothing but confusion can arise from reading into one dispensation that which relates to another. To connect what God said and did in one dispensation with another, in which His administration was on an altogether different principle, is to ensure error. And finally, to take doctrine of late revelation and read it into the time when it was "hidden" leads to disaster.

The nations, Israel the Chosen Nation, and the church (Appendix 186) are each dealt with in distinct "times" and on distinct principles, and the doctrine relating to each must be kept distinct. When our Lord speaks (Luke 21:24) of "the times (*kairos*) of the Gentiles", the implication is that there are times of the Jews (under Messiah, Isaiah 33:6, etc.), whatever be the contrasted elements. So that what is recorded as connected with the times of the Jews is not necessarily applicable to the times of the Gentiles. The present administration of God is in grace, not in law, judgment, or glory, and belongs to the "dispensation" (*oikonomia*) of the Mystery (Appendix 193), that secret "which hath been hid from ages and from generations, but now is made manifest to His saints" (Colossians 1:26), that secret "which in other ages was not made known unto the sons of men" (Ephesians 3:5). Hid in God from the beginning of the world (see Ephesians 3:9), it was kept secret since the world began (see Romans 16:25).

There is no authority for taking enactments Divinely fitted for the times of the Jews and transferring them to the present dispensation of God in grace. Similarly, the endeavor to read the precepts of the "Sermon on the Mount" (Matthew 5-7), which are the laws of the kingdom of heaven (see Appendix 114), into such church epistles as Ephesians, Philippians, Colossians, not only obscures the truth, but antagonizes one part of Scripture with another.

2. THE SEVEN TIMES OR DISPENSATIONS.

In the Bible seven distinct administrations are set before us. Each has its own beginning and ending; each is characterized by certain distinctive principles of God's dealings; each ends in a crisis or judgment peculiar to itself, save No. 7, which is without end. These may be tabulated thus :

1. The Edenic state of innocence.
End - the expulsion from Eden.
2. The period "without law" (the times of ignorance, Acts 17:30).
End - The Flood, and the judgment on Babel.
3. The era under law.
End - The rejection of Israel.
4. The period of grace.
End - The "day of the Lord".
5. The epoch of judgment.
End - The destruction of Antichrist.
6. The millennial age.
End - The destruction of Satan, and the judgment of the great white throne.
7. The eternal state of glory.
No End.

All seven dispensations exhibit differing characteristics which call for the close attention of the Bible student.

3. THE TIMES OF THE GENTILES.

While the seven dispensations above specified are the main divisions of the long period of the Divine dealings, there is still another dispensation referred to as "the times of the Gentiles" (Luke 21:24), a dispensation which overlaps two of the above divisions. ***These*** times began when Jerusalem passed under the power of Babylon (477 B.C. See Appendix 50, and Appendix 180), and continue while

Jerusalem is "trodden down of the Gentiles" (Luke 21:24). These "times" are referred to in Romans 11:25, which has no reference to the completion of "the church", as is so generally believed, but relates to the fullness, or filling up, of the times of the Gentiles, the word "Gentiles" being put for *the times* which they fill up.

4. THE PARENTHESIS OF THE PRESENT DISPENSATION.

In the Nazareth Synagogue (Luke 4:16-20) our Lord stood up and read from the book of the prophet Isaiah. After reading the first verse and part of the second (of chapter 61), He closed the book. Why stop there? Because the next sentence belonged, and still belongs, to a future dispensation. The acceptable "year of the Lord" had come, but "the day of vengeance of our God" has not even yet appeared. Thus did the Lord divide two dispensations. There is no mark in the Hebrew text of Isaiah 61:2 to indicate any break, yet an interval of nearly 2,000 years separates the two clauses quoted. In this interval comes the whole of the present church dispensation, following on the years after Israel's final rejection (Acts 28:25-28). See Appendix 180, Appendix 181.

Appendix List

The Revelation

This Is Appendix 197 From The Companion Bible.

A| The King and the kingdom,¹ in promise and prophecy (*the Old Testament*) :

B| The King presented, proclaimed, and rejected (*the four Gospels*) :

C| Transitional. The kingdom again offered and rejected (*Acts and the earlier Epistles*. See Appendix 180 and Appendix 181) :

B| The King exalted and made Head over all things to "the church which is His body". The "mystery" (*the later Pauline Epistles*. See Appendix 193). The kingdom in abeyance (Hebrews 2:8).

A| The King and the kingdom unveiled. The King enthroned. The kingdom set up. Promise and prophecy fulfilled (*The Revelation*).

1. The Lord Jesus Christ is the one great Subject of the Word of God (compare Luke 24:27; John 5:39), being the promised "Seed" of the woman (Genesis 3:15). He is therefore the Master-key to the Divine revelation of the Word. The whole Bible is about Him directly or indirectly, and as everything centers in and around Him, apart from Him it cannot be understood.

This is set forth in the foregoing Structure, from which we see that *Genesis* and *Revelation*, "the first" and "the last" books of the Bible, are inseparably linked together. *Genesis* is "the beginning" and *Revelation* the ending of the written Word, even as the Lord, the Incarnate Word, spake of Himself (compare 21:6; 22:13). *Revelation* is the complement of *Genesis*. Either without the other would be unintelligible. Genesis 1-2 finds its correspondence in Revelation 21-22 (see Appendix 198).

Without the first chapters of *Genesis*, *Revelation* would be an insoluble riddle, as indeed it is to those who treat the

record of the "Creation" and the "Fall" as "myths" (See 2Timothy 4:4). Without the last chapters of the **Revelation** "the Book" would be a hopeless and heart-breaking record of the failure and doom of the Adamic race.

The Bible may be likened to a beautiful and complex girdle or belt, with a corresponding connecting clasp at each end, one the complement of the other. Do away with either, the girdle is useless *as a girdle*. So here, **Genesis** and **Revelation** are the two clasps of the Divine Word, which link together and enclose between them in "perfection of beauty" and harmony the whole of the Scriptures in which God has been pleased to reveal His "Eternal Purpose" (Appendix 198).

2. ITS SCOPE, etc. The key to unlock the meaning and scope of the book is found in 1:10. "The Lord's day" = THE DAY OF THE LORD (Jehovah). (See Isaiah 2:12) John was not in "a state of spiritual exaltation" on any particular **Sunday** at Patmos, as the result of which "he saw visions and dreamed dreams". But as we are told, "I came to be (or found myself) by the Spirit in the day of the Lord" (compare Ezekiel 1:1; 8:3, etc.). He is then shown, and both sees and hears (22:8), the things he records.

"The day of the Lord" being *yet future*, it follows that the whole book must concern the things belonging to "that day", and consequently is wholly prophecy. Though partial adumbrations of judgment may be traced in connection with affairs of past history, yet the significant, *solemn* warning here (1:10) that the "judgments" in **Revelation** relate to the day of the Lord, "the day of vengeance" (compare Isaiah 61:2; 63:4, etc.), makes it clear that the book concerns the future, and the day of the unveiling (the Apocalypse) of the great "King of kings and Lord of lords" (see Appendix 198).

Its scope is further shown by its place in the Canon. The order of the separate books of the New Testament varies, but they are always formed in four *groups* that never vary chronologically. (See Appendix 95. II)

The **Gospels** contain the prophecies of the great tribulation : **Revelation** describes it. Between, come the

Scriptures of the intermediate period, *Acts* and the Epistles. Chronologically and canonically, *Revelation* follows after the Epistles, though logically in God's purpose (Ephesians 3:11) it follows the *Gospels*. Therefore we see the scope embraces the wind-up of all the affairs of time; it records the end of prophecy, the end of "the secret of God" (10:7), the end of all "enmity towards God", and the dawn of the "ages of the ages".

3. ITS HEBREW CHARACTER. The language of the book is Greek: its thoughts and idioms are Hebrew. This links it with the Old Testament, and shows that its great purpose is to declare God's final dealings with the *Jew* and the *Gentile* as such; and that "the church of God" of the Pauline Epistles and this dispensation (Appendix 195) has no place in *Revelation* (other than in association with its glorified Head). See Appendix 193. All the imagery of the book, Temple, Tabernacle. etc., belongs to Israel.

Again, in *Matthew* (the Hebrew Gospel) are some 92 quotations from and references to the Old Testament. In *Hebrews* there are 102. In *Revelation* are found no fewer than 285. This emphatically stamps its close connection with the Old Testament and Israel; and it equally stamps the latest utterances of "modern scholarship", videlicet, that "whatever view may be taken of the indebtedness to Jewish sources, there can be no doubt that he (the writer) has produced a book which taken as a whole is profoundly Christian", as being the dicta of men who, wittingly or unwittingly, are blind to this fundamental fact of *Revelation*.

The TITLES OF CHRIST further attest its Hebrew character :

- i. "The Son of Man" (1:13; 14:14). Never found in the Pauline Epistles to the "churches". See Appendix 98. XVI and Appendix 99.
- ii. "The Almighty" (1:8; etc.). See Appendix 98. IV.
- iii. "The Lord God" (3:8 and see 22:6). Compare this title with Genesis 2:4-3:24 in connexion with "paradise".

- iv. "The First and the Last" (1:11, 17; 2:8; 22:13). Never associated with "the church which is His body".
 - v. "The Prince of the kings of the earth" (1:5). Never used in connexion with "the church".
 - vi. "Who is to come" (= The Coming One), 1:4, etc. Occurs sixteen times in the Gospels, *Acts*, *Hebrews* (10:37); *three* times in *Revelation*, and nowhere else.
 - vii. "The Living One" (1:18). A title only found in Daniel (4:34; 12:7) and *six* times in this book. Thus linking *Daniel* and *Revelation* in a very special manner.
4. The "BRIDE" AND THE "WIFE" of 21:9 must not be confused with the "wife" of 19:7. The latter is Israel called out from among the nations for blessing in "the Land"; the earthly consort of "the Great King" (compare Psalms 45; Jeremiah 3:14). This "wife" (19:7) is connected with the Millennial Jerusalem which, with the rest of the earth "that now" is, will pass away and give place to the *new* earth with the *new* Jerusalem, succeeding and replacing the former. "The bride, the Lamb's wife" of 21:9, is still of Israel, but the Israel of the "heavenly calling" (Hebrews 3:1) : all those connected with the "heavenly country" and "the city with *the foundations*" for which they "looked" (Hebrews 11:13-16); the "Jerusalem above" of Galatians 4:26. Hence the significance of the term "bride" (*numphe*) in 21:9.

The Israel of 19:7 is not spoken of as bride (*numphe*), because she *has become* wife (*gune*). Compare the "married to you" = *am become your husband* (consummation), of Jeremiah 3:14, and see the Note there relating to the "restoration" time. Here (21:9) the term "bride" indicates clearly that the betrothal has taken place and that the marriage will be consummated when the bride shall *have come down* out of heaven. John sees her coming down (pres. part.), 21:10.

The loose way in which *we* speak of a "bride" as not only a contracting party at the time of the marriage ceremony, but also of her after she has become wife (*gune*), is responsible

for much confusion as to the "wife" of 19:7 and the bride-wife of 21:9. Strictly speaking , "bride" is to be applied only to a betrothed virgin (Greek *parthenos* = Hebrew *b^e thulah*), when the marriage (legal) ceremony takes place. **Directly** after, she ceases to be "bride", and has become (legally) "wife", although from the forensic point of view consummation of the marriage may be delayed (compare Matthew 1:25, and see the Note there).

According to the Mosaic Law, a betrothed maid (Hebrew *b^e thulah*) was **legally** a wife (*'ishshah*), (compare Matthew 1:18, 20 with Deuteronomy 22:23, 24); hence Joseph's trouble and temptation (see Matthew 1:20). A careful study of the terms in Matthew 1:18-25 will afford a clue to a clearer understanding of the terms "bride" and the two "wives" of Revelation 19:7; 21:9 than volumes of commentary.

If the earthly millennial metropolis is real, so is this also, for both are spoken of in the same terms. And if the laying of "thy stones with fair colors" and "thy foundations with sapphires" (Isaiah 54:11) is spoken of the day when God is to be called "the God of *the whole earth*" (see verse 5), it must refer to the time of Isaiah 65:17; 66:22 and Revelation 21: 1. Moreover, **laying** foundations implies a solid substratum on which to lay them, that is to say *earth*. Foundations are of no use to a city "suspended" in the air!

The same argument applies also to the "tree of life" and the "water of life". If the "river" and "trees for meat" of Ezekiel 47:1-12 are real and literal, so also are the "tree" and the "water" of life here. Again, both are spoken of in identical terms. There is no more room for "imagery" in the one case than the other. The "tree of life" lost in the paradise of *Genesis* is here seen restored to the whole earth in the day when "the God of the whole earth" will "tabernacle" with men, - (and be) "their God" (Revelation 21:3). There is no place for "symbolism" in either case.

5. The more important Figures of Speech are noted. These will supply helpful keys where the symbolism is not Divinely explained or indicated, and will enable the student to judge whether *Revelation* is purely Johannine "symbolic

imagery", as some affirm, and a "legitimate appeal to Christian imagination"; or whether the book is, as it claims to be, a deliberate setting forth proleptically of the actual scenes and events with which God declares that His purposes concerning the heaven and the earth shall be consummated.

6. NUMBERS hold a prominent and significant place in *Revelation*. These in order are: - 2 (occurs eleven times); 3 (eleven); 3 1/2 (twice); 4 (thirty); 5 (three); 6 (twice, including 13:18); 7 (fifty-four); 10 (nine); 12 (twenty-two); 24 (seven); 42 (twice); 144 (four); 666 (once); 1,000 (nine); 1,260 (twice); 1,600 (once); 7,000 (once); 12,000 (thirteen); 144,000 (three); 100,000,000 (once, 5:11); 200,000,000 (once, 9:16). Twenty-one in all ($3 \times 7 = 21$). See Appendix 10).

Seven is thus seen to be the predominant number, occurring fifty-four times ($3 \times 3 \times 3 \times 2 = 54$. Appendix 10). *Twelve* comes next - twenty-two occ. *Seven*, *ten*, and *twelve*, with their multiples, run throughout the book. In the Notes attention is called to other numbers of great significance. The student will thus be enabled to work out for himself many problems connected with the question of number in Scripture. Some examples are here given of word occurrences.

6 times; *Babulon*, *basanismos* (torment), *theion* (brimstone) :

7 times; *abussos* (bottomless pit), *axios* (worthy), *basileuo* (reign), *etoimazo* (make ready), *makarios* (blessed), *propheteia* (prophecy), *semeion* (sign, etc.), *hupomene* (patience), *charagma* (mark), *Christos*:

8 times; *Amen*, *thusiasterion* (alter), *planao* (deceive), *Satanas*, *sphragizo* (seal), *stephanos* (crown), *nux* (night):

9 times; *deka* (ten), *kainos* (new), *krino* (judge), *marturia* (testimony), *pantokrator* (Almighty), *polemos* (battle, etc.):

10 times; *alethinós* (true), *eikón* (image), *thumos* (wrath), *keras* (horn), *prosopon* (face), *hora* (hour), *salpizo* (to sound):

12 times; *dunamis* (strength), *phiale* (vial) :

14 times; *aster* (star), *Iesous*, *doulos* (servant); etc.

The word *arnion* (lamb) occ. 29 times ("the Lamb" 28 = 4 sevens : the other occ. 13:11). Elsewhere only in John 21:15. *hagios* (holy) occ. 26 times according to the texts, which omit 15:3 and 22:6, and add 22:21; otherwise 27 times (3 x 9 or 3 x 3 x 3) : *doxa* (glory) occurs 17 times (10 + 7) : *eulogia* (blessing and ascription) 3 times; *ethnos* (nations) 23 times; *nikao* (overcome) 17 times: *drakon* (dragon) 13 times : *plege* (plague, etc.) occ. 16 times (4 x 4).

Phrases occur frequently, for example (i) *he that hath an ear* 7 times; *if any man hath an ear* occurs once : (ii) *third part* , 16 times : (iii) *the kings of the earth*, 9 times.

7. CONCLUSION. The "tree of life" (22:2) and the "water of life" (verses 1, 17) are seen to be the great central subjects of the new earth. No longer will there be any "curse" (verse 3). In place of the "Fall" we have restoration. Instead of *expulsion* - "lest he put forth his hand, and take also of the tree of life, and eat, and live for ever" (Genesis 3:22) - is the gracious *invitation* to those who "have right to the tree of life" (verse 22), "Come, whosoever desireth, and let him take the water of life freely" (verse 17).
8. The Benediction (22:21) not only completes the correspondence of the Structure (page 1883 of *The Companion Bible*), but appropriately closes the whole of the Book of God. "Grace and truth came by Jesus Christ" (John 1:17). In this dispensation *all* is of grace. Grace now, glory hereafter (compare Psalms 84:11). In the time coming, with which *Revelation* is concerned, *grace* will be given to "endure to the end" (Matthew 24:13) to all who come "out of the great tribulation" (7:14); to all slain under antichrist "for the Word of God" (6:9); and to all who "have the testimony of Jesus Christ" (12:17). "*Grace, grace.*" ALL IS

OF GRACE!

NOTE

¹ For further details, see Appendix 95. II and Appendix 198.

Appendix List

The Eternal Purpose

(Ephesians 3:11).

The Dispensational Plan of the Bible.

This Is Appendix 198 From The Companion Bible.

A | THE PRIMAL CREATION. HEAVENS AND EARTH. "The world (Greek *kosmos*) that then was." Genesis 1: 1, 2-. 2Peter 3:6.

B | SATAN'S FIRST REBELLION. The earth became waste and a ruin (Hebrew *tohu va bohu*). Genesis 1:2-. God *created* it not a ruin (Isaiah 45:18 , Hebrew *tohu*) nor waste ("confusion").

C | THE EARTH RESTORED AND BLESSED. "The heavens and the earth which are now." Genesis 1:-2-2:3 . 2Peter 3:7.

D | SATAN ENTERS AND THE CONSEQUENCE. Genesis 3.

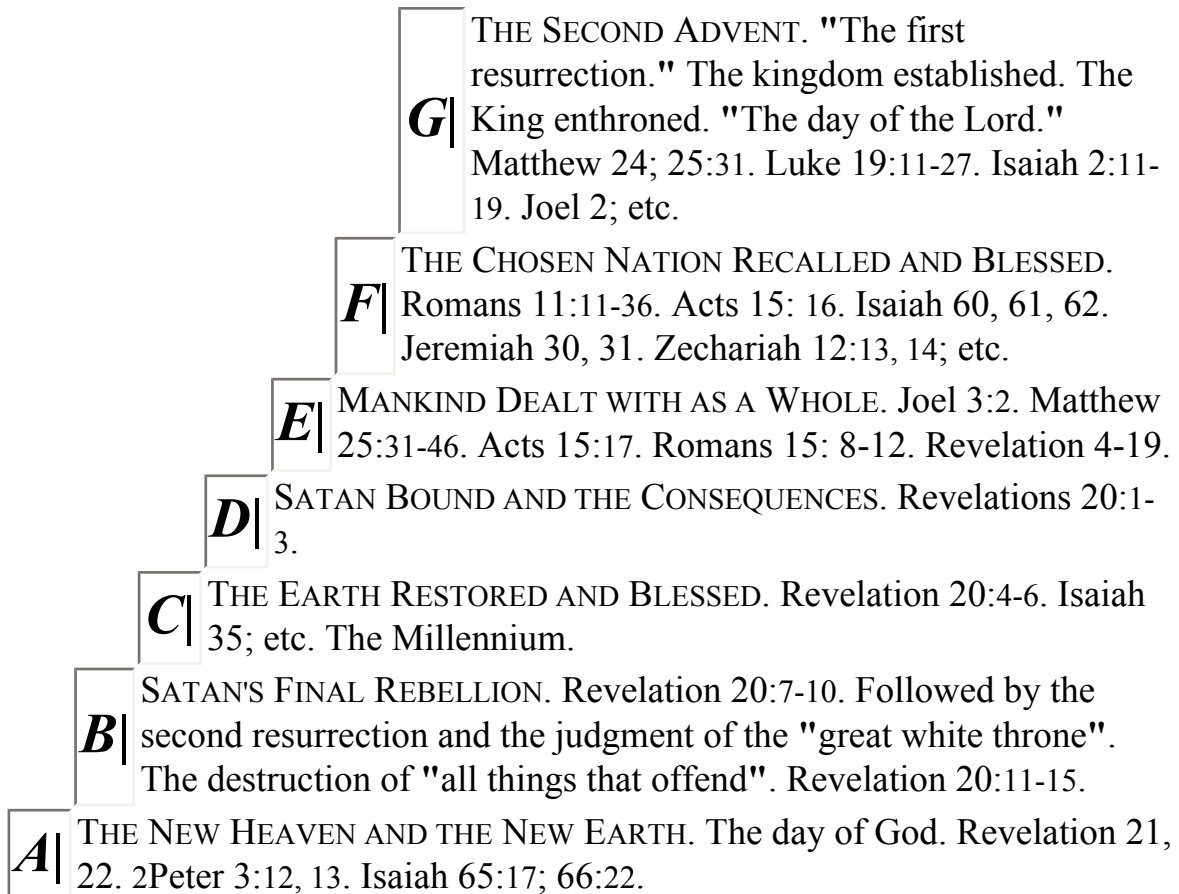
E | MANKIND DEALT WITH AS A WHOLE. Genesis 4-11:26.

F | THE CHOSEN NATION CALLED AND BLESSED.
Genesis 11:27-Malachi 4: 6. (Jehovah and His kingdom rejected. Israel scattered.)

G | THE FIRST ADVENT. (Micah 5:2. Zechariah 9:9). The Four Gospels (Romans 15:8). The King and the kingdom proclaimed and rejected, and the King crucified.

H | THE KINGDOM RE-PROCLAIMED. Acts 3:19, 20, etc. The church of God called and taken out, Acts 13 and on, and earlier Pauline Epistles. The kingdom again rejected and Israel again scattered.

H | THE KINGDOM POSTPONED AND IN ABEYANCE. "Not yet" (Hebrews 2:8). The later, or Prison Epistles (Pauline). The MYSTERY revealed and proclaimed. Ephesians 3:2-11. Colossians 1:25; 2:2, 3. 1Timothy 3:16. THE NEW HOPE. Philippians 3:11, 14. Titus 2:13. "The church which is His body" called, and taken up. Philippians 3:11, 14.



1. The above Structure shows the respective dispensations in which God has been and is dealing with the Jew, the Gentile, and the church of God. (1Corinthians 10:32) The "church which is His body" occupies the central position, and its present standing is seen to be separated from its future destiny and hope. The two rebellions of Satan also are seen to be in direct correspondence; suggesting the necessity why he must be loosed, and the loosing, for a little season (Revelation 20:3, 7).
2. All things were created by Him "Who is before all things and by Whom all things consist" (lit. hang together, Colossians 1:17); Who is now "upholding all things by the word of His power" (Hebrews 1:3). The Structure shows in almost pictorial form the great lesson that God sets before us from **Genesis** to **Revelation**, viz. that no created being can stand (upright) apart from Christ the Creator. Hence the necessity for a "new heaven and a new earth" wherein abideth righteousness, inhabited by a "new creation" of beings who have by grace been made "partakers of the Divine nature" (2Peter 1:4).
3. Further, it will be seen that it is not God's purpose to bring in the new heaven and new earth by means of the "church". The new creation will be full of physical marvels, brought about by physical means and not "spiritual agencies". These means and their results are set before us in

Revelation. Well may we exclaim with Paul, - "O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are His judgments, and His ways past finding out! For who hath known the mind of the Lord? or who hath been His counsellor? Or who hath first given to Him, and it shall be recompensed unto him again? For of Him, and through Him, and to Him, are all things: to WHOM BE GLORY FOR EVER. AMEN."

Appendix List

Notes on II Kings 2:15

These Notes Are From The Companion Bible.

II Kings 2:15

And when the sons of the prophets
which *were* to view at Jericho saw him,
they said, "The °spirit of Elijah °doth
rest on Elisha." And they came to meet
him, and bowed themselves to the
ground before him.

15. spirit Hebrew *ruach*. Appendix 9. Put by Figure of Speech *Metonymy* (of Cause) for the gifts and operations of the Spirit of God.

doth rest = hath rested. Compare 1 Peter 4:14. Rest in "double portion" according to verse 9. Seen in the fact that Elijah wrought eight miracles and Elisha sixteen, and all were parables in action.

Elijah's eight Miracles (I and II Kings).

1. Shutting heaven (17:1).
2. Oil multiplied (17:14).
3. Widow's son raised (17:22, 23).
4. Fire from heaven (18:38).
5. Rain (18:45).
6. Fire on 50 (II Kings 1:10).
7. Fire on 50 (II Kings 1:12).
8. Jordan (II Kings 2:8).

Elisha's sixteen Miracles (II Kings).

1. Jordan divided (2:14).
2. Waters healed (2:21).
3. Bears from wood (2:24).
4. Water for kings (3:20).
5. Oil for widow (4:1-6).
6. Gift of son (4:16, 17).

7. Raising from dead (4:35).
 8. Healing of pottage (4:41).
 9. Bread multiplied (4:43).
 10. Naaman healed (5:10).
 11. Gehazi smitten (5:27).
 12. Iron to swim (6:6).
 13. Sight to blind (6:17).
 14. Smiting blindness (6:18).
 15. Restoring sight (6:20).
 16. One after death (13:21).
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Appendix List