# WRITINGS OF E W BULLINGER - VOLUME 1

by E.W. Bullinger

*A collection of theological writings, sermons, and essays by E.W. Bullinger (Volume 1), compiled for study and devotional reading.*

99 Chapters

# Table of Contents


1. 01.00.1. A Biblical Study and Usage of “Also”
2. 01.00.2. Foreword
3. 01.00.3. “ALSO”
4. 01.01. MATTHEW
5. 01.02. MARK
6. 01.03. LUKE
7. 01.04. JOHN
8. 01.05. ACTS
9. 01.06. ROMANS
10. 01.07. I CORINTHIANS
11. 01.08. II CORINTHIANS
12. 01.09. GALATIANS
13. 01.10. EPHESIANS
14. 01.11. PHILIPPIANS
15. 01.12. COLOSSIANS
16. 01.13. I THESSALONIANS
17. 01.14. II THESSALONIANS
18. 01.15. I TIMOTHY
19. 01.16. II TIMOTHY
20. 01.17. PHILEMON
21. 01.18. HEBREWS
22. 01.19. JAMES
23. 01.20. I PETER
24. 01.21. II PETER
25. 01.22. I JOHN
26. 01.23. II JOHN
27. 01.24. JUDE
28. 01.25. REVELATION
29. 01.26. LIST OF CORRECT PASSAGES
30. 02.00. A Compliation of Teaching on the Mystery
31. 02.01. Preface
32. 02.02. E. W. Bullinger
33. 02.04. The Second Paper
34. 02.05. The Third Paper
35. 02.06. The Fourth Papaer
36. 02.07. The Fifth Paper
37. 02.08. The Sixth Paper
38. 02.09. The Seventh Paper
39. 03.01. Abraham Believed God

40. 03.02. Written for Our Sake
41. 03.03. The First Paper
42. 03.03. What Do We Need?
43. 03.04. God Has Spoken!
44. 04.00.00. FIGURES OF SPEECH USED IN THE BIBLE
45. 04.00.01. Visit BibleSupport.com
46. 04.00.02. Introduction
47. 04.00.03. Note on Figures in General
48. 04.00.04. Summary of Classification
49. 04.00.05. Appendices
50. 04.00.06. List of Abbreviations
51. 04.01. FIRST DIVISION
52. 04.02. Figures Involving Omission
53. 04.03. 1. Affecting Words
54. 04.04. II. Affecting the Sense
55. 04.05. SECOND DIVISION
56. 04.06. Figures Involving Addition
57. 04.07. I. Affecting Words
58. 04.08. II. Affecting the Sense (Figures of Rhetoric)
59. 04.09. THIRD DIVISION
60. 04.10. Figures Involving Change
61. 04.11. I. Affecting the Meaning of Words
62. 04.12. II. Affecting the Arrangement and Order of Words
63. 04.13. III. Affecting the Application of Words
64. 04.14. Appendix A: The Use of Different Types in the English Versions
65. 04.15. Appendix B: On The Usage of the Genitive Case
66. 04.16. Appendix C: On Homoeoteleuta in The MSS. and Printed Text of The Hebrew...
67. 04.17. Appendix D: On Hebrew Homonyms
68. 04.18. Appendix E: On The Eighteen Emendations of the Sopherim.
69. 05.01. Following Hard
70. 05.02. David's Darkness
71. 05.03. David's Desire
72. 05.04. David's Determination
73. 05.05 David's Delight
74. 06.00.1. Great Cloud of Witnesses
75. 06.00.2. Foreword by Warren Wiersbe
76. 06.01. Introduction
77. 06.02. The Scope of the Chapter
78. 06.03. Reckoning by Faith (Heb_11:3)
79. 06.04. Faith [Cometh] by Hearing
80. 06.05. "Hearing [Cometh] by the Word of God"
81. 06.06. Abel: Faith's Worship of God (Heb_11:4)

82. 06.07. The Two Ways of Access
83. 06.08. The Two Ways of Worship
84. 06.09. Abel's Faith: the Witness God Bore
85. 06.10. The Witness Abel Obtained
86. 06.11. "The Blood of Abel" and "The Way of Cain"
87. 06.12. Enoch: Faith's Walk with God
88. 06.13. "The Seventh from Adam"
89. 06.14. "Before his Translation"
90. 06.15. "He well-pleased God"
91. 06.16. Noah: Faith's Witness for God
92. 06.17. "The Eighth Person"
93. 06.18. "Warned of God"
94. 06.19. "A Preacher of Righteousness"
95. 06.20. Abraham: Faith's Obedience
96. 06.21. "He was called" "He went out"
97. 06.22. "He Sojourned, Dwelling in Tents"
98. 06.23. "He Looked for a City"
99. 06.24. "When he was Tried... Offered up his Only Son"

Chapter 1

# 01.00.1. A Biblical Study and Usage of “Also”

A Biblical Study and Usage of “Also” by E.W. Bullinger Foreword and Title Page ©2013 by Eternally Blessed Publications. The Content of this work is in the public domain. For more teachings by E. W. Bullinger and others, go to: www.eternallyblessed.org

# 01.00.2. Foreword

Foreword The Word of God may, in one respect, be compared to the earth. All things necessary to life and sustenance may be obtained by scratching the surface of the earth: but there are treasures of beauty and wealth to be obtained by digging deeper into it. So it is with the Bible. “All things necessary to life and godliness” lie upon its surface for the humblest saint; but, beneath that surface are “great spoils” which are found only by those who seek after them as for “hid treasure.”

These words, written November, 1899 by E. W. Bullinger in his unparalleled research volume, Figures of Speech Used in the Bible, succinctly describe the priceless rewards discovered by the workman of God’s Word. Over a century later, seekers of truth continue to enjoy the great spoils extracted by one of history’s greatest workmen of the Word. The legacy of Ethelbert William Bullinger’s life of Biblical scholarship has left vast resources for the continued exploration of Godly treasures for generations to come. Yet, while recognized and referenced by many scholars, the full measure of Bullinger’s contribution to Christianity remains unknown or undervalued by most.

Born in Canterbury, Kent, England in 1837, E. W. Bullinger, descendent of noted Swiss reformer Heinrich Bullinger, lived through an era that witnessed a burgeoning age of skepticism. The battle between so-called science and religion exploded onto the landscape of learning with the publication of Charles Darwin’s, On the Origin of Species. The impact of this iconoclastic belief alongside other growing unrest and controversies within the church at large introduced an atmosphere of uncertainty concerning the very foundation of Christian beliefs. A repudiation of the accuracy, authority, and even Divine inspiration of the Holy Bible spread over Christendom. Those attitudes, embodied in the field of “higher criticism” ascended to a position of dominance in universities and seminaries throughout the world. This apostasy prevailed in 1860 as E. W. Bullinger entered his formal theological training. Nevertheless, King’s College in London, from which he received an associate’s degree the following year, provided Bullinger with a solid foundation for scriptural study and mastery of the primary Biblical languages of Hebrew and Greek. As he labored as a curate in his early parishes, Bullinger employed his exemplary skills in scriptural study to a monumental undertaking. After nine years of exhaustive research, Bullinger published his first major work, A Critical Lexicon and Concordance to the English and Greek New Testament. This remarkable addition to the field of Biblical research received widespread praise and earned Bullinger the highest distinction for his scholarship. In recognition of this contribution, on August 31, 1881, the degree of Doctor of Divinity was conferred upon the Rev. Mr. Ethelbert William Bullinger by order of the Archbishop of Canterbury and subsequently, officially recognized by Queen Victoria. The auspicious occasion of this invaluable publication also initiated the accomplishment of an astounding deluge of research works. As Juanita S. Carey notes in her biography of Bullinger: The publication of the lexicon and concordance, a landmark achievement in its own right, also marked the commencement of the work for which Bullinger would be best remembered in years to come. Thereafter, and with increasing frequency, he wrote small books and large books–books, pamphlets, poetry, and hymns–until his death thirty-six years later. The underlying principle of his later works was the same as that stated in the preface of the Lexicon

and Concordance: to open the Bible so that all could study it for themselves. A total of 171 published works have been verifiably attributed to Dr. Bullinger, including twenty books and twenty-seven pamphlets. His major works: A Critical Lexicon and Concordance to the English and Greek New Testament; Figures of Speech Used in the Bible; and The Companion Bible are exhaustive reference works indispensably utilized in Biblical research. The widely acclaimed Figures of Speech Used in the Bible was originally introduced as ten separate parts in Bullinger's monthly research journal, Things to Come; and in its entirety, it consists of over 1,000 pages. The complete volume published in the year of 1899 remains to this day a matchless research work identifying and classifying over 200 separate figures of speech used in the Bible. Many of Bullinger's other books are also unique in their field, such as The Witness of the Stars and Numbers in Scripture.

While E. W. Bullinger's work has been celebrated and acclaimed by many; like all whose enlightenment dares to challenge the dogma of tradition, the unique findings of his research have led others to criticize, and in some cases even revile him. Bullinger was never particularly surprised by the criticism of some. He understood the stagnancy of men's minds, and how tightly they held on to their traditions. As he wrote in his introduction to How to Enjoy the Bible: The majority of mankind think that they think; they acquiesce, and suppose that they argue; they flatter themselves that they are holding their own, when they have actually grown up to manhood, with scarcely a conviction that they can call their own. So it always was, and so it will ever be. The Divine things of the Word are no exception but rather an instance. The more difficult the subject, and the more serious the consequence of error, the more averse the majority are toward what is called "unsettling men's minds"; as if truth could be held on any other tenure than the knight's fee of holding its own against all comers.... But our object is to "Open the Book"; to let it speak; to hear its voice; to study it from within itself; and have regard to other objects and subjects, only from what it teaches about them.... Like Ezra of old, our desire is to "OPEN THE BOOK" and let it speak for itself, with the full conviction that if this can be done it can speak more loudly, and more effectively for itself, that any man can speak on its behalf.

It was not for the critic or the skeptic that Bullinger wrote; it was not the praise or approbation of men that was the aim of his research. As the Scripture found on his tombstone attests to, his purpose was to: "Study to show thyself approved unto God, a workman that needed not to be ashamed, rightly dividing the Word of truth." (2Ti 2:15). For over forty years, until his death on June 6, 1913, Dr. Bullinger faithfully carried out that command. Nearly 100 years later, his books continue to illuminate the Scriptures, and delight and aid the readers. The legacy of Bullinger's life extends beyond his published works, though. Throughout his life, E. W. Bullinger did not seek to simply inform students of certain truths; nor did he desire that anyone would accept and believe a point simply because he taught it. Rather, he instructed students in the method of Biblical interpretation that would enable them also to let the Bible speak for itself; and in so doing, they too were equipped to stand approved before God as workmen of His Word. As one who builds a bridge for the benefit of those who shall come after him, E. W. Bullinger looked to the day when others might surpass the reaches of his own journey.

None are more cognizant of imperfection and failure than ourselves; and, after all we have done, there is still much left for others to do. We do not exhaust the book; and may, after all, have only laid out a road on which others may follow with far greater success. We claim only one thing–an

earnest desire to believe God; and to receive what He has said, regardless alike of the praise a man or the fear of man; and quite apart from all traditional beliefs or interpretations.

—E. W. Bullinger

It may surprise some to learn that as highly regarded and widely studied as E. W. Bullinger is today, there was a time when his greatest contributions to Christendom were forgotten by most. By the mid 20th century, he was not remembered for his great contribution to the field of Biblical research, but ironically, he was instead most known for his music—something few today know about him. In the Foreword to Bullinger's book, Word Studies on the Holy Spirit, Warren W. Wiersbe wrote the following:

He died in London on June 6, 1913. Most people remember him only for his beautiful tune for Frances Ridley Havergal's hymn, "I am trusting Thee, Lord Jesus." Serious students of the Bible remember him as one who dared to search into God's truth and follow it wherever it led him. We may not agree with all that Dr. Bullinger has written, but we must confess that he stimulates us to give our very best to the study of the Word of God.

—September 1979

Many such serious students in the latter part of the 20th century were introduced to E. W. Bullinger by another great workman of God's Word, Victor Paul Wierwille.

Dr. Bullinger revealed remarkable Biblical truths through his utilization of certain keys or principles of Biblical research. He also widely promoted that same method of learning. Bullinger believed that just as different scientists would independently arrive at the identical result if they employed the same methodology, any two Biblical scholars would arrive at the same conclusion regarding a passage of Scripture if they employed the same principles of Biblical research. This was demonstrated in the life of Dr. Victor Paul Wierwille. Having devoted his life to the study of God's Word, Wierwille reached many of the same conclusions Bullinger had arrived at nearly a century earlier, although initially unfamiliar with Bullinger's work. In fact, it was only as he began to share his findings in his classes that one enthusiastic student, Dr. E. E. Higgins, introduced Wierwille to Bullinger's writings. V. P. Wierwille thrilled at such books as Figures of Speech; The Companion Bible; and How to Enjoy the Bible, and he subsequently incorporated much of the material into his classes. As a result of V. P. Wierwille's promotion of Bullinger's books, tens of thousands of his students were introduced to his work, which greatly contributed to a renewed interest in E. W. Bullinger in the late 20th century. In fact, the biographical information known and often quoted about Ethelbert William Bullinger is drawn from the well researched biography written by Juanita S. Carey, herself a student of Dr. Wierwille.

While Bullinger's noted works were frequent resources utilized and promoted by Dr. Wierwille, perhaps the greatest legacy of E. W. Bullinger may be illustrated in another aspect of Wierwille's ministry. Against the skepticism of his day, against the widespread abandonment of the authority of the the Scriptures, E. W. Bullinger championed the Divine inspiration of the Bible. He heralded the call to Christians far and wide to return to that touchstone for truth, and he proved through the internal evidence of the Scriptures the inerrant accuracy of God's Word. In like manner, Dr. V. P. Wierwille through his own noted works, such as Are the Dead Alive Now?; Jesus Christ Our Promised Seed; and Jesus Christ Our Passover exhibited the "great spoils" awaiting those who

were willing to seek for hid treasures. Moreover, Wierwille also set before people the great keys to the Word of God's interpretation, so that they also could thrill to God's most wondrous work and join the ranks of men and women approved before God. The great wealth of knowledge and understanding achieved through the in-depth study of the Bible is conspicuous in this short book, A Biblical Study and Usage of ALSO. In order for the Word of God to be perfect, the words in the Word must also be perfect. Beyond that axiom, as originally given, even the order of the words found within the Word of God were perfect. The importance of that postulate may be understood by the examination of this study. As the reader follows the detailed consideration of this one word throughout the New Testament, new vistas of understanding will shine.

# 01.00.3. “ALSO”

“ALSO” When the word “also” occurs in a sentence, the sense of the passage entirely depends on its position, and it is impossible to read (especially aloud) correctly and intelligently without knowing the particular word it is intended to emphasize. In the Greek this is never in doubt, but in English literature, including both the Authorised and Revised Versions, there seems to be no definite law as to the position of the word “also,” and no uniformity as to its usage. In the Greek the word κα■ (kai), when it means “also,” is placed always immediately before the word which it emphasizes; while in English usage it is placed either before or after the word. In the Authorised and Revised Versions it is sometimes placed before and sometimes after the word, in which case it is ambiguous; but in many cases it is placed in connection with quite another word, in which case it is misleading. The word κα■ in the sense of “also” occurs some 636 times in the New Testament. In 258 of these it is placed (in A.V.) after the word. In 275 it is placed either before the word or in connection with another word. In 60 places it is not translated at all. In 43 places it is rendered “even,” and placed before the word.

Sometimes the A.V. and R.V. agree in this, and sometimes they differ. For the sake of clearness as well as of uniformity, we propose to use the word “also” always after the word, and to consider this the correct English usage. As an illustration we may take Rom 5:3, where the A.V. reads, “We glory in tribulations also,” which means that though we glory in many things, we glory in tribulations as well. This is misleading. The R.V. reads, “We also glory in tribulations,” which reads as though others glory in tribulations, but we do so as well as they. This is ambiguous. But the Greek places the emphasis on glory, as much as to say: We not only have to endure the tribulations, but we GLORY as well in them. As the word which the Holy Spirit would have us emphasize can be discovered only on reference to the Greek, it is necessary for us to give every passage in order and in full. A list will be found at the end of the 258 passages where “also” correctly follows the word with which it stands connected.

We now give the 378 passages which are ambiguous or misleading in both the A.V. and R.V., printing the emphatic word in capital letters, and placing the word “also” immediately after it.

# 01.01. MATTHEW

MATTHEW

Mat 3:10 : “And now also the axe is laid unto the root of the trees.” The R.V., “And even now is the axe laid,” omitting κα■ with Lach., Tis., Tre., Alf., Words., W. & H.1 If κα■ be retained, it is the word “axe” which is emphasized, – “And now THE AXE also is laid.”

1 These are the Editors of Critical Texts of the Greek Testament, viz., Lachmann, Tischendorf, Tregelles, Alford, Wordsworth, and Westcott and Hort. We use their initial letters as abbreviations. A.V. denotes the Authorised Version: while R.V. denotes the Revised Version.

Mat 6:12 : “As we forgive.” The κα■ is untranslated in the A.V. The R.V. “As WE also forgive.” The importance of this can hardly be overstated, especially taken in connection with the next example and with Luk 11:4, where it is correctly rendered, and in R.V. is rendered, “For we ourselves also.” The position of the κα■ shows us that our forgiveness by God is not conditioned on our forgiveness of others. The Greek, κα■ ■με■ς, should be rendered “Even WE,” and shows that “WE” is to be contrasted with “God” in the previous context. If WE, being evil, forgive our fellow creatures, how much more will GOD forgive us!

Mat 6:14 : “For if ye forgive men their trespasses, your heavenly Father will also forgive you.” So the R.V. Here the “also” emphasizes the word “forgive,” and makes God’s forgiveness of us conditional on our forgiveness of others. But in the Greek the κα■ is prefixed to “you” (κα■ ■μ■ν), and thus emphasizes the word “you,” and puts it in contrast to “men.” This is the more clear from the fact that there is no separate pronoun for “ye.” The Greek reads not, “If YE forgive men,” but “If ye forgive MEN their trespasses, your heavenly Father will forgive YOU also.” So that it is not the acts of forgiveness, nor the doers of those acts, but the objects of them, which we are to emphasize in this passage.

Mat 6:21 : “Where your treasure is, there will your heart be also.” So R.V. Here it is not the verb which is emphasized, but the noun – κα■ ■ καρδ■α: “Where your treasure is, there will your HEART also be.”

Mat 7:12 : “Do ye even so to them.” R.V. correctly, “Even so do YE also.”

Mat 10:4 : “Which also betrayed him.” So R.V. Read, “Which BETRAYED also.”

Mat 17:12 : “Likewise shall also the Son of man suffer of them.” Here the R.V. corrects it, “Even so shall the SON OF MAN also suffer of them” (κα■ ■ ■ι■ς, etc.).

Mat 18:17 : “If he neglect to hear the Church.” R.V. correctly, “to hear THE CHURCH also.”

Mat 18:33 : “Even as I.” So R.V. Greek, “as I also.”

Mat 18:35 : “So likewise shall my heavenly Father do also unto you.” R.V., “So shall also.” Both are wrong. The Greek is, “So likewise shall MY HEAVENLY FATHER also do unto you.”

Mat 20:14 : “Even as unto thee.” So R.V. Greek, “as unto THEE also.”

Mat 23:26 : “Thou blind Pharisee, cleanse first that which is within the cup and platter, that the outside of them may be clean also.” R.V., “clean also.” Here the word to be emphasized is “outside” – κα■ το ■κτος: “That the OUTSIDE also of them may be clean.”

Mat 24:33 : “So likewise ye.” R.V. correctly, “Even so YE also.” The “also” in Mat 24:27, Mat 24:37, and Mat 24:39 should be omitted, according to the most ancient authorities.

Mat 25:11 : Should be, “The OTHER VIRGINS also.”

Mat 25:24 : “Then he which had received the one talent.” R.V. correctly, “And HE also.”

Mat 25:41 : “Then shall he say also unto them on the left hand” (κα■ το■ς). “Then shall he say unto THEM also,” etc.

Mat 26:13 : “There shall also this, that this woman hath done, be told for a memorial of her” (κα■ ■). Here the R.V. is correct, “THAT also which this woman hath done.” This dispenses with the supply of the word “there.”

Mat 26:35 : “Likewise also said all the disciples.” So the R.V. But neither “likewise” or “said” are the words to be emphasized. The word is “all.” “Likewise said ALL THE DISCIPLES also.” So Mark 14:31.

Mat 26:71 : “This fellow was also with Jesus of Nazareth.” R.V. correctly, “THIS MAN also was with Jesus,” etc. κα■ ο■τος.

Mat 27:41 : “Likewise also the chief-priests.” So the R.V. κα■ ο■ ■ρχιερεις. “Likewise the CHIEF PRIESTS also.”

Mat 27:57 : “Who also himself.” “Who HIMSELF also.”

# 01.02. MARK

MARK

Mark 2:28 : “Therefore the Son of man is Lord also of the Sabbath.” R.V., “Even of the Sabbath.” κα■ το■ σαββ■τον “Lord of THE SABBATH also.” So Luk 6:5.

Mark 3:19 : “BETRAYED” is the emphasized word.

Mark 4:36 : “OTHER also.” The R.V. avoids the difficulty of expressing this by translating the second κα■ “and.”

Mark 7:18 : “Are ye so without understanding also?” So R.V., but this emphasizes quite the wrong word. The Greek is κα■ ν■με■ς. “Are YE also thus without understanding?”

Mark 8:38 : “Of him also shall the Son of man be ashamed.” Here the R.V. is correct, “the SON OF MAN also shall be ashamed of him.”

Mark 9:22 : “It hath cast him into the fire.” Here it is ignored in A.V., but restored in R.V., “both into the fire,” or it may be, “into THE FIRE also.”

Mark 12:22 : “The woman died also.” The R.V. is correct, “the WOMAN also died.” So Luk 20:32.

Mark 15:31 : “The CHIEF PRIESTS also.”

Mark 15:40 : “WOMEN also.”

Mark 15:43 : “Which also waited,” R.V., “Who also himself was looking.” Greek, κα■ α■τ■ς. “Who HIMSELF also was waiting for the Kingdom of God.”

# 01.03. LUKE

LUKE

Luk 1:35 : “Wherefore also that holy thing which shall be born of thee shall be called the Son of God.” R.V., “Wherefore also that which is to be born shall be called holy, the Son of God.” Both versions miss the point, that the emphasized word is the verb “born,” – “that holy thing which shall be BORN also.”

Luk 1:36 : “Thy cousin Elisabeth, she hath also conceived.” The R.V. corrects it, “SHE also hath conceived.”

Luk 3:9 : “And now also the axe is laid.” The R.V. is correct, “And even now is THE AXE also.”

Luk 3:12 : “There came also publicans.” So R.V. Greek, “There came PUBLICANS also.”

Luk 3:20 : “Added yet this.” So R.V. Greek, “added THIS also.”

Luk 4:23 : “Do also here.” So the R.V.; but it is “do HERE also.”

Luk 5:10 : Should be “JAMES also.”

Luk 5:36 : Should be “a PARABLE also.”

Luk 6:4 : “Gave also to them.” So the R.V. Should be, “gave to THEM also.”

Luk 6:5 : See Mark 2:28.

Luk 6:6 : This “also” is omitted by the ancient authorities.

Luk 6:13 : “Whom also he named apostles.” R.V., “whom he also named.” “Whom he named APOSTLES also.” In the next verse it is the naming which is emphatic.

Luk 6:14 : Not “whom he also named,” but “whom he NAMED also.” In verse 16 it should be omitted.

Luk 6:29 : Here it occurs twice, and both versions agree in rendering each differently. The latter is correct. The first should be, “THE OTHER also.”

Luk 7:8 : “For I also am a man,” etc., should be, “For I myself am a man, a subaltern.” So A.V. in Mat 8:9 (though not R.V.). The point is, that he was unlike, not like, Christ.

Luk 10:39 : “And she had a sister called Mary, which also sat at Jesus’ feet.” So R.V. It should be, “which SAT also at the Lord’s feet.” This was the “one thing needful,” – “the better part,” for she not only thus took Jesus for her Saviour, but as her Master and Teacher. ”Lord” is the reading of R.V. and of all the ancient authorities.

Luk 11:11 : “Or if he ask a fish.” Here both A.V. and R.V. ignore the force of the κα■. “Or A FISH also.”

Luk 11:12 : “Or if he shall ask an egg.” So R.V. “Or IF also he shall ask.”

Luk 11:30 : “As Jonas was a sign unto the Ninevites, so shall also the Son of man be to this generation.” So R.V. Greek, κα■ ■ ■ι■ς. “So the SON OF MAN also shall be.”

Luk 13:7 : “Why doth it cumber the ground.” R.V., “Why doth it also cumber the ground.” Both are wrong. “Why doth it CUMBER THE GROUND also.”

Luk 14:12 : “Then said he also to him that bade him.” R.V. correctly, “He said to HIM also that bade him.” The second is correct in both versions – “lest THEY also.”

Luk 16:1 : “And He said also unto his disciples.” So R.V. Greek, κα■ πρ■ς το■ς μαθητ■ς. “And He said UNTO HIS DISCIPLES also.”

Luk 16:10 : “Also in much,” should in each of the two clauses (in both versions) be, “IN MUCH also.”

Luk 17:10 : “So likewise ye.” R.V. correctly, “Even so YE also.”

Luk 17:24 : “So shall be THE SON OF MAN also in his day.” R.V. omits “also.”

Luk 17:26 : “As it was in the days of Noah, so shall it be also in the days of the Son of man.” So R.V. Greek, κα■ ■ν τ■ις ■μ■ραις. “IN THE DAYS also of the Son of man.”

Luk 17:28 : “Likewise also as it was in the days of Lot.” Here T., Tr., A., W. & H., and R.V. with the ancient MSS. read καθ ■ς, even as, instead of κα■ ■ς, also as. The R.V., “Likewise even as it came to pass in the days of Lot,” etc.

Luk 18:15 : “And they brought unto him also infants.” So R.V. Greek, κα■ τ■ βρ■φη. “INFANTS also.” R.V., “their babes.”

Luk 19:19 : “And he said likewise to him.” R.V. correctly, “UNTO HIM also.”

Luk 21:2 : “And he saw also a certain poor widow casting in,” etc. “He saw A CERTAIN POOR WIDOW also.” R.V. omits “also.”

Luk 21:31 : “So likewise ye.” R.V. correctly, “Even so YE also.”

Luk 22:20 : “Likewise also the cup after supper.” R.V., “And the cup in like manner.” Greek, κα■ τ■ ποτ■ριον, “In like manner THE CUP also.”

Luk 22:24 : “And there was also a strife.” So R.V. Greek, κα■ φιλονεικ■α. “There was a STRIFE also.”

Luk 22:56 : “This man was also with him.” R.V. correctly, “THIS MAN also.”

Luk 22:58 : “Thou art also of them.” R.V. correctly, “THOU also art one of them.”

Luk 22:68 : “And if I also ask you.” R.V. omits κα■, and translates, “If I tell you, ye will not believe.”

Luk 23:27 : R.V. omits “also.”

Luk 23:32 : “And there were also two other, malefactors.” So R.V. Greek, κα■ ■■τεροι.“And there were OTHERS also, two malefactors led with him.”

Luk 23:51, Luk 23:55 R.V. omits “also.”

Luk 24:23 : “Saying that they had also seen a vision of angels.” So R.V. Greek, κα■ ■πτασιαν. “Saying that they had seen A VISION also of angels.”

# 01.04. JOHN

JOHN

John 5:18 : “But said also that God was His Father.” R.V., “but also called God his own Father.” Here it should be “but called God His own FATHER also.”

John 5:19 : “For what things soever he doeth, these also doeth the Son likewise.” The R.V. correctly translates, “these THE SON also doeth in like manner.”

John 5:21 : “Even so the Son,” should be, “so THE SON also.”

John 5:26 : “So hath he given to the Son.” R.V. correctly, “Even so gave he TO THE SON also.”

John 6:36 : “But I said unto you, That ye also have seen me, and believe not.” The R.V. simply leaves the κα■ untranslated. The Greek is, “But I said unto you that YE HAVE also SEEN me, and yet ye believe not.”2 2 Here the English idiom does not allow us to put the “also” after the verb which it emphasizes.

John 8:17 : “It is also written in your law that the testimony of two men is true.” R.V., “Yea, and in your law it is written.” But the emphasis is on the word “law.” “And in THE LAW also, your [law], it is written.”

John 8:25 : “Even the same that I said unto you.” R.V., “Even that which I have also spoken.” Greek, “which I have SPOKEN also.”

John 9:40 : “Are we blind also?” The R.V. correctly, “Are WE also blind?”

John 11:52 : “And not for that nation only, but that also He should gather together in one the children of God that are scattered abroad.” R.V., “But that He might also gather together.” Both are wrong. The emphasis is not on the gathering or on the gatherer, but on the gathered – “but that THE CHILDREN OF GOD also, who have been scattered abroad, He might gather together into one [flock].”3 The emphatic word in the former clause is therefore “nation.”

3 ε■ς ■ν [πο■μνιον]

John 12:18 : “For this cause the people also met him.” R.V., “For this cause also the people went and met him.” Here both are wrong. The emphasis is on the verb, but the English idiom compels us to put it as in the A.V., “also MET.”

John 12:26 : “There shall also my servant be.” So the R.V. But it should be, “there shall MY SERVANT also be.”

John 13:9 : “But also my hands.” So R.V. Greek, “but MY HANDS also.”

John 13:32 : “If God be glorified in him, God shall also glorify him in Himself.” The R.V. omits the first clause altogether. L., T., and Tr. put it in brackets as of questionable authority. In this case the

“also” must be translated “and”; otherwise it is “GOD also.”

John 14:3 : “There ye may be also.” So R.V. But both are wrong. The emphasis is on the pronoun – “There YE also may be.”

John 14:19 : “Ye shall live also.” So R.V. and margin, “and ye shall live.” But the emphasis is on the pronoun – “YE also shall live.”

John 15:20 : Here it occurs twice, but both versions have the first incorrect, the second correct. In each case the emphasis is on the pronoun – “YOURS also.”

John 19:39 : “And there came also Nicodemus.” So R.V., but it must be “there came NICODEMUS also.”

John 20:8 : “Then went in also that other disciple.” The R.V. corrects it – “THE OTHER DISCIPLE also.”

John 21:20 : “Which also leaned on his breast at supper.” So R.V. But “which RECLINED also, at the supper, upon his breast.”

John 21:25 : “And there are also many other things which Jesus did.” So R.V. But “there are MANY OTHER THINGS also.”

# 01.05. ACTS

ACTS

Acts 1:3 : “To whom also he shewed himself.” R.V., “to whom he also shewed himself.” Greek, “to whom he SHEWED also himself.”

Acts 1:11 : “Which also said.” So R.V., but Greek, “which SAID also.”

Acts 2:26 : “Moreover also my flesh.” R.V. correctly, “MY FLESH also.”

Acts 3:17 : “As did also your rulers.” So R.V., but Greek, “as YOUR RULERS also did.”

Acts 3:24 : “Have likewise foretold.” R.V., “they also told.”4 Both are wrong. It should be, “they TOLD also.”

4 R.V. reads κατ■γγειλαν, announced or told, with G., L., T., Tr., Alf., Words., W. & H.

Acts 5:16 : “There came also a multitude.” R.V., “there also came together the multitude.” The Greek is, “there came together A MULTITUDE also.”

Acts 7:45 : “Which also our fathers that came after brought in with Jesus into the possession of the Gentiles.” So R.V. But the Greek is, “Which our fathers, that came after (or as R.V. ‘in their turn’) BROUGHT IN also with Joshua,” etc.

Acts 8:13 : “Then Simon himself believed also.” R.V., “Then Simon also himself believed.” But both are wrong. The Greek is, “Then Simon HIMSELF also believed.”

Acts 10:29 : “Therefore came I unto you without gainsaying.” R.V., “Wherefore also I came.” Greek, “Wherefore, WITHOUT GAINSAYING also, I came.”

Acts 11:15 : “As on us at the beginning.” R.V., “even as on us.” Both A.V. and R.V. ignore the κα■. “Even as ON US also at the beginning.”

Acts 11:17 : “As he did unto us.” R.V., “as he did also unto us.” Greek, “as he did TO US also.”

Acts 11:18 : “Then hath God also to the Gentiles granted repentance unto life.” The A.V., after having in Acts 10:45 and Acts 11:1 translated, “THE GENTILES also” here breaks the rule. The R.V. is consistent in these three passages.

Acts 11:28 : “Which came to pass.” The Received Text has “which CAME TO PASS also.” But R.V. omits the κα■, with L., T., Tr., Ab., W. & H.

Acts 11:30 : “Which also they did.” So R.V., but it should be, “which they DID also.”

Acts 12:25 : “And took with them John.” The Received Text has κα■ (“JOHN also,”), which R.V. omits with L., T., Tr., Ab., W. & H.

Acts 13:5 : “And they had also John to their minister.” So R.V. The Greek is “they had JOHN also.”

Acts 13:9 : “Then Saul (who also is called Paul).” R.V., “who is also called.” Both are wrong. It is “who is called PAUL also.”

Acts 13:33 : “As it is also written in the second Psalm.” R.V., “as also it is written.” But both are wrong. It is not the question of its being written, but the fact that, besides being written in other Scriptures, “it is written IN THE SECOND PSALM also.”

Acts 13:35 : “Wherefore he saith also in another Psalm.” So R.V. But it is “IN ANOTHER PSALM also.”

Acts 15:8 : “Even as he did unto us.” So R.V. Greek, “as he did TO US also.”

Acts 15:27 : “Who shall also tell you.” R.V. correctly, “who THEMSELVES also.”

Acts 15:32 : “And Judas and Silas being prophets also themselves.” Here the R.V. corrects the A.V., “being THEMSELVES also prophets.”

Acts 15:35 : “Paul also and Barnabas.” R.V., “But Paul and Barnabas,” which is doubtless correct. If, however, “also” is used, it must be “Paul and BARNABAS also.”

Acts 17:13 : “At Berea.” R.V. correctly, “AT BEREA also.”

Acts 17:23 : “I found an altar.” R.V., “I found also an altar.” Greek, “I found AN ALTAR also.”

Acts 17:28 : Here the word occurs twice. The first is correct, but the second is incorrect. “As CERTAIN also of your own poets have said, For we are also his offspring.” So R.V. Greek, “We are his OFFSPRING also.”

Acts 17:34 : “Was Dionysius.” R.V., “among whom also was Dionysius.” Greek, “among whom was DIONYSIUS also.”

Acts 19:12 : “So that from his body were brought unto the sick.” R.V., “insomuch that unto the sick were carried away from his body.” Both versions leave κα■ untranslated. It should be, “so that UNTO THE SICK also,” etc.

Acts 19:21 : “I must also see Rome.” So R.V. The Greek is, “I must see ROME also.”

Acts 19:27 : “But also that the temple of the great goddess Diana should be despised.” So R.V. “But that THE TEMPLE OF THE GREAT GODDESS DIANA also.”

Acts 20:30 : “Also of your own selves shall men arise,” etc. “OF YOUR OWN SELVES also.”

Acts 21:13 : “But also to die.” So R.V. Greek, “to DIE also.”

Acts 21:16 : “And there went with us also certain of the disciples of Caesarea.” So R.V. Here the ellipsis is the emphatic word. “There went with us CERTAIN also.”

Acts 22:5 : “As also the high priest.” So R.V. Greek, “as THE HIGH PRIEST also.” The second κα■ in this verse is correct – “from WHOM also” – but the third is left untranslated in the A.V. The R.V. gives it correctly, “to bring THEM THAT WERE THERE also in bonds unto Jerusalem.”

Acts 22:28 : Here again the κα■ is not translated either in A.V. or R.V. – “But I was free born.” The position of the κα■ throws all the emphasis on the word “born,” even if the English idiom does not

require it – “But I was even BORN a Roman.”

Acts 23:11 : “So must thou bear witness also at Rome.” So R.V. But it should be, “So must thou bear witness AT ROME also.”

Acts 23:35 : “When thine accusers are also come.” Here the R.V. is consistent with the rendering of Acts 23:30, “When THINE ACCUSERS also are come.”

Acts 24:6 : “Who also hath gone about to profane the temple.” R.V., “Who moreover,” etc. Both are wrong. It should be, “Who hath assayed to profane THE TEMPLE also.” The second κα■ in this verse is untranslated in the A.V. – “whom we took.” R.V., “on whom also we laid hold.” Both are wrong. It should be, “whom we SEIZED also,” i.e. as well as finding him, we seized him.

Acts 24:26 : Here κα■ occurs twice. The first is correct: “he HOPED also.” But the second is left untranslated: “wherefore he sent for him the oftener.” The R.V. is, “wherefore also”; but this is wrong. It should be, “wherefore he sent for him THE OFTENER also.”

Acts 25:10 : “As thou very well knowest.” Here it is untranslated in A.V. The R.V. correctly, “as THOU also.”

Acts 25:22 : “I would also hear the man myself.” The R.V. is correct, “I also would hear.” The emphasis is on the pronoun and is literally: “I was desiring MYSELF also.”

Acts 25:27 : “And not withal (κα■) to signify the crimes laid against him.” So R.V. But it should be, “and not to signify THE CHARGES also against him.”

Acts 26:10 : “Which thing I also did.” R.V., “and this I also did.” Both are wrong, and quite inconsistent with Acts 25:22, “I also.” The emphasis is on the verb, “which I DID also”; i.e. I not only thought that I ought to do this thing, but I actually DID it!

Acts 26:12 : “Whereupon as I went to Damascus.” The A.V. omits the κα■ in translation. It should be, “as I WENT also.” But the R.V. omits it from the text, with Lach., Tis., Tr., Alf., W. & H.

Acts 26:26 : “Before whom also I speak freely.” So R.V. But it is, “to whom I speak, USING BOLDNESS also.” i.e. he not only spoke, but spoke “FREELY also.”

Acts 26:29 : “But also all that hear me this day.” So R.V. It should be, “but ALL also that hear me.”

Acts 27:10 : “But also of our lives.” So R.V. Greek, “but OF OUR LIVES also.”

Acts 28:10 : While Acts 28:9 is correct, both versions are incorrect in Acts 28:10 – “Who also honoured us with many honours.” The Greek is, “who honoured us with MANY HONOURS also.”

# 01.06. ROMANS

ROMANS

Rom 1:15 : “I am ready to preach the Gospel to you that are at Rome also.” Here the R.V. is correct, but is thus inconsistent with Acts 19:21 and Acts 23:11. It should be, “TO YOU also.”

Rom 1:24 : “Wherefore God also gave them up.” Here the R.V. correctly omits the “also,” with L., T., Tr. [A.]., W. & H.

Rom 1:27 : “And likewise also the men.” So R.V. It is “and likewise THE MEN also.”

Rom 1:32 : “Not only do the same, but have pleasure in them that do them.” R.V., “but also consent.” The A.V. does not translate κα■. The R.V. misplaces it. It should be “But CONSENT also.”

Rom 2:10 : “To the Jew first, and also to the Gentile.” So R.V. Greek, “and to the GENTILE also.”

Rom 2:12 : “Shall also perish without law.” So R.V. It is, “SHALL PERISH also.”

Rom 2:15 : For this see the rendering of the R.V.

Rom 3:29 : “Is he not also of the Gentiles? Yes, of the Gentiles also.” Here the second is correct, but the first is incorrect. The R.V. is consistent, viz., “GENTILES also” in each case. In chapter 4, six examples are correct, viz., 4:6, 9, 11, 12, 16, and 24, while 4:21 is inconsistent – “he was able also to perform.” So R.V. Greek, “he was able TO PERFORM also.”

5:2: “By whom also we have access.” So R.V. But the point is that we not only have “peace with God,” but “we have ACCESS also.”

5:3: “We glory in tribulations also.” R.V. “we also glory,” which is better, but not consistent. We not only endure the tribulations but “we GLORY also in them.”

5:11: “We also joy in God.” So R.V. Greek, “WE JOY also in God.” Not only are we reconciled to God, but we shall be saved; and not only shall we be saved, but we REJOICE also in the blessed knowledge of this glorious truth.

5:15: “So also is the free gift.” So R.V. Greek, “so is THE FREE GIFT also.”

5:18: Here the κα■ is left untranslated in both versions! “Even so by the righteousness OF ONE also.”

5:19: Here again κα■ is untranslated in A.V. In the R.V. it is “even so.” It should be “so BY THE OBEDIENCE also of one.”

Rom 5:21 : Here both versions render the ο■τως κα■, “even so might grace reign.” Uniformity requires the emphasis to be shown thus: “so might GRACE also reign.”

Rom 6:5 : “If we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection.” So R.V.; but the emphasis is not on the verb, or on the likeness, but on the resurrection in contrast to death: “We shall be in the likeness of his RESURRECTION also.”

Rom 6:8 : “If we be dead with him, we believe that we shall also live with him.” So R.V. Greek, “WE SHALL LIVE also with him.” Verse 11 is correct in both versions.

Rom 8:11 : “He that raised up Christ from the dead, shall also quicken your mortal bodies by His spirit that dwelleth in you.” R.V., “shall quicken also.” But both are wrong. It is not the verb which is emphatic, but the verse reads, “shall quicken YOUR MORTAL BODIES also.”

Rom 8:17 : “If children, then heirs.” So R.V. Greek, “If children, HEIRS also.”

Rom 8:17 : “If so be that we suffer with him, that we may be also glorified together.” So R.V. as to the position of “also.” The verse reads, “that we may be GLORIFIED WITH HIM also.” Rom 8:21, Rom 8:23, and Rom 8:26 correct, but not Rom 8:29 :

Rom 8:29 : “He also did predestinate.” So R.V. But it is “He PREDESTINATED also.”

Rom 8:30 : “Moreover whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified.” So R.V. But all the emphasis is on the verbs: “them HE CALLED also. . .them HE JUSTIFIED also. . .them HE GLORIFIED also.” Rom 8:32 is correct.

Rom 8:34 : “Who is even” should be “who IS also.” R.V. omits.

Rom 8:34 : “Who also maketh intercession for us.” So R.V. The verse reads, “who INTERCEDES also for us.”

Rom 9:24 : “Even us, whom he hath called, not of the Jews only, but also of the Gentiles.” So R.V. But it should be, “Whom HE HATH CALLED also, not of the Jews only, but OF THE GENTILES also.”

Rom 9:25 : “As he saith also in Osee.” So R.V. But the emphasis is on Hosea; i.e., not only doth the Spirit say this now by me, Paul, but it is “as he saith IN HOSEA also.”

Rom 11:16 : “If the first fruit be holy, the lump is also holy.” R.V., “so is the lump.” But it is “THE LUMP also is holy.”

Rom 11:16 : “So are the branches” should be “THE BRANCHES also are holy.”5

5 In Rom 11:30 the κα■ is left untranslated by A.V., and is omitted by R.V. and G., L., T., Tr., A., W., W. & H.

Rom 13:5 : “Wherefore ye must needs be subject, not only for wrath, but also for conscience sake.” So R.V. The verse reads, “Not only on account of wrath, but ON ACCOUNT OF CONSCIENCE also.”

Rom 14:10 : “Or why dost thou set at naught thy brother?” R.V., “or thou again.” Greek, “or THOU also, why dost thou set at naught thy brother?”

Rom 15:22 : “For which cause also I have been much hindered from coming to you.” R.V., “Wherefore also I was hindered these many times,” etc. The verse reads, “Wherefore I WAS HINDERED also these many times.”

Rom 15:27 : “If the Gentiles have been made partakers of their spiritual things, their duty is also to minister unto them in carnal things.” So R.V. But the emphasis is not on the “duty” or on the “ministering.” The verse reads, “their duty is to minister unto them IN CARNAL THINGS also.”

Rom 16:4 : “Unto whom not only I give thanks, but also all the churches of the Gentiles.” So R.V. But it is, “but ALL THE CHURCHES OF THE GENTILES also.”

Rom 16:7 : “Who also were in Christ Jesus before me.” So R.V. The verse reads, “Who BEFORE ME also were in Christ.”

# 01.07. I CORINTHIANS

I CORINTHIANS

1Co 1:8 : “Who shall also confirm you unto the end.” So R.V. But it is, “Who SHALL CONFIRM YOU also unto the end.”

1Co 1:16 : “And I baptized also the household of Stephanas.” So R.V. It should be, “and I baptized THE HOUSE also of Stephanas.”

1Co 2:11 : “Even so the things of God.” So R.V. Greek, “Even so THE THINGS also of God.”

1Co 2:13 : “which things also we speak.” So R.V. But it is, “which things WE SPEAK also.”

1Co 7:3 : “And likewise also the wife.” So R.V. “Likewise THE WIFE also.” So 1Co 7:4, “likewise THE HUSBAND also.”

1Co 7:22 : “Likewise also he that is free.” The “also” is omitted by G., L., T., Tr., A., W. & H., and R.V.

1Co 7:38 : “So then he that giveth her in marriage doeth well.” R.V. correctly, “So then BOTH he,” etc.

1Co 9:8 : “Say I these things as a man? or saith not the law the same also?” Here the R.V. corrects the A.V., “saith not THE LAW also the same.”

1Co 9:14 : “Even so hath the Lord ordained that they which preach the Gospel should live of the Gospel.” So R.V. Both versions translate κα■, even. If we give it the force of “also,” the verse reads, “so THE LORD also did ordain.”

1Co 10:13 : “But will with the temptation also make a way of escape.” R.V., “make also.” Greek, “make A WAY OF ESCAPE also.”

1Co 11:6 : “Let her also be shorn.” So R.V. Should be “let her be SHORN also.”

1Co 11:19 : “For there must be also heresies among you.” So R.V. The verse reads, “For there must be HERESIES also among you”; i.e., the divisions (σχισμ■τα) of 1Co 11:18 were the result of the heresies here spoken of. The word σ■ρεσις means the act of taking, especially of an opinion or choice, then that which is chosen, a chosen course of opinion or action. These are declared to be necessary for the purpose stated.

1Co 11:23 : “For I received of the Lord Jesus that which also I delivered unto you.” So R.V. But it is, “that which I DELIVERED also unto you,” emphasizing the word “received” in the former clause.

1Co 11:25 : “After the same manner also he took the cup.” So R.V. It reads, “In like manner he took THE CUP also.”

1Co 12:12 : “So also is Christ.” So R.V. It reads, “So is CHRIST also.”

1Co 13:12 : “Even as also I am known.” So R.V. The Greek reads, “Even as I HAVE BEEN KNOWN also.”

1Co 14:9 : “So likewise ye.” R.V., “So also ye.” Greek, “So YE also.”

1Co 14:12 : “Even so ye.” R.V., “So also ye.” Greek, “So YE also.”

1Co 14:34 : “As also saith the law.” So R.V. Greek, “as THE LAW also saith.”

1Co 15:1 : “Which also ye have received.” So the R.V. The Greek reads, “which YE RECEIVED also,” emphasizing the verb “preached.” The verse goes on, “in which YE STAND also,” and in 1Co 15:2 : “By which YE ARE SAVED also.”

1Co 15:3 : “That which I also received.” The R.V. is worse – “which also I received.” The Greek is, “that which I RECEIVED also,” emphasizing the word “delivered.”

1Co 15:6 : “But some are fallen asleep.” So R.V. Greek, “but some ARE FALLEN ASLEEP also.” This “also” ought to be omitted, as in A.V., R.V., L., T., Tr., Ab.

1Co 15:14 : “Your faith is also vain.” Here the R.V. corrects it– “your FAITH also is vain.” 1Co 15:18 is correct.

1Co 15:21 : “By man came also the resurrection of the dead.” So R.V. But it is, “BY MAN also came.”

1Co 15:22 : “For as in Adam all die, even so in Christ shall all be made alive.” R.V., “so also in Christ.” Greek, “so IN CHRIST also.” The “all” here is all without exception, but it refers to “them that have fallen asleep” (τ■ν κεκοιμημ■νων ) mentioned in 1Co 15:20, of whom Christ is “become the first fruits,” and of whose resurrection the Holy Spirit is now speaking– “they that are Christ’s,” 1Co 15:23. So in 1Co 15:51.

1Co 15:28 : “Then shall the Son also himself.” So R.V. Greek, “then shall the Son HIMSELF also.”

1Co 15:29 : “Why are they then baptized?” R.V., “why then are they baptized?” which is not so correct as A.V. Greek, “why are they BAPTIZED also for the dead?”6

6 The emphasis is on the word baptized here – not on the word “dead.” We would suggest that the meaning of the verse is brought out by treating it as Rom 8:34, and supplying the ellipsis as is there done. We all know that the punctuation is solely of human authority, so that we are quite justified in pointing it thus: – “Else what shall they do who are being baptized? It is for the dead, if the dead rise not at all. Why then are they baptized also for the dead.”

1Co 15:30 : “And why stand we in jeopardy every hour?” R.V. correctly, “Why do WE also stand,” etc.?

1Co 15:42 : “So also is the resurrection of the dead.” So R.V. The verse reads, “so THE RESURRECTION also of the dead [is with a different body” (ellipsis supplied from 1Co 15:37, 1Co 15:41)].

1Co 15:45 : “And so it is written.” R.V., “so also it is written.” But it reads, “so IT IS WRITTEN also”; i.e., besides all these proofs from nature and analogy, we have the express testimony of the

written Word.

1Co 15:49 : “As we have borne the image of the earthly, we shall also bear the image of the heavenly.” So R.V. Greek, “we shall bear THE IMAGE also of the heavenly.”

1Co 16:1 : “Even so do ye.” R.V., “So also do ye.” Greek, “So do YE also.”

1Co 16:16 : “That ye submit.” R.V. correctly, “that YE also submit.”

# 01.08. II CORINTHIANS

II CORINTHIANS

2Co 1:7 : “Knowing, that as ye are partakers of the suffer ings, so shall ye be also of the consolation.” R.V., “so also are ye.” The verse reads, “so are ye OF THE COMFORT also.”

2Co 1:10 : Omitted. R.V., “that he will also still deliver us”; should be “STILL also.”

2Co 1:14 : “As also ye.” So R.V. Greek, “as YE also.”

2Co 1:22 : “Who hath also sealed us.” So R.V. Greek, “who SEALED also.”

2Co 2:9 : “For to this end also did I write.” So R.V. Greek, “for to this end DID I WRITE also.”

2Co 2:10 : “To whom ye forgive any thing, I forgive also.” So R.V. Here the emphasis is not on the verb, but on the persons, “I also.”

2Co 3:6 : “Who also hath made us able ministers of the New Testament” (i.e. Covenant). So R.V. Greek, “who MADE us SUFFICIENT also.”

2Co 4:3 : Here it is untranslated. “But if our gospel be hid.” R.V., “but and if.” Greek, “but if our gospel be HID also.”

2Co 5:5 : “Who hath also given unto us the earnest of the Spirit.” Here the “also” is omitted by R.V. and G., L., T., Tr., A., W. & H.

2Co 5:9 : “Wherefore we labour.” R.V., “wherefore also.” Greek, “wherefore we LABOUR also.”

2Co 5:11 : “And I trust also are made manifest in your consciences.” R.V., “made manifest also in your consciences.” Neither are correct. The verse reads, “but we have been manifested to God, and I hope IN YOUR CONSCIENCES also we have been manifested.”

2Co 6:1 : “We then, as workers together with him, beseech you also.” R.V. correctly, “we INTREAT also.” There is no ellipsis here. It is not that we are fellow workers with him, but “we then as fellow workers with you.”

2Co 7:7 : “And not by his coming only, but by the consolation wherewith he was comforted in you.” R.V., “and not by his coming only, but also by the comfort,” etc. Both are wrong. The A.V. ignores the κα■, and the R.V. misplaces it. It should be, “and not only by his coming, but BY THE ENCOURAGEMENT also,” etc.

1Co 7:14 : “Even so our boasting.” The R.V. corrects it: “so OUR GLORYING also.”

2Co 8:6 : Here the κα■ occurs twice. Both versions have the second κα■ correctly, but not the first – “We desired Titus, that as he had begun, so he would also finish in you the same grace also.” It should be, “so he would FINISH also in you THE SAME GRACE also.”

2Co 8:10 : “But also to be forward.” So R.V. Greek, “but TO BE FORWARD also.”

2Co 8:11 : “Now therefore perform the doing of it.” R.V. correctly, “but now complete THE DOING also.”

2Co 8:19 : “Who was also chosen.” So R.V. Greek, “having been CHOSEN also.”

2Co 8:21 : “Providing for honest things, not only in the sight of the Lord, but also in the sight of men.” So R.V. The A.V. ed. of 1611 omitted “also.” It should however be, “but IN THE SIGHT OF MEN also.”

2Co 10:7 : “Even so are we Christ’s.” R.V., “so also are we.” Greek, “so are WE also Christ’s.”

2Co 10:13 : “Even unto you.” So R.V. Greek, “unto YOU also.”

2Co 13:9 : “This also we wish.” R.V., “this we also pray.” It should be, “this WE PRAY FOR also.”

# 01.09. GALATIANS

GALATIANS

Gal 2:1 : “And took Titus with me also.” Here the R.V. corrects it, “taking TITUS also with me.”

Gal 2:10 : “The same which I also was forward to do.” R.V., “which very thing I was also zealous to do.” The true emphasis is: “which very thing I was ZEALOUS also to do.”

Gal 2:16 : “Even we have believed in Jesus Christ.” So R.V. The emphasis is on the we – “WE also believed.”

Gal 4:3 : “Even so we.” R.V. correctly, “so WE also.”

Gal 4:7 : “And if a son, then an heir of God.” So R.V. Greek, “and if a son, AN HEIR also.” R.V. reads, “through God,” instead of “of God through Christ,” with L., T., Tr., A., W. & H.

Gal 4:29 : “But as then, he that was born after the flesh persecuted him that was born after the Spirit, even so it is now.” So R.V. It is, “so it is NOW also,” throwing the emphasis on “then.”

Gal 5:21 : “As I have also told you in time past.” R.V., “even as I did forewarn you.” The verse reads, “as I TOLD YOU BEFORE also.” The “also” is omitted by Lb., T., Tr., W. & H., R.V.

Gal 5:25 : “If we live in the Spirit, let us also walk in the Spirit.” So R.V. The emphasis is on walk – “WE SHOULD WALK also in the Spirit.”

Gal 6:7 : “That shall he also reap.” So R.V. Greek, “that shall he REAP also.”

# 01.10. EPHESIANS

EPHESIANS

Eph 1:11 : “In whom also we have obtained an inheritance.” So R.V. The emphasis, however, is not on the persons who obtained the inheritance, or on him in whom it is obtained, but on the inheritance which is obtained: – “In whom WE OBTAINED AN INHERITANCE also.”

Eph 1:13 : Here “also” occurs twice. The first is correct, but the second is incorrect. The R.V. improves on the A.V. in the second. “In whom YE also trusted....in whom HAVING BELIEVED also, ye were sealed.”

Eph 1:21 : “But also in that which is to come.” So R.V. “But IN THAT WHICH IS TO COME also.”

Eph 2:3 : “Among whom also we all had our conversation.” Here the R.V. is correct – “Amongst whom WE also.”

Eph 4:4 : “Even as ye were called.” R.V., “Even as also ye were called.” Greek, “Even as ye were CALLED also.”

Eph 4:9 : “What is it but that he also descended first,” etc. So R.V. But it should be, “he DESCENDED also.”

Eph 4:10 : “Is the same also that ascended.” So R.V. Greek, “is the same that ASCENDED also.”

Eph 4:17 : “Not as other Gentiles walk.” R.V. correctly, “as THE GENTILES also walk.”

Eph 4:32 : “Even as God for Christ’s sake hath forgiven you.” The R.V. corrects it – “Even as GOD also in Christ, forgave you.”

Eph 5:24 : “So let the wives be.” R.V. correctly, “so let THE WIVES also be.”

Eph 5:33 : “Let every one of you.” R.V. correctly “nevertheless do YE also.”

# 01.11. PHILIPPIANS

PHILIPPIANS

Php 1:15 : “Some indeed preach Christ even of envy and strife; and some also of good-will.” So R.V., but it reads – “and some OF GOOD WILL also”; thus showing that “envy and strife” are the emphatic words in the former clause.

Php 1:29 : “For unto you it is given in the behalf of Christ, not only to believe on him, but also to suffer for his sake.” So R.V. It should be, “but TO SUFFER FOR HIS SAKE also.”

Php 2:4 : “Look not every man on his own things, but every man also on the things of others.” R.V., “but each of you also.” Greek, “but every man on THE THINGS OF OTHERS also.”

Php 2:5 : “Which was also in Christ Jesus.” So R.V. The emphasis is not on the verb, but on the person– “which was IN CHRIST JESUS also.”

Php 2:18 : “For the same cause also do ye joy.” Here the R.V. corrects it – “do YE also joy.”

Php 3:4 : “Though I might also have confidence in the flesh.” R.V., “even in the flesh.” Greek, “IN THE FLESH also.”

Php 3:12 : The first κα■ is untranslated both in A.V. and R.V. It is “if that I MAY APPREHEND also.” The second is, “for which also I am apprehended of Christ Jesus.” So R.V. But it should be “for which I WAS APPREHENDED also.”

Php 3:20 : “From whence also we look for the Saviour.” So the R.V. But the emphasis is neither on the place nor on the looking, but on the character of him for whom we look. The Greek is “from whence we look for A SAVIOUR also – the Lord Jesus Christ.”

Php 4:10 : “Wherein ye were also careful.” R.V., “Wherein ye did indeed take thought.” Greek, “Wherein ye were MINDFUL also.”

Php 4:15 : “Now ye Philippians know also.” R.V., “and ye yourselves also know, ye Philippians.” Greek, “now YE also, O Philippians, know.”

Php 4:16 : “For even in Thessalonica ye sent.” So R.V. Here we must supply the ellipsis and then take the κα■ in the sense of also – “For when I was IN THESSALONICA also.”

# 01.12. COLOSSIANS

COLOSSIANS

Col 1:6 : “Which is come unto you, as it is in all the world; and bringeth forth fruit, as it doth also in you.”7 The R.V. corrects it – “as it doth IN YOU also.”

7 The A.V. omits it in the first clause. The R.V. inserts it, but incorrectly. It should be “as it is IN ALL THE WORLD also.”

Col 1:7 : “As ye also learned of Epaphras.” R.V., “even as ye learned of Epaphras.”8 Here the emphasis is on the verb – “as ye LEARNED also of Epaphras.”

8 Omitting the κα■, with L., T., Tr., Alf., Wordsworth, W. & H.

Col 1:8 : “Who also declared unto us your love.” So R.V. But it is “who DECLARED also.”

Col 1:9 : The “also” is correct.

Col 1:29 : “Whereunto I also labour.” R.V. corrects it– “I LABOUR also.”

Col 2:11 : “In whom also ye are circumcised.” R.V., “in whom ye were also circumcised.” But it is “in whom ye were CIRCUMCISED also.”

Col 2:12 : “Buried with him in baptism, wherein also ye are risen with him.” R.V., “wherein ye were also raised.” Greek, “wherein ye were RAISED also.”

Col 3:13 : In Col 3:4, Col 3:7-8, it is correct; but in Col 3:13 it occurs twice. Both versions fail to render the first, and miss the force of the second. “Even as CHRIST 9 also forgave you, so do YE also.”

9 L., Tr., Alf., W. &. H., and R.V. read “the Lord” instead of Christ.

Col 3:15 : “And let the peace of God rule in your hearts, to the which also ye are called in one body.” So R.V. But it is “to the which ye were CALLED also.”

Col 4:3 : Col 4:1 is correct; and here it occurs twice. The first is wrong in the A.V., but correct in the R.V.– “praying FOR US also”; but the second is wrong in both versions – “for which I am also in bonds.” The Greek is “for which I am in BONDS also.” Lit. “for which I have been BOUND also.”

Col 4:16 : “Cause that it be read also in the church of the Laodiceans.” So the R.V. But it is “cause that IN THE CHURCH OF THE LAODICEANS also it may be read.”

# 01.13. I THESSALONIANS

I THESSALONIANS

1Th 1:5 : “Our gospel came not unto you in word only, but also in power.” So R.V. Greek, “but IN POWER also.”

1Th 1:8 : “But also in every place.” The word “also” is omitted by L., T., Tr., Alf., Wordsworth, W. & H., and R.V. If it is retained, it must be “IN EVERY PLACE also.”

1Th 2:8 : “But also our own souls.” So R.V. Greek, “but OUR OWN LIVES also.”

1Th 2:13 : “For this cause also thank we God.” Here the R.V., correctly, “WE also.” But the second occurrence in the same verse, the A.V. is correct and R.V. is wrong!

1Th 2:14 : Here it occurs twice. Both versions have the first correctly, but both omit the second, which should be “even as THEY also from the Jews.”

1Th 3:4 : “Even as it came to pass.” So R.V. Greek, “Even as IT CAME TO PASS also.”

1Th 3:12 : “Even as we do toward you.” R.V. correctly, “Even as WE also do,” etc.

1Th 4:5 : “Even as the Gentiles.” So R.V. Greek, “Even as THE GENTILES also.”

1Th 4:6 : “As we also have forewarned you.” R.V., “as also we forewarned you.” But it is “as we FOREWARNED also and testified to you.”

1Th 4:8 : “God, who hath also given us his holy Spirit.” The R.V. omits κα■ and reads διδ■ντα, giveth, instead of δ■ντα, gave, with L., T., Tr., W. & H.

1Th 4:13 : “Even as others.” So R.V. Greek, “Even as OTHERS also.”

1Th 4:14 : “For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him.” R.V., “Even so them also that are fallen asleep in Jesus will God bring with him.” (Marg., Greek: through, or will God through Jesus.) As the English stands, the emphatic word is “them,” but according to the Greek, it is “God.” But neither of these yields any intelligible meaning. The verse is evidently intended to be perfectly balanced. Three facts stated in the first half are the condition of three others in the second half. But there are only two facts actually stated in the second half. The question is, What is the third? We submit that there is an ellipsis in the second half, and the omitted word must be supplied by repeating it from the first half. In the first half we have –

a | Faith. b | The death of Jesus. c | His resurrection. So what we require in the second half to correspond with this, is –

a | Faith. b | The death of the Saints. c | Their resurrection. And so we must repeat the word “believe” from the first half of the verse; thus –

a | Since we believe b | that Jesus died c | and rose again. a | In like manner [WE BELIEVE] also b | that them which are asleep c | will God, by Jesus, bring with him [from the dead]

Here, in the explanatory parenthesis “by Jesus,” it is revealed to us that the Lord Jesus will be the agent (see John 5:21; John 11:25, John 11:43). It was God who brought Jesus again from the dead (Heb 13:20). In like manner will He, by Jesus, bring His people from the dead. In this instance, the word “also” is complicated by being associated with an ellipsis, as it belongs to and emphasizes a word which has to be supplied from the previous context. Hence, the verse will read: “If we believe that Jesus died and rose again, so WE BELIEVE also that God will, through Jesus, bring with Him them that are fallen asleep.” The one subject of the passage is resurrection, which is the great and blessed hope of the Lord’s people; and the passage immediately goes on to explain how this will be accomplished. Resurrection and Advent are the only hope of mourning saints. See the same hope presented in a similar manner in Rom 6:5; Rom 8:11; 2Co 4:14.

1Th 5:11 : “Edify one another, even as also ye do.” So R.V. Greek, “even as ye are DOING also.”

1Th 5:24 : “Faithful is he that calleth you, who also will do it.” R.V., “who will also do it.” Greek, “who will PERFORM it also.”

# 01.14. II THESSALONIANS

II THESSALONIANS 2Th 1:5 : “For which ye also suffer.” So R.V. Greek, “for which ye SUFFER also.”

2Th 1:11 : “Wherefore also we pray.” R.V., “we also pray.” Greek, “WE PRAY also.”

2Th 3:1 : “Even as it is with you.” R.V., “even as also it is with you.” Greek, “even as it is WITH YOU also.”

# 01.15. I TIMOTHY

I TIMOTHY

1Ti 2:9 : “In like manner also, that women adorn themselves in modest apparel.” The R.V. omits it, with Lach., Tis., [Tr.], W. & H. If it be retained, it should be “In like manner THE WOMEN also.”

1Ti 3:7 : “Moreover he must have a good report.” So R.V. Greek, “But it behoves him to have A GOOD TESTIMONY also from those without.”

1Ti 5:13 : “And withal they learn to be idle.” Here the A.V. omits it! The R.V. inserts it – “And withal they learn also to be idle”; as though the emphasis were on the learning. But the emphasis is on “idle” – “And withal they learn to be IDLE also.”

1Ti 5:24 : “Some men they follow after.” R.V., “some men also.” But it is “some men they FOLLOW AFTER also.”

1Ti 5:25 : “Likewise also the good works of some are manifest beforehand.” So R.V. Greek, “In like manner THE GOOD WORKS also of some.”

# 01.16. II TIMOTHY

II TIMOTHY

2Ti 1:12 : “For the which cause I also suffer these things.” R.V., “For which cause I suffer also these things.” Both are wrong. It should be, “For which cause I suffer THESE THINGS also.”

2Ti 2:5 : “And if a man also strive for masteries.” R.V., “And if also a man contend in the games.” Both are wrong. It should be “and if a man CONTEND IN THE GAMES also.”

2Ti 2:10 : “Therefore I endure all things for the elect’s sakes, that they may also obtain the salvation which is in Christ Jesus.” The R.V. corrects it, “that THEY also.”

2Ti 2:11 : “If we be dead with him, we shall also live with him.” So R.V. Greek, “WE SHALL LIVE TOGETHER also with him.” So –

2Ti 2:12 : Should be “WE SHALL REIGN TOGETHER also...” and “HE also will deny us.”

2Ti 2:20 : “But also of wood.” So R.V. Greek, “but WOODEN also.”

2Ti 4:15 : “Of whom be thou ware also.” So R.V. Greek, “Of whom be THOU also ware.”

# 01.17. PHILEMON

PHILEMON Phm 1:9 : “And now also a prisoner.” The R.V. corrects it– “and now a PRISONER also.”

Phm 1:21 : “I wrote unto thee, knowing that thou wilt also do more than I say.” R.V., “do even beyond.” Greek, “That thou wilt do MORE also.”

Phm 1:22 : “But withal prepare me also a lodging.” So R.V. “PREPARE also a lodging for me.”

# 01.18. HEBREWS

HEBREWS

Heb 1:2 : “By whom also he made the worlds.” So R.V. Greek, “By whom he made THE WORLDS also,” or as R.V. margin, “THE AGES also.” But the order of the words is inverted by L., T., Tr., Alf., Words., W. & H., and R.V. Thus: “by whom HE MADE also the ages.”

Heb 3:2 : “As also Moses.” So R.V. Greek, “As MOSES also.”

Heb 5:3 : “So also for himself.” So R.V. It should be “so FOR HIMSELF also.”

Heb 5:4 : “As was Aaron.” So R.V. But is “as AARON also was.”

Heb 5:5 : “So also Christ.” Here the R.V. is correct–“So CHRIST also.”

Heb 5:6 : “As he saith also in another place.” So R.V. Greek, “as he saith IN ANOTHER PLACE also.”

Heb 6:7 : “For them by whom it is dressed.” R.V., “for whose sake it is also tilled.” Greek, “it is TILLED also.”

Heb 7:2 : “To whom also Abraham gave a tenth part of all.” So R.V. Greek, “To whom Abraham gave A TENTH PART also of all.” So in Heb 7:4.

Heb 7:2 : “And after that also King of Salem.” So R.V. “And after that KING also of Salem.”

Heb 7:12 : “For the priesthood being changed, there is made of necessity a change also of the law.” So R.V. But it is “a change of THE LAW also.”

Heb 7:25 : “Wherefore he is able also to save.” R.V., “Wherefore also he is able to save.” Both are wrong. It should be “Wherefore he is able TO SAVE also.”

Heb 8:3 : “Wherefore it is of necessity that this man have somewhat also to offer.” Here the R.V. is correct–“Wherefore it is necessary that THIS HIGH PRIEST also.”

Heb 8:6 : “But now hath he obtained a more excellent ministry, by how much also he is the mediator of a better covenant.” So R.V. Greek, “by how much he is the mediator of A BETTER COVENANT also,” or “by how much he is the mediator even of a better covenant.”

Heb 9:1 : “Then verily the first covenant had also ordinances of divine service.” The R.V., correctly, “Now even THE FIRST covenant.”

Heb 11:11 : “Through faith also Sara herself received strength to conceive seed,” etc. Greek, “Sara HERSELF also.” But R.V., correctly, “Even Sarah herself,” as A.V., Heb 11:12.

Heb 11:19 : Here κα■ occurs twice – “Even FROM THE DEAD, from whence also he received him in a figure.” R.V., “he did also in a parable receive him back.” Greek, “he did even in a figure

receive him back," or "IN A FIGURE also."

Heb 12:17 : "How that afterward." R.V., "even when he afterward." Greek, "when he AFTERWARD also."

Heb 12:26 : "I shake not the earth only, but also heaven." So R.V. "But HEAVEN also."

# 01.19. JAMES

JAMES

Jas 1:11 : “So also shall the rich man fade away in his ways.” So R.V. But it should be, “So shall THE RICH MAN also fade away in his ways.”

Jas 2:2 : “And there come in also a poor man.” So R.V. But it is “And there come in A POOR MAN also.”

Jas 2:11 : “For he that said, Do not commit adultery, said also, Do not kill.” So R.V. But the emphasis is not on the verb or the speaker, but on something additional which he said – “For he that said, Do not commit adultery, said DO NOT KILL also.”

Jas 2:17 : “Even so faith.” So R.V. “Even so FAITH also.”

Jas 2:25 : “Likewise also was not Rahab the harlot justified by works.” R.V., “was not also Rahab.” But correctly, it should be “was not RAHAB also.”

Jas 2:26 : “So faith without works is dead also.” Here it is not “dead” which is the emphatic word, but it is “faith,” and by implication the word “body” in the first clause – “for as THE BODY without the Spirit is dead, so FAITH also without works is dead.” The R.V. reads “Even so faith apart from works is dead.”

Jas 3:2 : “The same...is able also to bridle the whole body.” Here the R.V. corrects it: “able to bridle THE WHOLE BODY also.”

Jas 3:4 : “Behold also the ships.” R.V. correctly, “Behold THE SHIPS also.”

Jas 3:5 : “Even so the tongue.” R.V. correctly, “so THE TONGUE also.”

# 01.20. I PETER

I PETER 1Pe 1:15 : “So be ye holy.” R.V. correctly, “Be YE YOURSELVES also.”

1Pe 2:6 : “Wherefore also it is contained in the scripture.” G., L., T., Tr., Alf., Words., W. & H., and R.V. read δι■τι, because, instead of δι■ κα■, wherefore also. The A.V. ed. of 1611 also reads δι■τι, “wherefore,” but it was changed in the ed. of 1638 to δι■ κα■, “wherefore also.”

1Pe 2:8 : “Whereunto also they were appointed.” So R.V. But it should be “whereunto THEY WERE APPOINTED also.”

1Pe 2:18 : “But also to the froward.” So R.V. “But TO THE FROWARD also” (σκολιο■ς, to the crooked!).

1Pe 3:1 : “If any obey not the word, they also may without the word be won by the conversation of the wives.” Here the κα■ emphasizes the “if any.” It is better, therefore, to read as with the R.V., “Even if any,” etc.

1Pe 3:19 : “By which also he went.” So R.V. But κα■ emphasizes here not the subject or the verb, but the object, and should be rendered “Even TO THE INPRISON-SPIRITS,” i.e., the disobedient angels.10 10 See The Spirits in Prison, by the same author.

1Pe 3:21 : “The like figure whereunto even baptism doth also now save us.” R.V., “which also after a true likeness doth now save you.”11 But the κα■ here emphasizes the “you,” thus: “doth now save YOU also.”

11 The R.V. reads ■μ■ς, you, instead of ■μ■ς, us, with L., T., Tr., A., W. & H.

1Pe 4:1 : “Arm yourselves likewise with the same mind.” The R.V. corrects this: “Arm YE YOURSELVES also.”

1Pe 4:6 : “For for this cause was the gospel preached also to them that are dead.” This should be “preached TO THEM THAT ARE DEAD also.”12 R.V., “even to the dead.”

12 See The Spirits in Prison, by the same author.

1Pe 4:13 : “But rejoice, inasmuch as ye are partakers of Christ’s sufferings; that, when his glory shall be revealed, ye may be glad also with exceeding joy.” Here it is not that they were to be “glad” as well as something else, but the κα■ contrasts Christ’s sufferings with his glory – “that AT THE REVELATION also of his glory.” R.V., incorrectly, “That at the revelation of his glory also.”

1Pe 4:19 : “Let them that suffer.” R.V., “let them also that suffer.” But it should be, “let THEM THAT SUFFER also.”

1Pe 5:1 : “Who am also an elder... and also a partaker,” should be, “Who am a fellow-elder...and WHO also am a partaker,” etc.

# 01.21. II PETER

II PETER

2Pe 1:14 : “Knowing that shortly I must put off this my tabernacle, even as our Lord Jesus Christ hath shewed me.” So R.V. But it should be “even as OUR LORD JESUS CHRIST also hath showed me.”

2Pe 2:1 : Here we have κα■ three times. The A.V. has only the first right! The R.V. is correct in each case; thus: “But there arose FALSE PROPHETS also among the people, as AMONG YOU also there shall be false teachers who shall privily bring in destructive heresies, denying even THE MASTER that bought them.”

2Pe 2:19 : “Of the same is he brought in bondage.” R.V., “Of the same is he also.” But it is “of the same is he BROUGHT IN BONDAGE also.”

2Pe 3:16 : “As also in all his epistles.” So R.V. But it is “as IN ALL HIS EPISTLES also.”

2Pe 3:16 : “Wrest, as they do also the other scriptures.” So R.V. But it is “wrest as they do THE OTHER SCRIPTURES also.”

# 01.22. I JOHN

I JOHN

1Jn 2:2 : “And not for ours only, but also for the sins of the whole world.” So R.V. But it should be “FOR THE WHOLE WORLD also,” emphasizing by contrast the pronoun “ours.”13

13 The word “ours” is not the same as “our” in the former part of the verse. The first “our” is ■με■ν (heem■n), the ordinary personal pronoun. But the second “ours” is a special word, ■μετερ■ν (heemeter■n), and is very emphatic, meaning ours as distinct from others; i.e., ours as Jews, as distinct from Gentiles. See Acts 2:11, “our tongues”; Acts 24:6, “our law”; Acts 26:5, “our religion”; Rom 15:4, “our learning”; 2Ti 4:15, “our words”; Tit 3:14, “ours”; 1Jn 1:3, “our fellowship.” The meaning here is that whereas the propitiation was, under the Law, for the Jewish nation only, henceforward it was to be for all without any such distinction, so that a people might be taken out for the Lord from all peoples and nations.

1Jn 3:4 : “Whosoever committeth sin transgresseth also the law.” This is idiomatically correct. The R.V. translates it literally, and departs from the letter by misplacing the κα■ – “doeth also lawlessness.”

1Jn 4:11 : “If God so loved us, we ought also to love one another.” The R.V. correctly, “WE also ought to love,” etc.

# 01.23. II JOHN

II JOHN 2Jn 1:1 : “But also all.” So R.V. But it should be, “but ALL also,” etc.

# 01.24. JUDE

JUDE

Jude 1:8 : “Likewise also these filthy dreamers.” R.V. correctly, “THESE also in their dreamings.”

Jude 1:14 : “And Enoch also, the seventh from Adam, prophesied of these.” R.V. correctly, “And TO THESE also, Enoch, the seventh from Adam, prophesied.”

# 01.25. REVELATION

REVELATION

Rev 6:11 : “Killed as they were.” R.V., “Killed even as they were,” or it may be, “killed as THEY also were.” (The first “also” is correct.)

Rev 10:7 : “The mystery of God should be finished.” R.V., “Then is finished the mystery of God.” But it is, “The mystery of God WAS FINISHED also” (■τελ■σθη, was finished, G., L., T., Tr., A., W., W. & H., and R.V.).

Rev 11:8 : “Where also our Lord was crucified.” So R.V. But it is, “Where our LORD also was crucified.” The R.V., with G., L., T., Tr., A., Words., and W. & H., reads “THEIR LORD.”

Rev 13:13 : “He maketh fire come down.” R.V., “He should even make fire to come down.” But it is, “That he should make FIRE also to come down.”

Rev 14:10 : “The same shall drink.” R.V. correctly, “HE also shall drink.”

# 01.26. LIST OF CORRECT PASSAGES

LIST OF CORRECT PASSAGES The following is a list of the 258 passages where the word κα■ (“also” or “even”) is correctly placed after the words which it emphasizes:

Matt. 5:39, 40, 46 (even), 47 (even).– 14:12 (the 2nd, but not the – 8:27 (even).1st; in R.V. both correct). – 12:8 (even). R.V. omits.– 16:14 (which R.V. omits). – 13:12 (even), 26.22, 28. – 15:3, 16.– 18:11 (even). – 18:33.– 19:9, 26 (even), 42 (even). – 19:28.– 20:12, 31, 37 (even). – 20:4, 7, 10 (likewise).– 22:39, 59. – 22:26 (but not v. 27, which– 23:7, 35, 36. R.V. omits).– 24:22, 24 (even). – 24:44.John 3:23. – 25:22, 29 (even), 44.– 4:45. – 26:69, 73 (but not v. 71).– 5:21 (even), 27. – 27:44.– 6:24.

Mark 1:19, 27 (even), 38. – 7:3, 10, 47, 52.

– 2:26.– 8:19. – 4:25 (even).– 9:15, 27 (but not v. 40). – 6:2 (even).– 11:16, 22 (even), 33, 37 – 8:7.(even). – 11:25.– 12:9, 10, 42. – 12:6 (which R.V. omits).– 13:14, 34. – 13:22 (even).– 14:7. – 13:29 (in like manner); R.V.– 15:20 (the 2nd, but not the “also.”1st), 23. – 14:9, 67.– 18:2, 5, 17, 25.

Luke 2:4. – 20:21 (and also).

– 3:14 (likewise).– 21:3. – 4:41, 43.Acts 2:22 (which R.V. omits). – 6:29 (the 2nd, but not the 1st)– 5:2, 39 (even). 31, 32, 33, 36 (which R.V.– 9:32. omits).– 10:45. – 7:49.– 11:1 (but not v. 18). – 8:18 (even), 25 (even), 36– 12:3. (which R.V. omits).– 14:1 (and also), 5 (and also), – 9:54 (even), 61.15. – 10:1 (which R.V. omits), 11– 17:6. (even).– 21:24, 28 (the 1st, but not – 11:1, 4, 34 (twice), 41 (even).the 2nd). – 13:8.

Acts (cont’d) Eph. 1:13 (the 1st, but not the 2nd).

– 22:5 (the 2nd, but not the– 2:3 (even), 22. 1st, or the 3rd, which is left– 5:2, 11 (R.V. even), 12 untranslated), 20.(even), 25. – 23:30, 33.– 6:9, 21. – 24:6, 9, 15, 26.Phil. 1:20. – 26:11 (even).– 2:9, 24. – 27:36 (and also).– 3:15 (even), 18 (even). – 28:9 (but not v. 10).– 4:3, 16 (even).

Rom. 1:6, 13 (1st), 13 (2nd, even). Col. 1:9 (but not 6, 7, 8, 29).

– 3:29 (the 2nd, but not the 1st).– 3:4, 7, 8. – 4:6, 9, 11, 12, 16, 24 (but– 4:1. not v. 21).I Thess. 2:13 (the 2nd, but not the – 5:14 (even).1st; R.V. the 1st, but not the – 6:4, 11.2nd), 19 (even). – 7:4.– 3:6. – 8:21, 23 (1st), 23 (2nd, even),I Tim. 5:20. 26, 32 (but not vv. 29, 30, 34).II Tim. 1:5. – 9:10.– 2:2. – 11:1, 5, 22, 31 (twice).– 3:8, 9. – 13:6 (but not 5).– 4:8. – 15:3 (even), 7, 14 (twice).Titus 3:3, 14.

I Cor. 4:8. Philem. 19 (even).

– 5:12 (which R.V. omits).Heb. 2:14. – 7:7 (even).– 4:10. – 10:9 (which R.V. omits), 10– 5:2. – (which R.V. omits).– 10:15. – 14:15 (twice).– 12:l. – 15:18, 48 (twice).– 13:3, 12. – 16:1 (even: R.V. so also), 10.James 2:19.

II Cor. 1:5, 6, 8 (even), 11, 13 – 5:8.

(even; R.V. omits), 14 (theI Peter 2:5, 21. 2nd, but not the 1st).– 3:5, 18. – 4:10, 11, 13.II Pet. 1:14 (even). – 6:13.I John 1:3, 5 (then). – 7:14 (even).– 2:6, 24. – 8:6 (the 2nd, but not the 1st),– 3:4 7, 11, 14 (but not vv. 6, 10,– 4:21. 19).– 5:1. – 9:6 (twice, both omitted inJude 23 (even). ed. of 1611), 12, 14.Rev. 2:13 (even), 15. – 11:12 (even), 15.– 6:11. – 13:4.– 17:11 (even). – Gal. 2:13, 16 (even), 17.– 18:6 (even). – 5:12 (even). – 6:1.

Chapter 30

# 02.00. A Compliation of Teaching on the Mystery

A Compliation of Teaching on the Mystery

By E.W. Bullinger

---> Contents <---

1. Preface

2. EW Bullinger

3. The First Paper.

4. The Second Paper.

5. The Third Paper.

6. The Fourth Paper.

7. The Fifth Paper.

8. The Sixth Paper.

9. The Seventh Paper.

# 02.01. Preface

“THE MYSTERY”

Excerpts from the articles published by the Rev. E. W. Bullinger, D.D. in Things To Come (1895-1896).

[Note: Though appearing in separate installments, each will be found to be complete in itself. Here we start with the Third Paper, then with the Fourth and Fifth Papers, which contain the core of the teaching for the Church of God in this Age of Grace that we are living now. After them, you can find the rest of the papers (1,2,6,7).]

Preface:

One aspect of "The Mystery" that was well written by the Dr. A.E. Wilder-Smith is the next: "The Bible teaches us that we are the living lessons that God uses to demonstrate His divine wisdom to the angelic beings as He works in us. How God deals with us in this world demonstrates His character to the angels!".

Introductory thoughts taken from the end of the Fifth Paper: Have we not here a practical subject for our own hearts? What is our condition before God? Are we taken up with “bodies” and divisions, which men have made, and called by their own names, or the names which man has given them? If so, we too are not, spiritually, in a proper condition to hear or receive “the Mystery of God.” No wonder the blessed truth so early dropped out of the creed of the Church of God! No wonder, when, in our day, it has been revived, so few care to know it. No wonder that many resent its revival; for it judges our Ecclesiastical position to the very core. It makes nothing of the sects and denominations, which the majority are contending for; it writes folly upon our most cherished idols. No wonder Christians are torn and divided and scattered, when they “discern not the Body” (1Co 11:29). No wonder the air is filled with false schemes for re-uniting the scattered sects when such gross darkness prevails as to what is, subjectively, “the unity” of the Spirit, and objectively, the union of the members with the one Head of the Body in the glory which is about to be revealed.

Oh, to get back to this primitive truth! Here, and here alone, is the secret of Re-union; for though scattered amongst the sects, and regarded by men as totally separated, the members of this Body are already and really “One in Christ.” This is the only real union that exists in the world, and the more truly believers can now realize their position as “dead with Christ,” “risen with Christ,” and thus “One with Christ,” and “in Christ,” the more real unity will there be amongst the members themselves, one with another.

# 02.02. E. W. Bullinger

[Now we proceed with some of the things that E. W. Bullinger wrote here] Had Israel repented in response to the call in Acts 3:18-19, then, What about Pentecost? What would it have been then? Had Christ come in His glory in “the Day of the Lord,” then, What about Pentecost and the Church? The fact is that then Joe 2:1-32 would have been (completely) fulfilled, for there Pentecost is distinctly declared to be the ushering in of the day of the Lord. In Acts 2:1-47 (the first part of) Joel was therefore fulfilled. The preliminary events before the Day of the Lord then took place. Everything was in readiness, and hence in Acts 3:1-26, as in Mat 3:1-17 the call went forth, Israel “Repent.” When the King had come it was “Repent, for the Kingdom of Heaven is at hand.” But they refused to repent, and rejected the Kingdom. Now, once again, on the (new) ground of (the) Atonement (already) made, the call goes forth in Acts 3:1-26, and it is the same as before - “Repent” - that the King may be sent (back to you, oh rejecters of him!) Again they refuse to repent, and reject the King. Thus the Acts of the Apostles, is (for the Jewish Nation) like the Gospels, a historical record of the rejection of the King and the Kingdom by Israel, and this explains how it was that God rejected Israel for a season, while He revealed and made known His secret purpose concerning the Church.

Don’t neglect or reject the teaching of the holy spirit given in the Pauline Epistles, which are expressly given for the guidance, teaching, blessing, and building up of the Church. All that Christians need of teaching concerning the work and power of the holy spirit is fully contained and revealed in the Epistles, which are written for that purpose.

1) THE SECRET OF THE ECCLESIA.

Before we consider the great secret of the Church, which is the Body of Christ [sometimes E. W. Bullinger calls it “The Christ Mystical”, but this term is not Biblical and the religions had used it to obscure the truth, so we will not use it], let us consider the usage of the word Ecclesia (also transliterated Ekklesia).

Even as our English word “Church” is used in various senses, so also is the word Ecclesia in the Word of God.

We speak of a particular Church (as the Church of Rome or England, Jerusalem or Antioch); we speak of a building as a Church; we use the word of the whole body of professing Christians, and also of the select portion of true believers amongst them.

So, in the Scriptures, the word Church (Ecclesia) is used, not indeed in the same senses of the previous paragraph, but in several different ways. The Greek word Ecclesia occurs seventy-five times in the Septuagint Translation of the Old Testament, and is used as the rendering of five different Hebrew words. As it is used to represent one of these, seventy times, we need not concern ourselves with the other four words. This Hebrew word is Cahal, from which we have our English word call. It means to call together, to assemble, or gather together, and is used of any assembly gathered together for any purpose. This Hebrew word Cahal occurs 123 times, and is

rendered: “congregation,” 86 times; “assembly,” 17; “company,” 17; and “multitude,” 3 times. Its first occurrence is in Gen 28:3 - “that thou mayest be a multitude (margin, assembly) of people,” i.e., a called-out people. This is what Israel was, a people called out and assembled from all other peoples. In Gen 49:6 we read - “O my soul, come not thou into their secret (Council or Senate);

Unto their assembly, mine honour, be not thou united.”

Here the word Cahal is used not of all Israel as called out from the nations, but of the assembly of those called out to form the Tribal Council of Simeon and Levi.

Then, it is used of the worshippers or those called out from Israel, and assembled before the Tabernacle and Temple, and in this sense is usually rendered “congregation.’ This is the meaning of the word in Psa 22:22; “in the midst of the congregation will I praise Thee”; and Psa 22:25 : “My praise shall be of Thee in the great congregation” This is the usage of the word in the Gospels, and even in the Acts of the Apostles before the new use, which the holy spirit was going to make of the Word, was revealed. When Christ said, “Upon this rock I will build my Ecclesia,” He did not use the word in the exclusive sense in which it was afterwards to be used, but in the older and larger use of the word, which would embrace the whole assembly of His people, while not excluding the future application and restriction of the word to the Body of Christ when that secret should have been in due season revealed. When the spirit by Stephen speaks of the Ecclesia in the wilderness (Acts 7:38), he means the congregation of Israel. When the Lord added to the Ecclesia daily (Acts 2:47), He added to the number of those who assembled themselves together for His worship. When Saul “persecuted the Ecclesia of God,” he persecuted the assembly of those who feared God, just as Jezebel and others persecuted them in times past. So when, in 1Co 15:9, the Apostle says that he “persecuted the Church of God,” the word Ecclesia is not used in the sense which it subsequently acquired, after he had received the special revelation concerning it: but in the sense in which it had been used up to that time. It means merely that he persecuted the people of God - the congregation of God. He is speaking of a past act in his life which took place before the revelation of the secret, and his words must be interpreted accordingly. We must not read into any of these passages that which was the subject of a subsequent revelation! And therefore the word Ecclesia in the Old Testament, the Gospels, and the Acts must be taken in the sense of its earlier usage as meaning simply the congregation or assembly of the Lord’s people, and not in the sense which it acquired, after the later and special signification had been given to it by the holy spirit. This brings us to consider:

(3) RIGHTLY DIVIDING THE WORD OF GOD.

We thus have a fourfold Key for the interpretation of the Old Testament, the Four Gospels, the Acts, and the Apocalypse. We are not (when interpreting Scripture) to read into it that which was the subject of subsequent revelation! This principle cannot be over-estimated in its power to clear our understanding of the Word of God. Why is there so much confusion in reading the Word? Why are there so many conflicting opinions? Why so many “schools of thought,” and divergent “views?”

It is because we do not “rightly divide” the Word of God (2Ti 2:15). That Word is, “the Word of Truth,” and this is why we are bidden to “rightly divide” it. If therefore we fail thus to divide it, it is impossible for us to have “truth”; and we cannot fail to have error.

We must “rightly divide” off the Old Testament, Gospels, (some parts within) Acts, and the Apocalypse from the teaching concerning the Church of God. We must not read Church-truth into the Old Testament. We must not read teaching concerning the “Mystery” into the Gospels and Acts.

If teachers had always thus divided the Word, we should never have confused Israel with the Church, or the Kingdom with the Church.

We should never have put the “extension of Christ’s Kingdom (to Israel)” for the spread of the Gospel (by the Church).

We should never have taken “the Gospel of the Kingdom of Heaven” as being synonymous with “the Gospel of the Grace of God;” or have supposed that the former is being, or could be, preached now, thus perverting Mat 24:14.

We should never have taken Mat 24:1-51 as referring to the Church of God; or have supposed that the Church would be on the earth during the great Tribulation therein described.

We should not have based our Missionary effort on Psa 2:8 or Mat 28:19-20, for we should have seen that “the great Commission,” as it has been called, was obeyed by those to whom it was first given (see Col 1:6, Col 1:23; Rom 10:18; Tit 2:11), and will be completely fulfilled in the time of Mat 24:14. The commission for the Church’s Missionary effort must be drawn from the Epistles which are specially written for the Church’s guidance and instruction, and not from the Gospels or any Scripture prior, at least, to Acts 3:1-26.

We are not speaking of Missionary labour in itself, but only as to the Scriptural ground on which it should, or should not be based. The closing verses of Mark would never have been mutilated by all its various readings (see R.V.) had they not been wrongly taken for Church-teaching (only). It was, we believe, the difficulties created by thus interpreting the verses, that led to the rejection of the passage rather than to the rejection of the false principle of interpretation. The fact being that the Commission in verse 18 was obeyed by those to whom it was given, and the signs predicted did (indeed) follow in those who believed. The Church afterwards took this Commission as specially given to itself to carry out, and not seeing those specific signs following, questioned the genuineness of the Scripture, which predicted them, rather than its own wisdom in thus misapplying it.

Kingdom-Truth in the Sermon on the Mount would never have been taken as Church-teaching, and thus Infidels and the world would have been deprived of one their readiest weapons against the Bible. The Church would never have been put into the Judgment of Mat 25:1-46, which concerns only Gentile nations; and says nothing at all about resurrection. For even Infidels can plainly see (as the majority of (the blinded-by-religions) Christians cannot) that a judgment based on works can have no connection with a Church whose standing is in grace. The truth, instead of being “rightly divided” dispensationally, is thus made to become a source of error; and things, which differ and are each true in their proper place, are robbed of all their meaning by being confounded together.

We should have had clearer views of the Apocalypse, and have seen that it referred to the setting up of the rejected Kingdom with power and in judgment after the Church shall have been removed;

and that the end of the Church being revealed in 1Co 15:1-58 and 1Th 4:1-18, it could have no part or place on the earth during the events which take place in “the day of the Lord.”

We should not go to the Gospels or Acts for passages concerning the coming of Christ, as “the hope of the Church,” while in the Epistles alone is that coming set forth as the Church’s hope.

We should never have substituted “a happy death” for “that blessed hope.”

We should never have made the death of man our goal, instead of the appearing of “Christ, our Life” (Col 3:1-25).

We should never have taken dissolution (in death) instead of Ascension as our hope (1Th 4:1-18), and then we should never have been driven to use Hymn-Books as the source of Christian Epitaphs, instead of the Pauline Epistles.

We should not have confounded the special Revelation of that resurrection which is connected with the Mystery in 1Th 4:1-18 and 1Co 15:1-58, with what is known as “the First Resurrection.” The first Resurrection was, as we have shown, no secret. The Old Testament clearly reveals it, and it would have taken place just the same (as it will yet take place), had Israel accepted the offer in Acts 3:18-19, and had there been no Church at all. The one is quite independent of the other, and they would never have been confounded, had the truth of the “Mystery” been discerned.

We should not have taken the “breaking of bread” in the Acts of the Apostles, and exalted into the place of the Lord’s Supper, had we seen that it has nothing to do with a Church ordinance; or had we known that it was and remains till to-day, the common and universal Hebrew idiom for partaking of an ordinary meal together.

We should never have taken John 6:1-71, as containing teaching as to the Lord’s Supper, which had not then been instituted, but, seeing that such an interpretation of the Gospels is incompatible with the doctrine of the Mystery, we should have studied that Scripture afresh, and scientifically in the light of figurative language, and have seen that the figures of Metonymy and Enallagé, and their Hebrew idiom as to eating and drinking, clearly explain it as referring to that spiritual receiving, partaking of, and “inwardly digesting” of Christ and His words as the bread or support of spiritual life.

And, as to the Lord’s Supper itself, have we not fallen into many errors, “not discerning the Lord’s Body (i.e., the Church of which Christ is its Head)?.” See 1Co 11:29. For “the bread which we break, is it not the communion of the Body of Christ?” (1Co 10:16.) This must refer to the Church “Body of Christ”, as the next verse goes on to explain - “For we being many are one bread (R.V. margin loaf) and one body: for we are all partakers of that one bread (R.V. margin loaf).” That is to say the bread or loaf which we break sets forth our communion not with Christ personal (which is the source of all the errors connected with the Lord’s Supper), but the communion and fellowship of all the members of Christ’s Body. The one loaf setting forth the fellow-partnership of all the members with one another and with Christ the Head of the Body in glory, with whom we hope shortly to be, and hence “as oft as we break that brad, we “show forth the Lord’s death till He Come.” This is what is meant by “discerning the Lord’s Body.” Indeed, the words “the Lord’s” ought not to be in the text at all, and are rightly omitted in the R.V. with all the Ancient MSS and Critical Greek Texts (it is so, “discerning the Body”). Moreover, the R.V. margin has discriminating, as the

“Greek” for “discerning.” So that this verse does not refer to the body of Christ Personal at all, but simply to the Church of “the Body,” which the members of the Body are to discriminate when they eat of that bread and drink of that cup.

These and many other mistakes would never have been made - had the true doctrine of the Mystery been preserved and held by the Church of God; and had “the Word of the Truth” been consequently rightly divided.

# 02.04. The Second Paper

(Second Paper, Things to Come, Oct. 1895, 2(4):64-66)) II. THE SECRET OF THE INTERVAL.

There are several secrets which are there spoken of; and there is one that is called the “great secret.“

They are all of them connected with the present interval between the first and second Advents of the Lord Jesus. That there was to be an interval at all between “the sufferings of Christ and the glory that should follow” (Luk 24:26) was not revealed in the Old Testament. The “sufferings” themselves were not secret; neither was the “glory that should follow.” Both were subjects of Old Testament prophecy. Both are there fully and plainly revealed. And what is very remarkable about those prophecies is this, that while we have many prophecies of the glory without any reference to the sufferings; we never have a prophecy of the sufferings without finding, in the immediate context, a reference to the coming glory. The prophets who prophesied, and all who heard or read their words, were perfectly well acquainted with these two great facts; but they were wholly ignorant as to what interval, if any, should separate them. They knew not whether the “glory” would follow immediately upon the “sufferings” or whether there would be an interval of one year, or then years, or a hundred, or a thousand years between them. There was nothing to tell them. Hence, they were doubtless perplexed. We are, indeed, told by the holy spirit (1Pe 1:10-11) that they “enquired and searched diligently as to what, or what manner of time, the spirit of Christ which was in them did signify, when it testified beforehand of the sufferings of Christ, and the glory which should follow.” But there was nothing that could throw any light on the “manner of time” which should elapse, between the sufferings and the glory. It was clear that they could not be simultaneous. But “what manner of time” could there be between them?… The “manner of time” was untrackable. That is the meaning of the word “unsearchable” in Eph 3:8, where we read of “the unsearchable riches of Christ.” True, the riches or Christ are “unsearchable.” No one can estimate what riches have been laid up in Christ for those who are the members of His body.

“How vast the riches we possess In Christ the Lord our Righteousness” But this is not what is meant in Eph 3:8. The word here rendered “unsearchable” occurs only in one other place, Rom 11:33, and there it is rendered “past finding out.” It is anexichniastos (Gr.), and means that which cannot be explored. The word rendered “unsearchable” in Rom 11:33, is a different word altogether anexereuneetos (Gr.) and means, past comprehension. No one could find out “what, or what manner of time” should elapse between “the sufferings and the glory.” It was past finding out.

There were riches which could be explored. Many promises and prophecies connected with Christ could be understood, searched out, traced, and enjoyed by the faithful. The prophets conveyed their readers from hill-top to hill-top, but the valley that lay between could not be explored. Its mines of wealth could not be discovered. Its riches could not be searched. We, who by grace, have been initiated into the secret, and who have the key to unlock those treasures, can know something about these riches of (or pertaining to) Christ; but there were other riches connected with Christ that were untrackable - past finding out.

Connected with this secret of the present interval, and, indeed, forming part of it, there were, as we have said, several other secrets: - 3) THE DURATION OF ISRAEL'S BLINDNESS (Rom 11:25). That blindness was to happen to Israel was no secret. It was plainly revealed in the Old Testament. In the year that King Uzziah died, Isaiah had a glorious vision of Israel's King preparatory to the solemn mission which he received : - "Go and tell this people,

Hear ye indeed, but understand not; and see ye indeed, but perceive not.

Make the heart of this people fat, and make their ears heavy, and shut their eyes; lest they see with their eyes, and hear with their ears, and understand with their hearts, and convert, and be healed."

"Then said I, 'Lord, how long!'"

"How long?" Yes, that was the great and anxious question of Isaiah. The prophet "searched and inquired diligently as to what manner of time" was signified.

"How long?" he asked, shall this blindness happen to Israel? That decree of judicial blindness was pronounced under most impressive circumstances. There was everything which could add solemnity and importance to the occasion. And when we come to the New Testament we find the prophecy there times referred to: Mat 13:14 (the prophetic Word of Jehovah), Mat 13:15; John 12:40 (Isaiah saw Christ's glory); and Acts 28:26 ("well spake the Holy Ghost, by Isaiah"). So that this blindness itself was the subject of special revelation, and was no secret. It was there revealed that it was to last as long as the land remained desolate. But there was one thing connected with it which was kept secret, ant that was afterwards revealed in Rom 11:25, where, speaking of this blindness, it is written, "I would not have you ignorant, brethren, or this secret, that blindness in part hath happened to Israel until the fullness of the Gentiles be come in." Here the secret was revealed, and the answer is at length given to the question "How long?" We are no longer "ignorant" as to the duration of this "blindness in part"; we know its decree was announced, and we know when it will come to an end.

4) "THE SECRETS OF THE KINGDOM" (Mat 13:11, Mat 13:35).

It was no secret that the kingdom, so long prophesied, should be rejected; that the King should not be received; that Messiah should be "cut off," and not then receive the kingdom. All this was a plain matter of Divine revelation. Many prophecies declare this. But what was to happen to the kingdom during the rejection of the King was not revealed; this was kept secret. There can be no kingdom without a king, therefore, while he is away, the kingdom must be in abeyance. In the Old Testament we have the kingdom prophesied. In the Gospels and Acts we have the kingdom rejected. In the Epistles we have the interval between this rejection, and the future setting up of the kingdom in Divine power, judgment, and glory, which is foreshewn in the Apocalypse. In this Epistles we have the interval, but chiefly in its relation to the Church. We do not learn in them what was to happen to the kingdom; the secrets concerning this are not there revealed. It is in Mat 13:1-58 that the Lord Jesus, in seven parables, describes the course of the kingdom from the first sowing of its seed by the Son of Man, to the final setting up of the throne of His glory; and this without any reference whatever to the Church. The Church, as we shall presently see, is not the subject of these parables, being itself another secret, emphatically called "the great secret."

These parables concern the kingdom, and we are clearly told why they were spoken, and what was their subject as well as their object. In Mat 13:10, the disciples came and said unto Him, “Why speakest Thou unto them in parables” He answered and said unto them, “Because it is given unto you to know the mysteries” (i.e., of course, the secrets) “of the kingdom of heaven, but to them it is not given,” etc. Then in Mat 13:34, we read “All these things spake Jesus unto the multitude in parables; and without a parable spake he not unto them: that it might be fulfilled which was spoken by the prophet (Psa 88:2), saying, I will open my mouth in parables; I will utter things which have been kept secret from the foundation of the world.”

Hence, in these seven parables, we have the revelation of the secrets concerning the kingdom of heaven; i.e., what would happen in consequence of and after its rejection, and we are told that these things had been kept secret all through the ages. And further, that when the Lord Jesus spake in parables, He spake, not to reveal the secrets to the multitudes, but to hide them; and also that His disciples and we might afterwards understand.

It is clear, therefore, that we are not to look for the Church in these parables, but that, whatever we may learn from them, we must distinguish between these “secrets of the kingdom” and the “great secret” concerning Christ and the Church.

[see The Kingdom and the Church, by the same Author and Published by Messrs. Eyre and Spottiswoode, Great New Street. Price (in 1895), one penny.] 5) “THE MYSTERY OF INIQUITY” (2Th 2:7). The rejection of the kingdom would, we are taught, lead up, at the time of the end, to the “time of Jacob’s trouble” (Jer 30:7), when the Man of Sin will be revealed. He will be manifested in his own appointed season. But we are told also that even now, yea, even when the revelation was given in 2Th 2:7, that the secret of lawlessness was already at work.

[see The Structure of the Epistles to the Thessalonians, by the same Author. Published by Messrs. Eyre and Spottiswoode, Great New Street, London, E.C. Price (in 1895), Sixpence.]

Even now we see this secret purpose working. Lawlessness is already being developed. We see it in the Family, in Society, in the church, and in the State. If we were asked to describe the one great feature which characterizes our times, we must say it is lawlessness. Ant this is the working of the secret counsel and purpose of the coming Antichrist, whose open manifestation will be the signal for the closing of this present interval, and whose final destruction will usher in the kingdom of Heaven. For then (i.e., in the days of the seventh angel when he is about to sound), “then is finished the mystery (or secret counsel) which God purposed to fulfill according to the good tidings which He declared to His servants the prophets” (Rev 10:7).

# 02.05. The Third Paper

(Third Paper, Things to Come, Nov. 1895, 2(5):90-92)) 2) THE GREAT SECRET.

There are three important Scriptures in which the “great” secret is specially and formally revealed. And there are others which contain definite teaching concerning it, receiving light from it, and throwing light upon it. We will consider each in due order.

(a) Passages which formally reveal the secret.

Col 1:24-28 a (KJV with R.V.)

“Who now rejoice in my sufferings for your shake, and fill up on my part that which is lacking (behind) of the afflictions of Christ (i.e., the Christ, of whom the body is composed by the Ecclesia, not the personal) in my flesh for his body’s sake, which is the church: Whereof I was (am) made a minister, according to the dispensation (marg. stewardship) of God which is given to me for you (to you-ward), to fulfill (A.V. marg. fully preach) the Word of God; even the mystery (i.e., the secret) which hath been hid from all ages and from generations: but now is made manifest (hath it been manifested) to His saints, to whom God was pleased to (would) make known what is the riches of the glory of this mystery (or secret) among the Gentiles; which is Christ in (A.V. marg. among) you, the hope of glory, whom we proclaim (preach), warning (admonishing) every man, and teaching every man in all wisdom.” In Col 2:2 The Apostle strives “that they being knit together in love, and unto all riches of the full assurance of understanding that they may know (or have full knowledge of) the mystery (or secret) of God, even Christ [Note - The Greek here is very confused by different Scribes, owing to their ignorance of the Mystery. All Textual critics agree in rejecting the words “and of the Father and of Christ.” See R.V margin.], in whom are all the treasures of wisdom and knowledge hidden.”

Here, we learn that this secret had never before been made known, and that to make it known was to “fully preach the Word of God.” Hence, to-day, the Word of God is not “fully preached” unless the Secret be proclaimed.

Rom 16:25-26 (KJV with R.V.)

[Notice that the structure of the epistle to the Romans is an Epanodos, i.e. the end corresponds with the beginning; and the opening words are to be compared with the closing words. A remarkable contrast is thus observed: - At the beginning, we have “The Gospel of God,” promised before by His prophets in the Holy Scriptures. At the end, “The Mystery”, which had been kept secret since the world began.]

“Now to Him that is of power (is able) to stablish you according to my gospel, and the preaching of Jesus Christ, according to the revelation of the mystery (i.e., the secret), which was (had been) kept secret (in silence) since the world began (through times eternal), but now is made manifest (manifested), and by (margin, through) the scriptures of the prophets, according to the commandment of the everlasting (eternal) God, is made known (un)to all nations for the (unto)

obedience of faith" (i.e. on the principle of faith-obedience).

Here, observe, that the same secret is referred to as being made known by a special revelation, and as having been kept in eternal silence, not a word having been breathed concerning it before.

We get here an additional fact: In Col 1:1-29, it was revealed in the first instance to the Apostle Paul. Here it is made known also by "prophetic writings."

There is no article used with either "writings" or "prophets." These were not the Old Testament writings, because they are only "now… made known." They are not the Old Testament prophets, because the word is not propheet■n, but propheetik■n; not the noun but the adjective, and should be rendered "by means of prophetic writings."

These writings were given through the prophets in the early days of the Church. The Lord Jesus had said, "Behold I send unto you prophets" (Mat 23:34); "I will send them prophets and apostles" (Luk 11:49). This promise was duly fulfilled, for we read in Eph 4:8, Eph 4:11, "When He ascended up on high He lead captivity captive, and gave gifts unto men,… and He gave some apostles, and some prophets…"

[It would take us too far from our subject to go into this question as it deserves. We give the following points as suggestive of further study -

(1) The existence of such an order of ministry, Barnabas, Acts 4:36; Stephen, Acts 6:10,Acts 6:15; Agabus, Acts 11:28; Acts 21:10; Silvanus, Silas, and Judas, Acts 15:32; Manaen and Lucius of Cyrene, Acts 13:1; Thymothy, a "Man of God," 1Ti 6:11; 2Ti 3:17 (compare Deu 33:1, and 2Ki 4:7, &c.); the daughters of Philip the Evangelist, Acts 21:8; others, Acts 8:17; Acts 10:44-46; Acts 19:6.

(2) The exhortations addressed to and respecting these prophets, "Quench not the spirit; despise not prophesying" (1Th 5:20), i.e., Do not suppress or stifle the workings of the spirit in these prophets. "Prophesy according to the proportion of faith," (Rom 12:6. Note also the abuse of prophetic gifts at Corinth (1Co 14:1-40).

(3) The examples of prophetic power: Acts 5:4; 1Ti 1:18; Acts 13:2; 1Co 14:24-25; Acts 21:10-14; 1Ti 4:1.

(4) Like Old Testament prophets their great trials were the false prophets (Jer 5:31). See 1Co 12:3; Col 2:18; 1Ti 4:1; 1Jn 4:1-3.] In 2Pe 1:19, we have a reference to "the prophetic word" of these prophets, and a contrast also with the Old Testament prophecy in verse 2Pe 2:21. In 2Pe 3:16, also, it may be these writings which are referred to.

Eph 3:1-11 (KJV with R.V.)

"For this cause I Paul, the prisoner of Christ Jesus (Jesus Christ) for (in behalf of) you Gentiles, -If so be that ye have heard of the dispensation (marg. stewardship) of the (that) grace of God, which is (was) given me to you-ward: How that by revelation he (was) made known unto me the mystery (i.e., the secret); (as I wrote afore, in few words, whereby, when ye read, ye can (may) understand (perceive) my knowledge (understanding) in the mystery (or secret) of (or concerning) Christ); Which in other generations (ages) was not made known unto the sons of men, as it is (hath) now (been) revealed unto His holy apostles and prophets by (as A. V., rather than in) the Spirit(: to

wit,); That the Gentiles should be fellow-heirs, and (fellow-members) of the same body (i.e., a joint-body), and (fellow-)partakers of his (the) promise in Christ (Jesus) by the Gospel: Whereof I was made a minister, according to the gift of the (that) grace of God(, which was) given unto me (through the Gospel) by the (according to the) effectual working of His power.

Unto me, who am less than the least of all saints, is (was) this grace given, that I should (to) preach among (unto) the Gentiles the unsearchable (the untrackable) riches of Christ; And to make all men see (Greek, to enlighten all as to) what is the dispensation (marg. stewardship) (fellowship) of the mystery (the secret), which from the beginning of the world (all ages) hath been hid in God, who created all things, [by Jesus Christ]:

To the intent that now unto the principalities and (the) powers in (the) heavenly places might be (made) known through (by) the Church the manifold wisdom of God, according to the eternal purpose (marg., purpose of the ages) which He purposed in Christ Jesus our Lord."

This is the scripture which more fully than any other gives the particulars concerning the revelation of the Great Secret.

"As it is (hath) now (been) revealed." This cannot possibly mean, as some have thought, that it had been revealed before in a certain manner, but not in the same manner as it is now. Because it is distinctly and emphatically declared again and again, here and elsewhere, that it had not been revealed at all.

"That the Gentiles should be fellow-heirs, and (fellow-members) of the same body (i.e., a joint-body)." "Fellow members of the body - suss■mos." This is a peculiar ecclesiastical word which occurs only here. It does not mean that there was a body already previously in existence and that others became afterwards in due time members of it. But that these, with Jewish believers (Eph 2:13-15), should form a joint-body, being made in Christ - "Of twain, one new man." (Eph 1:1).

There can be no doubt form this scripture that we have not a mere reference to the Gospel. The Gospel was never kept a secret. The good news of salvation through Christ alone, the seed of the woman, was revealed from the earliest times (Gen 3:15), and it was preached unto Abraham (Gal 3:8).

Neither could it have been the mere fact that Gentiles were to be blessed with Israel: for this was never kept secret. The very first blessing that was promised to Israel through Abraham, contained the promise of blessing for the Gentiles also. "In thee and in thy seed shall all the families of the earth be blessed" (Gen 12:3). Again, speaking of Abraham (Gen 18:18), Jehovah says: "All the nations of the earth shall be blessed in him." Over and over again is this promise repeated (See Gen 22:18; Gen 26:4, etc.). The prophets of Israel constantly had this as the burden of their message. They told of the time when "all nations shall call Him blessed" (Psa 72:14).

"God be merciful unto us and bless us : And cause His face to shine upon us, That Thy way may be known upon earth Thy saving health among all nations" (Psa 67:1-2). In Rom 15:8, &c. (R.V.), it is distinctly declared that "Christ hath been made a minister of the circumcision for the truth of God, that He might confirm the promises given to the fathers, and that the Gentiles might glorify God for His mercy" : as it is written (not as it hath been kept secret !)

“Psa 18:49 : Therefore will I give thanks (praise) unto thee, O LORD, among the Gentiles (the heathen), and sing praises unto thy name.” And again He saith:

“Deu 32:43 a: Rejoice, O ye Gentiles (nations), with his people”; and again :

“Psa 57:9 : I will praise thee, O Lord, among the people: I will sing unto thee among the nations (Gentiles)”; and again Isaiah saith :

“Isa 11:10 : And in that day there shall be a root of Jesse, which shall stand for an ensign of the people (He that ariseth to rule over the Gentiles); to it shall the Gentiles seek (hope): and his rest shall be glorious.”

Such passages might be multiplied, but there is one (Isa 49:6) which very solemnly connects Gentile blessing with the atoning work of Christ : -

“Isa 49:6 : And he said, It is a light thing that thou shouldest be my servant to raise up the tribes of Jacob, and to restore the preserved of Israel: I will also give Thee for a light to the Gentiles, that Thou mayest be My salvation unto the ends of the earth.” No wonder Simeon said (Luk 2:29-32) : -

“Luk 2:29 : Lord, now lettest Thou Thy servant depart in peace, According to Thy word:

Luk 2:30 : For mine eyes have seen Thy salvation,

Luk 2:31 : Which Thou hast prepared before the face of all people;

Luk 2:32 : (To be) a light to lighten the Gentiles (R.V. for the revelation of the Gentiles. (marg., the unveiling of the Gentiles)), and the glory of Thy people Israel.”

Gentile blessing was no more a secret than Israel’s blessing. The same word that revealed the one, revealed the other also. It is impossible, therefore, for us to believe that the great secret, specially revealed with so much solemnity, and so formally in the New Testament, referred merely to Gentile blessing, as such. This was not “hid in God”: this was not “hid from ages and from generations”: this was not “kept in silence through times eternal”: it could not be said of this, that “in other ages it was not made known.”

Language is useless if such expressions can possibly refer to that which was never hidden; never kept in silence; but was “made known” from the earliest times. No ! this was the secret : that a people should be taken out from among both Jews and Gentiles, who should with Christ be made (suss■mos) a joint-body in Christ (Eph 3:9) a Body of which Christ should be the glorious head in heaven, and His people - the members of that body on the earth - “one new man.” This was the secret which was revealed to God’s “holy apostles and prophets by the spirit,” and which had never entered into the heart or mind of mortal mind, - CHRIST’S BODY.

# 02.06. The Fourth Papaer

(Fourth Paper, Things to Come, Dec. 1895, 2(6):102-105)) (IV). THE BODY OF CHRIST This brings us to consider the “great” secret - “The Body of Christ,” “Christ and the Chruch” - Christ, the glorious Head of the Body in heaven, and His people the members of it on the earth.

Twice it is called “great” - the “great” secret. In Eph 5:32 and 1Ti 3:16. Not a word was heard of this until it was specially revealed to and through the Apostle Paul. We have considered the three great Scriptures wherein this special revelation is contained.

(1) THE CONSTITUTION OF THE BODY.

There are two other scriptures which further develop the special figure under which the secret is presented, viz., a Body. These are 1Co 12:1 and Rom 12:1-21. In the former of these the subject is most completely set forth, in the following manner :- A/ 1Co 12:1-11. THE CHURCH and the nine spiritual evidences (manifestation) given to it. B/ 1Co 12:12-17. THE BODY. Its unity.| | Nine enumerations. B/ 1Co 12:18-27. THE BODY. Its members.| A/ 1Co 12:28-31. THE CHURCH and nine spiritual matters exemplified.

Here in A and A we have the Church - while in B and B we have the Body - to illustrate the blessed unity which exists betwixt Christ and His people.

“For as the body is one, and hath many members, and all the members of that one body, being many, are one body; so also is Christ” (or lit. “The Christ”) 1Co 12:12. This cannot of course be Christ Personal; it can be only the Body of Christ. And how do saved sinners become members of this wondrous Body? Not according to the tenets of a Semi-Pelagian and Arminian Gospel, but according to the Free Grace of God: “for in one spirit are we all (i.e., the writer, and the “saints” to whom he wrote, and all of whom it can be said that they are) baptized into one Body,… and have all been made to drink into one spirit.” This is the source whence the unity and oneness of the Body springs. The members of the Body of Christ are those who have believed God’s testimony (as Abraham believed it), as to their lost condition as sinners, as to the great salvation which is in Christ the Savior; and who have reckoned themselves as having died when He died, and risen again when He rose; thus identified with Christ (not in His incarnation, which is the modern heresy, but) in His death and resurrection. This is the truth which is bound up with the meaning of “the Body of Christ.” One part of a body cannot die, and the rest of the body go on living: one member cannot be amputated, and yet the body be a complete body. Hence, the expression “in Christ’ means to be in Christ’s Body. There is no other way of being “in Christ.” We cannot be in Christ personal, we can be “in Christ” only by being members of His Body. Therefore, if we are “in Him” - when He, the Head, died; then we, the members, must, in the eternal purpose and judgment of God, have died in Him. When He, the Head, rose again; then we, the members, must be risen in Him. If He, the Head, is in Heaven; then we, the members, are seated in the heavenlies in Him.

We must not stop to follow out this wondrous truth, but we must surely be arrested by the thought, and ask, Are all who “profess and call themselves Christians” really members of Christ’s Body?

Have they by faith reckoned themselves to be dead and risen with Christ? Do they all know that having died with Christ they need not die at all? Do you rejoice in the fact that death and judgment are past and over for the members of Christ's Body? Are they aware that the end of the Body of Christ is that the body will be "received up in glory" - to meet the descending Lord? Is this the hope of the great multitude of professors? It is not for us to judge individuals, but this we know as a fact, that the "gathering together with Christ on the clouds" (the, so called "Rapture") is a truth which concerns only the Body of Christ! and therefore whether all Christians will be taken up when Christ comes forth into the air; or whether any will be left, becomes a most solemn question, demands a searching consideration, and calls for a serious answer. The day is drawing near when the Body will be completed, and the members gathered together as one. But now they are in tribulation. Oh what grief and bitterness and murmuring and discontent is manifested as to the position which the members occupy in the Body! They forget that it does not say, they have been placed "as it hath pleased them," but it is written "God hath set the members, every one of them in the Body, as it hath pleased Him" (1Co 12:18).

Now, the members judge one another, some they "think to be less honorable" than others. Ah! Foolish thinkers. It matters not what "we think," but what they are in God's esteem. And then, what a precious lesson we lose through our selfishness. We read (1Co 12:26) "if one member suffer all the members suffer with it," and we restrict this to the mutual sympathy of the members, to the exclusion of the Head. The truth is, He suffered, and we suffered with Him. He is honoured, and we are honoured in Him. "It is a faithful saying: for if we be dead with Him, we shall also live with Him. If we suffer with Him, we shall also reign with Him" (2Ti 2:11-12). And what is more - there is that precious truth in 1Co 12:21. The Head cannot say to the feet, "I have no need of you." How wonderful that the great and glorious Head in heaven cannot say to the weakest, feeblest, humblest, member upon earth, "I have no need of you." It is too wonderful for us to comprehend; but so it is, and we can only bow our heads, and worship.

(2) THE GROWTH OF THE BODY.

We read in Eph 1:22-23, that this all comes from the Head in heaven. He has been exalted by God who "gave Him to be the Head over all things to the Church which is His Body, the fullness of Him that filleth all in all," i.e., all [the members of His Body] with all [spiritual gifts and graces]. This is exactly what is expressed in 2Co 12:6 "There are diversities of operations, but it is the same God which worketh all [these gifts] in all [the members of His Body]." There is not force in the expression "all in all" unless we supply the necessary words of this elliptical term from the immediate context. The Head of the natural body is physiologically the source of all feeling and influence to the whole natural body. The brain is not confined to the head. The nerves (though slightly different in structure, the chief difference being that the nerve fibers are insulated by a sheath in the members, but not in the brain) are the continuation of the brain, and they keep up a mysterious connection between the head and all the members of the body. And when a member is injured or in pain, a message is at once sent up to the brain, and succor and sympathy are immediately given. It is probably this connection that is referred in those physiological verses which, whatever be their meaning, we believe to be in advance of human science. IT is this which causes the present renderings to be so unintelligible, and which renders their correct translations so difficult. We will try and make it clear by giving our own version. The first is

Eph 4:16. The subject is “the building up of the Body of Christ” (Eph 4:12), “unto a perfect man” (Eph 4:13), that the members “may grow up into Him in all things which is the Head, even Christ, from whom the whole body continually fitted together and compacted by every sensation of the supply, according to a working corresponding to the measure of each individual part, brings about the growth of the body with a view to the building up of itself in love.”

“Fitted together and compacted by every sensation”. The Greek word haphee, a touching, Lat. Junctura, occurs only here and in the other passage (Col 2:19). It is not a “joint,” but a nexus, or connection, by which supply is passed on from one organ to another! And not so much the parts in contact, not so much the actual touching of the parts as the mutual relation between them. Galen (second century, B.C.) says the body “owes its compactness partly to the articulation (arthron), and partly to the attachment (sumphusis, symphosis).” Aristotle (A.D. 356) speaks of two kinds of union, contact and (symphusis) cohesion. So that it is the contact between the various parts which conveys the necessary supply, with special reference to the adaptation and mutual sympathy and influence of the parts in contact. Aristotle speaks of this as patheetika (full of feeling, or sensitive), and we have tried to express it all by the word “sensation.” The other passage is

Col 2:19.

“The Head, from which (or from Whom) all the body through the junctures and ligaments being bountifully supplied, and knit together, increaseth with the increase of God,” i.e., the increase wrought by God.

“Ligaments”. Galen uses the word generally to denote any connecting muscles, or tendons, and of ligaments properly so-called.

It is not merely unity which is taught here, but growth. This is the ultimate result of the intermediate processes. The origin of al is God, who hath given Christ to be the Head over all things to this wondrous Body. Christ, the Head, is the source of all, but the members of the Body are made and used as deliverers of communication in their mutual relation to Him and to one another. The discoveries of modern physiology both give and receive light from the marvelous accuracy of these divine words. But the words of the holy spirit here are connected directly with spiritual truth. He goes on at once to teach the important truth and to draw the practical conclusion in the next chapter (Col 3:1-25).

“If ye died with Christ,” why are ye subject to the ordinances of man? Why do you allow men to bind you with vows and pledges and badges, saying to you, “Touch not, taste not, and handle not”? All these things perish, as man’s commandments and doctrines perish. And if this be so, if ye died jointly with Christ from the elements of the world; if ye were raised (not have been raised) jointly with Christ, what follows? Why then, as the Head of the Body is in heaven, the members of the Body are there “in Christ.” Our aims, and mind, and thoughts, will be heavenly not earthly. For (I say it again) “ye died” and you are now, as to your standing before God, living in another sphere, and on another plane where all is spiritual. Carnal rules and ordinances do not enter into the growth of this Body at all. All is spiritual, heavenly, and eternal.

[There is nothing that so exposes the awful design of satan that the blasphemous assumption of the Church of Rome. He has indeed travestied this great Mystery in making the Pope the visible head of a visible body, of which the “faithful” are the visible members. Thus completely nullifying

and perverting this precious truth. At the Annual Conference of the “Catholic Truth Society” held at Bristol, September 9th, 1895, and reported in the Daily Press the following day, Cardinal Vaughan spoke on the subject of Reunion, of which so much has of late been said. His point was that there was no such thing as Reunion short of “Corporate Union” which that Church of which the Pope is the head. It would not do, he showed, merely to agree in so many points of doctrine, but “it is simply a question of the fundamental and essential constitution of the Church.” He further defined the matter when he said, “It was a constitutional, “Corporate Union” of the head and the members. Re-union, then, must mean a return to the visible union which formerly existed, when there was but one united body under one visible head.” Any thing short of this he declared to be only “confusion of thought.” “It is best to be perfectly frank and definite.” He added. Yes, but how awful is he subtle nature of this blasphemous travesty. See more details of this Roman faked Re-union in the last Paper.] THE END OF THE BODY. And if this be the growth of the Body, what of its end? What will be “the perfect man?” When will this Body be completed and what will happen? The natural end of the natural body is dissolution: Will that be the end of this Body? What is its revealed end? It is all a matter of Revelation. The secret of the Body has so far been revealed, as to its place in the purposes of God, as to its constitution, and as to its growth. And now, as to its end, another special revelation is needed; and it is given. It flows naturally from its relation to Christ as shown in Col 3:1-25.

Seeing that the members died jointly in Christ, and rose in Christ, our life is in Christ. Though we may fall asleep our “life is hid with Christ in God.” Therefore, the next thing is “when Christ who is our life shall be manifested, then shall ye also be manifested in glory” (Col 3:1-4).

It were impossible to be otherwise, inasmuch as the Head and members cannot be separated. Hence, the secret is revealed in 1Co 15:51 : “Behold, I show you a Mystery,” i.e., “BEHOLD, I TELL YOU A SECRET!”

What is it? “We shall not all sleep.” What? Not though it is appointed unto men once to die, and after this the judgment” (Heb 9:27)? Must we not die? No! blessed be God. It is not necessary! The members of the Body were judged with the Head, and were “crucified with Christ,” and therefore there is no reason why they should ever die at all, and no reason why they should ever come into judgment (Rom 8:1). They may “fall asleep,” but “not all.” But whether alive or asleep, “we shall all be changed; in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised, and we shall be changed” (1Co 15:51-57).

“I would not have you ignorant concerning them which are asleep.”… For if we believe that Jesus died and rose again, even so we are to believe that them also which have fallen asleep, will God, through Jesus, bring again with Him from the dead (i.e., as He brought Jesus again from the dead. Heb 13:20). “For this we say unto you by the Word of the Lord, that we, which are alive and remain unto the coming of the Lord, shall not get before them which are asleep. For the Lord Himself shall descend from heaven with an assembling shout, with the voice of the Archangel, and with the trump of God, and the dead in Christ shall rise first (i.e., before the living are changed), and then we, which are alive and remain. Shall be caught up together (i.e., at one and the same time) with them in clouds for the purpose of meeting the Lord in the air, and so shall we ever be with the Lord” (1Th 4:13-18).

Oh! What a blessed truth to be initiated into. Well, may He say, “Behold I tell you a secret.” “I would not have you ignorant” of it.

This, then, is the end of the Body of Christ on earth. “The perfect man” is formed; the Body is complete, and when it becomes completed, it is received up in glory!

We have already considered the three great passages which reveal it. But there is a fourth, and it sums up the whole round of doctrine contained in the revelation of it, with special reference to the end of the Body of Christ.

1Ti 3:16 GREAT IS THE MYSTERY! of godliness, i.e., of the true Faith, which [Mystery] was manifested in the flesh. The R.V. gives “He who” in the text, and rightly says in the margin, “The word God, in place of He who, rests on no sufficient ancient evidence. Some ancient authorities read which. This is our belief. We believe that the original word was Ho, which, neuter, to agree with the word musterion, which is also neuter. Then some scribe, not understanding the sense added, an “S,” thus turning it into hos, which made it masculine, who, or He who, though the sense is thus made more obscure. Finally, some later scribe put a little mark in the “O,” thus making it into Th, and making the two letters ThS and abbreviation of the word Theos, God. A microscope reveals the fact that the little mark in the “O,” in the Alexandrine MS. Is in different ink, and was evidently added by a later hand. This, we believe, to be the evolution of the reading, and that originally it was simply “O,” which. This passage is generally taken of Christ personal. But if read, as we submit it ought to be read, of Christ mystical, then in the six sentences we have the whole truth, concerning the Body, revealed. The place occupied by the Revelation of the Mystery in 1Ti 3:16 will be best understood by the important position it occupies in contrast with the “Mystery of Iniquity.” When viewed in the position given to it in the Epistle, the two central numbers, E and E, the two Mysteries or Secrets of God and Satan, are seen to stand in solemn and awful opposition. THE STRUCTURE OF 1 TIMOTHY A/ 1Ti 1:1-2. Benediction.

B/ 1Ti 1:3-20. Doctrine. C/ 2-3:13. Discipline. D/ 1Ti 3:14-15. Intended visit and interval. E/ 1Ti 3:16. The Mystery of Godliness. E/ 1Ti 4:1-2. The Mystery of Iniquity. D/ 1Ti 4:13-16. Intended visit and interval. C/ 5-6:2. Discipline. B/ 1Ti 6:3-21 -. Doctrine.

A/ 1Ti 6:21. Benediction.

We have what is true of Christ personally, of course; but we have more; we include what is true of the members as well, if we take it as referring to the Body of Christ - the Head and the members.

What is it?

1. “MANIFESTED IN FLESH.” True of the members, and true of the Head (Rom 1:3).

2. “JUSTIFIED IN SPIRIT.” True of Head, and members as set forth in Rom 5:12-21; Rom 6:1-23; Rom 7:1-25; Rom 8:1-39.

3. “APPEARED TO ANGELS.” This is explained by Eph 3:10, where we are told that now unto principalities and powers in the heavenlies, God is making known His manifold wisdom by means of the Church.

4. “PROCLAIMED AMONG THE GENTILES,” not merely Christ personal, but the Body of Christ, is now proclaimed, “made known to all nations” (Rom 16:26), “made known among the Gentiles” (Col 1:27), preached “among the Gentiles” (Eph 3:8).

5. “BELIEVED IN THE WORLD.” It is made known “for the obedience of faith” (Rom 16:26) [i.e., faith-obedience].

6. “RECEIVED UP IN GLORY.” If so be that we suffer with Him, that we may be glorified together, also with Him” (Rom 8:17). “For whom He justified, them HE also glorified” (Rom 8:30). This then is the end of the Body of Christ, as it was of Christ personal. The members are waiting to be “Received up in Glory,” as the Head was. This is our hope, our “blessed hope.” So that waiting for God’s Son from heaven is part of our Christian position. It enters into the very foundation of our standing in Christ.

It is not the mere study of prophecy, which may, or may not, be taken up by Christians as an “extra subject,” but it is the warp and woof of our Christian standing in Christ. The three pairs of statements may be thus contrasted: Nos. 1 and 2. Though manifested in the “flesh,” we know what it is to be “justified” as to the spirit.

Nos. 3 and 4. It is being made known to angelic beings in heaven above; ant it is being proclaimed to men on earth beneath.

Nos. 5 and 6. By grace, we believe the wondrous testimony now while in the world, and we are waiting to be “RECEIVED UP IN GLORY.”

# 02.07. The Fifth Paper

(Fifth Paper, Things to Come, Jan. 1896, 2(7):116-117)) V.- OTHER PASSAGES RELATING TO THE SECRET.

We have now considered the four important passages which contain the revelation of the great secret, viz., Rom 16:25-26; Eph 3:1-11; Col 1:24-27, and 1Ti 3:16. But there are other passages which refer to it and throw light upon it. Some writers treat these as all referring to so many different mysteries; buy we shall see that they all refer to and throw light upon that which is called THE GREAT MYSTERY (except of course those we have already considered, connected with the Present interval, the Kingdom, Israel's blindness, and the Mystery of Iniquity.) (1) Eph 1:9-11.

Here we read how the same grace which was wrought redemption and forgiveness for His people, has also caused us to abound "in all wisdom and knowledge."

What is this wisdom? - "Having made known unto us the mystery of His will." These words convey no sense to the English reader, unless we translate (instead of transliterate) the word mystery, viz., His secret purpose, i.e., the secret which He hath willed of His good pleasure. God has now caused us to abound in all wisdom because He has revealed to us His secret purpose which He purposed in Him (i.e. in Christ - so R.V.); that in the dispensation of the fullness of times He might gather together in one (re-unite under one Head) all things in Christ; both which are in heaven and which are on earth; even in Him, in Whom also we have obtained an inheritance, being predestinated according to the purpose of Him who worketh all things after the counsel of His own will.

Here we have the great secret and its purpose referred to, and in Eph 1:22 we are told how "" the God of our Lord Jesus Christ, the Father of glory… hath put all things under His feet and gave Him to be the Head over all things to the Church, which is His Body, the fullness of Him that filleth all [the members of that Body] with all [spiritual blessings]" (Eph 1:3).

(2) Eph 6:19.

Here the Apostle prays "that utterance may be given unto me, that I may open my mouth boldly, to make known the secret of the gospel," i.e., the doctrine of the Body of Christ, which is the great secret and the great subject of the gospel. It was specially the good news revealed to and made known by Paul according to what he calls "my gospel" (Rom 16:25). It was in a very special manner his gospel. The gospel - the good news of a Saviour for lost sinners - was (as we have already seen) never a secret. It was "preached before unto Abraham" (Gal 3:8), and all the saints of God rejoiced in it. But the good news concerning the Body of Christ was kept secret, and then became, and could be called, Paul's special gospel to be made known among all nations. It is the good news of the Body of Christ. Hence, in 2Co 4:4, it is called "the gospel of the glory of Christ," i.e., the gospel of Christ's glory. God highly exalted Him and gave Him to be the Head of the Body. This is now "the secret of the gospel."

(3) Col 2:2.

Here it is called “God’s secret,” i.e., the secret which God purposed, and kept in silence through times eternal and in His own good time made known. He prays for these Colossian Saints that they “might be comforted and knit together in love, and unto all riches of the full assurance of understanding, to the acknowledgement of the mystery of God (i.e. God’s secret) even the Christ* in whom (marg. wherein) are hid all the treasures of wisdom and knowledge.” That is to say, all the treasures of divine wisdom are contained in the Mystery - i.e., the Body of Christ.

[* Note: According to the R.V. and the Ancient Text, the words “and of the Father” go out. They were doubtless added by a later hand for some purpose, and by someone ignorant of the Mystery. Indeed that ignorance is manifested by the Revisers’ note: “The ancient authorities vary much in the text of this passage.”] This is the secret, which, according to

(4) 1Ti 3:9,

We are to hold, as the essence of “the Faith.” “Holding the Mystery (the secret) of the faith in a pure conscience.” Here again the great secret of Christ’s Body is the central object of the Christian Faith.

These are all passages which refer to the great secret, but there is one other which is full of instruction for us, (5) 1Co 2:1-16; 1Co 3:1-23.

True, the word Mystery is not in the Received Text, but according to the R.V. and all the great Critical Greek Texts we must read the word musthrion (musteerion), secret, instead of marturion (marturion), testimony, in 1Co 2:1. It will be seen that there is but little difference between the two words - just one or two letters changed by some scribe who did not understand the Mystery, made the word “Testimony,” instead of “Mystery.”

It is worthy of remark how the ignorance of this Mystery on the part of Scribes has led to so much confusion of the Text in the passages which refer to it. The condition of the Corinthian saints was such that they were not spiritually fitted to receive instruction in this wondrous truth. When the first epistle was written to them, the apostle explained this to them, and says: “And I, brethren, when I came to you, came not with excellency of speech or of wisdom, declaring unto you the Mystery of God (i.e., God’s Secret). For I determined not to know anything among you, save Jesus Christ, and Him crucified.” Instead of declaring to them the Mystery, he had to confine himself to the simplest truths of the Gospel. He preached only a crucified Saviour. He could not declare all the great truths involved in a risen and glorified Saviour. He had preached “the Gospel of the grace of God,” but he could not proclaim “the gospel of the glory of Christ.” The reason why he “could not”, he now proceeds to explain.

“My speech and my preaching was not with enticing words of man’s wisdom,… howbeit we speak wisdom among them that are perfect,” or that are initiated. This word was the technical term for those who were initiated into the ancient and wrong heathen “mysteries”, or “the wisdom of this world.” I could not speak “wisdom” to you, he says, “howbeit we do speak wisdom to those who are initiated into it,” “yet not the wisdom of this world,… but we speak the wisdom of God in a (concerning the) secret, even the hidden wisdom which God ordained before the world unto our glory (i.e., with a view to our glory).” Here is again a reference to the great secret, which had been

hidden in God, and ordained by Him before the ages. “None of the princes of this world knew” about it, he says, for “it is written eye hath not seen, nor ear heard, neither have entered into the heart of man the things which God hath prepared for them that love Him. But God hath revealed it unto us by His spirit.”

These words are usually taken in a general sense, as teaching that the natural man cannot receive spiritual things. This fact is perfectly true, of course, as is definitely stated elsewhere and further on. But it is not what these words say here. these words have a special reference to the “hidden wisdom,” i.e. the Mystery, and what is stated here is, that no human being ever dreamed of it. It never entered the head or heart of mortal man. “BUT GOD HATH REVEALED IT BY HIS SPIRIT.” It will be noted that the word “them” (1Co 2:10) is in italics, and we are quite at liberty to insert the word “it” as referring to the secret (as indeed the R.V. suggests in the margin).

Then he goes on to explain what is the essence of a secret, in verses 1Co 2:10-11, and argues that as no one can tell what a man’s secret was unless He had been pleased to reveal it. And this He has done, as 1Co 1:12 states: - “Now we have received not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us of God, which things also we speak, not in the words which man’s wisdom teacheth, but which the holy spirit teacheth, declaring to spiritual persons spiritual things.” With this the R.V. margin agrees, “interpreting spiritual things to spiritual men.”

Why? Because the next verse goes on to explain that “the natural man receiveth not the things of the spirit of God; for they are foolishness unto him; neither can he know them, because they are spiritually discerned.”

“Declaring to spiritual persons spiritual things”: the three words which follow have been variously rendered and interpreted. In the Greek they are pneumatikois pneumatika sunkrinontes. The first word is in the dative case, masc., plural “to spiritual [persons].” The second word is in the accusative case, neuter, plural, “spiritual [things],” and the third word is peculiar. The A.V. and R.V. render it “comparing,” but the R.V. margin suggests “combining” or “interpreting.” It occurs only here and in 2Co 10:12 in New Testament, and means literally to separate and compound anew; hence to explain a thing, as is done when one takes it to pieces and puts it together again; to explain by comparing one thing with another; or to compare with a view to explaining; to expound, make known, declare. It is used in Num 15:34 of those who had caught the man gathering sticks on the Sabbath day, and it says: “they put him in ward because it was not declared what should be done to him.” The word in this sentence is used to represent the word “declared.” Hence, it means to declare, make known, explain, or expound. The words here mean simply this that we speak the words “which the holy spirit teacheth, declaring spiritual things to spiritual persons.”

Westcott and Hort, in their Greek Text, preserve an ancient reading, but not being supported by the other MSS., they put it in the margin. It is pneumatikos, spiritually; and would read, “declaring spiritual things in a spiritual manner.”

Then 2Co 3:1 comes in, taking up the thought where it was left in 2Co 2:1, “And I, brethren, could not speak unto you as unto spiritual, but as unto carnal, even as unto babes in Christ. I have fed you with milk and not with meat: for hitherto ye were not able to bear it (or to receive it), neither yet now are ye able, for ye are yet carnal; for whereas there is among you envying, and strife, and

divisions, are yet not carnal and walk as men (or marg., according to men). For while one saith, I am of Paul' and another, I am of Apollos: are ye not carnal?" The great central truth of the whole argument is that these Corinthian Christians were taken up with "Bodies" of men, as we now call them, and they were therefore totally unfitted to receive the truth of the "one Body" of Christ. While they were putting the members in the place of the Head they were carnal and not spiritual, and therefore not in a position to have the truth concerning "God's Mystery" declared to them.

Hence, when the Apostle went to Corinth he determined not to go beyond the simplest elementary gospel teaching, to feed them with milk, to proclaim a crucified Saviour; for they were not in a condition to hear about the glorified Saviour - "the gospel of the glory of Christ," and all the glorious things which are freely given to us of God, and which He has prepared with a view to their glory, the glory of the members of the Body in Christ, their glorified Head in heaven.

# 02.08. The Sixth Paper

(Sixth Paper, Things to Come, Feb. 1896, 2(8):142-144)) VI. - PRACTICAL CONCLUSIONS. When once we have grasped the great secret of God, we have a key to open several other difficult subjects, which have been made difficult and dark through the shutting out of the only light that could explain them.

Many false notions have sprung up, as the necessary consequence of having lost the truth of the Mystery.

(I) WHY WAS THE SECRET KEPT?. But first let us ask, why was the great doctrine of the “Mystery” ever kept secret at all? Why did God hide it in Himself, so that no one could possibly discover it till He chose to reveal it? The reason is clear. Had it not been kept secret, the Jews would have had a reason for their rejection of Christ again in the Acts of the Apostles! They could have pleaded that they were only fulfilling the prophecies, and would have lost at once all their responsibility.

True, the rejection of Christ was foretold, but there was not a word about their rejection of the renewed offer of the King and the Kingdom, which was made authoritatively after the Ascension. In Acts 3:18 (R.V.) the holy spirit, by Peter reminds the nation how “the things which God foreshowed by the mouth of all the prophets that His Christ should suffer, He hath thus fulfilled.” There was an end of the matter, so far as Old Testament prophecies were concerned. Christ had suffered, but now, as to His entering into His glory, and fulfilling all the prophecies concerning that glory which was to follow, - what of these? What hindered their fulfillment? Why should there be delay in their accomplishment? The condition had been laid down in Lev. And Deut. And reiterated all through the Prophets that “Repentance” - that National Repentance must precede National Blessing. The call goes forth therefore in the very next verse (Acts 3:19). “Repent ye, therefore, and turn again, that your sins may be blotted out, that so there may come season of refreshing from the presence of the Lord, and that He may send the Christ which hath been appointed for you, even Jesus; whom the heaven must receive until the times of restoration of all things, whereof God spake by the mouth of His holy prophets, which have been since the world began, etc.” (R.V.). The question is, Was this most formal offer merely a mockery? Suppose they had obeyed that call and repented, and turned to the Lord, Would not the times of refreshing have come from His presence? Would He not have sent Jesus Christ? And in that case Would not all that He had spoken by His prophets have been fulfilled? True, Christ had suffered; the Heavens had received Him, but not for ever; only “until” Israel should repent, and turn to the Lord. Can we believe that this offer so formally and solemnly made was unreal? We cannot so believe. Israel was responsible before God for the rejection of that offer; but, had the consequence of their rejection of that offer been previously made known, such responsibility would have been impossible. Therefore was the secret purpose of God hidden in Himself: therefore was it kept secret during times eternal; and not until Israel had definitely refused to repent, and thus, rejected the offer to send Jesus Christ from Heaven, not until then, was the secret of God revealed.

We must never adopt any system of interpretation which would have necessitated that rejection of Christ by Israel. Had the secret been revealed before, they would have been compelled to reject Christ, and they could not have been held responsible for that rejection.

[Note: This would not have affected the fulfillment of the Seventy Weeks of Dan 9:1-27. All would have gone forward; and before the actual “times of refreshing” would have come the “time of Jacob’s trouble”; and before the sending of Jesus Christ would have come the revelation of Antichrist, as there foretold; to say nothing of the shortening of the days provided for in Mat 24:22 and Rom 9:28.] Their present dispersion with all its sufferings, is in consequence of that rejection, and God is righteous in all His acts.

(2) A KEY TO OLD TESTAMENT INTERPRETATION The second consequence which flows from the doctrine of the Mystery is this: Had Israel obeyed the call in Acts 3:19-21, and the Lord Jesus had been sent, there is not a prophecy in the Old Testament or in the Gospels which would not have been fulfilled! This is a great truth and an important principle far-reaching in its results. It tells us that the Gospels are the conclusion of the Old Testament history, and not the commencement of Church teaching; except of course, so far as Christ crucified is the foundation of all blessing, whether for Creation, for Israel, or the Church of God. The Gospels are a record of the rejection of Christ on the part of Israel, and not a record of the foundation of the Church. This exposes the follies of those who seek to apply the Sermon on the Mount to the Church and the world during this present dispensation; and who would build up “the New Theology” on “the teaching of Jesus,” instead of on the teaching peculiar to this dispensation. It reveals to us the mistakes and errors of those who go back to the historic Gospels to preach the “Come- to-Jesus Gospel,” instead of preaching the Gospel from the Pauline Epistles, which are specially given to the Church for Church teaching and Gospel preaching. Those who adopt the former plan are those who generally more or less ignore the latter.

It explains the cause of the difficulties of those who seek to derive from the Acts of the Apostles a system of “Church Government,” while that book records the history of the transitional period between the rejection of Christ by Israel, the rejection of Israel by God, and closes with the solemn recital of Isa 6:9, as to Israel’s judicial blindness, and the great declaration, “Be it known therefore unto you, that the salvation of God is sent unto the Gentiles, and that they will hear it.”

It seems impossible for us to fix the date of the revelation of the Mystery to Paul, or to say in what part of the Acts it should be placed. From 2Co 12:1-7 it would appear that “the abundance of the revelations” was given “fourteen years before.” This was written about A.D. 60, and fourteen years before would bring it to A.D. 46, which would synchronize with the important dispensational chapter, Acts 13:1-52, where we have the solemn epoch-marking words pronounced to the Jews, “It was necessary that the word of God should first have been spoken to you; but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles” (Acts 13:46). The Gentiles, as such, had been brought in and blessed long before this. But now, a special work connected with the Mystery was about to be commenced, as is clear from Acts 13:1, where “Barnabas and Saul” had been separated by the Holy Spirit Himself (it is God Himself), for the work “whereunto (He says) I have called them” (Acts 13:2).

There can be no doubt that the Acts of the Apostles (as man calls the book) records the transitional history between the rejection of the Kingdom, and the setting up of the Church.

(3) THE TRUE PLACE OF PENTECOST.

[We depart from E. W. Bullinger and of course, of C. W. Welch views, presenting the building up of Biblical evidence, as Bullinger declared: “unless it can be proved to be so from the Word of God”]

We perceive that the Church of the Body of Christ started at Pentecost, as it was the first time in which unconditionally human beings received the gift of holy spirit and evidenced it by speaking in tongues. Since that time different administrations were running in parallel, as Peter and the rest of the Apostles were leaders in the Early Christian Church (being mentioned as the more notable among them, Jacob (James in English, or Santiago (for Saint Jacob) in Spanish), Peter and John), and the book of Revelation, that deals mainly with the happenings of the Jews in future times, says in Rev 21:14 : “And the wall of the city had twelve foundations (the invisible parts of the city, see below), and in them the names of the twelve apostles of the Lamb.” Also, for the Jewish people is written in Romans: “Rom 11:5 : Even so then at this present time also there is a remnant according to the election of grace.” Those Jewish “remnant” is being totally faithful to the part of the Bible that they accept now (the Old Testament only, as when amongst the Samaritans some were faithful only to the five first books of the Old Testament), and also only by God’s grace is that they are preserved as the real Jewish “root” (not the Khazar ones inhabiting now “Israel” by the “will of men”) which will emerge again in the times written in the Book of Revelation (but by the “will of God”), until then this “Remnant” will fully accept all that is written in the New Testament, specially the parts written “to them” there, as their own “letters”.

Paul and the revelation that he received about the Mystery enlightens even more what had been already received in Pentecost, as we read in Ephesians: “Eph 6:18 : Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints;” being that “praying in the spirit” the speaking in tongues that originally was received at Pentecost (as 1Co 14:14-15 clearly explains, and of whom a similar expression is found in Jude 1:20).

Peter quotes and Old Testament prophet (Joel) in the first Sermon to the Church of the Body of Christ, which started only with about 3,000 Jewish. “Acts 2:17 a: And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh: and your sons and your daughters shall prophesy”. The promise of the pouring of holy spirit was plainly known since the Old Testament and was clearly emphasized by Jesus Christ before his Ascension unto Heaven. That the Gentiles will be specially blessed was also well known in the Old Testament prophecies, and even the Speaking in Tongues was known as an evidence of holy spirit within the born again believers, being this last an expression well known by Jesus as we see in his teachings to Nicodemus. Regarding the speaking in tongues Paul wrote “1Co 14:21 : In the law it is written, With men of other tongues and other lips will I speak unto this people; and yet for all that will they not hear me, saith the Lord” And Jesus Christ boldly expressed it “Mark 16:17 : And these signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues” So the nine manifestations of holy spirit, from which seven were well known and in use since the beginning for the human beings (as the Old Testament and Jesus Christ show to us), and we can see that were known since the prophets the two new ones that were added starting in the day of Pentecost (Speaking in Tongues and its interpretation). All of this manifestations will be available until the very end, “Rom 11:29 : For the gifts and calling of God are without repentance.”

We conclude that the full availability of the nine manifestations of holy spirit for every born again believer was not a part of the Mystery, and that born again believers will re-emerge at the times of Revelation, as Joel prophesied. But since the Jewish Nation rejected to believe after Pentecost, and because of God always giving them an opportunity, the Mystery was fully revealed to Paul, and it is that the Church of the Body of Christ should be integrated by born again Jews and Gentiles equally, until its full completion, being the Head (it is “the brain”) Christ, who knows for sure who are and who are not the genuine members of His Body, and who is in real charge (no matter what the human leadership may say) and who keeps in touch with each one of them for His wise purposes, this was not even known for the angels of God, and now even they are learning of it from us, their masters, as they are at our service. As we have read before, according to Bullinger’s research, that the Mystery will end with the taking up of the members of the Body of Christ before the beginning of the awful day of the Lord, as the next scriptures clearly declare it: “1Th 1:10 : And to wait for his Son from heaven, whom he raised from the dead, even Jesus, which delivered us from the wrath to come,” “2Th 2:1 : Now we beseech you, brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto him,” “1Th 4:16 : For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: 1Th 4:17 : Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. 1Th 4:18 : Wherefore comfort one another with these words,” “1Co 15:53 : For this corruptible must put on incorruption, and this mortal must put on immortality.”

Pentecost thus is shown to have been started a new administration of the Grace of God, the Church of the Body of Christ and at the same time to have started the times of the end for the Nation of Israel, which rejected again the offer.

# 02.09. The Seventh Paper

(Seventh Paper (Concluding Chapter), Things to Come, March 1896, 2(9):154-156) VII. THE BODY AND THE BRIDE.

There is another error which the doctrine of the Mystery corrects, though there is certainly some little excuse for its having been so generally entertained, and that is, the identification of “the Body” with “the Bride.” We have already seen that had Israel repented and turned to the Lord (Acts 3:18-19), there is not an Old Testament prophecy which would not have been fulfilled (at that time). But the “Bride” is the subject of Old Testament prophecy. Therefore, had Israel repented, and there had been no Church of God, there would still have been the Bride according to the prophetic word. Many are the prophecies of the Bride in the Old Testament, and hence some who cannot ignore this fact and yet cling to the modern idea of the Body being the Bride, believe they are, or will be, Two Brides: the Bride of Jehovah and the Bride of the Lamb… The Bride in Isaiah, Jeremiah, and Hosea, is Israel, or at any rate the elect of Israel; those who were “partakers of the heavenly calling” in Israel. We read in -

Isa 54:5-6

“For thy Maker is thine husband; the LORD of hosts is his name; and thy Redeemer the Holy One of Israel; The God of the whole earth shall he be called. For the LORD hath called thee as a woman forsaken and grieved in spirit, and a wife of youth, when thou wast refused, saith thy God.”

See also Isa 54:7-8.

Isa 62:4-5

“Thou shalt no more be termed Forsaken; neither shall thy land any more be termed Desolate: but thou shalt be called Hephzi-bah (i.e., My delight is in her), and thy land Beulah (i.e., married): for the LORD delighteth in thee, and thy land shall be married. For as a young man marrieth a virgin, so shall thy sons marry thee: and as the bridegroom rejoiceth over the bride, so shall thy God rejoice over thee.”

“Shall thy sons marry thee”. A slight change in the vowel points, gives the reading thy great or royal Restorer or Builder (by the figure of Enallage, plural for singular) instead of “thy sons.” Sons, moreover, were the builders of families (Gen 16:2; Gen 30:3; Deu 25:9; Ruth 4:11, etc.)

Jer 3:14

“Turn, O backsliding children, saith the LORD; for I am married unto you: and I will take you one of a city, and two of a family, and I will bring you to Zion.”

Hos 2:16, Hos 2:19-20

“And it shall be at that day, saith the LORD, that thou shalt call me Ishi (i.e., my husband); and shalt call me no more Baali (i.e, my lord)… And I will betroth thee unto me for ever; yea, I will

betroth thee unto me in righteousness, and in judgment, and in lovingkindness, and in mercies. I will even betroth thee unto me in faithfulness: and thou shalt know the LORD."

These and other passages clearly prophesy that an election of Israel shall be the Bride. Had, then, the call in Acts 3:18-19 been obeyed, these prophecies must have had their fulfillment, quite irrespective of any Church.

Here again we come upon the solution of another great difficulty: THE OLD TESTAMENT SAINTS

They are a great burden to Expositors of New Testament Truth. And what to do with them is one of the commonest questions and difficulties which arises in the mind of the Bible-student. That there has been an elect body all through the Old Testament history we have abundant evidence.

While all the promises to Israel as a nation, were earthly, there were always those who lived "by believing (he wrote "faith")" and "died in believing (he wrote "faith")," and were "partakers of the heavenly calling" (Heb 6:1). These looked for no earthly portion, but they looked forward with a heavenly hope to a heavenly blessing. "These all died in believing (he wrote "faith"), not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth. For they that say such things declare plainly that they seek a country… a better country, that is an HEAVENLY: Wherefore God is not ashamed to be called their God; for He hath prepared for them A CITY." (Heb 11:13-16) - And of Abraham it is said "he looked for a CITY, which hath FOUNDATIONS, whose builder and maker is God." (Heb 11:10).

Now when we turn to Rev 21:9, we read that one of the seven angels said to John: "Come hither, I will shew thee the BRIDE, the Lamb's wife." "And he carried me away in the spirit to a great and high mountain, and shewed me that great CITY, the holy Jerusalem descending out of heaven from God, having the glory of God; and her light was like unto a stone most precious," etc. (Rev 21:9-27).

What are we to understand but that this "CITY," - which is declared to be the "BRIDE, the Lamb's wife," is the city for which all those who were partakers of the Heavenly Calling looked; and that these elect saints of the Old Testament will form the BRIDE. This "Holy Jerusalem" may contain the Church or Body of Christ, as well as the Bride, inasmuch as "the Lord God Almighty, and the Lamb, are the Temple of it" (Rev 21:22), and "the Lamb is the light thereof." But it is not necessary on this account that we should identify them. The "Lamb" is the special title of the Lord Jesus in relation to Israel, and the elect of Israel, and especially to the Bride (see Rev 19:7-9 and the Parables of Marriage, and the Marriage-Supper in the Gospels).

It will also be noted that the names "ON the GATES of the city (i.e., the visible parts of the city)", are "the names of the twelve tribes of the children of Israel." (Rev 21:12), while the names "IN the FOUNDATONS (the invisible parts of the city) are the names of the twelve apostles of the Lamb (Rev 21:14)." This again carries us back to the Gospels (Mat 19:28), to the solemn words of the Lord Jesus in answer to a specific enquiry as to the portion of the Twelve Apostles: "Verily I say unto you, That ye which have followed Me, in the regeneration when the Son of Man shall sit in the throne of His glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel." Here in Rev 21:1-27 we have the Regeneration (the new heaven and the new earth), we have the Twelve Tribes of Israel, and the Twelve Apostles of the Lamb. We ask, what has this to do with the

Church - the Body of Christ? And has it not to do only and solely with the Holy City and with the BRIDE of the Lamb? The promise of Christ to the Twelve Apostles has never been abrogated; and, we ask, what are we to do with it, if the Apostles form part of the Body of Christ? The Church is part of Christ, the Bridegroom; but the Apostles, by a comparison of Mat 19:28, with Rev 21:14, form part of the BRIDE. This effectually disposes of the figment of “Apostolic Succession,” which would never have been seriously entertained had not the truth connected with the Mystery been lost. And we ought to note that while the Twelve Apostles are thus separated off from the Church, the Apostle Paul was specially raised up to a special and different position altogether, and is identified with the Mystery. In harmony also with this is the teaching of

Eph 5:25-33.

Christians in their selfishness, attempt to rob others of their place as the Bride, and thus lose their own still “better” place as part of the Bridegroom. “Verily they have their reward”! The Bride and the Bridegroom, though in a sense one, are yet surely distinct. Ant it is clear from all the scriptures relating to the Mystery, that the members of Christ’s Body are not the Bride, but part of the Bridegroom Himself. Whereas the elect Old Testament saints will form the Bride. See Isa 12:6 “Cry out and shout, thow Inhabitress (marg.) of Zion: For great is the Holy One of Israel in the midst of thee.” In Rev 22:3, we read “The Throne of God and of the Lamb shall be in it.” Of the glory of this Holy City other scriptures speak. See Isa 60:3, Isa 60:14, Isa 60:19, Isa 60:20; Rev 21:23-24, Rev 21:27; Isa 54:11-12. This is referred to again in Isa 4:5, when Jehovah shall have purged away the filth of the daughters of Zion, it is added “beyond all this glory there shall be the Chuppah, or the marriage canopy,” mentioned elsewhere only in Psa 19:5 and Joe 2:16; and referring to Isa 62:1-12. The Chuppah is the bridal canopy beneath which the nuptial ceremonies are performed to this day.

True, the Apostle might address the saints concerning his desire to present them “As a chaste virgin to Christ” (2Co 11:2). But this no more declares that the Church is the Bride of Christ than that the Apostle himself was their father (1Co 4:15); or that he was their mother (Gal 4:19). In one case he spoke of the painful anxiety of a mother; in another of the loving care of a father; while, in 2Co 11:2, he spoke of the jealousy of the friend of a bridegroom. The “Mystery” was a totally different thing.

So, in Eph 5:28-29, the argument is that husbands “ought to love their wives as their own bodies. He that loveth his wife loveth himself, for no man ever yet hated his own flesh; but nourisheth and cherisheth it, even as the Lord the Church, for we are members of His Body,” i.e., AS Christ loves His own Body, the Church; so ought husbands to love their own selves, because they and their wives are “one flesh.” Thus “the great secret” is employed as an argument as to the reciprocal duties of husbands and wives. In neither case is it said that the Church IS the wife, or that Christ IS the husband. But that AS Christ loves His Body (the Church), SO husbands ought to love their bodies (their wives).

What is clear and certain is that the Church is the Body of Christ Himself, and that the members of that Body being “in Christ” (as members of His Body), are PART OF THE BRIDEGROOM, and cannot possibly, therefore, be the Bride herself.

It is a remarkable example of the perversity of Expositors, who while they hold that the Bride is the Church, persist in interpreting the parable of the ten virgins, as though the Bride's attendant "Virgins" are also the Church. Though who ever heard of an Eastern Bride going out "to meet" the Bridegroom! The Virgins, "her companions," went, but not the Bride. So our (wrong) expositors can hold whichever of these two positions they please, but, clearly, they are not entitled to hold them both. The "Bride" must be distinct from "the virgins her companions that follow her." If we rightly divide the Word of Truth we see that the Church is neither the one nor the other, and that the subsequent revelation of the "Mystery" cannot be read into either Psa 45:1-17 or Mat 25:1-46, which are perfectly clear as they stand, and must have been capable of a plain interpretation to the first hearers or readers of those words, quite apart from the truth subsequently revealed. The Mystery was "hid in God." It does not say it was hidden in the Scriptures, but "hid in God" Himself. There can be therefore no types of it in the Old Testament, inasmuch as types teach, and were meant to teach doctrines. But if truths and doctrines, which are elsewhere clearly revealed in the New Testament, can be illustrated from the Old Testament, that is quite another matter. The illustration and application of Old Testament Scripture to the Church is quite lawful and profitable, so long as it is kept distinct from interpretation. It is one thing to see an illustration of the Church in the Old Testament; but it is quite another thing to say that that is there revealed, which God distinctly declares was not revealed!

Gen 24:1-67 Has been, for example, widely taken as typical of the Christ and the Church. Isaac is taken as the bridegroom, and Rebekah as the Church or the bride. True, the chapter is illustrative, but not of the Church. The bridegroom and the bride were both "ready" before either was called to the marriage. The bride was found in the house of Abraham's brother. Very special injunctions were given that she was not to be of "the Canaanites." "But," said Abraham to Eliezer, "thou shalt go unto my country and to my kindred and take a wife unto my son Isaac… thou shalt take a wife for my son from thence." Great emphasis is placed on this important conditions in verses Gen 24:3-4, Gen 24:7, Gen 24:37-38. Abraham and Nahor were brothers, and by Isaac's marriage with Rebekah, and Jacob's marriage with her brother Laban's daughters, Leah and Rachel, the whole house of Nahor was absorbed into the family of Abraham! Gentiles were expressly shut out when this typical wife was chosen, and Isaac on receiving his bride took her at once "into his mother Sarah's tent," thus forming the ground of the type as expounded in Gal 4:21-31.

Rebekah therefore represents, not the Church or Body of Christ, but that great cloud of witnesses (the Old Testament saints), who in the old dispensation sacrificed, as she did, all worldly advantages for the Lord's sake. It is for these He is preparing that "city which hath foundations," and of which He Himself is the divine architect. And truly, it is said of these, "if they had been mindful of that country from whence they came out (as Rebekah came) they might have had opportunity to have returned. But now they desire a better country, that is, an heavenly: wherefore God is not ashamed to be called their God; for He hath prepared for them a city" (Heb 11:15-16).

"These all having obtained a good report through faith (believing), received not the promise, God having provided some better thing for us, that they without us should not be made perfect" (Heb 11:39-40).

Now, we maintain, that this "better thing" cannot be the same as the good thing. The comparative term distinguishes between two things, and necessitates the existence of two. The one, as the

Bride, will have a good place, a grand place, a place of honour and glory as the Lamb's wife in the holy Jerusalem, but the Church, the Body of Christ, will have "some better thing," a position of greater glory and honour, as part of the Bridegroom Himself.

It is for this consummation that the members of His Body now wait. We are, by the wondrous position which grace has given us, necessarily cut off from all "bodies" which are of human origination, and from all Ecclesiastical organizations. We do not seek to restore corporate testimony, for no such restoration of what man had ruined, was ever promised. The corporate failure is complete. There is no authority in the Word for re-establishing it, and all attempts to do so have ended in disaster, and in a widening of the breach between brethren. The "unity of the spirit" is now only subjective. There is no such thing as an objective unity of the spirit which we can "join." The real truth of the "Mystery" received into the heart raises the members of the Body far above all human plans and hopes of union or Re-union. It takes us up at once into the heavenlies, seats us there with Christ, so that like Him we are "henceforth expecting."

Hence, we are not concerned with prophecy as such, as a mere subject of study. To look for Christ's appearing is the very essence of our Christian standing. It is the very breath of the Christian's life. We "wait for God's Son from heaven," and long for Him to appear so that we may be "RECEIVED UP IN GLORY." May we now conclude in the words of an ancient prayer, and say and confess that:

"We are very members incorporate in the Mystical Body of Thy Son, which is the blessed company of all faithful people, and are also heirs together through hope of Thy everlasting Kingdom by the merits of the most precious death and passion of Thy dear Son, Amen."

Chapter 39

# 03.01. Abraham Believed God

"Abraham Believed God" by E.W. Bullinger Religion versus Christianity Written for our sake

What do we need?

God has spoken!

"For what saith the Scripture? 'Abraham believed God, and it was counted unto him for righteousness'" (Rom 4:3). In these words we have the essence of the Gospel of God, and of His Grace. That Gospel is explained in Rom 1:1 to be the "Gospel of God." God's Good News; and faith cometh by hearing it. This is the Gospel that Abraham believed; he believed God; believed what God said. The patriarch's feet were firmly planted on God's ground; his eyes were fixed on God Himself. He had no shadow of doubt as to his possessing, in due time, all that God had promised. He did not hope it, still less did he doubt it, or go on asking for what God said He had given.

Oh! how few comparatively among the children of God really believe God, and without any reserve take this blessed ground of having died with Christ, of being risen with Christ, of being forgiven all sins, accepted in the Beloved, and sealed by the Holy Spirit! At times they hope it; when all goes smoothly with them they can venture to speak hopefully, but when things go against them, they feel the working of the old nature, and at once they begin to reason about themselves, and to question whether after all they are in reality the children of God. From such reasonings the passage to despondency and despair is an easy one.

All this is destructive to peace, because it is dishonouring to God. It is impossible to make progress in this condition. How can one run a race if he is not sure whether he has started? How can one erect a building if he has not laid the foundation? How can any one grow in grace if he is in doubt whether he has life, or has been "planted"? But some may ask, "How can I be sure about this? How may I know that I am saved?" The answer is, How do you know that you are a sinner and need saving? Is it because you feel you are one ? Possibly so, but feeling is not a ground of faith; faith that is based on feeling is not a Divine faith at all. "Faith cometh by hearing." Faith must have respect to a promise not to a feeling. True faith rests on the testimony of God's Word. No doubt it is by the gracious energy of the Holy Spirit that any one can exercise this living faith, but we are speaking now of the true ground of faith, the authority for faith, the basis on which alone it can rest, and that surely is the Word of God, which is able to make wise unto salvation without any human intervention whatsoever.

# 03.02. Written for Our Sake

Religion versus Christianity

There is scarcely a point on which Religion is more opposed to Christianity. Religion makes the word of God of none effect by its tradition and its superstition, and is thus in direct hostility to the truth of God. Religion has to do with the flesh; it admits that there is a Divine revelation; but it denies that anyone can understand it save by the interpretation of man; or, in other words, the Word of God is not sufficient without man’s authority. God has spoken, but I am told I cannot hear His voice or understand His Word without; human intervention. This is Religion!

Infidelity, on the other hand, boldly denies a Revelation; it does not believe in such a thing. Infidels can write books, they can tell us their mind, but (so they say) God cannot! But where is the difference between denying that God has spoken, and maintaining that He cannot make us understand what He says? Both are alike dishonouring to God. Both deprive man of the priceless treasure of His Word. Both exalt the creature and blaspheme the Creator. Both alike shut out God, and rob the soul of the foundation of its faith. This has ever been the device of the enemy, to quench the light of inspiration, to plunge the soul into the darkness of infidelity and superstition, to set aside the authority of the Word of God by any means in his power. He cares not by what agency he gains this end. Witness how he brought about the Fall by casting doubt on the Word of God. "Yea, hath God said?" It is therefore very important for us to seize this great fact which is brought out in our text, "Abraham believed God." Here was Divine faith. It was not a question of feeling or Religion. Indeed, if Abraham had been influenced by his feelings he would have been a doubter instead of a believer. For what had he in himself to build his faith on? "His own body now dead" (verse 19)? A poor ground surely on which to base a faith in the promise of an innumerable posterity. But we are told that "he considered not his own body now dead." What then did he consider? The Word of the living God, and on that he rested. This is faith.

# 03.03. The First Paper

[Here was what we put at the beginning as the “Introductory thoughts” for these studies.] (First Paper, Things to Come, Sept. 1895, 2(3):42-44) 1- THE MEANING OF THE WORD MYSTERY.

There is no subject of greater importance to the Church of God than that which, in the New Testament, is called “The Mystery”: but it is not every Christian who is in a position to receive it. Only those who have “believed God,” and who have thus been justified as Abraham was by faith in His Word concerning the redeeming blood; and who, in “the obedience of faith,” reckon themselves to be dead and risen again in Him, and whose citizenship is now in heaven - only these are the fit recipients of the wondrous revelation of the “Mystery of God and of Christ.”

God’s Gospel concerning His Son Jesus Christ had been promised through the Prophets in the Holy Scriptures, as we read in Rom 1:1-3; but the Mystery of the Body of Christ had never been revealed, and did not therefore form the subject of Old Testament Prophecy.

It was the subject of a special revelation to Apostles, and Prophets, and Saints through St. Paul, to whom and by whom this Mystery was first announced in mortal ears And it was communicated only to the Saints who had been redeemed by the precious blood of Christ, who had been justified by faith, and sealed with the holy spirit of promise; only to those whom God, who is rich in mercy, was pleased to make know that which has hitherto been hidden in Himself, and was never previously revealed unto the sons of men. When Christians left their first love in the earliest days of the history of Christendom, this precious revelation was apparently the first which became obscured and lost sight of. Then the true teaching concerning the holy spirit in the Church became less and less clear, especially while the simple foundation of the truth of justification on the principle of faith alone was also being departed from.

These precious truths - by the Lord’s long-suffering patience and mercy, have been partially recovered in these last days out of the wonderful treasury of His Word, but never, perhaps, in their pristine freshness and clearness.

It is our object now, in dependence on the Lord’s goodness, and reliance on the holy spirit’s guidance, to do something to recover the blessed truth concerning the “Mystery,” and thus endeavour to be a “good scribe,” bringing out of the Mater’s treasures something that is old but yet new, and new but yet old.

It will be well at the outset to define our terms, and to have a clear understanding as to THE MEANING OF THE WORD. The word “Mystery” is not an English word at all; it is a Greek word, transliterated. True it has become Anglicized, and is in common use to-day, but its meaning has changed, and is very different from the meaning which the Greek word originally had, and still has of course, in the Scriptures. We use it of something which no one can understand. This is not altogether wrong if we add the thought - until he is initiated! In the Greek, the word musteerion means simply a secret. It occurs in the Septuagint only nine times as the equivalent of the Hebrew word ratz, which means to conceal hence, a secret. It occurs in Dan 2:18, Dan 2:19, Dan 2:27,

Dan 2:28, Dan 2:29, Dan 2:30, Dan 2:47 (twice), and in Dan 4:9, and is translated secret.

It was the king's secret which had gone from king Nebuchadnezzar, and which no one could tell him, until God revealed it to Daniel…

Thus, it is perfectly clear and certain that the word Mystery, as used in the Scripture, is simply a secret. But by the end of the second century after Christ the word musteerion had acquired an additional use. It was used not only of a secret, but of a secret sign or symbol. In this sense the Greek fathers employed it to denote any such sign, whether of words or actions. They spoke of the offering of Isaac as a musteerion, i.e., a sign or symbol of the secret purpose of God concerning His Son Jesus Christ. And they used it interchangeably with the words tupos, type; sumbolon, symbol, and parabolee, parable. It has a sense, therefore, similar to these words.

Justin Martyr (A.D. 148) says that in all false religions the serpent was represented as "a great symbol and musteerion" (Apol. i. 27). So in his reference to the Paschal Lamb, he says, "the musteerion therefore of the Lamb… was a type of Christ." Speaking of Isa 7:14, "Behold a virgin shall conceive and bear a son," he says, "since this refers to the house of David, Isaiah has explained how that which was spoken by God to David, in a mystery, would actually come to pass. Perhaps" he adds, "you are not aware, my friends, of this - that there were many sayings written obscurely; or in parables; for secret signs; or in symbols, which the prophets who lived after the persons who said or did them, expounded" (Trypho, c. 68).

Mystery was practically synonymous with a symbol, and yet there was a slight difference. Perhaps a secret sign would best express it; and this was the usage of the word when the Revelation was given to John. Hence, in that book, we must give the word this signification. In Rev 1:20, it is used of "the mystery of the seven stars," and in chap. Rev 17:5, Rev 17:7, it is used of "Babylon." So that in these things we are to see a secret sign of something which they were to represent.

It is remarkable also that soon after this we find the Latin version translating the word mystery (in Eph 5:32) by the word sacramentum, i.e., sacrament. From this it is positive that at that time the word sacramentum or sacrament meant merely a secret sign or symbol! It had not then acquired its later theological use; but the word "sacrament" had reference merely to a symbol, or a symbolical act, a secret sign, shewing forth the Lord's death. The popular etymologies of the word are therefore all wrong and misleading. If the word (according to Tertullian) had any reference to a military oath, it was only because in the administration of that oath some secret sign was given or made which symbolically represented it.

It is certain, therefore, that the modern and ecclesiastical use of the word "sacrament" is not only a gross misrepresentation of the truth, but it is founded on ignorance of the history of the word.

1) The Greek musteerion means a secret; and later a secret sign or symbol.

2) The Latin sacramentum is used in the Vulgate as the equivalent of musteerion in Eph 5:32, therefore sacramentum meant, and means, a secret sign or symbol. This gives us the true meaning of the word as used by the Reformers in one of their prayers. When they say "these holy mysteries," they mean "the special commemoratives of bread and wine," i.e., these signs and symbols which are used to "show forth the Lord's death."

Thus, in our search for truth, two great errors are, at the outset, corrected: - The true meaning of the word Mystery in the Scriptures is not something that cannot be understood, but something kept secret - a secret truth or sign, revealed to those who are initiated. And the theological word Sacrament is not some act of ecclesiastical jugglery, but a simple symbolical act, by which the Lord's people show forth their Lord's death.

We are now prepared to apply the meaning of the word mystery, thus ascertained, to the various passages in the New Testament where it is used.

# 03.03. What Do We Need?

Written for our sake

Mark what the Holy Spirit says of him. "He staggered not at the promise of God through unbelief... therefore it was imputed unto him for righteousness" (verses 20-22). Ah, but the anxious one may say, "What has all this to do with my case? I am not Abraham! I cannot expect a special revelation from God. How am I to know that God has spoken to me? How can I possess this precious faith?" Mark the answer to these questions in the Spirit's further words in verse 23. "Now it was not written for his sake alone that it was imputed to him, but for us also. if..." If what? If we feel it? If we realise it? If we experience anything in ourselves? Nay! But "if we believe on Him that raised up Jesus our Lord from the dead."

Oh! what solid comfort is here, what rich consolation! It assures the anxious one that he has the self-same ground and authority to rest upon that Abraham had, with much more light than Abraham had. For Abraham was called to believe God's Word as to what He promised, whereas we are privileged to believe in a fact which God has accomplished. He was called to look forward to something yet to be done; we look back at something that has been done, even an accomplished redemption attested by the fact of a risen and glorified Saviour, seated at the right hand of the Majesty on high. But as to the ground or authority on which this faith is to be based, it is the same in our case as in that of Abraham -- the Word of God. So it is written, "faith cometh by hearing, and hearing by the Word of God." There is no other foundation for faith but this; and the faith that rests on any other foundation is not true faith at all. A faith resting on human tradition, or on the authority of a Church, is not Divine faith; it is a mere superstition, it is a faith which stands in the wisdom of men, and not in the power of God (1Co 2:5). It is impossible for us to overstate the value and the importance of this grand principle, the ground of a living faith. This is the Divine antidote to all the errors, evils, and hostile influences of the present day. There is a tremendous shaking going on around us, and it will grow worse. Minds are agitated; disturbing forces are abroad; foundations are being loosened; institutions are tottering; souls which found shelter in them are being dislodged and know not whither to turn. Confusion and judgment is written on all things ecclesiastical and political.

# 03.04. God Has Spoken!

What do we need?

What is the one thing that we need? Simply this. A living faith in the living God! This is what is needed for all who are disturbed by what they see without, or feel within. Our unfailing resource is this, trust in a living God, and in His Son Jesus Christ, revealed by the Eternal Spirit in the Scriptures of Truth .

Here is the resting-place for faith. Here we solemnly exhort you to stay your whole souls. Here we have authority for all that we need to know, to believe, and to do. Is it a question of anxiety about your safety? Hear the Divine words, "Wherefore also it is contained in the Scriptures: Behold I lay in Zion a Chief Corner Stone, elect, precious, and he that believeth on Him shall not be confounded" (1Pe 2:6). What solid comfort is here, what deep, settled repose! God has laid the foundation, and that foundation is nothing less than His own Eternal, co-equal Son. This foundation is sufficient to sustain all the counsels of God, to meet all the needs of the soul. Christ is God’s own precious, tried, Chief Corner Stone. That blessed One who went down into death’s dark waters; bore the heavy judgment and wrath of God against sin, and robbed death of its sting, and, having done this, was raised from the dead, was received up into Glory, and is now seated at the right hand of the Majesty in the Heavens. Such is God’s foundation to which He graciously calls the attention of every one who really feels the need of something divinely solid on which to build, in view of the hollow and shadowy scenes of the world, and in prospect of the stern realities of the future.

God has spoken!

Dear reader, if this is your position, if you have come to this point, be assured that it is for you as positively and as distinctively as though you heard a voice from Heaven speaking to your own very self. In spite of sin in all its forms, and in all its consequences, in spite of Satan’s power and Satan’s malice, God has spoken! He has caused His voice to be heard in this dark and sinful world, and what has He said? "Behold, I lay in Zion... a foundation!" This is something entirely new! It is as though our blessed, loving and ever-gracious God had said to us, "Here I have begun anew, I have laid a foundation, and I pledge My word that whosoever commits himself to My foundation, whosoever rests in Mine Anointed, i.e., in My Christ, whosoever is satisfied with My precious, tried, Chief Corner Stone, shall never, no never, no never, be confounded, never be put to shame, never be disappointed, never perish, world without end!" Oh, how blessed, how safe, how secure! If there were any question raised, any condition imposed, any barrier erected, you might well hesitate. If it were made a question of feeling, or experience, or of anything else that you could do, feel, be or produce, then you might justly pause, but there is absolutely nothing of the sort. There is the Christ of God, there is the Word of God, and what then? "He that believeth shall not he confounded." In short, it is no more and no less than believing what God says, because He says it! It is committing your self to the word of Him that cannot lie. It is doing exactly what Abraham did. "Abraham believed God, and it was counted unto him for righteousness." It

does not say Abraham understood God, because he did not; nor that Abraham believed something about God, but Abraham believed God, i.e., what He said. Thus he lived in peace with God, and died in the hope of Resurrection, of a Heavenly City, of a Heavenly Home. It is resting on the immovable rock of Holy Scripture, and thus proving the Divine and saving virtue of that which never failed any who trusted to it, never did, and never will, and never can. Oh! the unspeakable blessedness of having such a foundation in a world like this, where death and decay and change are stamped upon all, where friendship's fondest ties are snapped in a moment by death's rude hand, where all that seems (to nature's view) most stable is liable to be swept away in a moment by a popular Revolution, where there is absolutely nothing on which the heart can lean and say, "Now I have found permanent repose." Oh! what a mercy in such a scene to have a living faith in the living Word and in the written Word of the living God. The soul that on Jesus has leaned for repose, I will not, I will not desert to its foes; That soul, though all hell should endeavour to shake, I'll never, no never, no never forsake.

Chapter 44

# 04.00.00. FIGURES OF SPEECH USED IN THE BIBLE

FIGURES OF SPEECH

USED IN THE BIBLE EXPLAINED AND ILLUSTRATED By E. W. Bullinger, D.D.

“How is it that ye do not understand?…

Then understood they.”

Mat 16:11-12 LONDON:

MESSRS. EYRE & SPOTTISWOODE, -GREAT NEW STREET, E.C, NEW YORK:

MESSRS. E. & J. B. YOUNG & CO., Cooper Union, Fourth Avenue.

1898.

Chapter 45

# 04.00.01. Visit BibleSupport.com

Visit BibleSupport.com This module was created by friends of BibleSupport.com. Visit BibleSupport.com for thousands of free e-Sword modules!

# 04.00.02. Introduction

INTRODUCTION

JEHOVAH has been pleased to give us the revelation of His mind and will in words. It is therefore absolutely necessary that we should understand not merely the meanings of the words themselves, but also the laws which govern their usage and combinations.

All language is governed by law; but, in order to increase the power of a word, or the force of an expression, these laws are designedly departed from, and words and sentences are thrown into, and used in, new forms, or figures. The ancient Greeks reduced these new and peculiar forms to science, and gave names to more than two hundred of them. The Romans carried forward this science: but with the decline of learning in the Middle Ages, it practically died out. A few writers have since then occasionally touched upon it briefly, and have given a few trivial examples: but the knowledge of this ancient science is so completely forgotten, that its very name to-day is used in a different sense and with almost an opposite meaning.

These manifold forms which words and sentences assume were called by the Greeks Schema (σχ■μα) and by the Romans, Figura. Both words have the same meaning, viz., a shape or figure. When we speak of a person as being “a figure” we mean one who is dressed in some peculiar style, and out of the ordinary manner. The Greek word Schema is found in 1Co 7:31, “The fashion of this world passeth away”; Php 2:8, “being found in fashion as a man.” The Latin word Figura is from the verb fingere, to form, and has passed into the English language in the words figure, transfigure, configuration, effigy, feint, feign, etc., etc.

We use the word figure now in various senses. Its primitive meaning applies to any marks, lines, or outlines, which make a form or shape. Arithmetical figures are certain marks or forms which represent numbers (1, 2, 3, etc.). All secondary and derived meanings of the word “figure” retain this primitive meaning.

Applied to words, a figure denotes some form which a word or sentence takes, different from its ordinary and natural form. This is always for the purpose of giving additional force, more life, intensified feeling, and greater emphasis. Whereas to-day “Figurative language” is ignorantly spoken of as though it made less of the meaning, and deprived the words of their power and force. A passage of God’s Word is quoted; and it is met with the cry,” Oh, that is figurative”-implying that its meaning is weakened, or that it has quite a different meaning, or that it has no meaning at all. But the very opposite is the case. For an unusual form (figura) is never used except to add force to the truth conveyed, emphasis to the statement of it, and depth to the meaning of it. When we apply this science then to God’s words and to Divine truths, we see at once that no branch of Bible study can be more important, or offer greater promise of substantial reward.

It lies at the very root of all translation; and it is the key to true interpretation … As the course of language moves smoothly along, according to the laws which govern it, there is nothing by which it can awaken or attract our attention. It is as when we are travelling by railway. As long as

everything proceeds according to the regulations we notice nothing; we sleep, or we read, or meditate as the case may be. But, let the train slacken its speed, or make an unexpected stop;-we immediately hear the question asked, “What is the matter?” “What are we stopping for?” We hear one window go down and then another: attention is thoroughly aroused, and interest excited. So it is exactly with our reading. As long as all proceeds smoothly and according to law we notice nothing. But suddenly there is a departure from some law, a deviation from the even course-an unlooked for change-our attention is attracted, and we at once give our mind to discover why the words have been used in a new form, what the particular force of the passage is, and why we are to put special emphasis on the fact stated or on the truth conveyed. In fact, it is not too much to say that, in the use of these figures, we have, as it were, the Holy Spirit’s own markings of our Bibles. This is the most important point of all. For it is not by fleshly wisdom that the “words which the Holy Ghost teacheth” are to be understood. The natural man cannot understand the Word of God. It is foolishness unto him. A man may admire a sun-dial, he may marvel at its use, and appreciate the cleverness of its design; he may be interested in its carved-work, or wonder at the mosaics or other beauties which adorn its structure: but, if he holds a lamp in his hand or any other light emanating from himself or from this world, he can make it any hour he pleases, and he will never be able to tell the time of day. Nothing but the light from God’s sun in the Heavens can tell him that. So it is with the Word of God. The natural man may admire its structure, or be interested in its statements; he may study its geography, its history, yea, even its prophecy; but none of these things will reveal to him his relation to time and eternity. Nothing but the light that cometh from Heaven. Nothing but the Sun of Righteousness can tell him that. It may be said of the Bible, therefore, as it is of the New Jerusalem-“The Lamb is the light thereof.” The Holy Spirit’s work in this world is to lead to Christ, to glorify Christ. The Scriptures are inspired by the Holy Spirit; and the same Spirit that inspired the words in the Book must inspire its truths in our hearts, for they can and must be “Spiritually discerned” (1Co 2:1-16). On this foundation, then, we have prosecuted this work. And on these lines we have sought to carry it out.

We are dealing with the words “which the Holy Ghost teacheth.” All His works are perfect. “The words of the Lord are pure words”; human words, indeed, words pertaining to this world, but purified as silver is refined in a furnace. Therefore we must study every word, and in so doing we shall soon learn to say with Jeremiah (Jer 15:16), “Thy words were found, and I did eat them; and Thy Word was unto me the joy and rejoicing of mine heart …”

It is clear, therefore, that no branch of Bible-study can be more important: and yet we may truly say that there is no branch of it which has been so utterly neglected.

John Vilant Macbeth (Professor of Rhetoric, etc., in the University of West Virginia) has said:-

“There is no even tolerably good treatise on Figures existing at present in our language-Is there in any other tongue? There is no consecutive discussion of them of more than a few pages; the examples brought forward by all others being trivial in the extreme and threadbare; while the main conception of what constitutes the chief class of figures is altogether narrow, erroneous, and unphilosophical. Writers generally, even the ablest, are wholly in the dark as to the precise distinction between a trope and a metonomy; and very few even of literary men have so much as heard of Hypocatastasis or Implication, one of the most important of figures, and one, too, that is constantly shedding its light upon us.”* [Note: The Might and Mirth of Literature, by John Walker

Vilant Macbeth, Professor of Rhetoric, etc., in the University of West Virginia, New York, 1875, page 38. This work was published simultaneously in London, but the edition had to be sent back to New York, owing to the fact that there was no demand for it!]

Solomon Glassius (1593-1656), a converted Jew, and a distinguished theologian, in Germany, two centuries and a half ago, published (in 1625) his important work Philologia Sacra, in which he includes an important treatise on Sacred Rhetoric. This is by far the fullest account of Biblical Figures ever published. But this work is written in Latin, and has never been translated into any language.

Benjamin Keach (1640-1704) published in 1682 his Troposchemalogia: or, a Key to open the Scripture Metaphors and Types. He does not hesitate to avail himself largely of Glassius's work, though he barely acknowledges it, or the extent to which he is indebted to it. There is much that is good and true and useful, with much that is fanciful, in Keach's volumes.

John Albert Bengel (1687-1752) is the only commentator who has ever taken Figures of Language seriously into account as a key to the interpretation and elucidation of the Scriptures. It is this fact which gives his commentary on the New Testament (which he calls a Gnomon) such great value, and imparts such excellence to it, making it unique among commentaries.

M. John Alb. Burk has drawn up an explanatory Index of over 100 of these "technical terms" occuring in Bengel's Commentary, and a Translation of it, by Canon Fausset, is added to T. and T. Clark's English Edition of Bengel, to serve as a key to that work.

Beyond this there is but little. Dr. McGill, in his Lectures on Rhetoric and Criticism, Glasgow, 1838, devotes one chapter to the subject of Figurative language, and describes about sixteen Figures. Alexander Carson in a Treatise on the Figures of Speech,* [Note: Bound up in a Vol., with An Examination of the Principles of Biblical Interpretation, New York, 1855.] classifies and names about forty-three figures.

Archdeacon Farrar in A brief Greek Syntax, London, 1867, has one chapter on Figures, and describes a few, illustrating them from the classics.

Horne's Introduction to the Bible devotes one chapter out of his four volumes to "Figurative Language," but confines himself to describing only ten Figures.

There are one or two small works of more recent date. The Rhetorical Speaker and Poetical Class-book, by R. T. Linnington, 1844. He describes some 35 Figures, but uses them only as a study for rhetorical effect, and illustrates them from general literature for purposes of recitation. The S.P.C.K. also published, in 1849, a course of lectures on the Figurative Language of the Holy Scriptures, delivered in the Parish Church of Nayland in Suffolk in 1786.

Thus we are justified in saying that Bible students can find no complete work on the subject of Figurative Language in its relation to the Bible.

There are several small works on Rhetoric. But Rhetoric is an adaptation of Figurative Language for the purposes of elocution; and, treatises on Rhetoric hardly come within the scope of our present object.

Translators and commentators, as a rule, have entirely ignored the subject; while by some it has been derided. There is great need, therefore, for a work which shall deal exhaustively with the great subject of Figurative Language; and, if possible, reduce the Figures to some kind of system (which has never yet been completely done either by the Ancients or Moderns), and apply them to the elucidation of the Word of God. The gems and pearls which will be strung together will be exquisite, because they are Divine; but the thread, though human, will be of no mean value. The mode of treatment is new and comprehensive. It is new; for never before has Figurative Language been taken as a subject of Bible study: it is comphrensive, for it embraces the facts and truths which lie at the foundation of the Christian faith, and the principles which are the essence of Protestant truth.

It is moreover a difficult study for the general reader, For, besides the difficulty which naturally arises from the absence of any standard works upon the subject, there are three other difficulties of no mean magnitude which have doubtless tended much to deter students from taking up the subject, even where there may have been a desire to study it. The first difficulty is their nomenclature. All the names of these figures are either in Greek or Latin. This difficulty can be, to a great extent, cleared away by a simple explanation, and by substituting an English equivalent, which we have here attempted. The second difficulty is their number. We have catalogued over 200 distinct figures, several of them with from 30 to 40 varieties. Many figures have duplicate names which brings up the total number of names to more than 500.

John Holmes, in his Rhetoric made easy (1755), gives a list of 250.

J. Vilant Macbeth, (in his work already referred to), deals with 220, which he illustrates only from English and American literature.

While G. W. Hervey's System of Christian Rhetoric (1873) defines 256 with 467 names. The third difficulty is the utter absence of any classification. These figures do not seem to have ever been arranged in any satisfactory order. If the Greeks did this work, no record of it seems to have come down to us. The three great Divisions into which they usually fall are:

I. Figures of Etymology: which are departures from the ordinary spelling of words. These consist of some 18 Figures, such as Aphæresis, front-cut, 'ghast for aghast, 'fore for before, etc.

Syncope, mid-cut, e'er for ever, o'er for over.

Apocope, end-cut, Lucrece for Lucretia, etc., etc.

II. Figures of Syntax or Grammar: which are alterations of the ordinary meaning of words.

III. Figures of Rhetoric: which are deviations from the ordinary application of words. With the first of these, we are not now concerned, as it has nothing to do with our present work.

It is only with the Figures of Syntax and Rhetoric that we have to deal.

These have been sometimes mixed together, and then divided into two classes:- I. Figures that affect words.

II. Figures that affect thought. But this is a very imperfect arrangement; and, as Dr. Blair says, "Is of no great use; as nothing can be built upon it in practice, neither is it always clear."

Another arrangement is (1) figures that are the result of feeling, and (2) those that are the result of imagination. But this also is defective and inadequate. In the absence of any known authoritative arrangement of the Figures, we have grouped them in this work under three great natural divisions:-

I. Figures which depend for their peculiarity on any Omission: in which something is omitted in the words themselves or in the sense conveyed by them (Elliptical Figures).

II. Figures which depend on any Addition, by Repetition of words or sense (Pleonastic Figures): and III. Figures which depend on Change, or Alteration in the usage, order, or application of words.

We have fully set out this arrangement in a Summary of Classification, and, in an Analytical Table of Contents; where, for the first time, will be seen a complete classified list of Figures, with English equivalents, brief definitions, and alternative names. A figure is, as we have before said, a departure from the natural and fixed laws of Grammar or Syntax; but it is a departure not arising from ignorance or accident. Figures are not mere mistakes of Grammar; on the contrary, they are legitimate departures from law, for a special purpose. They are permitted variations with a particular object. Therefore they are limited as to their number, and can be ascertained, named, and described. No one is at liberty to exercise any arbitrary power in their use. All that art can do is to ascertain the laws to which nature has subjected them. There is no room for private opinion, neither can speculation concerning them have any authority.

It is not open to any one to say of this or that word or sentence, “This is a figure,” according to his own fancy, or to suit his own purpose. We are dealing with a science whose laws and their workings are known. If a word or words be a figure, then that figure can be named, and described. It is used for a definite purpose and with a specific object. Man may use figures in ignorance, without any particular object. But when the Holy Spirit takes up human words and uses a figure (or peculiar form), it is for a special purpose, and that purpose must be observed and have due weight given to it.

Many misunderstood and perverted passages are difficult, only because we have not known the Lord’s design in the difficulty.

Thomas Boys has well said (Commentary, 1Pe 3:1-22), “There is much in the Holy Scriptures, which we find it hard to understand: nay, much that we seem to understand so fully as to imagine that we have discovered in it some difficulty or inconsistency. Yet the truth is, that passages of this kind are often the very parts of the Bible in which the greatest instruction is to be found: and, more than this, the instruction is to be obtained in the contemplation of the very difficulties by which at first we are startled. This is the intention of these apparent inconsistencies. The expressions are used, in order that we may mark them, dwell upon them, and draw instruction out of them. Things are put to us in a strange way, because, if they were put in a more ordinary way, we should not notice them.” This is true, not only of mere difficulties as such, but especially of all Figures: i.e., of all new and unwonted forms of words and speech: and our design in this work is that we should learn to notice them and gain the instruction they were intended to give us. The Word of God may, in one respect, be compared to the earth. All things necessary to life and sustenance may be obtained by scratching the surface of the earth: but there are treasures of beauty and wealth to be

obtained by digging deeper into it. So it is with the Bible. “All things necessary to life and godliness” lie upon its surface for the humblest saint; but, beneath that surface are “great spoils” which are found only by those who seek after them as for “hid treasure.”

--- the plan of the work is as follows:- 1. To give in its proper order and place each one of two hundred and seventeen figures of speech, by name.

2. Then to give the proper pronunciation of its name.

3. Then its etymology, showing why the name was given to it, and what is its meaning.

4. And, after this, a number of passages of Scripture, in full, where the figure is used, ranging from two or three instances, to some hundreds under each figure, accompanied by a full explanation. These special passages amount, in all, to nearly eight thousand.

We repeat, and it must be borne in mind, that all these many forms are employed only to set forth the truth with greater vigour, and with a far greater meaning: and this, for the express purpose of indicating to us what is emphatic; and to call and attract our attention, so that it may be directed to, and fixed upon, the special truth which is to be conveyed to us. Not every Figure is of equal importance, nor is every passage of equal interest. But we advise all students of this great subject to go patiently forward, assuring them that from time to time they will be amply rewarded; and often when least expected.

--- the use of the work. This work may be used either for the direct study of this important subject; or it may be used simply as a constant companion to the Bible, and as a work of reference. A copious index of Texts and Passages illustrated has been compiled for this purpose; and will be found, with six other Indexes, and five Appendixes, at the end of the volume.

Ethelbert W. Bullinger.

25 Connaught Street,

London.

November, 1899.

# 04.00.03. Note on Figures in General

NOTE ON FIGURES IN GENERAL A FIGURE is simply a word or a sentence thrown into a peculiar form, different from its original or simplest meaning or use. These forms are constantly used by every speaker and writer. It is impossible to hold the simplest conversation, or to write a few sentences without, it may be unconsciously, making use of figures. We may say, “the ground needs rain”: that is a plain, cold, matter-of-fact statement; but if we say “the ground is thirsty,” we immediately use a figure. It is not true to fact, and therefore it must be a figure. But how true to feeling it is! how full of warmth and life! Hence, we say, “the crops suffer”; we speak of “a hard heart,” “a rough man,” “an iron will.” In all these cases we take a word which has a certain, definite meaning, and apply the name, or the quality, or the act, to some other thing with which it is associated, by time or place, cause or effect, relation or resemblance.

Some figures are common to many languages; others are peculiar to some one language. There are figures used in the English language, which have nothing that answers to them in Hebrew or Greek; and there are Oriental figures which have no counterpart in English; while there are some figures in various languages, arising from human infirmity and folly, which find, of course, no place in the word of God.

It may be asked, “How are we to know, then, when words are to be taken in their simple, original form (i.e., literally), and when they are to be taken in some other and peculiar form (i.e., as a Figure)?” The answer is that, whenever and wherever it is possible, the words of Scripture are to be understood literally, but when a statement appears to be contrary to our experience, or to known fact, or revealed truth; or seems to be at variance with the general teaching of the Scriptures, then we may reasonably expect that some figure is employed. And as it is employed only to call our attention to some specially designed emphasis, we are at once bound to diligently examine the figure for the purpose of discovering and learning the truth that is thus emphasized. From non-attention to these Figures, translators have made blunders as serious as they are foolish. Sometimes they have translated the figure literally, totally ignoring its existence; sometimes they have taken it fully into account, and have translated, not according to the letter, but according to the spirit; sometimes they have taken literal words and translated them figuratively. Commentators and interpreters, from inattention to the figures, have been led astray from the real meaning of many important passages of God’s Word; while ignorance of them has been the fruitful parent of error and false doctrine. It may be truly said that most of the gigantic errors of Rome, as well as the erroneous and conflicting views of the Lord’s People, have their root and source, either in figuratively explaining away passages which should be taken literally, or in taking literally what has been thrown into a peculiar form or Figure of language: thus, not only falling into error, but losing the express teaching, and missing the special emphasis which the particular Figure was designed to impart to them. This is an additional reason for using greater exactitude and care when we are dealing with the words of God. Man’s words are scarcely worthy of such study. Man uses figures, but often at random and often in ignorance or in error. But “the words of the Lord are pure words.” All His works are perfect, and when the Holy Spirit takes up

and uses human words, He does so, we may be sure, with unerring accuracy, infinite wisdom, and perfect beauty.

We may well, therefore, give all our attention to “the words which the Holy Ghost teacheth.”

Chapter 48

# 04.00.04. Summary of Classification

SUMMARY OF CLASSIFICATION First Division. FIGURES INVOLVING OMISSION I.Affecting words II.Affecting the sense Second Division. Figures Involving ADDITION I.Affecting words II.Affecting the sense, by way of 1.Repetition 2.Amplification 3.Description 4.Conclusion 5.Interposition 6.Reasoning Third Division. Figures Involving CHANGE I.Affecting the meaning and usage of words II.Affecting the order and arrangement of words III.Affecting the application of words, as to 1.Sense 2.Persons 3.Subject-matter 4.Time 5.Feeling 6.Reasoning

Chapter 49

# 04.00.05. Appendices

APPENDICES A. On the use of Different Types in the English Versions B. On the usage of the Genitive Case 1.Of Character 2.Of Origin and Efficient Cause 3.Of Possession 4.Of Apposition 5.Of Relation and Object 6.Of Material 7.Of Contents 8.Of Partition 9.Two Genitives C. On Homœoteleuta in the MSS. and Printed Text of the Hebrew Bible D. On Hebrew Homonyms E. On the Eighteen Emendations of the Sopherim

# 04.00.06. List of Abbreviations

LIST OF ABBREVIATIONS A.Alford and his critical Greek Text.

Acc. The Accusative Case.

A.V. The Authorized Version, or current Text of our English Bible, 1611.

G. Griesbach and his critical Greek Text.

Gen. The Genitive Case.

Comp. Compare.

Cf. Compare (for Latin, confer).

Imp. The Imperative Mood.

Ind. The Indicative Mood.

Inf. The Infinitive Mood.

L. Lachmann and his critical Greek Text.

LXX. The Septuagint Version (325 b.c.).

Marg. Margin.

Nom. The Nominative Case.

P.B.V. The Prayer Book Version of the Psalms (from Coverdale's Bible).

Part. Participlc.

Pl. The Plural Number.

Q.v. Which see.

R.V. The Revised Version, 1881.

Sept. The Septuagint Version.

Sing. The Singular Number.

Sqq. Following.

Tr. Tregelles and his critical Greek Text.

T. Tischendorf and his critical Greek Text.

WH. Westcott and Hort, and their critical Greek Text.

(10)A figure in brackets, immediately after a reference, denotes the number of the verse in the Hebrew or Greek where the versification differs from the A.V. [Note: .V. The Authorized Version, or current Text of our English Bible, 1611.] =Denotes that one thing equals or is the same as the other.

Chapter 51

# 04.01. FIRST DIVISION

FIRST DIVISION

# 04.02. Figures Involving Omission

FIGURES INVOLVING OMISSION

# 04.03. 1. Affecting Words

I. AFFECTING WORDS

---

Ellipsis

El-lip´-sis. This is the Greek word ■λλειψις, a leaving in, from ■ν (en) in, and λε■πειν (leipein) to leave.

’The figure is so called, because some gap is left in the sentence, which means that a word or words are left out or omitted. The English name of the figure would therefore be Omission. The figure is a peculiar form given to a passage when a word or words are omitted; words which are necessary for the grammar, but are not necessary for the sense. The laws of geometry declare that there must be at least three straight lines to enclose a space. So the laws of syntax declare that there must be at least three words to make complete sense, or the simplest complete sentence. These three words are variously named by grammarians. In the sentence “Thy word is truth,” “Thy word” is the subject spoken of, “truth” is what is said of it (the predicate), and the verb “is” (the copula) connects it. But any of these three may be dispensed with; and this law of syntax may be legitimately broken by Ellipsis. The omission arises not from want of thought, or lack of care, or from accident, but from design, in order that we may not stop to think of, or lay stress on, the word omitted, but may dwell on the other words which are thus emphasised by the omission. For instance, in Mat 14:19, we read that the Lord Jesus “gave the loaves to His disciples, and the disciples to the multitude.”

There is no sense in the latter sentence, which is incomplete, “the disciples to the multitude,” because there is no verb. The verb “gave” is omitted by the figure of Ellipsis for some purpose. If we read the last sentence as it stands, it reads as though Jesus gave the disciples to the multitude! This at once serves to arrest our attention; it causes us to note the figure employed; we observe the emphasis; we learn the intended lesson. What is it? Why, this; we are asked to dwell on the fact that the disciples gave the bread, but only instrumentally, not really. The Lord Jesus Himself was the alone Giver of that bread. Our thoughts are thus, at once, centred on Him and not on the disciples.

These Ellipses are variously dealt with in the English Versions (both Authorized and Revised). In many cases they are correctly supplied by italics. In some cases the sentences are very erroneously completed. Sometimes an Ellipsis in the Text is not seen, and therefore is not taken into account in the Translation. Sometimes an Ellipsis is imagined and supplied where none really exists in the original. Where an Ellipsis is wrongly supplied, or not supplied at all, the words of the Text have to be very freely translated in order to make sense, and their literal meaning is sometimes widely departed from. But on the other hand, where we correctly supply the Ellipsis-one word, it may be-it at once enables us to take all the other words of the passage in their literal signification. This is in itself an enormous gain, to say nothing of the wonderful light that may

be thus thrown upon the Scripture.

These Ellipses must not be arbitrarily supplied according to our own individual views; we are not at liberty to insert any words, according to our own fancies: but they are all scientifically arranged and classified, and each must therefore be filled up, according to definite principles which are well ascertained, and in obedience to laws which are carefully laid down.

Ellipsis is of three kinds:- Absolute Ellipsis, Relative Ellipsis, and the Ellipsis of Repetition:- A. Absolute, where the omitted word or words are to be supplied from the nature of the subject alone.

B. Relative, where the omitted word or words are to be supplied from, and are suggested by the context.

C. The Ellipsis of Repetition, where the omitted word or words are to be supplied by repeating them from a clause which precedes or follows.

These three great divisions may be further set forth as follows:-

A. Absolute Ellipsis, where the omitted word or words are to be supplied from the nature of the subject.

I. Nouns and Pronouns.

1. The Nominative.

2. The Accusative.

3. Pronouns.

4. Other connected words.

II.Verbs and Participles:- 1.When the verb finite is wanting: a.especially the verb to say.

2.When the verb infinitive is wanting: a.after ■■■■■ to be able. b.after the verb to finish. c.after another verb, personal or impersonal.

3. When the verb substantive is wanting.

4. When the participle is wanting.

III. Certain connected words in the same member of a passage.

IV.A whole clause in a connected passage:- 1.The first clause.

2. The latter clause or Apodosis (Anantapodoton).

3. A comparison.

B.Relative Ellipsis- I.Where the omitted word is to be supplied from a cognate word in the context.

1. The noun from the verb.

2. The verb from the noun.

II. Where the omitted word is to be supplied from a contrary word.

III. Where the omitted word is to be supplied from analogous or related words.

IV. Where the omitted word is contained in another word: the one word comprising the two significations-(Concisa Locutio, Syntheton or Compositio, Constructio Prægnans).

C.Ellipsis of Repetition- I.Simple: where the Ellipsis is to be supplied from a preceding or a succeeding clause.

1.From a preceding clause. a.Nouns and Pronouns. b.Verbs. c.Particles. i)Negatives. ii)Interrogatives. d.Sentences.

2. From a succeeding clause.

II. Complex: where the two clauses are mutually involved, and the Ellipsis in the former clause is to be supplied from the latter, and at the same time an Ellipsis in the latter clause is to be supplied from the former. (Called also Semiduplex Oratio).

1. Single words.

2. Sentences.

A. Absolute Ellipsis: That is, the omission of words or terms which must be supplied only from the nature of the subject. The omitted word may be a noun, adjective, pronoun, verb, participle, adverb, preposition.

I. The Omission of Nouns and Pronouns 1. The Omission of the Nominative

Gen 14:19-20.-Melchizedek said to Abram, “Blessed be the most high God, which hath delivered thine enemies into thine hand. And he [i.e., Abram] gave him tithes of all.” From the context, as well as from Heb 7:4, it is clear that it was Abram who gave the tithes to Melchizedek, and not Melchizedek to Abram.

Gen 39:6.-“And he left all that he had in Joseph’s hand; and he knew not ought he had, save the bread Which he did eat. And Joseph was a goodly person, and well-favoured.”

Here it is not at all clear which it was of the two who “knew not ought he had.” If we understand Potiphar, it is difficult to see how he only knew the bread he ate: or if Joseph, it is difficult to understand how he knew not ought he had.

If the Ellipsis, however, is rightly supplied, it makes it all clear. The verse may be rendered, and the Ellipsis supplied as follows:- “And he [Potiphar] left all that he had in Joseph’s hand: and he [Potiphar] knew not anything save the bread which he was eating. And Joseph was beautiful of figure, and beautiful of appearance.”

All difficulty is removed when we remember that “the Egyptians might not eat bread with the Hebrews, for that is an abomination unto the Egyptians” (Gen 43:32). Everything, therefore, was committed by Potiphar to Joseph’s care, except that which pertained to the matter of food.

2Sa 3:7.-“And Saul had a concubine, whose name was Rizpah, the daughter of Aiah, and … said to Abner, Wherefore, etc.”

Here it is clear from the Sense of the next verse and 2Sa 21:8 that “Ishbosheth” is the word to be supplied, as is done in italics.

2Sa 23:20.-“He slew two lionlike men of Moab.” The Massorah points out* [Note: Ginsburg’s Edition, Vol. i., p. 106.] that the word Ariel occurs three times, in this passage and Isa 29:1. In Isa. the word is twice transliterated as a proper name, while in 2Sa 23:20, margin, it is translated lions of God: the first part of the word ■■■■■ (aree) a lion, and the second part ■■■ (■l) God. But if we keep it uniformly and consistently as a proper name we have with the Ellipsis of the accusative (sons) the following sense: “He slew the two sons of Ariel of Moab.”

2Sa 24:1.-“And again the anger of the Lord was kindled against Israel, and he moved David against them to say, Go, number Israel and Judah.”

Here the nominative to the verb “moved” is wanting. Someone moved, and who that was we learn from 1Ch 21:1, from which it is clear that the word Satan or the Adversary is to be supplied, as is done in the margin:-“And again the anger of the Lord was kindled against Israel, and [the Adversary] moved David against them to say, Go, number Israel and Judah.”

1Ch 6:28 (1Ch 6:12).-“And the sons of Samuel; the firstborn Vashni (marg. [Note: arg. Margin.] , called also Joel, 1Ch 6:33 and 1Sa 8:2) and Abiah.”

Here there is an Ellipsis of the name of the firstborn: while the word ■■■■■■■■, Vashni, when otherwise pointed (■■■■■■■■) means “and the second”! so that the verse reads,

“And the sons of Samuel; the firstborn [Joel] and the second Abiah.” This agrees with the Syriac Version. The R.V. [Note: The Revised Version, 1881.] correctly supplies the Ellipsis, and translates vashni “and the second.”

“Joel” is supplied from 1Ch 6:33 (see also 1Sa 8:2, and the note in Ginsburg’s edition of the Hebrew Bible).

Psa 34:17.-“[They] cry, and the Lord heareth, and delivereth them out of all their troubles.” The immediate subject in Psa 34:16 is evildoers. But it is not these who cry. It is the righteous. Hence the A.V. [Note: The Authorized Version, or current Text of our English Bible, 1611.] and the R.V. [Note: The Revised Version, 1881.] supply the words “the righteous” in italics. The nominative is omitted, in order that our attention may be fixed not on their persons or their characters, but upon their cry, and the Lord’s gracious answer. The same design is seen in all similar cases.

Psa 105:40.-“[They] asked, and he brought quails,” i.e., the People asked. The nominative is supplied in the A.V. [Note: The Authorized Version, or current Text of our English Bible, 1611.] But the R.V. [Note: The Revised Version, 1881.] translates it literally “They asked.”

Pro 22:27.-“If thou hast nothing to pay, why should one [i.e., the creditor] take away thy bed from under thee?”

Isa 26:1.-“In that day shall this song be sung in the land of Judah; we have a strong city; salvation will one [i.e. God] appoint for walls and bulwarks.” The A.V. [Note: The Authorized Version, or current Text of our English Bible, 1611.] interprets by supplying the nominative. The R.V. [Note: The Revised Version, 1881.] translates it literally.

Jer 51:19.-“He is the former of all things, and Israel is the rod of his inheritance.”

Here both the A.V. [Note: The Authorized Version, or current Text of our English Bible, 1611.] and R.V. [Note: The Revised Version, 1881.] supply the Ellipsis from Jer 10:16. Had it been supplied from the immediate context, it would have come under the head of Relative Ellipsis, or that of Repetition.

Eze 46:12.-“Now when the Prince shall prepare a voluntary offering or peace offerings voluntarily unto the Lord, one shall then open him the gate that looketh toward the East, &c.,” i.e., ■■■■■■■■ the gate-keeper (supplied from the noun ■■■■■■■■■, the gate), which follows, shall open the gate.

Zec 7:2.-“When they (Heb. he) had sent unto the house of God, Sherezer and Regem-melech and their men, to pray before the Lord” [i.e., when the people who had returned to Judea had sent].

Mat 16:22.-“Be it far from Thee, Lord.”

Here the Ellipsis in the Greek is destroyed by the translation. The Greek reads, “■λε■ς σοι, κ■ριε” (hile■s soi, kyrie), which is untranslatable literally, unless we supply the Ellipsis of the Nominative, thus: “[God be] merciful to Thee, Lord!” Thus it is in the Septuagint 1Ch 11:19, where it is rendered “God forbid that I should do this thing,” but it ought to be, “[God] be merciful to me [to keep me from doing] this thing.”

Acts 13:29.-“And when they had fulfilled all that was written, of him, they took him down from the tree, and laid him in a sepulchre,” i.e., Joseph of Arimathæa and Nicodemus took him down. But it is the act which we are to think of here rather than the persons who did it. Hence the Ellipsis.

1Co 15:25.-“For he must reign, till he hath put all enemies under his feet,” i.e., “he [the Son] must reign, until he [the Son] shall have put all things under his [the Son’s] feet.” Here the subjection refers to the period of Christ’s personal reign. This is one of the seven New Testament references to Psa 110:1, “Jehovah said unto Adon-Sit thou at my right hand, until I make thine enemies thy footstool.” The English word “make” occurs 1,111 times in the Old Testament, as the rendering of 49 Hebrew words. The one so rendered here is ■■■■■ (Sheeth) and means to put, place, set, or appoint, and is rendered make only 19 times out of 94. Its proper meaning is put or appoint. (See Gen 3:15; Gen 4:25; Gen 30:40. Psa 140:5. Isa 26:1, &c.) The word in the N. T. is τ■θημι (titheemi), and has the same meaning. It is rendered make only 10 times out of 91, but in these cases it means to set or appoint (Acts 20:28. Rom 4:17, &c.). In every case the verb is in the second aorist subjunctive, and should be rendered “shall have put.”

Six of the seven references (Mat 22:44. Mark 12:36. Luk 20:42. Acts 2:34. Heb 1:13; Heb 10:13) refer to Christ’s session on the Father’s throne (not to His reign upon His own, Rev 3:21). And this session will continue until such time as the Father shall have placed Christ’s enemies as a footstool for His feet. When that shall have been done, He will rise up from His seat and come forth into the air for His people, to receive them to Himself, and take them up to meet Him in the air so to be ever with the Lord. Then He will come unto the earth with them, and sit upon the throne of His glory, and reign until He shall have put all enemies under His feet. The other six passages refer to Christ’s session. This one refers to His reign upon His own throne (not to His session on His Father’s throne, Rev 3:21). And this reign will continue until He (Christ) hath put all His

enemies under His feet.

Note, that in the six passages His enemies are placed “as a footstool for His feet,” and there is not a word about their being under His feet. In the one passage (1Co 15:25) there is not a word about being placed “as a footstool,” but the word “under” His feet is used. We must distinguish between placing and making, and Christ’s session and His reign. Then all these passages teach the Pre-Millennial and Pre-Tribulation coming of Christ for His people before His coming with them.* [Note: See Things to Come for October, 1898.]

1Co 15:53.-“For this corruptible [body] must put on incorruption, and this mortal [body] must put on immortality.” The noun “body” must also be supplied in the next verse.

Eph 1:8.-“Wherein he hath abounded towards us in all wisdom and prudence.”

It is not “wherein,” but ■ς (hees) which, i.e., “[the knowledge] or grace, which he hath made to abound in us in all wisdom and prudence.”

Tit 1:15.-“Unto the pure all things are pure.” The noun “meats” (i.e., foods) must be supplied as in 1Co 6:12. “All [meats] indeed are clean to the clean.” The word “clean” being used in its ceremonial or Levitical sense, for none can be otherwise either “pure” or “clean.”

Heb 11:1.-“Then verily the first covenant had also ordinances of divine service.” Here the word covenant is properly supplied in italics.

2Pe 3:1.-“This second epistle, beloved, I now write unto you; in both which I stir up your pure minds by way of remembrance,” i.e., “In both which [epistles] I stir up,” etc.

1Jn 5:16.-“If any man see his brother sin a sin which is not unto death, he shall ask, and he shall give him life, etc.,” i.e., “[God] shall give him life.” See also Mat 5:11; Mat 5:15; Luk 6:38, where men must be the word supplied.

2. The Omission of the Object or Accusative, etc., after the verb

2Sa 6:6.-“And when they came to Nachon’s threshing-floor, Uzzah put forth his hand to the ark of God.”

Here the omission is supplied. The Ellipsis is used, and the accusative is omitted, in order to call our attention to the act, rather than to the manner of it.

1Ch 16:7.-“Then on that day, David delivered first this psalm to thank the Lord, etc.” The Ellipsis might also be supplied thus: “David delivered first [the following words] to thank the Lord, etc.”

Job 24:6.-“They reap everyone his corn in the field.” This hardly makes sense with the context, which describes the wicked doings of those who know not God. The question is whether the word ■■■■■■■■■ (beleel■) translated “his corn” is to be taken as one word, or whether it is to be read as two words ■■■■■■ ■■■ (belee l■) which mean not their own. In this case there is the Ellipsis of the accusative, which must be supplied. The whole verse will then read, “They reap [their corn] in a field not their own:

They glean the vintage of the wicked,” which carries on the thought of the passage without a break in the argument.

If we read it as one word, then we must supply the Ellipsis differently:-“They reap their corn in a field [not their own],” so that it comes, in sense, to the same thing.

Psa 21:12 (Psa 21:13).-“When thou shalt make ready thine arrows upon thy strings.”

Psa 44:10 (Psa 44:11).-“They which hate us spoil for themselves.” The word spoil is ■■■■■■ (shahsah), and means to plunder. And it is clear that the accusative, which is omitted, should be supplied:-“They which hate us plunder [our goods] for themselves.” The emphasis being, of course, on the act and the motive in the verb “plunder,” and “for themselves,” rather than on the goods which they plunder. In Psa 21:12 (Psa 21:13), both the A.V. [Note: The Authorized Version, or current Text of our English Bible, 1611.] and R.V. [Note: The Revised Version, 1881.] have supplied the accusative, “thy wealth.”

Psa 57:2 (Psa 57:3).-“I will cry unto God most high; unto God that performeth all things for me.” Here the object is supplied in the words “all things.” Other translators suggest “His mercy,” “His promises,” “my desires.” Luther has “my sorrow,” the Hebrew being ■■■■■■ (gamar), to bring to an end, complete, etc. The Ellipsis is left for emphasis. Nothing is particularised, so that we may supply everything. The mention of any one thing necessarily excludes others. In Psa 138:8 we have the same verb (though with a different construction) and the same Ellipsis: but the former is translated “the Lord will perfect,” and the latter is supplied “that which concerneth me”: i.e., will consummate all consummations for me.

Psa 94:10.-“He that chastiseth the heathen, shall not he correct [you among the heathen]?” This is evidently the completion of the sense. The A.V. [Note: The Authorized Version, or current Text of our English Bible, 1611.] fills up the Ellipsis in the next sentence. This is of a different character, and comes under another division: “He that teacheth man knowledge, shall not he know?”

Psa 103:9.-“Neither will he keep his anger for ever.” So in Nah 1:2; Jer 3:5; Jer 3:12.

Psa 137:5.-“If I forget thee, O Jerusalem, let my right hand forget her cunning.”

Here both versions thus supply the accusative. But surely more is implied in the Ellipsis than mere skill of workmanship. Surely it means, “If I forget thee, O Jerusalem, let my right hand forget me.” Let it forget to work for me, to feed me and to defend me, if I forget to pray for thee and to defend thee.

Pro 24:24.-“He that saith unto the wicked, Thou art righteous; him shall the people curse, nations shall abhor him;” i.e., “He that saith to the wicked [king].” This is clear from the context.

Pro 24:21-25 read literally. “Fear the Lord, O my son, and the king. With men that make a difference (■■■■■■, shanah see Est 1:7; Est 3:8), between a king and an ordinary man thou shalt not mingle thyself. For their calamity (whose? evidently that of two persons, viz., that of the king and also of the common man) shall rise suddenly; and who knoweth the ruin of them both? These matters also belong to the wise.” To make no difference between man and man belongs to everyone alike, see Deu 1:17; but to make no difference between a man and a king is a matter that pertains only to the wise. “It is not good to have respect of persons in judgment. He that saith to the wicked [king, as well as common man], Thou art righteous; him shall the people curse, nations shall abhor him; but to them that rebuke him (i.e., the wicked king) shall be delight, and a good blessing shall come upon them.”

Here there is accuracy of translation and consistency of interpretation. There is only one subject in Pro 24:21-25.* [Note: Each “proverb” or paragraph in the book of Proverbs is occupied with only one subject, even if it consists of several verses. This may sometimes throw light on a passage, e.g., Pro 24:3-5, where Pro 24:4-5 follow up the subject of Pro 24:3, not changing the subject but enforcing it; i.e., “For the horse a whip, for the ass a bridle, and for the fool’s back a rod.” In other words you cannot reason with a horse or an ass, neither can you reason with a fool. Then follow two very finely stated facts, not commands. If you answer him according to his folly, he will think you are a fool like himself, and if you answer him not according to his folly, he will think that he is wise like yourself! So that we have a kind of hypothetical command: Do this, and you will see that; Do that, and you will see, &c.] Here it is the command not to flatter a wicked king; and this explains the word “both” in Pro 24:22, and the reference to “people” and “nations” in Pro 24:24. Unless the Ellipsis is thus supplied, the meaning is not clear. That which is a true admonition as to kingcraft, is also a solemn warning as to priestcraft. The “wise” makes no difference between a so-called priest and another man; for he knows that all the people of God are made “priests unto God” (Rev 1:6), and “an holy priest-hood” (1Pe 2:5). Those who make a difference do so to their own loss, and to the dishonour of Christ.

Isa 53:12.-“Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong”; i.e., “Therefore will I [Jehovah] divide (or apportion) to him a great multitude [for booty], and the strong ones will he (i.e., Messiah) divide as spoil.” The structure shows that Isa 53:12 corresponds with, and is to be explained by Isa 52:15. The passage is concerning:- Jehovah’s Servant-the Sin Offering.

A Isa 52:13. His Presentation.

B Isa 52:14. His Affliction.

C Isa 52:15. His Reward.

A Isa 53:1-3. His Reception.

B Isa 53:4-10. His Affliction.

C Isa 53:10-12. His Reward.

Hence the “many nations” of Isa 52:15, answer to the “great multitudes” of Isa 53:12; and “the kings” of Isa 52:15 answer to “the strong ones” of Isa 53:12. Thus the two passages explain each other. The first line of Isa 53:12 is what Jehovah divides to His Servant; and the second line is what He divides as Victor for Himself and His host. Compare Psa 110:2-5, Rev 19:11-16. The word ■■■■■ (nazah) in Isa 52:15, means to leap, leap out: of liquids, to spurt out as blood: of people, to leap up from joy or astonishment. So the astonishment of Isa 52:15 answers to that of Isa 52:14. Moreover the verb is in the Hiphil, and means to cause astonishment.* [Note: See Things to Come, August, 1898.]

Jer 16:7.-“Neither shall men tear themselves for them in mourning.” The word tear is ■■■■■■ (paras) to break, cleave, divide. So that the Ellipsis will be, “Neither shall men break [bread] for them in mourning” (as Eze 24:17, Hos 9:4, etc., and A.V. [Note: The Authorized Version, or current Text of our English Bible, 1611.] marg. [Note: arg. Margin.] and R.V. [Note: The Revised Version, 1881.] ).

See under Idiom.

Jer 8:4.-“Thus saith the Lord, Shall they fall, and not arise? Shall he turn away and not return?” This is unintelligible, and the R.V. [Note: The Revised Version, 1881.] is no clearer:-“Shall one turn away and not turn again?” The fact is that the Massorah* [Note: See note on this passage in Ginsburg’s Edition of the Hebrew Bible.] calls attention to this passage as one of several examples where two connected words are wrongly divided. Here, the first letter of the second of these two words should be the last letter of the preceding word. Then the sense comes out most beautifully:

“Shall they return [to the Lord] And He not return [to them]?”

Agreeing with Mal 3:7, and with the context; and bringing out the parallel between the two lines as well as exhibiting more clearly the figure of Polyptoton (q.v. [Note: Which see.] ) Mat 11:18.-“John came neither eating nor drinking.”

Clearly there must be an Ellipsis here; for John, being human, could not live without food. The sense is clear in the Hebrew idiom, which requires the Ellipsis to be thus supplied in the English:-

“John came neither eating [with others] nor drinking [strong drink].” See Luk 1:15. Or, observing the force of the Greek negative: “John came [declining invitations] to eat and drink.”

Luk 9:52.-“And sent messengers before his face; and they went, and entered into a village of the Samaritans, to make ready … for him,” i.e., to prepare reception for him.

John 15:6.-“If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them and cast them into the fire, and they are burned.”

Here the accusative “them” is not repeated. But the meaning of the verse is obscured, or rather a new meaning is read into it by inconsistency of rendering. Why, we ask, are the words ■■ν μ■ (ean mee) translated “except” twice in John 15:4, and here in John 15:6 “if … not”? It is an expression that occurs fifty-two times, and more than thirty of these are rendered “except.”† [Note: See Mat 5:20; Mat 12:29; Mat 18:3; Mat 26:42. Mark 3:27; Mark 7:3-4. John 3:2-3; John 3:5; John 3:27; John 4:48; John 6:44; John 6:53; John 6:65; John 12:24; John 15:4 (twice); John 20:25. Acts 8:31; Acts 15:1; Acts 27:31. Rom 10:15. 1Co 14:6-7; 1Co 14:9; 1Co 15:36. 2Th 2:3. 2Ti 2:5. Rev 2:5; Rev 2:22. ε■ μ■ (ei mee), if not, is also rendered “except” Mat 19:9; Mat 24:22. Mark 13:20. John 19:11. Rom 7:7; Rom 9:29. 2Co 12:13.] Here it should be rendered “Except anyone abide in me.” In the preceding verses the Lord had been speaking of His disciples “you” and “ye.” Here in verse 6 He makes a general proposition concerning anyone. Not, if anyone who is already in Him does not continue in Him, for He is not speaking of a real branch; but except anyone is abiding in Him he is cast forth “AS a branch.”

Likewise, in John 15:2, the verb is α■ρω (air■) to lift up, * [Note: As in Luk 17:13. John 11:41. Acts 4:24. Rev 10:5.] raise up. “Every branch in me that beareth not fruit he lifteth up,” i.e., He raises it from the ground where it can bear no fruit, and tends it, that it may bring forth fruit, “and every branch that beareth fruit, he pruneth it, that it may bring forth more fruit.”

Thus there are two conditions spoken of-two kinds of branches: one that bears no fruit, and one that does. The former He raises up that it may bear fruit, and the latter He prunes that it may bear more.

Acts 9:34.-“Arise, and make thy bed.”

Here both versions translate the figure. The Greek reads, “Arise, and spread for thyself,” i.e., spread [a bed] for thyself: in other words, “make thy bed.”

Acts 10:10.-“But while they made ready, he fell into a trance,” i.e., while they made ready [the food].

Rom 15:28.-“When therefore I have performed this, and have sealed to them this fruit, I will come by you into Spain”: i.e., “When, therefore, I have performed this business.”

1Co 3:1.-“And I, brethren, could not speak unto you as unto spiritual [men], but as unto carnal [men].” (See under 1Co 2:2).

1Co 7:17.-“But as God hath distributed to every man.” This is literally:-“Only as God hath apportioned [the gift] to each.”

1Co 10:24.-“Let no man seek his own [advantage only], but every man that of his neighbour [also].”

“Wealth,” in the A.V. [Note: The Authorized Version, or current Text of our English Bible, 1611.] is the old English word for well-being generally. As we pray in the Litany, “In all time of our wealth”; and in the expression, “Commonwealth,” i.e., common weal. Compare verse 33, where the word “profit” is used. The R.V. [Note: The Revised Version, 1881.] supplies “good.”

2Co 5:16.-“Wherefore henceforth know we no man after the flesh (κατ■ σ■ρκα, kata sarka, according to flesh, i.e., according to natural standing): yea, though we have known Christ after the flesh, yet now, henceforth know we him [thus] no more.” Our standing is now a spiritual one, “in Christ” risen from the dead; a standing on resurrection ground, as the members of the Mystical or Spiritual Body of Christ.

2Co 5:20.-“Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ’s stead, be ye reconciled to God.”

Here the word “you” is incorrectly supplied. Paul was not beseeching the saints in Corinth to be reconciled to God. They were reconciled as 2Co 5:18 declares, “Who hath reconciled us to himself by Jesus Christ.” Then in 2Co 5:19 he goes on to speak of “men”; and in 2Co 5:20 he says that he beseeches them, as though God did beseech them by us; we pray them in Christ’s stead, and say:-“Be ye reconciled to God.” This was the tenor of his Gospel to the unconverted.

2Co 11:20.-“If a man take [your goods].”

Php 3:13.-“Brethren, I count not myself to have apprehended [the prize (from Php 3:14)].”

1Th 3:1.-“When we could no longer forbear.” Here στ■γω (steg■) means to hold out, to bear, to endure, and must have the accusative supplied:-“Wherefore, when we could no longer bear [our anxiety], etc.” The same Ellipsis occurs in 1Th 3:5, where it must be similarly supplied.

2Th 2:6-7.-“And now ye know what withholdeth that he might be revealed in his time. For the mystery of iniquity doth already work: only he who now letteth will let, until he be taken out of the way.”

Here, there is an Ellipsis. But the A.V. [Note: The Authorized Version, or current Text of our English Bible, 1611.] treats it as though it were the verb that is omitted, and repeats the verb “will let.” The R.V. [Note: The Revised Version, 1881.] avoids this, by translating it thus:-“only there is one that restraineth now, until, etc.”

Both the A.V. [Note: The Authorized Version, or current Text of our English Bible, 1611.] and R.V. [Note: The Revised Version, 1881.] fail to see that it is the Ellipsis of the accusative after the verb in both verses. The verb is κατ■χω (katech■), which is rendered “withhold” in 2Th 2:7 and “let” in 2Th 2:8 (and in R.V. [Note: The Revised Version, 1881.] “restrain” in both verses). But this verb, being transitive, must have an object or accusative case after it; and, as it is omitted by Ellipsis, it has therefore to be supplied. The verb κατ■χω (katech■) means to have and hold fast. The preposition κατ■ (kata), in composition, does not necessarily preserve its meaning of down, to hold down; but it may be intensive, and mean to hold firmly, to hold fast, to hold in secure possession. This is proved by its usage; which clearly shows that restraining or withholding is no necessary part of its meaning. It occurs nineteen times, and is nowhere else so rendered. On the other hand there are four or five other words which might have been better used had “restrain” been the thought in this passage.

Indeed its true meaning is fixed by its use in these epistles. In 1Th 5:21 we read “hold fast that which is good,” not restrain it or “withhold” that which is good! But the idea is of keeping and retaining and holding on fast to that which is proved to be good. So it is in all the passages where the word occurs:- Mat 21:38. Let us seize on his inheritance.

Luk 4:42. And stayed him, that he should not depart.

Luk 8:15. Having heard the word, keep it.

Luk 14:9. Thou begin with shame to take the lowest room.

John 5:4. Of whatsoever disease he had (i.e., was held).

Acts 27:40. And made toward shore (i.e., they held their course, or kept going for the shore).

Rom 1:18. Who hold the truth in unrighteousness.

Rom 7:6. Being dead to that wherein we were held (margin and R.V. [Note: The Revised Version, 1881.] ).

1Co 7:30. As though they possessed not.

1Co 11:2. And keep the ordinances.

1Co 15:2. If ye keep in memory what I preached.

2Co 6:10. And yet possessing all things.

1Th 5:21. Hold fast that which is good.

Phm 1:13. Whom I would have retained with me.

Heb 3:6. If we hold fast the confidence.

Heb 3:14. If we hold the beginning Heb 10:23. Let us hold fast the profession. This fixes for us the meaning of the verb κατ■χω. But what is it that thus holds fast “the man of sin”? and who is it that holds fast something which is not mentioned, and which has therefore to be supplied? For, in 2Th 2:6, that which holds fast is neuter, τ■ κατ■χον (to katechon), while in 2Th 2:7 it is masculine ■ κατ■χων (ho katech■n):so that in 2Th 2:6 it is something (neuter) which holds the man of sin fast, while in 2Th 2:7 some one is holding fast to something.

We submit that in 2Th 2:6, that something is τ■ φρ■αρ (to phrear) the pit (Rev 9:1-2; Rev 11:7) out of which he ascends, and in which he is now kept in sure possession until the season arrive when he is to be openly revealed: meanwhile, his secret counsels and plans are already working, preparing the way for his revelation. The whole subject of the context is the revelation of two person-ages (not of one), viz., “the man of sin” (2Th 2:3) and “the lawless one” (2Th 2:8). These correspond with the two beasts of Rev 13:1-18 This is clear from the structure of the first twelve verses of this chapter:-* [Note: See The Structure of the Two Epistles to the Thessalonians by the same author and publisher.]

2Th 2:1-12.

A 2Th 2:1-3 -. Exhortation not to be believing what the apostle did not say.

B 2Th 2:3-4. Reason. “For, etc.”

A 2Th 2:5-6. Exhortation to believe what the apostle did say.

B2Th 2:7-12. Reason. “For, etc.” Or more fully, thus:- A2Th 2:1-3 -. Exhortation (negative).

Ba2Th 2:3 -. The Apostasy (open). b2Th 2:3. The Revelation of the “Man of Sin.” (The Beast from the Sea, Rev 13:1-10). c2Th 2:4. The character of his acts. See Rev 13:6-8.

A 2Th 2:5-6. Exhortation (positive).

Ba2Th 2:7. Lawlessness (secret working). b2Th 2:8. The Revelation of the Lawless one. (The Beast from the Earth, Rev 13:11-18). c2Th 2:9-12. The character of his acts. See Rev 13:13-15.

Thus the open working Of the apostasy and the secret working of the counsels of the Lawless one are set in contrast. We must note that the word “mystery” means a secret, a secret plan or purpose, secret counsel.* [Note: See The Mystery, by the same author and publisher.]

Thus we have here two subjects: (1) “The Man of Sin” (the beast from the sea, Rev 13:1-10), and the open apostasy which precedes and marks his revelation; (2) “The Lawless one” (the beast from the earth, Rev 13:11-18), and the working of his secret counsels which precedes his revelation, and the ejection of the Devil from the heavens which brings it about. An attempt has been made to translate the words, ■κ μ■σου γ■νηται (ek mesou geneetai) be taken out of the way, as meaning, “arise out of the midst.” But this translates an idiomatic expression literally; which cannot be done without introducing error. ■κ μ■σου γ■νηται is an idiom,† [Note: See below under the figure Idioma.] for being gone away, or being absent or away. This is clear from the other places where the idiomatic expression occurs.‡ [Note: in Mat 13:49, the wicked are severed from among the just” (i.e., taken away). In Acts 17:33, “Paul departed from among them” (i.e., went away). In Acts 23:10, he was taken “by force from among them” (i.e., taken out of the

way). 1Co 5:2 is very clear, where he complains that they had not mourned that “he that hath done this thing might be taken away from among you.” In 2Co 6:17, we are commanded, “Wherefore come out from among them and be ye separate.” In Col 2:14 we read of the handwriting of ordinances which was against us; Christ “took it out of the way.” We have the same in the Septuagint in Isa 52:11 : “Depart ye.… go ye out of the midst of her,” and Isa 57:1 : “the righteous is taken away from the evil to come.” The same usage is seen in Classical writers-Plutarch (Timol. p. 288, 3): “He determined to live by himself, having got himself out of the way,” i.e., from the public; Herodotus (3, 83; and 8, 22): The speaker exhorts some to “be on our side; but, if this is impossible, then sit down out of the way,” i.e., leave the coast clear as we should say, keep neutral and stand aside. The same idiom is seen in Latin-Terence (Phorm. v. 8, 30): “She is dead, she is gone from among us” (e medio abiit). The opposite expression shows the same thing. In Xenophon (Cyr. 5, 2, 26), one asks, “What stands in the way of your joining us?” (■ν μ■σ■ ε■ναι).]

Thus the lawless one is, at present, being held fast in the pit (while his secret counsels are at work); and the Devil is holding On to his position in the heavenlies (Eph 2:2; Eph 6:12). But presently there will be “war in Heaven” (Rev 12:1-17), and Satan will be cast out into the earth. Then in Rev 13:1, we read, “and he (Satan) stood upon the sand of the sea” (R.V. [Note: The Revised Version, 1881.] ) Then it is that he will call up this lawless one, whom John immediately sees rising up out of the sea to run his brief career, and be destroyed by the glory of the Lord’s appearing. The complete rendering therefore of these two verses (1Th 2:6-7), will be as follows:-“And now ye know what holds him [the lawless one] fast, to the end that he may be revealed in his own appointed season. For the secret counsel of lawlessness doth already work; only, there is one [Satan] who at present holds fast [to his possessions in the heavenlies], until he be cast out [into the earth, Rev 12:9-12; and “stand upon the sand of the sea,” Rev 13:1, R.V. [Note: The Revised Version, 1881.] ], and then shall be revealed that lawless one whom the Lord Jesus shall slay with the spirit of his mouth, and destroy with the brightness of his coming” (Isa 11:4).

Jas 5:3.-“Ye have heaped treasure together for th, last days.” The R.V. [Note: The Revised Version, 1881.] is tame in comparison with this, “Ye have laid up your treasure in the last days.” θησαυρ■ζω (theesaurizo) means simply to treasure up. In Rom 2:5, we have the expression “treasurest up wrath.” So here, there is the Ellipsis of what is treasured up. We may supply “wrath” here. “Ye have treasured up [wrath] for the last days,” or in last (or final) days, i.e., days of extremity.

1Pe 2:23.-“But committed himself to him that judgeth righteously.”

Here the omitted accusative is supplied, but it is a question whether it ought to be “himself,” or rather as in the margin both of A.V. [Note: The Authorized Version, or current Text of our English Bible, 1611.] and R.V. [Note: The Revised Version, 1881.] “his cause.”

3. The omission of the Pronoun Where there can be no doubt to whom or to what the noun refers, the pronoun is frequently omitted in the Greek, and in most cases is supplied in italic type in the A.V. [Note: The Authorized Version, or current Text of our English Bible, 1611.] The omission of the pronoun makes it more emphatic, attention being called more prominently to it.

Mat 19:13.-“That He should put the hands [of Him] upon them,” i.e., His hands.

Mat 21:7.-“And put on them the clothes [of them]” i.e., their garments, “and he sat upon them.” This is the reading of the critical editions.

Mark 5:23.-“Come and lay the hands [of thee] upon her” i.e., thy hands. Where the A.V. [Note: The Authorized Version, or current Text of our English Bible, 1611.] does not even put thy in italics. Compare Mat 9:18, where the pronoun (σου, sou) thy is used.

Mark 6:5.-“And he laid the hands [of him] upon a few sick folk,” i.e., his hands. So also Mark 8:25, Mark 16:18; Acts 9:17.

Luk 24:40.-“And when He had thus spoken, He showed them the hands and the feet [of Him], i.e., as in A.V. [Note: The Authorized Version, or current Text of our English Bible, 1611.] , “his hands and his feet.”

John 11:41.-“And Jesus lifted up the eyes [of Him],” i.e., his eyes.

Acts 13:3.-“And when they had fasted and prayed, and laid the hands [of them] on them,” i.e., their hands on them.

Acts 19:6.-“And when Paul had laid the hands [of him] upon them,” i.e., his hands.

Eph 3:17-18.-“That ye, being rooted and grounded in love, may know what is the breadth [of it], and length [of it], and the depth [of it], and the height [of it],” i.e., of love. “That ye may know what is [its] breadth, and length, and depth, and height, etc.”

Heb 4:15.-“But was in all points tempted. according to the likeness [of us] apart from sin,” i.e., according to [our] likeness.

Rom 6:3-4.-May be perhaps best explained by this figure. “Know ye not that so many of us as were baptized into Christ Jesus, unto his death we were baptized? Therefore we were buried together with him by the baptism [of him] (i.e., by his baptism) unto death.” For He had “a cup” to drink of (His death), and “a baptism to be baptized with” (His burial), and when He died and was buried, His people died and were buried with Him, and, as the next verse goes on to say, rose again with Him. So the passage reads: “Therefore we were buried with him by his baptism-unto-death [i.e., his burial], in order that just as Christ was raised from among the dead by the glory of the Father, so we also, in newness of life should walk. For if we have become identified in the likeness of his death, certainly in that of his resurrection also we shall be: knowing this, that our old man was crucified together with [him] in order that the body of sin may be annulled, that we should no longer be in servitude to sin. For he that hath died hath been righteously acquitted from the sin [of him], i.e., his sin. Now if we died together with Christ, we believe that we shall live also together with him.” The whole argument lies in this that we are reckoned as having died with Him, and as having been buried with Him in His burial (or baptism-unto-death). (See Mat 20:23; Mark 10:38-39; Luk 12:50). Hence all such are free from the dominion and condemnation of sin, and stand in the newness of resurrection life. This is “the gospel of the glory” (2Co 4:4), for it was by the glory of the Father that Christ was raised, and it is glorious news indeed which tells us that all who are in Christ are “complete in Him” (Col 2:10), “accepted in the beloved” (Eph 1:6), “perfect in Christ Jesus” (Col 1:28). With this agrees Col

2:10-12. “And ye are complete in him, which is the head of all principality and power. In whom (■ν ■, en h■) also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ; buried with him in the baptism [of him] i.e., in his baptism-unto-death, in whom (■ν ■, not “wherein,” but as it is rendered above) ye were raised together also through the faith of the operation of God, who raised him from among the dead,” etc.

Here, again, the whole argument turns on the fact that the “circumcision” and the “baptism” spoken of are both “made without hands,” and both are fulfilled in Christ. The whole context of these two passages must be studied in order to see the one point and the great truth which is revealed: viz., that in His death we are circumcised and cut off, “crucified with Him” (Rom 6:6): in His burial (or baptism-unto-death) we are baptized (Rom 6:4; Col 2:12): and in His resurrection we now have our true standing before God. We have all in Christ. Hence, our completeness and perfection in Him is such that nothing can be added to it. All who are baptized by Him with the Holy Spirit are identified with Him in His death, burial, and resurrection. Hence, those who are being baptized are baptized for the dead, if the dead rise not (1Co 15:29, see below), for they do not rise if Christ be not raised. But, if Christ be raised, then we are raised in Him; and “Christ being raised from the dead dieth no more … for in that he died, he died unto sin once for all; but in that he liveth, he liveth unto God. Likewise ye also reckon yourselves dead indeed unto sin, but alive unto God, IN CHRIST JESUS” (Rom 6:8-11).

Rom 2:18.-Thou “makest thy boast of God, and knowest the will [of him],” i.e., his will: the will of God.

1Ti 6:1.-“That the name of God and his doctrine be not blasphemed.” The R.V. [Note: The Revised Version, 1881.] reads “that the name of God and the doctrine be not blasphemed,” but it is better “the doctrine [of him],” i.e., his doctrine, as in the A.V. [Note: The Authorized Version, or current Text of our English Bible, 1611.] 4. The Omission of Other Connected Words

1Ki 3:22.-“Thus they spake before the king.” It is not to be supposed that two women under these exciting circum-stances would confine themselves to the few concise words of 1Ki 3:22! Moreover, there is no “thus” in the Hebrew. Literally it reads-“and they talked before the king,” i.e., “they talked [very much] or kept talking before the king.”

2Ki 6:25.-“An ass’s head was sold for fourscore pieces of silver, and the fourth part of a cab of dove’s dung for five pieces of silver.” Here it is more correct to supply (with the R.V. [Note: The Revised Version, 1881.] margin) “shekels” instead of “pieces,” and translate “was at eighty shekels of silver.”

2Ki 25:3.-“And on the ninth day of the fourth month the famine prevailed.” The Hebrew reads, “and on the ninth month.” But the Ellipsis is correctly supplied from Jer 52:6.

Psa 119:56.-“This I had, because I kept thy precepts;” i.e., this [consolation] I had. Luther supplies the word “treasure.”

Jer 51:31.-“One post shall run to meet another, and one messenger to meet another, to show the king of Babylon that his city is taken at one end.” The R.V. [Note: The Revised Version, 1881.] translates “on every quarter”! Another version renders it “to its utmost end.” Another “at the

extremity.” Thus it is clear that there is an Ellipsis, and much confusion in supplying it. The Hebrew is “from the end”: or with the Ellipsis supplied “from [each] end.” So in Jer 50:26 (A.V. [Note: The Authorized Version, or current Text of our English Bible, 1611.] and R.V. [Note: The Revised Version, 1881.] ), “come against her from the utmost border.” (Margin: “Hebrew, from the end”), i.e., as we have suggested, “from [each] end.” And so the prophecy was exactly fulfilled. The Babylonians, after their first discomfiture by Cyrus in the field, retired to the city … and, as Herodotus says, “remained in their holds.”* [Note: Ο■ βαβυλ■νιοι…. ■σσωθ■ντες τ■ μ■χ■ κατειλ■θησαν ■ς τ■ ■στυ. Herod. Hist. lib. i. §190. See also Xenophon, Cyrop. lib. vii. Compare Jer 51:30, “The mighty men of Babylon have forborne to fight, they have remained in their holds.”] The forces of Cyrus, having turned the waters of the Euphrates, entered the city by the bed of the river at each end; and the messengers who entered at the end where the waters quitted the city ran to meet those who had come in where the waters entered the city; so that they met one another. Herodotus expressly describes this in his history (book i. §191). Those who were at the extremities were at once slain, while those in the centre were feasting in utter ignorance of what was going on. See Dan 5:3-4; Dan 5:23; Dan 5:30. Thus the correct supply of the Ellipsis is furnished and established by the exact fulfilment of the prophecy, proving the wonderful accuracy of the Divine Word.

Eze 13:18.-“Woe to the women that sew pillows to all armholes.” This may be translated literally, “Woe to those who sew together coverings upon all joints of [the people of] my hands,” i.e., my people. The context supplies the Ellipsis, for the subject is the deception of God’s people by the false prophets; and the covering and veiling of verse 18 corresponds to the daubing and coating of Eze 13:14, etc., i.e., the making things easy for the people so that they should not attend to God’s word. The R.V. [Note: The Revised Version, 1881.] reads, “that sew pillows upon all elbows,” margin, “Heb. joints of the hands.” A.V. [Note: The Authorized Version, or current Text of our English Bible, 1611.] margin, “elbows.”

Mat 19:17.-“Keep the commandments,” i.e., of God.

Mark 6:14-16.-The parenthesis in Mark 6:14 must be extended to the end of Mark 6:15. What Herod said is stated in Mark 6:16. The rumour of what others said is stated in the parenthesis:-“And king Herod heard [of these mighty works]; (for his name was spread abroad, and [one] † [Note: The Greek reads ■λεγεν (elegen), one said. The reading put by Tr. and R.V. in the margin, and by Lachmann, and Westcott and Hort in the Text is ■λεγον (elegon) some said.] said that John the Baptist was risen from the dead, and therefore mighty works do show forth themselves in him. Others said, It is Elias; and others said, It is a prophet, or as one of the prophets). But when Herod heard* [Note: Repeated from Mark 6:14.] thereof, † [Note: Or when Herod heard these various opinions.] he said, It is John whom I beheaded: he is risen from the dead.”

Luk 14:18.-“They all with one consent began to make excuse.”

■π■ μι■ς (apo mias) with one [mind], or with one [declining]: i.e., they all alike began to decline the invitation.

John 3:13.-“No man hath ascended up to heaven, but he that came down from heaven, even the Son of Man which is in heaven.” The words translated “which is” are ■ ■ν (ho ■n) the article, and

the present participle of the verb “to be”-literally, the one being: i.e., who was being, or simply who was. Compare John 1:18 “who was (■ ■ν) in the bosom of the Father.” John 9:25, “Whereas I was blind” (τυφλ■ς ■ν). John 19:38, “being a disciple,” i.e., who was a disciple. Luk 24:44, “I spake whilst I was yet with you” (■τι ■ν, eti ■n). 2Co 8:9, “Though he was rich” (πλο■σιος ■ν, plousios ■n).

Hence our verse reads, “Even the Son of Man who was in heaven.” This agrees with John 6:62, where we have the words, “What and if ye shall see the Son of Man ascend up where he was before?” The fact taught us by this is, that the human body of the Lord Jesus cannot be in more than one place at the same time. This fact cuts at the roots of all errors that are based on any presence of Christ on earth during this present dispensation. The presence of the Holy Spirit is the witness to the absence of Christ. There can be no presence of Christ now except by the Holy Spirit. He will be present again bodily only at His personal return from Heaven. Now He is seated at the right hand of God, “henceforth expecting,” until the moment arrives for God to place His enemies as a footstool for His feet, when He shall rise up to receive His people to Himself and come with and reign until He shall have put all enemies under His feet. (See above, page 7).

Any presence, therefore, of Christ in the Lord’s Supper, other than by His Spirit in our hearts,‡ [Note: See the Rubrick at the end of the Communion Service of the Church of England.] is a denial of His real human nature, and of His return from Heaven: and this is an error which affects both the first and second Advents. The Lord’s Supper, therefore, is the witness of His real absence; for it is instituted only “till He come.” And not until that glorious day will there be any “real presence” on earth. And then it will be a bodily presence, for it is “on the Mount of Olives,” that His feet will rest, and “on Mount Zion” that He shall reign.

Acts 10:36.-“The word which God sent unto the children of Israel preaching peace by Jesus Christ.” The Ellipsis here is caused by a Hebraism, as in Hag 2:5. “According to the word that I covenanted with you,” etc. So this will read, “[According to] the word which God sent, etc.” Or it may be taken as parallel to Psa 107:20. “He sent his word, and healed them.” So Isa 9:8. God “sent” when His Son came, through whom God proclaimed the Gospel of peace. Hence “[This is] the word which God sent.”

Acts 18:22.-“And when he had landed at Cæsarea, and gone up … and saluted the Church, he went down to Antioch,” i.e., “Gone up [to Jerusalem].” As is clear from Acts 18:21, as well as from the circumstances of the case.

Rom 2:27.-“And shall not uncircumcision which is by nature, if it fulfil the law, judge thee, who by the letter and circumcision dost trangress the law?”

Here we have, first, to note the figure of Hendiadys (q.v. [Note: Which see.] ) “letter and circumcision” and translate it literal circumcision. And next we have to preserve the emphasis marked by the order of the words, which we can well do if we correctly supply the Ellipsis:-

“And shall not uncircumcision which by nature fulfilleth the law, condemn thee [though thou art a Jew], who, through the literal circumcision, art a trangressor of the law?”

Rom 11:11.-“I say then, Have they stumbled that they should fall [for ever]? God forbid: but rather through their fall salvation is come unto the Gentiles, for to provoke them to jealousy.” The fall

mentioned here must be interpreted by Rom 11:1 “cast away,” and Rom 11:25 “until,” and by the condition of Rom 11:23. Is their fall the object or end of their stumbling? See John 11:4.

Rom 12:19.-“Dearly beloved, avenge not yourselves, but rather give place unto wrath.” This does not mean “yield to the wrath of your enemy,” but “give place to the wrath* [Note: τ■ ■ργ■ (tee orgee).] [of God], for (the reason is given) it is written, Vengeance is mine; I will repay, saith the Lord.”

Rom 14:2.-“For one believeth that he may eat all things; another, who is weak [in the faith], eateth herbs [only].”

Rom 14:5.-“One man esteemeth one day above another,” i.e., “one man indeed (μ■ν), esteemeth one day [more holy] than another; but (δ■) another esteemeth every day [alike].”

Rom 14:20.-“All things indeed are pure,” i.e., “all [meats] indeed [are] clean; but [it is] evil to the man who eateth with offence [to his weak brother].” “Clean” here means ceremonially clean, and hence, allowed to be eaten.

Rom 14:23.-“And he that doubteth is damned (or condemned) if he eat,” i.e., “and he that holdeth a difference [between meats] is condemned if he eat, because [he eateth] not from (■κ) faith; for whatsoever is not of faith is sin.”

1Co 7:6.-“But I speak this [which I have said] by permission and not commandment.”

1Co 9:9-10.-“Doth God take care for oxen [only]? Or saith he it altogether for our sakes?”

1Co 12:6.-The expression “all in all” is elliptical: and the sense must be completed according to the nature of the subject and the context, both here, and in the other passages where it occurs.

Here, “it is the same God, which worketh all [these gifts] in all [the members of Christ’s body]:” what these gifts are, and who these members are, is fully explained in the immediate context. See 1Co 12:4-31.

1Co 15:28.-“Then shall the Son also himself be subject unto him that put all things under him, that God may be all in all.” The word π■ντα occurs six times in 1Co 15:17-18 and is in each case translated correctly “all things” except in this last occurrence. We have no liberty to change the translation here. It must be “all things,” and to complete the sense we must render it “that God may be [over] all things, in all [places]; i.e., over all beings in all parts of the universe.

Eph 1:23.-“The church, which is His body, the fulness* [Note: The termination of the word πλ■ρωμα denotes the result or product of the verb to fill, i.e., of the act of the verb. Hence this fulness means a filling up in exchange for emptiness. His members fill up the Body of Christ, and He fills up the members with all spiritual gifts and graces.] of him that filleth all in all.” Here, we must supply:-“that filleth all [the members of His body] with all [spiritual gifts and graces].” Compare chap. Eph 4:10-13.

Col 3:11.-“Christ is all, and in all.” Here the Greek is slightly different from the other occurrences, but it is still elliptical; and the sense must be completed thus:-In the new creation “there is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond nor free: but Christ is [created in] all [who believe] and in all [places of the world],” i.e., no man is excluded on account of

earthly considerations of condition or location from the blessings and benefits of the new creation. See Gal 3:28, where the same truth is expressed in different words.

1Co 14:27.-“If any man speak in an unknown tongue, let it be by two, or at the most three [sentences, or perhaps, persons] and that by course (i.e., separately); and let one interpret.”

2Co 1:6.-“And whether we be afflicted, it is for your consolation and salvation, which is effectual [in you] in the enduring of the same sufferings which we also suffer, etc.”

2Co 5:5.-“Now he that hath wrought us for the self same [desire], is God.”

Gal 5:10.-“I have confidence in you through the Lord, that ye will be none otherwise minded.” The Greek reads “that you will think nothing differently [from me].”

Php 1:18.-“What then [does it matter]? at any rate, in every way, whether in pretence or in truth, Christ is preached; and I therein do rejoice, yea, and will rejoice.”

1Th 3:7.-“Therefore, brethren, we were comforted over you in all our affliction and distress by your faith,” i.e., “by [the news received of] your faith.”

1Th 4:1.-“As ye have received of us how ye ought to walk and to please God, so ye would abound more and more [therein].” See also verse 10.

Heb 13:25.-“Grace be with you all,” i.e., “The grace [of God be] with you all.”

1Jn 5:15.-“And if we know that he hear us [concerning] whatsoever we ask, we know that we have the petitions that we desired of him.”

1Jn 5:19.-“The whole world lieth in wickedness:” R.V. [Note: The Revised Version, 1881.] , “in the wicked one.” But this is not English. The Ellipsis must be supplied thus:-“The whole World lieth in [the power of] the wicked one.”

II. The Omission of Verbs and Participles A verb is a word which signifies to be, to do, or to suffer, and expresses the action, the suffering, or the being, or the doing. When therefore the verb is omitted, it throws the emphasis on the thing that is done rather than on the doing of it. On the other hand, when the noun is omitted, our thought is directed to the action of the verb, and is centred on that rather than on the object or the subject.

Bearing this in mind, we proceed to consider a few examples:- 1. When the Verb Finite is wanting

Gen 25:28.-“And Isaac loved Esau, because he did eat of his venison.” Or it may be that there is no Ellipsis, and it may mean “because hunting was in his [Esau’s] mouth,” i.e., on his tongue. The A.V. [Note: The Authorized Version, or current Text of our English Bible, 1611.] has given a very free translation. But here again, the correct supply of the words omitted enables us to retain a literal rendering of the words that are given: “because the food taken by him in hunting [was sweet, or was pleasant] in his mouth.”

Num 16:28.-“And Moses said, ‘Hereby ye shall know that the Lord hath sent me to do all these works; for not of my own mind.’ ”

Here we may render it, “for not of mine own heart [have I said these things]. See Num 16:24.

1Sa 19:3.-“I will commune with my father of thee; and what I see, that I will tell thee.” The R.V. [Note: The Revised Version, 1881.] translates “and if I see aught.” But the Hebrew with the Ellipsis supplied, is: “and will see what [he replies], and will tell thee.”

2Sa 4:10.-“When one told me, saying, behold, Saul is dead, thinking to have brought good tidings, I took hold of him, and slew him in Ziklag, who thought that I would have given him a reward for his tidings.”

Here the A.V. [Note: The Authorized Version, or current Text of our English Bible, 1611.] has supplied the verb “thought,” but perhaps the verb “had come” is better, i.e., “who [had come] that I should give him a reward for his tidings.” The R.V. [Note: The Revised Version, 1881.] translates, “which was the reward I gave him for his tidings.”

2Sa 18:12.-“Beware that none touch the young man Absalom.”

2Sa 23:17.-This is a case in which the Ellipsis is wrongly supplied in the A.V. [Note: The Authorized Version, or current Text of our English Bible, 1611.] “And he said, Be it far from me, O Lord, that I should do this: is not this the blood of the men that went in jeopardy of their lives?” The R.V. [Note: The Revised Version, 1881.] rightly supplies from 1Ch 11:19, “Be it far from me, O Lord, that I should do this: shall I drink the blood of the men, etc.”

1Ki 11:25.-“And he was an adversary to Israel all the days of Solomon, beside the mischief that Hadad did,” i.e., that Hadad wrought or brought upon him.

1Ki 14:6.-“I am sent to thee with heavy tidings.” The Hebrew is, “I am sent to thee hard.” The Ellipsis may thus be supplied: “I am sent to thee [to tell thee, or to bring thee, or to prophesy to thee] hard [things]. See 1Ki 14:5.

1Ki 22:36.-“And there went a proclamation throughout the host about the going down of the sun, saying, “Every man to his city, and every man to his own country.” Here the verb return is to be supplied. “Let every man return to his city, etc.,” or “[Return] every man to his city, etc.”

2Ki 25:24.-The word “fled” is not in the Hebrew. The Ellipsis is thus supplied in the A.V. [Note: The Authorized Version, or current Text of our English Bible, 1611.] and R.V. [Note: The Revised Version, 1881.] correctly in italics.

Ezr 10:14.-“Let now our rulers of all the congregation stand, and let all them which have taken strange wives in our cities come at appointed times, and with them the elders of every city, and the judges thereof, until the fierce wrath of our God for this matter be turned away.” The Hebrew of the last clause reads, “Until (■■■) the fierce wrath of our God be turned back from us, until (■■■) this matter [be carried out].” This filling up of the Ellipsis enables us to take the other words in the verse literally. The non-observance of the figure leads the A.V. [Note: The Authorized Version, or current Text of our English Bible, 1611.] to give two different meanings (viz., “until” and “for”) to the word ■■■ until, which is used twice in the same passage. The R.V. [Note: The Revised Version, 1881.] reads, “Until the fierce wrath of our God be turned from us, until this matter be dispatched,” and gives an alternative in the margin for the last clause “as touching this matter.”

Ezr 10:19.-“And being guilty, they offered a ram of the flock for their trespass.”

Here the Ellipsis of the verb is properly supplied.

Job 3:21.-“Which long for death, but it cometh not; and dig for it more than for hid treasures [but find it not].” The A.V. [Note: The Authorized Version, or current Text of our English Bible, 1611.] supplies the first verb, but not the second.

Job 4:6.-“Is not this thy fear, thy confidence, thy hope, and the uprightness of thy ways?” The R.V. [Note: The Revised Version, 1881.] renders it:-“Is not thy fear of God thy confidence, and thy hope the integrity of thy ways?”

These two lines are arranged as an introversion in the Hebrew:- Is not thy fear thy confidence? And thy hope the integrity of thy ways? Or by transposing the words they may be exhibited as an alternation: Is not thy fear thy confidence? And the integrity of thy ways, thy hope?

It should be noted that the A.V. [Note: The Authorized Version, or current Text of our English Bible, 1611.] of 1611 originally read, “Is not this thy feare thy confidence; the uprightness of thy wayes and thy hope?” The change first appears in the Cambridge edition of 1638. But by whom this and many similar unauthorised changes have been made in the text of the A.V. [Note: The Authorized Version, or current Text of our English Bible, 1611.] of 1611, is not known, and can only be conjectured!* [Note: See Appendix A.]

Job 39:13 seems to have caused much trouble to the translators. The A.V. [Note: The Authorized Version, or current Text of our English Bible, 1611.] reads, “Gavest thou the goodly wings unto the peacocks? or wings and feathers unto the ostrich?” The R.V. [Note: The Revised Version, 1881.] and other versions which ignore the Ellipsis (which the A.V. [Note: The Authorized Version, or current Text of our English Bible, 1611.] correctly supplies) have to give a very unnatural translation, and miss the challenge which is connected with all the other wonders of God’s works in these chapters. The scanty featherless wing of the ostrich (■■■■■■■■ renana, not peacock) is contrasted with the warm full-feathered wing of the stork (■■■■■■■■ chaseedah, not ostrich), and man is challenged, “Didst thou give either the one or the other?”

Psa 4:2.-“O ye sons of men, how long will ye turn my glory into shame?”

Psa 22:16.-“They pierced my hands and my feet.” Through not seeing the Ellipsis of the verb in this verse, the word in the Hebrew text ■■■■■■■■ (k■ree), as a lion, has been translated as though it were a verb ■■■■■■■ (k■roo) they pierced.† [Note: In the first case the Kaph ■ is rendered “as” and is prefixed to ■■■■■ (aree) a lion; in the latter case it forms part of the verb ■■■■■■ (k■roo).] But we have no authority thus to ignore the printed text. On the contrary, Psa 22:16 corresponds exactly with Psa 22:12. In Psa 22:12 we have two animals, “bulls” and “a lion” (the first plural, and the second singular). So also we have in Psa 22:16, two animals, “dogs” and “a lion.” If, however, we take k■ree as a noun, there is an Ellipsis of the verb, which we may well supply from Isa 38:13, and then we may translate the rest literally: “As a lion [they will break up] my hands and my feet.”* [Note: See Ginsburg’s Introduction to the Massoretico-Critical Hebrew Bible, p. 969.] The structure of the passage proves that this is the case. Psa 22:12-17 form the Centre of this part of the Psalm:-

A Psa 22:12-13. They. Beasts surrounding: “bulls” (pl. [Note: l. The Plural Number.] ), and “a lion” (sing. [Note: ing. The Singular Number.] ).

B Psa 22:14-15. I. The consequence. “I am poured out like water.”

A Psa 22:16. They. Beasts surrounding: “dogs” (pl. [Note: l. The Plural Number.] ), and “a lion” (sing. [Note: ing. The Singular Number.] ).

B Psa 22:17. I. The consequence. “I may tell all my bones.”

Psa 25:15.-“Mine eyes are ever towards the Lord,” i.e., “mine eyes are ever lifted up or looking toward the Lord.” See Psa 121:1. The verb is omitted, that We may not think of the act of looking, but at the object to which we look.

Psa 120:7.-“I am for peace; but when I speak, they are for war.” There are no verbs in the Hebrew, which is:-“I peace; but when I speak, they for war.” The verbs to be supplied are doubtless, “I [love] peace; but when I speak they [cry out] for war,” or “they break forth into war.”

Ecc 8:2.-“I counsel thee keep the king’s commandment.”

Isa 60:7.-“For your shame ye shall have double.” Here the Ellipsis is properly supplied. (See this passage under other Figures).

Isa 66:6.-“A voice of noise (tumult, R.V. [Note: The Revised Version, 1881.] ) from the city, a voice from the temple, a voice of the Lord that rendereth recompense to his enemies”: i.e., a voice of tumult is heard from the city, a voice sounds forth from the temple, etc.

Jer 18:14.-“Will a man leave the snow of Lebanon which cometh from the rock of the field?”

There is no sense whatever in this rendering, and the R.V. [Note: The Revised Version, 1881.] is but tittle better: “Shall the snow of Lebanon fail from the rock of the field?” The Ellipsis is not to be supplied by the verb “cometh.” But it should be:

“Will a man leave the snow of Lebanon for the rock of the field? Or shall the cold flowing waters be forsaken for strange waters?”

Jer 19:1.-“Go and get (R.V. [Note: The Revised Version, 1881.] buy) a potter’s earthen vessel and take of the elders of the people, &c.”

Hos 8:1.-“He shall come as an eagle against the house of the Lord:” i.e., as an eagle shall the enemy come against the house of the Lord.

Amo 3:11.-“Thus saith the Lord God (Adonai Jehovah): an adversary there shall be, etc.” So the R.V. [Note: The Revised Version, 1881.] But “an adversary shall come,” would be better.”

Mat 26:5.-“But they said, not on the feast day,” i.e., Let us not do it on the feast day (so also Mark 14:2).

Acts 15:25.-“Certain which went out from us have troubled you with words, subverting your souls, saying, ye must be circumcised, and keep the law,” i.e., saying, ye ought to be circumcised, and to keep the law.

Rom 2:7-10.-There are several ellipses in these verses which may be thus supplied.

“To them who by patient continuance in well doing seek for glory and honour and immortality [he will give] eternal life. But unto them that are contentious and do not obey the truth, but obey unrighteousness, [shall come] indignation and wrath, tribulation and anguish upon every soul of man that doeth evil, of the Jew first and also of the Gentile* [Note: In Deu 28:53, this is applied to the Jew (cf. Sept.). “In thy anguish and tribulation wherewith thine enemy shall afflict thee.” (A.V., “In the siege and in the straitness wherewith thine enemies shall distress thee”). Cf. Isa 8:22.

While in Isa 13:9, this is applied to the Gentile.

Thus these words are applied even in the Old Testament: “to the Jew first, and also to the Gentile.”] ; but glory, honour, and peace [shall be rendered] to every man that worketh good, to the dew first and also to the Gentile.”

Rom 4:9.-“Cometh this blessedness then on the circumcision only, or upon the uncircumcision also?”

I.e., “This blessedness, then, [cometh it only] on the circumcision?”

Rom 6:19.-“For as ye have yielded your members servants to uncleanness and to iniquity unto iniquity; even so now yield your members servants to righteousness unto holiness.”

I.e., “To [work] iniquity”: and “to [work] holiness.”

Rom 11:18.-“Boast not against the branches. But if thou boast, thou bearest not the root, but the root thee,” i.e., but if thou boast, I tell thee (or know thou) thou bearest not the root, but the root beareth thee.

Rom 13:11.-“And that, knowing the time, that now it is high time to awake out of sleep, etc.” The Greek is κα■ το■το (kai touto), “and this [I add or I exhort] knowing the reason, that [it is] already the hour [for us] to awake out of sleep.”

1Co 2:12.-“Now we have received, not the spirit of the world, but the Spirit which is of God.”

There is no verb in this latter clause, and the verb “is” which is supplied in the A.V. [Note: The Authorized Version, or current Text of our English Bible, 1611.] should be in italics. But “which [cometh] from God,” is better; or “is received,” repeated from the previous sentence.

1Co 4:20.-“For the kingdom of God is not in word but in power.” There is no verb in the whole of this verse; consequently one must be supplied:-“For the kingdom of God [is established or governed] not by word (or speech as in verse 19) but by power.”

1Co 14:33.-“For God is not the author of confusion, but of peace, as in all churches of the saints.” There is no verb in the latter clause, therefore one must be supplied. The word “God” may also be repeated as in the R.V. [Note: The Revised Version, 1881.] :-

“For God is not [a God] of confusion, but of peace, as [He is] in all churches of the saints.” Or, “as in all the churches of the saints [is well known].”

2Co 9:14.-“And by their prayer for you, which long after you for the exceeding grace of God in you.” The Greek is ■φ■ ■μ■ν (eph■ humin) upon you, and requires the verb to be supplied, “for the exceeding grace of God [bestowed] upon you.”

2Co 12:18.-“I desired Titus [to go to you], etc.”

Gal 5:13.-“Only use not liberty for an occasion to the flesh.”

Here the A.V. [Note: The Authorized Version, or current Text of our English Bible, 1611.] supplies “use.” But it might well be “misuse or abuse.”

Eph 4:9.-“Now that he ascended.” The Greek reads as in R.V. [Note: The Revised Version, 1881.] , “Now this, He ascended.” But the Ellipsis must be supplied: “Now, this [fact]” or “Now, this [expression], He ascended, what is it unless that he also descended first into the lower parts of the earth?”

Eph 5:9.-“For the fruit of the Spirit is in all goodness and righteousness and truth:” i.e., [consists] in these things.

All the ancient MSS. and critical texts, and the R.V. [Note: The Revised Version, 1881.] agree in reading φωτ■ς (ph■tos) of the light, instead of πνε■ματος (pneumatos) of the Spirit; and thus “the fruits of the light” are contrasted with “the unfruitful works of darkness.”

Php 3:15.-“Let us therefore, as many as be perfect, be thus minded:” i.e., [desire to be] perfect. There is no verb, and the word “be” ought to have been put in italics.

1Ti 2:6.-“Who gave himself a ransom for all, to be testified in due time.” Here there is no verb in the latter clause. The Greek reads, “the testimony in due times “or in its own seasons. Hence the A.V. [Note: The Authorized Version, or current Text of our English Bible, 1611.] has boldly substituted a Verb for the noun “to be testified”; while the R.V. [Note: The Revised Version, 1881.] has rendered it: “the testimony to be borne in its own times.” We may supply the Ellipsis more fully thus: “the testimony [of which, was to be borne by us] in his own appointed season.” The word “all” must be taken here in the sense of “all” without distinction, because before Christ’s death the ransom was only for one nation-Israel. It cannot be “all” without exception, for in that case all would and must be saved. See under Synecdoche.

Phm 1:6.-“[I pray] that the communication of thy faith may become effectual, etc.”

1Pe 4:11.-“If any man speak, let him speak, as the oracles of God [require].

2Pe 2:3.-“Whose judgment now of a long time lingereth not.” There is no “now” in the Greek. “Whose judgment [threatened] of old, lingereth not. See Jude 1:4.

1Jn 3:20.-“For if our heart condemn us, God is greater than our heart, and knoweth all things.” In the Greek, the word ■τι (hoti), that, occurs twice, and the construction is difficult. The A.V. [Note: The Authorized Version, or current Text of our English Bible, 1611.] avoids it by translating the first ■τι “for,” and ignoring the second occurrence altogether. The R.V. [Note: The Revised Version, 1881.] evades it by adopting for the first ■τι the reading (■ τι for ■τι), which, beyond the Alexandrian Codex, has scarcely any MS. support, and only that of one Textual critic (Lachmann). The R.V. [Note: The Revised Version, 1881.] connects 1Jn 3:20 with 1Jn 3:10, and translates “and shall assure our heart before him, whereinsoever our heart condemn us, because God is greater, &c.” But this English is as difficult as the Greek. The difficulty is met by supplying the ellipsis before the second ■τι, and translating it “that,” as it is rendered 613 times in the N.T.:- “For if our

heart condemn us [we know] that God is greater than our heart."

(a) The Verb "to say" This is frequently omitted in the original, but is generally supplied in italics in the A.V. [Note: The Authorized Version, or current Text of our English Bible, 1611.] Where it is omitted the emphasis is to be placed on what is said rather than on the act of saying it.

Gen 26:7.-"Lest, said he, the men of the place should kill me."

1Ki 20:34.-"Then said Ahab."

Psa 2:2.-"Why do … the rulers take counsel together against the Lord, and against his anointed, saying."

Psa 109:5.-The structure of this Psalm shows that the verb saying must be supplied at the end of Psa 109:5.

A Psa 109:1-5. David's prayer for himself: and complaint.

BPsa 109:6-20. David's enemies' words against him: (ending "that speak evil against my soul.")
APsa 109:21-28 -. David's prayer for himself: and complaint.

B Psa 109:29-31. David's enemies' acts against him: (ending "that condemn his soul.")

Here in B and B we have David's enemies. In B (Psa 109:6-20) their words and in B (Psa 109:28-31) their acts. So that verses Psa 109:6-20 are not David's words at all, but the words of David's enemies, the evil which they speak against his soul. The evil which they speak is contrasted with the "good" which he prays for himself in the next verse (Psa 109:21). "Let them curse," he says in Psa 109:28, "but bless Thou!" Let them say "let Satan stand at his right hand" (Psa 109:6); but he is assured (Psa 109:31) that not Satan but Jehovah shall "stand at the right hand of the poor to save him from them that condemn his soul."

Hence in Psa 109:20 David prays, "Let this be the wages* [Note: ■■■■■■■■■ (peullah), wages, as in Lev 19:13. Isa 40:10; Isa 49:4; Isa 59:8; Isa 52:11. Jer 22:13.] of mine enemies from the Lord, and of them that speak evil against my soul." So that Psa 109:5 will now read:- "And they have rewarded me evil for good, And hatred for my good will [saying]."

Then the Psalm goes on (Psa 109:6-19) to describe the "hatred."

Having said in Psa 109:2-3 that "The mouth of the wicked and the mouth of the deceitful are opened upon me.

They have spoken against me with a lying tongue.

They compassed me about also with words of hatred," it is only natural to supply the verb saying at the end of Psa 109:5.

Psa 144:12 is similar. The structure shows that Psa 144:12-15 contain the words of the "strange Children," and not the words of David.

A1 Psa 144:1-7. David's words (Thanksgiving and Prayer).

B1 Psa 144:8. The words of the strange children (vanity and falsehood).

A2 Psa 144:9-11 -. David's words (Thanksgiving and Prayer).

B2 Psa 144:11-15 -. The words of the strange children (vanity and falsehood).

A3Psa 144:15. David's words. The true conclusion as opposed to the "vanity." The word say should be put in italics after the word "that" in Psa 144:12, and then all the many italics inserted in Psa 144:11-15 can be dispensed with. It is clearly suggested in Psa 144:8 and Psa 144:11. So clearly that there is hardly any necessity to use it or repeat it in Psa 144:12. The pronoun ■■■■■■ (asher), who, is clearer than "that." Lit., "who [say]." Then the Psalm (B. Psa 144:11-15) goes on to give the vanity and the falsehood as to what constitutes the true happiness of any people:-Who say "Our sons are as plants grown up in their youth; Our daughters are as corner-stones, polished after the similitude of a palace; Our garners are full, affording all manner of store; Our sheep bring forth thousands and ten thousands in our streets; Our oxen are strong to labour.

There is no breaking in nor going out.

There is no complaining in our streets.

Happy people that are in such a case!"

Then comes, in contrast, David's true estimate:

"NO! Happy is that people whose God is Jehovah." This is the truth as to real happiness, as is so beautifully declared in Psa 4:6-7 :- "There be many that say, Who will show us good?

Lord, lift Thou up the light of Thy countenance upon us.

Thou hast put gladness in my heart, More than in the time that their corn and their wine increased."

Yes, this is the only real "good." This is the only source of abiding happiness and gladness for any People. It is not the increase of corn and wine, but the light of God's countenance; it is not the store which men put in their garners, but it is the "gladness" which God puts in our hearts. The structure of the whole Psalm agrees with this, and indeed necessitates this interpretation.

So, in Psa 146:6, happiness is declared to consist in having the God of Jacob for our help, and our hope and help in the LORD our God: for there is "no help" in man (Psa 144:3).

Isa 5:9.-"In mine ears said the Lord of hosts."

Isa 14:8.-"Yea, the fir trees rejoice at thee, and the cedars of Lebanon, saying."

Isa 18:2.-"That sendeth ambassadors by the sea, even in vessels of bulrushes upon the waters, saying."

Isa 22:13.-"And behold joy and gladness, slaying oxen, and killing sheep, eating flesh, and drinking wine: [saying] Let us eat and drink; for to-morrow we shall die."

Isa 24:14-15.-"They shall cry aloud from the sea, [saying], Wherefore," etc.

Isa 28:9.-“Whom shall he teach knowledge?” etc. That is, “Whom [say they] shall he teach knowledge?” This verse and the following are the scornful words of “the scornful men” mentioned in verse 14. They ridicule the words of the prophet, saying, “for it is tsav upon tsav, tsav upon tsav, &c.,”* [Note: See under Paronomasia.] not “must be” but “it is.”

Then, in Isa 28:11, the prophet answers “For,” or “Yea, verily, with stammerings of lip and another (or foreign) tongue will he speak to this people,” and he tells them why “the word of the Lord was unto them precept upon precept;” viz. (Isa 28:13), that they might fall and be broken.

Jer 9:19.-“For a voice of wailing is heard out of Zion, [saying], How are we spoiled!”

Jer 11:19.-“I knew not that they had devised devices against me, saying.”

Jer 50:5.-“They shall ask the way to Zion with their faces thitherward, saying.”

Lam 3:41.-“Let us lift up our heart with our hands unto God in the heavens, [saying].”

Hos 14:8.-“Ephraim shall say,” etc.

Acts 9:6.-“And the Lord said unto him,” etc.

Acts 10:15.-“And the voice spake unto him again the second time.”

Acts 14:22.-“Confirming the souls of the disciples, and exhorting them to continue in the faith, and saying that we must through much tribulation enter into the kingdom of God.”

2Co 12:16.-“But be it so, I did not burden you: nevertheless [you say that] being crafty, I caught you with guile.”

2. When the Infinitive of the verb is wanting:

(a) After the Hebrew ■■■■■ yahk■l) able Psa 21:11.-“They imagined a mischievous device, which they are not able to perform.”

Psa 101:5.-“Him that hath an high look and a proud heart will not I suffer,” i.e., I am not able to bear.

Isa 1:13.-“The new moons and sabbaths, the calling of assemblies, I cannot away with,” i.e., I am not able to endure. See Jer 44:22.

Psa 139:6.-“Such knowledge is too wonderful for me; it is high, I cannot attain unto it.” Here the Ellipsis is properly supplied: i.e., I am not able to attain unto it.

Hos 8:5.-“How long will it be ere they attain to innocency?” i.e., how long ere they are able to practise innocency?

1Co 3:2.-“I have fed you with milk, and not with meat: for hitherto ye were not able to bear it,” i.e., to eat, or partake of it, or, to digest it.

(b) After the verb to finish

1Sa 16:11.-“Are here all thy children?” Here the Ellipsis is avoided by a free and idiomatic translation. The Heb. reads, “Have the young men finished?” i.e., “Are the young men finished

passing by?" or done passing before me?

Mat 10:23.-"Ye shall not have gone over the cities of Israel till the Son of Man be come." Lit. "Ye will not have finished going over the cities," etc., referring to Mat 10:6-7.

Mat 13:53.-"When Jesus had finished these parables," i.e., when Jesus had finished speaking these parables.

(c) When the INFINITIVE is wanting after another verb, personal or impersonal

Gen 9:20.-"And Noah began to be an husbandman," or, "And Noah the husbandman began and planted, etc."

1Ki 7:47.-"And Solomon left all the vessels unweighed because they were exceeding many," i.e., and Solomon omitted to weigh, etc.

Pro 21:5.-"The thoughts of the diligent tend only to plenteousness: but of every one that is hasty only to want."

Here plenteousness is ■■■■■■ (m■thar) that which is over and above, excess, (from ■■■■■ (yahthar) to be superfluous).

"The thoughts of the diligent tend only to excess, and [the thoughts] of every one that hasteth [to get riches tend] only to want." The R.V. [Note: The Revised Version, 1881.] supplies the Ellipses thus. "But every one that is hasty hasteth only to want"; "hasting to want" is very obscure, but the "hasting to get riches" tending to want is clear.

Mark 15:8.-"And the multitude crying aloud began to desire him to do as he had ever done unto them," i.e., that he should do.

Luk 13:33.-"Nevertheless I must walk to-day, and to-morrow, and the day following," etc. The R.V. [Note: The Revised Version, 1881.] has "Howbeit I must go on my way." But the Greek is "Howbeit it behoves me to-day, and to-morrow, and the day following, to go on [to work]," i.e., to continue working.

Rom 4:25.-"Who was delivered [to die] for our offences."

3. When the Verb Substantive is omitted The Hebrew having no verb substantive, this is generally expressed in italics in the A.V. [Note: The Authorized Version, or current Text of our English Bible, 1611.] But inasmuch as it is absolutely necessary for the sense in English, the R.V. [Note: The Revised Version, 1881.] has printed it in roman type. (See preface to R.V. [Note: The Revised Version, 1881.] );

Gen 1:2.-"Darkness was upon the face of the deep."

Gen 2:10.-Lit. "And there was a river going out of Eden."

Gen 3:6.-"And when the woman saw that the tree was good for food, and that it was pleasant to the eyes," etc.

Gen 4:13.-"My punishment is greater than I can bear."

Gen 5:1.-“This is the book of the generations of Adam.”

Num 14:9.-“Only rebel not ye against the Lord, neither fear ye the people of the land; for they are bread for us: their defence is departed from them, and the Lord is with us; fear them not.”

These are the words of Joshua and Caleb to the people to encourage them to go up in spite of the false report of the other spies.

Note first the marginal rendering of the word “defence.” It is given “Heb. shadow,” i.e., “Their shadow is departed.” So in the R.V. [Note: The Revised Version, 1881.] the word “shadow” is treated as though it were a figure (Metonymy). The literal meaning of the word is departed from, as well as the literal rendering of the preceding sentence. This is ■■■■ ■■■■■■■■■ (kee lachmenoo) “for they are our bread.” The A.V. [Note: The Authorized Version, or current Text of our English Bible, 1611.] correctly supplies the Ellipsis, i.e., our bread aptly represents their condition.

What was their “bread”? It was manna. What was the manna like? It was most marvellous bread, for it was so hard that it had to be ground in mills, or beaten in a mortar (Num 11:8); and yet its consistency was so peculiar that it melted in the sun! (Exo 16:21). If it were not gathered every morning before the sun arose and the shadows departed, “when the sun waxed hot, it melted”!* [Note: Marvellous bread indeed! A standing miracle, both as to the manner in which it was given, and also as to its consistency. Bread indeed, hard, and yet melting like ice in the sun.] The wicked spies had just said (Num 13:31) that Israel could not go up against the people of the land, for they are “stronger than we”: they were strong and hard. No, replies Joshua, it may be they are strong, but so is our bread the manna-so strong that it needs grinding and crushing, and yet, when the shadow goes from off it, it melts away. Even so is it with them, as the words of Rahab testify (Jos 2:11). The two spies whom Joshua afterwards sent heard the very same truth from the lips of Rahab, which he, one of the two faithful spies whom Moses had sent, forty years before declared. She tells them:-“As soon as we had heard these things, our hearts did melt, neither did there remain any more courage in any man, because of you.”

Thus, while the literal signification of the words gives no sense, they point to the true figure; and then, in turn, the figure explains the literal signification of the words, and the true meaning of the passage. So that we may render it thus:-“Only rebel not ye against Jehovah, neither fear ye the people of the land; for they [are like] our bread; their shadow hath turned aside from off them, and Jehovah is with us; fear them not,” i.e., as when the shadow turns aside from off our bread, it melts away and disappears, so these enemies, hard and strong as they might be, would surely melt away before the Lord God, the Sun and the Shield of His people. In no sense could Jehovah be the shadow or defence of the people of the land against whom Israel was about to fight.

1Sa 19:11.-“To-morrow thou shalt be slain.”

2Ki 6:33.-“Behold, this evil is of the Lord.”

2Ch 3:9.-“And the weight of the nails was fifty shekels of gold.” The verb is omitted to show that the emphasis is on the “nails” and their “weight.” And what a wonderful emphasis it is! For in all the requirements for “the house of God,” the fir-trees, the fine gold, the precious stones, the beams, the posts, the walls, etc., are mentioned; yet, the “nails” that held all together are not omitted.

Though they were small, yet God used them: though out of sight, they were necessary.

Psa 33:4.-“For the word of the Lord is right.”

Psa 99:9.-“For the Lord our God is holy.”

It is worthy of note that there are three Psalms which begin with the words: “The Lord reigneth,” viz., Psa 93:1-5, Psa 97:1-12, and Psa 99:1-9. They each end with a reference to holiness.

Psa 93:1-5 “Holiness becometh Thine house, O Lord, for ever.”

Psa 97:1-12 “Give thanks at the remembrance of His holiness.”

Psa 99:1-9 The third Psalm, three times:

Psa 99:3. “It is holy.”

Psa 99:5. “He is holy.”

Psa 99:9. “The Lord our God is holy.” To those who have ears to hear, this plainly declares that when the Lord shall reign, all will be holy; that when His kingdom comes, His name will be hallowed on earth as it is in heaven. “In that day shall there be upon the bells (or bridles) of the horses, HOLINESS UNTO THE LORD; and the pots in the Lord’s house shall be like the bowls before the altar. Yea, every pot in Jerusalem and Judah shall be HOLINESS unto the Lord of hosts” (Zec 14:20-21). “Her merchandise and her hire shall be holiness to the Lord” (Isa 23:18). The cry of the living creatures (Rev 4:8, etc.) is “Holy, holy, holy,” and their call is for the judgments which will issue in the Lord’s reign, which is celebrated in these three Psalms. Those who teach that the Cherubim (or the Cherubs) are the Church fail to see that their chief function is to call for judgment!

Psa 119:89.-“For ever, O Lord.” The verb must here be supplied. The verb in the parallel line answers to the verb here:- “For ever [art Thou] O Lord;

Thy word is settled in heaven.

Thy faithfulness is unto all generations;

Thou hast established the earth, and it abideth.” In the first and third lines, we have Jehovah. In the second and fourth lines, we have what He has settled and established.

Ecc 7:12.-“Wisdom is a defence.”

Isa 43:25.-“I, even I, am he that blotteth out thy transgressions for mine own sake, and will not remember thy sins.”

We may take this in connection with Psa 103:14. “For he knoweth our frame; he remembereth that we are dust.”

Here the verbs are omitted to throw the emphasis on the persons, rather than on the acts. This points us to Jehovah in the former passage, and ourselves in the latter-His Deity, and our vanity-and to contrast His thoughts with our thoughts, His ways with our ways. God remembers our infirmities; but this is the very thing that man will not remember! Man will make no allowance

for our infirmities. On the other hand, man will remember our sins. Let any one of us fall into sin, and many will remember it after many years: but this is what God says He will not remember! “Their sins and their iniquities will I remember no more.” He is Jehovah, we are dust! Hence our sins, which man remembers, God will forget; but our infirmities, which man forgets, God will remember. Blessed be God!

Isa 44:6.-“I am the first and I am the last, and beside me there is no God.”

Eze 34:17.-“And as for you.” The Ellipses of this passage may be thus supplied: “And ye, O my flock, thus saith the Lord God (Adonai Jehovah): Behold, I judge between cattle and cattle, between the rams and the he goats. [Is it] a small thing to you [goats] to have eaten up the good pasture, but ye must tread down with your feet the residue of your pastures? and to have drunk of the deep waters, but ye must foul the residue with your feet? And [is it a small thing that] my flock [i.e., my sheep] eat [or must eat] that which ye [goats] have trodden with your feet; and drink that which ye have fouled with your feet?” The contrast is between the sheep and the goats. Sheep never become goats, and goats never become sheep, either in nature or in grace. The Chief Shepherd knows His sheep here; He separates them now, and will eternally separate them from the goats in the coming day, when He shall “save his flock, and judge between cattle and cattle” (Eze 34:20, Eze 34:22-23). The characteristic of the goat alluded to here, is graphically set forth in a paper read before the Victoria Institute, Feb. 1, 1892, by J.W. Slater, Esq., F.C.S., F.E.S. He says, “The native flora and fauna of St. Helena have been practically extirpated by the goat. These young seedlings were browsed down as fast as they sprung up, and when the old giants of the forest decayed there were no successors to take their place. As a necessary consequence, the insects and birds disappeared in turn. The same horned wretch’-fit type of evil-which, as Sir Joseph Hooker shows, has ravaged the earth to a greater extent than man has done by war, is now in the very same manner laying waste South Africa. To such an extent has the mischief already been carried, that a troop of the Colonial Cavalry on the march actually gave three cheers on meeting a tree!” Have we not here a fit illustration of Eze 34:1-31? And may we not see in ecclesiastical affairs around us (through the unfaithfulness of the shepherds) the ravages of the “goats” in treading down and laying waste, and fouling the pastures of the flock of God? The goats have turned our churches and chapels into places of amusement and of musical entertainment, where they may have “pleasant afternoons,” and “make provision for the flesh”; so much so that the. Lord’s sheep are “pushed” and “scattered,” and scarcely know where to find the “green pastures” and the “living waters” of the pure Word of God and the Gospel of His grace! Thank God, the Chief Shepherd is coming: and, when He comes, though He will scarcely “find faith on the earth” (Luk 18:8), He will “save His flock” and separate them from the goats for ever, and be their One True Shepherd.

Luk 2:14.-“Glory to God in the highest,” i.e., Glory be to God in the highest.

Luk 22:21.-“The hand of him that betrayeth me is with me on the table.”

John 4:24.-“God is a Spirit.”

See under Hendiadys and Hyperbaton.

Acts 2:29.-“Men and brethren, let me freely speak unto you of the patriarch David.”

Here the verb “speak” is the infinitive: lit., “to speak,” and “let me” is the present participle (■ξ■ν, exon),* [Note: ■ξ■ν (exon) occurs only three times, of these the first (Mat 12:4) has γν (een), was, after it; while in the other two places (here, and 2Co 12:4) it stands alone. In 2Co 12:4 it seems plain that we must supply ■στ■ν (estin), is; and so probably we should do here.] permitted or allowed. So that we must supply the verb substantive (■στω, esto), let me be:-“[let me be] permitted to speak freely unto you, or I am, or may be, permitted, etc.”

1Co 6:13.-“Meats [are] for the belly, and the belly [is] for meats.”

1Co 15:29.-“Else what shall they do which are baptized for the dead, if the dead rise not at all?” This passage has been supposed to refer to a practice which obtained even in those apostolic days of persons being baptized on behalf of and for the spiritual benefit of those who were already dead. As this practice thus receives a tacit approval, and yet is destitute of any historical evidence as to its existence, apart from this passage, various methods have been proposed of meeting the difficulty which is thus raised. Some have erroneously suggested that “the dead” refers to Christ: but they have done so in ignorance of the fact that the word is plural, as is clearly shown by the verb “rise.” Others (with Macknight) suggest the supply of the words “resurrection of”-“What shall they do which are baptized for the [resurrection of] the dead?” But this implies the omission of the very word which is most essential to the argument; and would be a form of Ellipsis seldom, if ever, found. There are a multitude of other explanations; but the true solution of the difficulty is (we submit) to be sought in punctuation, and in the correct supply of the Ellipsis.

We must bear in mind that there is no punctuation in the ancient manuscripts, beyond the greater pauses. All interpunctuation is purely human in its origin, and we may be thankful that it is so seldom necessary to question its accuracy. We have also to note the structure of the whole context, for this, like all other texts, must be interpreted in harmony with the scope of the whole passage, and with the design of the whole argument. The following is the structure of 1Co 15:12-58.* [Note: The first eleven verses are constructed as follows:- D1Co 15:1. The apostle’s declaration.

E 1Co 15:1-2. The Gospel he preached.

D 1Co 15:3. The apostle’s declaration.

E1Co 15:3-11. The Gospel he received.] A1Co 15:12. The difficulty stated (as to the fact). “How?”

B 1Co 15:13-32. The difficulty met.

C 1Co 15:33-34. Practical application.

A 1Co 15:35. The difficulty stated (as to the manner). “How?”

B 1Co 15:36-57. The difficulty met.

C1Co 15:58. Practical application. The structure of “B” (1Co 15:13-32). The difficulty met.

Ba1Co 15:13-18. Negative hypothesis and its consequences. b1Co 15:19. Conclusion (positive) as to Christ’s in this life. a1Co 15:20-28. Positive assertion and its consequences. b1Co 15:29-32. Conclusion (negative) as to Christ’s in this life. The structure of “a” (1Co 15:13-18). Negative hypothesis. ac1Co 15:13. If no resurrection: Consequence-then Christ is not risen. d1Co 15:14-15.

If Christ not risen.

Consequences: Our preaching vain. Your faith vain.

We false witnesses. c1Co 15:16. If no resurrection: Consequence-then Christ is not risen. d1Co 15:17-18. If Christ not risen.

Consequences: Your faith vain.

Ye yet in sins. The dead perished. The structure of “A” and “B” (1Co 15:35-57). The difficulty stated.

Ae1Co 15:35. Question: How are the dead raised up? f1Co 15:35. Question: With what body do they come?

Bf1Co 15:36-49. Answer to “f.” e1Co 15:50-57. Answer to “e.” The structure therefore of this chapter shows that 1Co 15:20-28 (“a”) are placed, practically, in a parenthesis, so that 1Co 15:29 verse reads on from 1Co 15:19, and continues the argument thus:-“1Co 15:17. If Christ be not raised, your faith is vain; ye are yet in your sins. 1Co 15:18. Then they also which are fallen asleep in Christ are perished. 1Co 15:19. If in this life only we have hope in Christ, we are of all men most miserable. 1Co 15:29. Else what shall they do which are being baptized?”* [Note: Alford (who arrives at a very different conclusion) points out that οἱ βαπτιζόμενοι (hoi baptizomenoi) is the present participle and not the past, i.e., those who are being baptized. He observes: “The distinction is important as affecting the interpretation.”] But here comes in the matter of punctuation. In. Rom 8:34 we have a very similar construction, which, if we treat it as 1Co 15:29 is treated in the A.V. [Note: The Authorized Version, or current Text of our English Bible, 1611.] and R.V. [Note: The Revised Version, 1881.] , would read thus, “Who is he that condemneth Christ that died?” But the question is made to end at the word “condemneth,” and the Ellipsis of the verb substantive is supplied thus:-“Who is he that condemneth? It is Christ that died” (or better, “Is it Christ who died?” See below). Now if we treat 1Co 15:29 in the same manner, it will read, “What shall they do which are being baptized? It is on behalf of the dead if the dead rise not at all!” From Rom 6:1-23 we learn that our circumcision is in Christ’s death, our baptism is in Christ’s burial. “Buried with Him by the baptism of Him, (i.e., by His baptism-unto-death)”; and if He is not raised, we cannot be raised, Rom 6:4. (See above, pages 18, 19). “Buried with Him in the baptism of him,” i.e., His baptism (Col 2:11-12).

Therefore if Christ be not raised, we are not raised in Him, and our baptism is for the dead.

Whenever we have the word νεκρός (nekros), dead, with the article (as it is here in 1Co 15:29), it always denotes dead bodies, corpses. (See Gen 23:3-6; Gen 23:8; Gen 23:13; Gen 23:15. Deu 28:26. Jer 12:33. Eze 37:19. Luk 24:5.) On the contrary, when it is without the article it denotes the persons who are dead, dead people. (See Deu 14:1. Mat 22:33. Mark 9:10. Luk 16:30-31; Luk 24:46. John 20:9. Acts 10:41; Acts 26:23. Rom 6:13; Rom 10:7; Rom 11:15. Heb 11:19; Heb 13:20). So that this is an additional argument why, if Christ be not raised, and we are buried with Him, then baptism is in the interest of those who are to remain dead corpses, and not of risen ones, raised with Christ. This is the force of the word ὑπὲρ (hyper). Like the English “for,” it denotes the object of interest, not merely the subject, and ranges from mere reference to actual substitution, e.g., 2Co 8:23, “Whether any enquire about Titus”; Mat 5:44, “Pray for those who

persecute you"; Mark 9:40, "He who is not against us is for us"; 2Co 1:6, "Whether we be afflicted, it is for your consolation"; Philem. 13, "That he might minister to me instead of thee."* [Note: See also Rom 9:27. 2Co 1:11; 2Co 8:23-24. 2Th 2:1. Col 1:7.]

If Christ be not raised, well may those who are being baptized into Christ's burial be asked, "What shall they do?" Truly, "It is for the dead." For they will remain dead, as corpses. In this life they "die daily" (1Co 15:31); in death they perish (1Co 15:18); and are thus "of all men most miserable" (1Co 15:19).

"What shall they do who are being baptized? It is for the dead if the dead rise not at all!" It is to remain dead, as corpses, without hope of resurrection.

Thus, the expression, "baptized for the dead," vanishes from the Scripture, and is banished from theology; for the assumed practice is gathered only from this passage, and is unknown to history apart from it.

1Co 15:48.-"As is the earthy [man, Adam] such [shall be] also they that are earthy; and as is the heavenly [man, the Lord] such [shall be] they also that are heavenly." This is clear from the verse that follows:-"And as we have borne the image of the earthy [man, Adam] we shall also bear the image of the heavenly [man, the Lord]." See Php 3:21.

2Co 11:22.-"Are they Hebrews? So am I," etc.

Eph 3:1.-"For this cause I Paul, the prisoner of Jesus Christ for you Gentiles," i.e., "I Paul [am] the prisoner," etc.

Php 4:16.-"For even [when I was] in Thessalonica ye sent once and again unto my necessity."

2Ti 3:16.-"All Scripture is given by inspiration of God, and is profitable."† [Note: See this passage also under the figures of Asyndeton and Paregmenon.] With this we may take eight other passages, where we have the same construction: viz., Rom 7:12. 1Co 11:30. 2Co 10:10. 1Ti 1:15; 1Ti 2:3; 1Ti 4:4; 1Ti 4:9. and Heb 4:13.

These nine passages may be taken together, and considered in their bearing on the translation of 2Ti 3:16 in the Revised Version, which is as follows:- "Every scripture inspired of God is also profitable," etc. In each of these passages we have the very same Greek construction, and four of them are in the Epistles to Timothy. The A.V. [Note: The Authorized Version, or current Text of our English Bible, 1611.] translates all these nine passages in precisely the same way, and on the same principles. But the R.V. [Note: The Revised Version, 1881.] translates eight of them in one way (i.e., like the A.V. [Note: The Authorized Version, or current Text of our English Bible, 1611.] ), while it renders one on quite a different principle.

Here are the passages, and the rendering as in the Authorized Version:-

Rom 7:12.

■ ■ντολ■ The commandment

is

■γ■α holy

κα■ and

δικα■α just.

1Co 11:30.

πολλο■ many

are

■σθενε■ς weak

κα■ and

■■■ωστοι sickly.

2Co 10:10.

■πιστολα■ his letters

are

βαρε■αι weighty

κα■ and

■σχυρα■ powerful.

1Ti 1:15; 1Ti 4:9.

πιστ■ς faithful

is

■ λ■γος the saying

κα■ and

π■σης ■ποδοχ■ς ■ξιος worthy of all acceptation.

1Ti 2:3.

το■το this

is

καλ■ν good

κα■ and

■π■δεκτον acceptable.

1Ti 4:4.

π■ν κτ■σμα Θεου Every creature of God

is

καλ■ν good

κα■ and

ο■δ■ν ■π■βλητον nothing to be refused.

2Ti 3:16.

π■σα γραφ■ All Scripture

is

Θε■πνευστος given by inspiration of God

κα■ and

■φ■λιμος is profitable.

Heb 4:13.

π■ντα All things

are

γυμν■ naked

κα■ and

τετραχηλισμ■να opened.

Now the case stands thus. The Revisers have translated eight of these passages, which we have cited, on the same principles as the A.V. [Note: The Authorized Version, or current Text of our English Bible, 1611.] , i.e., supplying in italics the verb substantive “is” and “are” respectively, and taking the copulative κα■, “and,” as joining together the two predicates. But when the Revisers come to the ninth passage (2Ti 3:16), they separate the two conjoined predicates, making the first a part of the subject, and then are obliged to translate the κα■ in the sense of “also,” when there is nothing antecedent to it. Thus:- “Every scripture inspired of God is also profitable.”

Now, if the Revisers had translated the other eight passages in the same way, the renderings would have been consistent, whatever else they might not have been.

Rom 7:12 would have been- “The holy commandment is also just.”

1Co 11:30 would have been- “Many weak ones are also sickly.”

2Co 10:10 would have been- “His weighty letters are also powerful.”

1Ti 1:15; 1Ti 4:9 would have been- “The faithful saying is also worthy of all acceptation.”

1Ti 2:3 would have been- “This good thing is also acceptable.”

1Ti 4:4 would have been- “Every good creature of God is also nothing to be refused.”

Heb 4:13 would have been- “All naked things are also opened,” etc. But the Revisers do not translate them thus! And the fact that they render the whole of these eight passages as in the A.V.

[Note: The Authorized Version, or current Text of our English Bible, 1611.] , and single out 2Ti 3:16 for different treatment, forbids us to accept the inconsistent rendering, and deprives it of all authority. Without inquiring as to what the motives of the Revisers may have been, we are justified in regretting that this should be the passage singled out for this inconsistent and exceptional treatment, reducing it to a mere platitude. It is only fair to add that the correct rendering of the A.V. [Note: The Authorized Version, or current Text of our English Bible, 1611.] is given in the margin.

Phm 1:11.-“Which in time past was to thee unprofitable, but now [is] profitable to thee and to me.”

4. When the Participle is wanting Num 24:19.-” Out of Jacob shall come he that shall have dominion.” The R.V. [Note: The Revised Version, 1881.] is more literal:-“And out of Jacob shall one have dominion.” The Heb. is simply:-“And one shall rule (or have dominion) out of Jacob.” The Ellipsis of the participle being supplied, it reads:-“And one shall rule [being born] out of Jacob.”

1Sa 15:7.-“And Saul smote the Amalekites [dwelling] from Havilah unto Shur.” This refers to the region occupied by the Amalekites, and not to the people smitten, as is clear from 1Sa 30:1-31.

Isa 57:8.-“Thou hast discovered thyself to another than me,” i.e., “thou hast discovered thyself, departing from me,” ■■■■■■■■ (meïttee).

Eze 11:11.-“This city shall not be your caldron, neither shall ye be the flesh in the midst thereof; but I will judge you [scattered] in the border of Israel.”

Mark 7:4.-“And [on coming] from the market, they eat not except they wash.”

Mark 7:17.-“And when he was entered into the house [getting away] from the people.”

Acts 13:20.-“And after that he gave unto them judges about the space of 450 years.” Lit., “After these things [were done],” i.e., after the division of the land by Joshua.* [Note: For the question as to the Chronology involved in this difficulty, see Number in Scripture, by the same author and publisher, page 5.] 2Th 1:9.-“Who shall be punished with everlasting destruction [driven out] from the presence of the Lord.”

Heb 2:3.-“Which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him,” i.e., “which at the first began to be spoken by the Lord, and, [being brought] unto us by them that heard him, was confirmed,” etc.

III. When Certain Connected Words are omitted in the same Member of a Passage This particular form of Ellipsis has a distinct name, BRACHYLOGIA (βραχυλογ■α from βραχ■ς, brachus, short, and λ■γος, logos, discourse), English, Bra-chyl´-o-gy. Or from the Latin, BRE■VILOQUENCE, it means brevity of speech or writing, and is used of an Ellipsis, in which words are omitted chiefly for the sake of brevity; which words may easily be supplied from the nature of the subject.

Gen 25:32.-“And Esau said, Behold, I am at the point to die; and what profit shall this birthright do to me?” There must be supplied, the thought, if not the words:-“I will sell it.” So with the next verse. “And Jacob said, Swear to me this day [that thou wilt sell it me]; and he sware unto him: and he sold his birthright unto Jacob.”

Gen 45:12.-“And behold, your eyes see, and the eyes of my brother Benjamin, that it is my mouth that speaketh unto you.” Lit., it is, “because my mouth (■■■■■■■■, kee phee) is speaking unto

you." If we supply the Ellipsis, we may retain this literal rendering.

Joseph had been speaking of his glory (Gen 45:8): but, on the principle of Pro 27:2 : "Let another man praise thee, and not thine own mouth," he breaks off and says, "Now, behold, your eyes are seeing, and the eyes of my brother Benjamin; because my own mouth is speaking unto you [I cannot speak of all my glory], but ye shall declare to my father all my glory in Egypt, and all that ye have seen," i.e., They were to describe what he could not well say of himself.

2Ki 19:9.-"And when he had heard say of Tirhakah king of Ethiopia, Behold, he is come out to fight against thee: [he turned his army against him; and, having conquered him, he returned to Jerusalem, and] he sent messengers again unto Hezekiah."

2Ki 22:18.-"Thus saith the Lord God of Israel, As touching the words which thou hast heard." So the R.V. [Note: The Revised Version, 1881.] but without italics. But surely the sense is:-"Thus saith the Lord God of Israel: The words which thou (Josiah) hast heard [shall surely come to pass, but] because thine heart was tender, and thou hast humbled thyself," etc. … "thou shalt be gathered into thy grave in peace; and thine eyes shall not see all the evil which I will bring upon this place."

1Ch 18:10.-"He sent Hadoram his son to king David, to enquire of his welfare, and to congratulate him, because he had fought against Hadarezer, and smitten him; (for Hadarezer had war with Tou;) and with him all manner of vessels of gold and silver and brass." The R.V. [Note: The Revised Version, 1881.] supplies "and he had with him." But the Ellipsis is to be supplied from 2Sa 8:10, thus, "And all manner of vessels of gold and silver and brass were in his hand" (■■■■■■■■■■■■).

Eze 47:13.-"Joseph shall have two portions," i.e., shall inherit.

Mat 21:22.-"All things, whatsoever ye shall ask in prayer, believing, ye shall receive," i.e., add "if it be His will." Compare Mat 26:39-44; Jos 5:14-15; 1Jn 5:14-15. This is the one abiding condition of all real prayer, and the Ellipsis must be thus supplied wherever it is found. In Mark 5:1-43 we have by way of illustration three prayers- 1.Mark 5:12-13. "The devils besought him," and "Jesus gave them leave."

2. In Mark 5:17. The Gadarenes "began to pray him to depart out of their coasts." And Jesus left them.

3. In Mark 5:18-19. "He that had been possessed with the devil prayed him that he might be with him. Howbeit Jesus suffered him not."

"No!" is an answer to prayer l and often, very often, a most gracious and loving answer too. No greater calamity could come upon us than for God to answer "Yes" to all our ignorant requests. Better to have our prayers refused with this man who had been the subject of His grace and love and power, than to have them answered with Devils and Gadarenes.

Mat 25:9.-"But the wise answered, saying, Not so; lest there be not enough for us and you;" i.e., "But the wise answered, By no means, for look, there will not be enough, &c., or we cannot give to you, lest, &c."

Mark 14:49.-“But the Scriptures must be fulfilled.” The Greek is, “But that the Scriptures may be fulfilled.” The R.V. [Note: The Revised Version, 1881.] correctly supplies the Ellipsis, “But this is done that the Scriptures should be fulfilled.” (Compare Mat 26:56.) Luk 7:43.-“Simon answered and said, I suppose that he to whom he forgave most [will love him most].”

John 2:18.-“What sign showest thou unto us [that thou art the Messiah], seeing that thou doest these things?” As in Jdg 6:17, Gideon says, “Show me a sign that thou [art Jehovah that] talkest with me.”

John 7:38.-“He that believeth on me, as the Scripture hath said, out of his belly shall flow rivers of living water.” The difficulties of this verse are great, as may be seen by a reference to the commentators. It will be noted that a comparison is suggested by the word καθ■ς (kath■s), like as, and that there is an Ellipsis which must be supplied. Bengel suggests “as the Scripture hath said so it shall be,” or “so shall it be.” But something more is evidently required. Is there not a reference to the Haphtarah, i.e., the portion selected (from the Prophets) as the lesson to be read on the first day of the Feast of Tabernacles, which was Zec 14:1-21?* [Note: The portion from the Law (Acts 13:15) read in conjunction with this was Lev 22:26-33; Lev 23:1-44; with Num 29:12-16.] The Lord was not present then, for it was not until “the midst of the feast” that He went up (John 7:14). But in “the last day, that great day of the feast, Jesus stood and cried,” with evident reference to the Scripture which had been read, “He that believeth on me (as the Scripture hath said [concerning Jerusalem: so shall it be]) out of his heart rivers of living water shall flow.” What the Scripture had said concerning Jerusalem in Zec 14:8 was this:-“And it shall be in that day, that living waters shall go out from Jerusalem; half of them toward the former sea, and half of them toward the hinder sea,” &c. To this agree the words of the prophecy in Eze 47:1-11. These prophecies shall yet be literally fulfilled with regard to Jerusalem: and what will then actually take place illustrates what takes place now in the experience of every one who believes in Jesus. Even as those rivers will flow forth from Jerusalem in that day, so now the Holy Spirit, in all His wondrous powers, and gifts, and graces, flows forth from the inward parts-the new nature of the believer.

John 13:18.-“I speak not of you all: I know whom I have chosen: but [I have done this] that the Scripture may be fulfilled, He that eateth bread with me hath lifted up his heel against me.” Compare John 13:26-30.

John 15:25.-“But this cometh to pass, that the word might be fulfilled that is written in their law, They hated me without a cause.” The abbreviated expression emphasizes the statement to which we are thus hastened on. And our attention is called to the fact that δωρε■ν (d■rean) here rendered “without a cause” is in Rom 3:24 rendered “freely.”-“Being justified freely by his grace”: i.e., there was no more cause why we should be “justified” than there was why Jesus should be “hated”!

John 15:27.-“Ye have been with me from the beginning [and are still with me].” Compare John 16:4, and see 1Jn 3:8 below.

Rom 9:16.-Here the reference is to Esau and Jacob, spoken of in Rom 9:10-13, and to the history as recorded in Gen 27:3-4.

“So then [election is] not of him who willeth [as Isaac wished to bless Esau according to “the will of the flesh”* [Note: As Jacob was asked to bless Ephraim and Manasseh according to “the will of man” (Joseph) (Gen 48:7-14). Both cases are instanced in Heb 11:20-21 as acts of “Faith,” i.e., faith’s exercise of gifts contrary to “the will of the flesh,” as in the case of Isaac; and contrary to “the will of man” in the case of Jacob.] ], nor of him that runneth [as Esau ran for venison that his father might eat, and bless him], but of God who showeth mercy.”

1Co 9:4.-“Have we not power to eat and to drink [at the expense of our converts or of the Church]?” Without this there is no sequence in the apostle’s argument. Or we may supply [without working with our own hands], see verses 6 and 7.

2Co 5:3.-“If so be that being clothed we shall not be found naked.”

Here the blessed hope of Resurrection is described as being clothed upon with the heavenly body. This is the subject which commences at 2Co 4:14. In 2Co 5:3 the κα■ is ignored in both A.V. [Note: The Authorized Version, or current Text of our English Bible, 1611.] and R.V. [Note: The Revised Version, 1881.] The Greek is, “If indeed BEING CLOTHED also, we shall not be found naked [as some among you say].” There were some among the Corinthians who said “there is no resurrection of the dead” (1Co 15:12; 1Co 15:35), and here those assertions are thus referred to.

Gal 2:9.-“They gave to me and Barnabas the right hands of fellowship; that we unto the heathen, and they unto the circumcision, [should carry the apostolic message and decrees].”

Eph 4:29.-Here the word ε■ (ei) if is omitted in the translation both in the A.V. [Note: The Authorized Version, or current Text of our English Bible, 1611.] and R.V. [Note: The Revised Version, 1881.] Not observing the Ellipsis, the word “if” was omitted to make sense. With the “if” retained, the Ellipsis is properly supplied thus:-

“Let no corrupt communication proceed out of your mouth, but, if any [speech be] good to the use of edifying, [let it be spoken] that it may minister grace unto the hearers.”

Php 4:11.-“I have learned in whatsoever state I am, therewith to be content.” The R.V. [Note: The Revised Version, 1881.] reads “therein to be content,” without italics. But what is he to be content with? Surely not content with the circumstances, but with the will of God. So that the verse will read, “I have learned, in whatsoever state I am, to be content with [the will of God].”

1Jn 3:8.-“The devil sinneth from the beginning [and still sinneth].”

IV. When a Whole Clause is omitted in a Connected Passage 1. When the first member of a clause is omitted Mat 16:7.-“And they reasoned among themselves, saying, It is because we have taken no bread.”

Here the first member of the latter clause is wanting. It is supplied in the A.V. [Note: The Authorized Version, or current Text of our English Bible, 1611.] by the words “It is.” The R.V. [Note: The Revised Version, 1881.] , not seeing this Ellipsis, has boldly omitted the οτι (hoti) because, and translated:-“And they reasoned among themselves, saying, We took no bread” (giving the A.V. [Note: The Authorized Version, or current Text of our English Bible, 1611.] in the margin). The Ellipsis of the first member is properly filled up thus:-“And they reasoned among themselves, saying [Jesus spoke thus, Mat 16:6], because we have taken no bread.”

See further under Hypocatastasis.

Mark 3:30.-“Because they said, He hath an unclean spirit.” Here the first clause is omitted:-“[Jesus said this unto them], because they said, He hath an unclean spirit.”

Luk 9:13.-“He said unto them, Give ye them to eat. And they said, We have no more but five loaves and two fishes; except we should go and buy meat for all this people.”

There is something wanting here, which may be thus supplied:-“We have no more than five loaves and two fishes; [therefore we are not able to give to them to eat] except we should go and buy meat for all this people.”

John 5:7.-“The impotent man answered him, Sir, [I am indeed willing, but], I have no man, when the water is troubled, to put me into the pool,” etc.

2Th 2:3.-“Let no man deceive you by any means: for that day shall not come, except there come a falling away first.” (Lit., the apostasy.) The R.V. [Note: The Revised Version, 1881.] fills up the Ellipsis of the prior member, by the words “it will not be,” which is weak and tame compared with the A.V. [Note: The Authorized Version, or current Text of our English Bible, 1611.]

What is referred to is the day of the Lord,* [Note: Not “the day of Christ,” as in A.V. The R.V. and the Ancient mss. and Critical Texts read correctly “the day of the Lord.”] mentioned in the preceding verse. “Let no man deceive you by any means: for [the day of the Lord shall not come] except there come the falling away first:” i.e., the great apostasy, which is the subject of many prophecies, must precede the day of the Lord. But it does not precede the day of Christ. Hence the saints in Thessalonica might well be troubled if the day of the Lord had set in, and they had not been previously gathered together to meet the Lord in the air in the day of Christ, as had been promised (1Th 4:16-17; 2Th 2:1).† [Note: See Four Prophetic Periods, by the same author and publisher.] This is not the popular teaching, but it is the truth of God. Popular theology is very different. It says, “That day cannot come until the world’s conversion comes.” The Scripture says it cannot come until the apostasy shall have come. Popular theology says the world is not good enough yet for Christ to come. The Scripture teaches that the world is not yet bad enough! The Thessalonian saints believed their teachers, and are an example for all time for holiness of walk and for missionary zeal. People to-day believe their teachers, and all men see their works!

2. The Ellipsis of a latter clause, called Anantapodoton, i.e., without apodosis*

[Note: Apodosis, Greek ■π■δοσις, a giving back again: hence, it is the consequent clause. The former clause is called the Protasis (πρ■τασις, to stretch before).] It is a hypothetical proposition without the consequent clause.

Gen 30:27.-“And Laban said unto him, I pray thee, if I have found favour in thine eyes [remain with me: for] I have learned by experience that the Lord hath blessed me for thy sake.”

2Sa 2:27.-“And Joab said [to Abner], As God liveth, unless thou hadst spoken [the words which gave the provocation (see verse 14)], surely then in the morning the people had gone up (marg. [Note: arg. Margin.] gone away) every one from following his brother.”

2Sa 5:6-8.-The Ellipsis here involves a retranslation of this difficult passage:-“And the king and his men went to Jerusalem, unto the Jebusites, the inhabitants of the land: Which spake unto David, saying,† [Note: Both the A.V. and the R.V. transpose the following two sentences.] Thou shalt not come in hither, for (or but, ■■■■ ■■■, kee eem, see Psa 1:3-4; ‘for,’ Pro 23:18; Lam 5:22) the blind and lame shall drive thee away (so Coverdale) by saying (■■■■■■, laim■r, saying, margin), David shall not come in hither. Nevertheless, David took the stronghold of Zion; the same is the city of David. And David said on that day, Whosoever getteth up by the Tsinnor,‡ [Note: ■■■■■■■■■■■■ (batsinnor) in, or by the Tsinnor, which was an underground watercourse, recently discovered by Sir Charles Warren. See his Recovery of Jerusalem, pp. 107, 109, 124.] and smiteth the Jebusites, and the lame and the blind, who hate David’s soul (R.V. [Note: The Revised Version, 1881.] margin); he shall be chief or captain, because they (the blind and the lame) had said, He shall not come into the house (A.V. [Note: The Authorized Version, or current Text of our English Bible, 1611.] margin),” or citadel. The Ellipsis is supplied from 1Ch 11:6; and thus, with one or two simple emendations, the whole passage is made clear.

It would seem that the citadel was so strong that the Jebusites put their blind and lame there, who defended it by merely crying out, “David shall not come in hither.”

Mat 6:25.-“Is not the life more than meat, and the body than raiment? [and if God vouchsafes the greater, how much more that which is less].”

Mat 8:9.-“For I am a man under authority, having soldiers under me: and I say to this man, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth it [how much more art Thou, who art God, able to command, or to speak the word only that my servant may recover].”

Mark 11:32.-“But if we shall say, Of men: [what will happen to us?] for, they feared the people.” Or we may supply, “it will not be wise.”

Luk 2:21.-“And when eight days were accomplished for the circumcising of the child [then they circumcised him, and] his name was called JESUS.”

John 3:2.-“Rabbi, we know that thou art a teacher come from God: for no man can do these miracles which thou doest, except God be with him: [therefore am I come to thee, that thou mayest teach me the way of salvation].”

John 6:62.-“What and if ye shall see the Son of man ascend up where he was before?”

Here the Apodosis is entirely wanting. The Greek reads simply “If then ye should see the Son of man ascending up where he was before?” The thought is the same as in John 3:12 : “If I have told you earthly things and ye believe not, how shall ye believe if I tell you of heavenly things?” So that the apodosis may be supplied thus, “will ye believe then?” or, “ye will not be offended then,” i.e., ye will marvel then not at My doctrine but at your own unbelief of it. Compare John 8:28 and John 3:13. (But see further under the figure of Aposiopesis).

Rom 9:22-24.-Here we have a remarkable anantapodoton. The conclusion of the argument is omitted. It begins with “if” (Rom 9:22), and the apodosis must be supplied at the end of Rom 9:24 from Rom 9:20, i.e., if God chooses to do this or that “who art thou that repliest against God?” What have you to say?

Or, indeed, we may treat it as the Ellipsis of a prior member, in which case Rom 9:22 would commence “[what reply hast thou to make], if God, willing to show his wrath,” etc.

Jas 2:13.-“For he shall have judgment without mercy, that hath showed no mercy; and mercy rejoiceth against judgment [to him that hath showed mercy].”

2Pe 2:4.-The apodosis is wanting here, but it is difficult to supply it without breaking the argument; which is, “If God spared not the angels that sinned,” neither will he spare the false prophets and teachers, mentioned in verse 1.

It is deferred till 2Pe 2:12, where we have it:-they “shall utterly perish in their own corruption.”

3. When the Comparison is wanting. This is a kind of anantapodoton

Rom 7:3.-In Rom 7:2-3 the hypothesis is given in which the husband dies, while in Rom 7:4 the fact to be illustrated is the case in which the wife dies. Death ending the power of the marriage-law in each case. At the end of Rom 7:3, therefore, the other hypothesis must be supplied (mentally if not actually):-

“If her husband be dead, she is free from that law; so that she is no adulteress, though she be married to another man [and I need not say that if she be dead, she is, of course, free from that law]. Wherefore, my brethren, ye also have died to the law through the body of Christ; that ye should be joined to another, even to him who is raised from the dead,” i.e., God’s people have died in Christ; and, on the other side of death, have risen with Christ, and are united to Him. Thus being dead with Christ, the Law has no longer any dominion over them, and they are free to be united to another, “being dead to that wherein we were held” (verse 6, margin, and, R.V. [Note: The Revised Version, 1881.] ). Compare the following Scriptures on this important doctrine:- Rom 8:2; Rom 6:1-11; Gal 2:19; Gal 5:18; Gal 6:14; Col 2:14; Col 3:3; 1Pe 2:24. This figure comes under the head of Rhetoric, and is then called Enthymema (q.v. [Note: Which see.] ).

1Ti 1:3-4.-“As I besought thee to abide still at Ephesus, when I went into Macedonia, that thou mightest charge some that they teach no other doctrine, Neither give heed to fables and endless genealogies, which minister questions, rather than godly edifying which is in faith [so I repeat my charge, that thou remain at Ephesus, etc.]”

2Ti 2:20.-“In a great house there are not only vessels of gold and of silver, but also of wood and of earth, and, some to honour; and some to dishonour: [so in the great house of the church there are not only the elect saints, which are the vessels of honour, but there are the impious and reprobate, who are the vessels of dishonour].” Therefore the admonition follows, in verse 21, to purge ourselves from these; i.e., not from the vessels of gold and silver, or wood and earth, but from persons. Still less does it say we are to purge the persons or the assembly! Each one is to “purge himself,” not the others.

We now come to the second great division.

B. Relative Ellipsis: Where the omitted word must be supplied from the words actually related to it and employed in the context itself.

I. Where the omitted Word is supplied from a COGNATE Word occurring in the Immediate Context
1. Where the Noun is suggested by the Verb

Lev 4:2.-“If a soul shall sin through ignorance against any of the commandments of the Lord concerning things which ought not to be done.”

Here the verb “shall sin” supplies the noun “sins,” i.e., “concerning sins which ought not to be done.” The R.V. [Note: The Revised Version, 1881.] evades the difficulty by a freer translation. But the correct supply of the Ellipsis enables us to retain the literal translation.

Num 11:14.-“I am not able to bear all this people alone, because it is too heavy for me.”

Here the noun is latent in the verb, and is naturally supplied by it thus:-“I am not able to bear the burden of all this people alone, because it is too heavy for me.” The word “it” does not refer to the People, but to the burden of them. In Num 11:17 it is translated fully.

2Ki 17:14.-“Notwithstanding they would not hear, but hardened their necks, like to the neck of their fathers,” i.e., like to the hardness of the necks of their fathers.

Psa 13:3 (Psa 13:4).-“Lighten mine eyes, lest I sleep the death,” i.e., the sleep of death.

Psa 76:11.-“Vow, and pay unto the Lord your God,” i.e., pay your vows.

Psa 107:41.-“And maketh him families like a flock.”

Lit., maketh like a flock the families. The two parallel lines are thus completed by supplying the Ellipsis:- “Yet setteth he the poor on high from (or, after) affliction, And maketh like a flock the families [of the afflicted].”

Hos 9:4.-“They shall not offer wine to the Lord,” i.e., wine offerings. As in A.V. [Note: The Authorized Version, or current Text of our English Bible, 1611.]

Gal 4:24.-“Which things are an allegory: for these [two women] are the two covenants; the one, indeed, from the mount Sinai, which bringeth forth [children] into bondage, which is Hagar.” The apodosis or conclusion is suspended till Gal 4:26. “But Jerusalem which is above is the free [woman], who is the mother of us all.” In Gal 4:25, it must be noted that the word “this” is the article τ■, which is neuter, while “Hagar” is feminine. T■, therefore, must agree with some neuter word, which must be supplied, such as ■νομα (onoma) name:-“For this [name] Hagar is (or, denotes) Mount Sinai in Arabia.” It is a fact that in Arabia the word Hagar (which means a stone) is the name for Mount Sinai.

2. Where the Verb is to be supplied from the Noun 1Sa 13:8.-“And he tarried seven days, according to the time that Samuel [had appointed].”

1Ch 17:18.-“What can David speak more to thee for the honour of thy servant?” i.e., the honour put upon thy servant.

Psa 94:10.-“He that chastiseth the heathen, shall not he correct? he that teacheth man knowledge, shall not he know?”

Compare Psa 94:9, where we have similar questions.

Hos 1:2.-“Go, take thee a wife of whoredoms and children of whoredoms.” The sense, as we see from Hos 1:3, Hos 1:6, and Hos 1:8, must be “and [beget] children,” etc.

Mic 7:3.-“The prince asketh, and the judge asketh for a reward.”

Here the A.V. [Note: The Authorized Version, or current Text of our English Bible, 1611.] supplies the Ellipsis by repeating the previous verb. The R.V. [Note: The Revised Version, 1881.] supplies it with the verb “is ready,” i.e., “the judge is ready for a reward.” But the verb is latent in the noun (“judge”) and is to be supplied from it, thus:- “The prince asketh, and the judge judgeth for a reward.” The subject of the former sentence must be supplied from the latter, and then the two lines will read thus:- “The prince asketh for [a reward], And the judge [judgeth] for a reward.”

Rom 12:6-8.-“Having then gifts differing according to the grace given to us, whether prophecy, let us prophesy according to the proportion of the faith [given or dealt to us, Rom 12:3].” The verbs must also be supplied in the following, exhortations:-“Or ministry, [let us be diligent] in the ministry: or he that teacheth, [let him be faithful] in teaching; or he who exhorteth, [let him employ himself] in exhortation: he Who distributeth, [let him distribute] with simplicity; he who presideth, [let him preside] with care; he that showeth mercy, [let him show it] with cheerfulness.” In the A.V. [Note: The Authorized Version, or current Text of our English Bible, 1611.] and R.V. [Note: The Revised Version, 1881.] , some are supplied and some are not.

Rom 13:7.-“Render therefore to all their dues; tribute to whom tribute is due, etc.”

Here the verb to be due is latent in the noun dues.

1Co 1:26.-“For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called.”

Here the thought or subject is the “calling”-the act of calling, i.e., not the persons who are called, but the persons who call. The following verses go on to explain the manner in which God calls: viz., by choosing the weak and the base to confound the wise and the mighty. So in like manner He had chosen weak instruments like Paul, Apollos and Cephas to call the saints in Corinth, and to produce such wondrous results, in order “that no flesh should glory in His presence.” The Ellipsis would in this case be better supplied thus:-“Not many wise men after the flesh, not many mighty, not many noble call you.”

2Co 5:17.-“Therefore if any man be in Christ, he is a new creature.”

Here the verb substantive is supplied twice, but the verb created must be supplied from the noun “creature”:-“If any man be in Christ, [he is created] a new creature.” Or else there is only one Ellipsis, and the sentence reads on, thus: “If any man be in Christ a new creation, old things have passed away; behold, all things are become new.”

Eph 3:16.-“[Praying] that he would grant you,” from “bowing my knees” in Eph 3:14.

II. Where the omitted Word is to be supplied from a CONTRARY Word Gen 33:10.-“And Jacob [refused and] said, etc.” This word is latent in the contrary words which follow.

Gen 33:15.-“And Esau said, Let me now leave with thee some of the folk that are with me. And he [Jacob] said, What needeth it? [Thou shalt not leave any],” etc.

Gen 49:4.-“Unstable as water, thou shalt not excel.”

R.V. [Note: The Revised Version, 1881.] marg. [Note: arg. Margin.] , “Bubbling over as water, thou shalt not have the excellency.” The word rendered “unstable” is ■■■■■■ (pachaz), to bubble up and overflow, to flow down like water. (So Sam. and Syr.). The Ellipsis is supplied from the contrary words, “Flowing down like water [it shall pass away], thou shalt not have the excellency.” This follows on Gen 49:3. “Reuben, thou art my firstborn, my might, and the beginning of my strength, the excellency of dignity, and the excellency of power, with rapidity, like water, [all this shall pass away], thou shalt not have the excellency!” And so it came to pass. See 1Ch 5:1.

Jdg 5:6.-Here, because the Ellipsis has not been observed, liberties have been taken in the translation. The Heb. is literally “In the days of Jael the high-ways ceased” (as in Jdg 5:7). The A.V. [Note: The Authorized Version, or current Text of our English Bible, 1611.] and R.V. [Note: The Revised Version, 1881.] both render, “The high-ways were unoccupied.” The R.V. [Note: The Revised Version, 1881.] tries to preserve the correctness of translation by giving in the margin “the caravans ceased.” But the Ellipsis when supplied by the contrary words which follow makes all clear:-“In the days of Jael, the highways ceased [to be safe], and the travellers walked through by-ways.”

Psa 7:11.-“God judgeth the righteous, and God is angry with the wicked every day.”

Psa 65:8.-“Thou makest the outgoings of the morning and of the evening to rejoice.” This does not mean the outgoings of the evening as well as the morning. The contrary word must be supplied, viz., “[the incomings or return] of the evening.”

Psa 66:20.-“Blessed be God, which hath not turned away my prayer, nor his mercy from me.” This is not “my prayer from me,” but “my prayer [from himself].”

Psa 84:10.-“For a day in thy courts is better than a thousand [elsewhere, or in any other place].”

Pro 19:1.-“Better is the poor that walketh in his integrity, than [the rich, that is] perverse in his lips, and is a fool.”

Here the A.V. [Note: The Authorized Version, or current Text of our English Bible, 1611.] has supplied “he that is.” It is necessary merely to define the person as rich to complete the contrast which is clearly implied.

Pro 24:17-18.-“Rejoice not when thine enemy falleth, and let not thine heart be glad when he stumbleth: lest the Lord see it, and it displease him, and he turn away his wrath from him [to thee].”

Without the supply of this Ellipsis “to thee,” there is no sense in the words.

Pro 28:16.-“The prince that lacketh understanding [and] also a great oppressor [shall cut off his days], but he that hateth covetousness, shall prolong his days.”

Jer 18:15.-“My people hath forgotten me, they have burned incense to vanity, and they have caused them to stumble in their ways [so that they forsake] the ancient paths,” etc.

Dan 3:15.-Here the Ellipsis is so patent that it is supplied. “Now if ye be ready that at what time ye hear the sound of the cornet, flute, harp, sackbut, psaltery, and dulcimer, and all kinds of music, ye

fall down and worship the image which I have made; [well and good].” Compare Luk 13:9.

Luk 13:9.-“And if it bear fruit, well; and if not, then, after that thou shalt cut it down.”

Here the omitted verb is suggested by the contrary verb that is given. Thus: “If it bear fruit [thou shalt leave it to stand, or shalt not cut it down], and if not, after that, thou shalt cut it down.”

See further under the figure of Aposiopesis.

Rom 6:17.-“But God be thanked, that ye were the servants of sin, but ye have obeyed,” etc.

Here the word δ■ (de), but, in the latter clause implies and points us to the word μ■ν (men) which is omitted in the former clause. The two go together in a sentence of this character, and the employment of the one reveals the omission of the other. It should be rendered:-“But God be thanked that [although] ye were the servants of sin, yet ye have obeyed from the heart that form of doctrine which was delivered unto you.” This is clearly the sense, for we are not to thank God that we were the servants of sin, but that, though we were, we are so no longer.* [Note: For the importance of this word μ■ν (men), although, compare 1Pe 4:6, where both the A.V. and R.V. ignore it, though it is there in the Greek, thus translating the words:-“For this cause was the gospel preached to them that are dead also, that they might be judged according to men in the flesh, but live according to God in the spirit.” Surely, it cannot be that the gospel was preached in order that men might be judged! And it is unaccountable why the A.V. and R.V. should both altogether ignore the important word μ■ν (men), although, and leave it untranslated!

They have both created an Ellipsis in the English, though there is none in the Greek, which reads ■να κριθ■σι μ■ν (hina krith■si men), “in order that, though they might be condemned according to the will of mena as to the flesh, yet they might live (ζ■σι δ■, z■si de) according to the will of God, as to the spirit.” That is to say, the gospel was preached to those who had since died, not “that they might be judged” thus, but “that THOUGH they might be judged.” (See a pamphlet on The Spirits in Prison, by the same author and publisher.)]

1Co 7:19.-“Circumcision is nothing, and uncircumcision is nothing, but the keeping of the commandments of God [is everything],” i.e., alone avails.

2Co 8:14.-“But by an equality, that now at this time your abundance may be a supply for their want, that [at another time] their abundance also may be a supply for your want, that there may be equality.”

1Ti 4:3.-“Forbidding to marry [and commanding] to abstain from meats.” (See under Zeugma.) III. Where the omitted Word is to be supplied from ANALOGOUS, or RELATED Words

Gen 50:23.-“The children also of Machir the son of Manasseh were brought up upon Joseph’s knees.” Margin, borne. R.V. [Note: The Revised Version, 1881.] , born. But the Ellipsis of relation is:-“[and educated] at Joseph’s knees.”

Exo 13:15.-“Therefore I sacrifice to the Lord all [beasts],” etc.

Lev 21:4.-“But he being a chief man [a priest] among his people, shall not defile himself [for his wife] to profane himself.”

See Lev 21:14; and Eze 24:16-17.

Deu 15:12.-“And if thy brother, [or thy sister], an Hebrew man, or an Hebrew woman, be sold unto thee,” etc.

Psa 142:4.-“I looked on my right hand, and beheld [on my left hand].”

Isa 30:17.-“One thousand shall flee at the rebuke of one; at the rebuke of five shall ye [all] flee.”

Isa 38:12.-“I have cut off as a weaver my life,” i.e., I have cut off my life as a weaver [his thread].

Mat 3:4.-“And a leathern girdle [was bound] about his loins.” In John 7:39, the verb given is rightly supplied in the A.V. [Note: The Authorized Version, or current Text of our English Bible, 1611.] : “For the Holy Spirit was not yet given.”

Rom 14:21.-“It is good neither to eat flesh, nor to drink wine, nor any thing whereby thy brother stumbleth,” i.e., nor to do any thing whereby, etc. The point is not merely abstaining from the use of anything that other people abuse, but from that which is a cause of stumbling to the weak conscience of the brother in Christ, who thought it wrong to eat or drink that which has been offered to an idol.

Rom 16:16.-“Salute one another with an holy kiss.”

Here, the fact that ■λλ■λους (alleelous) is masculine, and the undoubted and overwhelming testimony of the Primitive Church, necessitate an Ellipsis; which must certainly be understood, if not actually supplied. It was, and is, contrary to all Eastern usage for women (who were always covered, 1Co 11:5) and men to kiss each other indiscriminately. The Ellipsis understood is:-“Salute one another [men and women respectively] with a holy kiss.” The Apostolical Constitutions (Cent. III.) say:-“Let the men salute one another (masc.), and the women one another (fem.), with a kiss.” In this sense are to be understood also 1Co 16:20; 2Co 13:12; 1Th 5:26; 1Pe 5:14.* [Note: For an exhaustive treatment of the whole subject, see a work, entitled Salute One Another, by the Rev. Jas. Neil, M.A. Lond.: Simpkin and Marshall.] IV. Where the omitted Word is contained in another Word, the One combining the two Significations This has been called Metalepsis: but this is hardly correct; for Metalepsis (q.v. [Note: Which see.] ) is a compound Metonomy, and a Metonomy has to do only with nouns. It has also been called Syntheton, or Synthesis (Latin, Compositio), which signifies the placing of two things together. (See under the Figure of Metonymy). It has also a Latin name: “Concisa Locutio,” i.e., a concise form of speech, or abbreviated expression.

It is also called Constructio Prægnans, when the verb thus derives an additional force.

Gen 12:15.-“And the woman was taken into Pharaoh’s house.”

Here the figure is translated, for ■■■■■ (laqach) signifies to catch, or capture. (Gen 14:12. Num 21:25. Deu 3:14; Deu 29:7. 1Sa 19:14; 1Sa 19:20. Isa 52:5. Jer 48:46). And here the two senses are combined (take, in the sense of catch, and take, in the sense of lead), to take possession of, and lead into, i.e., “The woman was taken [and brought] into Pharaoh’s house.”

See for a similar use, seized, or caught and led, or taken and brought, etc., Gen 15:9-10. Exo 18:2; Exo 25:2; Exo 27:20. Num 19:2. Est 2:16.

Gen 43:33.-“And the men marvelled one at another.” They did not marvel one at another, but, marvelling at what Joseph did, they looked one at another. The two senses are contained in the one verb, thus:-“And the men marvelled [and looked] one at another.” In Gen 43:34, the two senses are translated both in A.V. [Note: The Authorized Version, or current Text of our English Bible, 1611.] and R.V. [Note: The Revised Version, 1881.] , “and he took and sent messes unto them from before him.” For this use of the verb ■■■■■■■ (nahsah) to take, see also Exo 18:12; Exo 25:2; Exo 28:20, etc.

Exo 23:18; Exo 34:25.-Here the Hebrew ■■■■■ (zavach) to sacrifice, or slay, is not literally translated, but the two senses, slay and pour out (the blood) are combined in the one word “offer.” The Heb. ■■■ (al) is also in consequence translated with, instead of upon. The result is that there is no sense in the translation. The filling up of the Ellipsis preserves the literal signification of the other words as well as the sense of the verse, thus:-“Thou shalt not slay [and pour out] the blood of my sacrifice upon leavened bread.”

Lev 17:3.-“What man soever there be of the house of Israel that killeth an ox, or lamb, or goat, in the camp, or that killeth it out of the camp, and bringeth it not unto the door of the tabernacle of the congregation … blood shall be imputed unto that man … that man shall be cut off from among his people.” This appears to be quite at variance with Deu 12:15; Deu 12:21, which expressly declares, “Thou mayest kill and eat flesh in all thy gates, whatsoever thy soul lusteth after.” The difficulty is at once removed by supplying the second sense which is included in the same word, “that killeth [in sacrifice].”

Num 25:1.-Here, through not seeing the Ellipsis, ■■■ (el) which means to, is translated with.

“And the people began to commit whoredom with the daughters of Moab,” i.e., they “began to commit whoredom [and to join themselves] to the daughters of Moab.”

Jos 8:29.-“Joshua commanded that they should raise thereon a great heap of stones that remaineth unto this day.”

Here, as well as in Jos 10:27, the Ellipsis is supplied.

2Ch 32:1.-“And thought to win them for himself.”-

Here ■■■■■■■■■ ■■■■■■ (l’vikam eylayo) means (as given in the margin) to break them up, but this being “for himself,” conveyed no sense; so the translation of the verb, which means “break up,” was modified to “win,” in order to agree with the preposition “for.” But the correct supply of the Ellipsis makes the meaning clear, and enables us to retain the literal sense of the verb:-He “encamped against the fenced cities, and thought to break them up [and annex them] to himself,” or “thought to rend them [from the kingdom of Judah, and annex them] to himself.”

Ezr 2:62.-Here the figure is translated. The Heb., as given in the margin, reads literally, “Therefore they were polluted from the priesthood.” This is translated, “Therefore were they, as polluted, put from the priesthood.” But a more correct translation of the figure would be: “Therefore they were polluted [and put] from the priesthood.”

Psa 21:12.-We have already noted the Ellipsis of the accusative in this verse, “thine arrows.” Now we have the Ellipsis, in the same verse, of the second signification of the verb:-“When thou shalt

make ready thine arrows upon thy bowstrings [and shoot them] against their face."

Psa 22:21.-"Thou hast heard me [and delivered me], from the horns of the unicorns." So Psa 118:5, where the Ellipsis is correctly supplied. See also Heb. verse 7, below.

Psa 55:18.-"He hath delivered my soul in peace." R.V. [Note: The Revised Version, 1881.] : "He hath redeemed my soul in peace." The sense is obtained by supplying the Ellipsis-"He hath redeemed my soul [and set it] in peace."

Psa 63:8.-"My soul followeth hard after thee."

Here to get the sense, the Heb. ■■■■■■■■ (dahvqah), which means to cleave, to stick (see Gen 2:24. Deu 28:60. Psa 119:31. Lam 4:4), is translated followeth hard, in order to combine it with ■■■■■■■■■ (achareyach) after thee. "My soul followeth hard after thee." The supply of the Ellipsis makes the sense clear and retains the literal meaning of the words, thus:-"My soul cleaveth to [and followeth] after thee."

Psa 66:14.-The Heb. is:-"Which my lips have opened." See margin. The A.V. [Note: The Authorized Version, or current Text of our English Bible, 1611.] translates freely, "Which my lips have uttered." But the sense is:-"Which (vows) my lips have opened [and vowed]."

Psa 68:18.-"Thou hast received gifts for men." The Heb. is:-"Thou hast received gifts among men," i.e., "Thou hast received [and given] gifts among men"; compare Eph 4:8.

Psa 73:27.-"Thou hast destroyed all them that go a whoring from thee." To make sense we must read:-"Thou hast destroyed all them that go a whoring, [departing] from thee," i.e., "Thou hast destroyed all them that practise idolatry, departing from thee."

Psa 89:39.-Here the Ellipsis is supplied. "Thou hast profaned his crown [by Casting it] to the ground."

Psa 104:22.-"The sun ariseth, they gather themselves together, and lay them down in their dens." The Heb. is:-"And unto their dens (■■■■■■■■■■■■■■■■■) they lie down," i.e., "The sun ariseth, they gather themselves together, [depart, and] lay themselves down in their dens."

Pro 25:22.-The Heb. reads:-"For coals of fire thou shalt receive upon his head," i.e., "for coals of fire thou Shalt receive [and place] upon his head." The verb ■■■■■ (chathah) means to take hold of, to seize, spoken once of a person, Isa 52:5 (7), and elsewhere always of taking up fire or burning coals. See Isa 30:14. Pro 6:27. I.e., the coals of fire which thine enemy casts at thee, thou shalt take them and put them upon his head: he will thus get what he intended for thee. The "burning coals" are put by Metonymy (q.v. [Note: Which see.] ) for cruel words and hard speeches (see Pro 16:27; Pro 26:23).

Psa 140:9-10. But if thou doest good to him who uses cruel words of you, that will burn him as coals of fire.

Mat 4:5.-"Then the Devil taketh him up into the holy city." Παραλαμβ■νω (paralamban■) means to take and bring with one's self, to join one's self. There is no equivalent for "up." The double sense of the verse must be supplied in the Ellipsis:-"Then the Devil taketh him with himself [and leadeth] him," etc. So Mat 4:8 and Mat 27:27. The sense is sometimes completed by a second verb, Mat

2:13; Mat 2:20. John 19:16. Acts 23:18.

Mat 5:23.-“Therefore if thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee”; i.e., “if thou bring thy gift [even thy sacrifice] to the altar.” An offering was the only gift that could be brought to an altar. In Lev 2:1-2, the Septuagint translates, “If a soul bring a gift, a sacrifice, to the Lord, his gift shall be,” etc., and thus supplies the explanatory words. To apply these words to the placing money on the Lord’s Table is a perverse use of language.

Luk 4:1-2.-“And Jesus being full of the Holy Ghost returned from Jordan, and was led by the Spirit into the wilderness, being forty days tempted of the devil.” The A.V. [Note: The Authorized Version, or current Text of our English Bible, 1611.] connects the forty days with the temptation: but we learn from Mat 4:3 that it was not till after the forty days that the tempter came to Him, when He was hungry. The words are elliptical, and are a concisa locutio, i.e., an abbreviated expression, in order that our thought may dwell on the fact of the leading, rather than on the fact of His being there. The Greek is:-“He was being led by the Spirit into the wilderness, [and was in the wilderness] forty days.”

Luk 4:38.-“And he arose out of the synagogue,” i.e., “And rising up [he departed] out* [Note: The ancient reading was ■π■, from, supported by the Critical Texts of Tischendorf, Tregelles, Alford, and Westcott and Hort. It was altered later by some copyist who did not see the force of the figure, so as to make it agree better with the single verb employed.] of the synagogue, and entered into the house of Simon.” By this figure our attention is directed to the fact which is important, viz., His rising up, and thus preventing any comment on the miracle; rather than to the mere act of going out of the synagogue.

Luk 18:14.-“I tell you, this man went down to his house justified rather than the other.” The Greek reads, “This man went down to his house justified than the other,” but the A.V. [Note: The Authorized Version, or current Text of our English Bible, 1611.] correctly supplies the disjunction contained in the comparative ■ (ee), when following a positive assertion. The thought lies in the Heb. use of the word ■■■ (min), Psa 118:8-9 : “It is better to trust in the Lord than [i.e., and not] to put confidence in man. It is better to trust in the Lord than [i.e., and not] to put confidence in princes.” So Jon 4:3. “Now, O Lord, take, I beseech thee, my life from me; for it is better for me to die than [i.e., and not] to live.” So in the N.T., Heb 11:25 : “Choosing rather to suffer affliction with the People of God, than [i.e., and not] to enjoy the pleasures of sin for a season.” So here the doctrine is that the Publican was justified and not the Pharisee. Not that the Pharisee was justified a little, and the Publican was justified a little more! The parable is wholly concerning justification (verse 9), and not a parable about the nature of prayer. The manner of the prayer is merely the vehicle for the illustration of the truth.* [Note: Ignorance of the doctrine of justification, it may have been, or oversight as to the point of the parable, that gave rise to the difficulties presented by the Text, which was altered and glossed in various ways in order to make sense. The Textus Receptus has ■ ■κε■νος, the mss. APQ, &c. have ■ γ■ρ ■κε■νος, with T.Tr. marg. (i.e., “This man went down to his house justified … or was it then the other, &c.”). The mss. BLà have πα■ ■κε■νον, with L.Tr.WH.Alf. (i.e., passing over the other).]

Luk 19:44.-“And shall lay thee even with the ground.” ■δαφ■ζειν (edaphizein) signifies both to level to the ground, and to dash to the ground. In this last sense it occurs in Psa 137:9. Hos 10:14; LXX. [Note: XX. The Septuagint Version (325 b.c.).]

Luk 20:9.-“A certain man planted a vineyard, and let it forth to husbandmen, and went into a far country for a long time,” i.e., “he went into a far country, [and remained there] a long time”; or, we may supply, “and was absent for a long time.”

Luk 21:38.-“And all the people came early in the morning to him in the temple, for to hear him.” But ■ρθρ■ζω (orthriz■) does not mean to come early, but to rise up early, and the sense is:-“And all the people rising early in the morning, [came] to him in the temple.”

John 1:23.-“He said, I am the voice of one crying in the wilderness,” etc.: i.e., “I [am he of whom it is written] the voice of one crying in the wilderness.”

John 6:21.-“Then they willingly received him into the ship.” Here the figure is hidden by a free translation. The Greek is:-“They were willing, then, to receive him into the ship, [and they did receive him].”

Acts 7:9.-“And the patriarchs, moved with envy, sold Joseph into Egypt,” i.e., “And the patriarchs, moved with envy, sold Joseph [and sent him away] into Egypt.

■ποδ■δωμι (apodid■mi) does not mean merely to sell, but to put away by giving over, whether for money or for any other return.

Acts 20:30.-“Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them,” i.e., “speaking perverse things [and seeking] to draw away.”

Acts 23:24.-“And provide them beasts, that they may set Paul on, and bring him safe unto Felix the governor.” The Greek is, lit.,:-“διασ■ζω (dias■z■) to save through,” i.e., “and keep him in safety [and bring him] unto Felix.”

Here, by the omission of the verb to bring, which is required by the preposition, our attention is called to the fact which is of greater importance, viz., the preservation of Paul from his enemies.

Gal 5:4.-“Christ is become of no effect unto you, whosoever of you are justified by the law; ye are fallen from grace.” The Greek is:-κατηργ■θητε ■π■ το■ Χριστο■ (kateergeetheete apo tou Christou); and the R.V. [Note: The Revised Version, 1881.] translates it:-“Ye are severed from Christ,” and puts in the margin, Greek “brought to nought.” But we may take the Greek literally, if we put the margin in the Text and supply the Ellipsis correctly:- “Ye are made void [and cut off] from Christ.”

Eph 4:8.-“When he ascended up on high, he led captivity captive and, [receiving] gifts, gave them to men.” See Psa 68:18 above.

2Ti 1:10.-“And hath brought life and immortality to light through the gospel.”

Here, following the order of the Greek, we may read:-“And brought to light, [and procured for us] life and immortality through the gospel.” By the Figure of Hendiadys (q.v. [Note: Which see.] ), that which is procured is immortal life, showing us that the emphasis is on the word “immortal.”

2Ti 2:26.-“And that they may recover themselves out of the snare of the devil, who are taken captive by him at his will.”

Here both the figure and the sense are lost by defective translation. The margin tells us that the words “recover themselves” are used to render the Greek “awake,” i.e., “lest they may awake [and be delivered] out of the snare of the devil.” The structure of this Scripture makes the whole passage clear:-

Subversion.

A 2Ti 2:14. The aim of the enemy “Subversion” (καταστροφ■).

B 2Ti 2:15. The workman (■ργ■της).

C 2Ti 2:16. Exhortation. “Shun.”

D 2Ti 2:17-18. Illustration. “Canker.”

E 2Ti 2:18. Effect on others. “Overthrown.”

E 2Ti 2:19. Effect on Foundation. “Standeth sure.”

D 2Ti 2:20-21. Illustration. “Vessels.”

C 2Ti 2:22-23. Exhortation. “Flee … Avoid.”

B 2Ti 2:24-25. The Servant (δο■λος).

A 2Ti 2:25-26. The aim of the enemy. “Opposition” (■ντιδιατιθ■μενοι).

Then by expanding this last member A, we see the meaning of 2Ti 2:25-26 :- A. The aim of the enemy.

Aa2Ti 2:25. “Lest God should give them repentance” b2Ti 2:25. “Unto (ε■ς) the knowledge of the truth,” a2Ti 2:26. “And lest, being taken alive by him, [by God, as in “a”] they may awake [and be delivered] from the devil’s snare” b2Ti 2:26. “Unto (ε■ς) his [God’s] will (i.e., to do the will of God).”

Here in “a” and “a” we have the action of God in delivering, while in “b” and “b” we have the object for which the captive is delivered.

2Ti 4:18.-“And the Lord shall deliver me from every evil work, and will preserve me unto his heavenly kingdom:” i.e., “preserve me, [and bring me].” Thus fixing our thought rather on the wondrous preservation than on the act of bringing.

Heb 5:3.-“And by reason hereof he ought, as for the people, so also for himself, to offer [sacrifices] for sins.”

Heb 5:7.-“And was heard [and delivered] from his fear.” ■π■ τ■ς ε■λαβε■ας (apo tees eulabeias). (Only here and Heb 12:28). See Psa 22:21, above.

Heb 9:16-17.-“For where a testament is, there must also of necessity be the death of the testator. For a testament is of force after men are dead: otherwise it is of no strength at all whilst the testator liveth.”

It is clear that it is a “covenant” to which these words refer, and not a testamentary document. The reference to the “first” covenant at Sinai mentioned in the verses which immediately follow,

decides this for us. See Exo 24:5-8. And the mention also of the sprinkling of the blood shows that sacrifices are referred to. The word translated “testator” is the participle:-διαθ■μενος (diathemenos), and means appointed.* [Note: Participle of διατ■θημι (diatitheemi), to appoint (see Luk 22:29). “And I appoint unto you a kingdom, as my Father hath appointed unto me.” Acts 3:25 : “The covenant which God made with our fathers.” Heb 8:10 : “This is the covenant which I will make with the house of Israel after those days, saith the Lord.” So also Heb 10:16. These are the only places where the verb occurs, except this passage.] Its use shows that the sacrifice by which the covenant was made is really contained in the word. And the word διαθ■κη (diatheekee) everywhere means covenant. So that, in accordance with these Scriptures and facts, we may translate Heb 9:16-18, as follows:-

“For where a covenant is, there must also of necessity be the death of him (or that) which makes [the sacrifice]. For a covenant is of force over* [Note: ■π■ means over, as marking the ground or foundation of the action. See Mat 24:47. Luk 12:44; Luk 15:7 (7), Luk 15:10; Luk 19:41; Luk 23:38. Acts 8:2. 1Th 3:7. Rev 11:10; Rev 18:11. It is translated, “upon” and “on,” etc., many times; but “after” only here and Luk 1:59.] dead [victims or sacrifices]; otherwise it is never held to be of force while he who is the appointed [sacrifice] is alive. Where-upon neither the first [covenant] was dedicated without blood,” etc.

Heb 10:23.-“Having our hearts sprinkled from an evil conscience,” i.e., “Having our hearts sprinkled [and so being delivered] from an evil conscience.”

1Pe 3:20.-“Were saved by water,” i.e., “Were preserved [and delivered] by water.”

Rev 13:3.-“And all the world wondered after the beast.” ■π■σω (opis■) is an adverb of place or time, and means back, behind, after (see Rev 1:10; Rev 12:15). It cannot, therefore, be taken in connection simply With wondered. But the following is the sense:- “And all the world wondered [and followed] after the beast.”

Rev 20:2.-“And bound him a thousand years,” i.e., “And bound him [and kept him bound] a thousand years.”

C. The Ellipsis of Repetition: Where the omitted word or words is, or are to be supplied out of the preceding or following clause, in order to complete the sense. This Ellipsis is either simple or complex.

Simple, when anything is to be repeated separately, either out of what precedes or follows.

Complex, when two things are to be repeated; one out of a preceding clause into the following clause; and at the same time another out of the following into the preceding clause.

I. Simple 1. Where the Omission is to be supplied by REPEATING a word or words out of the Preceding Clause (a) Nouns and Pronouns Exo 12:4.-“Let him and his neighbour next unto his house take it,” i.e., the lamb from Exo 24:3.

1Ki 1:6.-“And [Haggith] bare him after Absalom.”

2Ki 3:25.-“Only in Kir-haraseth left they the stones thereof.” The Heb. reads (see margin):-“Until he left the stones thereof in Kir-haraseth.” The Ellipsis is to be supplied from 2Ki 3:24. “Until in

Kir-haraseth [only] they left the stones thereof [to the Moabites].”

Psa 12:6, (Psa 12:7).-“The words of the Lord are pure words: as silver tried in a furnace of earth, purified seven times.”

Here there is an important Ellipsis. It has been a great difficulty with many to think that the Lord’s words should require purifying, especially after the declaration in the first part of the verse, that they are “pure.” What increases the difficulty is the fact that the word for earth is ■■■■■ (eretz), the earth: i.e., the dry land or the world as created, as in Gen 1:1 : “In the beginning God created the heaven and the earth” (■■■■■, eretz). It is generally taken as though it were used of a crucible made of earth or clay; but in this case it would be ■■■■■■■ (adamah), ground, soil, clay; and not eretz, the whole earth; Moreover, the Lamed prefixed (■) means to or pertaining to. It is the sign of the dative case and not of the genitive. The Revisers note this and render it:-“As silver tried in a furnace on the earth,” as though it was important for us to note that it is not in or under the earth! But this does not touch the real difficulty. This is removed only by correctly supplying the Ellipsis, and repeating the noun “words” from the beginning of the verse.

Then, all is clear, and we not only may, but must then take the rest of the words in their literal sense. Thus:-“The words of the Lord are pure words, as silver tried in a furnace; [words] of the earth: (or pertaining to the earth), purified seven times.” That is to say the words in which Jehovah has been pleased to make His revelation, are not the words of angels (1Co 13:1), nor the “unspeakable words of Paradise” (2Co 12:4), but they were words pertaining to man in this world-human words-but refined and purified as Silver. Hence, in taking human language, there are many words which the Holy Spirit has not chosen, and which cannot be found in the Scriptures:

Some are exalted to an altogether higher meaning as

■ρετ■ (aretee), as man had used it, meant merrily excellence of any kind, manhood, nobility, valour, prowess. But, in the Scriptures, it is used in the higher sense of glory (Hab 3:3), praise (Isa 42:8; Isa 42:12; Isa 43:21; Isa 53:7). And so in the New Testament, Php 4:8; 1Pe 2:9; 2Pe 1:3; 2Pe 1:5.

■θος (eethos) was only the haunt of an animal, but it became custom, morals, character.

Some are used in a totally different sense from that in which they had ever been used before.

χορηγ■ω (choreeg■) was simply to furnish or lead a chorus, but it was changed to furnish or supply. 1Pe 4:11 : “My God shall supply all your need.”

ε■αγγ■λιον (euangelion) was merely the dispatch containing the news, but it was used in the new sense of the gospel of God.

■κκλησ■α (ekkleesia) was used by the Greeks of any assembly, but especially of citizens, or as we should say of a selection from them, “burgesses.” The word means an assembly of those called out, an elect assembly.

Hence it is used in the Septuagint of Israel as called out from and as being an election from the nations.

Then, it was used of the congregation worshipping at the Tabernacle as distinguished from the rest of the people. In this sense it is used in the Old Testament, the Gospels, and partly in the Acts. But in the Pauline Epistles the Holy Spirit uses the word and exalts it to a far higher meaning; viz., of the special election from both Jews and Gentiles, forming them as members of Christ's Mystical Body into a new ecclesia or assembly. This is a sense in which it had never before been used.* [Note: See The Mystery, by the same author and publisher.]

σωτηρ■α (s■teeria) was merely preservation or deliverance from danger, but in the Scriptures it is "the salvation of God."

παρ■κλητος (paracleetos) was merely the legal assistant or helper. In the New Testament there is one Paracleetos within us that we may not Sin (John 14:16; John 14:26; John 15:26; John 16:7); and another Paracleetos with the Father if we do sin (1Jn 2:1).

σκ■νδαλον (skandalon) was used only of the trigger of a trap to catch animals; but in the New Testament it is used in a new and moral sense, of that which causes any one to be caught or made to trip.

Other words were coined by the Holy Spirit Himself, and cannot be found in any human writings.

σκανδαλ■ζω (skandaliz■) is a new word altogether. It is never used in Classical Greek, it means to cause to stumble or fall, to give cause of offence.

■πιο■σιος (epiousios) is a word used only by our Lord (Mat 6:11 and Luk 11:3) in the Lord's Prayer, where it is rendered "daily."

Hence the difficulty in interpreting it, as there is no usage to help us. It is a question, therefore, of etymology. It is the preposition ■π■ (epi), upon, prefixed to the participle of a verb. But what verb? It cannot be the participle of the verb ε■μ■ (eimi), to be, for its participle is ο■σα (ousa), and the combination of ο■σα with ■π■ would be ■πο■σα. It must be ε■μι (eimi), to go or come, for its participle is ■ο■σα (iousa), and the combination of ■ο■σα with ■π■ will be ■πιο■σα, as used by our Lord. The word means, therefore, coming upon or going upon, and would refer either to bread for our going or journeying upon, or to the bread coming or descending upon us from heaven, as the manna descended and came down upon Israel (John 6:32-33).

Hence it combines the two ideas of heavenly and daily, inasmuch as the manna not only came down from heaven, but did so every day, and on the strength of this they journeyed. It is a word therefore of great fulness of meaning. That the Ellipsis exists in Psa 12:6 (which verse we are considering), and may be thus supplied, is shown further from the structure of the Psalm:- APsa 12:1. Decrease of good.

BaPsa 12:2. Man's words (Falsehood). bPsa 12:3-4. Their end: "cut off."

C Psa 12:5. Oppression.

D Psa 12:5. Sighing.

D Psa 12:5. I will arise (for sighing).

C Psa 12:5. I will deliver (from oppression).

BaPsa 12:6. Jehovah's words (Truth). bPsa 12:7. Their end: (preserved).

A Psa 12:8. Increase of bad.

Here in B, Jehovah's words are placed in contrast with man's words in B: in a and a, their character respectively: and in b and b their end.

Finally, we may expand a (Psa 12:6) as follows:- acThe words of Jehovah are pure words. dAs silver tried in a furnace: c[Words] pertaining to the earth. dPurified seven times.

Here in c and c we have "words," and in d and d we have the purifying of the silver.

Psa 68:18.-"Thou hast ascended on high, thou hast led captivity captive: thou hast received gifts for men; yea, for the rebellious also, that the Lord God might dwell among them," i.e., among or with those rebels who have been taken captives.

Ecc 12:11.-"The words of the wise are as goads, and as nails fastened by the masters of assemblies, which are given from one shepherd."

Here, instead of repeating "the words" from the first clause, the A.V. [Note: The Authorized Version, or current Text of our English Bible, 1611.] inserts the word "by," thus producing incoherence in the passage. The structure shows us at once how the Ellipsis should be filled up. aThe words of the wise bare as goads, band as tent-pegs well fixed, aare [the words] of the masters of the assemblies.

Here, in a and a, we have "words," and in b and b, what they are compared to. In "a" we have the words of those which act like goads, inciting to action, or probing the conscience; while in a we have the words of those who are the leaders of assemblies, propounding firmly established principles and settled teaching. "Both of these (not "which") are given by the same shepherd." That is, as a chief shepherd gives to one servant a goad for his use, and to another a stake, or "tent-peg," to fix firmly in the ground, so the God of all wisdom, by the Chief Shepherd in glory, gives to His servants "words," different in their tendency and action, but conducing to the same end, showing the one source from which the various gifts are received. He gives to some of His under-shepherds "words" which act as goads; while He gives to others "words" which "stablish, strengthen and settle."

Isa 40:13.-"Who hath directed the Spirit of the Lord, or being his counsellor hath taught him?"

Here the Ellipsis is arbitrarily supplied by the word "being," which necessitates a departure from the Heb., which is given in the margin, "made him understand." The Ellipsis is correctly supplied thus:-"Who hath directed the Spirit of the Lord; or [who] as His counsellor hath made him to understand?"

Amo 3:12.-"As the shepherd taketh out of the mouth of the lion two legs, or a piece of an ear; so shall the children of Israel be taken out that dwell in Samaria in the corner of a bed, and in Damascus in a couch," i.e., "and [in the corner of] a couch."

Mal 2:14.-"Yet ye say, Wherefore?" i.e., from Mal 2:13, wherefore [does He not regard our offering, etc.]?

Acts 7:15-16.-“So Jacob went down into Egypt, and died, he, and our fathers, and were carried over into Sychem, and laid in the sepulchre that Abraham bought for a sum of money of the sons of Emmor the father of Sychem.”

Here the article τοῦ (tou), of the, rendered “the father,” should be ἐν (en), in, according to Tischendorf, Tregelles, Westcott and Hort, and the R.V. [Note: The Revised Version, 1881.] There must have been three purchases altogether, of which two are recorded in Genesis, and one in Acts 7:1-60 (1) According to Acts 7:16, Abraham bought a sepulchre from the sons of Hamor.

There is no record of this purchase in Genesis. But Stephen, “full of the Holy Ghost,” supplies the information. It was purchased of Hamor, the son of Shechem, for “a sum of money.” Shechem was the place where God first appeared to Abraham in Canaan (Gen 12:6), and where he first built an altar (Gen 12:7). Here it was that (according to Acts 7:16) he bought “a sepulchre.” The original Shechem must have been an important person to have given his name to a place; and it was of his son that Abraham bought it.

(2) According to Gen 23:1-20, Abraham purchased a field with trees in it and round it; and a cave called Machpelah at the end of it. It was situated at Hebron (Mamre), and was purchased of Ephron the Hittite, the son of Zohar, for 400 shekels of silver. Here Abraham buried Sarah, and here he himself was buried. Here also were buried Isaac, Rebekah and Jacob (Gen 49:29-32; Gen 50:13).

(3) Jacob’s purchase in Gen 33:19, was years afterward, of another Hamor, another descendant of the former Shechem. What Jacob bought was “a parcel of a field,” of Hamor, a Hivite, perhaps the very field which surrounded the “sepulchre” which Abraham had before bought of an ancestor of this Hamor. Jacob gave 100 pieces of money (or lambs, margin) for it. Here Joseph was buried (Jos 24:32), and here Jacob’s sons were “carried over,” or transferred, as Joseph was.

Now Acts 7:15 speaks of two parties, as well as of three purchases:-“he” (i.e., Jacob), and “our fathers.” In Acts 7:16 the verb is plural and must necessarily refer not to “he” (Jacob), who was buried in Machpelah, but to “our fathers.” They were carried over and laid in the sepulchre that Abraham bought, not of “Ephron the Hittite” (Gen 23:1-20), but of Hamor the Hivite. In the abbreviated rehearsal of facts well known to all to whom Stephen spoke, and who would gladly have caught at the least slip, if he had made one, Stephen condensed the history, and presented it elliptically thus:-

“So Jacob went down into Egypt, and died, he and our fathers, and [our fathers] were carried over into Sychem, and laid in the sepulchre:-[he, i.e., Jacob] in that which (ὃ, ho* [Note: Griesbach, Lachmann, Tischendorf, Tregelles, Alford, Wordsworth, Westcott and Hort, read ἣ (hῆ) in that which, instead of ὃ (ho) which.] ) Abraham bought for a sum of money, [and they in that which was bought] from the sons of Hamor in Sychem.”

It is probable that the rest of the “fathers” who died in Egypt were gathered to both of these burial places, for Josephus says (Ant. lib. 2.4) that they were buried at Hebron; while Jerome (Ep. ad Pammach.) declares that in his day their sepulchres were at Shechem, and were visited by strangers.

Rom 6:5.-“For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection.” Here it is, “We shall be raised [in the likeness] of his resurrection also.” (See above, pages 18, 19).

Rom 12:11.-“Not slothful in business.” Lit., “not slothful in earnest care [i.e., earnest care for others (from Rom 12:10).”

1Co 2:11.-“For what man knoweth the things of a man?” i.e., the [deep] things (or depths), from 1Co 2:10 -the secret thoughts and purposes of the spirit of man. “So the [deep] things (or depths) of God, knoweth no man but the Spirit of God.”

1Co 2:13.-“Which things also we speak, not in the words which man’s wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual:”

Here we have, first, to repeat in the second clause the expression “in the words” from the first clause:-“Not in the words which man’s wisdom teacheth, but [in the words] which the Holy Ghost teacheth.” This prepares the way for the supply of the important Ellipses of the last sentence. The two adjectives “spiritual” (one neuter accusative plural and the other masculine dative plural) must have nouns which they respectively qualify, and the question is, What are these nouns to be? The A.V. [Note: The Authorized Version, or current Text of our English Bible, 1611.] suggests “things” (which ought to have been in italics). The R.V. [Note: The Revised Version, 1881.] suggests, in the margin, two different nouns:-“interpreting spiritual things to spiritual men.” Much depends on the meaning of the verb συγκρ■νω (sunkrin■) which occurs only here, and in 2Co 10:12, in the New Testament. Its etymological meaning is clear, being a compound of κρ■νω (krin■), to separate or sift (hence, to judge) and σ■ν (sun), together with, so that it means literally to separate or take to pieces and then to put together. When we do this with things, we compare them by judging them, or we judge them by comparing them; hence, συγκρ■νω (sunkrino), is translated “compare” in 2Co 10:12, and is used of the foolishness of those who “measuring themselves by themselves, and comparing themselves among themselves, are not wise” (margin, “understand it not”). Here the force of the idea of judging is clearly seen. So also the verb is used in Wis 7:29, where wisdom “being compared with the light is found before it.” In Wis 15:18 :-“They worshipped those beasts also that are most hateful: for being compared together, some are worse than others.” In 1Ma 10:71, the idea of judging is very clear, being translated “try.” Apollonius says to Jonathan, “Now therefore, if thou trustest in thine own strength, come down to us into the plain field, and there let us try the matter together;” i.e., let us judge or determine the matter together. In Gen 40:8; Gen 40:16; Gen 40:22; Gen 41:12; Gen 41:15, it is used for ■■■■■■ (pahthar), to open, hence, to interpret; and in Dan 5:13; Dan 5:17 for the Chald. ■■■■■■■ (p’shar), to explain, interpret; also in Num 15:34 for ■■■■■■■ (pahrash), to separate or divide, hence (in Pual), to declare distinctly.* [Note: See also Neh 8:8, “distinctly,” and Ezr 4:18, “plainly.”]

“And they put him in ward, because it was not declared what should be done to him” (i.e., to the man who had gathered sticks on the Sabbath).

Hence, for these are all the occurrences of the verb συγκρ■νω (sunkrin■), the general meaning of the verb is to communicate distinctly so as to expound or interpret or make anything clear and plain: i.e., to separate or take anything to pieces and put it together again so as to make its nature or construction known. This meaning-to make known or declare-thus seems to combine all the

various ideas included in the verb. For we cannot become known to ourselves by measuring ourselves with others (2Co 10:12). Hence the dreams were interpreted or made known (Gen 40:8, etc.), and it was not made known what was to be done to the Sabbath-breaker (Num 15:34). This meaning, too, agrees with 1Co 2:13, where it is used in connection with persons.

Some propose to supply the Ellipsis with the word “words” from the former part of the verse. But though it is true, in fact, that the apostle declared spiritual things with spiritual words, it is not in harmony with what is said in the larger context here. In 1Co 2:1 he explains that when he came to them he could not declare unto them “the mystery of God.” For so the words must be read, as in the R.V. [Note: The Revised Version, 1881.] , and all the critical Greek Texts.* [Note: Μυστ■ριον (musteerion), mystery, and not μαρτ■ριον (marturion), testimony.]

He was obliged to confine his teaching to truths connected with “Christ crucified,” and could not go on to those glorious truths connected with Christ risen (as in Eph. and Col.) Howbeit (he adds) we do “teach wisdom among them that are initiated” (1Co 2:5), even the mystery (1Co 2:6) which had been hidden, but which God had now revealed (1Co 2:10) to him and to the Church through him: viz., the hitherto profound and absolute secret of the Body of Christ, consisting of Christ the glorious Head in heaven, and His people the members of that body here upon earth; Jews and Gentiles forming “one new man” in Christ. But these Corinthians (when he went to them) were all taken up with their own “Bodies.” One said, “I am of Paul”; and another, “I am of Apollos.” How, then, could they be prepared to hear, and be initiated into, the wondrous secret concerning the One Body?

No! These “spiritual things” could be declared and made known only (1Co 2:13) to “spiritual persons,” and the apostle says (1Co 3:1-6): “I could not speak unto you as unto spiritual, but as unto carnal.”

This, then, is evidently the scope of the whole context, and it shows us that to receive these “spiritual things” we must be “spiritual persons”: members of the One Body of Christ, rather than of one of the many “bodies” of men. Then we shall be prepared to learn the “deep things of God,” which Were afterwards taught to these Corinthian saints by epistle in 1Co 12:1-31† [Note: See further on this subject in a pamphlet on The Mystery, by the same author and publisher.] 1Co 4:4.-“For I know nothing by myself, yet am I not hereby justified.”

I.e., “For I am not conscious to myself of any [unfaithful, from 1Co 4:2] thing, yet I am not justified by this; but he that judgeth me is the Lord,” and He is able to bring all such hidden and secret things to light. The R.V. [Note: The Revised Version, 1881.] has “against myself.”

2Co 3:16.-“Nevertheless when [their heart, from 2Co 3:15] shall turn to the Lord, the veil shall be taken away [from it]”: i.e., “is taken away” (R.V. [Note: The Revised Version, 1881.] ), for it is the present tense, and is very emphatic because it explains why their heart shall turn to the Lord! We might almost read it “When the veil is taken away from [their heart], it shall turn to the Lord.” See Mal 4:6.

2Co 6:16.-“And what agreement hath the temple of God with [the temple of] idols?”

2Co 11:14-15.-“And no marvel; for Satan himself transformeth himself into an angel of light. Therefore it is no great [marvel] if his ministers also transform themselves as ministers of

righteousness; whose end shall be according to their works:" whatever may be their present appearance or "reward." This is the most dangerous of all Satan's "devices." (1) He goes about as "a roaring lion" (1Pe 5:8), and we know that we must flee from him. (2) He beguiles through his subtilty, as "the old serpent" (2Co 11:3), and there is great fear, lest we be "corrupted." But (3), most dangerous of all, he transforms himself into "an angel of light." Here it is that God's servants are deceived and "join affinity" with Ahabs and Jezebels to "do (so-called) good"!

Eph 3:17-19.-"That Christ may dwell in your hearts by faith; that ye being rooted and grounded in love, may be able to comprehend with all saints what is the breadth and length and depth and height; and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God."

We following the R.V. [Note: The Revised Version, 1881.] rendering and supplying the Ellipsis from the preceding clause:-

"That Christ may dwell in your hearts through faith; to the end that (■να) ye, being rooted and grounded in love, may be strong to apprehend with all the saints what the breadth and length and height and depth [of love is] even (τε) to know the love of Christ which passeth knowledge," etc.

We are to be rooted as a tree, in love; we are to be founded as a building in love; but we can never know what it is in all its length and breadth and height and depth until we know Christ's love for us, for that surpasses all knowledge.

Bengel beautifully explains the four terms: the "length" extending through all ages from everlasting to everlasting; the "breadth" extending to people from all nations; the "height" to which no man can reach or attain, and from which no creature can pluck us; its "depth," so deep that it cannot be fathomed or exhausted. (see on this verse above, page 18.)

1Ti 1:16.-"Howbeit, for this cause I obtained mercy that in me first Jesus Christ might show forth all long suffering, for a pattern to them which should hereafter believe on him to life everlasting."

Here πρ■τος (pr■tos), translated "first," is the same word which is translated "chief" in the preceding verse. If We retain this rendering, we may also supply the Ellipsis from the same context, thus:-"That in me the chief [of sinners], Jesus Christ might show forth all long suffering." The R.V. [Note: The Revised Version, 1881.] renders "that in me as chief," etc.

Heb 2:11.-"For both he that sanctifieth and they who are sanctified are all [sons] of one [father]: for which cause he is not ashamed to call them brethren."

Heb 7:4.-"Now consider how great this man was, unto whom even the patriarch Abraham gave the tenth of the spoils."

There is here no word for "man" in the Greek, and we may better supply the word "priest" from Heb 7:3. "Now consider how great this [priest] was."

Tit 3:8.-"This is a faithful saying, and these things I will that thou affirm constantly." The Greek reads, as in the R.V. [Note: The Revised Version, 1881.] , "concerning these." The A.V. [Note: The Authorized Version, or current Text of our English Bible, 1611.] and R.V. [Note: The Revised Version, 1881.] supply "things." But we may repeat the word "heirs" from the preceding

verse:-“That being justified by his grace, we should be made heirs according to the hope of eternal life. This is a faithful saying, and concerning these [heirs] I will that thou affirm constantly (R.V. [Note: The Revised Version, 1881.] , confidently), that they which have believed in God might be careful to maintain good works.”

1Jn 2:2.-“He is the propitiation for our sins: and not for ours only, but also for the sins of the whole world.” The words here are correctly repeated from the preceding clause. The contrast is between “ours” and “the world.” A very emphatic word is here used for “ours,” not the genitive case of the ordinary pronoun ■μ■ν (heem■n) “our,” which is used in the first clause, but a special possessive pronoun, which is very emphatic, ■μετ■ρος (heemeteros), our own. It is used of that which is peculiarly ours as distinct from that which belongs to others, e.g.:- Acts 2:11. We do hear them speak in our tongues.

Acts 24:6. According to our law.

Acts 26:5. Sect of our religion.

Rom 15:4. Were written for our learning.

2Ti 4:15. He hath greatly withstood our words.

Tit 3:14. And let ours also learn.

1Jn 1:3. And truly our fellowship is with the Father and his Son, Jesus Christ. So that “our sins” refers to the writer and his People, as Jews, as distinct from the rest of the world. Before this, propitiation was only for the sins of Israel; but now, and henceforth, Christ’s propitiation was for all without distinction, “out of every kindred, and tongue, and people, and nation”: not for all without exception, for then all must be saved, which is not the case.

See further on this verse under Synecdoche.

(b) Where the omitted Verb is to be repeated from a preceding clause

Gen 1:30.-The verb “I have given” is correctly repeated in the A.V. [Note: The Authorized Version, or current Text of our English Bible, 1611.] from Gen 1:29.

Gen 4:24.-“If Cain shall be avenged sevenfold, truly Lamech seventy and sevenfold,” i.e., “Lamech [shall be avenged] seventy and sevenfold.” This is spoken with reference to what is stated in the preceding verse, which is very obscure both in the A.V. [Note: The Authorized Version, or current Text of our English Bible, 1611.] and R.V. [Note: The Revised Version, 1881.] The A.V. [Note: The Authorized Version, or current Text of our English Bible, 1611.] renders it “I have slain,” and margin “I would slay,” while the R.V. [Note: The Revised Version, 1881.] renders it “I have slain a man for wounding me,” etc., and margin “I will slay.” But we must note that these words of Lamech were called forth by the fact that through his son, who was “an instructor of every artificer in brass and iron,” Lamech was in possession of superior weapons. This is the earliest form of poetry in the Bible. It is significant that it should be in praise of that violence which was soon to overspread the earth. It is in praise of the new weapons of war which Lamech had now obtained; and so proud is he of his newly-acquired power, that if anyone injured him he declares that he would be so avenged that he would outdo Jehovah in His punishment of Cain. See further for the poetical form,

under Parallelism.

Deu 1:4.-“And Og, the king of Bashan, which dwelt at Astaroth [he (i.e., Moses) slew] in Edrei.” See Num 21:33. Deu 3:1.

1Ki 20:34.-“Then said Ahab.” The verb must be repeated from the preceding clause.

Psa 1:5.-“Therefore the ungodly shall not stand in the judgment, and sinners [shall not stand] in the congregation of the righteous.”

Thus, the blessing of the righteous is, that they do not stand among “sinners” (Psa 1:1) now; and the punishment of the ungodly will be that they shall not stand among the righteous in the judgment (Psa 1:5).

Psa 45:3.-“Gird thy sword upon thy thigh, O most mighty: [gird thyself] with thy glory and thy majesty.”

Psa 126:4.-“Turn again our captivity, O Lord, as the streams in the south.”

There must be a figure employed here, as the grammatical construction is not complete. There is neither subject nor verb in the second clause, as will be apparent if we set them forth, thus:-

Subject.

Verb.

Object.

O Lord as …

turn again …

our captivity, the streams of the south.

Consequently, it is clear that a figure is employed, and that this figure is Ellipsis. The correct supply of the Ellipsis will enable us to give a literal translation of the other words. The comparison employed shows us that the verb required in the second sentence must be repeated from the first.

“Turn again our captivity, O Lord, as [thou turnest] the streams in the south.” But this does not yield the whole sense, unless we see the correct and literal meaning of the words. The word “streams” is ■■■■■■■■ (apheekeem). It is from the root ■■■■■ (aphak) to put a force, constraint or restraint upon (Gen 43:30; Gen 45:1. Est 5:19).

It is the proper name for a narrow and practically inaccessible water-course, either natural (in a gorge, or underground); or artificial (in an aqueduct), in which the water is forced, restrained, and turned about by its strong barriers in various directions. It occurs eighteen times.* [Note:

2Sa 22:16. “The channels of the sea appeared.”

Job 6:15. “As the stream of brooks they pass away.”

Job 12:21. “He weakeneth the strength of the mighty” (i.e., the apheekeem).

Job 40:18. “His [Behemoth’s] bones are as strong pieces of brass” (i.e., like apheekeem or aqueducts of brass).

Job 41:15. “His [Leviathan’s] scales are his pride” (marg., strong pieces of shields).

Psa 18:15. “Then the channels of waters were seen.”

Psa 42:1. “As the hart panteth (marg., brayeth) after the water-brooks:” i.e., the apheekeem. So also Joe 1:20.

Psa 126:4. “Turn our captivity, O Lord, as the streams in the south.”

Song Song of Solomon 5:12. “His eyes are as the eyes of doves by the rivers of waters” (i.e., inhabiting the rocky cliffs of the apheekeem).

Isa 8:7. “He [the king of Assyria] shall come up over all his channels” (i.e., over the rocky barriers of the apheekeem).

Eze 6:3. “Thus saith the Lord God to the mountains, and to the hills, to the rivers, and to the valleys” (i.e., to the gorges and the valleys, answering to the mountains and hills of the first line). So also Eze 36:4, Eze 36:6.

Eze 31:12. “His boughs are broken by all the rivers of the land.”

Eze 32:6. “The rivers shall be full of thee.”

Eze 34:13. “And feed them upon the mountains of Israel by the rivers.”

Eze 35:8. “And in all thy rivers, shall they fall that are slain with the [sword.”

Joe 3:18. “All the rivers of Judah shall flow with waters.”] Six times with the word “sea” or “waters.” Thus in Psa 42:1 and Joe 1:20, the hart is pictured ■■■■■■■■■■■■■■■■■■■ (al apheekai mayim), over (not “for,” see Gen 1:2, “darkness was upon the face of the deep”; Joe 1:20, “fowl that may fly above the earth,” etc.), above the apheekai mayim. The hart hears the rushing of the waters far below in their rocky bed, and she “crieth out” (■■■■■ (arag) to cry, to long for, only here and Joe 1:20) for the waters she cannot reach.

Then as to the word rendered “south” (■■■■■, Negeb). This is the proper name of a certain district in Canaan. It was “south” relatively to Canaan, but not absolutely. This is clear from Gen 12:9, where we read, “Abram journeyed [from Bethel] going on still toward the south” (■■■■■■■■■■, the Negeb). Afterwards we read (Gen 13:1): “And Abram went up (north) out of Egypt … into the south” (■■■■■■■■■■■, the Negeb).† [Note: It is still more clear from Deu 1:7, where we have four distinct topographical names:-“in the plain (i.e., in ARABAH, the Jordan Valley), in the hills (i.e., the HILL COUNTRY of Judah), and in the vale (i.e., in SHEPHELAH, the plain of Philistia), in the south” (i.e., in the NEGEB, the region south of the hill country of Judah). For other passages, see Num 13:17; Num 13:29; Num 21:1. Deu 34:3. Jos 10:40 : Jos 12:8; Jos 15:21. Jdg 1:1-36 : 1Sa 30:1. Jer 17:6.

Noting these words, several passages are greatly elucidated, such as Jer 32:44; Jer 33:13. Zec 7:7. Gen 13:1, etc.] The Negeb is intersected by deep and rocky gorges, or wadis, called “apheekeem.” Springs and wells are almost unknown in that region.

We Can now take the literal signification of these words, and supply the Ellipsis by repeating the verb of the first clause, in the second, and thus learn the meaning of the passage:-“Turn again our captivity, O Lord, as [thou turnest] the apheekeem in the Negeb,” i.e., as those rushing waters are turned hither and thither by their mighty, rocky barriers, so Thou canst put forth Thy might, and restrain the violence of our enemies, and turn us again (as the rocky cliffs and walls turn about the apheekeem) into our own land.

Pro 10:23.-“It is as sport to a fool to do mischief: but a man of understanding, hath wisdom,” i.e., “It is as sport to a fool to do mischief, but [to exercise] wisdom [is as sport] to a man of understanding.”

Pro 17:21.-“He that begetteth a fool doeth it to his sorrow,” i.e., begetteth him to his sorrow.

1Ki 14:14.-“The Lord shall raise him up a king over Israel who shall cut off the house of Jeroboam that day: but what? even now,” i.e., “but what [do I say]? even now [has he raised him up]:” for Baasha, who was to cut off the house of Jeroboam, had even then been born. 1Ki 15:27, etc. See under Aposiopesis.

2Ki 9:27.-“And Jehu … said, Smite him also in the chariot, and they did so,” i.e., “And [they smote him] at the going up to Gur.”

1Ch 2:23.-“All these belonged to the sons of Machir, the father of Gilead.”

Here the Ellipsis is arbitrarily supplied in the A.V. [Note: The Authorized Version, or current Text of our English Bible, 1611.] by introducing a new word into the text. The verb “took” must be repeated from the preceding clause, and not the verb “belonged” brought in from nowhere:-“And he took Geshur, and Aram, with the towns of Jair, from them, with Kenath, and the towns thereof, even threescore cities. All these [took] the sons of Machir the father of Gilead.”

Neh 5:4.-“There were also that said, We have borrowed money for the king’s tribute, and that upon our lands and vineyards.”

Here the words “we have mortgaged” must be repeated from Neh 5:3. Thus:-“There were also some that said, We have borrowed money for the king’s tribute, [we have mortgaged] our lands and vineyards.”

Ecc 10:1.-Here the Ellipsis is supplied by the words “so doth.” But it is better to repeat the verb, thus:-“As dead flies cause the ointment of the apothecary to send forth a stinking savour: so a little folly [causeth] him that is in reputation for wisdom and honour [to send forth an offensive odour].”

Isa 8:19-20.-“And when they shall say unto you, Seek unto them that have familiar spirits, and unto wizards that peep, and that mutter: should not a people seek unto their God? for [should] the living [seek unto] to the dead? To the Law and to the Testimony: if they speak not according to this word, it is because there is no light in them.”

Amo 6:12.-“Shall horses run upon a rock? will one plow there with oxen?” i.e., “Shall horses run upon a rock? will a husbandman plow [a rock] with oxen?”

Mark 12:5.-“And again he sent another; and him they killed, and many others [whom he sent, and they used them shamefully, from verse 4], beating some, and killing some.”

Mark 14:29.-“Although all shall be offended, yet will not I [be offended].”

Luk 22:37.-“For I say unto you, that this that is written must yet be accomplished in me, And he was reckoned amongst the transgressors: for the things [written] concerning me have an end.” This was the last prophecy written of Him which was to be fulfilled before His betrayal, so He now abrogated a precept, necessary at the presentation of Himself, but no longer necessary now that He had been rejected, and was about to die. Now, therefore, they might not only carry a sword, but buy one. So that He was only “reckoned” by man among the transgressors.

John 15:4.-“No more can ye, except ye abide in me,” i.e., “No more can ye [bear fruit] except ye abide in me” (see above, pages 12, 13).

Rom 1:12.-“That is, that I may be comforted together with you.” The verse begins in the Greek, το■το δ■ ■στι (touto de esti), but this is. The verse reads, “But this [imparting to you some spiritual gift] is (or means) our being jointly comforted by our mutual faith.” He refers to his desire to see these saints in Rome, and the verb is repeated from Rom 1:11, “For I long to see you.”

Rom 7:24-25.-“O wretched man that I am! who shall deliver me from the body of this death? I thank God through Jesus Christ our Lord.” The sense in this last clause is manifestly incomplete as an answer to the previous question. Following the most approved reading, instead of “I thank God,” we take the more ancient words, “Thanks be to God,”* [Note: Through not noticing the Ellipsis, attempts have been made from the earliest times to get sense by altering the text. The T.R. has ε■χαριστ■ τ■ θε■, with Griesbach, Scholz, and A K L P à. But χ■ρις τ■ θε■ Griesbach, Lachmann, Tischendorf, Tregelles, Alford, Westcott and Hort, and R.V. Also the Vatican ms. Others read, “But thanks be to God,” and others, “It is the grace of God” (DE), and others, “It is the grace of the Lord” (FG).] and repeat the words from Rom 7:24, thus:-“Who shall deliver me from the body of this death? Thanks be to God, [He will deliver me] through Jesus Christ our Lord.” The deliverance here desired is from the conflict between the old nature and the new, the flesh and the spirit.† [Note: It is to be noted that “spirit” with a small “s” is one of the names given to the new nature which is implanted in every believer who is born again of the Holy Spirit; and this term “spirit” is to be distinguished from the Person of the Holy Spirit, from the context as well as from the absence of the article. Even in Rom 8:1-15, the Person of the Holy Spirit is not mentioned. Not until Rom 8:16, “spirit of God” in Rom 8:9 and Rom 8:14 is divine spirit, i.e., “divine nature” (2Pe 1:4), “spirit of Christ” (Rom 8:9) is Pueuma-Christou, Christ-Spirit, another term for the new nature. So, “spirit of adoption” (Rom 8:15) is “sonship-spirit,” and “the spirit of Him” (Rom 8:11) is “the new nature [given by] Him who raised up,” &c.] But as the flesh is bound up with this “body of death,” i.e., this dying body, this mortal body, there is no deliverance except either through death and resurrection, or through that “change” which shall take place at the coming of Christ. The old heart is not changed or taken away, but a new heart is given, and these two are contrary the one to the other. They remain together, and must remain until God shall “deliver” us from the burden of this sinful flesh-this mortal body-by a glorious resurrection like unto Christ’s. This deliverance is further described in Rom 8:11 and Rom 8:23; and it is “through Jesus” that our mortal bodies shall be raised again. See 1Th 4:14, δι■ ■ησο■ (dia Ieesou), “by means of Jesus,” and 1Th 5:9 : “God hath not appointed us to wrath, but to obtain salvation (i.e., full deliverance from this body of sin and death) by (i.e., by means of, or through) our Lord Jesus Christ.”

See this passage under the Figures of Metonymy, Hypallage, Ecphonesis, and Erotesis.

Rom 8:19-21 may be explained thus:-

Expectation.

ARom 8:19. For the earnest expectation of the creature waiteth for the manifestation of the sons of God. The Reason.

B Rom 8:20. For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same:

Expectation.

ARom 8:20. [Waiteth, I say (from verse 19)] in hope, The Reason.

B Rom 8:21. Because the creature itself shall be delivered from the bondage of corruption into the glorious liberty of the children of God.

Here, A, corresponding with A, shows us that we are to repeat in the latter member, A, the verb used in the former, A; the subject of each member being the same.

Rom 8:33.-"Who shall lay anything to the charge of God's elect? It is God that justifieth. Who is he that condemneth? It is Christ that died."

We have to remember that, while only the greater pauses are indicated in the ancient manuscripts, there is no authority for the minor interpunctuation. This can generally be accurately gathered by the devout student of the context. Here it is probable that the questions ought to be repeated:-"Who shall lay anything to the charge of God's elect? [Shall] God who justifieth [them]? Who is he that condemneth [them]? [Is it] Christ who died [for them]? Yea, rather; that is risen again, etc."

1Co 4:15.-"For though ye have ten thousand instructors in Christ, yet have ye not many fathers."

Here the verb "ye have" is correctly repeated in the A.V. [Note: The Authorized Version, or current Text of our English Bible, 1611.]

1Co 15:23.-"But every man [shall be made alive (from 1Co 15:22)] in his own order: Christ the firstfruits; afterward they that are Christ's at his coming. Then the end," i.e., not "then cometh the end," for τ■ τ■λος (to telos) is used of the last company of a body of soldiers.* [Note: Hom. Il. 7, 380; 10, 470, etc.] τ■ τ■λος (to telos) is the end: but of what, or what end, can be determined only by the context. Here the subject is the various bodies τ■γματα (tagmata) ranks, i.e., every man in his own proper band. Of these bands or ranks Christ is first; then they that are Christ's at His coming; then the last of these bands at the end of the thousand years (Rev 20:5), when Christ shall deliver up the kingdom. The second of these is not the resurrection foretold in 1Th 4:16, as the privilege of those who are "in Christ," but the "first" of the two resurrections referred to in the Old Testament, the Gospels, and the Apocalypse.

2Co 1:6.-"And whether we be afflicted, it is for your consolation."

Here the A.V. [Note: The Authorized Version, or current Text of our English Bible, 1611.] supplies the verb substantive. It is better to repeat the verb "[we are afflicted] for your consolation."

2Co 3:11.-“For if that which is done away was glorious, much more that which remaineth is glorious.”

Here the two words δι■ δ■ξης (dia doxees), by means of glory, and ■ν δ■ξ■ (en doxee), in glory, are both translated by the same word, “glorious,” while the verb substantive (“was” and “is”) is thus necessarily, though incorrectly, supplied. The R.V. [Note: The Revised Version, 1881.] renders the verse, “For if that which passeth away (margin, is being done away) was with glory, much more that which remaineth is in glory.”

But, if we repeat the verbs already used by the Holy Spirit, we can take the Greek literally:-“For if that which is done away [is done away] by glory (see 2Co 3:10), much more that which remaineth, [remaineth] in glory.”

2Co 12:2.-“Such an one [I knew] caught up, etc.” The verb ■ρπ■ζω (harpaz■) does not necessarily mean that the catching is “up,” but rather “away.” In Mat 11:12. John 6:15. Acts 23:10 it is rendered take by force. In Mat 13:19. Acts 8:39 it is catch away. In John 10:12 it is rendered “catch”; in John 10:28-29, it is “pluck”; while in Jude 1:23 it is pull.

See also Eze 8:3. Rev 1:10. “Such an one [I knew] caught away:” and this either with reference to place or time, i.e., caught away to some present place (Acts 8:39-40), or to a vision of some future time (as in Eze 8:3. Rev 1:10; Rev 4:2, etc.).

Gal 2:7.-“The gospel of the uncircumcision was committed unto me, as the gospel of the circumcision was [committed] unto Peter.”

Gal 5:17.-“For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other, so that ye cannot do the things that ye would.”

Here the word ■πιθυμ■ω (epithume■) is connected with κατ■ (kata), against, i.e., to desire that which is against, or contrary to. The same verb is used both of the flesh and of the spirit (i.e., the new nature), and the Ellipsis of the verb with reference to the latter enables it to be used in its bad sense with regard to the flesh and in a good sense with regard to the spirit:-“For the flesh desires that which is against the spirit, and the spirit desires that which is against the flesh; and these desires are contrary to one another, so that ye cannot do the things that ye would,” i.e., so that your new nature is hindered ofttimes in doing those good things that ye would, and, thank God, your old nature is also hindered from doing the things which it lusts after.

Eph 1:13.-“In whom ye also trusted.” Here the verb is repeated from Eph 1:12 : but it seems rather that another verb should be repeated, from Eph 1:11 : “In whom ye also were allotted as God’s own inheritance,” for it is the inheritance which is the subject of the context and not the matter of trusting. The R.V. [Note: The Revised Version, 1881.] neither sees, nor supplies the Ellipsis, treating it as an Anacoluthon (q.v. [Note: Which see.] ).

Eph 4:22.-We must repeat from Eph 4:22, “[I say also] that ye put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts.”

1Th 2:11.-“Ye know how we exhorted and comforted and charged every one of you, as a father doth his children.”

Here all three verbs are to be understood, i.e., “as a father [exhorteth, and comforteth, and chargeth] his children.” (See under Polysyndeton). The R.V. [Note: The Revised Version, 1881.] better preserves the order of the Greek, supplying and treating the Ellipsis as absolute. “As ye know how we dealt with each one of you, as a father with his own children, exhorting you, and encouraging you, and testifying, etc.”

1Th 4:14.-“For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him.”

R.V. [Note: The Revised Version, 1881.] :-“Even so them also that are fallen asleep in Jesus will God bring with him.” The two clauses of this verse, as they are thus translated, are so inconsequent that the passage has been a source of difficulty to many, and is practically unintelligible. When this is the case we must ask whether there is a figure employed, and, if so, what it is. Here it can be only the figure Ellipsis. But what are the omitted words, which if supplied will cause the passage to yield sense as to teaching, and completeness as to structure?

Before we can answer this question we must institute an enquiry into the usage of the word translated “even:” as this is the key that will open this lock, besides explaining and throwing light on many other passages. The word “even” here is κα■ (kai), and κα■ (kai) is the ordinary conjunction, and, which has two distinct senses, (1) and, (2) also or even. It is the latter of these with which we are now concerned. It is a matter of great importance that we should always know what is the word which it emphasizes. In the Greek, this is never in doubt.* [Note: Nor is it in the Hebrew, as the ■ is always joined to and forms part of the word with which it is connected.] But in English literature, including both the A.V. [Note: The Authorized Version, or current Text of our English Bible, 1611.] and the R.V. [Note: The Revised Version, 1881.] , its usage is very inconsistent and defective. In the Greek, κα■, when it means also, is always placed immediately before the word which it emphasizes; while in English usage it may be placed either before or after the word. When we add to this that both in the A.V. [Note: The Authorized Version, or current Text of our English Bible, 1611.] and R.V. [Note: The Revised Version, 1881.] it is often dissociated altogether from this word, the confusion and ambiguity can be imagined. The word κα■ is used in the sense of also some 636 times in the New Testament.† [Note: See a pamphlet on the usage of the word “Also” in the New Testament, by the same author and publisher.] In 258 of these it is placed (in the A.V. [Note: The Authorized Version, or current Text of our English Bible, 1611.] ) after the word. In 275 it is placed before the word, or in connection with another word to which it does not belong. In 60 places it is not translated at all. In 43 places it is rendered even, and placed before the word.

Sometimes the A.V. [Note: The Authorized Version, or current Text of our English Bible, 1611.] and R.V. [Note: The Revised Version, 1881.] agree in this, and sometimes they differ.

Now, remembering that the English word “also” must immediately follow the word which it emphasizes, we ask what is that word here (1Th 4:14)? As the Greek stands, it reads, “If we believe that Jesus died and rose again, even so them which sleep in Jesus, GOD also will bring with him.” But this yields no intelligible meaning. The hope that is mentioned in the second clause cannot be conditioned on our belief of the fact stated in the former clause. But notice, before we proceed, that the preposition δι■ (dia), when it governs the genitive case, as it does here, denotes agency, and is rendered “by” 235 times, “through” 87 times, etc.; but “in” only 8 times. See its use

in the very next chapter (1Th 5:9), “We are appointed to obtain salvation by our Lord Jesus Christ” (δι■ το■ κυρ■ου ■μ■ν ■ησο■ Χριστο■); Rom 7:25, “I thank God through Jesus Christ our Lord” (δι■ ■ησο■ Χριστο■); Rom 5:9, “We shall be saved from wrath through him” (δι ■ α■το■). No wonder therefore that the R.V. [Note: The Revised Version, 1881.] , while translating it here “in Jesus,” says in the margin, “Greek, through,” and adds the alternative rendering, “Will God through Jesus bring.” The one thought and subject is Resurrection, as the great and blessed hope of the Lord’s people. The three clauses are perfectly balanced, as will be seen in the following structure of 1Th 4:14 :- aIf we believe (Belief) bthat Jesus died (Death) cand rose again, (Resurrection) aIn like manner [we believe] also (Belief) bThat them which are asleep (Death) cwill God (by Jesus) bring with Him [from the dead]. (Resurrection).

Here in a and a we have the statement of our belief, in b and b we have death (in b the death of Jesus, and in b the death of His saints), while in c and c we have resurrection (in c the resurrection of Jesus by God, and in c the resurrection of His people by God), but in an explanatory parenthesis it is explained that the Lord Jesus will be the agent, as the context goes on to show (see John 5:21; John 11:25; John 11:43). It was God who brought Jesus from the dead (Heb 13:20). In like manner will He-by Jesus-bring His people from the dead.

Hence, we must repeat the verb “we believe” from the first clause: “If we believe that Jesus died and rose again, in like manner [we believe] also that God will, through Jesus, bring, with Him, them that are fallen asleep.” This is the scope of the passage, which immediately goes on to explain how this will be accomplished. We have the same hope presented in the same manner in Rom 6:5; Rom 8:11. 2Co 4:14, viz., that Resurrection and Advent are the only hope of mourning saints.

Heb 3:15.-“While it is said, To-day, etc.” (So R.V. [Note: The Revised Version, 1881.] ). The Greek is “■ν τ■ λ■γεσθαι, Σ■μερον,” “in (or by) its being said, To-day.” The simplest solution of this confessedly difficult passage is to repeat the exhortation from Heb 3:13 : “[As ye are exhorted] by the saying, To-day, etc.”

Heb 4:7.-“Again [seeing] he limiteth,” from Heb 4:6.

Heb 4:10.-“For he that hath entered into his rest, he himself also hath rested from his works, as God [rested] from his.”

Heb 7:8.-“And here men that die receive tithes; but there he receiveth them, of whom it is witnessed that he liveth.” The reference is clearly to Melchisedec, and it is not testified of him that he now liveth. In Psa 110:4 it is testified of Christ, “Thou art a priest for ever after the order of Melchisedec.” That which marked “the order of Melchisedec” as being different from “the order of Aaron” was the fact that the days of Aaron’s order of priesthood began at 30 years of age, and ended at the age of 50 years, whereas the days of Melchisedec’s had neither such a beginning nor such a limitation: his priesthood had “neither beginning of days nor end of life,” but he remained a priest continually, i.e., all his life (Heb 7:3). ε■ς τ■ διηνεκ■ς (eis to dieenekes) means for a continuance, the duration being determined by the nature of the context. In Heb 7:1 it must mean that Melchisedec remained a priest all his life; in Heb 10:1 it must mean that the sacrifices were continually offered until the end of the Mosaic dispensation; in Heb 10:12 it means that the one sacrifice of Christ is efficacious in perpetuity (or, with Macknight, that Christ offered only one sacrifice during His whole life); while in Heb 10:14 it means that the perfection arising from this

sacrifice is limited only by the life of those who are sanctified.

Hence, here in Heb 7:8 the Ellipsis may be thus supplied:-“And here men that die receive tithes; but there [a man received them] of whom it is testified that he lived [a priest all his life.]”* [Note: The present tense is here (as is often the case) put (by the figure of Enallage (q.v.), or “Exchange”) for the preterite as in Acts 9:26), not believing that he is a disciple (i.e., was); Heb 7:3, he remaineth (i.e., remained); Mark 5:15, they come and see (i.e., came and saw); John 1:29, John seeth (i.e., saw), John 1:46, Philip findeth and saith (i.e., found and said); John 9:13, they bring him (i.e., they brought), etc., etc. In all such cases the figure of Enallage marks the action which is thus emphasized.] As Melchisedec was a priest all the days of his life, and his was a mortal life; so Christ was a Priest after the same order; and therefore, as His life is eternal, and has no limit, His priesthood (unlike that of Aaron’s) must also be without limit, and He is “a priest for ever.”

Heb 12:25.-“See that ye refuse not him that speaketh. For if they escaped not who refused him that spake on earth, much more shall not we escape, if we turn away from him that speaketh from heaven.” Here the words are correctly repeated from what precedes.

2Pe 1:19.-“We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise; [taking heed, I say] in your hearts.”

It cannot be that we are to take heed until we are illuminated by God’s Spirit, or until we are converted! but that we are to take heed to the word of prophecy in our hearts; for it is like a light shining in a dark place. A light is for our eyes to see, and for our feet to use, but the prophetic word is for our hearts to be exercised with. This is contrary to popular theology. This word declares that the world is the “dark place,” and prophecy is the only light we have in it, to which we do well that we take heed. Popular theology says that prophecy is the “dark place,” and we “do well” to avoid it!

1Jn 3:10.-“Whosoever doeth not righteousness is not [born] of God,” from 1Jn 3:9. So also 1Jn 3:12, “Not as Cain, who was [born] of that wicked one.” Also 1Jn 3:19, “We know that we are [born] of the truth.”

2Jn 1:2.-“[Loving you] for the truth’s sake,” from 2Jn 1:1.

2Jn 1:12.-“Having many things to write unto you, I would not write with paper and ink.”

Rev 19:10.-“And I fell at his feet to worship him. And he said unto me, See thou do it not,” i.e., “See [thou worship me] not.”

(c) Where an omitted Particle is to be repeated from the preceding clause

(i.) Negatives The negative is frequently omitted; and is generally supplied in the A.V. [Note: The Authorized Version, or current Text of our English Bible, 1611.] and R.V. [Note: The Revised Version, 1881.] Deu 33:6.-“Let Reuben live, and not die; and let not his men be few.”

1Sa 2:3.-“Talk no more so exceeding proudly; let not arrogancy come out of your mouth.”

1Ki 2:9.-“Now therefore hold him not guiltless: for thou art a wise man, and knowest what thou oughtest to do unto him; but his hoar head bring thou down to the grave with blood.” This has been

a favourite text with “those that oppose themselves” (2Ti 2:25). Misunderstanding the phrase, where David is called “a man after God’s own heart” (as though it referred to David’s character, instead of to David’s calling, being chosen by God and not, as Saul was, by man), infidels have pointed to 1Ki 2:9 to show David’s faithless and bloodthirsty character! But if, as in so many other cases, we repeat the negative from the preceding clause, there is no such difficulty: “but his hoar head bring thou [not] down to the grave with blood.”

True, Solomon did put Shimei to death, but this was for quite another reason, and as Solomon said, Shimei’s blood was upon his own head (1Ki 2:37).

Thus the passage is brought into agreement with David’s oath to Shimei, which is repeated in immediate connection with this verse (1Ki 2:8 from 2Sa 19:23).

Psa 9:18.-“For the needy shall not alway be forgotten: the expectation of the poor shall not perish for ever.”

Here the negative is supplied by the A.V. [Note: The Authorized Version, or current Text of our English Bible, 1611.] in italics.

Psa 38:1.-“O Lord, rebuke me not in thy wrath: and chasten me [not] in thy hot displeasure.”

Psa 75:5.-“Lift not up your horn on high: speak not with a stiff neck.”

Here the negative is supplied, as it is in many passages.

Pro 25:27.-“It is not good to eat much honey: so for men to search their own glory is not glory.”

Isa 38:18.-“For the grave cannot praise thee, death can not celebrate thee.”

It is open to question whether

Gen 2:6 is one of these cases. Gen 2:4-6 describe the condition of the earth before the creation of man (Gen 2:7), and before the plants and herbs of the field grew. (Compare Gen 2:4 and Gen 2:9). Then three negative reasons are given why these did not grow:-(1) “For (■■■■) the Lord God had not (■■■) caused it to rain upon the earth, (2) and (■) there was a man nowhere (■■■■■) to till the ground, (3) and (■) [no] mist went up to water the whole face of the ground.”

(ii.) Interrogatives ■■■■■■ (lammah). Why?

Psa 2:1-2.-“Why do the heathen rage, and [why do] the people imagine a vain thing? [Why do] the kings of the earth set themselves, and [why do] the rulers take counsel together?”

Psa 10:1.-Here the A.V. [Note: The Authorized Version, or current Text of our English Bible, 1611.] repeats it: “Why (■■■■■■) standest thou afar off, O Lord? why hidest thou thyself in times of trouble?”

■■■■■■■ (kammah). How oft?

Job 21:17.-“How oft is the candle of the wicked put out! and how oft cometh their destruction upon them!” Here the words “how oft” are correctly repeated in the A.V. [Note: The Authorized Version, or current Text of our English Bible, 1611.] But why not repeat them also in the following sentences, instead of supplying the word “God,” and translate thus: “[How oft] He distributeth

sorrows in His anger! [How oft] are they as stubble before the wind, and as chaff that the storm carrieth away! [How oft] God layeth up calamity for his (i.e., the wicked man's) children.* [Note: The R.V., missing the proper Ellipsis, arbitrarily introduces the words "Ye say, God layeth up iniquity for his children," taking the words as the words of the wicked man instead of the children!] He recompenseth him and he shall know it; his eyes shall see his destruction, and he shall drink the wrath of the Almighty."

■■■■■ (eykh). How?

Psa 73:19.-"How are they brought into desolation, as in a moment! they are utterly consumed with terrors." But it is better to repeat the word "how":-"How are they utterly consumed with terror!"

■■■■■■ (eykah). How! An exclamation of pain and grief "How!" This gives its title to the book of Lamentations in the Hebrew Canon† [Note: The title in the English Version is from the Latin Vulgate. See The Names and Order of the Books of the Old Testament, by the same author and publisher.] "Eykah."

Three prophets use this word of Israel:-Moses uses it of Israel in his glory and pride (Deu 1:12): Isaiah, of Jerusalem in her dissipation (Isa 1:21): and Jeremiah, of Jerusalem in her desolation (Lam 1:1, etc.).

Hence, the word very frequently occurs in the book of Lamentations; and its Ellipsis or omission is frequently to be supplied by repetition. In many cases this is done in the A.V. [Note: The Authorized Version, or current Text of our English Bible, 1611.] Note, for example:-

Lam 1:1-2.-"How doth the city sit solitary, that was full of people! how is she become as a widow! she that was great among the nations, and princess among the provinces, how is she become tributary! 2. [How] she weepeth sore in the night," etc. 3. [How] is Judah gone into captivity … 4. [How] the ways of Zion do mourn."

See also Lam 2:1-2, etc.; Lam 4:1, Lam 4:4, Lam 4:8, Lam 4:10.

■■■ (mah). How!

Joe 1:18.-"How (■■■) do the beasts groan! [How] are the herds of cattle perplexed!"

■■■■■■■■ (ad-meh). How long?

Psa 4:3.-"O ye sons of men, how long will ye turn my glory into shame? how long will ye love vanity?"

Here the interrogative is repeated, but why not repeat it again instead of supplying the word "and"? Thus:-"[How long] will ye seek after leasing?"

Psa 89:46.-"How long, Lord? wilt thou hide thyself for ever? [How long, Lord] shall thy wrath burn like fire?"

■■■■■■■■■ (ad-mahthai). How long?

Psa 94:3-4.-"Lord, how long shall the wicked, how long shall the wicked triumph? How long shall they utter and speak hard things? [How long] shall all the workers of iniquity boast themselves?"

(d) Where the omission of Connected Words is to be supplied by repeating them out of a preceding clause This form of Ellipsis, though it is very clear, is not always supplied in the A.V. [Note: The Authorized Version, or current Text of our English Bible, 1611.]

Num 26:3-4.-“And Moses … spake … saying, Take the sum of the people, from twenty years old and upward,” which words are correctly repeated from Num 26:2.

Jos 24:19.-“And Joshua said unto the people, Ye cannot serve the Lord: for he is an holy God,” etc. The words must be supplied from Jos 24:14-16: see also Jos 24:20, Jos 24:23. Thus:-“Ye cannot serve the Lord [unless ye put away your idols], for he is a holy God,” etc.

Psa 84:3.-“Yea, the sparrow hath found an house, and the swallow a nest for herself, where she may lay her young, even thine altars, O Lord of hosts, my King and my God.”

There is evidently a figure here: for in what way could birds build nests and lay young in the altars of God? The one was covered over with brazen plates, with fires perpetually burning and sacrifices continually being offered upon it; the other was overlaid with gold, and was within the Holy Place! The question therefore is, What is the kind of figure here? It is the figure of Ellipsis, which the A.V. [Note: The Authorized Version, or current Text of our English Bible, 1611.] and R.V. [Note: The Revised Version, 1881.] have made worse by inserting the word “even” (the A.V. [Note: The Authorized Version, or current Text of our English Bible, 1611.] in italic type, the R.V. [Note: The Revised Version, 1881.] in Roman). It must be correctly supplied by repeating the words from the preceding clause: “so hath my soul found thy altars, O Lord of hosts,” i.e., as the birds find, and love, and use their house, so I find and love Thy house, my King and my God.

If we observe the structure of the passage,* [Note: See Key to the Psalms, p. 79. Edited by the same author.] we see how this supply of the Ellipsis is necessitated:- aPsa 84:1. How amiable are thy tabernacles, O Lord of hosts! bPsa 84:2. My soul longeth, yea, even fainteth for the courts of the Lord: my heart and my flesh crieth out for the living God. cPsa 84:3. Yea, the sparrow hath found an house, cand the swallow a nest for herself, where she may lay her young, beven thine altars, O Lord of hosts, my King and my God. aPsa 84:4. Blessed are they that dwell in thy house: they will be still praising thee. Selah. This structure at once puts c and c practically in a parenthesis, and b and b may be read on literally and connectedly without a break, and without any apparent Ellipsis; thus:- bPsa 84:2. My soul longeth, yea, even fainteth for the courts of the Lord: my heart and my flesh crieth out for the living God, beven thine altars, O Lord of hosts, my King and my God. But b read after c must have the Ellipsis supplied:-“The sparrow hath found an house, and the swallow a nest for herself … [so have I found] thine altars, O Lord of hosts.”

Pro 21:1.-“The king’s heart is in the hand of the Lord, as the rivers of water: he turneth it whithersoever he will.”

Here the second sentence is manifestly incomplete. There is a subject, but there is no verb, and no object, as will be seen if we present it in this way:-

Subject.Verb.Object.

The King’s heart as the rivers of water

is ..

in the hand of the Lord. …

It is clear from this that we have to supply both the verb and the predicate in the latter sentence. What they are to be will be seen more clearly when we translate the other words more correctly. The expression “rivers of water” is in the Hebrew ■■■■■■■■■■■■■■■ (palgey mayim). Palgey means divisions of, and is the plural construct of ■■■■■■ (palag), to divide.† [Note: ■■■■■■ (palag), to divide, occurs only in Gen 10:25. 1Ch 1:19. “In his days was the earth divided.” Job 38:25, “Who hath divided a watercourse,” and Psa 55:9. “Destroy their tongues and divide them.”] The name of the Patriarch Peleg (i.e., division) was so called “because in his days was the earth divided” (Gen 10:25). The term palgey mayim* [Note: The word is used of any very small artificial channel. The following are all the occurrences:- Job 29:6. The rock poured me out rivers of oil.

Psa 1:3. Like a tree planted by the rivers of water.

Psa 46:4. A river the streams whereof shall make glad.

Psa 65:9. Enrichest it with the river of God.

Psa 119:136. Rivers of waters run down mine eyes.

Pro 5:16. (And) rivers of waters in the streets.

Isa 30:25. Rivers and streams of waters.

Isa 32:2. As rivers of water in a dry place.

Lam 3:48. Mine eye runneth down with rivers of water.] is the technical term for the little channels, or gullies, of water which divide the Eastern garden into small squares of about 12 feet each, for purposes of irrigation. Hence the word is used for any little channel by which the water is distributed or divided, especially the channels which divide-up a garden. It is used also of the trickling of tears. In Psa 1:3, the man who meditates in the law of God is like a tree planted by the palgey mayim, i.e., in a garden, where it will have a sure supply of water and the constant care of the gardener! Not left out in the plain to shift for itself; to thrive if it gets water, and to die if it does not!

These little channels were filled by the gardener with water from the spring, or well, or fountain, which every Eastern garden must possess; and then the water was sent first into one channel, then into another, by the simple movement of his foot: “the land whither thou goest in to possess it, is not as the land of Egypt from whence ye came out, where thou sowedst thy seed, and wateredst it with thy foot, as a garden of herbs” (Deu 11:10). The gardener did not deign to use a tool, or to stoop down and use his hands. By simply moving the foot he dammed up one little stream, or by a similar movement he released the water in another.

Now we are able to supply the Ellipsis correctly in this verse:-

“The king’s heart is in the hand of the Lord as the palgey mayim [are in the hand of the gardener]: He turneth it whithersoever He will.” To an Eastern mind this would be perfectly clear without the supply of the Ellipsis. Just as in England the expression, “A coach and four” is perfectly clear, and the supply of the Ellipsis “horses” is wholly unnecessary. But an Esquimaux or a South Sea Islander, or an Arab, would ask, “A coach and four what?” It would be unintelligible to him, while

with us it needs no explanation. So when we learn and understand the customs and peculiarities of the East we can often supply the Ellipsis from such knowledge, as Easterns would supply it naturally. The teaching of the passage then is that just as the little channels of water in a garden are turned about by the gardener by the simple movement of his foot, so the king's heart is as easily turned about by the Lord, "whithersoever He wills."

Oh how full of comfort for ourselves, for our friends, for our children, to know this, and to be assured of it! "On that night could not the king sleep" (Est 6:1). A sleepless night! The king's heart turned-the law of the Medes and Persians reversed-and Israel delivered. Oh how simple! Let us never again limit His almighty power-for it is almighty power that is required to turn the heart of man. We know how difficult it is to convince even a friend on the simplest matter of fact. But let us remember that the heart of even an Eastern despot is as easily turned by the Lord's mighty hand as the palgai mayim are turned by the simple movement of a gardener's foot.

Job 3:23.-"Why is light given to a man whose way is hid, and whom God hath hedged in?"

Here the words, "why is light given," are correctly repeated from Job 3:20. This expression about giving light is similar to that of "seeing the sun" (Job 6:5, and Job 7:5). Both are idioms (q.v. [Note: Which see.] ) for living or being alive, as is clear from Job 7:20-21. "Wherefore is light given," i.e., why is life prolonged, in the case of those who are in misery and long for death? The latter part of the verse may be cleared by noting that the word "hid," as applied to "a way," differs from that in Psa 2:12. In Psa 2:12 ■■■■■ (avad) is to lose a way which is already known. Here, it is ■■■■■ (sathar) which implies that the way is not known at all. It hides itself. In this case God has hidden it and it cannot be found.

What good is life, Job complains, to a man if God has completely covered up the way? The word ■■■■■■ (sakak), rendered "hedged in," refers to the way, not to the man, and means, not "hedged in," but covered up (see Job 38:8). It is not the same word as Job 1:10 (which is ■■■■■■ (sook), to hedge in), nor as Job 19:8, as indicated in the margin (which is ■■■■■■ (gadar) to fence up).

Ecc 7:11-12 has evidently given some trouble, as is clear from the italics in Text and margin both of A.V. [Note: The Authorized Version, or current Text of our English Bible, 1611.] and R.V. [Note: The Revised Version, 1881.]

"Wisdom is good with an inheritance: and by it there is profit to them that see the sun." Margin, "as good as an inheritance, yea, better too." The R.V. [Note: The Revised Version, 1881.] reads:-"Wisdom is as good as an inheritance: yea, more excellent is it for them that see the sun." Margin, "is good together with an inheritance: and profitable unto them," etc.

We must take ■■■ (im), with, in its idea of accompaniment, in common with, i.e., like or as (see Gen 18:23; Gen 18:25. Job 3:14-15; Job 9:26; Job 21:8; Job 40:15. Psa 73:5; Psa 73:25; Psa 143:7. Ecc 2:16), and translate:-

"Wisdom is good, as an inheritance is good, and more excellent to them that see the sun" (i.e., for living men, see above under Job 3:23). For to be in (■■■, b, which is ignored by A.V. [Note: The Authorized Version, or current Text of our English Bible, 1611.] and R.V. [Note: The Revised Version, 1881.] ) the shelter (■■■, tzel, Gen 19:8; Num 14:9; Psa 17:9) of wisdom [is more

excellent than to be] under the shelter (■■■) of money; and the advantage of wisdom is that wisdom preserveth the life of them that possess it." That is to say, briefly, wisdom is good: and money is good, but wisdom has this advantage over money; it can preserve life, while an inheritance or money cannot.

Zec 14:18.-The verse reads in the Hebrew (see margin):-"And if the family of Egypt go not up, and come not, not upon them there shall be the plague wherewith the Lord will smite the heathen that come not up to keep the feast of tabernacles."

Here, there is evidently a figure: because, read with Zec 14:17, there is not only no sense, but quite an opposite sense to that which is clearly intended. Our duty is to ask, What is the figure? For we are not at liberty to suggest an alteration of the Text, or to make even a free translation of it. The R.V. [Note: The Revised Version, 1881.] resorts to the easy method of suggesting in the margin: "The text is probably corrupt." This is a very common practice of commentators! It never seems to enter their heads that the difficulty lies with themselves. It would have been more becoming to have said, "Our understandings are probably at fault"! The R.V. [Note: The Revised Version, 1881.] arbitrarily inserts words, as does the A.V. [Note: The Authorized Version, or current Text of our English Bible, 1611.] , and even then both Versions fail to make sense. The A.V. [Note: The Authorized Version, or current Text of our English Bible, 1611.] says: "That have no rain" (marg. [Note: arg. Margin.] , "upon whom there is not"). The R.V. [Note: The Revised Version, 1881.] : "Neither shall it be upon them" (marg. [Note: arg. Margin.] , "shall there not be upon them the plague?" etc.). The Ellipsis is Correctly and simply supplied by repeating "there shall be no rain" from the preceding clause: which, describing millennial days, says:-

"Whoso will not come up of all the families of the earth unto Jerusalem to worship the King, the Lord of hosts, even upon them shall be no rain. And if the family of Egypt go not up, and come not, not upon them [shall there be no rain];* [Note: Because Egypt has no rain, as it is, and is therefore thus excepted here.] there shall be the plague, [aforesaid, Zec 14:12] wherewith the Lord will smite the heathen that come not up to the feast of tabernacles."

Mat 2:10.-"When they saw the star, they rejoiced with exceeding great joy:" i.e., "When they saw the star [standing over where the young child was], they rejoiced." The words are to be repeated from Mat 2:9.

Mat 13:32.-"Which indeed is the least of all seeds [which a man takes and sows in a field];" from Mat 13:31; i.e., not the least, absolutely, but relatively, as to those seeds which are usually sown in the field.

Mark 5:23.-"And besought him greatly, saying, My little daughter lieth at the point of death: I pray thee, come and lay thy hands on her, that she may be healed."

Here the A.V. [Note: The Authorized Version, or current Text of our English Bible, 1611.] adds: "I pray thee," but it is better to repeat the verb from the beginning of the verse, and then we may take the other words literally:-"I beseech thee earnestly that having come thou wouldest lay on her thy hands," etc.

John 1:18.-"No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him." Here the sense is to be completed by repeating the words from

the preceding clause, thus: “No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath [seen God, and] declared [the Father].”

John 9:3.-Here the Ellipsis is to be supplied from John 9:2. “Neither hath this man sinned, nor his parents [that he should be born blind]: but that the works of God should be made manifest in him.” See below (page 107).

Rom 4:12.-“And the father of circumcision to them who are not of the circumcision,” etc.

Here the words are to be repeated from the preceding clause:-“And the father of the circumcision [that righteousness might be imputed] to them who are not of the circumcision only, but also walk in the steps of that faith of our father Abraham, which he had being yet uncircumcised.”

Rom 5:3.-“And not only so, but we glory in tribulations also,” i.e., “And not only do we [rejoice in hope of the glory of God], but we glory also in tribulations.”* [Note: In the Greek the emphasis is on the verb “glory.” “We GLORY also in tribulations,” i.e., we not only have them like all other people, but by grace we are able to glory in them. For the usage of the word “also” see page 90.]

Rom 5:11.-“And not only so:” i.e., “And not only [are we saved from wrath through him], but we also† [Note: In the Greek the emphasis is on the word “joy.” “We JOY also in God.” See a pamphlet on the biblical usage of the word Also, by the same author and publisher.] joy in God [as our God] through our Lord Jesus Christ, by whom we have now received the reconciliation.”

It is at this point that the great doctrinal portion of Romans divides into two portions. It runs from 1:16 to 8:39. Up to 5:11 the subject is “sins”: from verse 12 it is “sin.” Up to this point the subject is the products of the old nature: from this point it is the old nature itself. Up to 5:11 it is the fruits of the old tree: from 5:12 it is the old tree itself. Up to this point we are considered as “in the flesh”: from this point we are considered as “not in the flesh,” but the flesh is in us.‡ [Note: See further, on this, a series of articles in Things to Come commencing September, 1898.]

Rom 7:7.-“What shall we say then? [that] the law [is] sin? God forbid! Nay, I had not known sin but by (or through) the law; for I had not known lust [to be sin] except the law had said, Thou shalt not covet. But [I say that] (from verse 7) sin taking occasion by the commandment, wrought in me all manner of concupiscence (or desire). For without the law sin [is] dead.”

Rom 8:23.-“And not only they,” i.e., “And not only [every creature groaneth], but ourselves also,” etc.

Rom 9:10.-“And not only this,” i.e., “And not only [was there that limitation of the promise to this son], but when Rebecca also had conceived [twins] by one, even by our father Isaac … it was said unto her, The elder shall serve the younger.”

Rom 10:8.-“But what saith it? The word is nigh thee, even in thy mouth and in thy heart: that is, the word of faith, which we preach [is nigh thee].”

1Co 15:42.-“So also is the resurrection of the dead.” Here instead of using the verb substantive we must repeat the words from 1Co 15:37 and 1Co 15:41, and then we can preserve the proper emphasis shown by the position of κα■ “also”:-“So the RESURRECTION also of the dead [is with a different body].” This preserves the harmony of the whole argument.

2Co 8:19.-“And not that only,” i.e., “And not only [is his praise throughout all the churches], but he was chosen* [Note: In the Greek the emphasis is on the word “chosen”:-“CHOSEN also.”] also of the churches to travel with us with this grace (or gift),” etc.

Col 3:4.-“When Christ, who is our life, shall appear.” It is a question whether this Ellipsis should be supplied (as in A.V. [Note: The Authorized Version, or current Text of our English Bible, 1611.] and R.V. [Note: The Revised Version, 1881.] ) by the verb substantive, or whether the words should be repeated from the preceding verse, “When Christ, [with whom] our life [is hid], shall appear, then shall ye also appear with him in glory.” Many ancient MSS., with Lachmann (margin), Tischendorf, Tregelles, R.V. [Note: The Revised Version, 1881.] margin, read “your life.”

2Ti 1:7.-“For God hath not given us the spirit of fear; but of power, and of love, and of a sound mind.”

Here, by way of contrast, the words are to be repeated in the second clause: “but [God hath given to us the spirit] of power, and of love, and of a sound mind.”

More properly it should be “a” spirit, not “the spirit,” and the fact that a noun is used (by the figure of Enallage, q.v. [Note: Which see.] ) instead of an adjective, shows us that the emphasis is to be placed on the adjective. “a COWARDLY spirit,” πνε■μα δειλ■ας (pneuma deilias); δειλ■ας (deilias), means timidity, fearfulness, cowardice, and always in a bad sense (see the verb δειλι■ω (deilia■), John 14:27. The adjective, Mat 8:26. Mark 4:40. Rev 21:8).

1Jn 2:19.-Here the Ellipsis is correctly supplied in the A.V. [Note: The Authorized Version, or current Text of our English Bible, 1611.] , “they went out.”

1Jn 5:15.-“And if we know that he hear us, whatsoever we ask [according to his will], we know that we have the petitions that we desired of him.”

Here the words, “according to His will,” are to be supplied from the preceding verse.

2. Where the omitted word is to be supplied out of a Succeeding Clause

Jos 3:3.-“When ye see the ark of the covenant of the Lord your God, and the priests the Levites bearing it [going before], then ye shall remove from your place, and go after it.”

Here the words “going before” are necessitated, and are to be supplied from the words that follow-“go after.”

Jdg 16:13-14.-“If thou weavest the seven locks of my head with the web, [and fastenest them with a pin in the beam (from Jdg 16:14), then shall I be weak and be as another man (from Jdg 16:7 and Jdg 16:11)]: and she fastened it with the pin, etc.” The Arabic and Vulgate Versions supply these words to complete the sense. See Appendix C. Homœoteleuton, where it is shown that this is not really an Ellipsis, but an ancient omission on the part of some scribe.

1Sa 16:7.-“The Lord said unto Samuel, Look not on his countenance, or on the height of his stature; because I have refused him: for the LORD seeth not as man seeth; for man looketh on the outward appearance (Heb. on the eyes), but the Lord looketh on the heart.”

Here the verb “seeth” is correctly repeated from the succeeding clause. It is not necessary to repeat “the Lord,” though it is true, and greatly beautifies the English. It may be simply “for it is not as man seeth,” or, “for I see not as man seeth,” which comes to the same thing.

1Ki 3:12.-“Lo, I have given thee a wise and understanding heart; so that there was none like thee before thee, neither after thee shall any arise like unto thee,” i.e., among the kings, which words follow in 1Ki 3:13. See also 1Ki 10:23.

1Ki 14:15.-“For the Lord shall smite Israel, [shaking him] as a reed is shaken in the water.”

1Ch 4:7.-“And the sons of Helah were, Zereth, and Jezoar, and Ethnan, [and Coz]”: supply from 1Ch 4:8.

So, at the end of 1Co 4:13 supply “Meonothai” from 1Ch 4:14.

Also, in 1Ch 6:1-81, at end of 1Ch 6:27, supply “Samuel his son“from 1Ch 6:28.* [Note: In this verse there is a strange confusion. Samuel’s or Shemuel’s firstborn was Joel, see 1Ch 6:33. Vashni (■■■■■■■■) is not a proper name, but means “the second.” And the verse reads, “And the sons of Samuel, the firstborn [Joel, 1Ch 6:33], the second Abiah.” See 1Sa 8:2, and see also above, page 5.] In 1Ch 7:1-40 at end of 1Ch 7:18 supply “and Shemidah” from 1Ch 7:19. In 1Ch 8:1-40 at end of 1Ch 8:7 add “and Shaharaim” from 1Ch 8:8. In 1Ch 25:1-31 at end of 1Ch 25:3 add “and Shimei” from 1Ch 25:17, where he is named. In 1Ch 25:3 only five out of the six are named. In the A.V. [Note: The Authorized Version, or current Text of our English Bible, 1611.] and R.V. [Note: The Revised Version, 1881.] Shimei’s name is supplied in the margin.

Neh 5:2.-“For there were that said, We, our sons, and our daughters, [being] many, [are mortgaged],” supply from Neh 5:3-5.

Job 20:17.-Here the word “floods” means, as in the margin and R.V. [Note: The Revised Version, 1881.] , streaming or flowing, and belongs to the word “brooks.” But it must be repeated also before the word rivers, thus:-“He shall not see the flowing rivers, the flowing brooks of honey and butter.”

Job 38:19.-The Ellipsis is to be supplied thus:-“Where is the way [to the place where] light dwelleth? and as for darkness, where is the place thereof?”

Psa 35:16.-“With hypocritical mockers in feasts,” i.e., repeating the latter words of the former sentence.

“With hypocrites [at feasts], mocking at the feast,” i.e., like parasites who, for the sake of their belly, flatter others.

Pro 13:1.-“A wise son heareth his father’s instruction: but a scorner heareth not rebuke.” Here the Ellipsis is plain, and is correctly supplied in the A.V. [Note: The Authorized Version, or current Text of our English Bible, 1611.] Isa 19:11.-“How say ye unto [the wise] Pharaoh, I am the son of the wise?” etc.

Isa 31:5.-“As birds flying, so will the Lord of hosts defend Jerusalem.”

Here the word “birds” is feminine. It refers therefore to female birds, and to maternal love: “As mother-birds fluttering (see Deu 32:11), or as fluttering birds [defend their young (from the next clause)] so will the Lord of hosts defend Jerusalem.”

One of the words for defend is ■■■■■■■■, (pahs■k), from ■■■■■■ (pasak), Passover. ■■■■■■ (pasak) means primarily to halt (see Isa 35:6. Lev 21:18. 2Sa 4:4). So 1Ki 18:21, “How long halt ye (■■■■■■■■■■) between two opinions?” Heb., as birds hop backwards and forwards on two boughs. Hence in Exo 12:13, it is not “when I see the blood, I will pass over you;” but, it is ■■■■■■■■■■■■ ■■■■■■■■, “I will halt or stop at you, and the plague shall not be upon you,” i.e., Jehovah will stop or halt at (■■■■) the door and not suffer the destroyer to enter. So the precious blood of Christ stops the hand of justice, and is a perfect defence to the sinner who is sheltered by it.

Hab 2:3.-“For the vision [is deferred] for an appointed time,” which word is clearly implied in the following sentence. See also Mal 1:10.

Luk 1:17.-“And [the hearts of the] disobedient to the wisdom of the just.”

Luk 22:36.-The Greek reads, “He that hath not, let him sell his garment and buy a sword.” Here the A.V. [Note: The Authorized Version, or current Text of our English Bible, 1611.] boldly, correctly, and idiomatically supplies the Ellipsis in the first member from the following sentence:-“He that hath no sword, let him sell his garment and buy one” (see on Luk 22:37 above).

John 6:32.-“Moses gave you not that bread from heaven,” i.e., “that [true] bread,” from the succeeding clause: “But my Father giveth you the true bread from heaven.”

John 6:35.-“I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst.” The exquisite English of this can never be improved. As an idiomatic version it is perfect. The R.V. [Note: The Revised Version, 1881.] in attempting a more literal translation is very lame: “not hunger” and “never thirst.” If we are to be literal, we must supply the Ellipsis by repeating the word π■ποτε (p■pote), at any time, from the end of the verse. Both Versions practically ignore it by including it in the word “never.”

“He that cometh to me shall in no wise hunger [at any time]; and he that believeth on me shall in no wise thirst at any time,” i.e., “never,” as expressed thus in both sentences in the A.V. [Note: The Authorized Version, or current Text of our English Bible, 1611.]

It is very instructive to note that the negative here is most emphatic, a doubled negative, which signifies, by no means, in no wise, in no case; and it is very solemn to notice that whenever it was used by man, man was never able to make good his asseveration, e.g., Peter, in Mat 16:22, said, “This shall not be unto thee,” but it was. Again in Mat 26:35 he said, “Yet will I not deny thee,” and in Mark 14:31, “I will not deny thee in any wise,” but Peter did deny the Lord Jesus! His enemies, in John 11:56, declared, “He will not come to the feast,” but He did! Peter, in John 13:8, declared, “Thou shalt never wash my feet,” but Jesus did! Thomas, in John 20:25, declared, “I will not believe,” but he did, and that without fulfilling his condition!* [Note: In all this we have a solemn warning to let our yea be yea, and our nay nay (Mat 5:37).] On the other hand, how sure, how true, how certain are the declarations of the Lord Jesus when made with this same positiveness. Among others note:- Mat 5:18. “One jot or one tittle shall in no wise pass from the law till all be

fulfilled."

Mat 5:20. "Except your righteousness exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven."

Luk 22:34. "The cock shall not crow this day." John 13:38.

John 6:37. "Him that cometh unto me, I will in no wise cast out," i.e., no never, no never cast out.

Heb 8:12. "Their sins and their iniquities will I remember no more," i.e., in no wise will I remember any more.

Heb 13:5. "I will never leave thee nor forsake thee."

1Pe 2:6. "He that believeth on him shall not be confounded."* [Note: For other examples see John 4:14; John 8:12; John 10:28. Rom 4:8. 1Th 4:15; 1Th 5:3. Heb 10:17. 2Pe 1:10. Rev 3:12, etc.

All these are the immutable promises and purposes of the living God, and though we are to "cease from man, whose breath is in his nostrils," the word of the Lord endureth for ever. See further under the figure called Repeated Negation, below.]

John 9:2.-"And his disciples asked him, saying, Master, who did sin, this man [that he is blind], or his parents, that he was born blind?" (See above, page 101).

John 12:25.-"He that loveth his life shall lose it; and he that hateth his life in this world shall keep it unto life eternal."

Here two expressions are to be repeated from the latter clause, in the former:-"He that loveth his life [in this world] shall lose it [unto eternity]."

Acts 2:3.-"And there appeared unto them cloven tongues like as of fire, and it sat upon each of them," i.e., the Holy Spirit, as is clear from the next verse. The verse may be rendered:-"And there appeared unto them, distributed, tongues like as of fire; and he [the Holy Ghost] sat (or dwelt) upon each of them." The tongues were not divided into two parts, as suggested by the popular term "cloven tongues," but they were divided, or distributed, among the Twelve.

Acts 7:59.-"And they stoned Stephen, calling upon God, and saying, Lord Jesus, receive my spirit." The Greek reads, "calling upon and saying." There is evidently an Ellipsis after the verb "calling upon," which the A.V. [Note: The Authorized Version, or current Text of our English Bible, 1611.] supplies with the word "God." The R.V. [Note: The Revised Version, 1881.] supplies the word "Lord." The meaning is clear, that Stephen being full of the Holy Ghost addressed his prayer to Christ, and his words were "Lord Jesus, receive my spirit." Both words must therefore be repeated thus:-"calling upon the Lord Jesus and saying [Lord Jesus] receive my spirit." By this Ellipsis the emphasis is thrown on the act of invocation and shows that this act of prayer was addressed to the Lord Jesus, i.e., Lord, who art Jesus: or, Jesus who art the Lord. Where two substantives are placed together in the same gender, number and case, the latter is in apposition to, and is explanatory of the former; or, there is an Ellipsis of the words of explanation, "that is to say," or "that is." Sometimes this is supplied by the A.V. [Note: The Authorized Version, or current Text of our English Bible, 1611.] and sometimes it is not. See Deu 22:8, "a damsel that is a virgin." Jdg 11:1, margin, "a woman an harlot." Gen 13:8, margin, "men brethren." Num 32:14, "an

increase of sinful men," the Hebrew reads:-"an increase of men who are sinners." Mat 18:23, "a certain King"; Greek, "a man that is a King," as in Mat 20:1, where the Ellipsis is supplied, "a man that is an householder." Luk 2:15, margin, Luk 24:19, "a prophet"; Greek, "a man that is a prophet." Acts 2:29, "men and brethren"; Greek, "Men who are brethren," and Acts 2:22, "men of Israel"; Greek, "men who are Israelites." So here, Acts 7:59, "Lord, who art Jesus"-compare Rev 22:20.

Rom 2:12.-"For as many as have sinned without law, shall perish also without [being judged by] law: and as many as have sinned in the law (or under law) shall be judged by the law."

Rom 2:28-29 is an elliptical passage in the Greek, which the A.V. [Note: The Authorized Version, or current Text of our English Bible, 1611.] covers by a free translation.

Adhering to the order and literal meaning of the words in the original, we must translate and supply as follows:-

"For not he that [is a Jew] outwardly, is a Jew, neither that which [is circumcision] outwardly in the flesh, is circumcision; but he that [is a Jew] inwardly, is a dew, and circumcision of heart in the spirit and not in the letter [is circumcision]."

Rom 4:13.-This verse is translated very freely in the A.V. [Note: The Authorized Version, or current Text of our English Bible, 1611.] Following the R.V. [Note: The Revised Version, 1881.] , we may supply the Ellipsis from the end of the verse, which it has missed:-"For not through [righteousness of] law was the promise [made] to Abraham, or to his seed, that he should be the heir of the world, but through righteousness of faith."

Rom 5:16.-"Also not as [the judgment or sentence came] through one that sinned [is] the free gift: for the judgment (κρ■μα) [was] after one [transgression] unto condemnation (κατ■κριμα); but the free gift is after many offences unto δικα■ωμα (i.e., a righteous acquittal)." (See below, page 111).

N.B.-It is not δικαιοσ■νη (dikaiosunee) which is the attribute of righteousness; nor is it δικα■ωσις (dikaiösis) which is the act of the Judge in justifying; but it is δικα■ωμα (dikai■ma) which is the outcome of the act, the just thing done.

1Co 1:26-27.-"For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble are called, but God hath chosen the foolish things of the world to confound the wise," etc.

Here the words "are called" are repeated from the preceding clause, but "are chosen," i.e., to confound, etc., might be supplied from the succeeding clause. (See above page 58).

1Co 5:4-5.-we must supply in verse 4 the verb "to deliver" from 1Co 5:5 :-

"[To deliver] in the name of our Lord Jesus Christ (ye, and my spirit, being gathered together, with the power of our Lord Jesus Christ), to deliver [I say] such an one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus."

1Co 6:12.-"All [meats (from 1Co 6:13)] are lawful unto me [to eat], but all are not profitable; (see 1Co 10:33) all [meats] are lawful for me [to eat], but I will not be brought under the power of any [meat]. Compare 1Co 10:23.

1Co 14:22.-“But prophesying [is for a sign (from previous sentence)] not for them that believe not, but for them which believe.”

1Co 15:47.-“The first man is of the earth, earthy: the second man, the Lord from heaven, [is heavenly (from 1Co 15:48).” See above on Acts 7:59, as to these two nouns, “the second man [who is] the Lord.”

2Co 5:10.-“That every one may receive the things done in his body, according to that he hath done, whether good or bad.”

Here the verb “done” is correctly supplied from the succeeding clause.

Eph 2:1.-There is evidently an Ellipsis in this verse; which has been variously supplied by translators; the usual mode being to Supply the words from a succeeding clause (Eph 2:5) as in the A.V. [Note: The Authorized Version, or current Text of our English Bible, 1611.] So in the R.V. [Note: The Revised Version, 1881.] , “did he quicken.” But it is worth consideration whether it may not be supplied from Eph 1:19-20, “the exceeding greatness of his power to us-ward, who believe, according to the working of his mighty power, which he wrought in Christ when he raised him from the dead … and you [when you were raised in Him, and quickened with Him] were dead in trespasses and sins,” etc.

It may also be supplied by repeating the verb from Eph 1:23, “Which is his body, the fulness of him which filleth all [his saints] with all [spiritual gifts]. And you [hath he thus filled] who were dead in trespasses and sins “(Eph 2:1): κα■ ■μ■ς ■ντας, “and you when ye were,” must be compared with Eph 2:6, κα■ ■ντας ■μ■ς, “and we when we were.” This points to the use of the verb “quickened” in each case.

Php 3:13.-“Brethren, I count not myself to have apprehended [the prize (from Php 3:14)]: but this one thing I do, forgetting those things which are behind [me], and reaching forth unto those things which are before [me], etc.”

2Ti 1:5.-“When I call to remembrance the unfeigned faith that is in thee.”

There is no verb in the Greek, and the words that is should have been placed in italics. The Greek reads, “Taking remembrance of the unfeigned faith [dwelling in thee (from the succeeding clause)], which dwelt first in thy grandmother Lois, and thy mother Eunice, and I am persuaded that [it dwelleth] in thee also.” Here it is repeated from the preceding clause.

Tit 2:2.-“That the aged men be sober, grave, etc.” Supply the verb “exhort” from Tit 2:6 here, and also in Tit 2:4 and Tit 2:9 :-“[Exhort] that the aged men be sober, etc.”

Heb 8:1.-“We have such an high priest, who is set on the right hand of the throne of the Majesty in the heavens,” i.e., “such a high priest [as became us]” (from Heb 7:26).

II. Complex: Where both Clauses are Involved An abbreviated form of expression, in which an Ellipsis in the first of two members has to be supplied from the second, and at the same time an Ellipsis in the second member has to be supplied from the first.

Simple Ellipsis puts one member, and leaves the other to be inferred.

Complex Ellipsis puts two members, and implies two others, and these two are interchanged. Hence this figure has been called “Semiduplex Oratio,” i.e., semi-double discourse.

1. Where single words are involved Pro 10:1.-“A wise son maketh a glad father: but a foolish son is the heaviness of his mother.”

Here the word “father” in the former clause is to be understood in the latter; and the word “mother” in the latter clause is to be understood in the former. For a wise son is a joy to a mother as well as to a father, and a foolish son is a heaviness to a father as well as to a mother.

See also Pro 15:20; Pro 17:25; Pro 23:24; Pro 30:17.

Mat 23:29.-“Woe unto you, scribes and Pharisees, hypocrites! because ye build the tombs of the prophets, and garnish the sepulchres of the righteous.”

Here the word “build” refers also to the “sepulchres” of the latter clause; and the word “garnish” refers also to the word “tombs” of the former clause.

I.e., ye not only build the tombs of the prophets, but ye garnish them: ye not only garnish the sepulchres of the righteous, but ye build them.

Rom 5:16.-“And not as it was by one that sinned so is the gift: for the judgment was by one to condemnation, but the free gift is of many offences unto justification.”

There is evidently an Ellipsis here, as is shown by the italics employed in the A.V. [Note: The Authorized Version, or current Text of our English Bible, 1611.] and the R.V. [Note: The Revised Version, 1881.] But the question is, Is the omission correctly supplied? We submit the following, treating the first clause as a complex Ellipsis:-

“And not, as [the judgment came] by one that sinned, [does] the free gift [come by one who was righteous]: for the judgment [was death] after one [offence] to condemnation, but the free gift [is pardon] after many offences, unto justification;” i.e., Adam brought the judgment of death by one sin, Christ by bearing that judgment, brought life and pardon for many sins. (See above, page 108).

Rom 10:10.-“With the heart man believeth unto righteousness; and with the mouth confession is made unto salvation.”

Here “righteousness” is to be understood in the latter clause, as well as “salvation”; and “salvation” is to be understood in the former clause, as well as “righteousness.” Moreover “confession” must be made with the heart as well as with the mouth; and righteousness includes salvation. The full completion of the sense is:-“With the heart man believeth unto righteousness [and salvation] and with [the heart and] the mouth confession is made unto [righteousness and] salvation.”

2. Where Sentences are involved Psa 1:6.-“For the Lord knoweth the way of the righteous; but the way of the ungodly shall perish.” In the former sentence we have the cause, in the latter the effect. But both effect and cause are latent in each statement: “The Lord knoweth the way of the righteous [and it shall not perish], but [the Lord knoweth] the way of the ungodly [and it] shall perish.”

Psa 42:8.-“The Lord will command his loving kindness in the daytime and in the night his song shall be with me.”

Here the Ellipsis is insufficiently supplied by the words, “shall be.” The Ellipsis is complex, and to be understood thus:-The Lord will command his loving kindness [and his song with me] in the daytime, and in the night also [he will command his loving kindness and] his song.

Isa 32:3.-“And the eyes of them that see shall not be dim, [and they shall see]: and the ears of them that hear shall [not be dull, but] hearken.”

John 5:21.-“For like as the Father raiseth up the dead, and quickeneth them; even so the Son quickeneth whom he will.”

Here the Ellipsis is treated as being Simple, instead of Complex, and is supplied by the word “them.” But the words “raiseth up the dead” in the former clause are latent in the latter, while the words “whom he will” in the latter clause are latent in the former, thus:-

“For as the Father raiseth up the dead, and quickeneth [whom he will]; even so the Son [raiseth up the dead, and] quickeneth whom he will].” Or according to the Greek, “So THE SON also.”

John 8:28.-“I do nothing of myself; but as my Father hath taught me, I speak these things;” i.e., “Of myself I do nothing [nor speak]; but I speak these things as the Father hath taught me, [and I do them].”

See a similar illustration in John 8:38.

John 14:10.-“The words that I speak unto you I speak not of myself: but the Father that dwelleth in me, he doeth the works.” This complex Ellipsis must be understood as follows:-“The words which I speak unto you, I speak not of myself, [but the Father that dwelleth in me, he speaketh them]: and [the works which I do, I do not of myself], but the Father that dwelleth in me, he doeth the works.”

John 17:26.-“And I have declared unto them thy name, and will declare it: that the love wherewith thou hast loved me may be in them, and I in them,” i.e., “And I have declared to them thy name, and will declare [thy love]: that the love wherewith thou hast loved me may be in them, and I [and my love] may be in them.”

Rom 6:4.-“Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father,” etc. The complex Ellipsis here may be thus worked out: “Therefore we are buried with him by His baptism-unto-death [and raised again from the dead], that like as Christ was [buried and] raised again from the dead by the glory of the Father, even so we also should walk in newness of life.” (See pages 18, 19, on the context of this passage).

Heb 12:20.-“And if so much as a beast touch the mountain, it shall be stoned, or thrust through with a dart.” In Exo 19:13, the text is, “There shall not a hand touch it, for he shall surely be stoned or shot through with a dart; whether it be man or beast, he shall not live.”

Here the man was to be stoned and the beast shot. In the MSS. words have been gratuitously inserted by transcribers to make sense, in ignorance of the complex Ellipsis. The sense is made clear thus:-

“And if so much as [a man or] a beast touch the mountain-[if a man touch] it, he shall be stoned [and if a beast touch it, it shall be] thrust through with a dart.”

False Ellipsis

There are not only many instances where the Ellipses which exist in the original have been incorrectly supplied in the translation: but there are cases also of italics being inserted, where there is really no Ellipsis in the original. In these cases the italics have been necessitated by the faulty translation, and not by the Text.

We give a few examples, arising from various causes:

Gen 37:12-13.-“And his brethren went to feed their father’s flock in Shechem. And Israel said unto Joseph, Do not thy brethren feed the flock in Shechem?” The Massorah gives the words rendered “their father’s flock” as one of the fifteen dotted words,* [Note: See Ginsburg’s Introduction, pp. 320, 325. Also The Massorah, by the same author and publisher.] i.e., words which ought to be cancelled in reading, though they have not been removed from the Text. If these words are removed, then the inference is that they had gone to feed themselves and make merry, and the words “the flock” in Gen 37:13 need not be inserted in italics.

Num 16:1.-The last word “men” is necessitated by having put the verb “took” out of its place. There is no Ellipsis. The verse reads that “Korah … and Dathan and Abiram … and On took the sons of Reuben.” Or that Korah … took Dathan … and Abiram … and On, the son of Peleth, the son† [Note: According to the Samaritan Pentateuch and the Septuagint Version and a few MSS.] of Reuben.

Deu 29:29.-“The secret things belong unto the Lord our God, but those things which are revealed belong unto us and to our children for ever, that we may do all the words of this law.” The italics thus supplied make excellent sense in English, but this is not the sense of the Hebrew. The Massorah gives the words, “to the Lord our God,” as being one of fifteen examples in which the words are dotted and which are therefore to be cancelled in reading.‡ [Note: See Ginsburg’s Introduction, pp. 370, 572.] If these words be removed the sense will be, “The secret things and the revealed things are for us and for our children for ever, that we may do all the words of this law,” i.e., the secret things which have not been, but will yet be revealed. Compare Deu 30:11-14.

Deu 32:34-35.-Here, in Deu 32:35, the word “belongeth” is inserted in italic type through reading the Hebrew ■■■ (lee) as being the preposition and pronoun “to me.” But the ■ (yod) is really the abbreviation of the word ■■■■ (y■m) day, * [Note: See Ginsburg’s Introduction, Part II., chap. v., pp. 165-170.] as is clear from the Targum of Onkelos, the Samaritan Pentateuch, and the Septuagint translation Taking, then, ■■■ (lee) as being an abbreviation of ■■■■■■ (l’yom) for the day, the four lines form an alternate correspondence: the first line reading on consecutively with the third, and the second with the fourth, thus:- aIs not this laid up in store with me, bSealed up in my treasuries aFor the day of vengeance and recompense, bFor the time when their foot shall slip?

Here, b is in a parenthesis with respect to a and a, while a is in a parenthesis with respect to b and b; and the passage really reads thus as regards the actual sense; “Is not this laid up in store with me for the day of vengeance and recompense:

“Sealed up in my treasuries for the time when their foot shall slide?” The word ■■■■■■ (l’y■m), for the day, corresponds with ■■■■■ (l’ath), for the time. The R.V. [Note: The Revised Version, 1881.] renders the last two lines, “Vengeance is mine and recompense, at the time when their foot shall slide.”

Jos 24:17.-“For the Lord our God, He it is that brought us up and our fathers out of the land of Egypt.” Here the two words “it is” are supplied in italics, because it is not observed that there is an Homœoteleuton§ [Note: See Ginsburg’s Introduction, Part II. chap. vi. pp. 171-182.] (q.v. [Note: Which see.] ) in the Hebrew Text; i.e., the Scribe having written the word “He” omitted the next word “is God,” his eye going back to a second “He” which follows it. This is clear from the fact that the words “is God” are preserved in the Septuagint translation. The passage therefore reads, “For the Lord our God, He is God, He brought us up, etc.,” thus emphasizing the pronoun “He” by Repetition (q.v. [Note: Which see.] ).

1Sa 24:9-10.-“David said to Saul … some bade me kill thee, but mine eye spared thee.” The Hebrew Text as it now stands is ■■■■■■■■ (vattachas) but she spared thee. This yields no sense, so the A.V. [Note: The Authorized Version, or current Text of our English Bible, 1611.] and R.V. [Note: The Revised Version, 1881.] have followed the Vulgate and inserted “mine eye” in italics. But Dr. Ginsburg points out* [Note: Introduction, pp. 291, 292.] that in all probability in the transcription of the Text from the ancient Phœnician characters into the square characters, (which is ■) was mistaken for (which is ■) and so ■■■, she spared, was written instead of ■■■, I spared. There can be no question that this was the primitive reading as it is preserved in the LXX. [Note: XX. The Septuagint Version (325 b.c.).] Chaldee, and Syriac.

2Sa 1:18.-“He bade them teach the children of Judah the use of the bow: behold, it is written in the book of dasher.”

Here the words supplied are manifestly incorrect. It should be, “He commanded them to teach the children of Judah ‘The Bow,’ or [this Song of] ‘The Bow,’ behold, it is written in the book of Jashar,” i.e., the upright, a book of national songs, probably, but of which nothing is known. It is clear that this song of David’s had not already been written in that book, but he gave directions that it should be there written. See also Jos 10:13.

2Sa 1:21.-“For there the shield of the mighty is vilely cast away, the shield of Saul, as though he had not been anointed with oil.” The italics are wrongly supplied through not knowing that ■■■■■■ (b’lee) not should be ■■■■■■ † [Note: This is the reading of the first Edition of the Hebrew Bible, Soncino, 1488; also of the Syriac and Arabic Versions, and the Chaldee paraphrase. The mistake of á for ë could be easily made.

See Ginsburg’s Introduction, p. 144.] (k’lee) weapons. With this emendation the verse reads:- “For there the shield of the mighty is vilely cast away, The shield of Saul, the weapons anointed with oil,” or, “The weapons of him anointed with oil.”

1Ki 20:33.-“Now the men did diligently observe whether anything would come from him, and did hastily catch it.” The A.V. [Note: The Authorized Version, or current Text of our English Bible, 1611.] is a loose paraphrase. The R.V. [Note: The Revised Version, 1881.] indicates the difficulty. In the Eastern Recension the words are divided differently from the Textus Receptus,‡ [Note: See Ginsburg’s Introduction, p. 438.] and should be rendered,

“Now the men divined and hasted [i.e., by Hendiadys (q.v. [Note: Which see.] ) quickly divined (his drift)] and they pressed whether it was from him, and they said, etc.”

Neh 4:12.-“They said unto us ten times, from all places whence ye shall return unto us, [they will be upon you],” margin, “that from all places ye must return to us.” The R.V. [Note: The Revised Version, 1881.] puts the margin of A.V. [Note: The Authorized Version, or current Text of our English Bible, 1611.] in the Text, and the Text in the margin.

It appears that it is not a case in which the apodosis is to be supplied, but it may be taken literally. “They said unto us ten times, From all places ye shall return unto us.”

Psa 1:4.-“The ungodly are not so.” Lit., “Not so the ungodly.” The structure of the Psalm shows that Psa 1:1 corresponds with Psa 1:5.

Psa 1:2 corresponds with Psa 1:4.

Psa 1:3 corresponds with Psa 1:4.

Psa 1:1-3 concerning the godly.

Psa 1:4-5 the ungodly.

Thus:- present.

APsa 1:1-3. The godly BPsa 1:4-5. The ungodly future.

APsa 1:6. The godly BPsa 1:6. The ungodly The first two may be expanded thus:- The godly.

AaPsa 1:1. Their blessing (not standing with the ungodly now) Their way. bPsa 1:2. Their character cPsa 1:3. Comparison The ungodly. Their way.

BbPsa 1:4. Their character cPsa 1:4. Comparison aPsa 1:5. Their punishment (not standing with the godly in the judgment)

Therefore Psa 1:4 corresponds with Psa 1:2; and Psa 1:2 must be understood, if not supplied, thus:-“Not so the ungodly: their delight is not in the law of the Lord, neither do they meditate in His law, etc.” For the Ellipsis in Psa 1:5 see page 82.

Psa 2:12.-“And ye perish from the way.” R.V. [Note: The Revised Version, 1881.] “and ye perish in the way.”

There is no “in” or “from” in the Hebrew: it is literally, “and ye lose the way.” To lose the way is a Hebrew idiom for perishing, or being lost. It ought either to be translated literally, “and ye lose the way,” or idiomatically, “and ye be lost,” or, “and ye perish.” Psa 1:1-6 ends with the perishing of “the way,” and Psa 2:1-12 ends with the perishing of those who refuse to walk in it, by submitting themselves to the Son. “Kiss,” Psa 2:12, is the same as “be ruled by” in Gen 41:40, margin.

Psa 10:3.-“For the wicked boasteth of his heart’s desire, and blesseth the covetous whom the Lord abhorreth.” Margin, “and the covetous blesseth himself, he abhorreth the Lord.” The struggles of the Revisers to make sense of the present Hebrew Text may be seen in their rendering:

“For the wicked boasteth of his heart’s desire, and the covetous renounceth, yea, contemneth the Lord.” Margin, “and blesseth the covetous, but revileth the Lord.” The simple fact is that this is one of the passages altered by the Sopherim through a mistaken reverence, in order to avoid the uttering of the words involving a curse on Jehovah. But in this case, having altered “he blasphemeth” into “he blesseth,” the word “blesseth” they did not remove it from the text. Hence both words now stand in the printed text, which is as follows:

“For the wicked boasteth of his heart’s desire; and the robber blesseth, blasphemeth the Lord.”* [Note: See Ginsburg’s Introduction, p. 365.]

If we simply remove the word “blesseth,” we have the primitive text without more ado, and have no need to supply any Ellipsis.

Psa 19:3.-“There is no speech nor language, where their voice is not heard.”

Here the word “where” seems to be unnecessarily supplied. The R.V. [Note: The Revised Version, 1881.] omits it. The sense appears to be, as expressed in the margin, “without these their voice is heard.” That is to say, with regard to the heavens “[they have] no speech nor language; their voice is not heard,” and yet they do utter speech, they do declare knowledge; and their words go forth through all the earth.† [Note: See The Witness of the Stars (by the same author and publisher), pp. 4-6.] Psa 27:13.-“I had fainted unless I had believed to see the goodness of the Lord in the land of the living.” The words, “I had fainted,” both in the A.V. [Note: The Authorized Version, or current Text of our English Bible, 1611.] and R.V. [Note: The Revised Version, 1881.] , are an arbitrary addition in order to make sense. The difficulty arises from disregarding the fact that the word “unless” is dotted in the printed text, and should be cancelled in reading. It is cancelled in the LXX. [Note: XX. The Septuagint Version (325 b.c.).] Syriac and Vulgate, and the clause should be rendered:

“I believe that I shall see the goodness of the Lord in the land of the living.”* [Note: See Ginsburg’s Introduction, p. 333.] Psa 68:16.-“Why leap ye, ye high hills? This is the hill which God desireth to dwell in.”

Here, by taking ■■■■■ (ratzad) as meaning to leap, the sense has been obscured, and then the attempt is made to clear it by the use of the italics.

■■■■■ occurs only here, and is an Arabic word, which means to look askance at, or to envy, and the verse reads naturally: “Why do ye envy, O ye high hills, the hill God desired for His seat?” i.e., Sinai, see Psa 68:17. The R.V. [Note: The Revised Version, 1881.] agrees with this.

Psa 69:4.-“They that would destroy me, being mine enemies wrongfully.” The Syriac supplies a letter (■), thus giving the reading, “more than my bones,” instead of “they that would destroy me being,” etc. So that the verse reads:

“They that hate me without a cause are more than the hairs of my head;

“They that are mine enemies falsely are more than my bones.”

Psa 69:20 (Psa 69:21).-“I looked for some to take pity, but there was none; and for comforters, but I found none.”

Translated more closely with the Chaldee, Septuagint, Syriac, and Vulgate, we may dispense with the italics:- “I looked for a sympathizer, but there was none. And for comforters, but I found none.”

Psa 75:5 (Psa 75:6).-“Lift not up your horn on high: speak not with a stiff neck.”

Here, owing to the fact that quiescent letters are sometimes inserted and sometimes omitted in the Heb. text, the ■ (aleph) is inserted in the word ■■■■■■ (b’tzur) rock, making it ■■■■■■■■■ (b’tzavvahr) neck. The LXX. [Note: XX. The Septuagint Version (325 b.c.).] evidently read it as rock, without the aleph, and the passage ought to read without the italics:- “Do not exalt your horn toward heaven, nor speak arrogantly of the Rock.”

Psa 118:5.-“I called upon JAH in distress: Jehovah answered me, and set me in a large place.” According to the Western Recension of the Heb. text (which the Textus Receptus follows) ■■■■■■■■■■■■■■■■ (Bammerchavyah) is one word, and means in a large place, and hence, with freedom or with deliverance (compare Hos 4:16, Psa 31:8). But according to the Eastern Recension the reading is presented in two words ■■■■■■■■■■ ■■■■, * [Note: See Ginsburg’s Introduction, pp. 385, 386.] and the verse should be rendered:

“I called upon JAH in my distress. He answered me with the deliverance of JAH.”

It will be noted that both the A.V. [Note: The Authorized Version, or current Text of our English Bible, 1611.] and R.V. [Note: The Revised Version, 1881.] ignore the Textus Receptus, and not only divide the word into two, but remove it from the end to the beginning of the line. Consequently they have to supply the sense with the italics, “and set me.”

Psa 126:3.-“Whereof we are glad.” Here the word “whereof” is unnecessary. The structure gives:- aPsa 126:2. Our gladness. bPsa 126:2. The Lord’s great things. bPsa 126:3. The Lord’s great things. aPsa 126:3. Our gladness. Or fully thus:- aPsa 126:2. Then was our mouth filled with laughter and our tongue with singing. bPsa 126:2. Then said they among the heathen, The Lord hath done great things for them. bPsa 126:3. The Lord hath done great things for us: aPsa 126:3. We are glad.

It will be seen how a answers to a, and b to b.

Psa 127:2.-“It is vain for you to rise up early, to sit up late, to eat the bread of sorrows; for so he giveth his beloved sleep.”

Here the word “for” is unnecessarily introduced, creating a confusion of thought and hiding the meaning. Translated correctly, the sense is perfect without any human addition. The word “so,” is ■■■■ thus, in this manner. It refers to what follows, viz., to the Lord’s way of giving in contrast to man’s way of “works.” God’s spiritual blessings are not obtained by incessant labour-rising early and sitting up late, nor by painful and sorrowful effort. “Thus He giveth”-this is the way He giveth to His beloved-How? “sleeping” or while they sleep. ■■■■■■ (sheynah) is an adverbial accusative, meaning “in sleep.”

It was in this way He gave His wondrous gifts to Solomon. His name was (■■■■■■■■■■) “Yedidiah,” i.e., beloved of Jehovah (2Sa 12:25). The word here is also ■■■■■■ Yedeed, i.e., beloved. And this Psalm relates to Solomon, as we learn from the Title. Solomon knew by a blessed experience how God gave to him His richest blessings while he was “sleeping” (1Ki

3:3-15). Even so He gave to Adam a Bride (Gen 2:21-22); to Abram, the everlasting Covenant (Gen 15:12-16), and to Jedidiah “His beloved,” wisdom, riches and honour. “Thus He giveth to His beloved while they sleep” when they are helpless and are unable to put forth any effort of works, by which to earn the blessing, and in which the flesh might glory before God. (1Co 1:29.) How wondrously He gives! E’en while we sleep- When we from all our “works” have ceased, and rest; And He our life doth mercifully keep, Then, without works, are His beloved blest.* [Note: Rom 11:6.] Yes! “His beloved”! lovèd not because Of any work which we have ever done;† [Note: Tit 3:5.] But loved in perfect grace, “without a cause”:‡ [Note: Rom 3:24. “Being justified freely by His grace.” The word “freely” here is the same word (δωρε■ν) d■rean as in John 15:25, where it is rendered “without a cause.” (“They hated me without a cause”). There was absolutely no cause why our blessed Lord Jesus was “hated.” Even so it is with regard to our justification:-“Being justified without a cause by His grace.”] This is the source whence all our blessings come.

He gives in sleep! In vain we toil and strive- And rise up early and so late take rest:

But, while our powers in sweetest sleep revive, And we abandon all our anxious quest- Then He bestows His gifts of grace on us, And where we’ve never sown, He makes us reap A harvest, full of richest blessing. “Thus He gives to His belovèd while they sleep.”

Song of Solomon 8:6.-“For love is strong as death: jealousy is cruel as the grave: the coals thereof are coals of fire, which hath a most vehement flame.” This last sentence is the rendering of one word in the Textus Receptus ■■■■■■■■■■■■■■■ (Shalhebethyah), but, according to the Eastern Recension, and several early editions, it is divided into two words, “the flames of Jah.” Hence the sense is:

“Love is strong as death.

Affection is inexorable as Hades. Its flames are flames of fire. The flames of Jah.”§ [Note: See Ginsburg’s Introduction, p. 386.] The second and fourth lines are the intensification of the first and third. The R.V. [Note: The Revised Version, 1881.] renders the last line, “A very flame of the Lord.”

Eze 22:20.-“As they gather silver, and brass, and iron, and lead, and tin, into the midst of the furnace, to blow the fire upon it, to melt it: so will I gather you in mine anger and in my fury, and I will leave you there and melt you.”

It will be noticed that this last sentence is a non sequitur, both as to rhythm and parallelism. The R.V. [Note: The Revised Version, 1881.] is no clearer: “And I will lay you there.” The fact is that the letter ■ (Pe) in ■■■■■■■■■■■■■■■ (v’hippachtee), in the ancient and primitive text was mistaken for ■ (nun), (owing to the similarity of the Phœnician characters, when transcribed into the more modern square characters); and thus I will blow became I will leave, and then the two words, “you there,” had to be supplied in order to make sense.* [Note: See Ginsburg’s Introduction, p. 294.] The parallelism is thus beautifully perfect: aAs they gather … bto blow … cto melt it: aSo will I gather … band I will blow cand melt you.

It will be seen how the words, “I will leave,” mar this structure.

Hos 4:7.-“As they were increased, so they sinned against me: therefore will I change their glory into shame.” The word “therefore” is inserted by the translators; who did not know that this is one of the eighteen emendations of the Sopherim† [Note: See Appendix E: and Ginsburg’s

Introduction, p. 357.] by which the primitive text, “my glory,” by the change of one letter (■ for ■) became “their glory,” and the first person became the third. The original text stood:- “As they increased, so they sinned against me:

They have changed my glory into shame;

They eat up,” etc. A like alteration was made in Jer 2:11, and very anciently; for it is followed by the LXX. [Note: XX. The Septuagint Version (325 b.c.).] , the ancient versions, and A.V. [Note: The Authorized Version, or current Text of our English Bible, 1611.] and R.V. [Note: The Revised Version, 1881.] It should be “my glory,” not “their glory.”

Jon 3:9.-“Who can tell if God will turn and repent, and turn away from his fierce anger, that we perish not?”

Here it is not necessary to put the word “if” in italics. The Hebrew idiom, in the formula or expression ■■■■■■■■■■■ (mee y■deah) means who knoweth? in the sense of no one knows whether, or no one knows but that (see Psa 90:11. Ecc 2:19; Ecc 3:21; Ecc 6:12; Ecc 8:1. Joe 2:14). The R.V. [Note: The Revised Version, 1881.] translates Jon 3:9 as the A.V. [Note: The Authorized Version, or current Text of our English Bible, 1611.] renders Ecc 2:19, “who knoweth whether” (without italics).

Ralph Venning* [Note: Orthodox Paradoxes, 1650-1660 a.d.] beautifully expresses the theology of this and similar passages† [Note: Such as 2Ch 34:19-21. Isa 39:5; Isa 39:8.] in the following lines:- “But stay! Is God like one of us? Can He, When He hath said it, alter His decree?

Denouncèd judgment God doth oft prevent, But neither changeth counsel nor intent; The voice of heaven doth seldom threat perdition, But with express or an implied condition: So that, if Nineveh return from ill, God turns His hand: He doth not turn His will.”

Mal 3:9.-“Ye are cursed with a curse: for ye have robbed me, even this whole nation.” This must be added to the eighteen emendations of the Sopherim.‡ [Note: See Appendix E: and Ginsburg’s Introduction, p. 363.] The primitive text was, “Ye have cursed me with a curse.” The active was changed into the passive by putting ■ for ■.

Mat 20:23.-“To sit on my right hand, and on my left, is not mine to give, but it shall be given to them for whom it is prepared of my Father.” This supply of the Ellipsis has caused much confusion. The R.V. [Note: The Revised Version, 1881.] also unnecessarily inserts “but it is for them for whom it is prepared of my Father.” The passage reads:-“To sit on my right hand, and on my left, is not mine to give but [it is already given] to them for whom it is prepared of my Father.”

Mark 11:13.-“And seeing a fig-tree afar off having leaves, he came, if haply he might find anything thereon: and when he came to it, he found nothing but leaves; for the time of figs was not yet.”

Here, want of accuracy in the translation has created a difficulty, and the word “yet” has been added, in order to meet it. Want of attention to the full meaning of the Greek has led to alterations of the Text itself by various copyists: for man is always ready to assume anything to be at fault, except his own understanding. The last clause, by the figure of Hyperbaton (q.v. [Note: Which see.] ), is put out of its grammatical order; for the purpose of calling attention to it, and to complete the structure (see below). Naturally, it would follow the word “thereon.” The word “for” introduces

the explanation of “if haply.” It does not give the reason why He found nothing, but the reason why it was doubtful. The R.V. [Note: The Revised Version, 1881.] translates literally, “for it was not-the season of figs:” but still leaves the difficulty of Jesus going to find figs when it was not the fig-season.

There are two or three points to be noted: The word καιρ■ς (kairos) means not “time,” which is χρ■νος (chronos), but a limited portion of time, and always with the idea of suitability; hence, the right time, proper season, stated season, when the thing referred to comes to a head, or crisis. Hence, applied to a tree, it denotes the ordinary and regular fruit-season of that tree.* [Note: It is interesting to note that in modern Greek, the word καιρ■ς (kairos), season, has come to mean “weather”; while χρ■νος (chronos) time, is now used not merely of time, but “year.”] The Passover did not occur at the proper fig-season; but figs remained on the trees (dried) right through the winter. These, which could generally be found, were called ■■■■ (pag). The name is preserved in the word Bethphage (βηθφαγ■, for ■■■■■■■■■■■■■, house of figs). At the time of the Passover, such figs might well have been looked for. The Lord went to see “if consequently (ε■ ■ρα) he might find anything thereon.” It was “if consequently,” because “it was not the proper season of figs” (σ■κα, suka: not ■λυνθοι, olunthoi, as the others were called, and for which He sought).

We must also remember that in the East all fruit trees were enclosed in gardens, and had an owner. This tree, though, by the roadside (Mat 21:19) must have been enclosed, and as it grew over the wall, passers by might partake of the fruit. But the owner had probably shaken the fruit off, or gathered it himself, and hence deserved the judgment which came upon him (see Lev 19:9-10; Lev 23:22. Deu 24:19-21). This is one of the two miracles of destruction wrought by Jesus: and we know that in the other case the owners of the swine were justly punished. The miracle has its prophetic teaching for us. In the preceding verse we read how Jesus went into the temple, and “looked round about upon all things,” and went out to Bethany. In the morning He destroyed this tree on His way to the cleansing of the Temple; after which (Mark 11:17) He taught them, saying, “Is it not written, My house shall be called a house of prayer for all the nations? but ye have made it a den of robbers” (R.V. [Note: The Revised Version, 1881.] ). The fruit of such a tree was for all who passed by (Deu 23:24): but it did not answer its end, and it was destroyed. In like manner that House, which through the greed of man had failed to fulfil its purpose, Would be destroyed as that fig-tree had been. The verse then reads thus: “And seeing a fig-tree afar off, having leaves, he went if consequently anything [i.e., any ■λυνθοι (olunthoi), dried figs] he should find on it: for it was not the time of figs (σ■κα, suka): and oncoming up to it, nothing found he save leaves.” The explanatory clause (though it belongs to the former clause, as here rendered) is put last to complete the structure which is as follows:- Structure of the passage (Mark 11:13).

AAnd seeing a fig-tree afar off Bhaving leaves, Cahe came, bif haply he might find anything thereon:

Caand when he came to it, bhe found nothing Bbut leaves only, Afor it was not the proper season of figs. The subjects correspond thus:- AFig-tree.

B Leaves.

CaComing. bFinding.

CaComing. bFinding.

B Leaves.

A Figs.

John 8:6.-Here the A.V. [Note: The Authorized Version, or current Text of our English Bible, 1611.] has given an addition which pertains rather to the expositor than to the Translator:

“But Jesus stooped down, and with his finger wrote on the ground as though he heard them not.”

It is impossible to know all the motives of the Lord Jesus in this act; but, judging from Eastern habits of to-day, there was a silent contempt and an impressive rebuke implied in this inattention to their insincere charge.

Rom 1:7 and 1Co 1:2 -“Called to be saints,”.

Rom 1:1, and 1Co 1:1.-“Called to be an apostle.”

It is a question whether there is any ellipsis here, or whether it is correctly supplied. The Greek is κλητο■ς ■γ■οις (kleetois hagiois). But we have these same words in the Septuagint translation of Lev 23:2, which throws light upon the expression. “Speak unto the children of Israel, and say unto them, Concerning the feasts of the Lord, which ye shall proclaim to be holy convocations, even these are my feasts.” The LXX. [Note: XX. The Septuagint Version (325 b.c.).] translates the words “holy convocations,” κλητ■ς ■γ■ας (kleetas hagias), i.e., assemblies by special calling as holy to the Lord. Hence, in the New Testament expressions the meaning is the same, i.e., saints by the calling of God, or by Divine calling: viz., those who have been Divinely selected and appointed as saints. So also of an apostle it denotes one who has by a special calling of God been made an apostle. In other words, “by Divine calling, saints;” or “by Divine calling, an apostle.”

Rom 12:3.-“For I say, through the grace given unto me, to every man that is among you, not to think of himself more highly than he ought to think.”

It is a question here, whether the thinking ought to be limited by the insertion of the words “of himself,” as there is no limitation in the Greek. The verb ■περφρον■ω (hyperphrone■) occurs only in this passage, and it means to think more than one ought, not merely of one’s self, but of anything. It denotes especially a highmindedness about any subject, which makes one proud, arrogant, boastful or insolent. Indeed, there is in this verse another figure, or peculiar form of words, called Paregmenon (q.v. [Note: Which see.] ), where several words of a common origin are used in the same sentence. This figure is used for the purpose of calling our attention to the statement so as to emphasize it. The words can be only inadequately expressed in translation: “For I say, through the grace given unto me, to every man that is among you, not to THINK-more-highly (■περφονε■ν hyperphronein) than he ought to THINK (φρονε■ν phronein), but to THINK (φρονε■ν, phronein) so as to THINK-soberly (σωφρονε■ν s■phronein), according as to each one [of you] God hath distributed [his] measure of faith.” The verses which follow show that God has dealt out spiritual gifts in different measures (Rom 12:6), and that he who has a larger measure than another is not on that account to be proud, or to think on any subject beyond his own measure of faith.

2Co 6:1.-“We then, as workers together with him, beseech you also, &c.” The insertion of the words, “with him,” here, and in the R.V. [Note: The Revised Version, 1881.] also, gives a totally false view of our position as workers. The sense is quite complete without any addition whatever. We are not fellow-workers with God, but with our brethren; with you, not with him, should be the words supplied, if any. The verse reads: “But working together (or as fellow-workers with you), we exhort also that ye receive not the grace of God in vain.”

Gal 3:24.-“The law was our schoolmaster to bring us unto Christ.”

Here there is no need to introduce the words, “to bring us,” the sense being complete without them: εις (eis), unto, is used in its well-known sense of up to, or until. See Php 1:10, “That ye may be sincere and without offence till the day of Christ.” Eph 1:14, “Which is the earnest of our inheritance until the redemption of the purchased possession.” That is to say, until Christ came and brought justification by free, pure, and true grace, the Law, like a tutor, kept them under restraint; and is here in entire contrast to that liberty wherewith Christ hath made His people free (see Gal 5:1, and John 8:36. Rom 8:2).

Gal 3:20.-“Now a mediator is not a mediator of one; but God is one.”

Here the A.V. [Note: The Authorized Version, or current Text of our English Bible, 1611.] and R.V. [Note: The Revised Version, 1881.] both repeat the noun mediator, which only introduces confusion. The sense is clear without it.

“Now a mediator is not of one [party]:” i.e., there must be two parties where there is a mediator; for he is a person who stands between the two others. Now when God gave the promise to Abram (Gen 15:9-21), there was only one party; for God caused Abram to fall into a deep sleep, and He Himself “was one”-the One who, alone, was thus the one party to this glorious covenant; which is therefore unconditional, and must stand for ever.

Heb 2:16.-“For verily he took not on him the nature of angels.” The Greek is, “For verily he taketh not hold of angels, but of the seed of Abraham he taketh hold,” i.e., to redeem them, hence he had to partake of the nature of Abraham’s seed; but this is in verse 17, not 16.

Heb 4:15.-“But was in all points tempted like as we are, yet without sin,” i.e., “but was tried according to all things, according to our likeness, apart from sin.”

Heb 12:2.-“Looking unto Jesus, the author and finisher of our faith.” There is no Ellipsis here, but both the A.V. [Note: The Authorized Version, or current Text of our English Bible, 1611.] and R.V. [Note: The Revised Version, 1881.] have supplied the word “our,” which introduces quite a different thought into the passage.

It is evident that it is not our faith, but faith itself. In the preceding chapter we have many examples of faith. Each one exhibits some particular aspect of faith in its perfection. For example; in Abel, we have the most perfect example of faith in connection with worship: in Enoch the most perfect example of faith’s walk: while in Noah, we have the most perfect example of faith’s witness, and so on through the chapter; the historical order corresponding with the theological and experimental order. Each is like a portrait in which some particular feature is perfect: while the chapter concludes with two groups of portraits; the one illustrating faith’s power to conquer (Heb 11:32-35), and the other illustrating faith’s power to suffer (Heb 11:36-38). Then Heb 12:1-29 continues,

“Wherefore seeing we also are compassed about with so great a cloud of witnesses* [Note: I.e., those who gave testimony or evidence by their words, their life or death. There is no idea of eye-witnesses in this word, as though they were beholding or looking upon us. The witnesses referred to are the examples of faith cited in Heb 11:1-40.] let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking (i.e., ■φορ■ντες, aphor■ntes, looking away from) unto.”

Unlike these examples, which each had only one aspect of faith in perfection, Jesus had every aspect perfect. His was a portrait in which every feature was perfect, for He is the Beginner and Ender of faith. He leads the van and brings up the rear; He is the Sum and the Substance of faith. It is not “our” faith of which Jesus is here the Author and Finisher, but faith itself. The Greek goes on to say, “looking off unto the author and finisher of faith-Jesus.”

Looking off from all these human examples, each of which after all exhibited only one feature of faith, unto Him who is the perfect Prince† [Note: The word translated “author” is ■ρχηγ■ς (archeegos) really an adjective, leading, furnishing the first cause; then it means a leader, but it is more a chief leader; hence it is sometimes rendered Prince. Originator, beginner, and author are all parts of its meaning. It occurs only in Acts 3:15, “killed the Prince of life,” i.e., the author and giver of life; Acts 5:31, “exalted to be a Prince and a Saviour”; Heb 2:10, “to make the Captain of their salvation perfect,” i.e. the author of their salvation. Hence, princely-leader is a meaning which embraces all the others.] and Leader of all faithful ones and the Author of faith itself-even Jesus, “who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God.”

1Jn 3:16.-“Hereby perceive we the love of God, because he laid down his life for us: and we ought to lay down our lives for the brethren.” This passage read without the italics is perfectly clear and beautiful:-“Hereby perceive we love,” i.e., what love really is! or “Hereby have we got to know love” (perfect tense). For it was never known what love was, until HE-Jesus-laid down His life for us. The only Ellipsis here is in the definition of the subject “he.” It is ■κε■νος (ekeinos), that one, that blessed One, the Lord Jesus. All the more emphatic from its being presupposed that He is so wonderful that there can be no possible doubt as to His identity. Just as in 2Ti 1:12 : “For I know whom (he does not say, in whom) I have believed, and I am persuaded that he is able to keep that (he does not say what) which He has committed unto me against that day” (R.V. [Note: The Revised Version, 1881.] margin), (he does not say what day)! That which God had committed unto Paul was “that goodly deposit”-the revelation of the mystery concerning the Body of Christ. The word παραθ■κη (paratheeke) occurs only here (2Ti 1:14) and 1Ti 6:20 (according to the best texts). It was committed to Timothy also, and he was to guard it by the Holy Spirit dwelling within him. And though all might turn away from him and his teaching concerning it (2Ti 1:15), yet God would guard it and care for it, and preserve it against that day.

2Pe 1:20-21.-“Knowing this first, that no prophecy of the Scripture is of any private interpretation. For the prophecy came not in old time (marg. [Note: arg. Margin.] , at any time) by the will of man: but holy men of God spake as they were moved by the Holy Ghost.”

Here, there is no Ellipsis. The words “as they were moved” merely represent the participle “being moved,” as in the R.V. [Note: The Revised Version, 1881.] The confessed difficulty of this passage arises partly from the peculiar words employed. (1) The noun translated “interpretation”

(■π■λυσις, epilusis) occurs nowhere else in the whole Bible, and only once or twice in secular Greek writings. Even the verb (■πιλ■ω, epilu■) occurs only twice, viz., Mark 4:34, “He expounded all things to his disciples,” and Acts 19:39, “It shall be determined in a lawful assembly,” i.e., made known in such an assembly. The verb means to untie, unloose, and hence to unfold or disclose. This is its meaning in the only place where it occurs in the LXX. [Note: XX. The Septuagint Version (325 b.c.).] , Gen 41:12, of Joseph interpreting the dreams of Pharaoh’s servants. Here it is used as the translation of the Heb. ■■■■■■ (pathar), to open, unfold, or disclose. Hence, the noun can mean only an unfolding, or disclosure: just as when one Unties a parcel or bundle, and discloses what is contained within it.

(2) The word “private” is the translation of the word ■διος (idios), which occurs 113 times. It is never translated “private,” except here. Seventy-seven times it is rendered “his own” (e.g., “his own servants,” Mat 25:14; “his own country,” John 4:44; “his own name,” John 5:43; “his own sheep,” John 10:3-4, etc.).

Then the verb “is” is not the equivalent for the verb “to be,” but it is quite a different verb-(γ■νομαι, ginomai), which means to begin to be, come into existence, to originate, arise, become, come to pass, etc.

Now, putting these facts together and observing the order of the words in the original, we read the passage thus:-

“Knowing this first, that all prophecy of Scripture came (or originated) not of his or its own [i.e., the prophet’s own] unfolding (or Sending forth); for not by the will of man was prophecy at any time brought in, but borne along by the Holy Spirit spake the holy men of God.” Or keeping to the A.V. [Note: The Authorized Version, or current Text of our English Bible, 1611.] as far as possible:-“Knowing this first, that no prophecy of the Scripture came of [the prophet’s, or of its own] unfolding; for prophecy came not in old time by the will of man; but the holy men of God spake as they were moved by the Holy Ghost.” Or taking the last clause as in the R.V. [Note: The Revised Version, 1881.] , “But holy men spake from God, [not from themselves], moved by the Holy Ghost.” The whole scope of this passage is, not the interpretation of Scripture, but its origin: it does not speak of what the Scripture means, but of whence it comes.

-------- Zeugma: or, Unequal Yoke

Zeug´-ma. Greek ζε■γμα, a yoke; from ζε■γνυμι (zeugnumi), to join or yoke together. This name is given to the figure, because one verb is yoked on to two subjects while grammatically it strictly refers only to one of them: The two subjects properly require two different verbs. This figure, therefore, differs from one of the ordinary forms of Ellipsis, where one of the two verbs is omitted which belongs to only one clause. (See under Relative Ellipsis, page 62.) The second verb is omitted, and the grammatical law is broken, in order that our attention may be attracted to the passage, and that we may thus discover that the emphasis is to be placed on the verb that is used, and not be distracted from it by the verb that is omitted. Though the law of grammar is violated, it is not “bad grammar”; for it is broken with design, legitimately broken, under the special form, usage, or figure, called ZEUGMA. So perfectly was this figure studied and used by the Greeks, that they gave different names to its various forms, according to the position of the verb or yoke in the sentence. There are four forms of Zeugma:- 1.PROTOZEUGMA, ante-yoke. Latin, INJUNCTUM,

joined together.

2. MESOZEUGMA, middle-yoke. Latin, CONJUNCTUM, joined with.

3. HYPOZEUGMA, end-yoke; or subjoined.

4. SYNEZEUGMENON, connected-yoke. Latin, ADJUNCTUM, joined together.

1. Protozeugma: or, Ante-Yoke

Pro´-to-zeug´-ma, from πρ■τον (pr■■-ton), the first, or the beginning, and Zeugma: meaning yoked at the beginning; because the verb, which is thus unequally yoked, is placed at the beginning of the sentence. Hence, it was called also ANTEZEUGMENON, i.e., yoked before (from the Latin, ante, before), or ante-yoked. Another name was PROEPIZEUXIS (proó-e■-i-zeux■-is), yoked upon before (from πρ■ (pro), before, and ■π■ (epi), upon). The Latins called it INJUNCTUM, i.e., joined, or yoked to, from in, and jugum, a yoke (from jungo, to join).

Gen 4:20.-“And Adah bare Jabal: he was the father of such as dwell in tents and cattle.”

Here the verb “dwell” is placed before “tents” and “cattle,” with both of which it is yoked, though it is accurately appropriate only to “tents,” and not to “cattle.” The verb “possess” would be more suitable for cattle. And this is why the figure is a kind of Ellipsis, for the verse if completed would read, “he was the father of such as dwell in tents [and possess] cattle.” But how stilted and tame compared with the figure which bids us throw the emphasis on the fact that he was a nomade (■■■■■, a wanderer or nomade), and cared more for wandering about than for the shepherd part of his life! The A.V. [Note: The Authorized Version, or current Text of our English Bible, 1611.] has supplied the verb in italics:-“[such as have] cattle,” as though it were a case of ordinary Ellipsis. The R.V. [Note: The Revised Version, 1881.] supplies the second verb “have.”

It may be, however, that the sense is better completed by taking the words ■■■■■■■■■ ■■■■■■■■ (vahaley michneh), tents of cattle, as in 2Ch 14:14, i.e., cattle-tents, i.e., herdsmen. Or, as in Gen 46:32; Gen 46:34, by supplying the Ellipsis:-“Such as dwell in tents and [men of] cattle,” i.e., herdsmen. So that the sense would be much the same.

Exo 3:16.-“I have surely visited you, and that which is done to you in Egypt.” We are thus reminded that it was not merely that Jehovah had seen that which they had suffered, but rather had visited because of His covenant with their fathers. The A.V. [Note: The Authorized Version, or current Text of our English Bible, 1611.] and R.V. [Note: The Revised Version, 1881.] both supply the second verb: “[seen] that which is done to you, etc.”

It may be that the verb ■■■■■■ (pachad), though used only once, should be repeated (by implication) in another sense, which it has, viz.: “I have surely visited (i.e., looked after or cared for) you, and [visited] (i.e., punished for) that which is done to you in Egypt).” The two senses being to go to with the view of helping; and to go for or against with the view of punishing, which would be the figure of Syllepsis (q.v. [Note: Which see.] ).

Deu 4:12.-“And the Lord spake unto you out of the midst of the fire: ye heard the voice of words, but saw no similitude, only a voice.” The A.V. [Note: The Authorized Version, or current Text of our English Bible, 1611.] and R.V. [Note: The Revised Version, 1881.] supply the second verb “[heard]

only a voice." The figure shows us that all the emphasis is to be placed on the fact that no similitude was seen; thus idolatry was specially condemned. The word "idol" means, literally, something that is seen, and thus all worship that involves the use of sight, and indeed, of any of the senses (hence called sensuous worship), rather than the heart, partakes of the nature of idolatry, and is abomination in the sight of God.

2Ki 11:12.-"And he brought forth the king's son, and put the crown upon him, and the testimony." (2Ch 23:11).

Here the A.V. [Note: The Authorized Version, or current Text of our English Bible, 1611.] and R.V. [Note: The Revised Version, 1881.] supply the second verb, "gave him the testimony." If it were a simple Ellipsis, we might instead supply in his hand after the word "testimony." But it is rather the figure of Zeugma, by which our attention is called to the importance of the "testimony" under such circumstances (see Deu 17:19) rather than to the mere act of the giving it.

Isa 2:3.-"Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob," i.e., [and let us enter into] the house of the God of Jacob.

Luk 24:27.-"And beginning at Moses and all the prophets, he expounded unto them in all the Scriptures the things concerning himself."

Here the verb "beginning" suits, of course, only "Moses"; and some such verb as going through would be more appropriate; as he could not begin at all the "prophets." This figure tells us that it is not the act which we are to think of, but the books and the Scripture that we are to emphasize as being the subject of the Risen Lord's exposition.

1Co 3:2.-"I have fed you with milk, and not with meat."

Here the verb is ποτ■ζω, to give drink, and it suits the subject, "milk," but not "meat." Hence the emphasis is not so much on the feeding as on the food, and on the contrast between the "milk" and the "meat." The A.V. [Note: The Authorized Version, or current Text of our English Bible, 1611.] avoids the figure by giving the verb a neutral meaning. See how tame the passage would have been had it read: "I have given you milk to drink and not meat to eat"! All the fire and force and emphasis would have been lost, and we might have mistakenly put the emphasis on the verbs instead of on the subjects: while the figure would have been a Pleonasm (q.v. [Note: Which see.] ) instead of a Zeugma.

1Co 7:10.- "And unto the married I command, yet not I, but the Lord."

Here the one verb is connected with the two objects: but we are, by this figure, shown that it is connected affirmatively with the Lord, and only negatively with the apostle.

1Co 14:34.-"For it is not permitted them to speak; but to be under authority." This has been treated as a simple Ellipsis: but the unequal yoke (Zeugma) is seen, the one verb being used for the two opposite things; thus emphasizing the fact that it is not so much the permitting, or the commanding, which is important, but the act of speaking, and the condition of being under authority.

1Ti 4:3.-“Forbidding to marry and to abstain from meats.” This has been classed already under Ellipsis; but the Zeugma is also seen; emphasizing the fact that it is celibacy and abstinence which are to be noted as the marks of the latter times rather than the mere acts of “forbidding” or commanding. The latter verb, which is omitted, is supplied by Paronomasia (q.v. [Note: Which see.] ), “forbidding (κωλυ■ντων, k■luont■n), to marry, and [commanding (κελευ■ντων, keleuont■n)], etc.”

2. Mesozeugma; or, Middle-Yoke

Mes´-o-zeug-ma, i.e., middle-yoke, from μ■σος (mesos), middle. The Zeugma is so-called when the verb or adjective occurs in the middle of the sentence. The Latins called it CONJUNCTUM, joined-together-with.

Mark 13:26.-“Then shall they see the Son of Man coming in the clouds with great power and glory.”

Here in the Greek the adjective is put between the two nouns, thus: “Power, great, and glory,” and it applies to both in a peculiar manner. This Zeugma calls our attention to the fact that the power will be great and the glory will be great: and this more effectually emphasizes the greatness of both, than if it had been stated in so many words. So also Mark 5:40, “The father of the child and the mother”; (Mark 5:42) “Arose the damsel and walked.”

Luk 1:64.-“And his mouth was opened immediately and his tongue, and he spake and praised God.”

Here it is not the act of the opening and loosing that we are to think of, but the fact that through this predicted miracle he praised God with his mouth and his tongue in spite of all the months of his enforced silence.

3. Hypozeugma; or, End-Yoke

Hy´-po-zeug´ma, i.e., end-yoke, from ■π■ (hupo or hypo), underneath. Hence ■ποζε■γνυμι (hypozeugnumi), to yoke under. The figure of Zeugma is so called when the verb is at the end of the sentence, and so underneath, the two objects.

Acts 4:27-28.-“They were gathered together, to do whatsoever thy hand and thy counsel determined before to be done.”

Here the verb “determined” relates only to “counsel” and not to “hand”: and shows us that we are to place the emphasis on the fact that, though the power of God’s hand was felt sooner than His counsel (as Bengel puts it), yet even this was only in consequence of His own determinate counsel and foreknowledge. Compare Acts 2:23, and Acts 3:18.

4. Synezeugmenon; or, Joint-Yoke

Syn´-e-zeug´-men-on, i.e., yoked together with, or yoked connectedly, from σ■ν (sun or syn), together with, and ζε■γνυμι, to yoke. This name is given to the Zeugma when the verb is joined to more than two clauses, each of which would require its own proper verb in order to complete the sense.* [Note: On the other hand, when in a succession of clauses each subject has its own proper verb, expressed instead of being understood, then it is called HYPOZEUXIS

(Hy´-po-zeux´-is), i.e., sub-connection with. See Psa 145:5-7. 1Co 13:8. Where several members, which at first form one sentence, are unyoked and separated into two or more clauses, the figure is called DIEZEUGMENON, Di´-e-zeug´-men-on, i.e., yoked-through, from δι■ (dia), through. This was called by the Latins DISJUNCTIO. See under Prosapodosis.] By the Latins it was called ADJUNCTUM, i.e., joined together.

Exo 20:18.-“And all the people saw the thunderings, and the lightnings, and the noise of the trumpet, and the mountain smoking.” How tame this would be if the proper verbs had been expressed in each case! The verb “saw” is appropriate to the “lightnings” and “mountain.” And by the omission of the second verb “heard” we are informed that the people were impressed by what they saw, rather than by what they heard.

Psa 15:1-5 -Here the whole of the objects in Psa 15:2-5 are connected with one verb which occurs in the last verse (repeated from Psa 15:1). All the sentences in Psa 15:2-5 are incomplete. There is the Ellipsis of the verb, e.g., Psa 15:2 : “He that walketh uprightly [shall abide in thy tabernacle and shall never be moved], he that worketh righteousness [shall never be moved],” etc. This gives rise to, or is the consequence of the structure of the Psalm:- APsa 15:1. Who shall abide? (stability). qualities.

BaPsa 15:2. Positive bPsa 15:3. Negative BaPsa 15:4 Positive bPsa 15:4-5 Negative APsa 15:5. Who shall abide? (stability).

Eph 4:31.-“Let all bitterness, and wrath, and anger, and clamour, and evil speaking, be put away from you.”

Here the one verb “put away,” α■ρω (air■), is used of all these various subjects, though it does not apply equally to each: e.g., “bitterness,” πικρ■α (pikria), the opposite of “kindness,” Eph 4:32; “wrath,” θυμ■ς (thumos), harshness, the opposite of “tender-hearted,” Eph 4:32; “anger,” ■ργ■ (orgee), the opposite of “forgiving,” Eph 4:32; “clamour,” κραυγ■ (kraugee), “evil-speaking,” βλασφημ■α (blasphemia), “malice,” κακ■α (kakia), wickedness.

It is the thing we are not to be, that is important, rather than the act of giving it up. (See the same passage under Polysyndeton).

Php 3:10.-“That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death.”

Here the one verb “know” properly refers to “Him.” The verbs suited to the other subjects are not expressed, in order that we may not be diverted by other action from the one great fact of our knowledge of Him. “That I may know Him (is the one great object, but to know Him I must experience) the power of His resurrection, and (to feel this I must first share) the fellowship of His sufferings (How? by) being made like Him in His death,” i.e., by reckoning myself as having died with Christ (Rom 6:11), and been planted together in the likeness of His death (Php 3:5). So only can I know the power of that new resurrection life which I have as “risen with Christ,” enabling me to “walk in newness of life,” and thus to “know Him.” The order of thought is introverted in Php 3:10-11.

Resurrection.

Suffering.

Death.

Resurrection. And resurrection, though mentioned first, cannot be known until fellowship with His sufferings and conformity to His death have been experienced by faith. Then the power of His resurrection which it exercises on the new life can be known; and we can know Him only in what God has made Christ to be to His people, and what He has made His people to be in Christ.

-------- Asyndeton; or, No-Ands This figure should not be studied apart from the opposite figure POLYSYNDETON (q.v. [Note: Which see.] ), as they form a pair, and mutually throw light upon and illustrate each other.

It is pronounced a-syn´-de-ton, and means simply without conjunctions; or it may be Englished by the term NO-ANDS.

It is from the Greek α, negative, and σ■νδετον (sundeton), bound together with (from δε■ν, dein, to bind).

Hence, in grammar, asyndeton means without any conjunctions.

It is called also ASYNTHETON, from τ■θημι (titheemi), to put or place. Hence, Asyntheton means no placings or puttings (i.e., of the conjunction “and”).

Other names for this figure are:-

DIALYSIS (Di-al´-y-sis), from δι■ (dia), through, and λ■ειν (luein), to loosen; a loosening through.

DIALYTON (Di-al´-y-ton), a separation of the parts.

SOLUTUM (So-lu-tum), from the Latin solvo, to dissolve.

DISSOLUTIO (Dis-so-lu´-ti-o), a dissolving.

EPITROCHASMOS (Ep´-i-tro-chas´-mos), from ■π■ (epi), upon, and τροχα■ος (trochaios), a running along, tripping along. This name is given also to a certain kind of Parenthesis (q.v. [Note: Which see.] ).

PERCURSIO (Per-cur´-si-o), a running through.

All these names are given, because, without any “ands” the items are soon run over. When the figure Asyndeton is used, we are not detained over the separate statements, and asked to consider each in detail, but we are hurried on over the various matters that are mentioned, as though they were of no account, in comparison with the great climax to which they lead up, and which alone we are thus asked by this figure to emphasize. The beauties of Asyndeton cannot be fully seen or appreciated without comparing with it the figure of Polysyndeton. They should be studied together, in order to bring out, by the wonderful contrast, the object and importance of both.

Asyndeta have been divided into four classes:- Conjunctive or copulative, when the words or propositions are to be joined together.

Disjunctive, when they are to be separated from each other.

Explanatory, when they explain each other.

Causal, when a reason is subjoined. For the sake of more easy reference, the following examples have not been thus classified, but are given in the order in which they occur in the Bible:

Exo 15:9-10.-“The enemy said,

-I will pursue,

-I will overtake,

-I will divide the spoil;

-My lust shall be satisfied upon them;

-I will draw my sword,

-My hand shall destroy them.

-Thou didst blow with thy wind,

-The sea covered them:

They sank as lead in the mighty waters.”

Here we are hurried over what “the enemy said,” because it was not of the least importance what he said or what he did. The great fact is recorded in the climax: on which all the emphasis is to be placed both in thought and in public reading.

Jdg 5:27.-“At her feet he bowed,

-he fell,

-he lay down;

-at her feet he bowed,

-he fell:

-where he bowed,

there he fell down dead.”

1Sa 15:6.-“And Saul said unto the Kenites,

-Go,

-depart,

-get you down from among the Amalekites,

-lest I destroy you with them.”

Isa 33:7-12.-Here the figure is used to hasten us on through the details which describe the judgment on Assyria, in order that we may dwell on the important fact that the hour of Judah's deliverance has come:-

"Behold, their valiant ones shall cry without;

-the ambassadors of peace shall weep bitterly:

-the highways lie waste,

-the wayfaring man ceaseth:

-he hath broken the covenant,

-he hath despised the cities,

-he regardeth no man:

-the earth mourneth (the "and" here (in A.V. [Note: The Authorized Version, or current Text of our English Bible, 1611.] ) is incorrectly inserted),

-languisheth:

-Lebanon is ashamed,

-hewn down (here again the "and" is introduced and mars the figure).

-Sharon is like a wilderness;

-And Bashan and Carmel shake [their leaves] (or, are all astir).

"Now will I arise, saith the Lord:

-now will I be exalted;

-now will I lift up myself.

"Ye shall conceive chaff (■■■■■■■, dried grass, or tinder).

-Ye shall bring forth stubble;

-your breath as fire shall devour you.

-And the people shall be as the burnings of lime;

-As thorns cut up shall they be burned in the fire."

Eze 33:15-16.-"If the wicked restore the pledge,

-give again that he had robbed,

-walk in the statutes of life, without committing iniquity;

-he shall surely live

-he shall not die."* [Note: Here, in the climax, we have the figure of Pleonasm (q.v.).]

-“None of his sins that he hath committed shall be mentioned unto him:

-he hath done that which is lawful and right;

-he shall surely live.”

Mark 2:27-28.-In the Textus Receptus the “and” is omitted, but it is inserted both in the A.V. [Note: The Authorized Version, or current Text of our English Bible, 1611.] and R.V. [Note: The Revised Version, 1881.] with T. [Note: . Tischendorf and his critical Greek Text.] Tr. [Note: r. Tregelles and his critical Greek Text.] A. [Note: . Alford and his critical Greek Text.] , WH. [Note: H. Westcott and Hort, and their critical Greek Text.]

It reads, in spite of this, as though the “and” were an addition to the text. Without it there is an Asyndeton, and a forcible conclusion flowing from it.

“The Sabbath was made for man,

-not man for the Sabbath;

therefore the Son of Man is Lord of the Sabbath also.”* [Note: A.V., wrongly, “Lord also.” R.V., “even of the Sabbath.” See “Also,” a Bible Study on the Use of the Word by the same author and publisher.]

Mark 7:21-23.-“For from within, out of the heart of men, proceed

evil thoughts,

-adulteries,

-fornications,

-murders,

-thefts,

-covetousness,

-wickedness,

-deceit,

-lasciviousness,

-an evil eye,

-blasphemy,

-pride,

-foolishness:

-all these evil things come from within, and defile the man.” This weighty truth, thus emphasized, writes folly on all modern attempts to improve human nature; because they all proceed on the false assumption that it is what goes into the man that defiles him, and ignore the solemn fact that in the natural heart there is “no good thing” (Rom 7:18). Until, therefore, a new heart has been given by

God, all attempts to make black white will be labour in vain. Compare Mat 15:18-20.

Luk 17:27-30.-“They did eat,

-they drank,

-they married wives,

-they were given in marriage, until the day that Noah entered into the ark,

and the Flood came, and destroyed them all.

“Likewise also as it was in the days of Lot; they did eat,

-they drank,

-they bought,

-they sold,

-they planted,

-they builded; but the same day that Lot went out of Sodom

it rained fire and brimstone from heaven, and destroyed them all. Even thus shall it be in the day when the Son of Man is revealed.”

Rom 1:29-31.-A long list is given of the marks of the “reprobate mind,” and We are taken through the awful catalogue, and hastened on to the climax in Rom 1:32, that the righteous sentence of God has been passed, and only judgment now awaits them that “not only do the same, but have pleasure” in them that do them.

1Co 3:12-13.-“Now if any man build upon this foundation gold,

-silver,

-precious stones,

-wood,

-hay,

-stubble;

every man’s work shall be made manifest; for the day shall declare it,” etc.

Here it is the consequence which is emphasized by the climax thus led up to. The builder here is the minister, and the work is ministerial.

Those who have been reformed or apparently converted by human persuasion or other influences working and acting on the flesh, are like “wood, hay, stubble;” and will be burnt up in that day; for, as the Lord Jesus declared (using the work of a husbandman as the illustration, instead of, as here, the work of the builder), “every plant which my heavenly Father hath not planted shall be rooted up” (Mat 15:13). But those who have been converted by God (and not merely as the popular phrase goes “to God”) shall be as “gold, silver, precious stones,” for whom the fire shall

have “no hurt.”

1Co 12:28-31.-“And God hath set some in the church,

-first apostles,

-secondarily prophets,

-thirdly teachers,

-after that miracles,

-then gifts of healings,

-helps,

-governments,

-diversities of tongues.

Are all apostles?

-are all prophets?

-are all teachers?

-are all workers of miracles?

-Have all the gifts of healing?

-Do all speak with tongues?

-Do all interpret?

But covet earnestly the best gifts: and yet show I unto you a more excellent way.”

Here we have part of the revelation concerning the Mystical body of Christ.

It commences at 1Co 12:1 :- A1Co 12:1-11. Nine gifts which God has given to His Church.

B 1Co 12:12-17. The unity of the Body. Nine enumerations.

B 1Co 12:18-27. What God hath set in the Body. Eight enumerations.

A 1Co 12:28-31. What God hath set in the Church. Eight gifts.

Thus in A and A we have the Church. And in B and B we have the Body. In A and A we have seventeen* [Note: For the significance of this number, see Number in Scripture, by the same author and publisher. Also The Mystery.] enumerations, and in B and B we have seventeen also. These arrangements bind all four together in a remarkable way to show that “the Body is one.”

1Co 13:13.-“And now abideth faith,

-hope,

-charity,

these three," etc.

2Co 7:5-6.-"For, when we were come into Macedonia, our flesh had no rest, but

-we were troubled on every side;

-without were fightings,

-within were fears.

Nevertheless God, that comforteth those that are cast down, comforted us by the coming of Titus."

Gal 5:19-21.-"Now the works of the flesh are manifest, which are these,

Adultery,

-fornication,

-uncleanness,

-lasciviousness,

-idolatry,

-witchcraft,

-hatred,

-variance,

-emulations,

-wrath,

-strife,

-seditions,

-heresies,

-envyings,

-murders,

-drunkenness,

-revellings, and such like: of the which I tell you before, as I have also told you in time past,

that they which do such things shall not inherit the kingdom of God."

See also under Merismus and Synonymia.

Gal 5:22.-"But the fruit of the Spirit is love,

-joy,

-peace,

-longsuffering,

-gentleness,

-goodness,

-faith,

-meekness,

-temperance:

against such there is no law."

Contrast this with the Polysyndeton in 2Pe 1:5-7.

Eph 4:32.-Contrast this with the Polysyndeton in Eph 4:31.

"And be ye kind one to another,

-tenderhearted,

-forgiving one another,

even as God for Christ's sake hath forgiven you." (Lit. "like as GOD also").

Php 3:5-7.-"Though I might also have confidence in the flesh (Greek:-'Though I might have confidence IN THE FLESH also'). If any other man thinketh that he hath whereof he might boast in the flesh, I more:

"Circumcised the eighth day,

-of the stock of Israel,

-of the tribe of Benjamin,

-an Hebrew of the Hebrews;

-as touching the Law, a Pharisee;

-concerning zeal, persecuting the Church;

-touching the righteousness which is in the law, blameless.

But what things were gain to me, those I counted loss for Christ."

Paul is speaking not of his sins, but of his gains. As to his standing in the flesh we hear his words, "I more," so we need not strive to gain it. As to his guilt as a sinner we hear his words, "I am chief," so we need not despair. For God has set him forth as a pattern showing how all sinners must be converted (1Ti 1:16).

1Th 5:14-18.-"Now we exhort you, brethren, warn them that are unruly,

-comfort the feeble minded,

-support the weak,

-be patient toward all men.

-See that none render evil for evil unto any man; but

-ever follow that which is good both among yourselves and to all men.

-Rejoice evermore.

-Pray without ceasing.

-In every thing give thanks:

for this is the will of God in Christ Jesus concerning you."

1Ti 1:17.-"Now unto the King

eternal,

-immortal,

-invisible,

-the only wise God,

be honour and glory for ever and ever. Amen."

1Ti 4:13-16.-"Till I come,

give attendance to reading, -to exhortation,

-to doctrine.

-Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery.

-Meditate upon these things;

-give thyself wholly to them; that thy profiting may appear to all.

-Take heed unto thyself, and unto the doctrine;

-continue in them:

for in doing this thou shalt save both thyself, and them that hear thee."

2Ti 3:1-5.-"This know also, that in the last days perilous times shall come.For men shall be lovers of their own selves,

-covetous,

-boasters,

-proud,

-blasphemers,

-disobedient to parents,

-unthankful,

-unholy,

-without natural affection,

-trucebreakers,

-false accusers,

-incontinent,

-fierce,

-despisers of those that are good,

-traitors,

-heady,

-highminded,

-lovers of pleasures more than lovers of God;

from such turn away."

2Ti 3:10-11.-"But thou hast fully known my doctrine,

-manner of life,

-purpose,

-faith,

-longsuffering,

-charity,

-patience,

-persecutions,

-afflictions, which came unto me at Antioch, -at Iconium,

-at Lystra: what persecutions I endured; but out of them all the Lord delivered me."* [Note: Compare and contrast with this the Polysyndeton of 2Ti 4:17-18.] As much as to say, "It does not matter what my troubles may have been: the great and blessed fact is that out of them all the Lord hath delivered me."

2Ti 3:16-17.-"All Scripture is given by inspiration of God,† [Note: See under the figure of Ellipsis, page 44.] and is profitable

-for doctrine,

-for reproof,

-for correction,

-for instruction in righteousness:

that the man of God may be perfect, throughly furnished unto all good works."

Here we are hurried on, and not asked to stop and consider each of the four things for which all Scripture is profitable: but we are asked especially to dwell on the object of it: viz., thoroughly to furnish the man of God for all the circumstances in which he may be placed. The words "perfect" and "throughly furnished" are cognate in the Greek, and should be similarly rendered.‡ [Note: See under the figure of Paregmenon.] If the former ■ρτιος (artios) is rendered "perfect," the latter ■ξηρτισμ■νος (exeertismenos) should be "perfected" (as in the margin). If the former is translated fitted, the latter should be fitted out-and-out. If the latter is rendered "furnished completely," then the former should be furnished. Perhaps the best rendering would be "fitted" … "fitted out," i.e., "that the man of God may be fitted, fitted out unto all good works." The adjective ■ρτιος (artios) is from the Ancient Aryan root AR, which means to fit. In the Greek it implies perfect adaptation and suitability. The Greeks used it of time, as denoting the exact or right moment; and of numbers as denoting a perfect or even number as opposed to an odd number. The verb ■ξαρτ■ζω (exartizo) means to fit out; and is used of furnishing a house, making full preparation for war, or especially of fitting out a vessel for sea, in doing which every emergency must be provided for-heat and cold, calm and storm, peace and war, fire and accident. Hence, he who studies God's word, will be a "man of God," fitted out and provided for all the circumstances and emergencies of life. But he who neglects this, and studies man's books, will become at best a man of men; he will be only what man's wisdom can make him, a prey for every enemy, exposed to every danger.* [Note: See The Man of God, a pamphlet by the same author and publisher.] The adjective ■ρτιος occurs only here: and the verb ■ξαρτ■ζω only here, and in Acts 21:5. The importance of this passage is shown by the perfection of its structure:- AaAll Scripture is given by inspiration of God; band is profitable Bfor doctrine, Cfor reproof, Cfor correction, Bfor instruction in righteousness:

Aathat the man of God may be perfect; bthroughly furnished unto all good works.

Here in A and A we have that which is connected with "God"; while in B, C and B, C, we have that which is connected with His "Word." Thus:- AaGod's divinely inspired word. bIts profit to God's man.

B Positive: Teaching what is true.

C Negative: Convicting of what is wrong in practice.

C Negative: Correcting what is wrong in doctrine.

B Positive: Instructing in what is right.

AaGod's divinely-fitted man. bHis profit in God's word.

There is a further reference to this verse (2Ti 3:16) in verses 2 and 3 of the next chapter, which may be compared thus:-

The God-breathed Word is profitable

2Ti 3:16.

2Ti 4:2-3.

for doctrine:

therefore

Preach the word; be instant in season, out of season;

for reproof:

therefore

reprove,

for correction:

therefore

rebuke,

for instruction in righteousness:

therefore

exhort with all longsuffering and doctrine.

Thus we have the same figure in both of these corresponding members:

2Ti 4:2-3.-“Preach the word;

-be instant in season, out of season;

-reprove,

-rebuke,

-exhort with all longsuffering and doctrine.

For the time will come when they will not endure sound doctrine.” This important conclusion is pressed upon us and thus emphasized in order to show us that, when men “will not endure sound doctrine,” we are not to search for something to preach that they will endure, but all the more earnestly and persistently we are to “preach the word!” Nothing else is given us to preach, whether men will hear or whether they will forbear.

Jas 1:19-20.-“Wherefore, my beloved brethren, let every man (■νθρωπος, anthr■pos) be

swift to hear,

-slow to speak,

-slow to wrath:

for the wrath of man (■νδρ■ς, andros) worketh not the righteousness of God.”

Jas 5:6.-Here the translators have inserted “and” twice in italics, utterly destroying the figure and hiding the conclusion.

“Ye have condemned,

-ye have killed the just [One];

-He doth not resist you.

Be patient therefore, brethren, unto the coming of the Lord.”

Rev 3:7-8.-“These things saith

He that is holy,

-he that is true,

-he that hath the key of David,

-he that openeth, and no man shutteth; and shutteth, and no man openeth;

I know thy works.”

Contrast the Polysyndeton in Rev 3:8, Rev 3:12, Rev 3:17-18.

Among other examples may be noted:-

Isa 21:11. Mark 16:6; Mark 16:17-18. Luk 1:17. Rom 2:19-23. 1Co 4:8; 1Co 13:4-7; 1Co 15:41-44. 2Co 7:2-4. Heb 11:32-38. Rev 7:5-8; Rev 21:18-20.

-------- Aphæresis: or, Front-Cut

Pronounced Aph-ær´-e-sis, is the Greek word ■φα■ρεσις, and means a taking away from, from ■φαιρε■ν (aphairein), to take away, from απο (apo), away, α■ρε■ν (hairein), to take. It is a figure of etymology which relates to the spelling of words, and is used of the cutting off of a letter or syllable from the beginning of a word. We may, therefore, give it the English name of FRONT-CUT. We see it in such words as ’neath for beneath; mazed for amazed. In the Scripture we have an example in Coniah for Jeconiah. He is called Jeconiah in his genealogy (1Ch 3:16); but, in Jer 22:24, where Jehovah declares that He will cut him off, his name corresponds with the act, for the front part is cut off, and he is called “Coniah.”* [Note: Only here, and in Jer 37:1.]

Jeconiah means Let Jehovah establish. Cutting off the first syllable may intimate the disappointment (for the time) of the hope.

Josiah, who justified the hope expressed in his name (Let Jehovah heal) that Jehovah would establish the kingdom, gave his son the name of Eliakim, afterwards called Jehoiakim, which means God will establish (as does his grandson’s, Jehoiachin-this Jeconiah). But his hopes were vain. Josiah’s family is remarkable for the manner in which the names are broken up and their kingdom overtaken by disaster.

See Jer 22:24. “As I live, saith the Lord, though Coniah, the son of Jehoiakim king of Judah were the signet upon my right hand, yet would I pluck thee thence”; and read on to the end of the chapter. In Jer 22:30, “Write ye this man childless” is explained to mean that not one of his seven

sons (1Ch 3:17-18) sat upon his throne, but Zerubbabel, his grandson, became governor after Coniah had died in Babylon (2Ki 25:29-30).

-------- Apocope; or, End-Cut

A-p■c´-o-pe is the Greek word ■ποκοπ■, a cutting off, from ■ποκ■πτειν (apokoptein), to cut off, and this from ■π■ (apo), away from, and κ■πτειν (koptein), to cut. It is a figure of etymology which relates to the spelling of words, and is used of cutting off a letter or syllable from the end of a word. We may give it the name of END-CUT. We have examples in such words as yon for yonder, after for afterward. In the Scripture we have an example in the name of Jude for Judas.

There is no Apocope in the Greek; and therefore there is no teaching in the use of the figure; which exists only in the translation.

------

# 04.04. II. Affecting the Sense

II. AFFECTING THE SENSE

-------- Aposiopesis; or, Sudden-Silence This is a rhetorical figure, and not a figure of grammar, but it may be placed under the figures depending on omission, because in it something is omitted.

Apo-si-o-pee´-sis is the Greek word ■ποσι■πησις (a becoming silent), from ■ποσιωπ■ω (aposi■pa■), to be silent after speaking, to keep silence, observe a deliberate silence. The name of this figure may be represented in English by SUDDEN-SILENCE. The Latins named it RETICENTIA, which means the same thing. It is the sudden breaking off of what is being said (or written), so that the mind may be the more impressed by what is too wonderful, or solemn, or awful for words: or when a thing may be, as we sometimes say, “better imagined than described.” Its use is to call our attention to what is being said, for the purpose of impressing us with its importance.

It has been divided under four heads, according to the character of the subject:- 1.Promise.

2. Anger and Threatening.

3. Grief and Complaint.

4. Enquiry and Deprecation.

1. Promise: where some great thing is promised, too great to be conveyed in words

Exo 32:31-32.-“And Moses returned unto the Lord, and said, Oh, this people have sinned a great sin, and have made them gods of gold. Yet now, if thou wilt forgive their sin--; and if not, blot me, I pray thee, out of thy book which thou hast written.”

Here it seems that Moses was about to promise something on behalf of the people; but neither knew what promise he could make for them, nor how far he could answer for its fulfilment by them. His sudden silence is solemnly eloquent.

2Sa 5:8.-“And David said on that day, Whosoever getteth up to the gutter--.”

We learn from 1Ch 11:6 that the promise was fulfilled in Joab, who was made chief or captain. Hence these words have been supplied in the A.V. [Note: The Authorized Version, or current Text of our English Bible, 1611.] , as we have explained above, under the figure of Absolute Ellipsis, page 53.

1Ch 4:10.-“And Jabez called on the God of Israel, saying, Oh that thou wouldest bless me indeed, and enlarge my coast, and that thine hand might be with me, and that thou wouldest keep me from evil, that it may not grieve me--”

Then there is a sudden silence, as though it were impossible for Jabez to express the manner in which he would give God thanks and declare his praise for His great mercies. But the words that immediately follow seem to show that God was so much more ready to hear than Jabez was to

pray, that without waiting for him to finish his prayer it is added, “And God granted him that which he requested.”

Dan 3:15.-“Now if ye be ready that at what time ye hear the sound of the cornet, flute, harp, sackbut, psaltery and dulcimer, and all kinds of music, ye fall down and worship the image which I have made -- but if ye worship not,” etc.

Here Nebuchadnezzar was ready with his threat of the punishment, but he was careful not to commit himself to any promise.

Luk 13:9 has already been treated under the figure of Ellipsis: but beside the grammatical ellipsis, there is also the rhetorical: “And if it bear fruit--,” as though the vine-dresser would say, “I cannot say what I will not do for it: not only will I not cut it down, but I will continue to care for it and tend it!” The A.V. [Note: The Authorized Version, or current Text of our English Bible, 1611.] has supplied the word, “well!”

2. Anger and Threatening

Gen 3:22.-“And now, lest he put forth his hand, and take also of the tree of life, and eat, and live for ever--Therefore the Lord God sent him forth from the garden of Eden,” etc.

Here the exact consequences of eating of the tree of life in his fallen condition are left unrevealed, as though they were too awful to be contemplated: and the sudden silence leaves us in the darkness in which the Fall involved us. But we may at least understand that whatever might be involved in this unspoken threatening, it included this fact:-I will drive him away from the tree of life!

Gen 20:3.-“Behold, thou art but a dead man-- for the woman which thou hast taken; for she is a man’s wife.”

Here, we must supply if thou dost not restore her; or, her husband will slay thee. This is clear from Gen 20:7.

Jas 3:1.-“My brethren, be not many masters, knowing that we shall receive the greater condemnation--.”

He does not stop to specify what the many things are, in which those who occupy such positions may give cause of condemnation. This is also to be understood as if it continued “unless we give a right judgment,” etc. (Mat 7:2).

3. Grief and Complaint Gen 25:22.-“If it be so, why am I thus--?”

Rebekah’s words of grief and complaint are not completed. She could not understand why, if Jehovah was intreated and answered Isaac’s prayer, she should so suffer that the answer was almost as hard to be borne as her former condition.

Jdg 5:29-30.-There is a wonderful Aposiopesis here, where the mother of Sisera looks out of her lattice and wonders where Sisera is, and why he does not return. Her wise ladies answered her, “But she repeated her words to herself.” Her soliloquy ends in a sudden silence. Everything is left to the imagination as to how she bears it. All is lost in the sudden outburst Of the song “So perish all thy foes, O Jehovah”! See under Homœopropheron.

Psa 6:3.-“My soul is also sore vexed; but thou, O Lord, how long--?” The words are drowned in grief: “How long shall I be sore vexed? How long [before thou wilt arise?]” Thus his prayer is submitted to the will of God.

Luk 15:21.-“Father, I have sinned against heaven, and in thy sight, and am no more worthy to be called thy son--.”

It is as though, broken down by the grief which the utterance of these words brought into his heart, he could not continue, and say the rest of what, we are told, he had resolved to say in Luk 15:19. Or it is also to show us as well, that the father’s joy to receive is so great that he would not wait for the son to finish, but anticipated him with his seven-fold blessing.

See under Polysyndeton.

Luk 19:42.-“If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace--! but now they are hid from thine eyes.” The blessedness involved in this knowledge is overwhelmed by the tribulation which is to come upon the nation. The continuation of the sense would probably be “How happy thou wouldest have been! How blessed! How safe! How secure! but now they are hid from thine eyes.”

4. Enquiry and Deprecation

Hos 9:14.-“Give them, O Lord: what wilt thou give--?” As though unable to conceive the punishment deserved, the Prophet breaks off and goes back to the thought of Hos 9:11 John 6:62.-“And if ye shall see the Son of Man ascend up where he was before--?” This has already been referred to under Ellipsis (see p. 54). But something more is implied; more than can be supplied by any specific words, such as, “Will ye believe then?” For He did afterwards ascend up, but they still refused to believe!

Acts 23:9.-According to some ancient MSS. all the critical Greek texts read the verse, “We find no evil in this man: but, if a spirit or an angel hath spoken to him--.”

Either the Pharisees were afraid to express their thoughts, or their words were drowned in the “great dissension” (Acts 23:10) which immediately “arose.” For there is a sudden silence, which some copyists have attempted to fill up by adding the words μ■ θεομαχ■μεν (mee theomach■men), “let us not fight against God.”

-------- Meiosis: or, A Be-Littleing (A be-littleing of one thing to magnify another)

Mei-■´-sis. Greek με■ωσις, a lessening, or diminution: from μει■ω (mei-o-■), to make smaller.

It is known also by the name LITOTES, li´-to-tees: Greek λιτ■της, plainness, simplicity. The Latins called it DIMINUTIO (Di-mi-nu´-ti-o) and EXTENUATIO (Ex-ten´-u-a´-ti-o). By this figure one thing is diminished in order to increase another thing. It thus differs from Tapeinosis (q.v. [Note: Which see.] ), in which a thing is lessened in order to emphasize its own greatness or importance. In Meiosis there is an omission therefore, not of words, but of sense. One thing is lowered in order to magnify and intensify something else by way of contrast.

It is used for the purpose of emphasis; to call our attention, not to the smallness of the thing thus lessened, but to the importance of that which is put in contrast with it.

Gen 18:27.-“And Abraham answered and said, Behold now, I have taken upon me to speak unto the Lord, which am but dust and ashes.”

Here Abraham humbles himself; and, alluding to the creation of man out of the dust of the ground (Gen 2:7), he implies much more than he expresses. In calling himself “dust and ashes,” he contrasts himself with the high and holy God whom he is addressing, and takes the place of a man most vile and a creature most abject. So Jehovah uses the same figure in 1Ki 16:2. Psa 113:7, &c. See under Synecdoche.

Num 13:33.-“And we were in our own sight as grasshoppers, and so we were in their sight.” This is the Meiosis of unbelief. To gain credence for their words they exaggerated the size of the Anakim by lessening their own stature. On the other hand, the language of faith used a very different figure. Compare Num 14:9, under the Figure of Ellipsis, page 37.

1Sa 24:14.-“After whom is the king of Israel come out? After whom dost thou pursue? After a dead dog, after a flea,” i.e., you do that which is altogether unworthy of a king, in pursuing one who is as harmless as a dead dog (compare 1Sa 17:43; 2Sa 3:8; 2Sa 9:8; 2Sa 16:9) and as worthless as a flea, which is poor game for a royal hunter (1Sa 26:20).

Ezr 9:8.-“And now for a little space (Heb. moment) grace hath been shewed from the Lord our God.” To magnify the greatness of the grace the Holy Spirit, by Ezra, speaks of the “little space.” The comparison is not to the greatness of their transgressions, which are stated in Ezr 9:6-7, etc., but to their length and the length of the previous chastisement, which had been begun by the kings of Assyria. See Neh 9:32, and Ezr 6:22, where Cyrus, “the king of Babylon” (Ezr 5:13), is called the king of Assyria, having absorbed the kingdoms of Media, Persia, and Assyria, and thus the oppressor, by God’s grace, had become the friend.

Psa 22:6.-“I am a worm, and no man.” Here, as elsewhere, this figure is used to denote a much greater depth of humility and affliction than words can express. So Job 25:6. Isa 41:14. The greater the humiliation, the greater the contrast with His glorification: for He who is “a worm and no man” in Psa 22:1-31 is “Jehovah my shepherd” of Psa 23:1-6, and “the King of glory” of Psa 24:1-10 In these three Psalms we thus have in xxii. “the Good Shepherd” in death (John 10:11); “the Great Shepherd” in resurrection (Heb 13:20; and “the Chief Shepherd” in glory (1Pe 5:4).

Isa 40:15.-“Behold, the nations are as a drop of a bucket, and are counted as the small dust of the balance: behold, he taketh up the isles as a very little thing.” And even this fails to convey to our minds the wondrous gulf between the finite and the infinite.

Isa 40:17 : “All nations before him are as nothing: and they are counted to him less than nothing and vanity.”

Mat 15:26.-“It is not meet to take the children’s bread, and to cast it to dogs.” It is not only not fair, but it is cruel to one’s children thus to deprive them of their food.

See further under the figure of Hypocatastasis.

Mat 18:14.-“Even so it is not the will of your Father which is in heaven, that one of these little ones should perish.”

No! It is contrary to His wish. His will embraces much more than this, it includes:- Predestination (Eph 1:5).

Regeneration (John 1:13; Jas 1:18).

Deliverance from the world (Gal 1:4).

Sanctification (1Th 4:3; Heb 10:10).

Final Preservation, Resurrection, and Eternal Life (John 6:39-40).

Mat 22:3.-“And they would not come.” The Greek is:-ο■κ ■θελον ■λθε■ν (ouk eethelon elthein), they did not wish to come, this is enhancing, by Meiosis, the fact that they not only absolutely refused, but in doing so they acted only on the wish of their heart.

Luk 17:9.-“Doth he thank that servant because he did the things that were commanded him? I trow not.” i.e., I think not. More is to be understood than is expressed: i.e., I know very well he doth not thank him. So far from that, he scarcely notices the matter.

John 15:20.-“If they have kept my saying, they will keep yours also,” i.e., as surely as they have NOT kept my saying, they will not keep yours. The whole context shows that this must be the figure of Meiosis.

Rom 10:19.-“I will provoke you to jealousy by them that are no people.” ο■κ ■θνος (ouk ethnos), a non-people. So 1Pe 2:10 : “Which in time past were not a people,” ο■ λα■ς* [Note: This is not the same as Rom 9:26, where the pronoun “my” is used.] (ou laos). Owing to the reversive power of the negative our own word “nothing” is literally a non-thing, i.e., a thing which has no existence at all.† [Note: In Amo 6:13, “a thing of naught” is the same, a non-existent-thing]

Such were we Gentiles. But through grace, “a people” is now being taken out from among all nations (Acts 15:14. Rev 5:9; Rev 7:9), which shall have an existence for ever and ever.

1Co 9:17.-“For if I do this thing willingly, I have a reward.” He means gratuitously; but lessens the wording, so as to increase his meaning. See also under Oxymoron.

1Co 15:9.-“I am the least of the apostles.” This is said to magnify the grace of God (1Co 15:10). Whereas, when magnifying his claims, he could say to these same Corinthians, “I suppose I was not a whit behind the very chiefest apostles” (2Co 11:5; 2Co 12:11-12).

Eph 3:8.-“Who am less than the least of all saints.” This marks the apostle’s growth in grace, who a year after could say he was “the chief of sinners” (1Ti 1:15). See also under Oxymoron.

Phm 1:11.-“Which in time past was to thee unprofitable.” This is a Meiosis, for Onesimus was guilty of injury.

Heb 9:12.-“The blood of goats and calves,” (Heb 9:13) “the blood of bulls and of goats.” Here the figure lessens the importance of the sacrifices which were offered under the Law, in order to increase by contrast the great sacrifice to which they all pointed.

Heb 13:17.-“For that is unprofitable for you.” It is really much more than that! It is disastrous and ruinous.

1Jn 3:17.-“But whoso hath this world’s good,” etc.

Here the Greek is τ■ν β■ον το■ κ■σμον (ton bion tou kosmou), the life of the world, i.e., the means of life or of living which the world gives. Whoso has this, and will not give it up for his brother, how dwelleth the Love of God in him? The force of the Meiosis is seen when we compare this with 1Jn 3:16, “We ought to lay down our lives for the brethren.” But here is a man who will not only not lay down his life (ψυχ■), psyche, but will not even part with the means of supporting it. What a contrast to true love! Hereby know we LOVE, because HE laid down His life for us.

-------- Tapeinosis; or, Demeaning (A lessening of a thing in order to increase it)

Ta-pei-n■´-sis. Greek ταπε■νωσις, a demeaning or humbling. This differs from Meiosis in that in Meiosis one thing is diminished in order, by contrast, to increase the greatness of another, or something else.

Whereas, in Tapeinosis the thing that is lessened is the same thing which is increased and intensified. The figure was also called ANTENANTIOSIS. Ant´-en-an-ti-o´-sis from ■ντ■ (anti), over against, or instead of, and ■ναντ■ος (enantios), opposite. When the figure is used parenthetically, it is called ANÆRESIS. See below under Parenthesis. The figure is used in connection with nouns, verbs, and adverbs, 1.Positively.

2. Negatively.

1. Positively ONE (■■■■■) in the plural (in Heb.) is used for a few or some:- Gen 27:44.-“Tarry with him a few days, until thy brother’s fury turn away.”

We learn from Gen 29:20 that the love which he bore to Rachel is emphasized by speaking of the seven years in which he served for her as “a few days.”

SOME (τις) in plural (in Greek) is used for the greater number:-

Rom 3:3.-“For what if some did not believe?” Our attention is by this at once pointed to the fact that it was in reality the very opposite. It was only “some” who believed, while the nation as a whole did not believe.

1Ti 4:1.-“Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits (πνε■μασιν πλ■νοις, wandering or deceiving spirits or angels), and teachings of demons:” i.e., a vast number of people will be deceived by evil angels and demons in these last days.

Acts 5:36.-“Theudas, boasting himself to be somebody” (τινα) i.e., some great person; as is explained in Acts 8:9.

Gal 2:6.-“But of these who seemed to be somewhat (τι).” They seemed to be something, really they were nothing (Gal 6:3).

SICK, for those who were dead in sins:

Rom 5:6.-“For when we were yet without strength” (■σθεν■ν, asthen■n, sick). We were really “dead in sin,” but are spoken of as infirm, because called “ungodly,” “sinners” (Rom 5:6-8), “enemies” (Rom 5:10).

REBUKE, for the great punishment of excommunication.

2Co 2:6.-“Sufficient to such a man is this punishment” (■πιτιμ■α, e■itimia), rebuke. See further under Idiom

2. Negatively When the emphasis is made by the use of the negative in order to express the positive in a very high degree, this is the figure of Antenantiosis (see above). When we say of a man that “he is no fool,” we mean that he is very wise; or when we say of a thing, “it is not a hundred miles from here,” we mean that it is quite close at hand. We thus emphasize that which we seem to lessen: e.g., when it is written, “I praise you not,” it means I greatly blame you!

Exo 20:7.-“The Lord will not hold him guiltless:” i.e., He will hold him guilty of breaking the whole law.

Lev 10:1.-They “offered strange fire before the Lord, which he had commanded them not.” Here, the figure is translated. The Heb. is literally, “which the Lord had not commanded them,” i.e., He had very solemnly prohibited it; see Exo 30:9.

Num 21:23.-“And Sihon would not suffer Israel to pass through his border.” Heb.: “would not give permission,” i.e., he did more, he prohibited them, as the verse goes on to explain, and opposed them even to the extent of using force.

Psa 43:1.-“Plead my cause against an ungodly (margin, Heb., ‘unmerciful’) nation.” Heb. ■■■ ■■■■■■ (l■ chahseed), not merciful, i.e., cruel and malignant.

Psa 51:17.-“A broken and a contrite heart, O God, thou wilt not despise:” i.e., Thou wilt graciously accept and welcome and bless.

Psa 78:50.-“He spared not their soul from death,” i.e., He gave their life over to the pestilence.

Psa 83:1 (Psa 83:2).-“Keep not thou silence, O God: hold not thy peace, and be not still, O God:” i.e., Arise, O God; and speak; vindicate and deliver me from mine enemies.

Psa 84:11.-“No good thing will he withhold from them that walk uprightly:” i.e., he will give them every good thing, and preserve them from all evil.

Psa 107:38.-“And suffereth not their cattle to decrease:” i.e., will abundantly multiply their cattle.

Pro 12:3.-“A man shall not be established by wickedness:” i.e., he shall be overthrown.

Pro 17:21.-“The father of a fool hath no joy:” i.e., he hath plenty of sorrow.

Pro 18:5.-“It is not good to accept the person of the wicked,” i.e., it is a very hateful thing in God’s sight to do so.

Pro 30:25.-“The ants are a people not strong,” i.e., very weak.

Isa 14:6.-“And none hindereth,” i.e., all help.

Isa 42:3.-“A bruised reed shall he not break, and the smoking flax shall he not quench:” i.e., He will strengthen the bruised reed and kindle to a flame the smouldering wick.

Jer 2:8.-“The prophets prophesied by Baal, and walked after things that do not profit:” i.e., that led to their ruin. So Jer 2:11.

Zec 8:17.-“Love no false oath,” i.e., hate every such oath.

Mat 2:6.-And thou Bethlehem, in the land of Juda, art not the least among the princes of Juda:” i.e., thou art the greatest!

Mat 12:32.-“It shall not be forgiven him:” i.e., he shall have the gravest punishment in this life and in the life to come (Mark 3:29). Just as those, on the other hand, whose sins are forgiven are “blessed” (Rom 4:7).

John 6:37.-“Him that cometh to me, I will in no wise cast out.”

Here, there is very much more implied than is expressed in the literal words. Not only will I not cast him out, but I will by all means receive him and preserve him, and defend him: he shall never perish, neither shall any man pluck him out of My hand. Compare John 10:28, and see further under Ellipsis (page 106) and Repeated Negation and Synonymia below.

John 14:18.-“I will not leave you comfortless,” i.e., I will certainly come to you by My Holy Spirit and be your ever present help and defence. Moreover, I will come again and receive you to Mine own self.

Acts 20:12.-“And they brought the young man alive, and were not a little comforted:” i.e., they were very greatly comforted.

Acts 21:39.-“A citizen of no mean city:” i.e., a very important city.

Tarsus was celebrated as a distinguished seat of Greek Philosophy and Literature. According to Strabo it ranked with Athens and Alexandria in the number of its schools and learned men.

Acts 22:18.-“Make haste, and get thee quickly out of Jerusalem: for they will not receive thy testimony concerning me:” i.e., they will not only reject it, oppose it to the uttermost, but will seek to kill thee.

Acts 26:19.-“I was not disobedient unto the heavenly vision”: i.e., I was immediately and altogether obedient. He thus makes his own obedience more emphatic; while by stating it negatively he denies what his enemies implied. They implied that he ought to have been disobedient; but he meets this by asserting that he was “not disobedient,” i.e., most obedient.

Rom 1:13.-“I would not have you ignorant, brethren.” This means very much more than a mere negative wish. It is a strong positive and earnest desire that they might assuredly know and be well instructed.

Ignorance is man’s special human infirmity. Animals know more than man (Isa 1:3). No animal is so helpless as man in the years of infancy.

It is remarkable, therefore, that in connection with the Church of God, and the epistles addressed to churches as such, containing the special instruction neccssary in consequence of man’s ignorance concerning the church as the mystery of God, there are six different occasions on which it is written: “I would not have you ignorant, brethren.”

“SIX” is the number specially significant of man. Man was created on the sixth day; and, wherever in Scripture we have this number or any multiple of it, it always stamps the subject as having to do with Man.* [Note: Many illustrations of this will be found in Number in Scripture, by the same author and publisher.] The significance of these six occurrences of this weighty expression will be seen by those who have patience to work them out in the order in which they are given to us by the Holy Spirit.

Rom 1:13. Of Paul’s purpose to prosecute his great mission and ministry to the saints in Rome. So Rom 15:23.

Rom 11:25. That blindness in part is happened to Israel.

1Co 10:1-11. That the camp in the wilderness was the type of the baptized assembly under the preaching of the kingdom.

1Co 12:1. Concerning spiritual things connected with the Church as the Body of Christ by the baptism with the Holy Spirit.

2Co 1:8. Of the trouble at Ephesus, at the close of his ministry there (Acts 19:1-41), when his preaching the kingdom ends and the revelation of the Mystery begins.

1Th 4:13. Concerning those that are asleep. Their resurrection and translation with the saints that are alive at the coming of the Lord, to be for ever with Him, when the Mystery is completed.

Rom 1:16.-“I am not ashamed of the gospel of Christ:” i.e., I count it my highest honour and glory to proclaim it, and to suffer for it, while I have full confidence in its power to accomplish all God’s purposes of grace.

Rom 4:19.-“And being not weak in faith”: i.e., Abraham being very strong in faith.

Rom 5:5.-“Hope maketh not ashamed”: i.e., it enables us to “rejoice in hope of the glory of God” (Rom 5:2), and to “joy in God through our Lord Jesus Christ.” This hope, therefore, is no false hope, but will prove a great and eternal reality.

Rom 10:2.-“They have a zeal of God, but not according to knowledge.” By lessening the terms of the expression, the truth is more strongly stated; and the emphasis is thrown on their blindness and ignorance, which is enlarged upon in the next verse, while zeal and ignorance are combined in verse 19. Hence the expression, “not according to knowledge,” by the figure of Tapeinosis means really with great blindness.

Rom 13:10.-“Love worketh no ill to his neighbour”: i.e., it refuses to work ill, and not only so, but it works good for his neighbour.

1Co 2:14.-“The natural man receiveth not the things of the Spirit of God”: i.e., he does more than this, he rejects them, he will not have them: why? “For they are foolishness unto him.” This on the one hand constitutes the guilt of man in the invariable result of the exercise of his “free-will”: while on the other hand it is equally true as to God’s sovereignty; “neither can he know them (lit., get to know them), because they are spiritually discerned.”

1Co 11:22.-“I praise you not”: i.e., I condemn you in this thing.

2Co 2:11.-“We are not ignorant of his devices,” i.e., we are very well aware of them.

Gal 5:21.-“They which do such things, shall not inherit the kingdom of God”: i.e., they shall not only not inherit the kingdom, but shall be cast out into outer darkness and destroyed without remedy.

Heb 11:16.-“Wherefore God is not ashamed to be called their God”: i.e., God is well-pleased to be their God, and to own them as His chosen people.

Heb 13:2.-“Be not forgetful to entertain strangers”: i.e., make it your business to remember to show hospitality.

Rev 12:11.-“They loved not their lives unto the death.” The fact implied is that they disregarded their life to the point of death, and that because there was One whom they loved more than life and for whose sake they willingly gave it up.

Rev 18:7.-“I am no widow”: i.e., I am well-husbanded and prosperous.

-------- Catabasis (See Anabasis)

-------- Syllogismus; or, Omission of the Conclusion

Syl´-lo-gis´-mus. Greek, συλλογισμ■ς, a reckoning altogether, a bringing of all the premisses; and, the conclusion before the mind. From σ■ν (sun), together, and λογ■ζεσθαι (logizesthai), to reckon. (Hence the word “logic”). The regular form of every argument consists of three propositions of which the first two are called “premisses” (the first being the major, and the latter the minor), while the last, which necessarily follows from them, is called the “conclusion.” But the term Syllogismus is given to this figure because it is a departure from this rule, the law of logic being legitimately broken for the sake of emphasis.

It falls into this division because it is a figure of Rhetoric, in which something is omitted for the sake of emphasis. It is not the omission of words, as such, as in Ellipsis; or of sense, as in Meiosis or Tapeinosis; but it is a figure in which the premisses are stated, but the conclusion is omitted, and left to the imagination to enhance and heighten the effect; as when we say, “it can be better imagined than described.” Indeed, so great is the emphasis which is thus acquired that the Latins gave it other names.

They called it SIGNIFICATIO, because something is signified which is not expressed:

RATIOCINATIO, or Reasoning, because only the Reasons (and not the conclusion) are stated; or, special importance is given to the reasons, even though the conclusion may be given (See Rom 3:1-31) And it is called EMPHASIS, because of the emphasis thus given to the argument which is omitted.

1Sa 17:4-7.-The description of Goliath’s armour and weapons is given; and it is left for us to conclude how great his strength must have been.

Isa 2:3-4.-“Out of Zion shall go forth the law, and the word of the Lord from Jerusalem. And he shall judge among the nations, and shall rebuke many people: and they shall beat their swords into plowshares, and their spears into pruninghooks.”

Here the facts, or premisses, are stated, but it is left for us to draw the conclusion as to the marvellous results of this wonder-working word, which going out of Zion shall bring them about. That “Word of the Lord” by which the heavens and earth were created shall presently be spoken and bring peace and prosperity to the nations.

Isa 4:1.-“And in that day seven women shall take hold of one man, saying, We will eat our own bread, and wear our own apparel: only let us be called by thy name, to take away our reproach.” This is the continuation and conclusion of Isa 3:1-26: in which, from Isa 3:18, the punishment of the pride of the “daughters of Zion” is set forth: but it is left for us to draw the solemn conclusion, How great must be the desolation:-the gates, where the husbands of the daughters of Zion used to assemble, now mourn and are deserted; (Isa 3:26. Jer 14:2. Lam 1:4)-and the women whom many men did woo now come and offer themselves to one man, renouncing the legal claim of the wife (Exo 21:10).

Isa 49:20.-Here the greatness of Zion’s blessing and prosperity is shown by the statement of the facts in Isa 49:18-21. It is left for us to draw this conclusion which is left unstated.

Mat 10:30.-“But the very hairs of your head are all numbered,” i.e., therefore how infinite must be the knowledge of our “Father”! how should I not therefore fear Him!

Mat 24:20.-“But pray ye that your flight be not in the winter, neither on the sabbath day.” The conclusion is implied:-for then would your troubles and distress be increased and intensified beyond the power of tongue to tell.

Luk 7:44.-“Thou gavest me no water for my feet: but she hath washed my feet with tears, and wiped them with the hairs of her head.” What is implied is-How much greater therefore is her love than yours! So verses 45 and 46.

1Co 11:6.-“If the woman be not covered, let her be shorn also.” But she is not shorn, therefore the conclusion is, let her be covered.

2Th 3:10.-“If any would not work, neither should he eat.”

Here the conclusion is to be supplied: Every man must eat; therefore every man must work: for it is not meant that a man’s food is to be withdrawn from him.

-------- Enthymema; or, Omission of Premiss En´-thy-mee-ma. Greek ■νθ■μημα, a thought or a consideration. This is the opposite of Syllogismus. In Syllogismus, the premisses are stated, but the conclusion is omitted; while, in Enthymema, the conclusion is stated and one or both of the premisses omitted.

Both are alike, therefore, in being an abbreviated Syllogism.

It is also related to Hypocatastasis (q.v. [Note: Which see.] ), in that it is an implication. But in Hypocatastasis it is an ordinary statement or word which is to be implied; while, in Enthymema it is the premiss of an argument which is left to be supplied. The Latins call it COMMENTUM, a thought or a contrivance, and CONCEPTIO, the wording or drawing up of a statement.

It may be illustrated thus:-“We are dependent; we should, therefore, be humble.” Here the major premiss is omitted-“dependent persons should be humble.” A Biblical example occurs in

Rom 7:1-6.-Here the fact is asserted that law has dominion over a man only while he is alive (Rom 7:1), and this fact is applied to those who died (i.e., were judicially reckoned as having died) when Christ died. So that all the members of the body of Christ died, and therefore the law has no logger dominion over them (Rom 7:5-6). In proof of this, an illustrative argument is used, as to the case of a husband and wife. Both are bound to each other by law: and, while both are alive the union of one of them with another person is unlawful; but, if one be dead, then such a union on the part of the survivor is legitimate. But only one of the cases is given: viz., the death of the husband. The death of the wife is there, but only in thought; and this other premiss has to be supplied by the mind in the course of the argument. So that after Rom 7:3 we must add the other premiss in some such words as these:-

“And if the wife die, I need not say that she is free”; or, “but it goes without saying that if the wife die, of course she is free.”

Wherefore (as the conclusion is given in Rom 7:6) we died in Christ, and are therefore free from that law wherein we were held; for “he that has once so died stands justified (the penalty having been paid) from his sin.

Now if we died with Christ we have been raised also with Him (Rom 6:8. Col 2:12). Thus we were planted together with Him in “His death, and raised with Him (Rom 6:4) to newness of life. And be it noted that this is no mere marriage union. To prevent this conclusion the verb to marry is not used in Rom 7:3-4. There, instead of the usual verb marry, which we should expect to find, we have the verb to become, with the dative case; and must in each instance supply the Ellipsis. In the case of the woman, she “becomes” joined, “becomes” bound under the law to a husband; but, in the case of those who died with Christ, they “become” united to Him as members of His body and “become” His property. Their union with Him is not in Incarnation, but in death, burial, and resurrection; and having died with Him are freed from the Law, instead of being bound to it.

Mat 27:19.-“Have thou nothing to do with that just man.”

Here the fire, and feeling, and urgency of Pilate’s wife is all the more forcible, in that she does not stop to formulate a tame, cold argument, but she omits the major premiss; which is greatly emphasized by being left for Pilate to supply. The complete Syllogism would have been:

1. It is very wicked to punish a just or innocent man.

2. Jesus is a just man.

3. Have therefore nothing to do with punishing him. The conclusion thus contains the proof of each of the premisses on which it rests.

Thus is emphasized one of the four testimonies borne to the innocence of the Lord Jesus by Gentiles at the time of His condemnation.

1. Pilate’s wife (Mat 27:19).

2. Pilate himself, “I am innocent of the blood of this just person” (Mat 27:24).

3. The dying malefactor, “This man hath done nothing amiss” (Luk 23:41).

4. The Centurion, “Certainly this was a righteous man” (Luk 23:47).

# 04.05. SECOND DIVISION

SECOND DIVISION

# 04.06. Figures Involving Addition

FIGURES INVOLVING ADDITION

WE now come to the second great division of our subject, viz., figures which depend, for their new form, on some addition, either of words or of sense. In the one case, only the words are affected, by their repetition in various forms and ways. In the other, the addition is made to the sense by the use of other words.

These all come under the head of Pleonastic Figures; just as the first division included all Elliptical Figures.

All these various forms of repetition and addition are used for the purpose of attracting our attention, and of emphasizing what is said, which might otherwise be passed by unnoticed. When we reflect that no error in composition is more readily made than the undue repetition of words, called Tautology, it is remarkable that there are more than forty different ways of repeating words used by the Holy Spirit: over forty legitimate modes of breaking the law which governs the use of language; and of repeating words, in such a way that not only is there no tautology, but beauty is added to the composition and emphasis given to the sense.

Under this division come all the forms of repetition, either of letters, words, sentences, or subjects; which may be thus classified:- Figures involving Repetition and Addition I.Affecting Words.

1.Repetition of letters and syllables. a.The same letters. b.Different letters.

2.Repetition of the same word. a.In the same sense. b.In a different sense.

3.Repetition of different words. a.In a similar order (but same sense). b.In a different order (but same sense). c.With a similar sound (but different sense). d.With a different sound (but similar sense).

4. Repetition of sentences and phrases.

5. Repetition of subjects (Correspondence).

II. Affecting the Sense.

1. By way of Repetition.

2. By way of Amplification.

3. By way of Description.

4. By way of Conclusion.

5. By way of Interposition.

6. By way of Argumentation.

We will now consider the various Figures which come under these various heads:

# 04.07. I. Affecting Words

I. AFFECTING WORDS 1. OF LETTERS AND SYLLABLES (a) Of the same Letters

-------- Homœopropheron; or, Alliteration The Repetition of the same Letter or Syllable at the commencement of Successive Words

Ho-mœ-o-proph´-e-ron, from ■μοιος (homoios), like, and προφ■ρω (propher■), to carry, or place before: i.e., Successive words which carry the same letter or the same syllable before, or at the beginning. This figure, therefore, is the repetition of the same letter or syllable at the beginning of two or more words in close succession. Its English name is ALLITERATION (from ad, to, and litera, letter). Churchill speaks of “Apt Alliteration’s Artful Aid.” This figure is seen, of course, only in the Hebrew and the Greek. It is difficult to reproduce it in a translation. And where it occurs in the English it may be only accidental, and carry no weight or emphasis. The song of Deborah, in Jdg 5:1-31, abounds with examples of Homœopropheron, which add great fire and force and beauty to the original. It is impossible to accurately and literally reproduce it in English, but with a little liberty we can give the English reader some idea of the use of this Figure.

We may as well, at the same time, do so according to its structure (see under Correspondence) and we present the structure first in outline, before setting it out in full. The structure of Jdg 5:1-31 in outline:

A Jdg 5:2. Praise to Jehovah for the avenging of Israel.

BaJdg 5:2-3. Israel. The people’s voluntary service. bJdg 5:4-8. Contrasted states of the country. aJdg 5:9. Israel. The leaders’ voluntary service. bJdg 5:10-11. Contasted states of the country.

BbJdg 5:12-18. Contrasted conduct. aJdg 5:19-22. The Enemy. Assault and defeat. bJdg 5:23-27. Contrasted conduct. aJdg 5:28-30. The Enemy. Presumption and disappointment.

A Jdg 5:31. Praise to Jehovah for the avenging of Israel.

Adhering to this form, we may set the song forth thus:- AJdg 5:2. Bless ye Jehovah, BaThat the Leaders in Israel took the lead; That the people willingly offered themselves.

Hear, O ye kings; Hearken, O ye princes;

I, even I, will sing to Jehovah, Will strike the strings unto Jehovah, Israel’s God. bJehovah, when thou settest forth from Seir, When thou wentest forth from Edom’s field, The earth trembled, yea, the heavens dropped;

Yea, the clouds dropped down water, The mountains melted away before Jehovah, Even yon, Sinai, before Jehovah, God of Israel.* [Note: Hyperbole (q.v.).] In the days of Shamgar, son of Anath, In Jael’s days, The highways were effaced; The travellers had to walk in tortuous ways, Effaced were Israel’s hamlets-effaced Till I, Deborah, rose up-rose up a mother in Israel New gods had they got them, Therefore the press of war approached their gates. Was there found shield or

spear among forty thousand in Israel? aMy heart is with the leaders of Israel, Who willingly offered themselves among the People:

Bless ye Jehovah. bYe who ride upon white asses, Ye who recline upon rich rugs, Who walk by the way-Speak!

Instead of the shouting of the archers among the water-drawers.

They praise there the righteous acts of Jehovah, His righteous acts in His villages in Israel.

Then the People of Jehovah hastened down to the gates.

B b Awake, awake,† [Note: Geminatio.] Deborah!

Awake, awake, speak the song!

Barak, arise! conquer thy conquest, Thou son of Abinoam.

Then down against the robust rushed a remnant;

Jehovah's Host rushed with me against the powerful, From Ephraim's stock-the victors over Amalek:

After thee marched Benjamin among thy peoples; From Machir came the Masters, Men that wield the Marshall's staff out of Zebulun. But the princes of Issachar were with Deborah, Yea, Issachar was like Barak, When into the valley his men threw themselves at his feet, While by the brooks abode Reuben, With great resolutions of heart.

Why sittest thou among the folds listening to the shepherd's flute? By the brooks Reuben has great searchings of heart.

Gilead stays beyond Jordan, And Dan-Why does he abide in his ships?

Asher stays still on the shore of the sea, Staying still in its bays, But Zebulun hazarded his soul unto death With Naphthali, upon the heights of the field. aKings came to fight-then the Kings of Canaan fought At Taanach and by Megiddo's Meres;

Silver gained they none. From heaven they strove; the stars in their courses They strove against Sisera:

Kishon's stream swept them away- A stream of succours was Kishon's stream.

Tread strongly on, my Soul! When struck the sounding hoof of the rushing steed- Of the rushings‡ [Note: Epizeuxis (q.v.).] strong ones. bCurse ye Meroz, commands Jehovah's Angel, Curse ye, curse ye her inhabitants, Because they came not to Jehovah's help, To Jehovah's help* [Note: Epizeuxis (q.v.).] amid the mighty.

Blessed above women be Jael, Heber the Kenite's wife, Blessed above women† [Note: Anaphora (q.v.).] of the tents!

He asks for water, she gives him milk; In a beauteous bowl she carries him cream: With her left hand she takes the tent-peg, With her right the heavy hammer, She swings it over Sisera, smites his head, Crashes through and transfixes his temples, At her feet he falls-he lies, At her feet†

[Note: Anaphora (q.v.).] he lies, writhes again, and falls, As he writhes himself again he falls-dead!‡ [Note: Asyndeton (q.v.).] aSisera's mother looks from the window-edge, She looks from the lattice-ledge and laments:

"Why lingers his car so long?

Why stop his chariots' steps?" Her wise ladies answer her, But she repeats her words to herself:

"Will they not find booty and share it?

Two maidens for each man;[Note: Some critics have quoted this as a specimen of the low moral standard of theScriptures, not seeing that it is merely telling us what the heathen woman (Sisera's mother) said! And in that woman's language we have the key to the victory which one woman won; and to the vengeance which another woman wrought.] Booty of purple robes for Sisera, Yea, booty of purple robes!

Two for each neck of the captors?" [Note: Aposiopesis (q.v.).] ASo fall all thy foes, O Jehovah, But let them that love Him shine forth as the sun in his strength.

Rom 11:33.-"How unsearchable (■νεξερε■νητα, anexereuneeta) are his judgments, and his ways past finding out (■νεξιχν■αστοι, anexichniastoi)!"

Here, the two important words are rendered still more emphatic by commencing with the same syllables. His judgments are anexereuneeta (unsearchable), and His ways anexichniastoi (untrackable). This means that His judgments are incomprehensible, and His ways untrackable. The former word occurs nowhere else in the N.T.; the latter only here, and in Eph 3:8, where it is rendered "unsearch-able":-"The unsearchable riches of Christ." This does not merely vaguely express that Christ's riches are uncountable or untold, but that they cannot be traced out. The context shows that this present interval between "the sufferings of Christ" and "the glory that should follow," had been kept a secret (μυστ■ριον, musteerion, or mystery), and had not been revealed, until it was made known by the Spirit through Paul (Rom 16:25-26. Eph 3:2-11. Col 1:26-27). The prophets sought to know the secret as to "what or what manner of time" the Spirit of Christ which was in them did signify: but, it was untrackable; they could not follow it: His ways were "past finding out."* [Note: See The Mystery, by the same author and publisher.]

1Th 1:2.-"We give thanks to God always for you all." The last words are emphasized by being put as a beautiful Homœo-propheron. The Greek is π■ντοτε περ■ π■ντων (Pantote Peri Pant■n), i.e., always concerning you all.

1Th 5:23.-We give our own rendering: "And may the God of peace Himself sanctify you wholly (■λοτελε■ς, holoteleis), and may your whole being (■λ■κληρον, holokleeron), the spirit, and the soul, and the body, be preserved (i.e., reserved, see 1Pe 1:4. 2Pe 2:4; 2Pe 2:9; 2Pe 2:17; 2Pe 3:7. Jude 1:6; Jude 1:13), unblamable at (■ν) the parousia (presence or coming) of our Lord Jesus Christ."

Here the two words are "holoteleis kai holokleeron."

Heb 1:1.-"God who at sundry times and in divers manners, etc." πολυμερ■ς κα■ πολυτρ■πως π■λαι (polymer■s και polytrop■s palai), "in many parts and many ways of old."

Here, there is both Homœopropheron and Homœteleuton: the two words both beginning with poly- and ending with -■s.

-------- Homœoteleuton; or, Like Endings The Repetition of the same Letters or Syllables at the end of Successive Words

H■´-mœ-o-tel-eu´-ton. From ■μοιος (homoios), like, and τελευτ■ (teleutee), an ending, i.e., words with like endings. This is the opposite Figure to Homœopropheron; and is used when successive words end with the same or similar letters or syllables.

These two figures are for the most part involved in others which affect the whole of the connected words; and therefore we shall meet with other examples as we proceed.

Mark 12:30.-“This is the first commandment.” In the Greek this sentence consists of three words, each ending with the same syllable: α■τη πρ■τη ■ντολ■ (hautee pr■tee entolee); and thus our attention is called to this weighty saying.

1Pe 1:3-4.-“Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, and undefiled, and that fadeth not away.”

Here, the Homœoteleuton emphasizes the wondrous character of this inheritance:-

■φθαρτον, ■μ■αντον, ■μαιραντον (aphtharton, amianton, amaranton), uncorruptible, undefiled, unfading. It is difficult accurately to reproduce the sound of this in English; except in marking it by the voice in reading aloud.

We might say, incorruptible, indefilable, indestructible, but this would be at the expense of exact accuracy in translating.

-------- Homœoptoton: or, Like Inflections The Repetition of Inflections

Ho-me-op´-to-ton, from ■μοιος (homoios), like, and πτ■σις (pt■sis), a falling, which in grammar means an inflection: i.e., a case formed by the declining of a noun, or tenses, etc., in the conjugation of a verb: as in the Latin message of Julius Cæsar, “veni, vidi, vici,” i.e., “I came, I saw, I conquered.” This figure differs from the two former, in that the endings are not only similar, but the similarity arises from the same inflections of verbs or nouns, etc.

It will be seen, therefore, that this figure belongs peculiarly to the Original languages, and cannot always be transferred in translation.

Rom 12:15.-“Rejoice with them that do rejoice, and weep with them that weep.” Here the inflections of the infinitive and participles necessarily go together in the Greek, though, of course, not in the English.

χα■ρειν μετ■ χαιρ■ντων. Chairein meta chairont■n.

κλα■ειν μετ■ κλαιοντων. Klaiein meta klaiont■n. The two lines likewise each exhibit an example of Polypt■ton (q.v. [Note: Which see.] ), and also of Homœopropheron (q.v. [Note: Which see.] ). The figure may be reproduced in English thus:- Be cheerful with those that are glad, Be tearful with those that are sad.

2Co 11:3.-Lest your minds “be corrupted from the simplicity (■πλ■τητος, haploteetos) and purity (■γν■τητος, hagnoteetos), that is towards (i.e., with reference to) Christ.” This is the reading of the R.V. [Note: The Revised Version, 1881.] , and is according to all the critical Greek Texts. In English the words maybe rendered “simpleness and singleness.”

2Ti 3:2-3.-In these two verses nearly all the words end in -οι (-oi), the masculine plural case-termination.

These similar endings may arise, as above, where the words are quite different. But when the two words are derived from the same root; or when they occur, not in the language in which they appear, but in the language from which they are translated (either written or spoken), then the figure is called-

-------- Paromœosis: or, Like-Sounding Inflections The Repetition of Inflections similar in Sound

Par´-o-mœ-o´-sis. Greek, παρομο■ωσις, assimilation, especially of words; assonance. It is from παρ■ (para), beside, and ■μοιωσις (homo■sis), likeness.

It is called also PAROMŒON, παρ■μοιον, nearly like.

Sometimes it is wrongly called Parechesis, παρ■χησις, likeness of sound or tone, from παρ■, beside, and ■χος (eechos), a sound, or ■χησις (eecheesis), a sounding. But Parechesis properly describes the figure when one of the two words belongs to another language, or when the similarity is seen only in the original language and not in the translation. See Parechesis.

Mat 11:17.-“We have piped unto you, and ye have not danced (■rcheesasthe); we have mourned unto you, and ye have not lamented (ekopsasthe).”

Here the two words have the same ending, sasthe, which greatly emphasizes the sense. It is as though we could render it, “We have piped for you, and ye never stept; we dirged for you, and ye never wept.” Though this would emphasize it, it would be by another figure (Paronomasia, q.v. [Note: Which see.] ), because the words are similar, only vaguely in sound, but are not spelt with the same letters.

And, though the similar ending is caused by the inflection of the verb, it is not the figure of Homœoptoton, because the two words are derived from the same root, which lends an additional force and emphasis. In the language of Syria, which Christ probably used, the words would be ■■■■■■■■■■■■, ra-ked-toon, and ■■■■■■■■■■■■■■■, ar-ked-toon, both verbs being from the same root and differing only in the conjugation: ■■■, meaning in one, to leap or spring up, from joy (Ecc 3:4) and in the other to leap or start up from fear (Psa 29:6; Psa 114:4; Psa 114:6).*[Note: This figure is not preserved in the Hebrew translation of the New Testament; the word being ■■■■■■■■■■■, rekadtem, and ■■■■■■■■■■■, sephadtem, which is Homœoteleuton pure and simple.] John 1:5.-“And the light shineth in darkness; and the darkness comprehended it not.” The figure does not appear either in the English or the Greek: but in the Chaldee or Syriac language “darkness” is ■■■■■, k’vel and “comprehended” is ■■■■■, kabel.

John 10:1.-“He that entereth not in by the door into the sheep fold.” Is beautifully expressed in the Syriac ■■ ■■■■ ■■■■■, min thar■ leteero

1Co 1:23-24.-In these verses there is a beautiful combination of four different words from the same root in order to emphasize the solemnity of the passage:

“We preach Christ crucified (■■■■, mishkal, a cross, see Gen 48:14), unto the Jews a stumbling-block (■■■■■, mikshol), and unto the Greeks foolishness (■■■, sekel), but unto them that are called, both Jews and Greeks, Christ the power (■■■■■, hishkeel) of God and the wisdom (■■■, sekel) of God.”

-------- Acrostichion: or, Acrostic Repetition of the same or successive Letters at the beginnings of Words or Clauses The English name of this figure is Ac-ros´-tic, and comes from the Greek, ■κρος (akros), at the point (i.e., at the beginning or the end) and στ■χος (stichos), a row or order. It is a figure of repetition, not of the same letter, but of different letters at the beginning or end of words arranged in lines.

These letters may be thus repeated at the beginning or end of lines, either in the same order in which they occur in the Alphabet (in which case they are called ABECEDARIAN), or in some other certain or particular order, making the letters at the beginning or end of successive lines or words spell another word. The Greeks gave it another name, PARASTICHIS (παραστιχ■ς) from παρ■ (para), beside, and στ■χος (stichos), a row, meaning that the letters are placed at the side. By the use of this peculiar figure, our attention is attracted to the special importance of certain passages. There are thirteen such passages in the Scriptures, and whenever we meet with them, we are asked to give great attention to them, and to put marked emphasis upon them. The following are all the Acrostic or Abecedarian passages in the Bible, in which the order of the Alphabet is followed:-

Psa 10:1-18.-These two Psalms are linked together by an irregular alphabet running through, and thus combining the two. Psa 9:1-20 beginning with ■ and Psa 10:1-18 with ■, which begins the last half of the alphabet. The figure tells us that we are to connect these two Psalms together, and shows us that we are to read them together, and that their subject is one: viz.: “the man of the earth” (Psa 10:18), the Antichrist; whose days, character, and end they give. While “the Great Tribulation” is referred to twice (Psa 9:9 and Psa 10:1). ■■■■■■■■■ ■■■■■■■■■, “times of trouble.” A phrase which occurs only in these two places.

Other significant expressions also occur in each of the two Psalms:

“Arise,” Psa 9:19, Psa 10:12-; “the oppressed,” Psa 9:9, Psa 10:18; “forget not the poor,” Psa 9:12, Psa 10:12; “the heathen,” Psa 9:5, Psa 9:15, Psa 9:17, Psa 9:19-20, and Psa 10:16.

Psa 9:1-20 is “the expectation of the poor” (Psa 9:18). Psa 10:1-18 is “the desire of the meek” (Psa 10:17). The acrostic alphabet is incomplete and irregular, like the “times” which these Psalms describe. We cannot reproduce the two Psalms here, but can only indicate the Acrostic in them:-

■ commences each of the four lines of Psa 9:1-2; ■, Psa 9:3; ■, Psa 9:5; ■ is wanting; ■, Psa 9:6; ■, Psa 9:7-10; ■, Psa 9:11; ■, Psa 9:13; ■, Psa 9:15; ■, Psa 9:17; ■, Psa 9:18. ■, Psa 10:1; ■, Psa 10:5; ■, Psa 10:8; ■, ■, ■, ■ are wanting; ■, Psa 10:12, is repeated from Psa 9:19 in order to call our attention to the same words of the same prayer; ■ is found in Psa 9:14; ■, twice in Psa 9:15; ■, in Psa 9:17.

We must believe that the Acrostic is purposely incomplete, but what the design and the lesson may be must be left to the patient students of God's word. It may be that it is to correspond with these "times of trouble," for they also will be broken up and incomplete.

Psa 25:1-22 -Here again the Acrostic is designedly irregular, proving its genuineness rather than suggesting its corruption. This design is shown by the fact that, in Psa 34:1-22, the same letter ■ is omitted, and the same letter ■ is duplicated by being added for the last verse. Psa 25:22; Psa 34:22 commence with the same word ■■■■■■ (pahdah), "redeem," and both verses thus marked contain a similar sentiment: Psa 25:22, "Redeem Israel, O God, out of all his troubles": and Psa 34:22, "The Lord redeemeth the soul of his servants." These two verses are thus made to stand out by themselves. The Acrostic letters are thus distributed:-■, Psa 25:1-2; ■, Psa 25:2 (second word); ■, Psa 25:3; ■, Psa 25:4; ■, Psa 25:5; ■ omitted; Psa 25:6; ■, Psa 25:7; ■, Psa 25:8; ■, Psa 25:9; ■, Psa 25:10; ■, Psa 25:11; ■, Psa 25:12; ■, Psa 25:13; ■, Psa 25:14; ■, Psa 25:15; ■, Psa 25:16; ■, Psa 25:17; ■ Omitted ■, Psa 25:18-19; ■, Psa 25:20: ■, Psa 25:21; (repeated), Psa 25:22.

Psa 24:1-10 -Here, as in Psa 25:1-22, the sixth letter ■ is omitted, the alphabet ending at Psa 25:21; and the ■ repeated thus puts Psa 25:22 outside the alphabetical series.

Thus far the two Psalms (Psa 25:1-22and Psa 24:10) are framed on the same model. In this Psalm, with the above exception, there is one letter left for each verse in its order.

Psa 37:1-40 -Here the series is complete. The ■ being masked behind the preposition ■ (in the word ■■■■■, for ever, Psa 37:28), and the ■ behind the conjunction ■ "but," in Psa 37:39.

Every letter has two verses of two lines each, except three: ■, Psa 37:7; ■, Psa 37:20, and ■, Psa 37:34, which have but one verse of three lines each.* [Note: It is noteworthy that the first of these (ã) occurs seven verses from the beginning; the last, seven verses from the end; while the middle letter (ë) is the middle of the whole Psalm.] The Acrostic is as follows:-■ commences Psa 37:1; ■, Psa 37:3; ■, Psa 37:5; ■, Psa 37:7 ■, Psa 37:8; ■, Psa 37:10; ■, Psa 37:12; ■, Psa 37:14; ■, Psa 37:16; ■, Psa 37:18; ■, Psa 37:20; ■, Psa 37:21; ■, Psa 37:23; ■, Psa 37:25; ■, Psa 37:27; ■■, Psa 37:28, third line ("they are preserved for ever"); ■, Psa 37:30; ■, Psa 37:32; ■, Psa 37:34; ■, Psa 37:35; ■, Psa 37:37; ■■, † [Note: Ginsburg's Hebrew Bible omits the Vau (■).] Psa 37:39.

Psa 111:1-10 -The acrostic here is perfect. The Psalm has twenty-two lines, which commence successively with the twenty-two letters of the Hebrew alphabet.

Psa 112:1-10 is formed on precisely the same model, and the two Psalms form a pair, Psa 111:1-10 being occupied with Jehovah and Psa 112:1-10 with the man that feareth Jehovah. They may be thus compared-the letters marking the Correspondence (q.v. [Note: Which see.] ).

Psa 111:1-10 aPsa 111:1-3.-■ His righteousness for ever. bPsa 111:4-8.-■ Gracious and full of compassion; ever mindful of His covenant. cPsa 111:9-10.-■ His covenant and praise for ever.

Psa 112:1-10 aPsa 112:1-3.-■ His righteousness for ever. bPsa 112:4-8.-■ Gracious and full of compassion; in everlasting remembrance. cPsa 112:9-10.-■ His exaltation for ever.

Psa 119:1-176 -This Acrostic Psalm differs from every other. It consists of 176 verses, divided into 22 groups of eight verses each: (8 × 22 = 176). The eight verses of each group begin with the same letter. For example: the first eight verses each begin with Aleph ■ (A), the second eight with Beth ■ (B); and so on through the whole Psalm.

It is very difficult to preserve this in a translation, and impossible where the letters of one language are not the same either in power or number or order.

It so happens, however, that the ninth portion (Psa 119:65-72), in which each verse begins with Teth ■ (T), begins also with T in the Authorized Version in all the verses except two (Psa 119:67 and Psa 119:71). These can be easily made to begin with T also, by changing the word “Before” in Psa 119:67 to Till; and the words “It is” in Psa 119:71 to ’Tis. Then it will exactly correspond to the Hebrew original.

Attempts have been made to render other portions in a similar manner, but with little success. What comes naturally in an Original Text, must be somewhat forced in translating it into another language. We offer the following as an example:-

A.

Ah! the happinesses of the perfect in the way, Such as walk in the law of Jehovah.

Ah! the happinesses of the keepers of His testimonies, Who seek Him with their whole heart.

Assuredly they have not worked iniquity: In His ways they 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, I shall 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.

B. 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 Mandate’s way, I found joy beyond all wealth. By Thy precepts shall I guide my musings, And shall pore o’er Thy paths, By thy statutes shall I be delighted;

Thy word I shall not forget.

Psa 145:1-21 -Here the Acrostic is perfect, with the exception of the letter Nun, ■ (N), which comes between Psa 145:13-14.

It has evidently dropped out through the carelessness of some scribe; for it must have been in the manuscripts from which the Septuagint, Vulgate, Syriac, Arabic and Æthiopic Versions were made, as they contain the verse. One Hebrew ms. has been found by Dr. Ginsburg containing the verse; which reads, “The Lord is faithful in all His words, and holy in all His works.”

Moreover, it falls in with the structure of the Psalm, for the member, in which verse nun (■) occurs, consists of Psa 145:13-20 and is as follows:- aPsa 145:13. “Thou,” second person. bPsa 145:14. “He,” third person. aPsa 145:15-16. “Thou,” second person. bPsa 145:17-20. “He,” third person. The members b and b thus commence with similar words. The Psalm is “David’s Psalm of praise.” It is the only Psalm that is dignified by this title. It is a special Psalm, therefore, and the Acrostic marks it as such, there being exactly 22 verses, one letter for each verse, and each verse consisting of two lines. The structure (see under Correspondence) shows that it consists of seven members, arranged alternately, the subject of the first being Praise promised, and that of the second, Praise offered in fulfilment of that promise.

It is as follows:-

Psa 145:1-21 A1Psa 145:1-2. Praise promised (first person) for Jehovah Himself.

B1 Psa 145:3. Praise offered (third person) to Jehovah.

A2 Psa 145:4-7. Praise promised (first and third persons alternately) for Jehovah’s works.

B2 Psa 145:8-9. Praise offered (third person) for Jehovah’s works.

A3 Psa 145:10-12. Praise promised (third person only) for Jehovah’s kingdom.

B3 Psa 145:13-20. Praise offered (third person) for Jehovah’s kingdom.

A4 Psa 145:21. Praise promised (first and third persons) (■■■■, shall bless, as in Psa 145:10).

Pro 31:10-31 is a perfect alphabetical Acrostic, marking and calling our attention to this song in praise of a virtuous woman. Döderlein calls it “a golden A B C for women.” It follows here, the words of a faithful mother. The following is the structure of the passage:- APro 31:10. The woman and her worth.

B1 Pro 31:11-12. Her husband.

C Pro 31:13-22. Her work.

B2 Pro 31:23. Her husband.

C Pro 31:24-27. Her work.

B3 Pro 31:28-29. Her children and her husband.

A Pro 31:30-31. The woman and her worth.

Like Psa 145:1-21 it consists of twenty-two verses, and each verse contains two lines.

Lam 1:1-22 is an acrostic chapter. It consists of 22 verses, each of which commences with a successive letter of the alphabet, and each consists of three lines, except Lam 1:7 (■, Zayin) which contains four lines.

Lam 2:1-22 is the same, except that in this case it is Lam 2:19 (■, Koph) which contains four lines. ■ and ■ (Lam 2:16-17) are transposed.

Lam 3:1-66 is different. It consists of 66 verses; the first three each commencing with ■ (A); the second three each commencing with (B), and so on. Here, also as in Lam 2:1-22, ■ and ■ (Lam 3:46-48 and 49-51) are transposed.

Lam 4:1-22 -Here, there are 22 verses, each verse commencing successively with the letters of the alphabet, and consisting of two lines. Here, also as in Lam 2:1-22 and Lam 3:1-66, the ■ and ■ (Lam 4:16-17) are designedly transposed.

These are all the Alphabetical Acrostics.

There are, however, others, to which our attention is called by the Massorah, as well as by their being written in larger characters in certain Manuscripts. In these cases the Acrostic letters spell certain words. But these are no more accidental than those which are alphabetical. Other acrostics have been found; but, as they are without Massoretic or Manuscript authority (and, therefore, probably are undesigned) we do not notice them.

Psa 96:11.-The Massorah has a rubric calling attention to the name of Jehovah here in a complete sentence of four words:-* [Note: Reading the English words backwards.]

■■■■■ ■■■■■ ■■■■ ■■■■ earth-the glad-be-let-and heavens-the rejoice-Let.

“Let the heavens rejoice, and let the earth be glad” (lit., “Let-rejoice the-heavens and-let-be-glad the-earth”). This is the great truth and the grand climax of God’s purposes, which the Psalms as a whole set forth and declare. Especially so in this fourth book of the Psalms, which reveals those purposes in relation to the earth.

Psa 96:1-13 is a call to “all the earth” (Psa 96:1) to sing the “new song,” and Psa 97:1-12 is, or rather will yet be, the earth’s glad answer to that call.* [Note: See A Key to the Psalms.]

Esther.-In the Book of Esther four times the name of Jehovah occurs in the form of an Acrostic.† [Note: See a separate pamphlet on this subject by the same author and publisher, The Name of Jehovah in the Book of Esther.]

Jehovah had declared (Deu 31:16-18) 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 present, working for them, to deliver them. Hence the outward form of the book is in harmony with the circumstances of the people: Jehovah was not with them, but He was for them; and therefore, though His name does not occur so that it may be sounded and pronounced by the voice, it appears, so that it may be visible to the opened eyes.

Further, the four Acrostics are all different from each other. The First occurs in Est 1:20. It is formed by the initial letters, for the event was initial. It is formed by spelling the word backwards, for Jehovah was overruling and turning back the wisdom of man. The four Hebrew words are

■■■ ■■■ ■■■■■ ■■■■ i.e., “All the wives shall give,” or exhibiting a similar Acrostic in English- “Due Respect Our Ladies” shall give to their husbands, etc.” This counsel resulted in bringing Esther to the throne; so that, when Haman’s plot had been made, it might be thwarted

(Est 4:14). The Second

(Est 5:4) is formed, as before, by the initial letters; for Jehovah was initiating His plans: but it is spelt forwards (as in our common form of Acrostics), for Jehovah was ruling rather than overruling. The four Hebrew words are-

■■■■ ■■■■ ■■■■ ■■■■

“Let the King and Haman come this day,” or, “Let Our Royal Dinner be graced this day by the King and Haman.” The name of Jehovah appears in the invitation; for He was to be there in order to bring the counsels of man to nought and” take the wise in their own craftiness.”

Nothing happens at the dinner beyond an invitation to Haman to dine at the royal table the next day. “Then went Haman forth that day joyful and with a glad heart” (Est 5:9). Yes, “that day,” for it was his last! The Third Acrostic

(Est 5:13) is the beginning of the end. Hence it is formed by the final letters, for the end was approaching. It is read backwards, for the Lord was turning back all the proud purposes of Haman. Haman goes home to his wife and says:

■■ ■■■■■ ■■■ ■■

“This availeth me nothing,” or “Yet am I saD, foR nO avaiL is all this to me.” This sadness was a precursor of, and foreboded, his coming execution. Haman dines on the morrow with the king and queen; and events soon reached their climax; which comes in The Fourth Acrostic

(Est 7:7). It is again in the final letters, for Haman’s end had come. It is spelt forwards; for Jehovah was ruling, and had determined the event:- ■■ ■■■■ ■■■■ ■■■■

Haman saw “that evil was determined against him,” or, “For he saw that there was eviL tO feaR determineD against him by the King.”

There was indeed evil to fear: for that evil had been determined not by King Ahasuerus, but by Jehovah: and the evil came swiftly upon him, for he was at once taken out and hanged.

Thus these four Acrostics at once conceal and reveal the Name of Jehovah, and emphasize the four pivots on which the whole history turns.

Est 7:5.-This is another Acrostic for which there is Massoretic authority, the letters being written in larger characters in certain MSS

It is that name by which God revealed himself to Moses and to Israel, the “I AM,” who had come down to deliver them. He who came down to deliver them in Egypt now comes down to deliver them in Persia: and, though He was not revealed, nor His name written, yet He has caused it to be emblazoned on the pages of the history. When Ahasuerus learned from Esther, that “the Jews’ enemy” had laid his plot to destroy the whole nation, he cries out in his ignorance, “Who is he, and where is he that durst presume in his heart to do so?” He uses the words of which the final letters spell the name EHJHE (pronounced E-he-yhe both backwards and forwards).

■■■ ■■ ■■■ ■■ ■■■

EHEYEH knew who Haman was and where he was. He who is the great “I am,” sees the end from the beginning; and both rules and over-rules all events for the accomplishment of His purposes, and for the deliverance of His People. (See Exo 2:23-25; Exo 3:14-15).

Acrostics, like many other figures, occur only in the Originals, and cannot be reproduced in a translation.

It is possible also for figures to occur in a translation which are not in the Hebrew or Greek! In such cases they are, of course, either accidental or designed. In either case they are of no value or weight. An Acrostic can be made, for example, in the English of John 3:16, which is accidental. But as it may be useful to some in teaching others, we note it here-

John 3:16 God so loved the world, that he gave his

Only begotten Son, that whosoever believeth in him should not Perish, but have

Everlasting

Life. This verse contains the good news of the Gospel, which, by a singular coincidence, is the very word which may thus be written as an Acrostic.

2. Of the Same Word (a) In the Same Sense

There are no less than twelve ways in which the same word may be repeated in the same sense in the same sentence. The first is called

-------- Epizeuxis: or, Duplication The Repetition of the Same Word in the Same Sense When the word is repeated in close and immediate succession, no other word or words coming between, it is called GEMINATIO, pronounced Gem-i-n■´-tio, which means a doubling, duplication, a re-doubling. It is also called ITERATIO (It´-er-■-ti-o), iteration; CONDUPLICATIO (con-d■-pli-ca´-tio), conduplication, or full doubling. When the words do not immediately succeed each other, but are separated by one or more intervening words, the figure is then called EPIZEUXIS, pronounced Ep´-i-zeux´-is. It is the Greek word ■π■ζευξις, from ■π■ (epi), upon, and ζε■γνυμ■ (zeugnumi), to yoke, or join closely together. The intervening words thus form the yoke which joins the repeated words. The Latins give this figure the name of SUBJUNCTIO (Subjunc´-tio), which is derived from the Greek and has exactly the same meaning, subjoining (from jugum, a yoke).

We may give the figure the English name of “Duplication,” “Gemination,” “Iteration,” or “Repetition.”

It is a common and powerful way of emphasizing a particular word, by thus marking it and calling attention to it. In writing, one might accomplish this by putting the word in larger letters, or by underlining it two or three times. In speaking, it is easy to mark it by expressing it with increased emphasis or vehemence.

How important for us to notice, in the Scriptures, the words and expressions which the Holy Spirit has thus marked and emphasized in order to impress us with their importance!

Gen 6:17.-“And, behold, I, even, I, do bring a flood of waters upon the earth.”

Gen 7:19.-“And the waters prevailed exceedingly.”

Here, as in other passages, the doubled adverb is used for a superlative. ■■■■■ ■■■■■ (me■d, me■d), greatly, greatly. We have the same words in Gen 17:2, “And I will multiply thee exceedingly (me■d, me■d). So also Genesis 7:6, exceeding; and Gen 7:20, exceedingly; Gen 30:43, “And the man increased exceedingly (me■d, me■d)”; Exo 1:7, “Waxed exceeding”; Num 14:7, “It is an exceeding (me■d, me■d) good land”; 1Ki 7:47, “Because they were exceeding (me■d, me■d) many”; 2Ki 10:4, “But they were exceedingly (me■d, me■d) afraid”; Eze 9:9, “And Judah is exceeding (me■d, me■d) great”; Eze 16:13, “And thou wast exceeding (me■d, me■d) beautiful”; Eze 37:10, “An exceeding (me■d, me■d) great army.”

Gen 22:11.-“And the angel of the Lord called unto him out of heaven, and said, Abraham, Abraham.” This is the first occurrence of this figure, used of names. There are ten such in the Scriptures (the number ten completing the cycle of Divine order).* [Note: See Number in Scripture, by the same author and publisher.]

Seven of these are used by God to man (four of which are in the Old Testament, and three in the New), the other three being used under other circumstances. When thus used, the figure calls special attention to the occasion or to the person, and to some solemn moment of importance in the action, or of significance in the words.

Used by God to men. (7)

Old Test. (4) 1.Abraham, Abraham (Gen 22:11).

2. Jacob, Jacob (Gen 46:2).

3. Moses, Moses (Exo 3:4).

4. Samuel, Samuel (1Sa 3:10).

New Test. (3) 5.Martha, Martha (Luk 10:41).

6. Simon, Simon† [Note: “Satan hath desired to have you (■μ■ς, plural) that he may sift you (■μ■ς, plural) as wheat: but I have prayed for thee (σο■ singular) that thy faith fail not.”

Satan “sifts” to get rid of the wheat! Christ “fans” to get rid of the chaff (Mat 3:12).] (Luk 22:31).

7. Saul, Saul (Acts 9:4).

Used under other circumstances.‡ [Note: Each of these three examples is unique. In No. 8 it is the name of the Lord used by man. In No. 9 it is used of God’s city and people by Christ. In No. 10 it is used of God by Christ.] (3) 8.Lord, Lord (Mat 7:21-22. Luk 6:46; Luk 13:25).

9. Jerusalem, Jerusalem (Mat 23:37. Luk 13:34).

10. Eloi, Eloi (Mark 15:34. Mat 27:46. Psa 22:1).

It is to be noted that in raising the dead the Lord Jesus never used this figure! As much as to say it needed no emphasis whatever to make the dead hear His voice (see Mark 5:41). The disciples may cry, “Master, Master, we perish!” (Luk 8:24), but He calmly rebukes the winds and the waves.

Gen 25:30.-“And Esau said to Jacob, “Feed me, I pray thee, with that same red pottage.” The Hebrew having no superlative, doubles the adjective (see under Idiom), ■■■■■■■ ■■■■■■■

(hah-ahdom, hah-ahdom), red, red, i.e., this very red [food]; or, this deliciously red food.

Exo 2:12.-“And he looked this way and that way.”

Here the Hebrew ■■■■ ■■■■■ (k■h vahk■h), this and this, is well translated, The repetition emphasizes the fact that he looked in every direction. See also Jos 8:20, i.e., in any direction. 2Ki 2:8. Also Jos 8:33, ■■■■■■ ■■■■■■■■ (mizzeh oomizzeh), i.e., on all sides. 1Ki 2:36, “Go not forth thence any-whither” ■■■■■ ■■■■■■■ (ahneh vah-ah-nah), this and this. 2Ki 4:35, see margin.

Exo 4:16.-“And he shall be, even he shall be to thee instead of a mouth:” i.e., he shall surely be, etc.

Exo 15:16.-“Till thy people pass over, O Lord, till the people pass over, which thou hast purchased:” i.e., till thy people have completely passed over and are safe on the other side.

Exo 23:30.-“By little and little I will drive them out from before thee,” ■■■■■ ■■■■■ (me-at, me-at), “little, little, I will drive, etc.:” i.e., I will drive them out by very slow degrees. There s no “by” or “and” in the Hebrew of this passage. These words should be in italics. The figure is beautifully rendered in English idiom, where two adverbs are used to express the superlative.

Exo 28:34.-“A golden bell and a pomegranate, a golden bell and a pomegranate upon the hem of the robe round about:” i.e., alternately.

Exo 34:6.-“And the Lord passed by before him, and proclaimed, JEHOVAH, JEHOVAH.”

Here, if we were to translate the figure idiomatically, it means that He proclaimed the wonderful name, Jehovah! (which He did in the sixth and seventh verses).

Lev 6:12 (Lev 6:5).-“And the priest shall burn wood on it every morning.” ■■■■■■■■■ ■■■■■■■■■ (babb■ker, babb■ker), morning, morning: i.e., every morning, regularly, and without intermission.

Lev 24:8.-“Every sabbath he shall set it in order before the Lord continually.”

Hebrew ■■■■■■■ ■■■■■■■■■■ ■■■■■■■ ■■■■■■■■■■ (Bey■m hashabbath beyom hashabbath), on-the-day-of the-Sabbath, on-the-day-of the-Sabbath: i.e., every Sabbath, with emphasis on the word “every,” i.e., every Sabbath without fail.

Num 17:12-13 (27, 28).-After Aaron’s rod had been brought forth, the people were frightened and cried to Moses, “Behold, we die, we perish, we all perish. Whosoever cometh near, cometh near unto the tabernacle of the Lord shall die: shall we be consumed with dying?”

Here the figure is ■■■■■■■■ ■■■■■■■■ (hakkahrev hakkahrev), cometh near, cometh near. It is idiomatically translated by the A.V. [Note: The Authorized Version, or current Text of our English Bible, 1611.] , but literally by the R.V. [Note: The Revised Version, 1881.]

There is also the repetition of the word ■■■■■■■■■ (ahvadnoo), “we perish, we all perish.”

Deu 28:43.-Here the figure is really translated idiomatically, and not literally. “The stranger that is within thee shall get up above thee very high,” i.e., ■■■■■■■ ■■■■■■■■ (mahalah,

mahalah), high, high; “and thou shalt come down very low” (i.e., ■■■■■■ ■■■■■■■ (mattah, mattah), low, low).

Thus the figure emphasizes the depth of the misery into which Israel should be brought if they would not hearken to the voice of Jehovah (Deu 28:15).

Jdg 5:22.- “Then did the horsehoofs stamp: By reason of the pransings, the pransings of his mighty ones.”

■■■■■■■■■■■ ■■■■■■■■ (middaharoth daharoth), i.e., the violent pransings, if translated idiomatically. See under Idiom.

1Sa 2:3.-“Talk no more exceeding proudly.”

■■■■■■■■ ■■■■■■■■ (gevohah, gevohah), proudly, proudly, i.e., arrogantly or haughtily.

Here the repeated adjective is idiomatically translated as a superlative.

2Sa 7:5.-“Go and tell my servant David (Heb., to my servant, to David), Thus saith the Lord, Shalt thou build, me a house for me to dwell in?”

Here there is great emphasis to be placed on the repeated pronoun, “me,” in order to rebuke the popular and universal thought of the natural heart, which ever says, “See now, I dwell in a house of cedar, but the ark of God dwelleth within curtains.”

2Sa 18:33.-“O my son Absalom, my son, my son Absalom! Would God I had died for thee, O Absalom, my son, my son!”

Here the figure emphasizes the vehemence of David’s grief.

2Ki 4:19.-“And he said unto his father, My head, my head.” (■■■■■■■■ ■■■■■■■■, roshee, roshee.)

How eloquent: and what a volume is contained in this simple figure, so naturally used by the child; as an English child would say, “My poor head.”

2Ch 4:3.-“Compassing the sea round about.” ■■■■■■■ ■■■■■■■ (sahveev, sahveev), around, around: i.e., completely round, all around. The same repetition is used, to express complete surrounding, in Eze 37:2; Eze 40:5; Eze 40:14; Eze 40:16 (twice), Eze 40:17, Eze 40:25, Eze 40:29-30, Eze 40:33, Eze 40:36, Eze 40:43; Eze 41:5-8, Eze 41:10-12, Eze 41:16 (the second “round about”), Eze 41:17, Eze 41:19; Eze 42:15, Eze 42:20; Eze 43:12. In all these descriptions of the new and future Temple, the repetition of ■■■■■■■ ■■■■■■■ (sahveev, sahveev) emphasizes the completeness of the measurements.

Psa 22:1.-“My God, my God (■■■■■■ ■■■■■■, Elee, Elee), why hast thou forsaken me?” Who can tell the depth of meaning and of feeling, which this figure here reveals? It is thus impressed upon us, because it cannot be expressed by words. See Mark 15:34.

Psa 67:6-7 (Psa 67:7-8).- “God shall bless us, God shall bless us:” i.e., God shall really and truly bless us in very deed.

Psa 77:16 (Psa 77:17).- “The waters saw thee, O God, The waters saw thee.”

(See under Prosopopœia.) Thus emphatically describing Exo 14:1-31

Psa 96:13.- “For He cometh, for He cometh:” i.e., for He shall surely come.

Psa 118:11.-Twice “They compassed me about”; and in Psa 118:15-16, we have three times “The right hand of the Lord.”

Psa 137:7.-“Remember, O Lord, the children of Edom in the day of Jerusalem; who said, Rase it, rase it, even to the foundation thereof,” i.e., ■■■■■ ■■■■■ (ahroo, ahroo), “Down-with-it, down-with-it,” or we might render the figure, utterly overthrow it.

Pro 20:14.-“It is naught, it is naught, saith the buyer: but when he is gone his way, then he boasteth.”

Heb. is ■■■ ■■■ (ra, ra), i.e., “very bad,” or “worth nothing.” What a picture of Eastern bargaining!

Ecc 3:18.-Lit., I said in my heart respecting the estate of the sons of men that … they, even they are like beasts.”

Here the figure of Pleonasm (q.v. [Note: Which see.] ) first emphasizes the word “men,” and then the Epizeuxis again increases that emphasis.

Ecc 7:24.-“That which is far off and exceeding deep, who can find it out?”

■■■■■ ■■■■■ (ahmok, ahmok), deep, deep: i.e., as it is translated, “exceeding deep.”

Isa 6:3.-The holiness of Jehovah is emphasized beyond measure, and the three persons in one God are indicated by the thrice repeated “Holy, holy, holy is the Lord of hosts.” Here the highest degree of holiness is ascribed to Jehovah.

Isa 21:9.-“Babylon is fallen, is fallen”: to emphasize the certainty and the greatness of the fall of that great city, and the completeness of its final overthrow. See also Rev 18:2.

Isa 26:3.-“Thou wilt keep him in perfect peace.”

Here the figure is idiomatically translated. The Hebrew reads (see margin) ■■■■■■■ ■■■■■■■ (shalom, shalom), peace, peace, thus emphasizing the word and denoting much peace, great peace; or, as in A.V. [Note: The Authorized Version, or current Text of our English Bible, 1611.] , “perfect peace.” In Isa 57:19 and Jer 6:14 it is not thus translated.

Professor Driver mentions this duplication of words as being a post-Isaian feature of literary style (Introduction to the Literature of the Old Testament, pp. 233, 234). He says, “The literary style of chapters 40-56 is very different from that of Isaiah”: one of the “literary features” being the repetition of words. It is remarkable, as being characteristic of the wisdom and acumen assumed by the higher critics, that though Professor Driver mentions the repetition of ■■■■ ■■■■, peace, peace, in Isa 57:19, he does not mention the very same repetition in Isa 26:3 : which is an evidence of the very unity of the two parts of Isaiah which he is seeking to disprove.* [Note: The same applies to other arguments: e.g., Dr. Driver says (p.227) that certain words “occurring in chapters 40-66. point to a later period of language than Isaiah’s age … A remarkable instance is afforded by Isa 65:25 … where ■■■■, the common Hebrew word for together, is replaced by

■■■■, an expression modelled upon the Aramaic ■■■■, and occurring besides only in the latest books of the Old Testament." But Professor Driver does not mention the fact that the word occurs in the earlier books of the Bible: so early indeed as Gen 3:22; Gen 49:16. 1Sa 17:36, and elsewhere. True, in these passages it is in the construct state: but that makes no difference so far as the argument is concerned. Moreover, as this very word ■■■■ occurs in Isa 1:28, Isa 1:31, and Isa 11:6-7, as well as in Isa 66:17, it is an argument against Dr. Driver's division of Isaiah into two halves.]

Isa 28:10.-This is probably the ironical language of the "scornful men" (Isa 28:14), introduced by the Ellipsis of Isa 28:9 : "Whom [say they] shall he teach knowledge?… for [it is] precept upon precept; precept upon precept; line upon line; line upon line; here a little, and there a little." And, then, the Prophet retorts: "For (or Yea, verily) with stammering lips (marg. [Note: arg. Margin.] , stammerings of lips) and another tongue will he speak (marg. [Note: arg. Margin.] , he hath spoken) to this people." In the English the Epizeuxis is not perfect, because the word "upon" comes between, but in the Hebrew the words follow each other closely.

■■■■ ■■■■■ ■■■ ■■■■■ ■■■ ■■■■■■ ■■■ ■■■■■

■■■■■■ ■■■■ ■■■■■■ ■■■■ i.e., "For it is tzav latzav; tzav latzav; kav lakav, kav lakav; z■hr sh■hm, z■hr sh■hm."

See also Isa 28:13.

Isa 40:1.-"Comfort ye, comfort ye my people, saith your God." Here the Epizeuxis consists of one word in the Hebrew, ■■■■■■■ ■■■■■■■ (nachmoo, nachmoo): and calls our attention to the passage; while it emphasizes the plenitude of that comfort wherewith Jehovah has determined to comfort His People Israel at no distant date.

Isa 51:1-23.-In this Scripture we have three calls emphasized by this figure.

A1 Isa 51:9-11. A call to the arm of Jehovah:-"Awake, awake, put on strength, O arm of the Lord."

B1 Isa 51:12-16. Followed by comfort.

A2 Isa 51:17-20. A call to Jerusalem:-"Awake, awake, stand up, O Jerusalem."

B2 Isa 51:21-23. Followed by comfort.

A3 Isa 52:1-2. A call to Zion:-"Awake, awake, put on strength, O Zion."

B3 Isa 52:3-12. Followed by comfort.

Isa 57:19.-"I create the fruit of the lips:-Peace, peace to him that is far off and to him that is near," etc.: i.e., great peace, perfect peace as in Isa 26:3 (q.v. [Note: Which see.] ).

Jer 4:19.-"My bowels, my bowels!" to emphasize the great distress experienced.

Jer 6:14.-"They have healed also the hurt of the daughter* [Note: These words are supplied, apparently from Jer 8:11, Jer 8:21.] of my people slightly, saying Peace, peace; when there is no peace." Here the figure contrasts with the fact that there was no peace for Jerusalem the fact that

her false prophets continually promised plenty of peace, much peace.

Jer 22:29.-“O earth, earth, earth, hear the word of the Lord.”

Eze 21:9-13 (Hebrews 14-18).-“A sword, a sword is sharpened, and also furbished.” This is to call our attention to “the sword of the Lord,” viz., Babylon, and to show that His sword is a sword for war, and not a sword worn for honour. This is the key to this difficult passage. That there are difficulties is seen the moment we observe the italics, note the marginal alternatives, and consult the commentators!

Jehovah’s sword was not like the sword of His son Judah, not like his “rod” or “sceptre” (Eze 21:10), which was merely for honour, and was no use against a tree. But this sword (Eze 21:10) “contemneth the rod (or sceptre) of my son, as [it despiseth] every tree (or wood).” Eze 21:12 should be, “Cry and howl, son of man: for it shall be upon my people, it shall be upon all the princes of Israel: my people shall be delivered to the sword: smite therefore upon thy thigh” (which was the symbol of fear in man, as beating the breast was in woman). Eze 21:13. “Because it was proved, and what? (i.e., what will happen? what will be the result?) if the sword shall not despise the wood, saith the Lord! It will not be, saith Adonai Jehovah!” (i.e., it will not despise it! it will destroy it!) Thus we have the sword of Jehovah emphasized: and the structure of these verses explains their meaning.

A Eze 21:8-10. The sword of Jehovah (Babylon). Its sharpness and brightness.

B Eze 21:10. Its contempt for the rod or sceptre of His son Judah.

A Eze 21:11-12. The sword of Jehovah. Its destroying power.

BEze 21:13. Its contempt for the wooden rod or sceptre of Judah. The point is that the sword of the Lord is a sword of war, not of honour; and its power is so great that the sceptre of Judah (which was of wood) will not withstand it.

Eze 21:27.-“I will overturn, overturn, overturn it; and it shall be no more until he come whose right it is; and I will give it him”: i.e., I will completely and thoroughly overturn it. The threefold Epizeuxis emphasizes the completeness of the overthrow of the throne of David; hence, by implication, the certainty of the promised fulfilment of the prophecy that He who is David’s Son and David’s Lord, shall surely reign upon that same throne according to Luk 1:32-33, and many other Scriptures.

Eze 22:2.-“Wilt thou judge, wilt thou judge?”: i.e., Wilt thou really and truly judge? See under Heterosis.

Eze 33:11.-“Turn ye, turn ye from your evil ways.”

Eze 34:11.-“Behold, I, even I, will both search my sheep and seek them out.” And Eze 34:11 : “Behold I, even, I, will judge between the fat cattle and between the lean cattle.”

Thus does Adonai Jehovah emphasize what He will do in consequence of the unfaithfulness of the shepherds, who fed not His flock, but fed themselves. (See under Ellipsis, page 114).

Eze 34:17.-“I judge between cattle and cattle.” (■■■■ ■■■■■■.) For the emphasis in this passage, see the notes on it under the figure of Ellipsis (page 40).

Dan 5:11.-“Whom the king Nebuchadnezzar thy father, the king, I say, thy father, made master of the magicians”: i.e., thy father the great and mighty king Nebuchadnezzar.

Dan 10:19.-“Be strong, yea, be strong:” i.e., be very strong.

Zep 1:14.-“The great day of the Lord is near, is near, and hasteth greatly”: i.e., is very near.

Mat 5:37.-“But let your communication (R.V. [Note: The Revised Version, 1881.] , speech) be, Yea, yea; Nay, nay: for whatsoever is more than these cometh of evil.”

Here the figure emphasizes the fact, not that we are forbidden to say, “Yea” or “nay” twice; but that we are merely to say, “Yes” or “no,” and not to indulge in vehement asseverations and oaths; “for whatsoever is more than these cometh of evil.”

Mat 23:37.-“O Jerusalem, Jerusalem, thou that killest the prophets,” etc.: emphasizing the pathetic appeal by the exceeding guilt of the city in killing the prophets of Jehovah.

Luk 23:21.-“Crucify him, crucify him,” emphasizing the vehemence of the cry, and the determination of the priest-led people.

John 1:51.-“Verily, verily, I say unto you.” ■μ■ν, ■μ■ν (ameen ameen). Twenty-five solemn sayings of the Lord Jesus are thus emphatically marked in John’s Gospel: viz., John 1:51; John 3:3, John 3:5, John 3:11; John 5:19, John 5:24-25; John 6:26, John 6:33, John 6:47, John 6:53; John 8:34, John 8:51, John 8:58; John 10:1, John 10:7; John 12:24; John 13:16, John 13:20-21, John 13:38; John 14:12; John 16:20, John 16:23; John 21:18. It might prove a useful study to trace the sequence of truth in these successive statements.

Apart from the Repetition, which occurs only in the fourth Gospel, there is something to be learnt from the number of times the word occurs.* [Note: See Number in Scripture, by the same author and publisher.]

Heb 10:37.-“Yet a little while,” Lit., how little, how little.” Greek: ■τι γ■ρ μικρ■ν ■σον ■σον (eti gar mikron hoson hoson).

Eph 3:9.-Lit. “And to enlighten all [as to] what [is] the dispensation of the Mystery which has been hidden away, away, from the ages in [or by] God.” Showing the completeness with which the secret was hidden in former times. Compare Rom 16:25, and Col 1:26.

-------- Anaphora; or, Like Sentence-Beginnings The Repetition of the same Word at the beginning of successive Sentences

A-naph´-o-ra, from two Greek words, ■ν■ (ana), again, and φ■ρω (pher■), to bring or carry. It means a carrying back, reference, or repeating over again. This figure is also sometimes called EPANAPHORA: which is the same word with ■π■ (epi), upon, prefixed. In Latin it is called RELATIO. This figure is so-called because it is the repeating of the same word at the beginning of successive clauses: thus adding weight and emphasis to statements and arguments by calling special attention to them.

Anaphora differs from Epibole (q.v. [Note: Which see.] ). In the case of Epibole several words are repeated, consisting of a sentence or phrase; whereas, in Anaphora only one word is thus

repeated.

Scripture abounds with this figure, which adds great importance to many of its solemn statements. We give a few examples:-

Deu 28:3-6.- “Blessed shalt thou be in the city, and blessed shalt thou be in the field: blessed shall be the fruit of the body, and* [Note: See Polysyndeton.] the fruit of thy ground, and the fruit of thy cattle, the increase of thy kine, and the flocks of thy sheep. blessed shall be thy basket and thy store, blessed shalt thou be when thou comest in, blessed shalt thou be when thou goest out.”

See the same figure in Deu 28:16-19 with the word “cursed” repeated at the beginning of successive sentences.

2Sa 23:5.-According to the Hebrew, each line begins with the word ■■■■ (kee), For.

“For is not my house thus with God? For He hath made with me an everlasting covenant, ordered in all things and sure, For this is all my salvation, and all my desire. For shall He not make it to prosper?”

These four lines are in the form of an introversion:- aQuestion. bAnswer and Reason. bAnswer and Reason. aQuestion. In a and a the question is concerning David’s house; while in b and b the subject is Jehovah’s covenant. See under Correspondence.

Psa 3:1-2 (Psa 3:2-3).- “Many are they that rise up against me, Many there be which say of my soul,” etc.

Psa 94:3-4.-“How long” In Psa 94:4 it should be repeated by Ellipsis and put in italics twice. In the A.V. [Note: The Authorized Version, or current Text of our English Bible, 1611.] it is thus put only once; in the R.V. [Note: The Revised Version, 1881.] not at all, the figure not being seen.

Psa 115:12-13.- “He will bless us.

He will bless the house of Israel.

He will bless the house of Aaron.

He will bless them that fear the Lord.” This figure stands here in immediate contrast with the figure of Epistrophe (q.v. [Note: Which see.] ) in Psa 115:9-11, where the same phrase ends successive clauses.

See also in the Songs of Degrees, Psa 121:7-8; Psa 122:6-7; Psa 123:2-3; Psa 124:1-2; Psa 3:1-8; Psa 4:1-8; Psa 5:1-12; Psa 126:2; Psa 127:1; Psa 128:5-6; Psa 129:1-2.

Psa 148:1-4.-“Praise” is seven times repeated at the beginning of successive sentences. So also in the whole of Psa 150:1-6 Isa 51:1; Isa 51:4; Isa 51:7.-Three times we have the Divine call “Hearken unto me.”

Jer 1:18.-“Behold, I have made thee this day a defenced city, and an iron pillar, and brazen walls-against the whole land, against the kings of Judah, against the princes thereof, against the priests thereof, and against the people of the land.” The figure, here, emphasizes the fact that the prophet in being God’s spokesman was recognised as the “man of God,”* [Note: See The Man of God, by

the same author and publisher; price one penny.] but also (and therefore) as necessarily “against” man. For, inasmuch as man’s thoughts and man’s ways are always the opposite of God’s, he who is for God cannot help being opposed to man.

Jer 4:23-26.-We have “I beheld” four times repeated; to enchance the solemnity of the desolation of Jehovah’s judgments.

Jer 5:17.-“They shall eat up” is three times repeated; to emphasize the complete devouring of the land by the enemy.

Jer 50:35-36.-“A sword” is four times repeated; to emphasize the slaughter in the destruction of Babylon.

Jer 51:20-23.-Ten times we have the words “with thee” repeated to amplify the statement in Jer 51:20. “Thou art my battle ax,” spoken of Israel.

Hos 3:4.-“For the children of Israel shall abide many days without a king, and without a prince, and without a sacrifice, and without an image, and without an ephod, and without teraphim.”

Here there is something more than a simple Polysyndeton (q.v. [Note: Which see.] ), as another word is joined with the conjunction. The employment of this figure emphasizes the present desolation of Israel.

Mic 5:9-13.-“I will cut off” is repeated four times; to amplify and extend the prophecy in Mic 5:9.

Mic 7:11-12.-Here we have “In that day” repeated to emphasize the time; and “from” to amplify the places whence they shall come.

Zep 1:2-3.-“I will consume,” three times repeated, indicates the solemnity of the threatening and the certainty of its execution.

Mat 5:3-11.-The word “Blessed” nine times repeated.

Mat 5:22.- “Whosoever is angry, etc.

Whosoever shall say, etc.”

Mat 11:7-9.-“What went ye out … to see?” This question is three times repeated; to emphasize and call attention to the fact that, though they were all attracted to John, yet they rejected him, and his ministry, and his testimony. See under Erotesis.

Mat 11:18-19.-This is lost in the English Version: as in the Greek the verb “came” is put out of its natural place (by the figure of Hyperbaton, q.v. [Note: Which see.] ), and is made to commence the two successive sentences.

It is a very remarkable Anaphora.

Rom 8:33-35.-Here we have the three questions, each beginning with “Who shall?” (See page 87). The first two questions should be answered like the third.

“Who shall lay anything to the charge of God’s elect? Shall God that justifieth? Who is he that condemneth? Shall Christ that died, …? Who shall separate us …? Shall tribulation? etc.”

1Co 3:9.-This, too, is hidden in the translation. In the Greek the figure is clearly seen.

“God’s fellow-labourers we are:

God’s husbandry, God’s building, ye are.”

Note, that the fellow-labourers are ourselves with one another; and not we who are fellow-labourers with God. We are not to dishonour God by bringing Him down and making Him one of ourselves. The popular explanation is only another instance of man’s nature, which made him so easy a prey to Satan’s temptation-promise, “Ye shall be as gods” (Gen 3:5).

Herein lies the difference between the First Adam and the Last, between the First man and the Second. The first man thought equality with God was a thing to be grasped at: but the Second Man did not so consider it (Php 2:6, R.V. [Note: The Revised Version, 1881.] ). Equality with God was not a thing to be obtained, but a thing to be either inherently possessed (as He possessed it as the Son of God), or to be received as the gift of God (as He received it as the Son of Man).

1Co 6:11.-“And such were some of you, but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus and by the Spirit of our God.”

1Co 6:12.

“All things [or rather meats] are lawful unto me, but All things [to eat] are not expedient:

All things [or meats] are lawful for me [to eat], but I will not be brought under the power of any.”

Here the figure is combined with another called Mesarchia (q.v. [Note: Which see.] ).

1Co 11:3.-“But I would have you know that the head of every man is Christ: and the head of the woman is the man: and the head of Christ is God.”

We have here Polysyndeton (q.v. [Note: Which see.] ), as well as an irregular Climax (q.v. [Note: Which see.] ).

1Co 12:8-11.-We have the repetition of the words, “to another.” In the Greek the word is not exactly the same in each case. It is ■λλος (allos), another (of the same kind), six times, and ■τ■ρος (heteros), another (of a different kind), twice, in connection with “faith” and “kinds of tongues.”* [Note: It is probable that Heteros marks a new class; while Allos refers to subdivisions of the same class.] “To one is given by the Spirit the word of wisdom, to another (allos) the word of knowledge by the same Spirit. To another (heteros) faith by the same Spirit; to another (allos) the gifts of healing by the same Spirit. To another (allos) the working of miracles; to another (allos) prophecy; to another (allos) discerning of spirits; to another (heteros) divers kinds of tongues; to another (allos) the interpretation of tongues: but all these worketh that one and the selfsame Spirit, dividing to every man severally AS HE WILL,” and not as we may will or “claim.”

1Co 13:4.-In the first three verses we have the figure of Polysyndeton (q.v. [Note: Which see.] ), or “many ands.” In 1Co 13:4-7, we have a combination of two figures:-Asyndeton (q.v. [Note: Which see.] ), or “no-ands”; and Anaphora in the repetition of the word “Charity” (1Co 13:4). In 1Co 13:7, the Greek order of the words is: Charity “all things beareth, all things believeth, all things hopeth, all things endureth.’ In 1Co 13:8 :

“Whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away.” In 1Co 13:9 :

“In part we know, and in part we prophesy.” In 1Co 13:11. “When I was a child, as a child I spake, as a child I understood, as a child I thought.”

2Co 11:26.-Here we have the repetition of “in perils” eight times.

2Co 7:11.-We have the repetition of the word “yea” to increase the effects and results of true godly sorrow for sin in seven particulars. Referring to six different aspects of their sorrow as manifested in three different directions. The word rendered “yea” really means but; and it may be preserved by supplying the Ellipsis:-what carefulness (or rather earnestness) it wrought in you, but not earnestness merely-that is saying too little- in respect of themselves. but self-defence, but indignation, in respect of Paul. but fear, but vehement desire, in respect of him who had done the wrong. but zeal, but revenge, The first “but” combines the additional figure of Epitasis (q.v. [Note: Which see.] ), which is here an emphatic addition to a statement or argument of six particulars.

Eph 6:12.-“For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places.” This is to emphasize the fact that our conflict is spiritual, and that Satan’s sphere of operations is not immorality or crime, but religion. See all the references to him in Scripture, and note how opposed they are to popular Satan-myth of the world and of Christendom.

Php 3:2.-Note the repetition of the word “beware.”

Php 4:2.-“I beseech Euodias, and beseech Syntyche.”

Php 4:8.-We have here the repetition of the word “whatsoever things” with which the figure of Asyndeton (q.v. [Note: Which see.] ) is combined, in order to emphasize the important conclusion “Think on these things:” and these things, in eight nouns are arranged in the figure of Chiasmus (q.v. [Note: Which see.] ).

1Jn 1:1-3.- “That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon … That which we have seen and heard declare we unto you.” This five-fold repetition of the pronoun ■ (ho), which, emphasizes with great solemnity the subject of the epistle which is opened thus in so stately a manner.

Jas 5:7-8.-Three times we have “Be patient” with reference to the coming of the Lord.

Jas 5:13-14.-Twice we have the question “Is any?”

“Is any among you afflicted?

Let him pray. Is any merry?

Let him sing psalms. Is any sick among you?

Let him call,” etc.

Here are contrasted prayer and praise; and praying with singing. Teaching us that prayer is not to be sung.* [Note: See Intoned Prayers and Musical Services, by the same author and publisher.]

1Jn 3:5; 1Jn 3:8.-“He was manifested to take away our sins; … the Son of God was manifested that he might destroy the works of the devil.”

Here the two great purposes of Christ’s manifestation are declared: the one present, and the other future; the one in grace now, and the other in power hereafter; the one in sufferings, and the other in glory.

Other examples of Anaphora may be seen in Gal 1:8-9. Rev 7:5-8 (with Epistrophe), and elsewhere: for these examples are given only as specimens.

-------- Epanalepsis; or, Resumption The repetition of the same word after a break, or parenthesis

Ep´-an-a-lep´-sis. It is from the Greek ■π■ (epi), upon, ■ν■ (ana), again, and λμ■ψις (leepsis), a taking; and means a taking up upon again. In Latin it is called RESUMPTIO (Re-sump´-tio). In this figure the word is resumed, rather than repeated, from the beginning of another sentence: and when the word is resumed after a parenthesis it is called APOSTASIS, and the parenthesis is closed by the apostasis.

A-pos´-ta-sis is from the Greek ■π■στασις, which means a standing away or off from, distance, interval; the repeated word which resumes the statement or argument, standing away at a distance from the first word.

Moreover, the word so taken up and resumed may not be necessarily from the beginning of the sentence, but it may be taken up again from the middle or from any other part, as in this sentence:-

“The persecutions undergone by the Apostles were a trial to their faith, and a confirmation to ours; a trial to them,” etc.

It differs from Anaphora (q.v. [Note: Which see.] ) in that the repeated words are not immediately successive, but are separated by a break or parenthesis: the repetition being a resumption of what the writer or speaker had already before begun to say.

Rom 3:25-26.-“Whom God hath set forth to be a propitiation through faith in his blood, to declare [his righteousness for the remission of sins that are past, through the forbearance of God; to declare, I say], at this time his righteousness:” etc.

1Co 4:11; 1Co 4:13, where the words in 1Co 4:11, “unto this present hour,” are taken up again at the end of 1Co 4:13, “unto thid day.”

1Co 10:25; 1Co 10:29.-Here, after a parenthesis (1Co 10:26-28) the word “conscience” is repeated from the end of 1Co 10:25, and the argument is resumed in 1Co 10:29.

Eph 3:1; Eph 3:14.-“For this cause I, Paul, [the prisoner of Jesus Christ.… (then after a parenthesis of thirteen verses he resumes in Eph 3:14), For this cause] I bow my knees,” etc.

Php 1:22; Php 1:24.-In Php 1:20, the apostle had been speaking of glorifying God “by life, or by death.” For, if he lived, it would be “Christ,” and if he died, it would be “gain” to him, and would release him and give him rest from all his labours. The real conclusion is that if he continued to abide in the flesh it would be better for them. But this conclusion is interrupted by the mention, parenthetically, of a third thing, which made him unable to say which of the two (living or dying) he

would really prefer, because this third thing was so much better than either of the other two; for it was-the return of Christ. Then, having mentioned this, he takes up the statement again, repeating the beginning of Php 1:22 (“in the flesh”) and continuing it in Php 1:24.

Php 1:23 :-“But if I live in the flesh, [this is the fruit of my labour (yet what I shall choose I wot not, for I am being pressed* [Note: συν■χομαι, I am being pressed.] out of† [Note: ■κ occurs 857 times, and is never translated “betwixt” anywhere else, But it 165 times rendered “out of.”] these two, having a strong desire unto the return,‡ [Note: This is not the infinitive mood of the verb depart, but three distinct words. ε■ς (eis), unto, τ■ (to) the, ■ναλ■σαι (analusai), return. This verb occurs in N.T. only in Luk 12:36, “when he shall return from the wedding.” It does mean, to depart, but from thence to here, not from hence to there. See Tob 2:1. Jdt 13:1. 1Es 3:3. Wis 2:1; Wis 5:12. Sir 3:15. 2Ma 8:25; 2Ma 9:1; 2Ma 12:7; 2Ma 15:28. Josephus Ant. vi., 4, 1.] and to be with Christ, which is a far, far better thing): but to remain in the flesh] is more needful for you” [i.e., than dying-not better than Christ’s return].

He had told the Thessalonian saints that “we which are alive and remain shall not precede those who are asleep. For the Lord Himself shall descend from heaven with a shout, with the voice of the archangel and with the trump of God; and the dead in Christ shall first rise. Then we which are alive and remain shall be caught up together with them in clouds to meet the Lord in the air, and SO (ο■τω, hout■, thus, in this manner) shall we ever be with the Lord.” There, is therefore, no other way of being with the Lord.” The Spirit of God would not have written one thing to the Thessalonians and a different thing to the Philippians.

-------- Polysyndeton; or, Many-ands The repetition of the word “and” at the beginning of successive clauses

Pol´-y-syn´-de-ton. Greek, πολυσ■δετον, from πολ■ς (pol■s), many, and συνδετ■ν (syndeton), bound together; hence, in grammar, it means a conjunction (from σ■ν (syn) and δε■ν (dein), to bind). The word, therefore, means much bound together or many conjunctions.

It is called also POLYSYNTHETON, from τ■θημι (titheemi), to put or place. Hence many puttings: i.e., of the same word-in this case of the word “and.” The English name for the Figure will, therefore, be MANY-ANDS.

Polysyndeton is merely one special form of Anaphora (q.v. [Note: Which see.] ): i.e., it is a repetition of the same word at the beginning of successive sentences: but this is always one special word “and.” To understand the full significance and use of Polysyndeton, the student must consider along with it the opposite Figure A-syndeton (the same word syndeton with “a” prefixed, meaning no, instead of “poly,” meaning many). See A-syn´-de-ton, i.e., NO-ANDS (page 137). The two Figures form a pair, and should be studied together. The Laws of Grammar decide for us how the conjunction “and” should be used. If we are enumerating a number of things, we (by usage) place the conjunction immediately before the last. This is the cold law, which leaves what we say without any special emphasis. But this law may be legitimately broken in two different ways for the sake of emphasis. In order to attract the attention of the hearer or reader, we may either use NO ANDS, or we may use MANY ANDS. Man may use these figures, however, without sufficient reason, and unwisely: but the Holy Spirit ever uses words in all perfection, and it behoves us carefully to note whatever He thus calls our attention to. When He uses “No-ands,” He does not

ask us to stop and consider the various particulars which are enumerated, but to hasten on to some grand climax. In this case that climax which we read at the end, is the all-important matter on which the greatest emphasis is to be placed. When He uses “many-ands,” there is never any climax at the end. Instead of hurrying us on, breathlessly, to reach the important conclusion; we are asked to stop at each point, to Weigh each matter that is presented to us, and to consider each particular that is thus added and emphasized.

One illustration of each will make this quite clear. We have an example of both in one chapter (Luk 14:1-35), and, strange to say, in connection with precisely the same four words. In Luk 14:13, we have Asyndeton (no-ands): and in Luk 14:21, Polysyndeton (many-ands). In the former case (Asyndeton), we are not asked to consider the various classes of persons mentioned, but we are hastened on to the important and weighty conclusion:-

Luk 14:13-14. “When thou makest a feast, call the poor,

-the maimed,

-the lame,

-the blind:

and thou shalt be blessed.” In other words, we are taught that, though we are not obliged to make a feast at all, yet, even if we do, we can call whom we please: but, if we call such persons as are here described, there is a great blessing attached: hence, we are hurried over the enumeration of these classes to be told of this blessing. And, even then, it really does not matter much whether they are actually blind or lame, etc. The point is they must not be able to return it. On the other hand, the Master’s servant is commanded to “bring in” such persons to the Lord’s feast, as a matter of simple obedience: and when he has done this, he has done no more than his duty, and is at the best, but an “unprofitable servant.” Hence, by the use of this figure of Polysyndeton in Luk 14:21, we are not hurried on to any climax at the end, but we are detained at each step, and are thus asked to consider carefully what is taught Us by the mention of each of these various classes:- “Go out quickly into the streets and lanes of the city, and bring in hither the poor (i.e., those whom no one would think of inviting, but who would welcome the invitation (Luk 15:1. Mat 20:31):-“the poor” who could not afford to buy “a piece of ground” (Luk 14:18), or “five yoke of oxen” (Luk 14:19). and the maimed (i.e., those who would be most unlikely to be able to say, “I have married a wife” (Luk 14:20), and the halt (χωλο■ς, as in Luk 14:13, where it is translated “lame”: i.e., those who could not “go” to use the oxen, or to “prove them,” at the plough, Luk 14:19), and the blind (i.e., those who could not say, “I must needs go and see” the piece of land which I have bought, Luk 14:18).

Here, by this figure, instead of being hurried forward to a weighty conclusion we are led gently backward by each “and” to think of these four classes, and to contrast them with those whom the Lord had just described in the preceding parable as making excuses.

These two illustrations will prepare us for the consideration of the two figures separately, and enable us to understand them.

We consider here only the illustrations of Polysyndeton. The examples of Asyndeton will be found under that figure (pages 137-148), which being Elliptical, i.e., characterised by the omission of the

word “and” has been placed under the First Division, Figures of Omission.

Gen 8:22.-Here the completeness of the covenant and the fulness of the blessing, and the certainty of the Divine promise, is set forth in a double four-fold description:- “While the earth remaineth, seedtime and harvest, and cold and heat, and summer and winter, and day and night, shall not cease.”

Gen 19:12.-“And the men said unto Lot Hast thou here any beside? son-in-law, and thy sons, and thy daughters, and whatsoever thou hast in the city, and bring them out of this place.” See also Gen 19:16, Gen 19:19; and Gen 19:17 for Asyndeton.

Gen 22:9; Gen 22:11.-The solemnity and deliberation of Abraham’s actions is emphasised, and each is marked off from the other by this figure:- and they came to the place which God had told him of; and Abraham built an altar there, and laid the wood in order, and bound Isaac his son, and laid him on the altar upon the wood: and Abraham stretched forth his hand: and took the knife to slay his son: and the angel of the Lord,” etc.

Gen 25:34.-“Then Jacob gave Esau bread and pottage of lentiles; and he did eat and drink, and rose up, and went his way: And Esau despised his birthright.”

Here our attention is drawn to the deliberateness of Esau’s action. There is no haste in the words, as there was none in Esau’s deed. Each part of it is minutely pointed out, and dwelt upon, as showing that Esau did not fall under some sudden temptation, but that he deliberately and wilfully “despised his birthright.” (See Heb 12:16-17.)

Gen 43:8.-This is shown more clearly in the Hebrew; it is partly hidden in the A.V. [Note: The Authorized Version, or current Text of our English Bible, 1611.] , to suit the English idiom. Here, the Polysyndeton is used to heighten the effect of Judah’s appeal to his father to let them all depart and procure the food they so greatly needed. The Hebrew reads:- “And Judah said unto Israel, his father, Send the lad with me, and we will get up, and we will go, and we shall live, and so we shall not die; also we, also thou, also our households.”

Exo 1:7.-Here the figure is employed in order to impress us with the marvellous increase of Israel by the Divine blessing (See Psa 105:24; Psa 107:33).

“and the children of Israel were fruitful, and increased abundantly, and multiplied, and waxed exceeding great, and the land was filled with them.”

Jos 7:11.-Jehovah shows to Joshua (and to us) the greatness of Achan’s sin, by bringing out emphatically all the acts which formed part of it. The Hebrew reads:- “Israel hath sinned, and they have also transgressed my covenant, which I commanded them; and (■■■■■), vegam, they have also taken of the accursed thing, and have also stolen, and have dissembled also, and they have also put it among their own stuff.”

Five times we have ■■■■■ (vegam), and also, in this verse.

Jos 7:24.-Here, to show the awful solemnity of the judgment executed upon Achan, and the magnitude of his sin, twelve times we have the conjunction, eleven of the times with ■■■ (■■■■■).

“And Joshua, and all Israel with him, took Achan the son of Zerah, and the silver, and the garment, and the wedge of gold, and his sons, and his daughters, and his oxen, and his asses, and his sheep, and his tent, and all that he had: and they brought them unto the valley of Achor.”

1Sa 17:34-36.-Here David enhances the importance of what he tells King Saul, by bringing out graphically each detail of that which makes him a type of the Good Shepherd:- “And David said unto Saul, Thy servant kept his father’s sheep and there came a lion and a bear, and took a lamb out of the flock: and I went out after him and smote him, and delivered it out of his mouth: and when he arose against me, I caught him by his beard, and smote him, and slew him. Thy servant slew both (■■■■) the lion, and (■■■■) the bear. and this uncircumcised Philistine shall be as one of them, etc.”

2Ki 2:12; 2Ki 2:14.-“And he took hold of his own clothes, and rent them in two pieces: and he took up (he took up also) the mantle of Elijah that fell from him, and went back, and stood by the bank of Jordan; and he took the mantle of Elijah that fell from him, and smote the waters, and said, Where is the Lord God of Elijah? and when he also had smitten the waters, they parted hither and thither, and Elisha went over.”

All this to show us the importance, not of any great climax, but of each part of that wondrous miracle.

2Ki 5:26.-In the words of Elisha to Gehazi on his return from Naaman, he brings out by the use of this figure all that was in Gehazi’s heart; showing that he knew how Gehazi had already planned and arranged how he should spend and lay out the money which he had asked of Naaman.

“Is it a time to receive money, and to receive garments, and oliveyards, and vineyards, and sheep, and oxen, and menservants, and maidservants?”

1Ch 29:11-13.-Here the greatness and the goodness of Jehovah is set forth in David’s Thanksgiving. The whole structure* [Note: For these structures see under Correspondence below.] of this thanksgiving is as follows:-

Praise.

Aa1Ch 29:10. David blessing Jehovah b1Ch 29:19. Jehovah’s eternity.

B 1Ch 29:11. Jehovah’s greatness “above all.”

B 1Ch 29:12. Jehovah’s goodness “unto all.”

Aa1Ch 29:13. David blessing Jehovah, b1Ch 29:14-15. David’s mortality.

Prayer.

C1Ch 29:16. The House and its provision, D1Ch 29:17. “I give” “mine heart.” (Time past and present).

D 1Ch 29:17-19. Prepare their heart to give. (Time to come).

C1Ch 29:19. The house and its provision. The figure occurs in B and B:- “Thine, O Lord, is the greatness (Psa 145:3), and the power (1Ch 29:12 and Psa 21:14), and the glory (beauty, 1Ch

29:13. Psa 96:6), and the victory (lustre, 1Sa 15:29), and the majesty (Psa 21:6); for all that is in the heaven and in the earth (is thine):* [Note: Or, omitting the italics “because of all in the heavens and in the earth.”] Thine is the Kingdom, O Lord, and thou art exalted as head above all, (The figure is lost by saying “both riches and honour.) and the riches and the honour come of thee, and thou reignest over all; and in thine hand is power and might; and in thine hand it is to make great, and to give strength unto all: and now, our God, (not “Now therefore”) we thank thee, and praise thy glorious name!”

Psa 107:35-37.-Here, to enhance the blessings which Jehovah bestows upon His people they are set forth with such distinctness that we are asked to dwell upon each one that goes to make up the whole:

“He turneth the wilderness into a standing water, and dry ground into watersprings, and there he maketh the hungry to dwell, that they may prepare a city for habitation; and sow the fields, and plant vineyards, which may yield fruits of increase.”

Isa 2:11-19.-Here the figure is employed to set forth the completeness of the manner in which Jehovah will shake terribly the earth” (Isa 2:19, Isa 2:21). There is another figure employed (see under Synonymia): and this, with the structure, shows us the importance and solemnity of the whole passage. It commences with chap. 2, and ends with chap. 4. Thus:- AIsa 2:1-5. Promise.

B Isa 2:6-22. Threatening of judgment (general).

B 3-4:1. Threatening of punishment (particular).

A Isa 4:2-6. Promise.

Then these members may be expanded thus:- A. The Promise, Isa 2:1-5.

A C Isa 2:1-2. Zion, its exaltation. All people flowing unto it.

D Isa 2:3. What they say: “Come ye, … we will walk, etc.”

C Isa 2:3-4. Zion, its rule. The word going out from it.

D Isa 2:5. What the people say: “Come ye, … let us walk, etc.”

Then the second member B, with which we have to do (the figure o Polysyndeton marking it and stamping it as a, whole), may be expanded, thus:-

B. Threatening of judgment (general), Isa 2:6-22. (With special reference to men.)* [Note: In B (3-4:1) the reference is specially to women. In A (Isa 4:2-6) the reference is:- aIsa 4:2. General. bIsa 4:3. To men. bIsa 4:4. To women. aIsa 4:6. General.] EFIsa 2:6. Jehovah ceasing from His People.

G Isa 2:6-9. Reason. Because they exalt themselves before God, and humble themselves before their idols.

G Isa 2:10-21. Judgment. The People humbled, and Jehovah alone exalted. Idols abolished.

F Isa 2:22. “Cease ye from man,” &c.

Once more, the member G may be expanded, thus:- G. The Judgment (Isa 2:10-21).

GH1aIsa 2:10. Concealment. “Go to the rock,” etc. bIsa 2:10. Reason: “For fear of the Lord,” etc. by Jehovah.

JcIsa 2:11. Man abased. Jehovah exalted dIsa 2:12-16. High things brought low cIsa 2:17. Man abased. Jehovah exalted dIsa 2:18. Idols utterly abolished

H2aIsa 2:19. Concealment. “They shall go to the rocks,” etc. bIsa 2:19. Reason: “For fear of the Lord,” etc.

J Isa 2:20. Idols cast away by man.

H3 α Isa 2:21. Concealment, “to go into the clefts of the rocks.”

β Isa 2:21. Reason: “For fear of the Lord,” etc.

We may note in passing that in J we have Jehovah and Idols: while in J we have Man and his Idols.

Now, we are prepared to see how the judgment executed by Jehovah in J (Isa 2:11-18) is further emphasized by the figure of Polysyndeton; as it is still further marked and emphasized by the figure of Synonymia (q.v. [Note: Which see.] ):-

MAN JcIsa 2:11. The lofty looks of man shall be humbled, and the haughtiness of men shall be bowed down, and the Lord alone shall be exalted in that day.

Jehovah’s judgment on GOD’S WORKS (seven members). dIsa 2:12-16. For the day of the Lord* [Note: This is the first mention of “the Day of the Lord.” For the significance of this, see Number in Scripture by the same author and publisher.] of hosts shall be upon every one [or thing] that is proud and lofty, and upon every one [thing] that is lifted up; and he shall be brought low: and upon all the cedars of Lebanon that are high and lifted up, and upon all the oaks of Bashan, and upon all the high mountains, and upon all the hills that are lifted up, Jehovah’s judgment on MAN’S WORKS (four). and upon every high tower, and upon every fenced wall, and upon all the ships of Tarshish, and upon all pleasant pictures.

MAN. cIsa 2:17. And the loftiness of man shall be bowed down, and the haughtiness of men shall be made low; and the Lord alone shall be exalted in that day.

Jehovah’s judgment on man’s works. dIsa 2:18. And the Idols, he shall utterly abolish.

Isa 3:17-26; Isa 4:1.-Here, we have, in these few verses, the “many ands” marking the minuteness of the Lord’s judgment on the daughters of Zion.

These verses form one member (B) of the larger structure (see above), which may be expanded, as follows:- B. 3-4:1. Threatening of judgment (Particular).

BeIsa 3:1-7. Threatening. What Jehovah will “take away” from Jerusalem and from Judah. fIsa 3:8-9. Sin. Tongue, doings, countenance. eIsa 3:9-11. Threatening. “Woe, woe.” fIsa 3:12. Sin. Weak and oppressive rulers (Isa 4:4).

ε Isa 3:13-15. Threatening. Jehovah will judge and rule.

ϕ Isa 3:16. Sin. Feminine haughtiness.

η 17-4:1. Threatening. What Jehovah will “take away” from the daughters of Zion.

Here, in the last member η (3:17-4:1), we have twenty-six “ands,” which the reader can notice for himself.

Isa 37:37.-Here, to enhance the overthrow of Sennacherib’s army, and to show how completely Jerusalem was delivered from the siege which he made against it, we read:- “So Sennacherib king of Assyria departed, and went, and returned, and dwelt at Ninevah.”

Jer 31:28.-Here the figure emphasises both the “scattering” and the “gathering” of Israel:- “And it shall come to pass, that, like as I have watched over them to pluck up, and to break down, and to throw down, and to destroy, and to afflict; so will I watch over them, to build and to plant, saith the Lord.”

Hag 1:11.-To enhance the description of the troubles which had fallen upon Israel, a nine-fold “and” is employed (nine being the number of judgment)* [Note: See Number in Scripture, by the same author and publisher.] :- “And I called for a drought upon the land, and upon the mountains, and upon the corn, and upon the new wine, and upon the oil, and upon that which the ground bringeth forth, and upon men, and upon cattle, and upon all the labour of the hands.”

Mat 7:25.-Here the perfect security of the “wise man,” who hears the sayings of Jesus, and is likened unto a man who built his house upon a rock, is emphasized by a five-fold “and” (five being the number of grace).

“And the rain descended (on the roof), and the floods came (at the foundations), and the winds blew (at the sides), and beat upon that house: and it fell not.”

While, on the other hand, in Mat 7:27, the insecurity of the “foolish man,” who hears, but does not, the sayings of Jesus, is set forth by a six-fold “and” (six being the number of man and of human independence and imperfection:- “And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell: and great was the fall of it.”

Mat 24:29-31.-Here, to emphasize the wondrous events of the day of the Lord, and the order of them, the figure is used.

“Immediately after the tribulation of those days The sun shall be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers* [Note: See under Catachreesis.] of the heavens shall be shaken, and then shall appear the sign of the Son of Man† [Note: See under Idiom and Synecdoche.] in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of Man† [Note: See under Idiom and Synecdoche.] coming in the clouds of heaven with power and ‡ [Note: See under Hendiadys.] great glory. and he shall send his angels with a trumpet and ‡ [Note: See under Hendiadys.] a great sound (marg. [Note: arg. Margin.] ), and they shall gather together his elect from the four winds,* [Note: See under Metonomy (of the adjunct).] from one end of heaven to the other.” This important passage describes the events which shall succeed “immediately after” the great tribulation (which was the subject of Old Testament prophecy. See Psa 9:9; Psa 10:1. Jer 30:7. Joe 2:11; Joe 2:31. Amo 5:18. Zep 1:14, etc. Rev 6:17): so that there is, therefore, no interval for a millennium of peace and

blessedness before the coming of the Lord. This is the coming of the Lord with His saints (the Church), not His coming for what will already have previously taken place before the Great Tribulation begins. The Second coming corresponds with the First Coming (so-called) in that the first part of it answers to His “coming forth” at Bethlehem (Mic 5:1-15), and the second part answers to the “cometh unto” at Jerusalem (Zec 9:9), the latter being referred to in 2Th 2:2, R.V. [Note: The Revised Version, 1881.] , and the former revealed in 1Th 4:16-17.

Consequently his title, “The Son of Man,” agrees with the scope of the passage; which has to do with dominion on the earth. While the elect can only be the elect of Israel (see Deu 30:4 (lxx.) Zec 2:6, etc.).

Mark 3:31-35.-Here each part of the instructive scene is emphasized to attract our attention:- “There came then his brethren, and his mother, and standing without, sent unto him, calling him: and the multitude sat about him, and they said unto him, Behold thy mother and thy brethren without seek for thee: and he answered them, saying, Who is my mother, or my brethren? and he looked round about on them which sat about him, and said, Behold my mother, and my brethren! For whosoever shall do the will of God, the same is my brother, and my sister, and mother.” The scene which is thus emphasized is connected with verse 21 as appears from the structure† [Note: For what is meant by Structure see below under Correspondence.] of this whole passage.

Mark 3:21-35.

AaMark 3:21. Jesus’s kindred (margin), bMark 3:21. Their interference with him. cMark 3:21. Their disparagement of him.

BdMark 3:22. The Scribes’ first charge: “He hath a devil.” eMark 3:22. The Scribes’ second charge: “By the prince of the devil scasteth he out devils.”

BeMark 3:23-27. His answer to the second charge. dMark 3:28-29. His denunciation of the first charge.

AaMark 3:31. Jesus’s kindred, bMark 3:31-32. Their interference with Him, cMark 3:33-35. His disparagement of them. From this structure we learn that (1) the object of the visit, is explained in Mark 3:21-31, and that (2) the reference of Mark 3:28 is to the first charge of the Scribes-explaining what is called “the unpardonable sin”: and (3) that the “kindred” of verse 31 included his mother in the design and conspiracy.

Luk 1:31-32.-Here the birth of the Lord Jesus is presented as it is in Isa 9:6-7, with the “sufferings” overleaped, and the present season of His rejection not noticed. Our attention is called to all the wondrous details and separate parts of His glory, which, though thus linked together and connected with His birth, are not immediately consecutive.

“And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name JESUS. He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David: and he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end.”

It is Mat 1:21; Mat 1:23, which refers to Isa 7:1-25, and thus connects the King with the “sufferings”: while it is Luke, which refers to Isa 9:1-21, and thus connects “the Man” with the glory

that shall follow.† [Note: See below under Rev 12:1-17]

Luk 7:11-18.-Here, there is no climax, but we are asked to stop and dwell upon each additional circumstance, and see why it is mentioned, and what is its peculiar lesson for us:- And it came to pass the day after, that he went into a city called Nain: and many of his disciples went with him, and much people. Now, when he came nigh to the gate of the city, behold, there was a dead man carried out, the only son of his mother, and she was a widow: and much people of the city was with her: and when the Lord saw her, he had compassion on her, and said unto her, Weep not. and he came and touched the bier: and they that bare him stood still. and he said, Young man, I say unto thee, Arise. and he that was dead sat up, and began to speak; and he delivered him to his mother; and there came a fear on all: and they glorified God, saying, That a great prophet is risen up among us; and, That God hath visited his people, and this rumour of him went forth throughout all Judæa, and throughout all the region round about; and the disciples of John showed him of all these things."

Here in these eight verses we have no less than twenty "ands," each introducing a fact and a statement for our earnest consideration; each fraught with truth and teaching. The last, for example, is the reason why John sent his disciples to Jesus. This reason is not given in Mat 11:2 : which is thus explained. John was languishing in prison; and, when he heard that Jesus was raising the dead, he naturally wondered, if Jesus were "He that should come," why he should be suffering in prison.

See also Mark 3:1-6, the miracle of the man with the withered hand.

Luk 7:38.-Here the woman's devotion to the Lord is set forth in a gracious five-fold enumeration of the parts of which it was made up:- "And stood at his feet behind him weeping, and began to wash his feet with tears, and did wipe them with the hairs of her head, and kissed his feet, and anointed them with the ointment."

Five "ands" in one verse!

Luk 10:27.-Here a five-fold description is given in order to set forth that love which is "the fulfilling of the Law":- "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind: and thy neighbour as thyself."

It is sometimes said that we are never commanded to do that which is impossible. But the truth is, the Law is given, and the perfection of this command is thus emphasized, in order to reveal and bring to light our own impotence, that we may thankfully cast ourselves on God's omnipotence in that Saviour whom He has provided and anointed.

Luk 12:45-46.-Here, the sin of the wicked servant, who said, "My lord delayeth his coming," is set forth in a fourfold description:- "And shall begin to beat the menservants and maidens, and to eat and drink, and to be drunken."

Likewise his punishment is described in a fourfold manner:- "The lord of that servant will come in a day when he looketh not for him, and at an hour when he is not aware, and will cut him in sunder, and will appoint him his portion with the unbelievers."

What a solemn fact it is that those who put off the hope of the Lord's Coming till after the Tribulation are the ones who "smite" their fellow-servants; and this merely because they hope to be taken away before it comes!

Luk 15:20.-Here, five particulars give the fulness of Divine grace in receiving the lost sinner:- "When he was yet a great way off, his father saw him (eyes), and had compassion (heart), and ran (feet), and fell on his neck (arms), and kissed him" (lips).

There is no climax; but we are asked to dwell separately on these five aspects of grace, five (4 + 1) being the number which is symbolical of grace.* [Note: See Number in Scripture, by the same author and publisher.]

Luk 15:22-23.-Here, we have an eight-fold enumeration of the gifts: showing the completeness of the blessings poured upon accepted one:- "The father said to his servants, Bring forth the best robe (but do more than that); and put it on him; and put a ring on his hand, and shoes on his feet: and bring hither the fatted calf, and kill it; and let us eat and be merry."

John 10:27-28.-The riches of the grace bestowed upon the Lord's people are thus enumerated and emphasized by the five-fold Polysyndeton:- "My sheep hear my voice, and I know them, and they follow me; and I give unto them eternal life; and they shall never* [Note: See under Repeated Negation.] perish, and not anyone shall pluck them out of my hand" (so Greek).

Acts 1:8.-"But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth."

Thus is emphasized for us the fact that there is one message, for all places and for all times. "Preach the Gospel to every creature." Not "adapt the Gospel to every century."

There are, here, three concentric circles. (1) The innermost "Jerusalem and in all Judea," the place of Religiousness where they professed to worship God and to read His word. (2) "And in Samaria" which was the place of corrupt religion, for it is written of Samaria, "they feared the Lord, and served their own gods" (2Ki 17:33). (3) "And unto the uttermost part of the earth," which was the place of no religion. The witness for each was to be, not concerning Doctrines or Sacraments, or Rites and Ceremonies; but, concerning a PERSON! "Ye shall be witnesses unto ME"-a crucified, risen, and coming Saviour. This is to be the witness: and this is the Gospel.

Rom 8:29-30.-Here there is no climax or conclusion, but each great fact is to be weighed and duly considered. We emend the A.V. [Note: The Authorized Version, or current Text of our English Bible, 1611.] only by putting the word "also" in the correct place* [Note: See a pamphlet, entitled, Also: a Bible-Study on the use of the Word, by the same author and publisher.] "For whom he did foreknow, he did predestinate also …

Moreover whom he did predestinate, them he called also: and whom he called, them he justified also: and whom he justified, them he glorified also."

Rom 9:4.-Here the figure is used to impress us with the wonderful possessions and privileges of Israel,

“Who are Israelites; to whom pertaineth the adoption (ν■οθες ■α sonship, Deu 4:7; Deu 4:33-34), and the glory (1Sa 4:21), and the covenants (which precede the Law, Gal 3:17), and the giving of the Law, and the service of God (■ λατρε■α, hee latreia, the [tabernacle] worship), and the promises.”

1Co 1:30.-“But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption.” The R.V. [Note: The Revised Version, 1881.] rendering does not alter the fact that these four wondrous things are distinctly separated, so that we are to study them, each one by itself, and to learn the weighty lessons and the equal importance of each. It is Christ Jesus who is our righteousness; and He is equally our sanctification, and in Him we are perfect and complete as to our standing before God; and in Him we now wait for Resurrection: i.e., the redemption of our bodies from the power of the grave (Rom 8:23. Eph 4:30).

Eph 4:31.-“Let all bitterness (πικρ■α, pikria, the opposite of χρηστο■, chreestoi, Eph 4:32, kind). and wrath (θυμ■ς, thumos, the opposite of ε■σπλαγχνοι, eusplangchnoi tender-hearted), and anger (■ργ■, orgee, the opposite of χαριζ■μενοι, charizomenoi, forgiving), and clamour, and evil-speaking be put away from you with all malice.”

Here there is no climax; but in the next verse we have the opposite figure of Asyndeton, in which there are no “ands,” because there is a weighty conclusion at the end, to which we are hastened on.

* [Note: There is an “and” here in the A.V., but the Greek is δ■ (de), but. This is omitted by Lachmann, and put in the margin by Tregelles, Westcott and Hort.] “Be ye kind (χρηστο■, chreestoi, the opposite of πικρ■α, pikria bitterness, Eph 4:31),

-tender-hearted (ε■σπλαγχνοι, eusplangchnoi, the opposite of θυμ■ς, thumos, wrath),

-forgiving one another (χαριζ■μενοι, charizomenoi, the opposite of ■ργη, orgee, anger), even as God for Christ’s sake hath forgiven you.”† [Note: Lachmann has ■μ■ν (humin), us, which is put in the margin by Tr. WH. and R.V.] Php 3:3.-“For we are the circumcision, which worship God in the spirit, and rejoice in Christ Jesus, and have no confidence in the flesh.”

Thus the Spirit emphasises these three great fundamental principles of Christianity, and asks us to dwell upon each, noting the necessity of making all our worship wholly spiritual (John 4:23-24); making the Lord Jesus the source of all our joy; and renouncing all attempts to work out a righteousness of our own.

1Th 2:11.-“Ye know how we exhorted and comforted and charged every one of you, as a father doth his children.” (See under Ellipsis, page 89).

1Ti 1:5.-Here, the figure points us to the true genealogy of charity, or love.

“Now the end of the commandment is charity out of a pure heart, and of a good conscience, and of faith unfeigned.”

If the faith be not right and unfeigned, then the “conscience” cannot be “good.” Conscience is the result of faith. It will condemn us in the doing of what we believe to be wrong. It will approve the

doing of what we believe to be right. Hence, the importance of a true “faith.”

If the conscience be not “good,” the heart cannot be pure; and if the heart be not pure, there can be no true, divine love.

2Ti 4:17-18.-Contrast this passage with the example of Asyndeton in 2Ti 3:10-11. In that passage we are not detained over the manner of the Lord’s deliverance, but pointed to the great fact that He did deliver out of all. But here we have no such climax, and are asked to stop and consider each part of the wondrous deliverance.

“Notwithstanding, the Lord stood with me, and strengthened me; that by me the preaching might be fully known, and that all the Gentiles might hear: and I was delivered* [Note: See under the figures of Ellipsis and Polyptoton.] out of the mouth of the lion. and the Lord shall deliver me from every evil work, and will preserve me† [Note: See under the figure of Paregmenon.] unto his heavenly kingdom, to whom be glory for ever and ever. Amen.”

Heb 13:8.-“Jesus Christ the same yesterday, and to-day, and for ever.”

Jas 1:24.-Here the repeated “and” greatly emphasises what Bengel calls the “hastiness joined with levity” of the natural man.

“For he beholdeth himself, and goeth his way, and straightway forgeteth what manner of man he was.”

Jas 4:13.-The Polysyndeton here, Bengel says, expresses the caprice of a mind secure and indifferent-the will of a mind at ease.

“Go to now, ye that say, To-day or to-morrow we will go into such a city, and continue there a year, and buy and sell, and get gain.”

2Pe 1:5-7.-Here the sevenfold “and” points to all that is included in and follows the greatest gift of God (1Pe 1:3). Faith itself is God’s gift (Eph 2:8), and therefore it is not added to anything. It is the “precious faith” which is “obtained” through the righteousness of God (1Pe 1:1).

“And besides this (κα■ α■τ■ το■το, kai auto touto, and for this very reason: i.e., because we have “precious faith” (1Pe 1:1), and are “partakers of the Divine nature” (1Pe 1:5), giving all diligence (see 1Pe 1:15 and 1Pe 3:14), add to your faith, virtue (τ■ν ■ρετ■ν, teen areteen, courage); and to virtue, knowledge; and to knowledge, temperance (■γκρ■τεια, engkrateia, self-control, which is the fruit of knowledge. It means having self well reined in, the government of all the passions of the flesh); and to temperance, patience (under afflictions or the sufferance of evil, as courage is used in encountering and averting evil); and to patience, godliness (which is the only foundation of true patience or endurance. Apart from godliness it is stoicism, or mere indifference), and to godliness, brotherly kindness (the love of your Christian brethren); and to brotherly kindness, charity” (the love of all). (1Pe 1:22).

Thus “faith” is the source out of which all virtues must spring, and “love” is the point to which all such virtues tend. Hence, “Whatsoever is not of faith is sin” (Rom 14:23), and “the end of the commandment is love” (1Ti 1:5).

Another important figure is combined here with Polysyndeton (see under Climax (which is repeated Anadiplosis).

Rev 1:11.-Here the seven churches are to be separated as being equal in importance, and distinct in their position:- “What thou seest write in a book and send it unto the seven churches which are in Asia; unto Ephesus, and unto Smyrna, and unto Pergamos, and unto Thyatira, and unto Sardis, and unto Philadelphia, and unto Laodicea.”

Rev 3:17.-Here, the figure is used to bring out the Laodicean condition of soul.

“Because thou sayest, I am rich and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked.”

Rev 6:15.-Here, to show the universality of the fear which will be manifested when “the great day of his wrath is come”-all classes of society are named and stated with all formality in order to impress our minds:- and the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondmen, and every free man, hid themselves in the dens and in the rocks of the mountains.”

Rev 12:1-17 -This chapter is rendered remarkable by the figure of Polysyndeton. Forty-four times the word “and” is repeated, bringing before us a variety of details connected with matters which are thus shown to be of the greatest possible importance. In Rev 5:1-14, we have the book written “within and without” (■σωθεν κα■ ■πισθεν, es■then kai opisthen), pointing to its esoteric (or inner) and exoteric (or outer) meaning. What follows in chaps, 6-11, describes the exoteric or outside manifestations-events which will be seen by all; for Rev 11:1-19 carries us right on to the end, to the sounding of the “seventh” or last trumpet, and thus covers the whole ground, even including Resurrection and Judgment, and the setting up of the kingdom of the Messiah. See Rev 11:15-18, which is coterminous with Rev 20:1-15.

Rev 12:1-17 does not, therefore, go forward, but takes us back to the time, even before Rev 5:1-14, and gives us the esoteric or inner meaning, and reveals to us the sources, springs, and secrets of all that leads up to the judgments recorded in chaps, 6-11 Chapters 13-14 introduce supplementary information which must be read into those earlier preceding chapters (6-11), showing the part that the Dragon and his agent the Antichrist will have in them.

Rev 12:1-17 is constructed as follows:.-

Rev 12:1-17 AaRev 12:1-5. The woman, the dragon, and the child. bRev 12:6. The woman’s flight, and its duration (1,260 days).

B Rev 12:7-13. War in heaven (■γ■νετο, came to pass).

AbRev 12:14. The woman’s flight and its duration three years and a half aRev 12:15-16. The woman, the dragon, and the rest of her seed.

B Rev 12:17. War on earth.

Each of these members can, of course, be expanded. For example:- a: (Rev 12:1-5). The woman, the dragon, and the child. The woman. acRev 12:1. A great sign in heaven. dRev 12:1. A woman. Her description (“crown,” στ■φανος, a victor’s crown). eRev 12:2. Her action: and the child. The

dragon. cRev 12:3. Another great sign in heaven. dRev 12:3. The dragon. His description ("crowns," δι■δηματα, royal fillers) (see only here, and Rev 13:1 and Rev 19:12). eRev 12:4-5. His action: and the child (Dan 8:10). b: (Rev 12:6) may be expanded thus: as may be also b (verse 14). bfRev 12:6. The woman: her flight. gRev 12:6. Her place-the wilderness. fRev 12:6. The woman: her nourishment. gRev 12:6. Her continuance-1,260 days. The larger member B: (Rev 12:7-13) may be thus shown:- B: (Rev 12:7-13) War in heaven.

BhRev 12:7-8. Heaven. War in heaven. iRev 12:9. Earth. The dragon cast into the earth. hRev 12:10-12. Heaven. Rejoicing in heaven. iRev 12:13. Earth. The dragon cast into the earth. i (Rev 12:9) thus:- The dragon cast out on earth. ijRev 12:9. The Dragon. kRev 2:9. Place; cast out into the earth. jRev 12:9. His angels. kRev 12:9. Place. Cast out with him. h (Rev 12:10-12) thus:- Rejoicing in heaven. hlRev 12:10. Heaven. Rejoicing. mRev 12:10. Earth. Salvation come for it. nRev 12:10-11. Reason. "For the accuser, etc." lRev 12:12. Heaven. Rejoicing. mRev 12:12. Earth. Woe to the inhabiters. nRev 12:12. Reason. "For the devil is come down," etc. The woman and her seed and the dragon takes us back to Gen 3:1-24, where we see the "enmity" placed between them. Thence we are taken to the woman (Israel), through whom the child was to come, as seen in the call of Abraham, and in the establishment of "Israel," and his twelve sons, of which the twelve stars (the Zodiacal signs* [Note: Just as the seven stars in chap. 1 are the symbols of the Churches.] ) were the symbols. (See Gen 37:1-36). The Zodiac is a certain zone of the heavens extending about 9° each side of the Ecliptic. This is divided into twelve parts, each of which has its own peculiar "sign." The word "Zodiac" is not to be derived from ζ■ω, or ζ■ν, to live, or ζ■διον, a little animal (for not all the signs are animals), but from a more ancient root through the Hebrew ■■■, to go, to go by steps, to step, to move slowly in a regular and stately manner. (See 2Sa 6:13. Jer 10:5. Jdg 5:4. Psa 68:8. Hab 3:12). The noun means a step. So that the Zodiac is literally a way with steps. Its later Biblical name is Mazzaroth (■■■■■■■■■), Job 38:32 (see margin); or Mazzaloth (■■■■■■■■■), 2Ki 23:5 (see margin), from the root ■■■■■ (azal), to go or revolve, divided, as the Zodiac is divided into signs. Gesenius points out that the Mazzaroth (from ■■■) has another sense, and means to admonish, premonish, presage. See Gen 37:9-10, where in Joseph's prophetic dream he sees the whole family represented as "The sun, and the moon, and the eleven stars," (himself being the twelfth.* [Note: Ancient Jewish authorities hold that these twelve stars were the signs of the Zodiac. This is, without doubt, the case. These "stars" have been well called "signs," for in them is written in the very heavens the history of redemption. Each of the symbolical figures is pictured performing some typical action. From the earliest times, also, one was appropriated to each of the twelve sons of Jacob. Josephus informs us that the tribes carried these signs on the tribal standards. The Chaldee paraphrase, of a still earlier date, says the same. The Targums also add their testimony. As the order of encampment is described in Num 1:1-54 and Num 12:1-34, the four tribes: Judah, Ephraim, Dan and Reuben are equidistant. The sign of Judah was "Leo," the lion; Ephraim's was "Taurus," the bull; Dan's was "Scorpio," the scorpion (afterwards changed to the "Aquila," the eagle); and Reuben's was "Aquarius," the man. These four signs are at the four cardinal points of the Zodiac, exactly corresponding with the position of the four tribes. It is interesting to note that the sign now known as "Libra," or, the scales, is not found in the more ancient Zodiacs, its place being occupied by "Ara," the altar, the top of which the sign or hieroglyphic much more resembles. The idea contained in Libra, the scales, or Justice, is the altar on which justice was satisfied. Libra or Ara was not borne on any of the standards, Simeon and Levi being included under one (Pisces). Hence the place of Libra, or rather

of Ara, the altar, was the place occupied by the Tabernacle, and by the altar of burnt offering itself. It is remarkable that the three decans, or constellations of Libra, or Ara, are the Cross, the Victim, and the Crown. The evidence is altogether too overwhelming for us to take these “twelve stars” as representing anything but Israel. It is a “woman” that is seen, but her surroundings (of sun and moon, and the twelve signs of the Zodiac) show that she personifies emblematically the whole nation of Israel.

See The Witness of the Stars by the same author and publisher.] The birth of the seed of this woman is set forth in the Old Testament in two distinct prophecies, showing its two-fold character, one answering to “the sufferings of Christ”; the other, to “the glory that should follow.” In Isa 7:14, we have the Incarnation of “Emmanuel-God with us” (Mat 1:23).

While, in Isa 9:6-7, we have the birth presented, with the scene of humiliation overleaped. The former is the “suffering” aspect: the latter is the “glory” aspect of the birth of this Child.

It is remarkable that in Matthew-(the gospel of the kingdom)-we have the suffering aspect from Isa 7:14; while in Luke-the gospel of Christ as man-we have the glory aspect from Isa 9:6-7. See and compare Luk 1:31-33. In Rev 7:5, it is this latter, or the glory aspect of Messiah’s birth that is presented, as referred to in Psa 2:1-12; Psa 87:1-7 It leaps over the “sufferings of Christ,” and over the whole of the interval of this present dispensation, and goes forward at once to the time when He shall reign over and rule all nations. “Who was to rule” (Rev 7:5) is μ■λλει (mellei), and means “who is to rule all nations.” It passes from the birth of the man-child, and goes on at once to “the glory which should follow, when the government shall be upon his shoulder.”

It is Christ Personal therefore, in the first instance, who is the subject of this prophecy. He was the “man-child” “caught up to God and His throne.” But this does not exhaust the prophecy. The word rendered “man-child” in Rev 7:5 is a peculiar word.* [Note: The masculine form, ■ρσην (arseen), occurs only in Mat 19:4. Mark 10:6. Luk 2:23. Gal 3:28, where in each case the sex is emphatic.] The R.V. [Note: The Revised Version, 1881.] renders it “a son, a man child.” Here it is, according to all the critical texts (including the Revisers’ Text) and Ancient MSS, ■ρσεν (arsen). Now ■ρσεν here is neuter, and therefore cannot possibly refer to any one individual. It cannot apply to either a man or a woman. The mother of this child is not an individual! but is collective and composite. So also is the child.† [Note: We have a similar example of a neuter word including both sexes in the word γυναικ■ρια (gunaikaria), in 2Ti 3:6, where it is rendered “silly women.” But it occurs only here, and is neuter. It therefore includes silly women of both sexes!]

Some see in this “man-child” the Church of God. But the Church is neither “woman” nor “child,” “neither male nor female” (Gal 3:28). The Church is “one new man” in Christ (Eph 2:15). The Church was before creation, “before the foundation of the world” (Eph 1:4), and is not, therefore, the subject of prophecy, as is the kingdom and dominion in the earth, which was “from the foundation of the world” (Mat 13:35; Mat 25:34, etc.). On the other hand, we have such distinct prophecies in the Old Testament of this woman and her child that it surprising any should fail to connect them. A time is coming when a new nation is to be brought forth in Israel; a nation bringing forth the fruits which Israel should have brought forth; the nation referred to in Mat 21:43.

Concerning that day Jehovah bids Zion to “sing” (Isa 54:1-10). Of that day Jehovah has said, “Before she travailed, she brought forth; before her pain came, she was delivered of a

MAN-CHILD. Who hath heard such a thing? who hath seen such things? Shall the earth be made to bring forth in one day? or shall a nation be born at once? for as soon as Zion travailed she brought forth her children" (Isa 66:5-14).

Again Mic 4:9-10 distinctly foretells this travail of Zion; while Mic 5:2-3 connects together this composite man-child. In verse 3, we have the birth of Him, who shall be "ruler in Israel." His rejection by His people is not named, but the consequent rejection of His people by Him both implies it and contains it; for, in the next verse, we read, "Therefore will He give them up, until the time that she which travaileth hath brought forth; then the remnant of his brethren shall return unto the children of Israel. And He shall stand and rule (marg. [Note: arg. Margin.] ) in the strength of the Lord, in the majesty of the name of the Lord his God; and they shall abide: for now shall he be great unto the ends of the earth."

Surely, if there is any connection whatever between prophecy and its fulfilment, we have it in Rev 12:1-17, where we see in this woman, Zion, "travailing in birth, and pained to be delivered" (Rev 12:2), and the dragon standing "before the woman which was ready to be delivered, for to devour her child as soon as it was born." This was true of Messiah, and it will be true of the servant (the composite "child"), as the rest of the chapter goes on to explain.

It is this birth of a nation "in one day," which will lead to the "war in heaven,"* [Note: See a small pamphlet, Things to Come, by the same author and publisher.] (see Dan 10:20; Dan 12:1), and lead to the Dragon's being cast out into the earth. This will bring on the crisis described in this chapter and chapter xiii. (See 2Th 2:6, under Ellipsis. The chapter is too long to quote here in full, but if all the many "ands" be noted and marked, the importance of all these details will be at once noticed. See the next example.

Rev 13:1-9.-Here the figure is used to mark, to emphasize, and to call our attention to the solemn events, which will follow upon Satan's being cast out into the earth, to find no more place in heaven (Rev 12:8). Forty-five times the word "and" is repeated in this chapter!

Rev 12:1-17 is the key to the Apocalypse for the events recorded in it are Preliminary to the events recorded in the earlier part of the book.

First of all comes the taking up of the Body of Christ (Rev 12:5) which causes the "war in heaven (Rev 12:7-12), and ends in the casting out of Satan. This is the great event which is the beginning of the end, and which ushers in the Apocalyptic scenes and judgments.* [Note: Rev 9:1, though coming before Rev 7:1-17, records a vision subsequent to it. John says, "I saw a star lying fallen πεπτωκ■τα (pept■kota) from heaven." not "all," as in A.V. R.V. has "fallen."]

Consequent on this follows a great persecution of Israel; which will be to those who are left, the first exoteric or visible sign of the Devil's "great wrath" (Rev 12:12). But this persecution will for a time be thwarted. "The earth" will "help the woman" (Rev 12:16). That is to say, the settled state of the peoples of the earth will stop this persecution.

Then the Dragon at once proceeds to organise his great rebellion. In the Greek the twelfth chapter ends with the first sentence of chap. xiii.: where, as in the R.V. [Note: The Revised Version, 1881.] , the true reading is-"And HE stood upon the sand of the sea." The best MSS., with Lachmann, Tregelles, Alford, and Westcott and Hort, read ■στ■θη (estathee), he stood, not ■στ■θην

(estatheen), I stood. That is to say, the settled state of “the earth” preventing the destruction of Israel, the Dragon takes his post upon the sand of “the sea” and out of the waters and the earth (of the peoples) he calls up the two Beasts of Rev 13:1-18.-his last two great instruments,-the “Antichrist” and the “False Prophet,”-by which he will seek to carry out his purposes.

John sees them “rising up.” The word is ■ναβα■νον (anabainon, present participle), rising or mounting up, not “rise up” as in A.V. [Note: The Authorized Version, or current Text of our English Bible, 1611.] The R.V. [Note: The Revised Version, 1881.] has “coming up.” John sees the first Beast “rising up out of the sea” (implying a gradual rather than a sudden act): and the second Beast out of “the earth” (Rev 13:11). And then he proceeds to describe their characters and their deeds. The figure of Polysyndeton (a remarkable example) calls our attention to the many important details, each one of which is to be dwelt upon by us as being full of meaning and instruction:- And he stood upon the sand of the sea (i.e., the dragon, when cast out from heaven), and I saw a beast rising up out of the sea having seven heads, and ten horns, and upon his horns ten crowns, and upon his heads the names of blasphemy; and the beast which I saw was like a leopard (a combination of Daniel’s beasts in one, Dan 7:1-28) (a leopard is Greece), and his feet were as the feet of a bear (Persia), and his mouth as the mouth of a lion (Babylon), and the dragon gave him his power (six times we have in this chapter “it was given him”), and his seat (or throne, Rev 2:13; Rev 16:10), and great authority (Luk 4:6. 2Th 2:9-10). and I saw one of his heads, as it were, wounded to death (similar to Rev 13:6, Rev 13:12, Rev 13:14), and his deadly wound was healed; and all the world wondered [and followed] after the beast (Rev 3:10. 2Th 2:11-12), and they worshipped the dragon (this is the one great object, aim, and end of Satan, Mat 4:9) which gave power unto the beast; and they worshipped the beast, saying, Who is like unto the beast? who is able to make war with him? (Compare Exo 15:3; Exo 15:11, for the blasphemy.) and there was given to him a mouth, speaking great things and blasphemies (2Th 2:4), and authority was given him to continue forty and two months (Dan 7:25), and he opened his mouth in blasphemy against God, to blaspheme his name (Dan 7:8; Dan 7:11; Dan 7:20; Dan 7:25; Dan 11:36. Psa 52:1-9 : 2Th 2:4), and his tabernacle (whither the saints have been previously taken), and them that dwell in heaven (i.e., the body of Christ which shall have been caught up, when the accuser has been cast down). and it was given him to make war with the saints (Dan 7:21; Dan 7:25; Dan 11:40-44), and to overcome them (Dan 8:12; Dan 8:24; Dan 11:28; Dan 11:30-33; Dan 12:7): and power was given him (John 19:11) over all kindreds, and tongues, and nations (as with Nebuchadnezzar, Dan 3:7); and all that dwell upon the earth shall worship him (2Th 2:11-12), whose names are not written in the book of life (Mat 24:24. Dan 12:1. These are they who “overcome” him Rev 2:7, Rev 2:11, Rev 2:17, Rev 2:26; Rev 3:5, Rev 3:12, Rev 3:21; Rev 12:11) of the Lamb slain from the foundation of the world. If any man have an ear to hear, let him hear.”* [Note: See 2Th 2:1-17, under Ellipsis and Correspondence.] This chapter contains two visions relating to two Beasts* [Note: See 2Th 2:1-17, under Ellipsis and Correspondence.] : the first, the Antichrist; the second, the “False Prophet.” The first is the false Christ, and the second is the false-and satanic counterfeit of the Holy Ghost. The second is marked, like the first, by the figure of Polysyndeton. The structure of this chapter is very remarkable. In the Greek the first sentence forms the end of Rev 12:1-17. So we commence with the second “And I saw”:- The Vision of the Two Beasts (Rev 13:1-18).

A Rev 13:1. The vision (κα■ ε■δον), “And I saw.”

B Rev 13:1. The first Beast (Antichrist).

C Rev 13:1. His origin. The sea (■ναβα■νον, rising).

D Rev 13:1-2. His description.

E Rev 13:2. His power (δ■ναμις) derived from the dragon.

F Rev 13:3-8. His deeds.

GaRev 13:9. The Spirit's call: "Let him hear." bRev 13:10. The lesson: "Here is patience and faith."

A Rev 13:11. The vision (κα■ ε■δον), "And I saw."

B Rev 13:11. The second Beast. "The False Prophet" (16:13; 19:20).

C Rev 13:11. His origin. The earth (■ναβα■νον, rising).

D Rev 13:11. His description.

E Rev 13:12. His authority (■ξουσ■α) derived from the first Beast.

F Rev 13:12-17. His deeds.

GbRev 13:18. The lesson: "Here is wisdom." aRev 13:18. The Spirit's call: "Let him count."

Here A to F and A to F relate to the Beasts, while G and G relate to the saints. The order of the two members of G and G is an introversion, to make them off from the rest.

Rev 18:12-13.-Here the figure heaps up and amasses the wealth of Babylon. Each item is to be dwelt upon: there is no climax:- "The merchandise of gold, and silver, and precious stones, and of pearls, and fine linen (merchandise, not the gift of grace as with the Bride, Rev 19:8, "granted" to her: her righteous award), and purple, and silk, and scarlet, and all thyine wood, and all manner of vessels of ivory, and all manner of vessels of most precious wood, and of brass, and iron, and marble, and cinnamon (amomum, an Italian shrub of sweet odour), and odours, and ointments, and frankincense, and wine, and oil, and fine flour, and wheat, and beasts (of burden), and sheep, and horses, and chariots, and slaves,* [Note: (Greek σ■ματα somata, bodies, was used by the Figure of Synecdoche as a term for slaves, as we use "hands" for labourers. See lxx. Gen 36:6. Hebrew ■■■ in both passages, used of the dead body (Num 9:6; Num 19:11-13) and for the living (Lev 24:17), but especially for slaves or captives (Num 31:35; Num 31:40; Num 31:46. The "bodies" carry the merchandise, and the "souls" are counted as merchandise. See under Synecdoche.)] and souls of men.

Many other examples of Polysyndeton are to be found, e.g., Num 20:1-29 : 2Ch 32:27-30. Isa 3:18-24. Zep 1:15-16. Mark 4:1-9. Eph 1:21. Php 4:9. Rev 11:17-18; Rev 20:9-15; Rev 21:8; Rev 21:22-27; Rev 22:1-6; Rev 22:17.

-------- Paradiastole; or, Neithers and Nors The Repetition of the Disjunctives Neither and Nor, or, Either and Or

Par´-a-di-as´-to-lee. Greek, παραδιαστολ■, from παρ■ (para), beside or along, and στολ■ (stolee), a sending (from στ■λλω (stello), to send). Hence a sending beside or along. It is a form of

Anaphora, by which one word is repeated at the beginning of successive sentences. It differs from Polysyndeton, in that instead of a conjunction, the repeated word is a disjunctive, because it denotes a sending along, i.e., it separates and distinguishes. The words NEITHER and NOR, or EITHER and OR, are the words which are repeated in the figure of Paradiastole, causing the various items to be put together disjunctively instead of conjunctively.

Hence the Latins called it DISJUNCTIO, Disjunction. Its use is to call our attention to, and to emphasize, that which is thus written for our learning.

Exo 34:4.-"The diseased have ye not strengthened, neither have ye healed that which was sick, neither have ye bound up that which was broken, neither have ye brought again that which was driven away, neither have ye sought that which was lost."

Thus are the false shepherds indicted for their unfaithfulness and neglect.

Luk 18:29.-"And he said unto them, Verily I say unto you there is no man that hath left home, or parents, or brethren, or wife, or children, for the kingdom of God's sake, who shall not receive manifold more in this present time, and in the world to come, life everlasting."

John 1:13.-"Which were born not of blood, nor of the will of the flesh, nor of the will of man, but of God."

Thus is emphasized the important doctrine that the new birth is entirely the work of the sovereign grace of God.

Rom 8:35.-"Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword?"

Thus is emphasized the blessed fact that our eternal security depends not on human "perseverance," but on Divine preservation, as the Lord Jesus said "This is the FATHER'S WILL which hath sent me, that of all which He hath given me I should lose nothing (John 6:39). This is followed up by the wondrous answer to the question in Rom 8:38-39. "I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord."

1Co 3:21-22.-"All things are yours; whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; all are yours; and ye are Christ's; and Christ is God's.

Thus the riches of the glory of our inheritance in Christ is revealed and set forth and displayed before our eyes.

2Th 2:2.-"That ye be not quickly shaken from your mind, nor yet be troubled, neither by spirit, nor by word, nor by Epistle as from us as [though we had said] that the day of the Lord has set in."

Thus does the apostle emphasize his strong desire that nothing might loosen them (as a ship is loosed from its moorings) from the blessed hope of "our gathering together unto Him" when He shall "come forth" into the air "for" His people, who then shall be "caught up to meet Him," and thus be for ever with Him. This he had taught them in the first epistle (1Th 4:13-18) for their comfort, but now some person or persons must have deceived them by asserting that the apostle had said, or

written to say, that “the Day of the Lord had set in.” If this were so, they might well be troubled, for he was proved to have deceived them and to have given them a false hope, for they had not been “gathered” to Christ to meet Him in the air before the day of the Lord. So he writes ■π■ρ (hyper), on behalf of, or in the interest of that blessed hope, in order to thus assure them that he had never said or written any such thing.

Nothing stands between the day of Christ and our ascension to meet Him in the air. Many things stand between that event and our coming “with” Him in “the Day of the Lord.” The teaching of Paul by the Holy Ghost is very different from popular Christian teaching to-day. The popular teaching is that that shall not come till the world’s conversion comes: the truth here stated is that it cannot come till the apostacy shall have come!

Popular teaching is that the world is not yet good enough! The figure here points us to the fact that the world is not bad enough! There yet lacks the coming of the Apostacy and of Antichrist. See further under Ellipsis, page 14-17.

-------- Epistrophe; or, Like Sentence-Endings The Repetition of the same Word or Words at the end of successive Sentences

E-pis´-tro-phee. Greek ■πιστροφ■, a turning upon or wheeling about, from ■π■ (epi), upon, and στρ■φω (strepho), to turn.

It is a figure in which the same word or words are repeated at the end of successive sentences or clauses, instead of (as in Anaphora) at the beginning.

It is sometimes called ANTISTROPHE (an-tis´-tro-phee), a turning against; also EPIPHORA (e-piph´-o-ra), a bringing to or upon. The Latin name is CONVERSIO (con-ver´-si-o), a turning round.

All these titles express the character of the figure, which is thus the opposite of Anaphora.

Gen 13:5.-“And the land was not able to bear them that they might dwell together: for their substance was so great that they could not dwell together.”

Deu 27:15-26, where each clause ends with the word “Amen.”

Deu 32:10.-* [Note: The Errata section of the print edition marks this example for deletion.] It is beautifully expressed in the Hebrew by the repetition of the pronoun ■■■ (h■), him, at the end of each sentence. It in hidden in the translation, both in the A.V. [Note: The Authorized Version, or current Text of our English Bible, 1611.] and R.V. [Note: The Revised Version, 1881.] , on account of not being in accordance with the English idiom. It reads:- “In a desert land He found him And in the waste howling wilderness, about, he led him.

He instructed him. As the apple of His eye He kept him.” So also in Deu 32:12 :- “So the Lord alone did lead him, And there was no strange god with him.”

Psa 24:10.- “Who is this King of glory? The Lord of hosts, He is the King of glory.”

Psa 115:9-11.- “O Israel, trust thou in Jehovah, he is their help and their shield.

O house of Aaron trust in Jehovah, he is their help and their shield.

Ye that fear the Lord, trust in Jehovah, he is their help and their shield."

Thus is emphasized by Epistrophe the strength and security of Jehovah's people.

Psa 118:18-19.-Twice we have the Epistrophe:- "Than to put any confidence in man." And three times (Psa 118:10-11):- "But in the name of the Lord I will destroy them."

We have also Anaphora in Psa 118:8-9, and Psa 118:10-12.

See also in the Psalms called the "Songs of degrees":

Psa 120:2-3, "false or deceitful tongue";

Psa 121:3-4, "not slumber";

Psa 123:4-5, "contempt";

Psa 125:1-2, "for ever";

Psa 131:2, "a weaned child";

Psa 132:2, Psa 132:5, "the mighty God of Jacob."

Psa 136:1-26 is a notable example of this figure, for every clause ends with the well-known words, "for his mercy endureth for ever."

Eze 33:25-26.-The words are twice repeated to emphasize their solemnity. "And shall ye possess the land."

Joe 2:26-27.-Twice are the Words repeated and thus solemnly emphasized. "And my people shall never be ashamed."

Rom 8:31.- "If God be for us Who can be against us?"

Rev 7:5-8, which have the repetition of the sealing and the number, as we have Anaphora at the beginning in the words "of the tribe."

Rev 22:11.-We have here the word "still" repeated at the end of four successive sentences. The figure of Polysyndeton is also seen in the repetition of the word "and" at the beginning of these sentences (Rev 22:17). The repetition of the verb "come." This figure may not only exist in the originals, and be hidden in the translation, but there may apparently be a repetition in the English when there may be none in the original. For example, Acts 19:15, "Jesus I know, and Paul I know." But, in the Greek, the two words for "know" are quite different. Jesus I know (γιν■σκω (gin■sk■), to perceive, or know, and to be influenced by the knowledge), and Paul I know (■π■σταμαι (epistamai), to have knowledge of).

-------- Epiphoza; or, Epistrophe in Argument The Repetition of the same Word or Words at the end of successive Sentences: used in Argument

Ep-i-pho´-za, from the Greek ■π■ (epi), upon, and φερε■ν (pherein) to bear or bring. Hence in a bad sense to attack or assault, especially with words. Epiphoza is the figure of Epistrophe, when used rhetorically in attack or in strong argument. We have an example in

2Co 11:22.- “Are they Hebrew? so am I; Are they Israelites? so am I; Are they the seed of Abraham? so am I.” The repetition here greatly emphasizes and displays the feeling.

-------- Epanadiplosis; or, Encircling The Repetition of the same Word or Words at the beginning and end of a Sentence

Ep´-an-a-di-pl■´-sîs. Greek ■παναδ■πλωσις, from ■π■ (epi), upon, ■να (ana), again, and διπλο■ς (diplous), a doubling.

It means a doubling upon again, and the Figure is so called because the same word is repeated both at the beginning and at the end of a sentence. The Latins called it INCLUSIO, inclusion: either because the first word of the sentence is included at the end, or because of the importance of the matter which is thus included between the two words.

They called it also CYCLUS, from the Greek κ■κλος (kyklos), a circle, because the repetition concluded what is said, as in a circle. When this figure is used, it marks what is said as being comprised in one complete circle, thus calling our attention to its solemnity; giving completeness of the statement that is made, or to the truth enumerated, thus marking and emphasizing its importance. The Massorah gives two lists of this peculiar form of repetition,* [Note: See Ginsburg’s Massorah, Rubrics, 424, Vol. II., letter ■; and 98, Vol. I., letter ■.] which we have incorporated in our examples marking them with an asterisk. The Figure is frequently hidden or lost in translation (both in A.V. [Note: The Authorized Version, or current Text of our English Bible, 1611.] and R.V. [Note: The Revised Version, 1881.] ), so that in these cases we shall be obliged to vary the rendering in order to properly exhibit it. Some are very difficult to reproduce, as in our first example.

*Gen 9:3.-“Everything (■■) moving that liveth shall be meat for you; even as the green herb have I given you everything.”

Here the first, according to our English idiom, is every, while the last means the whole.

Exo 32:16.-“The tables were the work of God, and the writing the writing of God, graven upon the tables.” See also under Anadiplosis.

*Lev 7:19.-“The flesh that toucheth any unclean thing shall not be eaten: it shall be burnt with fire; and as for the flesh, all that be clean shall eat of the flesh.”

*Lev 23:42.-“In booths shall ye dwell seven days; all that are Israelites born shall dwell in booths.”

*Num 3:33.-“Of Merari was the family of the Mahlites, and the family of the Mushites: these are the families of Merari.”

*Num 8:12.-“The Levites shall lay their hand upon the bullocks: and thou shalt offer the one for a sin-offering and the other for a burnt-offering, unto the Lord, to make an atonement for the Levites.”

*Num 31:40.-“And the persons (Hebrew, souls) were sixteen thousand: of which the Lord’s tribute was thirty-and-two persons (Hebrew, souls).”

*Num 32:1.-“And cattle, a very great multitude, had the sons of Reuben and the sons of Gad; and when they saw the land of Jazer, and the land of Gilead, behold the place was a place for cattle.”

*Num 32:41.-“And Jair, the son of Manasseh, went and took the small towns thereof, and called them Havoth-Jair.”

*Deu 31:3.-“Jehovah thy God, he will go over before thee, and he will destroy these nations from before thee, and thou shalt possess them: and Joshua, he shall go over before thee, as hath said Jehovah.” See also under Anadiplosis.

*Jos 15:25.-“And Hazor, Hadattah, and Kerioth, and Hezron, which is Hazor.”

*Jdg 11:1.-Now Jephthah the Gileadite was a mighty man of valour, and he was the son of an harlot, and Gilead begat Jephthah.”

*1Sa 26:23.-“Jehovah render to every man his righteousness and his faithfulness: for the Jehovah delivered thee into my hand to-day, but I would not stretch forth mine hand against the anointed of Jehovah.”

*2Sa 9:12.-“Mephibosheth had a young son whose name was Micha. And all that dwelt in the house of Ziba were servants unto Mephibosheth.” See also under Anadiplosis.

*2Sa 19:8.-“Now (■■■■■■, attah) therefore, arise, go forth, and speak comfortably unto thy servants; for I swear by the Lord, if thou go not forth, there will not tarry one with thee this night; and that will be worse unto thee than all the evil that befel thee from thy youth until now (■■■■■■, attah).

*1Ki 22:47.-“A king there was not in Edom; a deputy was king.”

*2Ki 23:25.-“And like him there was no king before him; that turneth to the Lord with all his heart, and with all his soul, and with all his might, according to all the law of Moses: neither after him arose there any like him.”

*1Ch 9:8.-The verse begins and ends with “Ibneiah.”

*Neh 11:21.-“The Nethinims dwelt in Ophel: and Ziha and Gispa were over the Nethinims.”

*Est 7:7.-“The king, arising from the banquet of wine in his wrath, went into the palace garden. And Haman stood up to make request for his life to Esther the queen: for he saw that there was evil determined against him by the king.”

Psa 27:14.-“Wait on the Lord; be of good courage, and He shall strengthen thine heart, wait (I say) on the Lord.”

See also under Apostrophe.

Psa 53:2.-“God looked down from heaven upon the children of men, to see if there were any that did understand, that did seek God.”

Psa 122:7-8.- “Peace be within thy walls And prosperity within thy palaces. For my brethren and companion’s sake, I will now say, Peace be within thee.”

Ecc 1:2.-“Vanity of vanities, saith the preacher, vanity of vanities; all is vanity.”

There is also the figure in this verse of Mesadiplosis (q.v. [Note: Which see.] ).

Ecc 7:2.-“A good name is better than ointment that is good.” The figure is lost by the translation both in the A.V. [Note: The Authorized Version, or current Text of our English Bible, 1611.] and the R.V. [Note: The Revised Version, 1881.] There is another figure in this verse: Paronomasia (q.v. [Note: Which see.] ).

Mark 7:14-16.-Hearken (■κο■ετε, akouete) unto me every one of you and understand: there is nothing from without a man, that entering into him can defile him: but the things which come out of him those are they that defile the man. If any man have ears to hear, let him hearken (■κου■τω, akouet■).”

See under Polyptoton, for the figure employed in the last sentence.

Mark 13:35-37.-“Watch ye, therefore: for ye know not when the master of the house cometh, at even, or at midnight, or at the cock-crowing, or in the morning: lest coming suddenly he find you sleeping. And what I say unto you I say unto all, Watch.”

Luk 12:5.-“Fear him, which after he hath killed hath power to cast into hell: yea, I say unto you, Fear him.”

John 3:8.-In this verse the figure is hidden both in the A.V. [Note: The Authorized Version, or current Text of our English Bible, 1611.] and R.V. [Note: The Revised Version, 1881.] The word is τ■ πνε■μα (to pneuma), the Spirit, which is used both at the beginning and the end of the passage in the original. But at the beginning it is translated “the wind,” and at the end “the Spirit.” The R.V. [Note: The Revised Version, 1881.] has “the Spirit breathed, etc.” in the margin.

Now the word πνε■μα (pneuma), spirit, occurs 385 times in the New Testament, and is never translated “wind,” except in this one place. There is a proper word for “wind,” which is ■νεμος (anemos). It occurs 31 times, and is always translated wind. So that it would have been much clearer to have used this word, if “wind” had really been meant.

If then we keep here the translation “spirit,” which is used everywhere else, the verse will read and the figure appear as follows:-

“The Spirit breatheth where He willeth, and thou hearest His voice, but thou knowest not whence He cometh or whither He goeth; so is every one that is born of the Spirit.” The wind has no will, but the Spirit has a will and a voice, and it is of Him that we are born. The verb θελε■ν (thelein), to will, occurs 213 times, and always expresses a mental act of desire or determination proceeding from one capable of wishing, willing, or determining. See the nearly synonymous expression in 1Co 12:11. “But all these worketh that one and the selfsame Spirit, dividing to every man severally as He will.”

Moreover, it is not correct to assert this of the “wind.” We do know whence it comes and whither it goes, and the Scriptures them-themselves assert that the comings and goings of the wind can be easily known and traced. See Job 1:19. Psa 18:10. Ecc 1:6, Eze 37:9. Luk 8:23. But not so of the Spirit (see Ecc 11:5), where “spirit” is placed in direct contrast with “wind” in the previous verse.

The things opposed in the immediate context are flesh and spirit, earthly things and heavenly things, nature and grace, and AS the Spirit in His movements is contrary to nature and above nature, SO is every one who is born of the Spirit. Those who are thus born are “sons of God, therefore the world knoweth us not, because it knew Him not” (1Jn 3:1). As the world knoweth not and understands not the motions and working of the Spirit of God, so the new breathings, and new will, and new desires, and new motions of the new nature in those who are born of the Spirit are also unknown.

Rom 8:24.-“Hope that is seen is not hope.”

Gal 2:20.-In this verse the figure, which is in the Greek, is lost in the translation owing to the difference of idiom. In the Greek it reads:-

“Christ, I have been crucified-together-with, yet I live: and yet it is no longer I that live, but, in me, Christ.”

See also under Hyperbaton.

Php 4:4.-“Rejoice in the Lord alway: and again I say Rejoice.”

Jas 2:14-16.-The passage begins and ends with the words, “What doth it profit.” The repetitions at the beginning and end of distinct portions, or independent passages (such as Psa 8:1-9, ciii., etc.), belong rather to the subject-matter and are classed under Correspondence (q.v. [Note: Which see.] ).

-------- Epadiplosis; or, Double Encircling Repeated Epanadiplosis When Epanadiplosis occurs at the beginning and end of successive sentences, it is called EPADIPLOSIS (Ep-a-dip´-lo-sis), a doubling upon.

Psa 47:6.- “Sing praises to God, sing praises:

Sing praises unto our King, sing praises.”

Rom 14:8.-“For whether we live, to the Lord we live; and whether we die, to the Lord we die.”

-------- Anadiplosis; or, Like Sentence Endings and Beginnings The Repetition of the same Word or Words at the end of one Sentence and at the beginning of another

An´-a-di-plo´-sis. Greek, ■ναδ■πλωσις, ■ν■ (ana), again, and διπλο■ν (diploun), to double, or διπλο■ς (diplous), double.

It is also called EPANASTROPHE (Ep´-a-nas´-tro-phe), from ■π■ (epi), upon, ■ν■ (ana), again, and στρ■φειν (strephein, to turn), and means, a turning upon again.

Also PALILLOGIA (pa-lil-log´-i-a), from π■λιν (palin), again, and λ■γος (logos), a word. In Latin it is called REVERSIO, a turning back; and REDUPLICATIO, a reduplication. The figure is so-called because the word which ends one sentence is repeated at the beginning of the next. The words so repeated are thus emphasised as being the most important words in the sentence, which we are to mark and consider in translation and exposition. The Massorah* [Note: See Ginsburg’s Massorah, Rubrics 422 and 423, Vol. II. î.] gives two lists of such words; which we have included in our examples, marking them with an asterisk. The figure is frequently missed in the English

translation, both in the A.V. [Note: The Authorized Version, or current Text of our English Bible, 1611.] and R.V. [Note: The Revised Version, 1881.] In these cases we have given our own translation of the original, so as to bring out and exhibit the words which are thus affected by the figure of Anadiplosis.

*Gen 1:1-2.-“In the beginning God created the heaven and the earth. And the earth became without form and void.”

Thus Anadiplosis is the very first Figure employed in the Bible. And it is used to call our attention to, and emphasize, the fact that, while the first statement refers to two things, “the heaven and the earth”; the following statement proceeds to speak of only one of them, leaving the other entirely out of consideration.

Both were created “in the beginning.” But the earth, at some time, and by some means, and from some cause (not stated) became a ruin:-empty, waste, and desolate; or, as it is expressed by another Figure (Paronomasia, q.v. [Note: Which see.] ), tohoo and bohoo. Now, whatever may be the meaning of tohoo (■■■■■■), it is expressly stated, in Isa 45:18, by Him who created the earth that “He created it not tohoo (■■■■■■).” Therefore it must at, and after some subsequent period of unknown duration, have fallen into the ruin which the second verse declares and describes. The repetition of the word “earth” here, directs our attention to this fact; and proceeds to describe the process by which the earth was restored and peopled. The whole chapter exhibits a parallel between this work, and that “new creation”* [Note: Compare 2Co 4:6; 2Co 5:17, etc.; and see a pamphlet on “The New Creation and the Old,” by the same author and publisher.] which takes place in the case of every one who is born again of the Holy Ghost, and has the new man created within him.

*Gen 7:18-19.-“And the ark went upon the face of the waters: and the waters prevailed exceedingly.” (See under Epizeuxis).

*Gen 31:6-7.-“Ye know that with all my power I have served your father: and your father hath deceived me, and changed my wages ten times; but God suffered him not to hurt me.” (See under Hysterologia and Idiom.

*Gen 31:33-34.-“Then went he out of Leah’s tent and entered into the tent of Rachel. Now Rachel had taken the images,” etc. Here, by rendering it “Rachel’s tent” the figure is hidden, and the emphasis on Rachel is lost.

*Exo 7:16-17.-Here the figure is entirely hidden in the English. The words ■■■■, ■■■■ being translated hitherto and this. To preserve the figure we must render it, “And, behold, thou wouldest not hear until now. Now saith Jehovah.”

*Exo 12:4-5.-“Every man, according to his eating shall make your count for the lamb. The lamb shall be without blemish.”

*Exo 32:16.-“And the tables were the work of God, and the writing, the writing of God, graven upon the tables.” Here we have not only the figure of Anadiplosis in the repetition of the word writing (■■■■■■■■, miktav), in the middle of the verse, but we have Epanadiplosis in the repetition of the words, the tables (■■■■■■■■, halluchoth). See also under Anthopopatheia.

*Num 33:3-4.-“Israel went out with an high hand in the sight of all the Egyptians. For the Egyptians buried all their firstborn, etc.”

*Deu 31:3-4.-“And Joshua, he shall go over before thee, as hath said Jehovah, and Jehovah shall do unto them as he did to Sihon and Og, etc.”

*2Sa 9:12-13.-“All that dwelt in the house of Ziba were servants unto Mephibosheth. So Mephibosheth dwelt in Jerusalem.”

*2Sa 19:10-11.--“Now, therefore, why speak ye not a word of bringing back the King? And the King David sent to Zadok,” etc. This emphasis on the word king is lost in the English.

*Est 6:5-6.-“And the king said, Let him come in. Then came in Haman.”

*Est 7:7-8.-“He saw that there was evil determined against him by the king. Then the king returned out of the palace garden.”

Thus tbe fourth acrostic containing the name of Jehovah is emphasised.* [Note: See under Acrostichion (page 186), also a pamphlet on these four acrostics by the same author and publisher.]

Psa 98:4-5.-The Hebrew figure is lost in the A.V. [Note: The Authorized Version, or current Text of our English Bible, 1611.] , but is preserved in the R.V. [Note: The Revised Version, 1881.] In the Hebrew, verse 4 ends with the word ■■■■■■■■ (zammeroo), and verse 5 begins with the same word.

“Make a joyful noise unto the Lord, all the earth:

Break forth and sing for joy, yea, sing praises.

Sing praises unto the Lord with the harp.”

Psa 113:8.- “He lifteth the needy out of the dunghill, That He may set him with princes; The princes of His People.”

Psa 115:12.- “The Lord hath been mindful of us, and He will bless:

He will bless the house of Israel.

He will bless the house of Aaron.

He will bless them that fear the Lord,” etc.

Here, the figure of Anadiplosis passes on into Anaphora.

*Psa 121:1-2.- “I will lift up mine eyes unto the hills from whence cometh my help. My help cometh from the Lord which made heaven and earth.”

*Psa 122:2-3.- “Our feet shall stand within thy gates, O Jerusalem, Jerusalem is builded as a city that is compacted together.” The difference between this figure and that of Epizeuxis will be seen by comparing Mat 23:37; when the same word is repeated, but in quite a different manner; for another purpose and with another emphasis.

Psa 126:2-3.-

“Then said they among the heathen,

The Lord hath done great things for them,

The Lord hath done great things for us, whereof we are glad.”

Psa 127:1-2.- “Except the Lord keep the city, The watchman waketh in vain. In vain ye rise up early,” etc.

Psa 145:18.- “The Lord is nigh unto all them that call upon him; To all that call upon him in truth”

*Pro 13:21-22.- “To the righteous shall be repayed good. A good man leaveth an inheritance,” etc.

*Isa 24:4-5.-“Languish do the haughty people of the land.

The land also is defiled under the inhabitants thereof.”

These four lines form an Epanodos (q.v. [Note: Which see.] ).

*Hos 2:21-22 (Hebrews 23, 24).-“And they shall hear the land: and the land shall hear the corn,” etc.

See also under Anaphora, Polysyndeton, Climax and Prosopopœia: so richly emphasized is the wondrous prophecy.

Mat 7:22.-“Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? Here the Anadiplosis develops into Anaphora by the repetition of the words at the beginning of the last sentence. See under Erotesis.

Hab 3:2.-“Revive thy work in the midst of the years, in the midst of the years make known.” See also under Pleonasm.

Mat 10:40.-“He that receiveth you receiveth me, and he that receiveth me receiveth him that sent me.” The figure is Clearer in the Greek than in the English.

John 14:11.-“Believe me that I am in the Father, and the Father in me.”

John 18:37.-It is difficult to express the figure in this verse in English. The “I” is repeated thus:

“Thou sayest that a King am I. I to this end was born.”

Rom 8:17.-“If children, then heirs: heirs of God, etc.”

Rom 9:30.-“What shall we say then? That the Gentiles which followed not after righteousness have attained to righteoushess; righteousness which is of faith.”

Rom 10:17.-“So then, faith cometh by hearing, and hearing by the word of God.”

2Co 5:17-18.-To see the figure, which is in the Greek, we must translate “Behold, become new are all things, and all things are of God.”

2Co 9:6.-“He that soweth sparingly, sparingly shall reap also: he that soweth bountifully, bountifully shall reap also.”

Here is combined also the figure of Symploce (q.v. [Note: Which see.] ) in the repetition of the words “sow” and “reap.” There is also a double Epanodos in the arrangement of the lines.

Gal 4:31; Gal 5:1.-So then, brethren, we are not children of a bondwoman, but of the free (■λευθ■ρας, eleutheras). In the freedom (■λευθερ■α, eleutheria) wherewith Christ hath made us free, stand fast.”

Php 2:8.-“And being found in fashion as a man, he became obedient unto death, the death of the cross.”

Jas 1:3.-“The trying of your faith worketh patience, but patience-let it have its perfect work, etc.” See below, under Climax.

-------- Climax; or, Gradation Repeated Anadiplosis When Anadiplosis is repeated in successive sentences, it is called Climax, from κλ■μαξ (klimax), a ladder, a gradual ascent, a going up by steps.

Hence, in Latin, it is called SCALA, a ladder; GRADUS, a step; or, GRADATIO, a gradation. By some, it is called EPIPLOCE (e-pip´-lo-ce), a folding upon.

There are two figures to which this name is sometimes given. There is a climax where only words are concerned, and a climax where the sense is concerned. A climax of words is a figure of Grammar; and a climax of sense is a figure of Rhetoric. We have confined our use of the word climax to the former; as there are other names appropriated to the latter. A Climax in Rhetoric is known as Anabasis (q.v. [Note: Which see.] ), where the gradation is upward; and Catabasis (q.v. [Note: Which see.] ), where it is downward: and these have other alternative titles. See below under figures of sense.

Climax relates to words; and is, as we have said, a repeated Anadiplosis, or a combination of successive Anadiplosis and Epanadiplosis: where the last word of one sentence is repeated as the first word of the next, and the last of this next sentence is repeated as the first word of the sentence following, and so on.

Sometimes there may be two or three words, only one of which is repeated; or the repeated noun may be represented by a pronoun.

It is a beautiful figure, very expressive; and at once attracts our attention to the importance of a passage.

Hos 2:21.-“And it shall come to pass in that day, I will hear. saith the Lord, I will hear the heavens, and they shall hear the earth; and the earth shall hear the corn, and the wine, and the oil, and they shall hear Jezreel.”

Thus does the Spirit emphasize the blessing wherewith Jehovah will bless His People-when they shall obtain mercy, and He will betroth them unto Himself for ever.

Jezreel (i.e., Israel, by the figure of Metonymy, q.v. [Note: Which see.] ) shall cry out for and expect the corn and wine and oil; and these, by the beautiful figure of Prosopopœia (q.v. [Note: Which see.] ), are represented as hearing, and in their turn, crying out to the Earth to bring them forth: the Earth, in its turn, is represented as hearing them, and crying out to the heavens to send

rain and heat and light and air; and these in their turn hear, and cry out to Jehovah, the giver of all, who in judgment had made the heaven as brass, the earth as iron, and the rain as powder and dust (Deu 28:23-24), but who in that day will first give repentance to Israel, and then their cry reaches to Jehovah, who will open the heavens, and give rain, and the Earth shall bring forth her fruit (Jer 14:22).

Thus the figures Epizeuxis (“I will hear”), Polysyndeton, Climax, and Prosopopœia are heaped together to express the coming fulness of Israel’s blessing.

Joe 1:3-4.-The prophecy of Joel opens with the solemnity which this figure always gives. “Tell ye your children of it, and let your children tell their children, and their children another generation. That which the palmerworm hath left hath the locust eaten; and that which the locust hath left hath the cankerworm eaten; and that which the cankerworm hath left hath the caterpiller eaten.”

John 1:1-2.-“In the beginning was the Word: and the Word was with

God: and

God the Word was, and the same [word] was in the beginning with God.” The order of the words as thus placed in the Greek exhibits, by the figure of Climax, a great solemnity in the measured rising of the sense, and emphasizes the fact that “the word was God,” for the use of the article in the third proposition preserves the actual sense from being mistaken or hidden by the Climax, which is obtained by the inversion of the words from their natural order.

Thus, beautifully is the true Deity of the Lord Jesus affirmed. His attributes and their effect are similarly marked in verses 4 and 5:- John 1:4-5.-“In Him was life; and the life was the light of men. And the light shineth in darkness; and the darkness comprehended it not.”

Rom 5:3-5.-“And not only so, but we glory also* [Note: See “Also”: a Biblical Study, by the same author and publisher.] in tribulations: knowing that tribulation worketh patience; and patience [worketh] experience; and experience worketh hope; and hope maketh not ashamed.”

Rom 8:29-30.-“For whom he did foreknow, he did predestinate also to be conformed to the image of his Son, that he might be the firstborn among many brethren. Moreover, whom He did predestinate, them he called also; and whom he called, them He justified also; but whom he justified, them he glorified also.”

Rom 10:14-15.-“Whosoever shall call upon the name of Lord shall be saved. How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? And how shall they hear without a preacher? And how shall they preach, except they may be sent.”

Jas 1:3-4.-“Knowing this that the trying of your faith worketh patience. But let patience have her perfect work, that ye may be perfect and entire, wanting nothing.”

Jas 1:14-15.-“But every man is tempted when he is drawn away of his own lust, and enticed. Then when lust hath conceived, it bringeth forth sin: and sin when it is finished, bringeth forth death.”

2Pe 1:5-7.-“We have already considered this verse under the figure of Polysyndeton, which is almost inseparable from the figure of Climax. It is there very differently exhibited, however, to show

that figure.

We need not further explain the passage here, but merely exhibit it to show the sevenfold Climax.

“Add to your faith virtue: and to virtue knowledge: and to knowledge temperance: and to temperance patience: and to patience godliness: and to godliness brotherly kindness: and to brotherly kindness, charity.

-------- Mesarchia; or, Beginning and Middle Repetition The Repetition of the same Word or Words at the beginning and middle of successive Sentences

Mes-ar´-chi-a´, from the Greek μ■σος (mesos), middle, and ■ρχ■ (archee), beginning, because the same word or words are repeated at the beginning and middle of successive sentences.

It differs little from Anaphora, where the sentences are independent.

It resembles also Epizeuxis, when the repetition comes very close together.

Num 9:20.-“According to the commandment of the Lord they abode in their tents, and according to the commandment of the Lord they journeyed.”

Here, the repetition is at the beginning and the middle of the passage.

Ecc 1:2.-“Vanity of vanities, saith the Preacher, vanity of vanities, all is vanity.” This may be regarded also as combined with Epanadiplosis (q.v. [Note: Which see.] ).

Jer 22:10.-“Weep ye not for the dead, … but weep sore for him that goeth away.” (See also Polyptoton).

Eze 37:25.-“And they shall dwell in the land that I have given unto Jacob my servant, wherein your fathers have dwelt, and they Shall dwell therein, even they and their children and their children’s children for ever.”

Zep 1:15-16.-“That day is a day of wrath, a day of trouble and distress, a day of wasteness and desolation, a day of darkness and gloominess, a day of clouds and thick darkness, a day of the trumpet and alarm,” etc. This is the figure of Mesarchia, for it occurs in the beginning and middle of the first sentence. Afterwards it becomes the figure of Mesodiplosis, inasmuch as the word “day” occurs in the middle of successive sentences, the first part of which consists of the repetition of the Ellipsis: “That day is …”

Mat 10:40-41.-Here the verb “receive” is repeated several times at the beginning and middle of several sentences.

-------- Mesodiplosis; or, Middle Repetition The Repetition of the same Word or Words in the middle of successive Sentences

Mes-o-dip-lo´sis, from the Greek μ■σος (mesos), middle, and δ■πλωσις (dipl■sis), a doubling. The doubling or repetition of a word or words in the middle of successive sentences.

Sometimes called MESOPHONIA (Mes-o-Pho´-ni-a), from μ■σος (mesos), middle, and φων■ (ph■nee), a sound, tone, speech, or voice.

2Co 4:8-9.- “We are troubled on every side, yet not distressed;

We are perplexed, but not in despair:

Persecuted, but not forsaken;

Cast down, but not destroyed.”

-------- Mesoteleuton; or, Middle and End Repetition The Repetition of the same Word or Words in the middle and at the end of successive Sentences

Mes-o-tel-eu-ton, from μ■σος (mesos), middle, and τελευτ■ (teleutee), a finish, or end, i.e., the same word or words repeated in the middle and at the end of successive sentences.

2Ki 19:7.-“Behold I will send a blast upon him, and he shall hear a rumour, and shall return to his own land: aud I will cause him to fall by the sword in his own land.” The repetition greatly emphasizes the fact stated.

Isa 8:12.-“Say ye not a confederacy to all them to whom this people shall say a confederacy.”

There is the figure also of Polyptoton (q.v. [Note: Which see.] ) in “say ye” and “shall say.”

Mark 5:2-3.-“And when he was come out of the ship, immediately there met him out of the tombs a man with an unclean spirit, who had his dwelling among the tombs.”

See also Polyptoton.

-------- Repetitio; or, Repetition Repetition of the same Word or Words irregularly in the same Passage This name is generally given as an alternative to the figure of Geminatio or Epizeuxis. But as that figure already has several names, and there is another form of repetition which seems to be without a name, we have appropriated Repetitio (i.e., Repetition), to that form which comes under none of the figures already enumerated. A word or words are repeated, not in immediate succession, as in Epizeuxis; not at the beginning, middle, or end of sentences (as in those just treated); not at definite intervals; but frequently in the same passage and irregularly for the sake of emphasizing and calling attention to it. The name clearly defines the nature of the figure, which may frequently be met with. We append a few examples:-

Eze 36:23-29.-Here the words “you” and “your” are very frequently thus repeated, giving great emphasis to the whole of this precious promise for Israel in the latter day. The use of this figure strongly forbids the interpretation of this passage to any but Israel (Eze 36:22, Eze 36:32).

John 14:1-4.-The repetition of the pronouns “I” and “you” emphasizes the fact that nothing is to come between the Lord and the hearts of His people, so that His promised return may be the object ever before them.

John 16:12-15.-Here, the verbs “shall” and “will” are repeated eleven times in these four verses, in order to impress us with the importance of the promise and the absolute certainty of its performance.

“I have yet many things to say unto you, but ye cannot bear them now. Howbeit, when He, the Spirit of truth, is (shall have) come, He will guide you into all truth (“all the truth,” R.V. [Note: The

Revised Version, 1881.] ): for He shall not speak of (i.e., from) Himself; but whatsoever He shall hear, that shall He speak: and He will show you things to come. He shall glorify me: for He shall receive of mine, and shall show it unto you. All things that the Father hath are mine: therefore said I, that He shall take of mine, and shall show it unto you."

Thus is emphasized the solemn promise of the Lord Jesus that the Holy Spirit should give a further revelation of Truth, which could not be made known at that time. We have it in the seven Epistles addressed to churches by the Holy Spirit, through Paul.* [Note: See Things to Come for 1898 and 1899.] That great promise cannot find its fulfillment subjectively or individually, giving "truths" to different persons, so different (not to say opposite) that fierce controversies rage concerning them. It cannot have been fulfilled in the inspiration of any one church. It can have been fulfilled only by the provision of those text-books of Christian doctrine, which we have in the "Pauline" Epistles addressed to churches, beginning with Romans and ending with Thessalonians. Here, we have "all the truth" into which the Spirit was to guide. Truth which glorifies Christ and instructs the Christian as to his standing before God and his walk with God. No other part of God's Word contains such a body of Christian Theology. Every Scripture is written for us, "for our learning"; but these are written specially about the Church of God.

Gal 4:9.-"How turn ye again to the weak and beggarly elements whereunto ye desire again to be in bondage." By this repetition we are pointed to the key to this whole passage, as well as to the explanation of an obscure word and a difficult expression. All turns on the meaning of the word, which is rendered "elements" (στοιχε■ια, stoicheia). "The elements of the world" (Gal 4:3), and "weak and beggarly elements" (Gal 4:10). The word "again," twice used, connects these two together, and emphasizes them.

Gal 4:3 reads:-

"Even so we, when we were children, were in bondage under the στοιχε■α το■ κ■σμου" (stoicheia tou kosmou): i.e., the stoicheia pertaining to the world.

It is clear what the cosmos is, for it is the world with reference to its creation, and embraces the whole world. But what are the stoicheia? The answer is given in Gal 4:8, "When ye knew not God ye did service (or 'were in bondage,' the same word as in Gal 4:3 and Gal 4:10) unto them which by nature are no gods." The stoicheia were the rites and ceremonies of heathen idolatry. In Greece to-day every mountain, tree, and grove and fountain has its stoicheion or god, who has to be appeased and propitiated.

These Galatians had been such idolators (Gal 4:8), but they had abandoned these rites and ceremonies for Christianity, and yet wanted to bring in the stoicheia, or the rites and ceremonies of Judaism into the Church. The same term is thus applied both to Paganism and Judaism, and from the stand-point of being "all one in Christ Jesus" (Gal 3:28). The Jewish rites of circumcision, purification, and the observance of "days and months and times and years," etc., are put upon the same level as the worship and propitiation of spirits in trees and mountains, etc. And the Holy Spirit asks by the apostle, "When ye knew not God ye were in bondage unto them which by nature are no gods. But now having known God … how turn ye again unto the weak and beggarly stoicheia whereto ye desire again to be in bondage? Ye observe days and months and times and years. I am afraid of you, lest I have bestowed upon you labour in vain" (Gal 4:8-11. Compare Col

2:16-18).

Hence, stoicheiolatry consists of introducing that which belongs to the world (κ■σμος, cosmos) into Christian worship and practice. Romanism has given the stoicheia of paganism and Judaism a very large place in its creeds and ritual; While the Protestant Churches show that they have not wholly purged themselves from them when they adopt worldly methods and adapt Jewish rites and ceremonies to Christian faith and practice.

1Th 5:1-2; 1Th 5:4-5.-The repetition of the pronoun “you” and “ye” in these verses stands in marked contrast to the repetition of the pronouns “they” and “them” in 1Th 5:3, thus pointing out to us the significant lesson that those who are “waiting for God’s Son from Heaven” are not concerned with “times and seasons” which have to do with “the day of the Lord,” and His coming as “a thief” on the ungodly. The day of the Lord is His coming with His saints unto the world. But, before this can happen, He will have come forth into the air to receive them to Himself (1Th 4:1-18.) Therefore, though “times and seasons” have to do with “the day of the Lord,” they have nothing to do with those who look for “the day of Christ.”

2Ti 3:14-15.-“But continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them: and that from a child thou hast known the holy Scriptures, which are able to make thee wise unto salvation.” This is in harmony with the whole of this second epistle to Timothy, which is thus marked as being so different from the first epistle. In the first epistle we see the Church in its rule; and in the second, we see it in its ruin. In the first, Timothy is instructed as to how he is to conduct himself in the Church in its corporate capacity; whom he is to appoint to its various offices; and what are to be their qualifications, etc., etc. But when we pass to the second epistle we find all changed. The corporate position and testimony of the Church is gone, and all now is individual-intensely individual, as may be seen all through. In the four chapters we have the four stages of the “Down-grade movement.” In 2Ti 1:15 all turn away from Paul’s teaching: but “I am not ashamed: for I know whom I have believed” (2Ti 1:12): “Be not thou ashamed” (2Ti 1:8), “I call to remembrance the unfeigned faith that is in thee” (2Ti 1:5). In 2Ti 2:18-19, others err “concerning the truth. Nevertheless, the foundation of God standeth sure, having this seal, the Lord knoweth them that are his. And let everyone that nameth the name of Christ depart from iniquity.” In 2Ti 3:8 there are those who “resist the truth,” but the only hope is for the individual believer to cling fast to the God-breathed word, and to use this sword of the Spirit. In 2Ti 4:4 there are and shall be those who turn away their ears from the truth, and shall be turned unto fables.” The immediate injunction follows: “but watch thou in all things … make full proof of thy ministry, etc.”

All this is emphasized and forced upon our notice by the repetition of the pronouns in this epistle.

Rev 8:7-12.-Eleven times are the words, the “third part” repeated (τ■ τρ■τον, to triton).

-------- Polyptoton; or, Many Inflections The Repetition of the same Part of Speech in different Inflections

Po-lyp´-t■-ton. Greek, πολ■πτωτον; from πολ■ς (pol■s), many, and πτ■σις (pt■sis), a falling: in grammar, a case (from an assumed form πτ■ω, pto■, to fall). Hence, Polyptoton means with many cases, i.e., a repetition of the same noun in several cases, or of the same verb in several moods or tenses. With many inflections is a definition which covers both nouns and verbs.

It is called also METAGOGE (met-a-g■-gee). Greek μεταγωγ■, from μετ■ (meta), a change, and ■γω (ag■), to lead. It means a change of course; a different arrangement of the same word, a leading of the same word through different inflections. In Latin it is called CASUUM VARIETAS, a variety of cases. This figure, therefore, is a repetition of the same word in the same sense, but not in the same form: from the same root, but in some other termination; as that of case, mood, tense, person, degree, number, gender, etc. By “case,” etc., is to be understood not merely the case of nouns, but inflections of all kinds.

We have arranged the different forms of Polyptoton, as follows:- I.Verbs.

1. Verbs repeated in different moods and tenses.

2.Verbs with their imperatives, or participles (HOMOGENE). a.In strong affirmation. b.In strong negation.

3. Verbs with cognate noun.

4. Verbs with other parts of speech (combined Polyptoton).

II. Nouns and Pronouns.

1. Nouns repeated indifferent cases.

2.Nouns repeated in different numbers. a.In singular and plural. b.In singular and dependent genitive plural.

III. Adjectives.

I. Verbs 1. Verbs repeated in different moods and tenses Gen 1:24.-Here, the Hebrew is: “God, when He visiteth, or in visiting, will visit you.” And this, in order to emphasize the certainty of Joseph’s belief in the promise of God, as is stated in Heb 11:22. “By faith Joseph, when he died made mention of (margin, remembered) the departing of the children of Israel; and gave commandment concerning his bones:” i.e., Joseph remembered the promise of God made to his fathers and had such faith in it that he expressed his certainty s to its fulfillment by the use of this figure.

It is translated: “God will surely visit you”: but to give effect to the figure we might render it: “God will most certainly visit you,” putting great emphasis on the words “most certainly.”

Exo 23:5.-“If thou wouldest forbear to help him, helping thou shalt help with him”: i.e., as A.V. [Note: The Authorized Version, or current Text of our English Bible, 1611.] , “thou shalt surely help with him” (See Appendix D, Homonyms).

2Ki 21:13.-“And I will wipe Jerusalem as a man wipeth a dish, wiping it and turning it upside down.” The figure is thus used to emphasise the completeness with which the Lord would empty Jerusalem.

Jer 8:4.- “Shall they fall and not arise? Shall he turn away and not return?” As these words stand they are unintelligible and the figure is obscured. The R.V. [Note: The Revised Version, 1881.] is no improvement:- “Shall men fall, and not rise up again? Shall one turn away and not return?” The Massorah* [Note: Ginsburg’s Edition, Vol. II, page 54.] calls attention to the fact that of the two

words “turn and,” the first letter of the second word should be the last letter of the first word, this being one of the examples where words are wrongly divided.

Thus read the sense comes out in agreement with the context of which Israel is the subject:- “Shall they fall and not arise? Shall they return [to Him] and He not return [to them]. This agrees also with Mal 3:7, and it brings out the correspondence between the two lines, as well as exhibits more clearly the Polyptoton.

Mat 11:15.-“He that hath ears to hear, let him hear,” ■τα ■κο■ειν, ■κου■τω (■ta akouein akouet■). On fourteen occasions in the New Testament does the Lord use this expression (thus, or in similar words), and we place them all together here under the first occurrence so that we may see the fulness of the cumulative effect. In the English we have a Paronomasia (q.v. [Note: Which see.] ) as well, “ears to hear,” but not in the Greek, except in the case of the eight in Revelations, where we have ο■ς ακουσ■τω (ous akousato). The real figure lies in the emphatic polyptoton in each case. This solemn injunction was never used by mere human lips. No mortal man could demand the attention to which this emphatic command lays claim None but the Lord ever used these words. They are (unlike many other of the examples) translated literally, but they mean: He whose ears are opened, let him surely hear, or let him take heed to give the most earnest attention! This attention and obedience the Lord claimed on fourteen separate occasions. The fourteen are not divided into two sevens, but into six and eight (two fours and two threes).

Six being the number of man, He spoke the words six times as “the Son of Man” on earth: and eight being the number of resurrection), He spoke the words eight times as the Risen Lord from heaven.

Though the occasions were fourteen (7 × 2) on which the words were used, the actual number of times the words are written down by the Holy Spirit is sixteen (4 × 4, or 42), two being in the parallel passages in the Gospels.* [Note: For the significance of these numbers see Number in Scripture (pp 20-47). by the same author and publisher.]

These fourteen occasions are connected with different parts of one great subject, which is dispensational in its character: and this figure being used only of this one subject, points us to the significant fac that it requires the Divinely opened ear to understand the great dispensational change which was about to take place.

It had been foretold in Isa 6:9 (see above) that it should come about in consequence of the ears being closed to the divine announcement: and seven times this solemn infliction of judicial blindness is written down in the Scriptures of Truth. When the great change was announced in consequence and fulfillment of this! then, fourteen times did the Lord Himself emphasize the important fact that only the opened ear would be able to understand it; implying that it referred to secret things, and that only those to whom that secret was revealed would be able to understand it or receive it. For the interpretation of these fourteen occurrences, see Things to Come (July to Dec., 1896; Jan. and Feb., 1897; Sept. and Oct., 1898, etc.)* [Note: G. Stoneman, 39 Warwick Lane, London, E.C.] We here give merely their order.

1. Elijah and John the Baptist (Mat 11:15).

2. The parable of the sower (Mat 13:9; Mark 4:9; Luk 8:8).

3. The candlestick (Mark 4:21-23).

4. The parable of the tares (Mat 13:43).

5. The two dispensations (Mark 7:16).

6. The tower; the king and the salt: or, the great supper and its lessons (Luk 14:16-35).

7-13. The epistles to the seven churches (Rev 2:1-29, Rev 3:1-22).

14. The beast from the sea (Rev 13:9).

Mat 13:9; Mat 13:43.-See Mat 11:15.

Mat 19:12.-“He that is able to receive it, let him receive it.” (χωρε■ν χωρε■τω, ch■rein ch■reit■).

Mark 4:12.-See Mat 13:13.

Mark 4:23.-See Mat 11:15.

Mark 7:16.-See Mat 11:15.

Luk 8:8.-See Mat 13:13.

Luk 14:35.-See Mat 11:15.

John 12:40.-See Mat 13:13.

John 13:7.-Here there is apparently a Polyptoton of the verb “to know,” but it is only in the English, not in the Greek. “What I do thou knowest not now, but thou shalt know hereafter.” In the Greek the two verbs are different. The first is ο■κ ο■δας (ouk oidas), thou knowest not as a matter of fact. The second is γν■σ■ (gn■see) thou shalt learn, i.e., get to know hereafter.” It is this latter verb which is used in 1Co 2:14, for the natural man not only cannot receive, or discern, them, but he cannot even learn them, or get to know them, not having the necessary spiritual capacity.

John 13:10.-Here again there is no Polyptoton of the verb to wash, as appears in the English, for in the Greek the two words are quite different. “He that is washed (λελουμ■νος, leloumenos, i.e., bathed) needeth not save to wash (ν■ψασθαι, nipsasthai, i.e., to wash a part of the body) his feet.” The teaching is that he who is purged by the offering on the brazen altar, needeth only the water of the brazen laver, which was for “the priests to wash in.” So those who are regenerated by the Holy Ghost and have their standing in Christ need only the washing of the hands and the feet, i.e., the cleansing of their works and ways by “the washing of water by the word.”

John 17:26.-“And I have declared unto them thy name and will declare it.”

John 17:25.-“O righteous Father, the world hath not known (■γνω, egn■) thee: but I have known (■γνων, egn■n) thee, and these have known (■γνωσαν, egnosan) that thou hast sent me.”

Rom 2:21-23.-“Thou therefore that teachest (■ διδ■σκων ho didask■n) another, teachest (διδ■σκεις, didaskeis) thou not thyself?

Thou that preachest a man should not steal, dost thou steal (μ■ κλ■πτειν, κλ■πτεις, mee klepteis, klepteis)?

Thou that sayest a man should not commit adultery, dost thou commit adultery (μ■ μοιχε■ειν, μοιχε■εις, mee moicheuein, moicheueis)?

Thou that makest thy boast of the law (ν■μ■, nom■) through breaking the law (ν■μου, nomou), dishonourest thou God?"

1Co 6:2.-"Do ye not know that the saints shall judge (κρινο■σιν, krinousin) the world? and if the world shall be judged (κρ■νεται, krinetai) by you, are ye unworthy [to judge] (Ellipsis of the verb) the smallest matters (κριτηρ■ων, kriteeri■n), i.e., "are you unworthy [to judge] the smallest judgments?"

2Co 1:10.-"Who delivered us from so great a death, and doth deliver: in whom we trust that He will yet deliver us."

Gal 1:8-9.-"But though we, or an angel from heaven, preach any other gospel (ε■αγγελιζηται, euangelizeetai) unto you than that which we have preached (ε■ηγγελισ■μεθα, eueengelisametha) unto you, let him be accursed. As we said before, so say I now again, If any man preach any other gospel (ε■αγγελ■ζεται, euangelizetai) unto you … let him be accursed."

See also under Anaphora.

2Ti 3:13.-"But evil men and seducers shall wax worse and worse, deceiving and being deceived."

2Ti 4:17-18.-"And I was delivered out of the mouth of the lion. And the Lord shall deliver me from every evil work."

There is also the figure of Polysyndeton in this verse (q.v. [Note: Which see.] ).

1Jn 3:7.-"Little children, let no man deceive you; he that doeth righteousness is righteous, even as He is righteous."

See also this verse under the figure of Tapeinosis.

Heb 10:37.-"He who cometh will come": i.e., He will surely come.

See also under the figure of Epizeuxis.

Rev 2:7; Rev 2:11; Rev 2:17; Rev 2:29; Rev 3:6; Rev 3:13; Rev 3:22; Rev 13:9.-See Mat 11:15, and, under Correspondence, "The seven epistles to the churches" by the Holy Spirit through St. Paul.

2. Verbs with their Infinitives or Participles In this case a verb and its participle are used in combination in order to add an intensity to the sense; or to give the verb, as it were, a superlative degree. This form of the figure is sometimes called Ho-mog´-e-nee (from ■μ■ς (homos), the same, and γ■νος, genos, kindred).

HOMOGENE means therefore of the same kindred, akin, because the two verbs are akin.

It is used in two ways:- a. In strong and emphatic affirmation. a. In strong negation.

(a) In strong affirmation or exhortation Gen 2:16.-"Of every tree of the garden thou mayest freely eat." Hebrew, eating thou shalt eat. The conjugated verb is strengthened and emphasized by the

infinitive preceding it. This infinitive Eve omitted in Gen 3:2, and thus “diminished” from the word of God.

Gen 2:17.-“Thou shalt surely die.” Hebrew, dying thou shalt die.

Here again Eve (Gen 3:3) alters the Word of God by saying “Lest ye die”!* [Note: Not only does she thus diminish from and alter the Word of God but she adds to it the words “neither shall ye touch it,” which the Lord God had not spoken!] ■■■■ ■■■■■■ (moth tahmuth) thou shalt most certainly die, were the words of the Lord God.

Thus she changes a certainty into a contingency.

See this verse under the figure of Synecdoche.

Gen 3:16.-“Unto the woman He said multiplying, I will multiply thy sorrow, etc.,” i.e., as in A.V. [Note: The Authorized Version, or current Text of our English Bible, 1611.] , “I will greatly multiply.”

Gen 28:22.-Hebrew, “Tithing, will I tithe for thee,” i.e., as in A.V. [Note: The Authorized Version, or current Text of our English Bible, 1611.] , “I will surely give the tenth unto thee.”

Gen 37:33.-“Joseph is without doubt torn in pieces.” The Heb. is ■■■■■ ■■■■■ (taroph, toraph), tearing, he is torn. The figure employed shows the intensity of Jacob’s feelings. He exclaims:

“The tunic of my son! A wild beast hath devoured him!

Tearing-Joseph is torn.”

I.e., he hath been certainly killed or cruelly mangled.

Exo 3:16.-“I have surely visited you.” Hebrew, visiting I have visited you.

Exo 19:12.-Here the figure is translated: “He … shall be surely put to death.” Lit., stoning, he shall be stoned. So Exo 19:13 : “He shall surely be stoned.”

Jos 24:10.-“But I would not hearken unto Balaam: therefore he blessed you still.” Hebrew, blessing, he blessed you: i.e., he kept blessing you, or he surely blessed you, or he did nothing but bless you, or he blessed you exceedingly.

2Ki 3:23.-“The kings are surely slain.” Hebrew, destroying they are destroyed.

Psa 118:18.-“The Lord hath chastened me sore.” Hebrew, Jah chastening hast chastened me.

Isa 6:9.-“Hear ye indeed.” Hebrew, Hear ye in hearing. “And see ye indeed.” Hebrew, “See ye in seeing,” etc. On four occasions is this great dispensational prophecy repeated in the New Testament in order to emphasise and call attention to the great change which was about to take place.

1. Mat 13:14. Mark 4:12. Luk 8:4.

2. John 12:39-40.

3.Acts 28:25-27, 4.Rom 11:8.

Thus, seven times in all, this great prophecy is written down by the Holy Spirit in the Scriptures of Truth.

See Mat 11:15 above (page 269).

Jer 22:10.-“Weep sore for him that goeth away.” Hebrew, weeping weep.

Jer 23:17.-“They say still unto them that despise me,” etc. Hebrew, saying they say: i.e., they maintain, or they keep saying, etc.

Dan 11:13.-“He shall certainly come.” Hebrew, coming he shall come.

Zec 8:21.-“Let us go speedily.” Hebrew, going let us go.

Mat 13:13.-“Because they seeing see not, and hearing they hear not”: i.e., they are determined not to hear and not to see.

See also Mark 4:12. Luk 8:10. John 12:40. Acts 28:26; and Rom 11:8 : where Isa 6:9 is quoted.

Acts 7:34.-Here the figure of Polyptoton is translated as though it were Epizeuxis (q.v. [Note: Which see.] ). Lit. it is “Seeing I have seen”: i.e., I have surely seen.

Acts 28:26-27.-See Mat 13:13.

Rom 11:8.-See Mat 13:13.

Rom 12:15.-In this verse we have two examples of the repetition of the infinitive and participle.

“Rejoice with them that do rejoice (χα■ρειν μετ■ χαιρ■ντων, chairein meta chairont■n), and weep with them that weep (κλα■ειν μετ■ κλαι■ντων, klaiain meta klaiont■n).”

Two other figures are combined here-Homœopropheron and Homœoptoton (q.v. [Note: Which see.] ).

Heb 6:14.-“Surely blessing I will bless thee, and multiplying I will multiply thee”: i.e., Surely in blessing I will most certainly bless thee, etc.

(b) In strong negation Gen 3:4.-“And the serpent said unto the woman, Ye shall not surely die.”

Here the serpent emphatically denies Jehovah’s words, and says, dying thou shalt not die.

He is thus introduced to us in his special sphere-denying the Word of God. For he is the god of this world’s religion and not of its crimes and immoralities. And his sphere is in the corruption of the truth rather than in the degradation of the flesh.* [Note: See The Silence of God, by Robert Anderson, LL.D., C.B., published by Hodder and Stoughton.] Exo 5:23.-“Thou hast not delivered them at all.”

Thus beautifully is the figure rendered. Hebrew, delivering thou hast not delivered them.

Exo 34:7.-“And wilt by no means clear the guilty.” Hebrew, clearing thou wilt not clear. Even so the Substitute of the Lord’s people was not cleared. When he bore their sins he bore the punishment also that was due to them.

Psa 49:7 (Psa 49:8).-“None of them can by any means redeem his brother.”

Thus beautifully is the figure rendered, which the R.V. [Note: The Revised Version, 1881.] has not attempted to improve.

Hebrew, a brother redeeming doth not redeem a man: i.e., even though he pay down the price there is no redemption.

3. Verbs with cognate noun A verb and a cognate noun are used together, when great emphasis is placed upon the assertion or expression. It is a kind of superlative degree in verbs to declare the magnitude and gravity of an action or the greatness and importance of its results.

Gen 1:11.-“Let the earth bring forth grass, the herb yielding seed.” Lit., seeding seed. Thus emphasizing the fact that trees, etc., were created bearing the seeds: and not the seeds producing the trees. The hen was created producing the egg, and not the egg producing the hen. Thus, at the very outset of the Word of God, the modern figment of “evolution” is exploded.

Gen 8:21.-“And the Lord smelled a sweet savour.” Lit., smelled the sweet smell, or the savour of rest: i.e., Jehovah accepted the sacrifice, and was satisfied with the atonement made by Noah. The figure of Anthr■popatheia (q.v. [Note: Which see.] ) is involved.

Gen 27:3.-“Take me some venison.” Lit., hunt me some hunting, i.e., fetch me some game. The lxx. similarly expresses it θ■ρευσ■ν μοι θ■ραν.

Venison, so called from the Latin venatio, to hunt.

Gen 27:33.-“And Isaac trembled very exceedingly.”

Thus beautifully is the Hebrew figure turned into an English idiom. The Hebrew is: “And Isaac trembled with a great trembling greatly.” (See margin).

Gen 27:34.-“And … Esau … cried with a great and exceeding bitter cry.”

Gen 28:20.-“And Jacob vowed a vow,” i.e., solemnly vowed.

Gen 30:8.-“And Rachel said, With great wrestlings have I wrestled with my sister.” Lit., “with wrestlings of God, have I wrestled with my sister”; where we have another figure, Enallage, by which the Noun “of God” is used instead of the adjective “great,” denoting therefore “with very great and super-human wrestlings have I wrestled.” (See Enallage).

Gen 35:14.-“And Jacob set up a pillar ■■■■■■■■■ ■■■■■■■■■ (vayatzev matzevah), lit., and he pillared a pillar. So Gen 35:20.* [It seems clear that this should be the reading also in Gen 33:20, where we have the same verb ■■■■■■■■■ (vayatzev), which means to stand or rear up, as one lifts and sets up a (single) memorial stone which we now call a “menhir.” But the noun is different ■■■■■■■■■ (mizbeach), which means an altar. Some ancient an altar. Some ancient scribe either mistook matzevah (a pillar) and wrote mizbeach (an altar), or the noun was originally abbreviated by the use of the initial letter ■ (mem) and was afterwards filled out incorrectly. Because the verb that always goes with altar is ■■■■■■ (banah), to build, as with bricks, etc. (except in Gen 35:1; Gen 35:3 and Exo 30:1, where it is ■■■■■■■ (asah), to make; and 1Ki 16:32, where it is ■■■■ (kum), to raise or set up as a building, and not ■■■■■ (natzav), to stand up as a pillar).] Num 4:23.-“All that enter in to serve the service to work the work in the Tabernacle of the congregation.”

Num 11:4.-“And the mixt multitude that was among them fell a lusting.” Hebrew, lusted a lust: i.e., lusted exceedi Num 16:30.-“But if the Lord make a new thing.” Hebrew, create a creation: i.e., do something wonderful.

1Sa 4:5.-“All Israel shouted with a great shout”: i.e., with a very loud and prolonged or sustained cry.

2Sa 12:16.-“And David fasted,” lit., fasted a fast: i.e., completely or truly fasted.

2Sa 13:36.-“And all his servants wept very sore.” In Hebrew the figure is “wept a great weeping greatly.”

1Ki 1:40.-“The people piped with pipes, and rejoiced with great joy”: i.e., their joy scarcely knew bounds.

2Ki 4:13.-“Thou hast been careful for us with all this care”: i.e., exceedingly careful.

2Ki 13:14.-“Now Elisha was fallen sick of his sickness”: i.e., was exceeding sick so that he died.

2Ki 19:7.-“He shall hear a rumour,” lit., hear a hearing, * [Note: See Metonymy (of adjunct).] i.e., he shall hear important news, something that will upset his plans.

Psa 14:5; Psa 53:5.-“There were they in great fear.” The Figure is “they feared a fear.”

Psa 144:6.-“Cast forth lightning.” Heb., lighten lightning, i.e., lighten exceedingly, and destroy them.

Pro 30:24.-“Wise, made wise.” Here, the emphasis created by the repetition in the form of Polyptoton, makes a superlative adjective and is beautifully and idiomatically rendered “exceeding wise.”

Man is by nature ignorant. He is born more ignorant than the beasts. He has, therefore, to be “made wise”; and, in spiritual things, this can be done only by the Holy Spirit of God.

Isa 8:12.-“Neither fear ye their fear, nor be afraid (i.e., fearful). Sanctify the Lord of hosts Himself, and let Him be your fear.”

Isa 22:17.-“Behold, the Lord will carry thee away with a mighty captivity.” This verse and the next are very difficult, as is attested by a comparison of the A.V. [Note: The Authorized Version, or current Text of our English Bible, 1611.] and R.V. [Note: The Revised Version, 1881.] with their marginal readings. The above words are literally, “Behold, Jehovah will hurl thee with the hurling of a [strong] man.” The R.V. [Note: The Revised Version, 1881.] expresses it: “The Lord will hurl thee away violently.”

Jer 22:16.-“He judged the cause.” Lit., He judged the judgment; i.e., righteously judged. So Lam 3:59.

Jer 51:2.-“And will send unto Babylon fanners (■■■■■■, zareem) that shall fan her ■■■■■■■■■, v’zer■aha).”

Eze 18:2.-“What mean ye that ye use this proverb? Heb.: ■■■■■■■■ ■■■■■■■■■■■■■■ (mishleem eth-hammahshal). Lit., ye proverb this proverb, i.e., ye have this proverb in constant

use.

Eze 38:12.-“To take a spoil, and to take a prey.” Lit., to spoil spoil and to prey prey; i.e., to take great spoil and a great prey.

Dan 11:3.-“A mighty King shall stand up that shall rule with a great rule”; i.e., have a vast dominion.

Jon 1:10.-“Then were the men exceedingly afraid.” Lit., feared with great fear.

Mic 2:4.-“In that day shall one take up a parable against you, and lament with a lamentation of lamentations”: i.e., shall exceedingly lament. Or, as in A.V. [Note: The Authorized Version, or current Text of our English Bible, 1611.] “lament with a doleful lamentation.” See below, page 284.

Nah 1:15 (2:1.).-“Keep thy solemn feasts.” Hebrew, Feast thy solemn feasts. The figure gives a superlative degree, as it were, to the verb, implying that, before this, feasts had only been formally observed: henceforth they are to be truly celebrated.

Hab 3:2.-“O Lord, I have heard thy speech, and was afraid.” Hebrew, I have heard hearing of thee, i.e., I have heard thy fame.

Zec 1:2.-“The Lord hath been sore displeased with your fathers.” The figure is thus beautifully rendered. Lit., it is “Jehovah hath been displeased with displeasure with your fathers.”

Zec 1:14. “I am jealous for Jerusalem and for Zion with a great jealousy,” i.e., I am exceedingly jealous.

Zec 1:15. “I am very sore displeased with the heathen that are at ease.” Lit., “with a great wrath am I wroth.”

Zec 7:9.-“Execute true judgment.” Thus elegantly is the figure expressed: “Judge judgment of truth.” See John 7:24. This Hebrew idiom appears in the New Testament, showing that though the words are Greek the thoughts and idioms are Hebrew. (See under Idioma).

Mat 2:10.-“They rejoiced with exceeding great joy.” (■χ■ρησαν χαρ■ν, echa■eesan charan).

See this verge under Ellipsis.

Mark 4:41.-“They feared exceedingly” (■φοβ■θησαν φ■βον, ephobeetheesan phobon). Lit., they feared a fear.

Luk 22:15.-“With desire I have desired to eat this passover with you.”

Having translated the figure literally in the Text, the A.V. [Note: The Authorized Version, or current Text of our English Bible, 1611.] half repents it, and gives the English idiom in the margin, “I have heartily desired.”

John 6:28.-“What shall we do that we might work the works of God?” i.e., might really do what God wills us to do.

John 7:24.-“Judge righteous judgment” (τ■ν δικα■αν κρ■σιν κρ■νατε, teen dikaian krisin krinate). See Zec 7:9.

Acts 23:12.-“Certain of the Jews banded together, and bound themselves under a curse.” (Marg. [Note: arg. Margin.] , or, with an oath of execration). And then, in Acts 23:14, to emphasize this, they say, “We have bound ourselves under a great curse.” ■ναθ■ματι ■νεθεματ■σαμεν (anathemati anethematisamen.) Lit., we have vowed a great vow.

Anathematizo means to devote, and so to separate from; especially to devote to destruction.

Eph 6:18.-“Praying always with all prayer,” i.e., earnestly praying.

Col 2:19.-“Increaseth with the increase of God” (α■ξει τ■ν α■ξησιν, auxei teen auxeesin). Lit., increaseth the increase, i.e., receives abundant increase from God, or worthy of God: or, receives Divine increase.

1Ti 1:18.-“That thou … mightest war a good warfare” (στρατε■■ στρατε■αν, strateuee strateian). This comes also under the figure of Paronomasia (q.v. [Note: Which see.] ).

2Ti 4:7.-“I have fought a good fight” (τ■ν ■γ■να τ■ν καλ■ν ■γ■νισμαι, ton ag■na ton kalon eeg■nismai): i.e., I have earnestly fought the good fight.

Jas 5:17.-“He prayed earnestly.” This is the beautiful rendering of the figure προσευχ■ προση■ξατο (proseuchee proseeuxato) with prayer he prayed. See Paronomasia.

Rev 16:9.-“And men were scorched with great heat.” Lit., burnt with great burning, i.e., exceedingly burnt.

Rev 17:6.-“I wondered with great wonder” (A.V. [Note: The Authorized Version, or current Text of our English Bible, 1611.] , admiration), i.e., I wondered exceedingly. This figure exists even when the noun is absent through the figure of Ellipsis:

Num 11:14.-“I am not able to bear [the burden of] all this people alone, because it, [i.e., the burden] is too heavy for me.”

Num 11:17 shows that the word burden is implied; and that Moses means, I am not able to bear the heavy burden of all this People alone. (See under Ellipsis, page 56).

Psa 13:3.-Here the noun is actually supplied in the A.V. [Note: The Authorized Version, or current Text of our English Bible, 1611.] “Sleep the sleep of death,” i.e, sleep the last solemn sleep of death.

4. Verbs with other parts of speech. (Combined Polyptoton)

Isa 24:16.-“My leanness, my leanness,* [Note: This is the figure of Epizeuxis (q.v.).] woe unto me! the treacherous dealers have dealt treacherously; yea, the treacherous dealers have dealt very treacherously.”

Here, from the two roots “deal” and “treachery” is heaped together this variety of inflections, to enhance the result of the enemy’s treatment.

Hos 10:1 (R.V. [Note: The Revised Version, 1881.] ).-“Israel is a luxuriant vine, which putteth forth his fruit: according to the multitude of his fruit he hath multiplied his altars, according to the goodness of his land they have made goodly pillars” (i.e., images).

Here, in the repetition of the various inflections of the words “fruit,” “multiply,” and “good,” and in the repetition of “according to” (Anaphora), and in the repetition of sense in “altars” and “images,” our attention is arrested and drawn to the fact that prosperity only led the People astray into idolatry.

2Co 10:12.-“For we dare not make ourselves of the number, or compare ourselves with some that commend themselves: but they measuring themselves by themselves, and comparing themselves among themselves, are not wise. This is still more emphatic when we see the structure of this verse. aFor we are not bold (ο■) bto number (■γκρ■ναι) or compare (συγκρ■ναι) ourselves cwith certain of them that commend themselves: cbut they themselves, measuring themselves by themselves, band comparing (συγκρ■νοντες) themselves with themselves aare without understanding (ο■).

Here in “a” and “a” we have the declaration, in “a” as to what we are not, and in “a” as to what they are not. In “b” and “b” we have comparison (συγκρ■νω). In “c” and “c” we have commending and measuring.

Note also that in “b” and “c” the pronoun occurs once, while in the corresponding members it is answered by a double occurrence. For the meaning of the verb “compare,” see below under adjectives (page 284), and also under Ellipsis, page 77.

Gal 5:7-10.-“Ye did run well: who did hinder you that ye should not obey (πε■θεσθαι, peithesthai) the truth? This persuasion (πεισμον■, peismonee) cometh not of him that calleth you … A little eaven leaveneth* [Note: Another example of Polyptoton.] the whole lump. I have confidence (π■ποιθα, pepoitha) in you through the Lord, that ye will be none otherwise minded.

Here we have three forms of the same word, or three words from the same root. This is lost in the translation. Πε■θω (peith■) is more than to believe, it is to be persuaded, to hold or hold on to a belief. Hence, πε■σμα (peisma) denotes a ship’s cable, by which it holds on, and in which it trusts, while πεισμον■ is a holding on, here (in verse 8) evidently a holding on to one’s own views with obstinacy.

Perhaps the word “confidence” may best be repeated: “who did hinder you that ye should not have confidence in the truth? This self-confidence cometh not of him that calleth you … but I have confidence in you,” etc.

Eph 1:3.-“Blessed (ε■λογητ■ς, eulogeetos) be the God and Father of our Lord Jesus Christ, who hath blessed (■ ε■λογησας, ho eulogeesas) us with all spiritual blessings (ε■λογ■α, eulogia) in heavenly places (or spheres) in Christ”: i.e., who hath richly blessed us with all, etc.

II. Nouns and Pronouns 1. Nouns repeated in different cases

Eze 28:2.-“Son of man, say unto the prince of Tyrus, Thus saith the Lord God (Adonai Jehovah): Because thine heart (■■■■■■■) is lifted up, and thou hast said I am a God, I sit in the seat of God (2Th 2:4) in the heart (■■■■■■, i.e., in the heart) of the seas; yet thou art a man and not God, though thou set thine heart (■■■■■■■) as the heart (■■■■■■) of God.”

John 3:13.-“And no man hath ascended up to heaven (ε■ς τ■ν ο■ραν■ν, eis ton ouranon), but He that came down from heaven (■κ το■ ο■ρανο■, ek tou ouranou), even the Son of Man which

is (or was) in heaven (■ ■ν ■ν τ■ ο■ραν■, ho ■n en t■ ouran■).”

It is to be remembered that the last clause is doubtful. “Many ancient authorities omit it,” as the R.V. [Note: The Revised Version, 1881.] remarks in the margin.

But, taking it as it stands, we have the three inflections of the word “heaven,” calling our attention to a great fact that no one has ever gone up to heaven that is by his own act (see Pro 30:4), for the verb “ascended” is active: and the tense is the Perfect, meaning no one hath ascended up, and is in heaven. The verb, too, is πορευθε■ς (poreutheis), intimating a leisurely journey, not an instantaneous rapture.

It does not deny that men like Enoch and Elijah had been taken up by God, which is a very different thing. And then the expression ■ ■ν (ho ■n) is difficult to express in English. It is lit., the one being, but it means here not “who is,” but who was in heaven, i.e., before He came down as stated in John 1:1, and who shall again “ascend up where He was before” (John 6:62). So in John 1:18, it should be rendered “which was in the bosom of the Father.”

Compare, for this sense, John 9:25; John 19:38. Luk 24:44. 2Co 8:9. And see above, under Ellipsis (page 22), and Heterosis.

Rom 4:18.-“Who against hope believed in hope (πα■ ■λπ■δα ■π■ ■λπ■δι, par elpida ep elpidi).

Rom 11:36.-“For of Him, and through Him, and to Him are all things.”

Gal 2:19-20.-“For I through the law am dead (died) to the law (■γ■ γ■ρ δι■ ν■μου ν■μ■ ■π■θανον, eg■ gar dia nomou nom■ apethanon), that I might live (ζ■σω, zees■) unto God. I am crucified with Christ: nevertheless I live (ζ■, z■); yet not I but Christ liveth (ζ■, zee) in me, and that [life] which I now live (ζ■, z■) in the flesh I live (ζ■, z■) by the faith of the Son of God.”

See further on this verse under the figure of Epanadiplosis.

2. Nouns repeated in different numbers (a) In singular and plural

Psa 68:15-16 (Psa 68:16-17).-In the Hebrew it is clearer than in the English, because what in English requires two or more words, in Hebrew is only one word, or a compound word.

“A mountain of God is the mountain of Bashan. A mountain of mountain peaks is the mountain of Bashan.

Why look ye askance (or envy) ye mountain peaks. At the mountain which God hath desired for His abode?

Yea, the Lord will dwell in it for ever.”

Thus, is the Hill of Zion specially marked out as the place which Jehovah chose for His House.

Isa 2:11.-The lofty looks of man shall be humbled, and the haughtiness of men shall be bowed down. So also in Isa 2:17, where the singular and plural are used together (as here) to emphasize the far reaching effects of the day of the Lord, here (Isa 2:12) mentioned for the first time in the Bible. In other places also we have the same figure: and it tells us that God makes a distinction between “man” and “men,” opposite to that which the world makes. As for “man” God has

condemned him root and branch, while the world would deify him. As for “men” God saves and blesses them with an everlasting salvation, while the world makes very little of “men” as individuals, and indeed pursues them with persecutions, and fights against them with “wars and hatreds.”

See further on this whole passage, under the figures of Polysyndeton and Synonymia.

Jer 15:16.-“Thy words were found, and I did eat them; and thy word was unto me the joy and rejoicing of mine heart.”

Here the two numbers (sing. [Note: ing. The Singular Number.] and pl. [Note: l. The Plural Number.] ) in close conjunction, bring out the contrast between the separate “words” and the “word” of God as a whole.

Compare John 17:8; John 17:14; John 17:17.

(b) In singular and genitive plural A noun is repeated in the genitive plural in order to express very emphatically the superlative degree which does not exist in Hebrew. See under Idiom.

Thus this figure is a kind of Enallage (q.v. [Note: Which see.] ), or exchange, by which a noun in the genitive plural, is used instead of a superlative adjective.

Gen 9:25.-“A servant of servants shall [Canaan] be”: i.e., the lowest and most degraded of servants, or the most abject slave.

Exo 26:33, etc.-“Holy of holies.” In A.V. [Note: The Authorized Version, or current Text of our English Bible, 1611.] : “the most holy.”

Num 3:32.-“Chief of the chief.” In A.V. [Note: The Authorized Version, or current Text of our English Bible, 1611.] : “chief over the chief.”

Deu 10:17.-“For Jehovah your Elohim is Elohai of the Elohim, and Adonai of the Adonim, a great El.”* [Note: See in Divine Names and Titles, by the same author and publisher.] In A.V. [Note: The Authorized Version, or current Text of our English Bible, 1611.] and R.V. [Note: The Revised Version, 1881.] this is rendered, “The Lord your God is God of Gods, and Lord of Lords, a great God,” etc.

1Ki 8:27.-The heaven and heaven of heavens cannot contain thee”: i.e., the highest heaven.”

Ecc 1:2, etc.-“Vanity of vanities”: i.e., the greatest vanity.

Song of Solomon 1:1.-“The song of songs,” i.e., the most beautiful or excellent song.

Dan 2:37. Eze 26:17.-“A king of kings”: i.e., the most mighty king.

Dan 2:47.-“God of gods”: i.e., the great, living, or true God. The most mighty God.

Dan 8:25.-“The Prince of princes”: i.e., the most powerful Prince.

Hos 10:15.-“So shall Bethel do unto you because of your great wickedness.” The figure is here translated, and given in the margin “Hebrew, the evil of your evil.”

Mic 2:4.-“A lamentation of lamentations,” i.e., a great lamentation. See above, page 278.

Php 3:5.-“A Hebrew of the Hebrews,” i.e., a thorough Hebrew. See this verse under Asyndeton.

1Ti 6:15.-“The King of kings, and Lord of lords.” Compare Rev 17:14; Rev 19:16.

Rev 1:6.-“The ages of the ages,” i.e., to the remotest age, for ever and ever.

III. Adjectives

John 1:11.-“He came unto His own, (τ■ ■δια, ta idea; i.e., his own possessions, neuter) and His own (ο■ ■διοι, hoi idioi, i.e., His own people, masculine), received Him not.”

1Co 2:13.-“Comparing spiritual things with spiritual.” In the Greek it is πνευματικο■ς πνευματικ■ συγκρ■νοντες (pneumatikois pneumatika sunkrinontes), i.e., to spiritual persons spiritual things declaring.

Or, as in the English order, “declaring (sunkrinontes, see Num 15:34) spiritual things (pneumatika, neuter plural) to spiritual persons (pneumatikois, masculine gender dative plural).* [Note: Compare 1Co 3:1; and see The Mystery, by the same author and publisher. And see under Ellipsis, page 77.]

2Co 9:8.-“And God is able to make all (π■σαν, p■san), grace abound toward you; that ye always having all sufficiency in all things (παντ■ π■ντοτε π■σαν, panti pantote p■san) may abound to every (all) (π■ν, p■n) good work.”

(b) Repetition of the same word: in a Different Sense

-------- Antanaclasis: or, Word-Clashing Repetition of the same Word in the same Sentence, with Different Meanings

Ant´-an-a-cla´-sis, from ■ντ■ (anti), against or back, ■ν■ (ana), up, and κλ■σις (klasis), a breaking from κλ■ω (kla■), to break. Hence, a breaking up against. This name is given to this figure; because, when a word has been used once in a sentence in its plain and natural sense, it is used again in the same sentence in another sense which breaks up against it. It is the use of the same word in the same sentence in two different senses. It is essential to this figure that the two words must be the same in spelling.* [Note: This differs from a Homonym (see Appendix D), which is a different word though spelt in the same way.] When they are similar in spelling but alike in sound, the figure is known by another name, Paronomasia (q.v. [Note: Which see.] ).

It is in frequent use in all languages: e.g., “while we live, let us live”: or “learn some craft while you are young that when you are old you may live without craft.” When the Declaration of American Independence was being signed, Hancock said, “We must be unanimous; there must be no pulling different ways.” “Yes,” said Franklin, “we must all hang together, or most assuredly we shall all hang separately.” A correspondent recently wrote concerning a certain subject: “The more I think of it the less I think of it,” where the meaning is obvious. With this figure we combine in our references the figure of

-------- Ploce: or, Word-Folding pronounced plo´-kee. Greek πλοκ■ (plokee), a fold or plait, from πλ■κω (plek■), to twine, twist, weave, or braid. As in Antanaclasis, the same word is repeated in a different sense. Only with Ploce that sense implies more than the first use of it. It often expresses a property or attribute of it. “His wife is a wife indeed.” In that great victory “Cæsar was Cæsar.”

Lord Chatham says, speaking of Oliver Cromwell, “He astonished mankind by his intelligence, yet did not derive it from spies in the cabinet of every prince in Europe; he drew it from the cabinet of his own sagacious mind. He observed facts, and traced them forward to their consequences.” In our examples from Scripture, we will not give two separate lists of these figures, as it is often very difficult to classify them. In many of the examples the reader will have, however, little difficulty in distinguishing them. Other names are also used for this figure, either synonymous, or referring to some special variation, or shade of meaning. It is sometimes called HOMOGENE (■μογεν■ς), h■■mo-genes, from ■μ■ς, the same, and γ■νος, kind: i.e., of the same family: in the case of words from the same root or origin: and is thus more appropriately confined to the figure Polyptoton (q.v. [Note: Which see.] ).

ANACLASIS, an´-a-clas´-is, a breaking back.

ANTISTASIS (■ντ■στασις), an-tis´-ta-sis, a standing against, or opposition. So called because the one word stands against the other in an opposite sense. In Rhetoric, the figure is used where an action is defended by showing that something worse would have happened if it had not been done.

DIALOGIA (di-a-log´-i-a), the interchange of words or of their meanings. In Latin the figure is called REFRACTIO (re-frac´-ti-o), a breaking back; similar in meaning to Antanaclasis.

RECIPROCATIO (re-cip´-ro-ca´-ti-o), interchange of words or meanings.

There are instances of two words being spelt exactly alike, and yet having different meanings. These are called HOMONYMS. We can hardly class them with Figures of Speech, because they are not used as such, and are not used in Repetitions. We have, however, given a list of the most important in Appendix D. The following are examples of Antanaclasis, or Ploce:-

Jdg 11:40.-“The daughters of Israel went from days to days to talk with the daughter of Jephthah the Gileadite four days in a year.”

Here, “days” is first used by Syncedoche for a year (i.e., year to year), and afterwards literally for days of twenty-four hours (“four days”). See under Synecdoche.

Jdg 15:16.-The word ■■■■■■ (ham■r) means not only an ass, but a mass (or heaps as the word is rendered) to imply that the Philistines were to be no more regarded than asses:- “With the jaw-bone of an ass (ham■r), A mass (ham■r), yea, masses;* [Note: According to another pointing of the same consonants (as exhibited in the lxx.), this line would read, “I have utterly destroyed them.” In this case the Figure would be (not Antanaclasis) but Polyptoton (q.v.): viz., lxx., ■ξαλε■φων ■ξ■λειψα exaleiphon exeeleipsa), or Hebrew, ■■■■■■ ■■■■■■■■■■■■ (cham■r chamarteem). Thus preserving the correspondence between the second and fourth lines.] With the jaw-bone of an ass, I slew a thousand men.”

1Sa 1:24.-“And the child was young.” Hebrew: And the child (■■■■■, naar) was a child (■■■■■, naar). In English idiom we should put the emphasis on “was.” In the former case the word is used of the child Samuel; and in the latter case, a child of tender age, (by the figure Synechdoche, q.v. [Note: Which see.] , the word “child” is Used to denote the kind).

Psa 141:5.-“It shall be an excellent oil (oil of the head) (■■■■■, rosh): let not my head (■■■■■■■, roshee) reject it. The first time it means the head, or head of hair; and the second time it is put by Synecdoche (q.v. [Note: Which see.] ) for the whole body or person, i.e., let me not refuse it.

Isa 37:18.-“Of a truth, Lord, the kings of Assyria have laid waste all the nations (■■■■■■■■■■, ha-aratzoth, lands) and their countries (■■■■■■■, artzam, land).” Here, the repeated word is ■■■■■, land. As the Text now stands, the word lands is put by Metonomy (q.v. [Note: Which see.] ) for the inhabitants (but according to an alternative reading in some MSS. it is actually nations, as it is the parallel passage 2Ki 19:17); and in the second, for their country which they inhabited. Hence, the A.V. [Note: The Authorized Version, or current Text of our English Bible, 1611.] has translated the figure by giving two different renderings, (“nations” and “countries”) of the one repeated word “land.”

Isa 58:10.-“If thou draw out thy soul to the hungry and satisfy the afflicted soul.”

Here, the word “soul” is first put (by Metonymy) for the feelings of kindness, liberality, and charity; and then (by Synecdoche) for the person himself who is in trouble.

Isa 66:3-4.-Here, the words of Jehovah are emphasized and solemnised by the structure of the passage which exhibits Epanodos or Chiasmos (q.v. [Note: Which see.] ); and the words when repeated are used in another sense, the first time of the natural acts of men, and the second by Anthropopatheia (q.v. [Note: Which see.] ), of God. aTheir soul delighteth in their abominations. bI also will choose their delusions and will bring their fears upon them: cBecause when I called, none did answer: cWhen I spake, they did not hear; bBut they did evil before mine eyes, and chose that aIn which I delighted not.

Here, in “a” and “a,” we have delighting: in “b” and “b,” the choosing: while, in “c” and “c,” we have the reason given for each.

Jer 7:18-19.-“That they may provoke me to anger. Do they provoke me to anger? saith the Lord.” In the first place, it is used of the act of the people in provoking God: in the latter, it is used of the punishments inflicted. Do they provoke me? No; they bring upon themselves the anger and fury of Jehovah, as the next verse goes on to explain.

Jer 8:14.-“Let us be silent there.” Thus the People propose to rest in quietness and security in their sin. But the prophet answers them with the same word in a different sense: “The Lord our God hath put us to silence;” i.e., the silence of Divine punishment-the silence of death.

Jer 34:17.-“Ye have not hearkened unto me, in proclaiming liberty … behold, I proclaim a liberty for you, saith the Lord.” The people had refused to give “liberty” to the oppressed, which He had commanded in Jer 34:9. Therefore He will proclaim another kind of liberty-liberty for the sword, and pestilence, and famine to destroy them; as the context shows.

Eze 20:24-26.-Here the figure is heightened by the structure of the passage.

AaBecause they had not executed my judgments, bbut had despised my statutes, Band had polluted my sabbaths …

AbWherefore I gave them statutes that were not good, aand judgments whereby they should not live:

B and I polluted them in their own gifts, etc."

Mat 8:22.-"Let the dead bury their dead." In the former place, the word refers to the spiritually dead, "dead in sin"; in the latter, to those who have departed this mortal life.

John 1:10.-"The world was made by Him (the Word), and the world knew Him not." The former place refers to the created world, the latter to unbelieving men.

John 1:11.-"He came unto His own, and His own received Him not." In the former place, it refers to His own possessions (neuter plural); in the latter, to His own people (masculine plural). See under Polyptoton.

John 2:23-24.-"Many believed (πιστε■ειν, pisteuein) in His name, when they saw the miracles which He did. But Jesus did not commit himself (πιστε■ειν, pisteuein) unto them." In the former place, the word "believed" means to assent to His doctrines by a confession of faith; in the latter place, to trust as a friend, to place confidence in. The words read therefore: "Many believed in His name when they saw the miracles which He did. But Jesus did not himself believe in them."

John 3:31.-"He that is of the earth (■κ τ■ς γ■ς, ek tees gees) is of the earth (■κ τ■ς γ■ς, ek tees gees), and speaketh of the earth (■κ τ■ς γ■ς, ek tees gees);" i.e., he that is of the earth (in respect to his natural birth and origin) is of the earth (in respect to his nature) and speaketh according (to his nature).

John 4:31-32.-"His disciples prayed him, saying, Master, eat. But He said unto them, I have meat to eat that ye know not of." In the former place, the word is used naturally of eating food; in the latter, spiritually, of doing the Father's will. See John 4:34.

John 19:22.-"What I have written, I have written." In the former place, it refers to the act of writing; in the latter, to the writing which standeth written.

Rom 2:12.-"As many as have sinned without law (■ν■μως, anom■s) shall also perish without law (■ν■μως, anom■s). Here, in the former case, it means not under the Law; in the latter, it means without the judgment of the Law.

Rom 2:26.-"If the uncircumcision keep the righteousness of the law, shall not his uncircumcision be counted for circumcision." In the former place, the word "uncircumcision" denotes the Gentiles; and in the latter, their condition as fulfilling the requirements of the Law. For this is the force of δικα■ωμα (dikai■ma), which is not righteousness as a state or condition, but the righteous requirements of the Law.

Rom 3:21.-"But now the righteousness of God without the law is manifested, being witnessed by the Law and the Prophets." In the former case, the word denotes moral law (no article) without the works of the law, as opposed to faith; in the latter case, the word denotes the Mosaic Law (with article).

N.B.-There is no article before the word righteousness, so that it means a Divine righteousness: the same as in Rom 1:17.

Rom 3:27.-“Where is boasting then? It is excluded. By what law? of works? Nay; but by the law of faith.” In the first place it refers to divine law; and in the second not to law at all but to faith itself by the genitive of apposition, “the law, i.e., faith,” as in Rom 1:17. (See Appendix B).

Rom 7:13.-“But sin, that it might appear sin.” In the former place, sin is used of the old nature; while, in the latter it is used of its real sinful nature and character.

Rom 7:23.-“But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members.” In the first and third places, the word “law” refers to the old nature, which is indwelling sin, because it once lorded it over him, though now it only struggles to usurp again; in the second it refers to the divine law (i.e., the new nature) implanted in him, which is contrary to the former, and contests its claims.

Rom 9:6.-“They are not all Israel which are of Israel.”

Here the former place refers to the true spiritual seed of Israel; the latter denotes Israel according to the flesh, the natural descendants from Israel’s loins.

Rom 12:13-14.-“Given (δι■κοντες, di■kontes) to hospitality. Bless them that persecute (δι■κοντας, di■kontas) you.” The word δι■κειν (di■kein) is used in the former place, and means to pursue or follow closely in a friendly sense; but, in the latter place, it means the same in a hostile sense, to follow closely so as to persecute. In the A.V. [Note: The Authorized Version, or current Text of our English Bible, 1611.] , the figure is lost by translation. Literally, it is “Follow up hospitality. Bless them that follow you up [to injure you].

1Co 11:24.-“And when He had given thanks, he brake it, and said, Take, eat: this is my body, which is broken for you.”

Here the verb to break is used, in the former case, in its proper signification: while, in the second place, it is used spiritually for the sufferings and crucifixion of Christ; as is clear from Luk 22:19, where the word is “given.”

1Co 15:28.-“And when all things shall be subdued (■ποτ■σσειν, hupotassein) unto him, then shall the Son also himself be subject (■ποτ■σσειν, hupotassein) unto Him that put all things under Him.” The verb means to arrange in order, but also to reduce to order. The former sense is used of Christ, the latter of all others (as explained on Psa 110:1).* [Note: See Things to Come for October, 1898.] 1Co 15:28.-“That put all things under him, that God may be all in all.” In the first place “all” refers to all created things and beings; in the second, to all universal power, “that God may be over all things; and, in the third, it refers to all places.

“All,” being an adjective, must be associated with some noun (expressed or implied) which it qualifies. Here the nouns are implied, and the omission (see under Ellipsis) produces the figure of Antanaclasis.

2Co 5:21.-“For He hath made Him to be sin for us, who knew no sin.” The order of the Greek is not ambiguous as is the English:-

“For He who knew no sin was made sin for us.” Here, in the former place, it means “sin” in the ordinary acceptation of the word; while in the latter place, it is put by Metonymy (q.v. [Note: Which

see.] ) for a sin-offering.

Eph 1:3.-“Blessed (ε■λογητ■ς, eulogeetos) be the God and Father of our Lord Jesus Christ who hath blessed us (■ ευλογ■σας, ho eulogeesas),” etc. This is really Polyptoton. But here we repeat it in order to point out that the word “blessed” is used in two different senses. We do not bless God in the same way that He blesses us. The former word is always used of God, the latter may be used of men. The former word means the Being who is to be spoken well of, the latter means the being of whom good has been lastingly spoken-especially by God Himself.

1Ti 6:5-6.-“Supposing that godliness is to be a way of making gain … but godliness with contentment Is a great way of making gain.”

Here the word πορισμ■ς (porismos) is used in two opposite associations. In the former case of what a false Christianity supposes it to be; and in the second, what it really is.

Heb 2:14.-“That through death he might destroy him that had the power of death, that is, the devil.” Here, the first “death” is put by Synecdoche, for the atoning results of Christ’s death: while the second means the act and article of natural or physical death.

1Pe 3:1.-“That, if any obey not the word [τ■ λ■γ■, t■ log■: i.e., the Gospel], they also may without the word [λ■γου, logou: i.e., speaking or talking] be won by the conversation of the wives.”

-------- Synœceiosis; or, Cohabitation The Repetition of the same Word in the same Sentence with an Extended Meaning

Syn´-œ-cei-o´-sis from σ■ν (sun), together with, and ο■κε■ωσις (oikei■sis), dwelling in the same house. This figure is so called because two words are used, and in the general sense, but with a different and more extended signification. They dwell together as it were in the same house; and yet, while one speaker takes up the word and uses it in the same sense, he yet means a different thing. The Latins called it COHABITATIO, cohabitation, a dwelling together.

Mat 5:19.-“Whosoever … shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven.” In the former place, the allusion is to the distinction which the Pharisees made between different commandments (just as Rome has since made the distinction between “venial” and “mortal” sins). There is no such distinction, and therefore, when in the latter place Christ says “he shall be called the least,” He means that he will not be there at all, for there will be no such distinction there. There is no least in either case.

Mat 18:1.-“Who, in that case, is the greatest in the kingdom of heaven?” In Mat 18:4 Christ answers, “Whosoever shall humble himself as this little child, the same is greatest in the kingdom of heaven.” In the former place the disciples use the word in its ordinary sense of pre-eminence. But in the latter place Christ (alluding to the former sense) means that no one except Himself has ever humbled Himself thus: and who is to dispute that He must be greatest in that kingdom. The occasion also is important; compare Mat 18:1 with Mat 17:24-27.

Mat 19:16-17.-“And behold one came and said unto him, Good Master, what good thing shall I do that I may have eternal life? And He said unto him, Why callest thou me good? There is none good but one, that is God.” In the former case, the young man uses the word “good” of mere creature goodness, such as he supposed Christ to have; while in the latter case, the Lord alludes to the

first, using the word in the same sense, but not in the same way; thus teaching that there is no real "good" apart from God-no "good" except that which comes from God and returns to Him.

John 6:28-29.-"What shall we do that we might work the works* [Note: See Polyptoton.] of God? Jesus answered … them, This is the work of God, that ye believe on Him whom He hath sent." In the former case, the word "works" is used by the Jews in its proper acceptation: it is repeated by Christ in the same sense, but with another meaning altogether, as He goes on to explain.

Acts 26:28-29.-Here the apostle repeats the word "almost" (or "with little" R.V. [Note: The Revised Version, 1881.] ) in the same sense, but with a far higher and more extended meaning.

-------- Syllepsis; or, Combination The Repetition of the Sense without the Repetition of the Word

Syl-lep´-sis, from σ■ν (sun), together with, and λ■ψις (leepsis) a taking. This name is given to the figure when only one word is used, and yet it takes on two meanings at the same time. The word itself is used only once; and ought to be, but is not repeated in the next clause, being omitted by Ellipsis (q.v. [Note: Which see.] ), but the two meanings are taken together with the one word.

It is called SYNESIS (Syn´-e-sis), a joining or meeting together, and SYNTHESIS (Syn´-the-sis), a putting together, compounding, from σ■ν (sun), together, and τ■θημι (titheemi), to put or place. The Syllepsis here considered is rhetorical rather than grammatical (q.v. [Note: Which see.] ). There is a form of Syllepsis which involves change rather than addition. It will be found therefore under those figures in our third division.

2Ch 31:8.-"They blessed the Lord and his people Israel."

Here there is a duplex statement. They blessed the Lord, that is they gave Him thanks and celebrated His praises; and they blessed His People Israel; but in a different way; they prayed for all spiritual and temporal blessings for them in the name of the Lord.

Two meanings are thus given to the word, which is used only once. The sense is repeated, but not the word, and the sense is not the same in each case.

Joe 2:13.-"Rend your heart, and not your garments."

Here the word "rend" is used only once, but with two significations: in the former sentence it is used figuratively; in the latter literally-the heart not being rent in the same sense in which garments are rent.

3. Of Different Words (a) In a similar order (and in the same sense)

-------- Symploce; or, Intertwining The Repetition of different Words in successive Sentences in the same Order and the same Sense

Sym´-plo-kee´, from σ■ν (sun), together with, and πλοκ■ (plokee), a folding. An intertwining of two different words in a similar order: one at the beginning and the other at the end of successive sentences.

It is a combination of Anaphora (q.v. [Note: Which see.] ) and Epistrophe (q.v. [Note: Which see.] ). The Latins called it COMPLEXIO, combination, and COMPLICATIO, a folding together. When phrases or sentences are thus repeated, instead of single words, it is called Cœnotes (q.v. [Note:

Which see.] ).

Though there may be more than one word in the English, it does not follow that there is more than one in the original.

Isa 2:7-8.-We have it in alternate lines:

“Their land also is full of silver and gold, Neither is there any end of their treasures; Their land is also full of horses.

Neither is there any end of their chariots; Their land also is full of idols, etc.”

Isa 65:13-14.-“Thus saith the Lord God, “Behold my servants shall eat, But ye shall be hungry.

Behold my servants shall drink, But ye shall be thirsty.

Behold my servants shall rejoice, But ye shall be ashamed.

Behold my servants shall sing for joy of heart, But ye shall cry for sorrow of heart.” In the last two lines we have Epistrophe in the word heart.

Jer 9:23 (Jer 9:22).-Here, in the Hebrew, the three sentences begin, “Let him not glory” (■■■■■■■■■■■■■■, al-yithhalleyl), and each ends with the pronominal suffix ■■, his.

1Co 12:4-6.-Here in the Greek each verse begins With “diversities” or differences (διαιρ■σεις, diaireseis), and ends with “the same” (α■τ■ς, autos).

1Co 14:15.-Here the two words repeated and emphasized by Symploce are “the spirit” and “the understanding.”

1Co 15:42-44.-Here we have four pairs, a kind of double Anaphora.

“It is sown in corruption;

It is raised in incorruption.

It is sown in dishonour;

It is raised in glory.

It is sown in weakness;

It is raised in power.

It is sown a natural body;

It is raised a spiritual body.”

2Co 9:6.-Here the Greek exhibits a beautiful example of this figure.

“He that soweth sparingly, sparingly shall reap also:

He that soweth bountifully, bountifully shall reap also.” With this is combined the figure of Anadiplosis (q.v. [Note: Which see.] ), in the repetition of the words “sparingly” and “bountifully.”

Rev 18:21-23.-To emphasize the complete overthrow of Babylon six times we have the repeated words “no more.”

Babylon … shall be found no more at all, and the voice of harpers, and musicians, and of pipers, and trumpeters shall be heard in thee no more at all. and no craftsman, of whatsoever craft he be, shall be found in thee any more at all: and the sound of a millstone shall be heard in thee no more at all. and the light of a candle shall shine in thee no more at all: and the voice of the bridegroom and of the bride shall be heard in thee no more at all.”

Here we have Anastrophe (i.e., Polysyndeton) combined with Epistrophe.

(b) In a different order (but the same sense)

-------- Epanodos; or, Inversion The Repetition of the same Words in an inverse Order (but same Sense)

E-pan´-o-dos is from ■π■ (epi), upon, ■να (ana), back, and ■δ■ς (hodos), a way, and means a way back again, or more simply a return.

After two, three, or more words have been mentioned, they are repeated, not in the same order again, but backward. The Latins called it REGRESSIO, i.e., regression, and INVERSIO, i.e., inversion. When propositions are inverted and thus contrasted, and not merely the words, the figure is called ANTIMETABOLE (see the next figure). When only the subject matter is thus related it is called CHIASMUS (q.v. [Note: Which see.] ), though this may also be called an Epanodos. This we have given under Correspondence. When words or phrases are repeated in this inverse order it is called SYNANTESIS, a meeting together.

Gen 10:1-31.- aGen 10:1. Shem, bGen 10:1. Ham, cGen 10:1. and Japheth. cGen 10:2-5. The sons of Japheth. bGen 10:6-20. The sons of Ham. aGen 10:21-31. The sons of Shem.

Exo 9:31.- a“And the flax band the barley was smitten, bfor the barley was in the ear, aand the flax was bolled.”

Isa 6:10.- a“Make the heart of this people fat, band make their ears heavy, cand shut their eyes; clest they see with their eyes, band hear with their ears, aand understand with their heart.”

Rom 2:14.-“Which have not the law (μ■ ν■μον, mee nomon) … these having not the law (ν■μον μ■, nomon mee).” The figure, which does not appear in the English, shows us that in the former sentence we are to place the emphasis on the word “not,” and in the latter on the word “law.”

N.B.-The words “by nature” must be read with “who have not the law,” and not with the verb “do.” Gentiles by nature are not under the Law of Moses, yet they do many things unconsciously in accordance with it; and so far, they endorse it, and condemn themselves. The keeping of this law can no more save them than the law of Moses can save the Jews. All are under sin (Rom 3:9), the Gentile (Rom 1:1-32), the Jew (Rom 2:1-29), and all alike guilty before God (Rom 3:19).

2Co 1:3.- a“Blessed be God, beven the Father of our Lord Jesus Christ, bthe Father of mercies, aand the God of all comfort.”

3Jn 1:11.- a“Follow not that which is evil, bbut that which is good. bHe that doeth good is of God; aBut he that doeth evil hath not seen God.” For further illustration see under Correspondence.

-------- Antimetabole; or, Counterchange Epanodos, with Contrast or Opposition

An´-ti-me-tab´-o-lee, from ■ντ■ (anti), against, μετ■ (meta), reversely, and β■λλειν (ballein), to throw. This figure repeats the word or words in a reverse order, for the purpose of opposing one thing to another, or of contrasting two or more things. It is the figure of Epanodos with this special added object of opposing words against one another.

It is also called DIALLELON, from δι■ (dia), through, and λαλ■ω (laleo), to speak, to say (or place by speaking) one thing against another. Also METATHESIS, Me-tath´-e-sis, i.e., transposition, from μετ■ (meta), beyond, or over, and τ■θημι (titheemi), to place. This name is also given in Etymology, where letters are transposed. The Latins called it COMMUTATIO, commutation, i.e., changing about.

Gen 4:4-5.- aAnd the Lord had respect bunto Abel and to his offering: bBut unto Cain, and his offering ahe had not respect.

2Ch 32:7-8.- aThere be more with us bthan with him; bWith him is an arm of flesh, abut with us is the Lord our God.

Isa 5:20.-“Woe unto them that call evil good, and good evil; that put darkness for light, and light for darkness; that put bitter for sweet, and sweet for bitter.”

Isa 55:8.- a“For my thoughts bare not your thoughts, bneither are your ways amy ways, saith the Lord.” In Isa 55:9 these words are in their natural order. In Isa 55:8-9 taken together, the figure is a simple Epanodos: a“For my thoughts are not your thoughts, bNeither are your ways my ways, saith the Lord. bFor as the heavens are higher than the earth, so are my ways higher than your ways, aand my thoughts than your thoughts.”

Here in a and a we have “thoughts”; while in b and b we have “ways.”

Further, there is another involved Epanodos in b and b, between the “my” and “your”; as there is between a and b.

Mark 2:27.- a“The sabbath bwas made for man, band not man for athe sabbath.”

John 8:47.- a“He that is of God, bheareth God’s words, bye therefore hear them not (i.e., the words) abecause ye are not of God.”

John 15:16.- a“Ye have not chosen bme, bbut I ahave chosen you.”

John 14:17.-“Even the Spirit of Truth; awhom the world cannot receive, bbecause it seeth him not, cneither knoweth him: cbut ye know him; bfor he dwelleth with you, aand shall be in you.”

Here the words are not repeated in b and c, but the fact is stated as to seeing and receiving

1Co 11:8-9.- a“For the man bis not of the woman; bbut the woman aof the man. cNeither was the man created dfor the woman, dbut the woman cfor the man.”

Gal 5:17.- a“The flesh lusteth bagainst the spirit, band the spirit aagainst the flesh.”

1Jn 2:18.- aLast time (little children) bAntichrist to come (and as) bmany come (even now) alast time (whereby).

2Jn 1:6.- a“This is love, that we walk bafter his commandments. bThis is the commandment, athat … ye should walk in it.”

3Jn 1:11.- a“Follow not that which is evil, bbut that which is good; bHe that doeth good is of God, abut he that doeth evil hath not seen God.”

Other examples of introverted parallelism (of lines) may be studied in Gen 12:16. Deu 16:5-6; Deu 28:1-2. 1Sa 1:2; 1Sa 25:3; 2Sa 3:1. 1Ki 16:22. Pro 30:8-9. Isa 56:3-7. Joe 2:18-21; Joe 2:30-31. Mic 3:12; Mic 4:1-2. Zec 9:5. But they are to be found everywhere, and they abound in the Psalms.

These examples Will be sufficient to explain and illustrate the figure and show its importance.

See further under Parallelism and Correspondence.

(c) Similar in sound (but different in sense)

-------- Paregmenon; or, Derivation The Repetition of Words derived from the same Root

Pa-reg´-me-non, from παρ■ (para), beside or along, ■γειν (agein), to lead. In this figure the repeated words are derived from the same root. Hence, the name Paregmenon is used of the Figure when the words are similar in origin and sound, but not similar in sense. The Latins called it DERIVATIO. This is one of the Figures common to all languages, but is generally very difficult to translate from one tongue into another.

Psa 68:28 (Psa 68:29).-“Thy God hath commanded thy strength (■■■■■■■, uzzechah): strengthen (■■■■■■■, uzzah) O God that which thou hast wrought for us.”

Mat 16:18.-“Thou art Peter (π■τρος, petros) and upon this rock (π■τρα, petra) I will build my assembly.”

Here note (1) that Petros is not merely Simon’s name given by our Lord, but given because of its meaning. “Petros” means a stone, a piece of a rock, a moving stone which can be thrown by the hand. While “petra” means a rock or cliff or crag, immovable, firm, and sure. Both words are from the same root, both have the same derivation, but though similar in origin and sound they are thus different in meaning. This difference is preserved in the Latin, in which petros is saxum, while petra is rupes or scopulus.

(2) In the case of petros, we have another figure: viz., Syllepsis, for the word is used in two senses, though used only once. There is a repetition, not of the word but of the thought which is not expressed: “Thou art π■τρος,” where it is used as a proper name Peter, and there is no figure: but the sense of the word is there as well, though not repeated in words: “Thou art (π■τρος), a stone.” Thus there is a metaphor implied, i.e., Hypocatastasis (q.v. [Note: Which see.] ).

(3) While petros is used of Peter, petra is used of Christ: for so Peter himself understood it (see 1Pe 2:4-6, and Acts 4:11-12; and so the Holy Spirit asserts in 1Co 10:4. “And that rock (π■τρα) was Christ,” where we have a pure metaphor (q.v. [Note: Which see.] ). So that petros represents Peter’s instability and uselessness as a foundation, while petra represents Christ’s stability as the

foundation which God Himself has laid (1Co 3:11. Isa 28:16).

John 13:7 appears to be the Figure of Paregmenon in the English. But there is no figure in the Greek. “What I do thou knowest not now; but thou shalt know hereafter.”

Here, the two words “know” are different in the Greek. The first is ο■δα (oida), to know, as a matter of absolute knowledge, but the latter is γιν■σκω (gin■sk■), to get to know, learn.

John 15:2.-“Every branch in me that beareth not fruit he taketh away (α■ρει, airei* [Note: I.e., he lifteth up, as in Luk 17:13. John 11:41. Acts 4:24. Rev 10:5, and especially Dan 7:4 (Theodotian’s Version). See under Ellipsis, page 13.] ): and every branch that beareth fruit he purgeth it† [Note: I.e., he pruneth it.] (καθα■ρει, kathairei).”

Acts 8:31.-“Understandest thou what thou readest” (γιν■σκεις ■ ■ναγιν■σκεις, gin■skeis ha anagin■skeis).

Here, the former verb means to know by learning, to get to know; and the latter (which is the same verb compounded with ■ν■ (and), again, means to read, especially, to read out loud.

Rom 2:1.-“Thou art inexcusable, O man, whosoever thou art that judgest (■ κρ■νων, ho krin■n), for wherein thou judgest (κρ■νεις, krineis) another thou condemnest (κατακρ■νεις, katakrineis) thyself; for thou that judgest (■ κρ■νων, ho krin■n) doest the same things.”

Rom 5:19.-“For as by one man’s disobedience (παρακο■ς, parakoees) many were made sinners, so by the obedience (■πακο■ς, hypakoees) of one shall many be made righteous.”

Rom 12:3.-“Not to think of himself more highly (■περφρονε■ν, hyperphronein) than he ought to think (φρονε■ν, phronein); but to think (φρονε■ν, phronein) soberly (σωφρονε■ν, s■phronein),” etc.; i.e., “but so to think that he may think soberly.”

1Co 11:29.-“For he that eateth and drinketh unworthily, eateth and drinketh damnation (κρ■μα, krima) to himself, not discerning (διακρ■νων, diakrin■n) the body [of the Lord].”

Here the last words “of the Lord” go out (according to L. [Note: . Lachmann and his critical Greek Text.] T. [Note: . Tischendorf and his critical Greek Text.] Tr. [Note: r. Tregelles and his critical Greek Text.] WH. [Note: H. Westcott and Hort, and their critical Greek Text.] and R.V. [Note: The Revised Version, 1881.] ). And the former word krima means not damnation, but a matter for judgment, an accusation; while the latter word diakrin■n means to distinguish, to make a distinction; though, by the act of communion, they professed to belong to the Body of Christ, yet if they did not discern the truth connected with that Body (i.e., Christ Mystical) and distinguish their fellow-members of that Body from all others, they condemned themselves, they accused themselves. For, while they ate and drank thus, they did so unworthily: and by that very act they condemned themselves.

1Co 11:31-32.-“For if we would judge (διεκρ■νομεν, diekrinomen) ourselves, we should not be judged (■κριν■μεθα, ekrinometha). But when we are judged (κριν■μενοι, krinomenoi) we are chastened of the Lord, that we should not be condemned (κατακριθ■μεν, katakrith■men) with the world.”

2Co 4:8.-“Perplexed (■πορο■μενοι, aporoumenoi), but not in despair (■ξαπορο■μενοι, exàporoumenoi),” i.e., at a loss to know what to do, but not utterly at a loss.

2Co 5:4.-“Not for that we would be unclothed (■κδ■σασθαι, ekdusasthai), but clothed upon (■πενδ■σασθαι, ependusasthai)”: i.e., that we would not be found naked in the grave, but be clothed with our resurrection body. The figure belongs also to Paregmenon (q.v. [Note: Which see.] ).

2Co 10:6.-“Having in a readiness to revenge all disobedience (παρακο■ν, parakoeen) when your obedience (■πακο■, hupakoee) is fulfilled.” So Rom 5:19.

2Th 3:11.-“Working (■ργαζομ■νους, ergazomenous) not at all, but are busybodies (περιεργαζομ■νους, periergazomenous).”

It is difficult to express the thought in English. The latter word means to overdo anything; to do with pains what is not worth doing. We might say doing nothing, yet over-doing; or, not as official, but officious; or, not busy, but fussy; or, not doing their own business, but the business of others.

Heb 10:34.-“Ye … took joyfully the spoiling of your goods (■παρχ■ντων, huparchont■n), knowing in yourselves that ye have in heaven a better and an enduring substance (■παρξιν, huparxin).”

Jas 2:4.-“Are ye not then partial in yourselves, and are become judges of evil thoughts?” There the two words διεκρ■θητε (diekritheete) and κρ■ται (kritai) are from the same root: the former means to make a distinction, and the latter judges.

John 3:20.-“For if our heart condemn (καταγιν■σκ■, katagin■skee) us, God is greater than our heart, and knoweth (γιν■σκει, gin■skei) all things.”

Both words are from the same root, and mean to know, but the former to know something against; and the latter, simply to know, or rather get to know, learn. For nothing can be hidden from God. Man cannot get to know our hearts by any means which he may try. God can; and does.

-------- Paronomasia; or, Rhyming-Words The Repetition of Words similar in Sound, but not necessarily in Sense

Par-o-no-ma´-si-a, from παρ■ (para) beside, and ■νομαζειν (onomazein) to name, make a name, or a word. The figure is so-called because one word is placed alongside of another, which sounds and seems like a repetition of it. But it is not the same; it is only similar. The meaning may be similar or not, the point is that two (or more) words are different in origin and meaning, but are similar in sound or appearance.

Some rhetoricians misname this figure Prosonomasia, others include it in Antanaclasis or Parechesis. The Latins called it ANNOMINATIO, or AGNOMINATIO, from ad, to, and nominatio, a naming (from nominare, to name). The word thus has the same meaning as the Greek name. This figure is not by any means what we call a pun. Far from it. But two things are emphasized, and our attention is called to this emphasis by the similarity of sound. Otherwise, we might read the passage, and pass it by unnoticed; but the eye or the ear is at once attracted by the similarity of sound or appearance, and our attention is thus drawn to a solemn or important statement which would otherwise have been unheeded. Sometimes a great lesson is taught us by this figure; an

interpretation is put upon the one word by the use of the other; or a reason is given in the one for what is referred to by the other. Sometimes a contrast is made; sometimes a thought is added. The figure is very frequently used and is never to be disregarded. This figure is common to all languages, but the instances cannot readily be translated from one language into another. In some cases we have attempted to express the Hebrew or Greek words by the use of similar words in English; but this is generally at the sacrifice of exact translation. Only by a very free translation of the sentence can the two words be thus represented.

Sometimes we have found even this to be impossible: but in each case we have given the original words in English characters, so that the similarity of sound may be perceived. We have not in each case stopped to point the lesson taught by the figure, as it is generally sufficiently plain and clear.

Neither have we made any classification of the passages, otherwise they might well be divided into those which are connected with proper names, or prophetic denunciations, etc. Or we might have classified them as (1) synonymous; (2) antithetic; and (3) of varied signification.

Gen 1:2.-“And the earth had become toh■ (■■■■■■) and boh■ (■■■■■■).” For the lesson taught by this (the second Figure used in the Bible), see under Anadiplosis.

Gen 4:25.-“She called his name Seth (■■■■, Sheth). For God, said she, hath appointed (■■■■, sh■th, set) me a seed instead of Abel, whom Cain slew.”

Gen 9:27.-“God shall enlarge (■■■■■■■■, yapht) Japhet (■■■■■■■■, l’yephet).”

Gen 11:9.-“Therefore is the name of it called Babel (■■■■■■■, Babel), because the Lord did there confound (■■■■■■■, balal, or turn to babble) the language of all the earth.”

Gen 18:27.-Abraham says, “Behold now, I have taken upon me to speak unto the Lord, which am but dust (■■■■■■, aphar) and ashes (■■■■■■■■, v’epher).” See also Job 30:19.

Gen 29:34.-“Now this time will my husband be joined (■■■■■■■■■■, yillaveh) … therefore was his name called Levi (■■■■■■, Levi, or joiner).”

Gen 29:35.-“Now will I praise (■■■■■■■, ■deh) the Lord: therefore she called his name Judah (■■■■■■■■■, y’hudah).”

Gen 41:51.-“And Joseph called the name of the firstborn Manasseh (■■■■■■■■■■, M’nasheh): For God, said he, hath made me forget (■■■■■■■■■■, nasshanee).”

Gen 41:52.-“And the name of the second called he Ephraim (■■■■■■■■■■, Ephrayim): for God hath caused me to be fruitful (■■■■■■■■■■, hiphranee) in the land of my affliction.”

Gen 49:8.-“Thou Judah (■■■■■■■■■, y’hudah), thy brethren shall praise thee (■■■■■■■■■, yoducha).”

Gen 49:16.-“Dan (■■■■■, Dan) shall judge (■■■■■■■, yadeen) his People as one of the tribes of Israel.”* [Note: Compare Gen 30:6 : “And Rachel said, God hath judged me (■■■■■■■■■■, dananni) … therefore she called his name Dan (■■■■■, Dan).”]

Gen 49:19.-“Gad (■■■■■, Gad), a troop (■■■■■■■■, g’d■d) shall overcome him (■■■■■■■■■■■■, y’g■denn■); but he shall overcome (■■■■■■, yagud) at the last.”

Exo 32:18.-“And he said, It is not the voice of them that shout (■■■■■■, an■th) for mastery, neither is it the voice of them that cry (■■■■■■, an■th) for being overcome: but the noise of them that sing (■■■■■■■, ann■th) do I hear.”

It may be Englished thus: “It is not the sound of those who strike, neither the sound of those who are stricken: but the sound of those who strike up (musically) do I hear.”

Num 5:18.-“And the priest shall have in his hand the bitter water (■■■ ■■■■■■■■■, mey hammar■m) that causeth the curse (■■■■■■■■■■■, hamarr■m).”

Num 18:2.-“And thy brethren also of the tribe of Levi (■■■■■, Levee), the tribe of thy father bring thou with thee, that they may be joined (■■■■■■■■■■, v’yillavu) unto thee to minister unto thee.”

Num 24:21.-“And he looked on the Kenites (■■■■■■■■■, hakeyn■), and took up his parable, and said, Strong is thy dwellingplace, and thou puttest thy nest (■■■■■■■, kinnecha) in a rock.”

Deu 30:3.-And in all the passages where Jehovah says, “I will turn or bring again (■■■■■■■■■■■, v’shavt■) the captivity (■■■■■■■■■■■, eth-sh’v■th) of my people,” there is this use of two similar words. See 2Ch 28:11. Neh 8:17. Job 42:10. Psa 14:7; Psa 53:6 (7); Psa 85:1 (2); Psa 126:1, Psa 126:4. Jer 30:3; Jer 30:18; Jer 31:23; Jer 32:44; Jer 33:7; Jer 33:11; Jer 33:26; Jer 48:47; Jer 49:6; Jer 49:39. Lam 2:14. Eze 16:53; Eze 29:14; Eze 39:25. Amo 9:14. Zep 2:7; Zep 3:20.

1Sa 1:27-28.-“For this child I prayed; and the Lord hath given me my petition (■■■■■■■■■■, sh’al■th■), which I asked of him (■■■■■■■■■■■, sh■altee): therefore also I have lent him (■■■■■■■■■■■■■■■■■, hishilt■h■) to the Lord; as long as he liveth he shall be lent (■■■■■■■■, sha■l).”

1Sa 13:7.-“And some of the Hebrews (■■■■■■■■■, v’ivr■m) went over (■■■■■■■■, avr■) Jordan.”

N.B.-“Abram the Hebrew” was so called to describe him as the man who had come from the other side of the Euphrates and had crossed over into Canaan. They are so called by Saul in 1Sa 13:3. See also 1Sa 14:11, 1Sa 14:21, where the Philistines call them so.

2Sa 22:42.-“They looked (■■■■■■■■■, yish■), but there was none to save (■■■■■■■■■■, m■sh■s).” Or, they might crave, but there was none to save.

See also Psa 18:41 (42). From the two similar roots ■■■■■■■ (shaah), to look, and ■■■■■■■ (yasha), to save.

1Ki 2:36.-“And the king sent and called for Shimei, and said unto him, Build thee an house in Jerusalem, and dwell there, and go not forth thence any whither” (■■■■■■ ■■■■■■■■, aneh veanah), i.e., as in English, hither and thither. So verse 42; and 2Ki 5:25 : Gehazi said “Thy servant went no whither,” i.e., aneh veanah, hither and thither.

1Ch 22:9.-“For his name shall be Solomon (■■■■■■■■, Shel■m■h), and I will give peace (■■■■■■■■, shal■m) and quietness unto Israel in his days.”

2Ch 28:11; Neh 8:17. See Deu 30:3.

Job 11:12.-“For vain (■■■■■■, nav■v) man would be wise (■■■■■■■■, yillavev), though man be born like a wild ass’s colt.” Or, For man, in his vanity, will vaunt of sanity; though humanity be born as a wild ass’s colt. From the two verbs of like origin.

Job 42:10.-See Deu 30:3.

Psa 14:7 (8).-See Deu 30:3.

Psa 18:7.-“The earth shook (■■■■■■■■■■■, vattigash) and trembled (■■■■■■■■■■■, vattirash).” Or, The earth shaked and quaked.

Psa 22:16 (Psa 22:17).-Every important Massorah gives a list of words which occur twice in different senses. The word ■■■■■■■■ (kaar■) is one of these words, and the two places are Isa 38:13 and Psa 22:16. There can be no doubt also that some Codices read ■■■■ (ka-ar■) as a rival reading. Dr. Ginsburg concludes from the Chaldee translation that both these readings were at one time in the text, and it is not improbable that one of the words of this pair dropped out.* [Note: See his Introduction to the Hebrew Bible, pp. 968-972.] If this was the case then there was originally not only a beautiful completeness as to the sense, but also a forcible Paronomasia as well.

“They tore (■■■■, kaar■) like a lion (■■■■, kaari) my hands and my feet.” Or “Like a lion they tore my hands and my feet.” This is borne out by the structure of the passage (Psa 22:12-17).† [Note: See under Ellipsis, pp. 28, 29.] The reading is shown to require the two words, which thus make the beautiful Paronomasia:

“Like a lion they tore my hands and feet.”

Exactly as in Isa 38:13.

Psa 25:16.-“Turn thee unto me, and have mercy upon me; for I am desolate and afflicted” (■■■■■■■ ■■■■■, v’ahn■ ahn■, lit. “afflicted am I”).

Psa 39:11 (12).-“When thou with rebukes dost correct man (■■■■■, ■sh) for iniquity, thou makest his beauty to consume away like a moth (■■■■, ■sh).”

Psa 40:3 (4).-“Many shall see it (■■■■■■■, yir■) and fear (■■■■■■■■■■ v’y■ra■).” Or, Many will peer and fear.

See also Psa 52:6.

Psa 53:6 (8).-See Deu 30:3.

Psa 56:8 (9).-“Thou tellest my wanderings (■■■■■, n■dee); put thou my tears into thy bottle (■■■■■■■■■, b’nodecha).” The similarity of sound is intended to call our attention to the fact that the tears caused by our wanderings are noted and noticed by God.

Psa 64:4 (Psa 64:5).-“Suddenly do they shoot at him (■■■■■■■, yoruh■) and fear (■■■■■■■■, y■rak■) not.”

Psa 69:30-31 (Psa 69:31-32).-“I will praise the name of God with a song (■■■■■■■■, b’sh■r)…. This also shall please the Lord better than an ox (■■■■■■■■, mish■r) or bullock that hath horns and hoofs.”

Psa 85:1. See Deu 30:3.

Psa 96:5.-“For all the gods (■■■■■■■■■■■■, kol-elohay) of the nations are idols (■■■■■■■■■■, el■l■m).” This latter word means nothings, or things of naught; so that we might render it, “The gods of the nations are imaginations.”

Psa 119:13.-“With my lips (■■■■■■■■■■■■, bispatai) have I declared (■■■■■■■■■■■■, sipparti).”

Psa 122:6.-“Pray for (■■■■■■■■, shaal■) the peace of (■■■■■■■■, sh’lom) Jerusalem (■■■■■■■■■■■■■■■, Y’r■shalayim): they shall prosper (■■■■■■■■■■■, yishlahy■) that love thee.”

Psa 126:1; Psa 126:4.-See Deu 30:3.

Psa 137:5.-“If I forget thee, O Jerusalem, let my right hand forget her cunning.” This is how the passage stands in the A.V. [Note: The Authorized Version, or current Text of our English Bible, 1611.] and R.V. [Note: The Revised Version, 1881.] It has also been treated as an Ellipsis (see pp. 9, 10); where we have supplied “me” after the verb, i.e., let my “right hand forget me.” The first verb is ■■■■■■■■■■■■■■ (eshkachech), if I forget thee. And the second is ■■■■■■■■■■ (tishkach), let it forget (third pers. sing. Kal. fut. from ■■■■■■■, shachach).

Dr. Ginsburg suggests that in the transcription from the ancient Phoenician characters to the present square Hebrew characters, the aleph ( = ■) which originally commenced the latter word, was mistaken for Tau ( = ■), which it closely resembles, and thus the verb was changed from the first person to the third in the second clause. If we restore the Aleph (■) we have the following sense and a beautiful Paronomasia:-

“If I forget thee (■■■■■■■■■■■■, eshkachech), O Jerusalem, may I forget (■■■■■■■■■■, eshkach) my right hand.”

Pro 6:23.-“For the commandment is a lamp, and the law (■■■■■■■■■, v’t■rah) is light (■■■■■, ■r); and reproofs of instruction are the way of life.”

Pro 18:24.-The Paronomasia here lies in the word “friends,” ■■■■■■■, reyim, and ■■■■■■■■■■■■■■■, lehitr■■a (i.e., reye and r■■a: the “m” of the former, and “lehith” of the latter belonging to the inflections). The latter is from ■■■■■■■ (raah), to break (and not from ■■■■■■ (raah), to feed), and means to our own detriment, and not to make friends. Then further, ■■■■■ (ish) is not a peculiar spelling of ■■■■■■ (■sh), man, but stands for ■■■■■, there is. So that the verse reads:

“There are friends to our own detriment (or ruin); But there is a friend that sticketh closer than a brother.”

Or, as we might put it:

“There are friends that break us, But there is a friend that makes us.”

Or:- “There are friends that give us broken hearts, But there is a friend who ne’er departs.”

Ecc 7:1.-“A good (■■■■, t■v) name (■■■■, shem) is better than ointment (■■■■■■■■■■, mishshemen) that is good (■■■■, tov).

See under Epanadiplosis.

Ecc 7:6.-“As the crackling (marg. [Note: arg. Margin.] sound) of thorns (■■■■■■■■■■, hassirim) under the pot (■■■■■■■■, hassir) so is the laughter of fools.”

Here the figure attracts the attention to the fact that the burning of the thorns makes a noise, but it lasts only for a moment and it is all over. So it is with the laughter of fools. See further and compare Psa 58:9; Psa 118:12, and Ecc 2:2.

It may be Englished thus: “As the sound of the nettle under the kettle;” or, “as the flaming of whin* [Note: Furze or gorse.] neath a caldron of tin;” or, “as the blazing of grass neath a caldron of brass.”

Isa 2:19; Isa 2:21.-“When He ariseth to shake terribly (■■■■■■■■, laar■tz) the earth (■■■■■■■■, haaretz).”

Isa 5:7.-“He looked for judgment (■■■■■■■■■■, mishpat), but behold oppression (■■■■■■■■■■, mishpach); for righteousness (■■■■■■■■, tzdakah), but behold a cry (■■■■■■■■, tze■k■h).”

We might English this by rendering it, “He looked for equity, but behold iniquity; for a righteous nation, but behold lamentation.”

Isa 7:9.-“If ye will not believe (■■■■ ■■■■ ■■■■■■■■■■■, im lo taamin■), surely ye shall not be established (■■■■■ ■■■■ ■■■■■■■■■■, ki lo teamen■.

We may English it thus:-“If ye will not understand, ye shall not surely stand.” Or, “If ye have no belief, surely ye shall have no relief.”

Or, “no confiding, no abiding.”

Isa 10:16.-“And under his glory he shall kindle (■■■■■■, yekad) a burning (■■■■■■, yek■d) like the burning (■■■■■■■■■, kik■d) of a fire.”

Isa 13:4.-“The Lord of hosts (■■■■■■■■■, tzeva■th) mustereth the host (■■■■■■, tzeva) of the battle,” or a host for the battle.

Isa 13:6.-“Howl ye; for the day of the Lord is at hand; it shall come as a destruction (■■■■■■■■, k’sh■d) from the Almighty (■■■■■■■■■■■, mish-shaddai).” The awful nature of that day is emphasized by this figure, and our attention is directed to the fact that Destruction comes from the all-bountiful One! It is like “the wrath of the Lamb,” of which we read in Rev 6:16-17. We have the same figure again in Joe 1:15.

Isa 15:9.-“For the waters of Dimon (■■■■■■■■, Dim■n) shall be full of blood (■■■■, dam).”

Isa 17:1.-“Behold, Damascus is taken away from being a city ■■■■■■, meyeer) and it shall be a ruinous heap (■■■■■, me-■).” The latter word is put for ■■■■■■■, ma-avee, so that by an unusual form of the word it may allude to the word “city.”

Isa 17:2.-“The cities (■■■■■, araye) of Aroer” (■■■■■■■, Aroer).

Isa 21:2.-“Go up (■■■■■, alee), O Elam (■■■■■■, eylam).”

Isa 22:18.-“He will surely (■■■■■■, tzan■ph) violently turn (■■■■■■■■■■, yitznaphcha) and toss thee (■■■■■■■, tzenepha).”

Isa 24:3.-“The land shall be utterly (■■■■■■■ hibb■k) emptied (■■■■■■■■, tibb■k), and utterly (■■■■■■■■■, v’hibb■z) spoiled (■■■■■■■■, tibb■z): for the Lord hath spoken this word.”

Isa 24:4.-“The earth mourneth (■■■■■■■, avelah) and fadeth away (■■■■■■■, navlah), the world (■■■■■■, tevel) languisheth (■■■■■■■■■, umlelah), and fadeth away (■■■■■■■, navlah), the haughty people of the earth do languish (■■■■■■■■■, umlal■).

Isa 24:17-18.-“Fear (■■■■■■, pachad), and the pit (■■■■■■■, v’phachat), and the snare (■■■■■, vapach) are upon thee, O, inhabitant of the earth. And it shall come to pass, that he who fleeth from the noise of the fear (■■■■■■■, happachad) shall fall into the pit (■■■■■■■■, happachat): and he that cometh up out of the midst of the pit (■■■■■■■■, happachat) shall be taken in tone snare (■■■■■■■, bappach).

See also Jer 48:43-44.

Isa 25:1.-“O Lord, thou art my God: I will exalt thee (■■■■■■■■■■■, ar■mimcha), I will praise thy name (■■■■■■■ ■■■■■■■, ■deh shimcha).”

Isa 25:6.-“And in this mountain shall the Lord of hosts make unto all people a feast (■■■■■■■, mishteh) of fat things (■■■■■■■■, sh’maneem) a feast (■■■■■■■■■, mishteyh) of wines on the lees (■■■■■■■■■, sh’marim), of fat things (■■■■■■■■, sh’manim) full of marrow (■■■■■■■■■, m’muchayeem), of wines on the lees (■■■■■■■■, sh’marim) well refined.

Isa 30:16.-“But ye said, No; for we will flee (■■■■■■, nan■s) upon horses (■■■■, s■s): therefore shall ye flee (■■■■■■■■■■, t’n■s■n): and, We will ride upon the swift (■■■, kal); therefore shall they that pursue you be swift (■■■■■■■■■, yikkall■).

Isa 32:6.-“For the vile person (■■■■■, naval) will speak villainy (■■■■■■■, n’valah),” where the A.V. [Note: The Authorized Version, or current Text of our English Bible, 1611.] preserves the figure very well.

Isa 32:7.-“The instruments also of the churl (■■■■■■■ ■■■■■■■, vechele■ kelav) are evil.”

Isa 32:19.-“When it shall hail (■■■■■■■, ■varad) coming down on (■■■■■■■■, b’redeth) the forest.”

Isa 41:5.-“The isles saw it (■■■■■, ra■), and feared (■■■■■■■■■, v’yira■): the ends of the earth were afraid (■■■■■■■■■, yecherad■) drew near (■■■■■■■, karv■) and came.

Isa 54:8.-“In a little (■■■■■■■■■, b’shetzeph) wrath (■■■■■, ketzeph) I hid my face from thee for a moment.”

Isa 57:6.-“Among the smooth stones (■■■■■■■■■■■, bechalkai) of the stream is thy portion (■■■■■■■■, chelkech).”

Isa 61:3.-“To appoint unto them that mourn in Zion, to give unto them beauty (■■■■■■, p’eyr) for ashes (■■■■■, epher).”

Jer 1:11-12 (R.V. [Note: The Revised Version, 1881.] )-“The word of the Lord came unto me, saying, Jeremiah, What seest thou? And I said, I see a rod of an almond tree (■■■■■, shaked). Then said the Lord unto me, Thou hast well seen; for I will watch over it (■■■■■■, shoked). So, A.V. [Note: The Authorized Version, or current Text of our English Bible, 1611.] margin. Our attention is thus called to the fact that the almond tree has to do With judgment deferred, but finally executed. This is just what we have in Jeremiah: and hence it is the truth set forth in the opening chapter. The times of the Gentiles are passed over to show that their judgment is deferred tiff that foretold shall have been executed on Babylon (chap. 25).

Jer 50:1-46 and Jer 51:1-64 give us the day of reckoning with Babylon for the plunder and destruction of the temple. Jer 50:4-5 tells us when it shall take place. So again Jer 50:20. If we compare the following passages, it is clear that all this is yet future. Compare:

Jer 51:13

with

Rev 17:1; Rev 17:15;

Jer 51:8

with

Rev 18:2;

Jer 51:45

with

Rev 18:4;

Jer 50:13

with

Rev 18:19;

Jer 51:48

with

Rev 18:20;

Jer 50:15

with

Rev 18:22-23;

and we shall see that the judgment is indeed deferred; but, it will surely come. God will “watch over” it to bring it to pass, and this is emphasized and marked by the three words:

Shaked-shoked-sheshach.* [Note: See Jer 25:26; Jer 51:41.] For the Figure involved in these three words, see under Ænigma.

Jer 1:17.-Here there are two Paronomasias which are alternated:-

“Be not dismayed (■■■■■■, techath) at their faces (■■■■■■■■■■■, mipnehem),

Lest I confound thee (■■■■■■■■■■, achitcha) before them (■■■■■■■■■■■, liphnehem).”

Jer 6:1.-“Blow (■■■■■■■■■, tik■) in Tekoa (■■■■■■■■■■), the trumpet.”

Jer 8:13.-“I will surely (■■■■■■, ahs■ph) consume them (■■■■■■■■■, asiphem).”

Jer 10:11.-“The gods that have not made (■■■■■■■■, avad■) the heavens and the earth, even they shall perish (■■■■■■■■■, yevad■) from the earth, and from under these heavens.”

Thus is the verse emphasized, and our attention called to it. And when we look at it we find that, unlike the rest of the prophecies of Jeremiah, this verse is not written in Hebrew but in Chaldee! It is a message sent to the Gentiles and their gods by the God of Israel; and, like parts of the book of Daniel which specially relate to the Gentiles, and their times, it is in the Gentile and not in the Hebrew tongue.

See Dan 2:4-49; Dan 3:1-30; Dan 4:1-37; Dan 5:1-31; Dan 6:1-28; Dan 7:1-28. Ezr 4:8-24; Ezr 5:1-17; Ezr 6:1-18; Ezr 7:12-26, where Israel is under Gentile power. Jer 30:3; Jer 30:18; Jer 31:23; Jer 32:44; Jer 33:7; Jer 33:10-11; Jer 33:25-26. See Deu 30:3.

Jer 48:2.-“In Heshbon (■■■■■■■■■■■■■■, b’cheshb■n) they have devised (■■■■■■■■■, chashv■) evil against it: come, and let us cut it off from being a nation. Also thou shalt be cut down (■■■■■■■■■■■, tidd■mmi), O Madmen (■■■■■■■■, madmen).”

Jer 48:9.-“Give wings unto Moab, that it may flee (■■■■■■, natzo) and get away (■■■■■■■, tetze).” Or, may fly and flee away.

Jer 48:43-44.-See Isa 24:17-18.

Jer 48:47; Jer 49:6; Jer 49:39.-See Deu 30:3.

Lam 2:5.-“And hath increased in the daughter of Judah mourning (■■■■■■■■■■■■, ta’aniyah) and lamentation (■■■■■■■■■■■, v’aniyah).”

Lam 2:14.-See Deu 30:3.

Lam 3:47.-“Fear (■■■■■■, pachad) and a snare (■■■■■■■■, vaphachath) is come upon us.” Or, scare and a snare.

Eze 7:6.-“An end (■■■, ketz) is come, the end (■■■■■■, haketz): it watcheth (■■■■■■, hekitz) for thee: behold, it is come.”

Eze 12:10.-“Say thou unto them, Thus saith the Lord God: This burden (■■■■■■■■■■, hammassa) concerneth the prince (■■■■■■■■■■, hannasi).” Or, this grief concerns a chief.

Eze 16:53.-See Deu 30:3.

Eze 24:21.-“I will profane my sanctuary, the excellency of your strength, the desire (■■■■■■■■, machmad) of your eyes, and that which your soul pitieth (■■■■■■■■■■, umachmal).” Lit., the pity of your soul. Or, your eyes’ admiration and your soul’s commiseration.

Eze 25:16.-“Behold I will stretch out mine hand upon the Philistines, and I will cut off (■■■■■■■■■■■■, v’hichratti) the Cherethims (■■■■■■■■■■, k’rethim).”

Eze 29:14; Eze 39:25.-See Deu 30:3.

Dan 5:26-28.-“This is the interpretation of the thing:

MENE (■■■■■■, m’ney): God hath numbered (■■■■■■, m’nah) thy kingdom and finished it.

TEKEL (■■■■■■■, t’kel■): thou art weighed (■■■■■■■■■■■■, t’k■lta) in the balances and art found wanting.

PERES (■■■■■■■, p’res): thy kingdom is divided (■■■■■■■■■, p’r■sath) and given to the Medes and Persians (■■■■■■■■, upharas).

Hos 8:7.-“The bud (■■■■■■, tzemach) shall yield no (■■■■■■, kemach) meal.” Or, the flower shall yield no flour.

Hos 9:15.-“Their princes (■■■■■■■■■■, sarehem) are revolters (■■■■■■■■■■, s■rrim).”

Hos 12:11.-“Is there iniquity in Gilead (■■■■■■■■■, gilad, i.e., heap of testimony)? surely they are vanity: they sacrifice bullocks in Gilgal (■■■■■■■■■■■■, baggilgal, i.e., heap of heap): yea, their altars are as heaps (■■■■■■■■■■■■, k’gallim) in the furrows of the field.”

Joe 1:15.-See Isa 13:6.

Amo 8:1-2.-“And he said, Amos, what seest thou? And I said, a basket of summer fruit (■■■■■■, kayitz* [Note: From ■■■■■ (kutz), to cut off, pick or gather ripe fruits].). Then said the Lord unto me. The end (■■■■■■■, haketz) is come upon my people Israel; I will not again pass by them any more.”

I.e., they are now like the ripe fig, ready to be cut off, or ripe for judgment.

Amo 9:14.-See Deu 30:3.

Jon 4:6.-“And the Lord God prepared a gourd, and made it to come up over Jonah, that it might be a shadow (■■■■, tzel) over his head, to deliver (■■■■■■■■■■, l’hatzil) him from his grief.” Or, a shield to shelter his head.

Mic 1:10.-“In the house of Aphrah (■■■■■■■■■■, l’aphrah) roll thyself in the dust (■■■■■■, aphar).” The names of all these places (10-15) are significant and connected with the prophecy

associated with them.

“Declare ye it not at Gath, weep not at Accho”† For so it should read, ■■■■■■ (bacho) rendered “at all,” being the primitive form of the word and standing for the later and fuller spelling ■■■■■■■■■ Accho was connected with water, being a maritime town, and in the neighbourhood of inland swamps. Now called Akka (French St. Jean d’Acre). (Water Town).

“In the house of Aphra (Dust town) roll thyself in the dust.”

“Pass ye away thou inhabitant of Saphir (Fair town) in nakedness and shame” (R.V. [Note: The Revised Version, 1881.] and see margin A.V. [Note: The Authorized Version, or current Text of our English Bible, 1611.] ).

“The inhabitant of Zaanan (Flock-town) is not come forth” (R.V. [Note: The Revised Version, 1881.] ).

“The wailing of Beth-ezel (House-of-sloth) shall take from you the stay thereof” (R.V. [Note: The Revised Version, 1881.] ).

“For the inhabitant of Maroth (Bitter-town) waiteth anxiously for good (R.V. [Note: The Revised Version, 1881.] marg. [Note: arg. Margin.] , “is in travail”), because evil is come down from the Lord into the gate of Jerusalem.”

“Bind the chariot to the swift steed, O inhabitant of Lachish (Horse-town): she was the beginning of sin to the daughter of Zion: for the trangressions of Israel were found in thee.”

“Therefore shalt thou give a parting gift to Moresheth-gath (Gath’s possession).”

“The houses of Ackzib (Lie-town or False-town) shall be a lie to the kings of Israel.”

“Yet will I bring an heir unto thee, O inhabitant of Mareshah (Heritage-town).”

“He shall come unto Adullam (Rest-town) the glory of Israel.”

Nah 2:10.-“She is empty (■■■■■■■, b’ukah), and void ■■■■■■■■■■, ■mbooquah), and waste (■■■■■■■■■■■■, umbullakah).”

Hab 2:18.-“What profiteth the graven image that the maker thereof hath graven it: the molten image, and a teacher of lies, that the maker of his work trusteth therein, to make dumb (■■■■■■■■■, illimim) idols (■■■■■■■■■, elilim).”

Zep 1:2.-“I will utterly (■■■■■, ahsoph) consume (■■■■■, aseph) all things from off the land, saith the Lord.” Lit., ■■■■■, ■■■■■ (asoph, aseph), to end, I end, i.e., by taking away I will make an end of.

Zep 2:4.-“For Gaza (■■■■■■, Aazzah) shall be forsaken (■■■■■■■■, aazuvah) … and Ekron (■■■■■■■■■■, v’ekr■n) shall be rooted out (■■■■■■■■, teaker).

Zep 2:7; Zep 3:20.-See Deu 30:3.

Zec 9:3.-“And Tyrus (■■■■, Tz■r) did build herself a strong-hold (■■■■■■, matz■r).”

Zec 9:5.-“Ashkelon shall see it (■■■■■■, tere) and fear (■■■■■■■■, v’thira).

Mat 21:41.-“He will miserably (κακ■ς, kak■s) destroy those wicked (κακο■ς, kakous) wicked men.” In the Greek the two words come together, thus: κακο■ς κακ■ς (kakous kak■s).

Mat 22:3.-“They would not come.” ο■κ ■θελον ■λθε■ν (ouk eethelon elthein). See under Meiosis.

Mat 24:7.-“There shall be famines (λιμο■, limoi), and pestilences (λοιμο■, loimoi).” So Luk 21:11.

Rom 1:29.-“Fornication (πορνε■■, porneia* [Note: This word should go out according to the Texts of L.T.Tr. WH., and R.V.] ), wickedness (πονηρ■■, poneeria) … full of envy (φθ■νου, phthonou), murder (φ■νου, phonou),” etc.

Rom 1:31.-“Without understanding (■συν■τους, asunetous) covenant-breakers (■συνθ■τους, asunthetous).”

Rom 9:18.-“Therefore hath He mercy on whom He will have mercy.” Lit., so then on whom he will θελει (thelei) he shews mercy ■λεε■ (eleei).

1Co 9:17.-“For if I do this thing willingly (■κ■ν, hek■n), I have (■χω, ech■) a reward.” See under Oxymoron.

2Co 8:22.-“And we have sent with them our brother, whom we have oftentimes (πολλ■κις, pollakis) proved diligent in many things (πολλο■ς, pollois).” In the Greek the words come together, and in a different order:- πολλο■ς πολλ■κις (pollois pollakis).

2Co 9:8.-“Having all sufficiency in all things,” παντ■ π■ντοτε π■σαν (panti pantote pasan).

Php 3:2.-“Beware of the katatomee (κατατομ■): for we are the peritomee (περιτομ■).

Thus are contrasted the false and the true circumcision. True circumcision is “to worship God in the spirit, to rejoice in Christ Jesus, and to have no confidence in the flesh” (Php 3:3). It is “of the heart in spirit, and not in letter” (Rom 2:25; Rom 2:29). To go back therefore to ordinances, and to this ordinance, after having been made free in Christ is mutilation, not true circumcision. The verb κατατ■μνειν (katatemnein) is always connected with mutilation, see Lev 21:5. 1Ki 18:28. Isa 15:2. Hos 7:14.

1Ti 1:18.-“War a good warfare,” strateian strateuein.

1Ti 4:3.-This passage has been referred to under Ellipsis and Zeugma; but there is a latent Paronomasia in one word that is omitted. The Greek is κωλυ■ντων (k■leuont■n), forbidding. This word suggests the other word which is omitted, but is obviously to be understood:-κελευ■ντων (keleuont■n), commanding. There is the difference of only one letter between the two words. This is not, of course, a pure paronomasia as only one of the words is expressed.

1Ti 6:5-6.-Where the word porismos, gain, is connected with peirasmos, temptation, in 1Ti 6:9.

Heb 5:8.-“Though he were a Son yet learned he (■μαθεν, emathen) obedience by the things which he suffered (■ποθεν, epathen).”

Jas 5:17.-“With prayer (προσευχ■, proseuchee) he prayed (προση■ξατο, proseeuxato)”: i.e., as in A.V. [Note: The Authorized Version, or current Text of our English Bible, 1611.] , “He prayed earnestly.” See Polyptoton.

-------- Parechesls; or, Foreign Paronomasia The Repetition of Words similar in Sound, but different in Language

Par-ee-che´-sis. Greek, παρ■ξησις: from παρ■ (para), beside, and ■ξ■ (eechee), a sound, a sounding of one word beside another.

Parechesis is a Paronomasia, when the repeated words of similar sound are in another tongue. The examples of Paronomasia which we have given are such only in the Hebrew and the Greek, not in the English rendering of them There is no figure in the English Translation; except when it may be possible to reproduce the similar words in translation (as is done in Rom 10:19, disobedience and obedience, etc.). So far as the English is concerned, and as related to it, all the examples of Paronomasia are really Parechesis, because they exist in another language and not in the translation of it.

Similarly, as the New Testament (if not originally written in Hebrew, and then at a very early date translated into Greek) is at least full of Hebrew thought and idiom. (See under Idiom.) So that, though there may be no Paronomasia in the Greek words, there may be in the Hebrew thought, or in the Hebrew words which the Greek words represent. In these cases, where the Paronomasia is in the Hebrew thought, it is called Parechesis so far as the Greek is concerned. And it is only when we go to the Hebrew thought that we can hear the Hebrew words sounding beside the Greek words. To put the difference in a simpler form: Two words similar in sound are a Paronomasia with regard to their particular language, both words being in the same language. But a Parechesis is found when the two words are not in the same language. The Greeks also called this figure PAROMŒOSIS, from παρ■μοιος, very much alike; and

PARISON or PARISOSIS, from παρ■ (para), beside, and ■σος (isos), equal to. So that words equal to other words in one language are seen to be similar to those in another language when placed beside them.

It follows, from what we have said, that all the examples of Parechesis must occur in the New Testament:

Mat 3:9.-“God is able of these stones to raise up children unto Abraham.”

Here, there is no Paronomasia either in the Greek or the English, but there is in the Hebrew thought. Hence, these would be this Parechesis:-

■■■■■■■■ (abanim), stones.

■■■■■■■ (banim), children.

“God is able of these abanim to raise up banim unto Abraham.”

Mat 10:30.-“The very hairs of your head are all numbered.” ■■■■■, mene, and ■■■■■■■, manyan.

Mat 11:17.-“We have piped unto you, and ye have not danced (■ρξ■σασθε, ■rcheesasthe): we have mourned unto you, and ye have not lamented (■κ■ψασθε, ekopsasthe).

There is a Homœoteleuton in these two Greek words but no Paronomasia. The Parachesis is seen by the Syriac, referring to which the Lord doubtless used. There we see a beautiful example of Paronomasia, for the word “danced” would be ■■■■■■■■■■■■, rakedton, and the word “lamented” would be ■■■■■■■■■■■■■■■, arkedton. In the English it would be:-“We have piped unto you and ye did not leap: we have mourned unto you, and ye do not weep.”

Mat 11:29.-“I am meek, and ye shall find rest.” In the Peshito we have ■■■■ (nich), and ■■■■■■■■ (n’yacha), and better still in the Lewis-Codex ■■■■■■■■■■■■■ (v’enichkon), i.e., I shall give you rest,” i.e., I am neech and v’eneechk■n.

Mark 8:32.-The words of Peter to Jesus are rendered in the Lewis-Codex:-“As if he pitied him: be it far from thee.” This is ■■■■■, haes; ■■■, chas.

Luk 7:41-42.-See Rom 13:8.

John 1:5.-“The light shineth in darkness, and the darkness comprehended it not.” In Syriac the word “darkness” would be ■■■■■, keval, and “comprehend” would be ■■■■■■, kabbel.

John 10:1.-“He that entereth not by the door into the sheepfold” would be ■■■ ■■■■■■■■ ■■■■■■■■■, min tara let■ra.

Rom 13:8.-“Owe no man anything but to love one another.” In the Greek (as in the English) these words are very different: but, to a Hebrew, the two words would immediately be, in the mind, ■■ (■), ach■b and ■■■, chab. “Ch■v, be debtor to no man, but ach■b one another.” The same is seen in Luk 7:41-42.

Rom 15:4.-“That we through patience … might have hope.” This would be ■■■■■■, sabbar and ■■■■■■, subar (from the same root).

“That we through sabbar might have saubar.”

1Co 1:23-24.-“We preach Christ crucified, unto the Jews a stumbling-block, and unto the Greeks foolishness; but unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God.”

Here, there is a beautiful combination of words. By a simple change of letters, the words signify cross, stumbling-block, foolishness, power, and wisdom:- ■■■■■■■■■ (maskal) is cross.

■■■■■■■■■ (michsh■l) is stumbling-block.

■■■■■ (sechel) is foolishness.

■■■■■■■■■ (haschil) is power: i.e., prosperity or success resulting from power in doing anything.

■■■■■■ (sechel) is wisdom (1Ch 22:12; 1Ch 26:14. Pro 12:8). So that the whole passage would sound, in reading, thus:-“We preach Christ, maskal, to the Jews michsh■l, and to the Greeks sekel, but to them that are called both Jews and Greeks, Christ the haschil of God and the sechel of God.”

2Co 11:17.-“But as it were foolishly, in this confidence of boasting.”

Here, foolishness and boasting are (from the same root)- ■■■■■■■■■■ (hithallel) and ■■■■■■■■■■ (hith■lel).

(d) With a different sound (but similar sense)

-------- Synonymia; or, Synonymous Words The Repetition of Words similar in Sense, but different in Sound and Origin

Syn-o-nym´-i-a, from σ■ν (sun), together with, and ■νομα (onoma), a name. A Synonym is so Called when the sense of two or more words is similar, though the sound and appearance and derivation may be quite different. Synonyms do not make the figure called Synonymia unless they are used for the purpose of enhancing the force and fire of the passage. The Figure of Synonymia is a repetition of words different in sound and origin, but similar in shades of meaning. When used rhetorically-repeating the same sentence in other words-it has a variety of uses, to which distinct names have been given according to the nature of the subject, or the object of the speaker. See below under the next section (Section II., Repetition, affecting the sense).

Synonymia, when employed by man, is often an unnecessary and vain repetition of empty words; but, when used by the Holy Spirit, it causes the mind to look again and again at the subject. Man may use it to expose his unhappy vanity: but God uses it to emphasize His wisdom, power, or purpose, when words of similar meaning are heaped together to attract the attention, and impress the mind.

We have not, except in a few important instances, attempted to define the various Synonyms employed. This is a work by itself, and will well repay the most patient and careful study.

Exo 1:7.-“And the children of Israel were fruitful, and increased, and multiplied.”

Here, we are impressed with the extraordinary great and rapid increase of Israel in Egypt, on which the Divine Comment in Psa 105:24 is, “He increased His People exceedingly.” See also Gen 46:3; Deu 26:5; Acts 7:17. The figure of Polysyndeton (q.v. [Note: Which see.] ) is combined, here, with Synonymia.

Exo 2:23-25.-“And the children of Israel sighed by reason of the bondage, and they cried, and their cry came up unto God by reason of the bondage.”

Here the distress of the People is emphasized; as in the next verses the faithfulness of God to His covenant is impressed upon us:

“And God heard their groaning, and God remembered his covenant with Abraham, with Isaac, and with Jacob: and God looked upon the children of Israel, and God had respect unto them.”

Here we have Anaphora (q.v. [Note: Which see.] ), in the repetition of the word “with”: Polysyndeton (q.v. [Note: Which see.] ), in the repetition of the word “with,” combined with Synonymia, and all this in order to emphasize this remarkable crisis and turning-point of Israel’s history.

Exo 12:2.-“This month shall be unto you the beginning of months: it shall be the first month of the year to you.”

Thus the important fact of the change of the beginning of the year is emphasized. It was no ordinary event; and it is thus impressed upon the People.

Exo 15:16.-“Fear and dread shall fall upon them.”

Exo 34:6-7.-The import of the name “Jehovah” is revealed by a nine-fold synonymous description, which may be thus exhibited:

“Jehovah passed by before him (Moses) and proclaimed Jehovah, Jehovah, El merciful, and gracious, longsuffering and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity, and transgression, and sin.”

Deu 13:4.-“Ye shall walk after the Lord your God, and fear him,

and keep his commandments,

and obey his voice;

and ye shall serve him,

and cleave unto him.”

Here the synonyms are heaped together in order to emphasize the steadfastness with which the people were to follow Jehovah, and to impress them with the perfection demanded by the Law. With this is combined Polysyndeton (q.v. [Note: Which see.] ).

Deu 20:3.-“Hear, O Israel, ye approach this day unto battle against your enemies: let not your hearts faint, fear not, and do not tremble, neither be ye terrified because of them.”

Psa 5:1-2 (Psa 5:2-3).- “Give ear to my words, O Lord, Consider my meditation;

Hearken unto the voice of my cry, my King and my God.” So David’s words and meditation and cry and prayer and voice are thus emphasized.

Psa 6:8-9 (Psa 6:9-10).- “The Lord hath heard the voice of my weeping, The Lord hath heard my supplication, The Lord will receive my prayer.”

Here we have Anaphora (q.v. [Note: Which see.] ) and Synonymia in David’s prayer, as well as in Jehovah’s hearkening thereto, in order to emphasize the great truth conveyed in these two verses.

Psa 7:14, (Psa 7:15).- “Behold he travaileth with iniquity, and hath conceived mischief, and brought forth falsehood.”

Here we have a double series of synonyms: in the nouns, as well as the verbs.

Psa 7:15 (Psa 7:16).- “He made a pit and digged it, And he is fallen into the ditch which he made.”

Psa 8:4 (Psa 8:5).- “What is man that thou art mindful of him? And the son Of man that thou visitest him?

Psa 10:17.- “Lord, thou hast heard the desire of the humble:

Thou wilt prepare their heart, Thou wilt cause Thine ear to hear.”

Here Synonymia is enforced in the last line by Polyptoton (q.v. [Note: Which see.] ).

Psa 29:1-2.-

“Give the Lord, O ye sons of God (i.e., Angels; A.V. [Note: The Authorized Version, or current Text of our English Bible, 1611.] , “mighty”) Give the Lord glory and strength.

Give the Lord the glory due unto His name;

Worship the Lord in the beauty of holiness.”

Psa 32:1-2.- “Blessed is he whose trangression is forgiven, Whose sin is covered.

Blessed is the man unto whom the Lord imputeth not iniquity.”

These three synonyms must be understood, in order to receive the blessing which the figure here announces.

(1) Trangression is ■■■■■■■ (pesha), from the root, to break, to break with; hence, to break covenant with, revolt, rebel (see 1Ki 12:19; 2Ki 8:20). When Jehovah says (Isa 43:27): “Thy teachers have transgressed.” He means they have revolted from Him. So with Isa 1:2.

(2) Sin is ■■■■■■■ (chattath), a missing, not hitting the mark (Jdg 20:16); also of the feet, to miss the step or footing; and hence, stumble; then, to err, go astray, trespass. Every departure from God is, therefore, a missing of the mark, and trespass against Him.

(3) Iniquity is ■■■■■ (aven), a bending or curving; then, of actions, acting crookedly or perversely. It is generally rendered perverseness. See Isa 53:5 (where it is rendered iniquities), Isa 53:6, Isa 53:11; Jer 33:8. The first of these three words refers specially to thought, the second to deed, and the third to word. The first is “forgiven”: i.e., taken up and carried away (Gen 27:3 (take); Isa 53:4 (borne), Isa 53:12 (bare). The second is “covered” by atonement. The third is “not imputed”: i.e., not reckoned or counted. Gen 50:20 : “Ye thought (or meant) evil against me; but God meant it for good. (Here, we have the same word twice).

“Oh! the blessednessess!

Rebellion forgiven;

Errings atoned for;

Perverseness not imputed (or remembered).”

Compare Psa 103:14 and. Isa 43:25, where our infirmities which man will not remember or make allowance for, God remembers, but our sins and iniquities which man always remembers, God will remember no more for ever.

Psa 89:30-31 (Psa 89:31-32).- “If his children forsake my law, And walk not in my judgments;

If they break my statutes, And keep not my commandments.”

Here the Synonymia is alternated (positive and negative); together with alternated Anaphora.

Pro 4:14-15.-Here, the synonyms are heaped together to emphasize the necessity, of avoiding all evil and evil persons.

“Enter not into the path of the wicked, And go not in the way of evil men;

Avoid it,

Pass not by it,

Turn from it, And pass away.”

Isa 1:4.-Here, four synonymous descriptions are used to give some estimate of Israel’s condition. See under Anabasis and Eiphonesis.

Isa 2:11-17.-We have already seen under the figure of Polysyndeton (q.v. [Note: Which see.] ), how this passage is emphasised both by that figure and by its structure.

We have now to note the bearing of another figure upon it: viz., Synonymia. But the use of this figure, the Synonyms are heaped together in order still further to attract our attention; and to impress as with the importance and emphasis, which the Holy Spirit would have us give to this Scripture; in which “the Day of the Lord” is first mentioned, and in which the essence of its meaning and character is given.

There are two classes of words-a kind of double Synonymia-going on at the same time: one marking the pride of man and the true exaltation of the Lord, which shall mark that Day, and the other the abasement of man which shall then take place.

Isa 2:11. The lofty (■■■■■■, gavah) looks of man shall be humbled (■■■■■■, shaphel), And the haughtiness (■■■■, rum) of men shall be bowed down (■■■■■■, shachach), And the Lord alone shall be exalted (■■■■■■, sagav) in that day.

Isa 2:12. For the Day of the Lord of hosts shall be upon every one that is proud (■■■■■■, gaach) and lofty (■■■■, rum), And upon every one (or thing) that is lifted up (■■■■■■, nahsah); And he shall be brought low (■■■■■■, shaphel):

Isa 2:13. And upon all the cedars of Lebanon that are high (■■■■ rum) and lifted up (■■■■■■, nasa), And upon all the oaks of Bashan, Isa 2:14. And upon all the high (■■■■, rum) mountains, And upon all the hills that are lifted up (■■■■■■■■ nasa), Isa 2:15. And upon every high (■■■■■■, gavah) tower, And upon every fenced wall, Isa 2:16. And upon all the ships of Tarshish, And upon all pleasant pictures.

Isa 2:17. And the loftiness (■■■■■, navah) of man shall be bowed down (■■■■■■, shachah), And the haughtiness (■■■■, rum) of men shall be made low (■■■■■■, shaphel): And the Lord alone shall be exalted (■■■■■■, sagav) in that day.”

Here we have five words for high repeated fourteen times; and two words for low repeated five times. The five:-

■■■■■ (gavah). Three times: lofty, Isa 2:11; high, Isa 2:15; loftiness, Isa 2:17 (in R.V. [Note: The Revised Version, 1881.] , Isa 2:11 and Isa 2:15, lofty; in Isa 2:17, loftiness),

■■■■ (rum). Five times: haughtiness, Isa 2:11, Isa 2:17; lofty, Isa 2:12 (R.V. [Note: The Revised Version, 1881.] , haughty); high, Isa 2:13-14 (R.V. [Note: The Revised Version, 1881.] , high).

■■■■■■ (sagav). Twice: exalted, Isa 2:11, Isa 2:17 (so R.V. [Note: The Revised Version, 1881.] ).

■■■■■ (gaah). Once: proud, Isa 2:12 (so R.V. [Note: The Revised Version, 1881.] ).

■■■■■■ (nasa). Three times: lifted up, Isa 2:12-14 (so R.V. [Note: The Revised Version, 1881.] ). The two:-

■■■■■■ (shaphel). Three times: humbled, Isa 2:11; brought low, Isa 2:12; made low, Isa 2:17 (R.V. [Note: The Revised Version, 1881.] , brought low).

■■■■■■ (shachach). Twice: bowed down, Isa 2:11, Isa 2:17 (so R.V. [Note: The Revised Version, 1881.] ).

These two words occur also in Isa 2:9.

It will be seen that the A.V. [Note: The Authorized Version, or current Text of our English Bible, 1611.] has quite destroyed the figure by its variety of rendering. The R.V. [Note: The Revised Version, 1881.] has evidently aimed at more uniformity, and has preserved one English word for each Hebrew word, except in two cases, where in Isa 2:13-14 they have rendered ■■■■ (rum), high, and in Isa 2:11, Isa 2:17, haughtiness, and Isa 2:12, haughty. “Haughty” could hardly be used of trees and mountains, but “high” could have been used of men, and thus have made the translation uniform. This is the first occurrence of the expression “the day of the Lord,” and hence its definition is thus given and thus emphasized by the figure of Synonymia. The structure of the definition lends weight and solemnity to the description:

A Isa 2:11. Definition of the Day. “Man” and “Men” brought low, and God alone exalted.

B Isa 2:12. Persons (every one).

B Isa 2:13-16. Things (every thing).

AIsa 2:17. Definition of the Day. “Man” and “Men” brought low, and God alone exalted. The order of the words too in A and A is remarkable. In connection with the loftiness of man they are arranged alternately.

Isa 2:11.

Aa■■■■■ (gavah), b■■■■ (rum),

Isa 2:17.

Aa■■■■■ (gavah), b■■■■ (rum), While in the humbling of man they are arranged in an Epanodos (q.v. [Note: Which see.] )

Isa 2:11.

Ac■■■■■■ (shaphel), d■■■■■■ (shachach),

Isa 2:17.

Ad■■■■■■ (shachach), c■■■■■■ (shaphel), Isa 52:13.-“Behold my servant … shall be exalted, and extolled, and be very high.”

Thus the future exaltation of the Messiah is emphasized.

Jer 13:17.-“But if ye will not hear it, my soul shall weep in secret places for your pride; and mine eye shall weep sore, and run down with tears, because the Lord’s flock is carried away captive.” This sorrow of the prophet thus emphasized was seen in greater solemnity when the Saviour in later days wept over Jerusalem (Luk 19:41).

Jer 48:29.-“We have heard the pride of Moab, (he is exceeding proud), his loftiness, and his arrogancy, and his pride, and the haughtiness of his heart.”

Here is a six-fold Synonymia combined with Parenthesis (q.v. [Note: Which see.] ) and Polysyndeton. And all to exhibit the terrible pride of Moab which was to be punished. Compare Isa 16:6.

Nah 2:11-12 (Nah 2:12-13).- “Where is the dwelling of the lions, And the feeding place of the young lions, Where the lion, even the old lion, walked, and the lion’s whelp, And none made them afraid? The lion did tear them in pieces enough for his whelps, And strangled for his lionesses,” etc.

Zep 1:15.-“That day is a day of wrath, a day of trouble and distress, a day of wasteness and desolation, a day of darkness, and gloominess, a day of clouds and thick darkness.”

Here these Synonyms are heaped up to impress the wicked with the terrors of “that day.” This is further heightened by being combined with the figures: Epizeuxis (q.v. [Note: Which see.] ), Zep 1:14, Mesarchia (q.v. [Note: Which see.] ), Mesadiplosis (q.v. [Note: Which see.] ), Paronomasia (q.v. [Note: Which see.] ), and Asyndeton (q.v. [Note: Which see.] ).

Zep 2:9.-Moab and Ammon shall be as Sodom and Gomorrah, “even the breeding of nettles, and saltpits, and a perpetual desolation.”

Mark 12:30.-“And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength.”

Thus is the first and great commandment emphasized by the combined figures of Homœoteleuton (q.v. [Note: Which see.] ), Polysyndeton (q.v. [Note: Which see.] ), and Synonymia, in order to convict us of the impossibility of keeping this law and to bring us to the feet of Christ, who alone could keep it: that so we might be impressed with a sense of our own impotence, and cause us thankfully to cast ourselves on His omnipotence (see Luk 10:27).

Luk 10:27.-See Mark 12:30.

Acts 2:23.-“Counsel and foreknowledge, Crucified and slain.”

Rom 2:4.-“Or despisest thou the riches of His goodness, and forbearance, and longsuffering?”

Here Polysyndeton (q.v. [Note: Which see.] ) is combined with Synonymia.

Rom 2:7.-“To them who by patient continuation in well-doing seek for glory, and honour, and immortality, [He will give] eternal life.”

See under Ellipsis.

Rom 2:8-9.-“But unto them that are contentious, and do not obey the truth, but obey unrighteousness, [will be rendered] indignation and wrath, tribulation, and anguish.”

See under Ellipsis.

Rom 2:10.-“But glory, honour, and peace [will be rendered] to every man that worketh good, etc.”

See under Ellipsis.

Rom 2:18-20.-In these verses the synonyms are heaped together to describe the Jew who causes the Name of God to be blasphemed among the Gentiles (Rom 2:24).

Rom 6:6.-“Knowing this that our old man is (was) crucified with him (Christ), that the body of sin might be destroyed, that henceforth we should not serve sin.”

Here all three terms refer, by the figure of Synonymia, to different aspects of the same thing: The “old man” expresses the origin in Adam. By reason of its powers and operations it is called “the body of sin,” or sinful body.

And, lastly, its very nature and character is expressed by the name of “sin.”

Rom 9:33.-“Stumbling-stone and rock of offence.”

Rom 10:15.-“Gospel of peace, and … glad tidings of good things.”

1Co 14:21.-“With men of other tongues and other lips, etc.”

Gal 1:12.-“For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ.”

Thus is emphasized the special commission which Paul received direct from God; and thus is it distinguished from that commission which had been given to the Twelve.

Gal 5:19-21.-The works of the flesh are emphasized by sixteen synonyms, and by the figure of Asyndeton (q.v. [Note: Which see.] ).

Eph 1:20-21.-To describe the exaltation of Christ we are told how He has been set “Far above all principality, and power, and might, and dominion, and every name that is named,” etc.

Eph 5:19.-Here the three synonyms, “Psalms, and hymns, and spiritual songs,” are used to emphasize the true inward and spiritual occupation of the heart with Christ, which is at once the result of being “filled with the Spirit” (Eph 5:18), and the test or the measure of being so filled.

It may be well to define these synonyms: ψαλμ■ς (psalmos) means a touching, then a touching of an instrument with a “plectrum.” ψ■λλω (psall■), the verb, means to sweep the strings. So that the noun was used first of the instrument, and then of the song accompanied by it. It is used seven times in the New Testament, and four times of the Book of Psalms (Luk 20:42; Luk 24:44. Acts 1:20; Acts 13:33), and three times of psalms generally (1Co 14:26. Eph 5:19. Col 3:16). This

points to the conclusion that the psalms referred to here are the inspired Psalms of the Old Testament.

■μνος (hymnos), whence our word “hymn,” which was originally a heathen word used of a song in praise of a god or hero after death. The word was so steeped in profane and idolatrous associations that the early Christians hesitated to use it, and it was not till the fourth century that it came to be generally adopted. But then it was studiously confined to a direct address of praise and glory to the true and living God; whereas the Psalm might commemorate the mercies and blessings He bestowed. It occurs only here and Col 3:16. The verb ■μν■ω (hymne■) occurs four times (Mat 26:30. Mark 14:26. Acts 16:25, and Heb 2:12). The latter two passages fully confirm the limited use of the word: “And sang praises unto God” (Acts 16:25). “Will I sing praise unto Thee” (Heb 2:12), while the former two would refer to the Old Testament Psalms always sung at the Passover.

■δ■ (■dee), whence our word “ode,” occurs seven times,* [Note: The verb ■δω (ad■) occurs five times (Eph 5:19. Col 3:16. Rev 5:9; Rev 14:3; Rev 15:3).] five in the Apocalypse, and two in the Epistles (Eph 5:19, and Col 3:16), where it is specially combined with πνευματικ■ (pneumatikee) spiritual, implying very strongly that they were composed by spiritual persons, and had to do only with the things pertaining to the Spirit of God. The heathen used it of any kind of song: harvest, festal, wedding, or battle, etc. Hence the limitation suggested by the word “spiritual,” as distinct from these.

Although the first word, psalmos, implies musical instruments, it was only in Old Testament worship that these were used: not in the New Testament, nor in the Primitive Church. Basil, Ambrose, and Chrysostom all speak in panegyrics on music, but do not mention instrumental music. Indeed, Clement of Alexandria, forbade the use of the flute in the Agape, though he permitted the harp. Basil condemns it, and Justin Martyr expressly says that it was not used in the Christian Church.

There is no gift of God which fallen man has not misused, and indeed diverted, or rather perverted from its original design. The great enemy uses it for the destruction of spiritual worship, under the guise of aiding it; and few discern the meshes of his marvellously clever snare.† [Note: See Intoned Prayers and Musical Services, by the same author and publisher. One penny.]

Music and singing are clearly defined in these two passages Eph 5:19 and Col 3:16. The three verbs are “speaking,” “teaching,” and “admonishing.” This is to be done “to yourselves,” “in you,” “in your hearts,” “admonishing yourselves” (■αυτο■ς, heautous), not “one another” (see R.V. [Note: The Revised Version, 1881.] margin). The great requirement for this is “the Spirit” and “all wisdom” and “grace.” The words “be filled with the Spirit* [Note: It will be seen, under the Figure of Metonymy, that the word “Spirit” here (as in several other passages) is put for the gifts of the Spirit.] ” are usually quoted as though they were followed by a full stop, and formed a complete sentence. This is not the case. How is any one to know whether he is filled with the Spirit? The answer is given:-

“The word of Christ” will dwell in him richly: i.e., the word spoken by Christ and the word relating to Christ: the word which has Christ for its object and Christ for its subject, or Christ Himself “by” (■ν, en) the Spirit. This indwelling of Christ will be the evidence of the Holy Spirit’s presence and

operation. For the Spirit and the Word can never be separated. He gives it; and He uses it, and operates through it. It is His work to take of the things of Christ and show them unto us, and thus to "glorify" Christ; never calling our attention to His work in us, but to Christ's work for us. When this word thus dwells in us, we shall be full of its wondrous Psalms; we shall be speaking in ourselves to God, by our hymns: and our songs will be spiritual, because they will be sung in our hearts. There will be the melody which ascends and reaches up to the Presence of God: because it will be a "singing by grace and with grace unto God." This occupation of the heart with Christ and His Word will be the measure in which we are filled with the Spirit (i.e., with spiritual gifts).

It will be the singing of the "heart," and not of the throat: and it will be "to the praise and glory of God" (as it used to be) and not to the praise and glory of the choir or of the performers. The heart which is indwelt by the Spirit, can sing to God. It will need no "soloist" to do it by proxy. For we are not commanded to listen to the singing of another or others, however exquisite it may be, but to sing ourselves as worshippers. This singing requires no "ear for music," but it needs a "heart" for Christ. For this music comes from God and returns to God. In the Word of God, prayer is always spoken, and never sung:- "Moses besought the Lord, saying" (Deu 3:23; Exo 32:11, etc.).

"Manoah intreated the Lord), and said" (Jdg 13:8).

"Hannah prayed, and said" (1Sa 2:1).

"Elisha prayed, and said" (2Ki 6:17).

"Daniel prayed, and made confession, and said" (Dan 9:4; Dan 9:20).

Indeed prayer is contrasted with praise, for "Solomon spread forth his hands towards heaven, and said" (1Ki 8:22-23; 1Ki 8:54). But when it is a question of praise then we read that it was made with music and singing. (2Ch 5:12-13). In the upper room the Lord and His apostles "sang a hymn" (Mat 26:30); but when in Gethsemane "He fell on his face and prayed, saying" (Mat 26:39). In Jas 5:13 they are again set in contrast: "Is any among you afflicted? let him pray. Is any merry? let him sing psalms." This universal testimony of Scripture settles for us the question as to the distinction between prayer embodied in hymns and prayer sung instead of said. That testimony of Scripture is dead against the singing of prayers in any form or manner. It draws no distinction between intoning prayers and singing them. Intoning is singing, and nothing else: it is merely singing on one note instead of many. It is art and artificial; it is unnatural and unreal-neither pleasing to God nor edifying for man.

Public worship is that in which the Word of God should be read, prayers prayed, and praise sung. God's Word we read, not as our own, but as His, for our instruction. In prayer and praise we say and sing our own words, as our own. It is therefore no argument to urge that the Psalms were sung and they contain prayers. For

(1) We do not admit the first premises. Too little is known to justify the assertion that all the Psalms were sung. Some were, undoubtedly; and these may be sung by us to-day, if we can adopt the words as our own; but not otherwise.

(2) We cannot adopt the words of all the Psalms as our own, but only so far as they are in harmony with the New Testament teaching as to our standing in Christ. The language of those which were under the Old Covenant of Works cannot be adopted as the language of those who

are under the New Covenant of Grace.

We may read them as we read the other Scriptures for our instruction, but we might just as well sing the Lessons as sing some of the Psalms.

Again we repeat, therefore, the other New Testament Rubrick-“Is any afflicted? let him pray. Is any merry? let him sing Psalms” (Jas 5:13); and we conclude that prayer is to be said, and praise is to be sung. Praise may even be said; for three times are songs said to be spoken. The Song of Moses (Deu 31:30); the Song of Deborah (Jdg 5:12); and the Song of David (2Sa 22:1; Psa 18:1-50 Title). But, while praise may be spoken, prayer is never said to be sung.

Instead, therefore, of flying in the face of the universal testimony of Scripture, simply because prayer is embodied by human poets in our hymns, we ought rather to question whether the prayer in hymns should not be said, and only our hymns of praise sung. But habits once formed are too strong for us to entertain the hope of making so radical a reformation; though it would be better, if not easier, to alter a wrong habit than to alter the testimony of the Word of God.

Php 4:9.-“Those things which ye have both learned, and received, and heard, and seen in me, do.”

Col 1:16.-“For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him.”

Here we are impressed with the wonders of the invisible world, of which so little is revealed.

Col 3:16.-See Eph 5:19.

1Ti 1:2.-“Grace, mercy, and peace.” So also in the other two so-called “Pastoral Epistles,” 2Ti 1:2, and Tit 2:4. In all the other epistles it is only “grace,” or “grace and peace.” In these three epistles “mercy” is added: as though to imply that with the many responsibilities of the pastoral office, God’s “mercy” would be specially needed by those who exercised pastoral duties in the Church of God.

1Ti 3:15.-“That thou mayest know how thou oughtest (R.V. [Note: The Revised Version, 1881.] , how men ought) to behave thyself [or what conduct is incumbent on us] in the house of God, which is the Church of the living God, the pillar and ground of the truth.”

What this is is shown in the next verse, viz., the “great secret” concerning Christ Mystical and not Christ Personal.* [Note: See The Mystery, by the same author and publisher.

See also under Hendiadys.] This great Mystery is the Body of Christ, the House in which God dwells by His Spirit; the assembly of the saints peculiarly belonging to the living God, as purchased with the blood of the everlasting covenant; and this is the pillar and ground-the great foundation pillar of the truth, so specially revealed to Paul to make known among the Gentiles.

2Ti 1:2.-See 1Ti 1:2.

2Ti 3:14-15.-“But continue thou in the things which thou

hast learned and

hast been assured of, knowing of whom thou

hast learned them. And that from a child thou

hast known the holy scriptures, which are able to make thee wise, etc.”

Here the importance of personal knowledge and study of the word of God is enforced: not a mere acquaintance with the letter, but an assurance of the truth.

Tit 1:4.-See 1Ti 1:2.

-------- Repeated Negation; or, Many Noes The Repetition of divers Negatives This seems to deserve a place by itself, though the Greeks did not classify it, or name it. They used it, however, and this is the all-important point.

It is a special form of Synonymia, the synonyms being negatives of different kinds heaped together for a special purpose.

Negatives are repeated even in English to strengthen and increase the emphasis: just as we say “No, no,” “No, I will not.” But in the Greek this is done much more emphatically. Two or more negatives are used to strengthen the assertion.

These negatives are ο■ (ou) and μ■ (mee), which both equally mean no or not. As we are now considering their combined use we need not too closely define their separate use. Otherwise we might enlarge on the fact that the one, ο■ (ou), denies absolutely what is a matter of fact, and negatives an affirmation: the other μ■ (mee) denies hypothetically what is implied, and negatives a supposition. This difference may be seen in such passages as 1Co 2:14 (ο■). John 3:18, where we have ο■ in the first sentence, and μ■ (both times) in the second.

Mat 22:29.-“Ye do err not (μ■, mee), knowing the Scriptures.” Here the μ■ (mee) denies subjectively, not absolutely, implying that though they did actually know the letter, they did not wish to know their truth. When however they and their compounds, ο■δ■ μ■ (oude mee), and ο■δε ο■ μ■ (oude ou mee), are used together, this difference is sunk, and the combination produces a most solemn and emphatic asseveration.

Indeed, so strong is it, that whenever man used it the result always belied it. See:- Mat 16:22 : where Peter says “This shall not be unto thee.” But it was.

John 13:8 : Peter says again, “Thou shalt never wash my feet.” But Christ did.

Mat 26:35 : where Peter affirms “I will not deny thee.” But he did.

John 20:25 : Thomas says, “Except I shall see, etc., I will not believe.” But he did. On the other hand, our Lord often used this figure: and, whenever He did so, He always made it good:-

Mat 5:18.-“Till heaven and earth pass, one jot or one tittle* [Note: This is a little ornament something like a fleur-de-lis over certain letters. The Hebrew name for this is Taag, or little crown (plural Taagim). The Greek is κερα■α (keraia), a little horn, which is exactly what the Taag is. See The Massorah, by the same author and publisher, One Shilling. The jot or yod is the smallest letter of the alphabet. For full information on this subject see Dr. Ginsburg’s Introduction to the Hebrew Bible, published by the Trinitarian Bible Society.] shall in no wise pass from the law, etc.” Here we

have the certainty of Divine Truth.

Mat 5:20.-“Except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven.” Here we have the absolute necessity of Divine righteousness.

Mat 5:26.-“Thou shalt by no means come out thence till thou hast paid the uttermost farthing.” Here we have the inflexibility of Divine justice.

Mat 13:14.-As in Acts 28:26, we have here the solemn announcement concerning Israel’s judicial blindness, emphasising and strengthening its certainty.

Mat 16:28.-The certainty of His promise as to the manifestation of His coming glory (see Mat 17:1-5, and 2Pe 1:16-18).

Mat 18:3.-The absolute necessity of conversion.

Mat 23:39.-The certainty of His words concerning the conditions as to His return.

Mat 24:2.-Completeness of the overthrow and dismemberment of the Temple.

Mat 24:21.-The greatness of the tribulation.

Mat 24:34.-The fact that when once these things begin to come to pass (γ■ηται, not πληρ■ω, compare Luk 21:24; Luk 21:32), that generation which sees the abomination of desolation set up (verse 15) shall see “all these things” come to pass.

Mat 24:35.-The inviolability of Christ’s words.

Mat 26:29.-The certitude of Christ’s pledge (Mark 14:25. Luk 22:18).

Luk 6:37.-The certainty of divers promises. So Luk 10:19.

Luk 18:7.-The speediness of the Divine avenging.

Luk 18:30.-The certainty of the future recompense.

Luk 21:18.-The perfectness of Divine protection.

Luk 22:67-68.-The accuracy of the Lord’s foreknowledge.

John 4:14.-The satisfying power of the Divine gifts.

John 4:48.-The obstinacy of unbelief.

John 6:35.-The satisfying power of “the bread of life.”

John 8:12.-The perfection of the Divine light.

John 8:51-52.-Eternal security for the keepers of Christ’s sayings.

John 10:5.-The miraculous power of His sheep’s spiritual instinct.

John 10:28.-The Divine preservation of Christ’s sheep.

John 11:26.-The certainty of being “changed in a moment” for those who are “alive and remain” till His coming.

Once this repeated negation was used by an angel-Gabriel, in Luk 1:15, of John the Baptist, that “he shall neither drink wine nor strong drink.” And this was perfectly fulfilled (Mat 11:18). But there is one more use of the figure by Christ, so blessed and so important that we have reserved it to the last:-

John 6:37.-“All (π■ν ■, pan ho, everything) that the Father giveth me shall come to (■ξει, heexei, will reach) me; and him that cometh (τ■ν ■ρχ■μενον, ton erchomenon, he who is on his way to) to me I will in no wise cast out.” The repeated “not” in the Greek is thus beautifully rendered, and George Keith effectively sums it up in his hymn on Heb 13:5 : “I will never leave thee nor forsake thee,” where we have the ο■ μ■ in both clauses:- “The soul that on Jesus has fled for repose, He cannot, He will not desert to his foes; That soul, though all hell should endeavour to shake, He’ll never, no never, no never forsake.”

4. Repetition of Sentences and phrases

-------- Cycloides; or, Circular Repetition The Repetition of the same Phrase at regular Intervals

Cy-clo-id´-es means having the form of a circle; from κ■κλος (kuklos). a circle, and ε■δος (eidos), form. The figure is so called because the sentence or phrase is repeated at intervals, as though in regular circles. When this repetition occurs at the end of successive passages, as in poetry, in the form of a Refrain or Burden, it is called AMŒBÆON (q.v. [Note: Which see.] ). But when it occurs at the beginning or middle or any other part of the passage it is called Cycloides.

2Sa 1:19; 2Sa 1:25; 2Sa 1:27.-Where we have the burden of the lamentation three times, “How are the mighty fallen.”

Psa 42:5; Psa 42:11 (6, 12) and Psa 43:5.-We have the three-fold emphasis on the great question: “Why art thou cast down, O my soul? and the blessed answer, “Hope thou in God!”

Psa 46:7; Psa 46:11.-Here, the phrase occurs twice, “The Lord of hosts is with us: the God of Jacob is our refuge.”

Psa 56:4; Psa 56:10 (5, 11).-Where we have the sentence repeated, to emphasize the fact that when our enemies seem mightiest, we can say, “In God will I praise His word.”

Psa 80:3; Psa 80:7; Psa 80:19 (4, 8, 20).-Three times we have the prayer: “Turn us again, O God, and cause thy face to shine, and we shall be saved.”

Jer 3:12; Jer 3:22.-Where we have the twice repeated command to the backsliding People to “return.”

Eze 32:20-26; Eze 32:28-32, -Twelve times we have the expression repeated “Slain with the sword,” at intervals, irregularly, but twelve times to denote the judgment as being executed by Divine government.* [Note: See Number in Scripture, by the same author and publisher.]

-------- Amœbæon; or, Refrain The Repetition of the same Phrase at the End of successive Paragraphs

Am-œ-bæ´-on. It is from the Greek ■μοιβ■ (amoibee), change, alteration (from ■με■βειν (ameibein), to change. It is used of the repetition of the same phrase or sentence, where it occurs in poetry at the end of successive periods.

Cycloides may occur at the beginning, or middle, or any part of the circle, but Amœbæon only at the end. This burden, therefore, thus emphasized is the main point for us to notice in what is being said.

Psa 118:1-4.-Where, we have the refrain “For His mercy endureth for ever.” (See under Symploce).

Psa 136:1-26 -Where at the end of every verse, we have the refrain, “For His mercy endureth for ever.”

Isa 9:12; Isa 9:17; Isa 9:21; Isa 10:4.-Where we have the four-fold burden, to emphasize the solemn warning, “For all this his anger is not turned away, but his hand is stretched out still.”

Amo 4:6; Amo 4:8-11.-Here we have the solemn refrain five times repeated “Yet have ye not returned unto me saith the Lord.”

Mat 6:2; Mat 6:5; Mat 6:16.-Where we have the thrice repeated lesson, “Verily … they have their reward.” See under Idiom.

Luk 13:3; Luk 5:1-39.-Where, twice, we have the solemn words, “I tell you, Nay; but except ye repent ye shall all likewise perish.”

John 6:39-40; John 6:44; John 6:54.-Four times we have the glorious fact repeated for our assurance, I will raise him up at the last day.”

This, of course, is the Resurrection which was the subject of Old Test ment prophecy, and the one referred to in Rev 20:1-15 (the first or former of the two there named). But not the one which was the subject of a special revelation to the Church of God in 1Th 4:16.

Rev 2:7; Rev 2:11; Rev 2:17; Rev 2:29; Rev 3:6; Rev 3:13; Rev 3:22.-Seven times, at the end of each of these Epistles is the solemn burden repeated “He that hath an ear, let him hear what the Spirit saith unto the Churches.”

These words are in the figure called Polyptoton (q.v. [Note: Which see.] ,) but this seven-fold repetition, is the figure of Amœbæon. See under Polyptoton for the significance of this phrase, as here used.* [Note: Also the series of articles in Things to Come, commencing September, 1898.]

Rev 18:21-23.-Here, the figure Epistrophe in the repetition of the words “no more at all” becomes the figure Amœbæon in that the words are a solemn burden or refrain in announcing the judgment on Babylon.

-------- Cœnotes; or, Combined Repetition The Repetition of two different Phrases: one at the Beginning and the Other at the End of successive Paragraphs

Cee´-no-tees. Greek, κοιν■της (koinotees), sharing in common. The figure is so called when two separate phrases are repeated, one at the beginning and the other at the end of successive sentences or paragraphs. When only words are thus repeated, the figure is called Symploce (q.v.

[Note: Which see.] ), which is repeated Epanadiplosis.

It is a combination of Anaphora and Epistrophe; but, affecting phrases rather than single words. The Latins sometimes called this figure (as well as Symploce) COMPLEXIO, combination.

Psa 118:2-4.-This is clearer in the Hebrew, where the three verses begin successively with the words, “Let say,” and end With the words, “for his mercy endureth for ever.”

Psa 118:8-9.- “It is better to trust in the Lord than to put confidence in man:

It is better to trust in the Lord than to put confidence in princes.”

See also Psa 118:15-16.- “The right hand of the Lord doeth valiantly, The right hand of the Lord is exalted: The right hand of the Lord doeth valiantly.” In Psa 118:10-12 there are three figures combined: There is Anaphora, in the repetition of “They compassed me” at the beginning of several clauses; Epistrophe, in the repetition of “In the name of the Lord I will destroy them” at the end; and in Psa 118:11 we have Epizeuxis in “they compassed me” being repeated in immediate succession.

Psa 136:1-3.-Where the three successive verses begin with the words, “O, give thanks,” and end with the words “for his mercy endureth for ever.”

-------- Epibole; or, Overlaid Repetition The Repetition of the same Phrase at irregular Intervals

E-pi´-bo-lee is from ■πιβ■λλειν (epiballein), to cast upon. The figure is so named, because the same sentence or phrase is cast upon or laid upon (like layers or courses of bricks) several successive paragraphs.

It thus differs from Anaphora (q.v. [Note: Which see.] ) in that it consists of the repetition of several words, whereas in Anaphora only one word is repeated.

Exo 16:35.-“And the children of Israel did eat manna forty years, until they came to a land inhabited; they did eat manna, until they came unto the borders of the land of Canaan.”

Num 9:18.-“At the commandment of the Lord the children of Israel journeyed, and at the commandment of the Lord they pitched.”

Jdg 5:27.- “At her feet he bowed, he fell, he lay down: At her feet he bowed, he fell: where he bowed, there he fell down dead.”

See under Anaphora, and Asyndeton.

Psa 29:3-4 (twice), Psa 29:5, Psa 29:7-9.-Where seven times, we have the words, “The voice of the Lord,” commencing seven successive clauses. The number of spiritual perfection.

Isa 2:7-8.-“Their land also is full of silver and gold … Their land also is full of idols.”

Isa 5:8; Isa 5:11; Isa 5:18; Isa 5:20-22.-Six times we have paragraphs beginning “Woe unto them.”

Mat 6:19-20.-We cannot forbear to quote these verses according to their structure.

ALay not up for yourselves BTreasures upon earth, CWhere moth and rust doth corrupt, DAnd where thieves break through and steal:

ABut lay up for yourselves BTreasures in heaven, CWhere neither moth nor rust doth corrupt, DAnd where thieves do not break through nor steal.

It will be seen how in each member there is the Correspondence (q.v. [Note: Which see.] ) of the same words, or thought, by way of comparison or contrast.

Acts 20:22; Acts 25:1-27.-Where two solemn statements are emphasized by commencing “And now, behold, I go … And now, behold, I know.”

-------- Synantesis; or, Introverted Repetition The Repetition of the same Sentences or Phrases in Inverse Order

Syn-an-tee´-sis, from συναντ■ω (sunanta■), to meet face to face, means a meeting.

It is similar to Epanodos and Antimetabole (q.v. [Note: Which see.] ), but differs from them in that it relates to the inverse repetition of sentences and phrases rather than of single words.

See, for examples, under Parallelism and Correspondence, below.

5. Repetition of Subjects

-------- Parallelism; or, Parallel Lines The Repetition of similar, synonymous, or opposite Thoughts or Words in parallel or successive Lines This form of sacred writing has been noted from the earliest times. De Rossi,* [Note: Kitto. Bib. Cyc. III. 702.] a learned Jew of the sixteenth century, first published a mass of information on the subject in a remarkable work, Meor Enajim (i.e., The Light of the Eyes). Bishop Lowth translated chapter 60† [Note: Lowth’s Translation of Isaiah, Prel. Dis. p. xxviii. (15th Ed. 1857).] , which deals with the construction of lines: and Bishop Jebb in his Sacred Literature extended the study. But none of these got beyond Parallelism as it is applied to lines. This has universally gone under the name of, and been treated as, Poetry.

It is a form of the figure Synonymia, by which the subject of one line is repeated in the next line in different, but so-called, synonymous terms.

Parallelism is of seven kinds: three simple and four complex:- I.Simple.

1. Synonymous or Gradational.
2. Antithetic or Opposite.
3. Synthetic or Constructive.

II. Complex.

1. Alternate. Two lines repeated only once (four lines in all).
2. Repeated Alternation. Two lines repeated more than once.
3. Extended Alternation. Three or more lines repeated.
4. Introverted.

I. Simple 1. Synonymous or Gradational This is when the lines are parallel in thought, and in the use of synonymous words. The oldest example, and the first in the Bible, is in

Gen 4:23-24.-In these oldest human poetic lines Lamech celebrates the invention of weapons of war: and it is significant that this should be the first subject of poetry! Lamech's son was "an instructor of every artificer in brass and iron," and the injury of others was the earliest application of the art.

Lamech is so elated with that which would give him power among men that he at once breaks out in eulogy; and boasts that if any one injures him, he would outdo even Jehovah in His punishment of those who should injure Cain.

There are three pairs of lines, and the synonymous words will be at once seen, as we have exhibited them:- "Adah and Zillah hearken to my voice;

Ye wives of Lamech listen to my speech. For I can slay a man, if he injures me, And a young man, if he hurts me.

If Cain shall be avenged seven-fold, Truly Lamech [shall be avenged]* [Note: See under Ellipsis.] seventy-seven-fold."

Luk 1:46-47.- "My soul doth magnify the Lord, And my spirit hath rejoiced in God my Saviour."

Psa 1:1.-"Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful."

Here, we have three series of gradation:-

Walketh,

standeth,

sitteth,

Counsel,

way,

seat.

Ungodly,

sinners,

scornful.

These gradations point us to the fact that there is a mine of truth contained in the verse, on which a volume might be written. The tenses also have their lessons for us too, for they imply "that never did walk … stand … sit": and so help to teach us that in this first Psalm David speaketh "concerning": i.e., "with an ultimate reference to" (ε■ς, eis), "Christ" (see Acts 2:25). In fact, this first Psalm speaks of Christ as the one perfect Man; while the second speaks of Him as the one perfect King: ("the model Shepherd," He Himself says He is: ■ ποιμ■ν ■ καλ■ς (ho poimeen ho kalos), not simply ■ καλ■ς ποιμ■ν (ho kalos poimeen): and then twice over at least (see John 10:11; John 14:1-31); and so, too, is He the "model" Man and the "model" King.

2. Antithetic, or Opposite This is when the words are contrasted in the two or more lines, being opposed in sense the one to the other.

Pro 10:1.- “A wise son maketh a glad father; But a foolish son is the heaviness of his mother”

Pro 27:6.- “Faithful are the wounds of a friend, But deceitful are the kisses of an enemy”

3. Synthetic, or Constructive This is where the parallelism consists only in the similar form of construction:-

Psa 19:7-9.- “The law of the Lord is perfect, converting the soul: The testimony of the Lord is sure, making wise the simple. The statutes of the Lord are right, rejoicing the heart: The commandment of the Lord is pure, enlightening the eyes. The fear of the Lord is clean, enduring for ever: The judgments of the Lord are true, and righteous altogether”

Here, there is neither gradation nor opposition of words in the several lines; which are independent, and depend for their parallelism on their construction. In all the above cases the lines are simply parallel, and are chiefly in pairs. When the parallelism appears in four or more lines, then it may be called

II. Complex

1. Alternate This is when the lines are placed alternately. In this case, the first and third lines, and the second and fourth lines, may, as a rule, be read continuously, while the intervening line is thus placed in a parenthesis.

These alternate lines may be either synonymous or antithetic.

Gen 19:25.- a“The cities (and He overthrew) bThe plain (and all the plain), aThe inhabitants of the cities, bThe produce of the plain.”

Deu 32:21.- a“They have moved me to jealousy bwith that which is not God: aThey have provoked me to anger bwith their vanities: cAnd I will move them to jealousy dwith those which are not a people: cI will provoke them to anger dwith a foolish nation.”

Deu 32:42.-Here a and a are continuous, and likewise b and b. They must be so read, thus dispensing with the italics. The line b we give from the R.V. [Note: The Revised Version, 1881.] a“I will make mine arrows drunk with blood, band my sword shall devour much flesh; awith the blood of the slain and of the captives, bfrom the head of the leaders of the enemy.”

Here a and a relate to the arrows, while b and b refer to the sword.

1Ch 21:22.- aRequest. “Grant me the place of this threshingfloor.” bDesign. “That I may build an altar therein unto the Lord.” aRequest. “Thou shalt grant it me for the full price.” bDesign. “That the plague may be stayed from the people.”

Here a and a are continuous, likewise b and b. We must read on from b to b, placing a in a parenthesis. This shows that the plague was stayed, not because David paid the full price for the place, but because of the atoning sacrifice which he offered.

Est 8:5. aThe king. “If it please the king.” bEsther’s personal influence. “And if I have found favour.” aThe king. “And the thing seem right before the king.” bEsther’s personal influence. “And I be pleasing in his eyes.”

Pro 18:24, -The parallel here is lost owing to an obscurity in the Hebrew. The Massorah records that the word ■■■■ (■sh) (which has been taken by translators as another spelling of ■■■■■ (eesh), a man) is put three times* [Note: The other two passages are 2Sa 14:19 (where the sense is unaffected, “If there is any that turn” meaning “none can turn”), and Mic 6:10, where the reading called Sevir which is equal in authority to the Keri, is boldly adopted into the Text by both the A.V. and the R.V. “Are there yet the treasures of wickedness in the house of the wicked,” etc.] for ■■■■ (yesh), there is. The R.V. [Note: The Revised Version, 1881.] avoids the italics of the A.V. [Note: The Authorized Version, or current Text of our English Bible, 1611.] which are put in to make some sort of sense owing to the A.V. [Note: The Authorized Version, or current Text of our English Bible, 1611.] having taken ■■■■■■■■■■■■■ from the wrong root (■■■■■■, to feed), instead of ■■■■■, to break). So that instead of meaning to make friends, it means (as in the R.V. [Note: The Revised Version, 1881.] ) to be broken in pieces. Hence, to ruin oneself. The point and the parallel, therefore, lies in the plural “friends”: i.e., or many friends in contrast with the faithfulness of the one “friend”:- a“There are “friends bto our own detriment: aBut there is a friend bthat sticketh closer than a brother.”

See under Paronomasia.

Pro 24:19-20. a“Fret not thyself because of evil men, bneither be thou envious at the wicked; aFor there shall be no reward to the evil man; bThe candle of the wicked shall be put out.”

Isa 1:29-30.- a“For they shall be ashamed of the oaks which ye have desired, bAnd ye shall be confounded for the gardens that ye have chosen. aFor ye shall be as an oak whose leaf fadeth, bAnd as a garden that hath no water.”

Isa 9:10.- a“The bricks are fallen down, bbut we will build with hewn stones: aThe sycomores are cut down, bBut we will change them into cedars.”

Isa 14:26-27.- a“This is the purpose that is purposed upon the whole earth: bAnd this is the hand that is stretched out upon all the nations, aFor the Lord of hosts hath purposed, and who shall disannul it? bAnd his hand is stretched out, and who shall turn it back?”

Isa 17:7-8.- a“At that day shall a man look to his Maker, band his eyes shall have respect to the Holy One of Israel, aAnd he shall not look to the altars, the work of his hands, bneither shall respect that which his fingers have made:”

Isa 18:6.- aFowls. “They shall be left, etc.” bBeasts. “And to the beasts, etc.” aFowls. “And the fowls, etc.” bBeasts. “And all the beasts, etc.”

Isa 31:3.- a“The Egyptians are men, band not God: aAnd their horses flesh, band not spirit.”

See under Pleonasm.

Isa 34:6.-Here the first and third lines are continuous, as are also the second and fourth lines. a“The sword of the Lord is filled with blood, bit is made fat with fatness, aand with the blood of

lambs and goats, bwith the fat of the kidneys of rams."

Isa 51:20 (R.V. [Note: The Revised Version, 1881.] ).-Here a and a, and b and b must be read together in order to catch the sense. a"Thy sons have fainted, bthey lie [i.e., are cast down] aat the top of all the streets, bas an antelope in a net."

Isa 59:5-6.- a"They hatch cockatrice' eggs, band weave the spide's web; aHe that eateth of their eggs dieth … bTheir webs shall not become garments."

Isa 61:4.- a"And they shall build the old wastes, bThey shall raise up the former desolations, aand they shall repair the waste cities, bThe desolations of many generations."

See also under Epanodos, Antimetabole, and Chiasmos.

2. Repeated Alternation This is not confined to two alternate lines repeated, making four lines in all, as in the preceding examples; but in the repetition of the two parallel subjects in several lines.

Isa 65:21-22.- a1"And they shall build houses, b1and inhabit them; a2And they shall plant vineyards, b2and eat the fruit of them. a3They shall not build, b3and another inhabit; a4They shall not plant, b4and another eat."

Or, these may be arranged in four longer alternate lines, thus:-

Positive. aHouses (they shall build), bVineyards (they shall plant).

Negative. aHouses (they shall not build), bVineyards (they shall not plant). Where the first two lines are positive and the last negative.

1Jn 2:15-16.- a1"If any man love the world, b1the love of the Father is not in him, a2For all that is in the world. b2is not of the Father, a3but is of the world."

3. Extended Alternation The Scriptures abound with other illustrations of the arrangement of alternate parallel lines. But these alternate lines may consist not merely of two pairs, or of four lines; or, of repeated alternations: the alternation may be extended. That is to say, the alternation may be extended so as to consist of three or more lines.

Jdg 10:17.- a"Then the children of Ammon bwere gathered together, cand encamped in Gilead. aAnd the children of Israel bassembled themselves together, cand encamped in Mizpeh."

Mat 6:19-20.- a"Lay not up for yourselves treasures upon earth, bwhere moth and rust doth corrupt, cand where thieves break through and steal: aBut lay up for yourselves treasures in heaven, bwhere neither moth nor rust doth corrupt, cand where thieves do not break through nor steal."

See under Epibole.

4. Introverted Parallelisms This is when the parallel lines are so placed that if there be six lines, the first corresponds with the sixth, the second with the fifth, and the third with the fourth. When this Introversion consists only of words and of the same words, it is called Epanodos (q.v. [Note: Which see.] ). When Propositions are introverted, it is called Antimetabole (q.v. [Note: Which see.] ). When Subjects are introverted, it is called Chiasmus (see under Correspondence).

Gen 3:19.- aEnd. “Till thou return unto the ground.” bOrigin. “For out of it was thou taken.” bOrigin. “For dust thou art.” aEnd. “And unto dust shalt thou return.”

Exo 9:31.- a“And the flax band the barley was smitten: bFor the barley was in the ear, aand the flax was bolled.”

Num 15:35-36.- a“And the Lord said unto Moses, bThe man shall be surely put to death: cthey shall stone him with stones, dall the congregation without the camp. dAnd they brought him forth, all the congregation without the camp, cand stoned him with stones, band he died; aas the Lord commanded Moses.”

Deu 32:16.- a“They provoked Him to jealousy bwith strange gods: bwith abominations aprovoked they Him to anger.” This shows that when “abominations” are spoken of, idols are meant.

1Sa 1:2.- a“The name of the one was Hannah, band the name of the other was Peninnah: bAnd Peninnah had children, abut Hannah had no children.”

2Sa 3:1.- a“Now there was long war between the house of Saul band the house of David: bbut [the house of] David waxed stronger and stronger, aAnd the house of Saul waxed weaker and weaker.”

1Ki 16:22.- a“But the people that followed Omri prevailed bagainst the people that followed Tibni the son of Ginath: bSo Tibni died, aand Omri reigned.”

2Ch 32:7-8.- aOur resource. “There be more with us.” bHis resource. “Than with him.” bHis resource. “With him is an arm of flesh.” aOur resource. “But with us is the Lord our God.”

Psa 76:1.- a“In Judah bis God known: bHis name is great aIn Israel.” This shows how “the Name” of God stands, and is put for God Himself. See under Metonomy.

Psa 115:4-8.- aPsa 115:4. The idols. bPsa 115:4. Their fabrication. cPsa 115:5. Mouth without speech (singular in Heb.). dPsa 115:5. Eyes without sight (plural). ePsa 115:6. Ears without hearing (pl. [Note: l. The Plural Number.] ) fPsa 115:6. Nose without smell (sing. [Note: ing. The Singular Number.] ) ePsa 115:7. Hands without handling (pl. [Note: l. The Plural Number.] ) dPsa 115:7. Feet without walking (pl. [Note: l. The Plural Number.] ) cPsa 115:7. Throat without voice (sing. [Note: ing. The Singular Number.] ) bPsa 115:8. The fabricators. aPsa 115:8. The idolators.

Psa 135:15-18.- aThe idols of the heathen. bTheir fabrication. cMouths without speech. dEyes without sight. dEars without hearing. cMouths without breath. bThe fabricators. aThe idolatrous heathen.

Pro 1:26-27.- a“I also will laugh at your destruction, bI will mock when your fear cometh; bWhen your fear cometh as desolation, aand your destruction cometh as a whirlwind.”

Pro 3:16.- aBlessings. “Length of days.” bHand. “Is in her right hand.” bHand. “And in her left hand.” aBlessings. “Riches and honour.”

Isa 5:7.- a“For the vineyard of the Lord of hosts bis the house of Israel, band the men of Judah aHis pleasant plant.”

Isa 6:10.- a“Make the heart of this people fat, band make their ears heavy, cand shut their eyes; clest they see with their eyes, band hear with their ears, aand understand with their heart.”

See under Polyptoton, page 299.

Isa 11:4.- a“He shall smite the oppressor, bwith the rod of his mouth, band with the breath of his lips aShall He slay the wicked.” The current Hebrew Text reads ■■■■■ (eretz), the earth, but this is manifestly a scribal error for ■■■■■ (aritz), the oppressor. The Aleph (■) being similar in sound with Ayin (■) was easily exchanged by transcribers. And the Parallelism shows beyond doubt that this is the case here.* [Note: This is from the ms. notes for the second edition of Dr. Ginsburg’s Hebrew Bible.]

Isa 50:1.- a“Where is the bill of your mother’s divorcement, whom I have put away? bor which of my creditors is it to whom I have sold you? bBehold, for your iniquities have ye sold yourselves, aAnd for your transgressions is your mother put away.”

Isa 51:8-9.- a“For my thoughts are not your thoughts, bNeither are your ways my ways, saith the Lord, bFor as the heavens are higher than the earth, so aremy ways higher than your ways, aand my thoughts than your thoughts.”

Here the whole paragraph is introverted. In a and a we have “thoughts,” in b and b we have “ways.” But the pronouns in a and a are alternate as to the “thoughts”:- cMy thoughts. dYour thoughts. cMy thoughts. dYour thoughts.

While they are introverted in b and b as to the “ways”:- eYour ways. fMy ways. fMy ways. eYour ways.

Further we may note that a and b are negative; and b and a are positive.

Isa 60:1-3.- a“Arise, bShine; for thy light is come, cand the glory of the Lord is risen upon thee. dFor behold darkness shall cover the earth, dand gross darkness the people: cbut the Lord shall arise upon thee and His glory shall be seen upon thee. bAnd the Gentiles shall come to thy light, aand kings to the brightness of thy rising.”

All these structures may be described, as well as set forth in full. Thus:- aThe rising of Israel. (“Rising up.”) bThe Light received. cThe glory of the Lord. dThe darkness of the earth. dThe darkness of the peoples. cThe glory of the Lord. bThe Light reflected. a-The rising of Israel. (Dawning: “Thy sunrise.”)

Dan 5:19.- aSeverity (“Whom he would he slew”). bFavour (“and whom he would he kept alive”). bFavour (“and whom he would he set up”). aSeverity (“and whom he would he put down”).

Mat 6:24.- a“No man can serve two masters: bFor either he will hate the one cand love the other: cor else he will hold to the one band despise the other. aYe cannot serve God and mammon.”

Mat 7:6.- a“Give not that which is holy unto the dogs, bneither cast ye your pearls before swine, blest they trample them under their feet, aand turn again and rend you.”

Here, the introversion shows that it is the swine who tread the pearls under foot, and the dogs which rend.

Rom 11:21-23.- a“If God spared not the natural branches, btake heed lest He also spare not thee. cBehold therefore the goodness dand severity of God: don them which fell, severity; cbut toward

thee, goodness, … botherwise thou also shalt be cut off. aAnd they also (the natural branches), if they abide not still in unbelief, shall be graffed in." This passage occurs in the Dispensational part of the Epistle to the Romans (Rom 9:1-33, Rom 10:1-21, Rom 11:1-36). See under Correspondence. Hence, it relates to Jew and Gentile as such; and consequently it is not to be interpreted of the Church, the standing of which is so clearly set forth in Rom 8:1-39. So that the statement in line b can have no reference to those who are in Christ, for whom there is no condemnation and no separation.

1Co 1:24-25.- aPower. "Christ the power of God." bWisdom. "And the wisdom of God." bWisdom. "Because the foolishness of God is wiser than men." aPower. "And the weakness of God is stronger than men."

2Co 1:3.- aDeity. "Blessed be God." bPaternity. "Even the Father." bPaternity. "The Father of mercies." aDeity. "And the God of all comfort."

2Co 8:14.- aEquality. "By an equality." bLiberality. "That now … at this time your abundance may be a supply for their want." bLiberality. "That their abundance also may be a supply for your want. aEquality. "That there may be … equality."

Gal 2:7-8.- aPaul's commission. "When they saw that the Gospel of the uncircumcision was committed unto me." bPeter's. "As the Gospel of circumcision was unto Peter." bPeter's. "For he that wrought effectually in Peter to the apostleship of the circumcision." aPaul's commission. "The same was mighty in me toward the Gentiles."

---

Correspondence

It was reserved for Thomas Boys to extend and develope the study of Parallelism. What others before him had thought to be confined to lines, or only to short passages, he discerned to be true also of whole paragraphs; yea, of whole sections and even of books. He therefore discarded the term Parallelism as being altogether inadequate when used of paragraphs and subjects. He adopted the term Correspondence as applying to and covering all the Phenomena connected with the structure of the sacred text. In 1824 he gave the world his Tactica Sacra, and in the following year he gave his Key to the Book of Psalms, which opened out the whole subject, and gave some examples from the Psalms. In 1890, Dr. Bullinger edited from Mr. Boys's Interleaved Hebrew Bible, and other of his papers,* [Note: These were most kindly placed at his service by the Rev. Sydney Thelwall (Vicar of Radford), in whose possession they are. See Mr. Thelwall's preface to the Key to Psalms.] a complete edition of the whole 150 Psalms, which he called, "A Key to the Psalms," thus connecting it with the work published in 1825. This law of Correspondence is seen in the Repetition of Subjects, rather than of Lines, or Propositions.

These subjects may be repeated in three different ways, or rather in two, for the third is only a combination of the other two. They may be repeated alternately; or they may be introverted, when it is called Chiasmus (and sometimes Epanodos); or these two may be combined in innumerable ways.

Each of the subjects occupies a separate paragraph, and these we call members. These members may be of any length; one may be very short, the other quite long. A longer member may be again

divided up and expanded, as each member possesses its own separate structure, and this again may be part of one still larger. For the sake of convenience, we arbitrarily place letters against each member for the purpose of distinguishing it from the others and of linking it to its corresponding member, as well as for easy reference. Using Roman and Italic type we are enabled to mark the different subjects which correspond, or are set in contrast, the one with the other

Thus the subject of the member marked “A” (Roman type) will be the same subject which is repeated in A (Italic type). The same with B and B, a and a, b and b. In whatever form we may have this figure, it is always of the greatest possible use and importance. It enables us not merely to perceive the symmetrical perfection of the passage, but to understand its true sense; to see its scope and thus be guided to a sound interpretation.

What may be obscure in one member may be clear in its corresponding member. The subject, which may not be mentioned in one member may be named in the other. We are thus helped to a correct interpretation. For example, in the structure of 1Pe 3:18-22 it is not clear who or what may be “the in-prison-spirits” of 1Pe 3:19. But in the corresponding member (1Pe 3:22) they are mentioned by name as “angels.” We thus learn that the subject of the former member (1Pe 3:19) is the disobedience of angels in the days of Noah (Gen 6:1-22), while the subject of the latter (1Pe 3:22) is the subjection of angels and authorities and powers. Having thus got the scope of the passage, we get the meaning of “spirits,” and remember how it is written, “He maketh His angels spirits” (Psa 104:4. Heb 1:7). We at once connect their sin in the days of Noah and their prison with Gen 6:1. 2Pe 2:4, and Jude 1:6. We thus have the clue to the true interpretation of this passage, which if followed out will lead to a correct exegesis.* [Note: See a pamphlet on The Spirits in Prison, by the same author and publisher.] For another example see Psa 144:1-15. (page 33), where the structure (an extended alternation) clearly shows that Psa 144:12-15 consist of the “vanity” which the “strange children” speak, and the “falsehood” which they utter. The Psalm ends with a solemn conclusion (Psa 144:15), which stands out apart from the structure by itself in all its solemnity.

Psa 144:1-15 - APsa 144:1-4. Thanksgiving.

B Psa 144:5-7. Prayer (“Bow thy heavens,” etc.).

C Psa 144:8. Description of the strange children and their vain words: “Whose mouth,” etc.

A Psa 144:9-10. Thanksgiving.

B Psa 144:11. Prayer (“Rid me”).

C Psa 144:11-15. Description of the strange children. After ■■■■■■, “who” in Psa 144:12 supply “say,” in italics,† [Note: See under Ellipsis (page 33).] corresponding with “whose mouth” in Psa 144:8.

Then we have, in the concluding sentence, the true estimate of happiness, and in what it consists, as opposed to the vain and false estimate of the strange children:- “Blessed the people whose God is Jehovah,” as is further set forth in Psa 4:6-7; Psa 146:5. The correspondence, here, corrects the common and popular interpretation of this Psalm, and rescues it for the glory of God.

It is clear, therefore, from this, that the subject of Correspondence cannot be too diligently studied, if we would discover some of the wondrous perfections of the Word of God, or arrive at its proper interpretation.

Correspondence may be thus arranged:- I.ALTERNATE.

1. Simple: where there are only two series, each consisting of two members.

2. Extended: where there are two series, but each consisting of several members.

3.Repeated: where there are more than two series: a.consisting of two members each. b.consisting of more than two members each.

II.INTROVERTED. III.COMPLEX, or COMBINED, where there is a combination of the other two.

I. Alternate Correspondence of Subjects This is when the subjects of the alternate members correspond with each other, either by way of similiarity or contrast.

We now give a few examples selected from all parts of Scripture.

1. Simple Alternation

We so call it when it consists of only four members: i.e., two series with two members each. In this case the first member of the first series corresponds with the first member of the second, while the second member of the first series corresponds with the second member of the second series. In other words, it is alternate when, of the four members, the first corresponds with the third, and the second with the fourth.

Jos 9:22-25.- AJos 9:22. The question of Joshua. “And Joshua called.”

B Jos 9:23. The sentence of Joshua. “Now therefore” (■■■■■■■■■■), veattah).

A Jos 9:24. The reply of the Gibeonites. “And they answered.”

B Jos 9:25. Submission to Joshua’s sentence. “Now, behold” (■■■■■■■■, veattah),

Psa 19:1-14 - AJos 19:1-4. The heavens.

B Jos 19:4-6. The sun in them (■■■■■■, bahem, in them).

A Jos 19:7-10. The Scriptures.

B Jos 19:11-14. Thy servant in them (■■■■■■, bahem, in them).

Pro 1:8-19.- APro 1:8. Two-fold exhortation. “My son, hear … forsake not.”

B Pro 1:9. Reason. “For they shall be,” etc.

A Pro 1:10-15. Two-fold exhortation. “My son, if … my son walk not.”

B Pro 1:16-19. Reason. “For their feet,” etc.

Isa 32:5-7.- AThe vile person shall be no more called liberal, BNor the churl said to be bountiful.

A For the vile person will speak villany and his heart will work iniquity to practise hypocrisy, and to utter error against the Lord, to make empty the soul of the hungry, and he will cause the drink of the thirsty to fail.

B The instruments of the churl are evil; he deviseth wicked devices to destroy the poor with lying words, even when the needy speaketh right."

Here, in A, and A, we have the vile person; while in B and B we have the churl. A and B are negative; and A and B are positive.

Jer 17:5-8.-

A Jer 17:5. Cursed is the man (■■■■■■, gever)* [Note: Gever is vir, a strong man.] that trusteth in man (■■■■■, adam)† [Note: Adam is homo, a created man, and is thus put in contrast with Jehovah in A.] and maketh flesh his arm, and whose heart departeth from the Lord.

B Jer 17:6. For he shall be like the heath in the desert, and shall not see when good cometh, but shall inhabit the parched places in the wilderness, in a salt land and not inhabited.

A Jer 17:7. Blessed is the man (■■■■■■, gever) that trusteth in the Lord, and whose hope the Lord is.

B Jer 17:8. For he shall be as a tree planted by the waters, and that spreadeth out her roots by the river, and shall not see when heat cometh, but her leaf shall be green; and shall not be careful in the year of drought, neither shall cease from yielding fruit.

Eze 36:26-27.- A"A new heart also will I give you, BAnd a new spirit will I put within you:

A And I will take away the stony heart out of your flesh, and I will give you an heart of flesh.

B And I will put my Spirit within you.

Here, in this prophecy concerning Israel in the day of their coming glory, there are four members and two subjects. In the first and third it is the "heart," while in the second and fourth it is the "spirit."

These words cannot be applied to the Christian now, inasmuch as the old nature is not taken away, but a new nature is imparted. This is the teaching of Rom 1:16-32; Rom 2:1-29; Rom 3:1-31; Rom 4:1-25; Rom 5:1-21; Rom 6:1-23; Rom 7:1-25; Rom 8:1-39, where in 1:16-5:11, sins are first dealt with, as the fruit of the old nature, and then, from 5:12-8:39, sin is dealt with, as the tree which produces the fruit: and we are taught that, though the evil fruits are still produced, God reckons the tree itself as dead. So, though sin itself no longer reigns, yet sins are still committed by the old nature; but the saved sinner is to reckon that old nature, i.e., himself, as having died with Christ, and he has now a new nature. The old nature is not taken away, as it will be in the case of Israel in that day: so the believer has in himself one nature that cannot but sin, and another that cannot sin (1Jn 3:9; 1Jn 5:18). The old nature can never be improved, and the new nature needs no improvement.

Until the believer recognises this truth he can never know peace with God.

Heb 1:1-14; Heb 2:1-18 - AHeb 1:1-2. God speaking.

B Heb 1:2-14. The Son of God: “better than the angels.”

A Heb 2:1-4. God speaking.

B Heb 2:5-18. The Son of Man: “lower than the angels.”

Here the two subjects are arranged alternately. And note that B is in a parenthesis with respect to A and A; while A is in a parenthesis with respect to B and B. In other words, A and A read on continuously, without reference to B, while B and B likewise read on without reference to A, which is thus practically in a parenthesis.

Hence the word “therefore,” Heb 2:1, is not consequent on Heb 1:14, but on Heb 1:2. And the “for” in Heb 2:5 is consequent, not on Heb 2:4, but on Heb 1:14. The respective members therefore read on

Thus: (Heb 1:1) “God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son … (Heb 2:1) therefore we ought to give the more earnest heed to the the things which we have heard, etc.”

And: (Heb 1:14) “Are they not all ministering (worshipping) spirits, sent forth to minister for (to serve) them who shall be heirs of salvation?… (Heb 2:5) for unto the angels hath he not put into subjection the world to come, etc.”

2. Extended Alternation This is when there are still only two series, but each series consists of more than two members. And these are so arranged that the first of the one series corresponds with the first of the other; and likewise the second of the former corresponds with the second in the latter. This has been called by some Direct Chiasmus, reserving the term “Indirect Chiasmus” for what we have called Introverted Correspondence, or Chiasmus proper.

Bengel calls this “Direct Chiasmus”: but this is contrary to the very name of the figure: viz., the letter Chi (X.), which he says, is, as it were, the type or mould according to which the sentence or words is or are arranged.

We prefer to consider it merely as Alternate Correspondence in an extended form, reserving the term Chiasmus for Introverted Correspondence.

Psa 66:1-20 - APsa 66:1-2. Exhortation to praise.

B Psa 66:3. Address. God’s works in the world.

C Psa 66:4. Address. Promise for the world.

D Psa 66:5-7. Invitation: “Come and see.”

A Psa 66:8-9. Exhortation to praise.

B Psa 66:10-12. Address. God’s dealings with His People.

C Psa 66:13-15. Address. Promise for himself.

D Psa 66:16-20. Invitation: “Come and hear.”

Psa 72:1-20 - APsa 72:2-4. Messiah’s goodness to the poor.

B Psa 72:5-10. Other attributes.

C Psa 72:11. General adoration.

A Psa 72:12-14. Messiah’s goodness to the poor.

B Psa 72:15-17. Other attributes.

CPsa 72:17. General adoration. The two members B and B form together a wonderful introverted Correspondence.* [Note: See The Key to the Psalms. Edited by the same author, and published by Eyre & Spottiswood.]

Psa 132:1-18 -This Psalm affords a beautiful example of an extended Alternation of subjects. We cannot, here, print the whole Psalm in full, but give the following key to it:- APsa 132:1-2. David swears to Jehovah.

B Psa 132:3-5. What David sware.

C Psa 132:6-7. Search for and discovery of the dwelling-place.

D Psa 132:8. Prayer to enter into rest.

E Psa 132:9. Prayer for priests.

F Psa 132:9. Prayer for saints.

G Psa 132:10. Prayer for Messiah.

A Psa 132:11. Jehovah swears to David.

B Psa 132:11-12. What Jehovah sware.

C Psa 132:13. Designation of the dwelling-place.

D Psa 132:14-15. Answer to prayer in D.

E Psa 132:16. Answer to prayer in E.

F Psa 132:16. Answer to prayer in F.

G Psa 132:17-18. Answer to prayer in G.

Acts 7:1-53.- AActs 7:2. Mesopotamia.

B Acts 7:3-8. Abraham.

C Acts 7:9-19. Joseph.

D Acts 7:20-38. Moses.

E Acts 7:39-43. Resistance.

A Acts 7:44. The wilderness.

B Acts 7:45. Joshua.

C Acts 7:45-46. David.

D Acts 7:47-50. Solomon.

E Acts 7:51-53. Resistance.

Rom 2:17-20.- A“Restest in the law, Band makest thy boast of God, Cand knowest His will, Dand approvest the things that are more excellent Ebeing instructed out of the law;

Aand art confident that thou thyself art a guide of the blind, Ba light of them which are in darkness, Can instructor of the foolish, Da teacher of babes, Ewhich hast the form of knowledge and of the truth of the law.” In the first series, we have what the Jew considers as to himself. In the second series, how he uses it in relation to others.

1Th 1:2-10; 1Th 2:13-16.- A1Th 1:2-4. The thanksgiving of Paul and his brethren.

B 1Th 1:5. Reason: Reception of the Gospel in the power of God.

C 1Th 1:6-9. The effect of the Gospel thus received.

D 1Th 1:10. Believing. Thessalonians “wait” for God’s Son.

E 1Th 1:10. Deliverance from the wrath to come.

A 1Th 2:13. The thanksgiving of Paul and his brethren.

B 1Th 2:13. Reason: Reception of the Gospel in the power of God.

C 1Th 2:14. The effect of the Gospel thus received.

D 1Th 2:15-16. Unbelieving Jews “killed” God’s Son.

E 1Th 2:16. Delivered to the wrath to come.

1Th 4:13-18; 1Th 5:1-11.-

A 1Th 4:13. Instruction necessary as to “them which are asleep” (κεκοιμημ■νων.* [Note: κοιμ■ομαι, to fall asleep, involuntarily: hence used (in nearly every place) of death, but only of saints. Mat 27:52; Mat 28:13. Luk 22:45. John 11:11-12. Acts 7:60; Acts 12:6; Acts 13:36. 1Co 7:39; 1Co 11:30; 1Co 15:6; 1Co 15:18; 1Co 15:20; 1Co 15:51. 1Th 4:13-15. 2Pe 3:4.] The R.V. [Note: The Revised Version, 1881.] reads κοιμωμενων, are falling asleep).

B 1Th 4:14. First reason (γ■ρ): For, those who have fallen asleep (κοιμηθ■ντας) God (by Jesus) will bring again from the dead.

C 1Th 4:15. Second reason (γ■ρ): For, those who “are alive and remain” (ο■ ζ■ντες ο■ περιλειπ■μενοι) shall not precede them.

D 1Th 4:16-17. Third reason (■τι): Because both will be caught up together (■μα) at the Descent of the Lord into the air.

E 1Th 4:18. Encouragement: “Wherefore comfort one another with these words.”

A 1Th 5:1. Instruction not necessary as to “the times and the seasons” of this Resurrection and Ascension, which will take place before the Day of the Lord.

B 1Th 5:2-6. First reason (γ■ρ): For they already knew that the destruction of the wicked will mark the coming of the Day of the Lord. Contrast (1Th 5:4-5) and Exhortation (1Th 5:6): “Therefore let us not sleep (καθε■δωμεν);† [Note: καθε■δω, to go to sleep, voluntarily: hence not used of death, but either of taking rest in sleep, or of the opposite of watchfulness. Mat 8:24; Mat 9:24; Mat 13:25; Mat 25:5; Mat 26:40; Mat 26:43; Mat 26:45. Mark 4:27; Mark 4:38; Mark 5:39; Mark 13:36; Mark 14:37; Mark 14:37; Mark 14:40-41. Luk 8:52; Luk 22:46. Eph 5:14. 1Th 5:6-7; 1Th 5:7; 1Th 5:10.] but “let us watch” (γρηγορ■μεν).‡ [Note: γρηγορ■ω is translated “wake” only in verse 10, above. Elsewhere it is always “watch,” “be watchful,” or “be vigilant.”

Thus the marked use of κοιμ■ομαι in the first series, and of καθε■δω in the second series teaches us that the hope of Resurrection and Ascension before the Day of the Lord is for all who are Christ’s, whether they are dead or alive; whether they are watchful or unwatchful.] (See note on page 372).

C 1Th 5:7-8. Second reason (γ■ρ): “For they that sleep (καθε■δοντες) sleep (καθε■δουσι) in the night.” Contrast and Exhortation (1Th 5:8).

D 1Th 5:9-10. Third reason (■τι): Because God hath not appointed us to wrath, but to obtain salvation (viz., that of the body in Resurrection) through our Lord Jesus Christ, that whether we watch (γρηγορ■μεν)‡ [Note: γρηγορ■ω is translated “wake” only in 1Th 5:10, above. Elsewhere it is always “watch,” “be watchful,” or “be vigilant.”

Thus the marked use of κοιμ■ομαι in the first series, and of καθε■δω in the second series teaches us that the hope of Resurrection and Ascension before the Day of the Lord is for all who are Christ’s, whether they are dead or alive; whether they are watchful or unwatchful.] or sleep (καθε■δωμεν), we should together (■μα) live with Him (as in D, above).

E 1Th 5:11. Encouragement: “Wherefore comfort yourselves together,” etc.

2Ti 3:16; 2Ti 4:2.-There is a beautiful extended alternation between the subjects of these two verses. See pages 146 and 148. The Word of God is God-breathed and profitable for A“doctrine, Bfor reproof (or conviction), Cfor correction, Dfor instruction.”

Therefore.

A“Preach the word, Breprove (or convict), Crebuke, Dexhort,” etc.

3. Repeated Alternation Alternate correspondence is repeated when there are more than two series.

(a) Two members in each series In this case the first member of the first series corresponds with the first member of the second, third, fourth series, etc.; while the second member of the first series corresponds with the second member of the other series. These we have indicated as A1, A2, A3 and B1, B2, B3 respectively, A corresponding with A2, A3, etc.: and B1 with B2, B3, etc.

Psa 26:1-12.- A1Psa 26:1. Prayer.

B1 Psa 26:1. Profession.

A2 Psa 26:2. Prayer.

B2 Psa 26:3-8. Profession.

A3 Psa 26:9-10. Prayer.

B3 Psa 26:11. Profession.

A4 Psa 26:11. Prayer.

B4 Psa 26:12. Profession.

Psa 80:1-19.- A1Psa 80:1-3. Prayer (People).

B1 Psa 80:4-6. Representation (People).

A2 Psa 80:7. Prayer (People).

B2 Psa 80:8-13. Representation (Vine).

A3 Psa 80:14-15. Prayer (Vine and Vineyard).

B3 Psa 80:16. Representation (Vine and People).

A4 Psa 80:17-19. Prayer (People)

Psa 145:1-21.- A1Psa 145:1-2. Praise promised; from me (to Jehovah).

B1 Psa 145:3. Praise offered.

A2 Psa 145:4-7. Praise promised; from others and me (to Jehovah for His works).

B2 Psa 145:8-9. Praise offered.

A3 Psa 145:10-12. Praise promised; from others and works (to Jehovah for His kingdom).

B3 Psa 145:13-20. Praise offered.

A4 Psa 145:21. Praise promised; from me and others.

Here, in “David’s Psalm of Praise” we have seven members, with two subjects in an extended alternation.

(b) More than two members in each series This is a combination of Extended with Repeated Correspondence. In this case, the first members of each series correspond with each other; while the second member corresponds with the second, the third with the third, etc.

Psa 24:1-10.-Here, we have an alternation of three members repeated in three series:

A1 Psa 24:1-2. Right to the earth.

B1 Psa 24:3. Questions.

C1 Psa 24:4-6. Answer.

A2 Psa 24:7. Right to heaven.

B2 Psa 24:8. Question.

C2 Psa 24:8. Answer.

A3 Psa 24:9. Right to heaven.

B3 Psa 24:10. Question.

C3 Psa 24:10. Answer.

Psa 147:1-20.- A1Psa 147:1-3. Praise, and reason. (Kindness to Israel).

B1 Psa 147:4-5. General operations. (Kingdom of nature).

C1 Psa 147:6. Contrast. (What the Lord does).

A2 Psa 147:7. Praise.

B2 Psa 147:8-9. General operations. (Kingdom of nature).

C2 Psa 147:10-11. Contrast. (What the Lord delights in).

A3 Psa 147:12-14. Praise, and reason. (Kindness to Israel).

B3 Psa 147:15-18. General operations. (Kingdom of nature).

C3 Psa 147:19-20. Contrast. (What the Lord has shown).

A4 Psa 147:20. Praise.

II. Introverted Correspondence This is where there are two series, and the first of the one series of members corresponds with the last of the second; the second of the first corresponds with the penultimate (or the last but one) of the second: and the third of the first corresponds with the antepenultimate of the second. That is to say, if there are six members, the first corresponds with the sixth, the second with the fifth, and the third with the fourth. And so on. The Greeks called it CHIASMOS or CHIASTON from its likeness in form to the letter Chi (X.). For the same reason the Latins called it CHIASMUS, as well as DECUSSATA ORATIO from decusso, to divide cross-wise (i.e., in the shape of an X). The Greeks called it also ALLELOUCHIA (from ■λλ■λους (alleelous), together and ■χειν (echein), to have or hold, a holding or hanging together. This is by far the most stately and dignified presentation of a subject; and is always used in the most solemn and important portions of the Scriptures.

Bengel observes with regard to this form of the Figure, that “its employment is never without some use: viz., in perceiving the ornament and in observing the force of the language; in understanding the true and full sense; in making clear the sound Interpretation; in demonstrating the true and neat analysis of the sacred text.”* [Note: See The Structure of the Books of the Bible, by the same author and publisher.]

Gen 43:3-5.- AJudah’s words: “The man did solemnly protest unto us, etc.”

B Jacob’s act: “If thou wilt send.”

B Jacob's act: "But if thou wilt not send him."

AJoseph's words: "For the man said unto us, etc." In A and A, we have Joseph's words; and in B and B, Jacob's action.

Lev 14:51-52.- A"And he shall take the cedar wood, and the hyssop, and the scarlet, Band the living bird, Cand dip them in the blood of the slain bird, and in the running water, Dand sprinkle the house seven times:

DAnd he shall cleanse the house Cwith the blood of the bird, and with the running water, Band with the living bird, Aand with the cedar wood, and with the hyssop, and with the scarlet."

Note also the figure of Polysyndeton (q.v. [Note: Which see.] ) emphasizing each particular item in this ordinance.

Deu 32:1-43 (the Song of Moses).-

A Deu 32:1-6. Call to hear; and the reason. The publishing of Jehovah's Name, His perfect work and righteous ways.

B Deu 32:7-14. The goodness and bounty of Jehovah to Israel. (Period of the Pentateuch).

C Deu 32:15-19. Israel's evil return for the good. Their pride; forsaking of God: despising the Rock of their salvation. Moving Him to anger. (Period of past history).

D Deu 32:20. Divine reflections on the period while Israel is "Lo-ammi."* [Note: Hebrew: not my people.] God's hiding from them (Hosea).

E Deu 32:21. Jehovah's provocation of Israel. (Period of Acts and present dispensation).

E Deu 32:22-25. Jehovah's threatening of judgment. (The great tribulation).

D Deu 32:26-33. Divine reflections on the period while Israel is "Lo-ammi."* [Note: Hebrew: not my people.] Their scattering from God (Hosea).

C Deu 32:34-38. Israel's evil return for Jehovah's goodness. Their helpless condition moving Him to pity. He not forsaking them. Their rock useless. (Period of present history).

B Deu 32:39-42. The vengeance of Jehovah. (The period of the Apocalypse).

A Deu 32:43. Call to rejoice; and the reason. The publishing of Jehovah's kingdom. Vengeance on Israel's enemies. Mercy on His land and His people. (Fulfilment of the Prophets).

Psa 23:1-6 is a simple introversion, which is marked by the use of the persons.

A Psa 23:1-3. First and third persons: "I" and "He."

B Psa 23:4. First and second: "I" and "Thou."

B Psa 23:5. First and second: "I" and "Thou."

A Psa 23:6. First and third: "I" and His.

Psa 103:1-22 is a beautiful example of a large introversion of ten members:- APsa 103:1-5. Exhortation to bless.

B Psa 103:6-7. Gracious goodness. (Kingdom of Grace).

C Psa 103:8. Merciful goodness.

D Psa 103:9. Sparing goodness.

E Psa 103:10. Pardoning goodness.

EPsa 103:11-13. Pardoning goodness DPsa 103:14-16. Sparing goodness.

C Psa 103:17-18. Merciful goodness.

B Psa 103:19. Glorious goodness. (Kingdom of Glory).

APsa 103:20-22. Exhortation to bless. The Visions of Zechariah.- AZec 1:1-17. False peace under the kingdom of the Gentiles.

B Zec 1:18-21. Providential workings to break up the empires of Dan 2:1-49, and restore Judah, Israel and Jerusalem.

C Zec 2:1-13. Deliverance of the true Jerusalem out of Babylon.

D Zec 3:1-10. Priesthood and Royalty remodelled. Jerusalem changed before God after the pattern of Messiah.

D Zec 4:1-14. Royalty and Priesthood remodelled. Jerusalem changed before men after the pattern of Messiah.

C Zec 5:1-11. The evil of the false Jerusalem sent into Babylon.

B Zec 6:1-8. Providential workings to break up the kingdoms of Dan 7:1-28, and restore Judah, Israel, and Jerusalem.

A Zec 6:9-15. True peace under the kingdom of Messiah.

Mat 3:10-12.-

A “And now also the ax is laid unto the root of the trees: therefore every tree which bringeth not forth good fruit is hewn down, and cast into the fire.

B I indeed baptize you with water unto repentance:

Cbut he that cometh after me is mightier than I, Cwhose shoes I am not worthy to bear:

B He shall baptize you with the Holy Ghost and with fire.

A Whose fan is in his hand, and he will throughly purge his floor, and gather His wheat into the garner; but He will burn up the chaff with unquenchable fire.”

Mark 5:2-6.-

A“And when he was come out of the ship, immediately there met him out of the tombs a man with an unclean spirit, Bwho had his dwelling among the tombs;

C and no man could bind him … no, not with chains:

Dbecause that he had been often bound with fetters Eand chains, Eand the chains had been plucked asunder by him, Dand the fetters broken in pieces:

C neither could any man tame him.

B And always, night and day, he was in the mountains and in the tombs crying and cutting himself with stones.

A But when he saw Jesus afar off, he ran and worshipped Him.”

John 5:8-11.- A“Jesus saith unto him, Rise, take up thy bed, and walk.

BAnd immediately the man was made whole, CAnd took his bed and walked;

D And on the same day was the sabbath.

D The Jews therefore said unto him that was cured, It is the sabbath day.

C It is not lawful for thee to carry thy bed.

BHe answered them, He that made me whole, AThe same said unto me, Take up thy bed and walk.”

Here in A and A we have the words of Christ; in B and B the man made whole; in C and C the bed he carried; and in D and D the Sabbath.

John 5:21-29.-We have a combined series of introverted and alternate correspondence in these verses:- AJohn 5:21. Concerning quickening and resurrection.

B John 5:22-23. Concerning judgment.

B John 5:24. Concerning judgment.

AJohn 5:25-29 Concerning quickening and resurrection. The last member A is alternate, and may be thus extended:- AcJohn 5:25-26. Concerning life and resurrection. dJohn 5:27. Concerning judgment. cJohn 5:28-29. Concerning resurrection. dJohn 5:29. Concerning judgment.

These complex structures are not confined to Psalms or selected passages, but pervade the whole Bible, affecting the order of the books themselves, and the separate structure of each.

Gal 2:16.- A“Knowing that a man is not justified Bby the works of the law, Cbut by the faith of Jesus Christ, Ceven we have believed in Jesus Christ, that we might be justified by the faith of Christ, Band not by the works of the law: for by the works of the law Ashall no flesh be justified.” The Epistle to Philemon.- APhm 1:1-3. Epistolary aPhm 1:1-2. Names of those with Philemon. bPhm 1:3. Benediction.

B Phm 1:4-7. Prayers of St. Paul for Philemon. Philemon’s hospitality.

C Phm 1:8. Authority.

D Phm 1:9-10. Supplication.

E Phm 1:10. Onesimus, a convert of St. Paul's.

F Phm 1:11-12. Wrong done by Onesimus. Amends made by St. Paul.

G Phm 1:12. To receive Onesimus the same as receiving Paul.

H Phm 1:13-14. Paul and Philemon.

I Phm 1:15. Onesimus.

I Phm 1:16. Onesimus.

H Phm 1:16. Paul and Philemon.

G Phm 1:17. To receive Onesimus the same as receiving Paul.

F Phm 1:18-19. Wrong done by Onesimus. Amends made by St. Paul.

E Phm 1:19. Philemon a convert of St. Paul's.

D Phm 1:20. Supplication.

C Phm 1:21. Authority.

B Phm 1:22. Philemon's hospitality. Prayers of Philemon for Paul.

APhm 1:23-25. Epistolary. aPhm 1:23-24. Names of those with Paul. bPhm 1:25. Benediction.

It will be observed that the first and last members are alternate.

III. Complex Correspondence This is where the members of a structure are arranged both in alternation (simple or extended) and in introversion, combined together in various ways, giving the greatest possible variety and beauty to the presentation. Not only is this complex arrangement Of a passage complete in itself; but very often there is a double arrangement, the one within the other, and consistent with it, though differing from it. And further, the longer members of any particular structure generally contain and have their own special arrangement, and may be severally expanded. In some of the following examples, we have given first the general structure of a whole book or passage and then the expansion of some of the larger members of which it is composed. The Ten Commandments as a whole, as well as separately, are beautiful examples of complex structure. Take the fourth as a specimen (Exo 20:8-11):- AExo 20:8. The Sabbath-day to be kept in remembrance by man.

BaExo 20:9. The six days for man's work. bExo 20:10. The Seventh day for man's rest.

BaExo 20:11. The six days for Jehovah's work. bExo 20:11. The seventh day for Jehovah's rest.

A Exo 20:11. The Sabbath-day blessed and hallowed by Jehovah."

Here, it will be noted that the first half (A and B) is concerning man's side and duty, and the latter half (A and B) is concerning God's side.

Psa 84:1-12 - AaPsa 84:1-4. Blessedness of the dwellers. bPsa 84:5-7. Blessedness of the approachers.

B Psa 84:8. Prayer.

B Psa 84:9. Prayer.

AaPsa 84:10. Blessedness of the dwellers. (“For.”) bPsa 84:11-12. Blessedness of the approachers. (“For.”) This Psalm is a simple introversion of four members, but the first member, “a,” while it thus forms part of a larger member is itself constructed as an extended introversion, which helps to the understanding of Psa 84:1-4. acPsa 84:1. “Thy tabernacles.” dPsa 84:2. Desire for the courts of the Lord. ePsa 84:3. As the sparrow. ePsa 84:3. As the swallow. dPsa 84:3. Desire for the altars of the Lord. cPsa 84:4. “Thy house.” The two members d and d read on connectedly thus: “My soul longeth, yea, even fainteth for the courts of the Lord: my heart and my flesh crieth out for the living God … even thine altars, O Lord of hosts, my King and my God.”

Thus we are prevented from supposing that birds could build nests in the altar of burnt offerings, on which fires were always burning, and which was overlaid with brass; or in the altar of incense, which was within the Holy Place, and overlaid with gold! (see page 96).

Psa 49:1-20. is perhaps one of the most striking examples of Complex Correspondence which the Scriptures afford. The Psalm, as a whole, is alternate, with a Thema, or general subject. The first and third members are arranged as an introversion; while in each of the four members of which it is composed, a couplet is answered by a quatrain, and a quatrain by a couplet. The Thema, or Subject, anticipates the double form of the Psalm itself. It is in two quatrains: (1) All people to hear (2) I will speak. The first two lines of each quatrain are broken up and arranged alternately, while the second two lines of each quatrain are introverted:

(1) All People to hear. sPsa 49:1. “Hear this tPsa 49:1. All ye people, sPsa 49:1. Give ear, tPsa 49:1. All ye inhabitants of the world. uPsa 49:2-. Low vPsa 49:2. and high. vPsa 49:2. rich uPsa 49:2 and poor.”

(2) I will speak. wPsa 49:3. “My mouth shall speak xPsa 49:3. of wisdom, wPsa 49:3. and the meditation of my heart shall be xPsa 49:3. of understanding. yPsa 49:4. I will incline mine ear zPsa 49:4. to a parable; zPsa 49:4. I will open my dark saying yPsa 49:4. upon the harp.”

Then comes the Psalm proper: The Psalm itself.

AaPsa 49:5. Why fear? (couplet). bPsa 49:6-9. No redemption for the worldly (quatrain, alternate). cPsa 49:10. Death (couplet). dPsa 49:10-11. Worldly wisdom (quatrain, introverted).

B Psa 49:12. Man compared to beasts (couplet).

AdPsa 49:13. Worldly wisdom (couplet). cPsa 49:14. Death (quatrain, introverted). bPsa 49:15. Redemption for me (couplet). aPsa 49:16-19. Fear not (quatrain, alternate).

B Psa 49:20. Man compared to beasts (couplet).

Here note that, as in other cases, the corresponding members (which are marked by the same letters) may be read on, the one being explanatory of the other: the question in “a” (“Why fear?”)

being answered in a (“Fear not, etc.”) Psa 105:1-45. affords another beautiful example, but we can give only the key to it.

A Psa 105:1-7. Exhortation to praise the Lord (second person, plural).

B Psa 105:8-12. Basis of praise, God’s covenant with Abraham, in promise.

CaPsa 105:13. The journeyings of the Patriarchs. bPsa 105:14-15. Their favour and protection. cPsa 105:16. Their affliction. dPsa 105:17-22. Mission of Joseph to deliver.

CaPsa 105:23. The journeyings of the People. bPsa 105:24. Their favour and protection. cPsa 105:25. Their affliction. dPsa 105:26-41. Mission of Moses to deliver.

B Psa 105:42-45. Basis of praise. God’s covenant with Abraham, in performance.

A Psa 105:4. Exhortation to praise the Lord (second person, plural).

Here, the Psalm as a whole is an introversion, while the two central members are placed in strong correspondence by an extended alternate arrangement; in which we have in the first (C) the history of the Patriarchs (Genesis), and in the second (C) the history of the Nation (Exodus).

Note also that while A and A are in the second person plural, all the rest of the Psalm is in the third person.

Note further that the two longer members B and B are similarly constructed, and the subjects repeated by extended alternation (as in C and C), thus:- BePsa 105:8-10. The Covenant remembered. fPsa 105:11. The Land promised. gPsa 105:12. The People described.

BePsa 105:42-43. The Covenant remembered. fPsa 105:44. The Land inherited. gPsa 105:45. The People described. In like manner the two longer members d and d may be shown to have the same wonderful structure. dhPsa 105:17. The sending of the deliverer. iPsa 105:18-19. His trial by the word. kPsa 105:20-22. The deliverance. dhPsa 105:26. The sending of the deliverers. iPsa 105:27-36. Egypt’s trial by the word (see Psa 105:27, margin). kPsa 105:37-41. The deliverance.

Psa 146:1-10 :.-This Psalm affords another beautiful example of the combined correspondence. As a whole the Psalm is an Introversion; while the inner members consist of an extended alternation:- APsa 146:1-2. Praise. Hallelujah.

BaPsa 146:3. Wrong trust, in man. bPsa 146:3. Man powerless. cPsa 146:4. Man perishable.

BaPsa 146:5. Right trust, in God. bPsa 146:6-9. God all-powerful, cPsa 146:10. God eternal.

A Psa 146:10. Praise. Hallelujah.

Psa 148:1-14.- APsa 148:1. Hallelujah.

BaPsa 148:1. Praise from the heavens (second person). bPsa 148:2-4. Enumeration of heavenly things. cPsa 148:5. Injunction to praise (third person). dPsa 148:5-6. Inducements: (“for”).

BaPsa 148:7. Praise from the earth (second person). bPsa 148:7-12. Enumeration of earthly things. cPsa 148:13. Injunction to praise (third person). dPsa 148:13-14. Inducements: (“for”).

A Psa 148:14. Hallelujah.

Here, again, while the whole Psalm is introverted, the two centre members are arranged as an extended alternation.

Mark 3:21-35.-

AaMark 3:21. His kindred. “His friends” (marg. [Note: arg. Margin.] kinsmen). bMark 3:21. Their interference. “Went out.” cMark 3:21. Their disparagement of Him. “For they said, etc.”

BdMark 3:22. The Scribes: Their first charge, “He hath.” eMark 3:22, Their second charge, “He casteth out.”

BeMark 3:23-27. His answer to the second charge. dMark 3:28-30. His denunciation of the first charge.

AaMark 3:31. His kindred. “There came then his, etc.” bMark 3:31-32. Their interference. “Sent, calling.” cMark 3:33-35. His disparagement of them. From this beautiful complex structure, we learn that, as “d” corresponds with “d,” the sin against the Holy Ghost is the saying that Christ was possessed by a devil! And also, from the correspondence of “b,” with “b” we learn that the interference of the mother and brethren of Christ was because they said He was “beside Himself.” No wonder then that their disparagement of Him (in “c”) is answered by His disparagement of them (in “c”).

We give examples of the Seven Epistles addressed by the Holy Spirit through St. Paul to the Churches: but for the fuller development of them we must refer the reader to our larger work on this great and important subject.* [Note: What is the Spirit saying to the Churches? See a series of articles commenced in Things to Come, Sept., 1898.] THE PAULINE EPISTLES TO THE SEVEN CHURCHES.

Epistle to the Romans.-

Introversion.

A Rom 1:1-6. The Gospel. Always revealed: never hidden.

B Rom 1:7-15. Epistolary.

Ca1:16-8:39. Doctrinal. b9-11. Dispensational.

Ca12:1-15:7. Practical. b8-13. Dispensational.

B 15:14-16:24. Epistolary.

ARom 16:25-27. The Mystery. Always hidden: never before revealed. The Expansion of B and B (1:7-15, and 15:14-16:24).

Epistolary.

BcRom 1:7. Salutation. dRom 1:8-9. Prayer, etc. (his for them). eRom 1:10-13. His journey. fRom 1:14-15. His ministry.

BfRom 15:15-21. His ministry. eRom 15:22-29. His journey. dRom 15:30-33. Prayer, etc. (theirs for him). cRom 16:1-24. Salutation. The whole of this epistle is marvellously constructed, and the

construction is absolutely essential to its correct interpretation.

It is hardly the design of this work to go too deeply into these structures; but the doctrinal portion (a |1:16-8:39) is too important to be passed over.

It is divided into two parts. The first deals with the old nature, and with the fruits of the old tree. The second deals with the tree itself, and the conflict between the two natures in the believer.

C. Rom 1:16-32; Rom 2:1-29; Rom 3:1-31; Rom 4:1-25; Rom 5:1-21; Rom 6:1-23; Rom 7:1-25; Rom 8:1-39.

Doctrine.

It is of the greatest importance to note that the break occurs at the end of Rom 5:11.

Up to that point the question dealt with is “sins.” From that point it is “sin.” And, unless this great distinction be made the doctrine cannot be understood. The two parts, then, stand, as follows:- aD1:16-5:11. SINS. The products of old nature. The fruits of the old tree.

E5:12-8:39. SIN. The old nature. The old tree itself The First Division, D (1:16-5:11). SINS. The old nature and its fruits.

DgRom 1:16-17. The power of God unto salvation to every one that believeth God’s Gospel revealing a righteousness from God. hRom 1:18. The wrath of God revealed against all ungodliness and unrighteousness. h1:19-3:20. The wrath of God revealed against all ungodliness and unrighteousness. g3:21-5:11. The power of God unto salvation to every one that believeth God’s Gospel revealing a righteousness from God. The Second Division, E (5:12-8:39). SIN. The old nature itself, and its conflict with the new nature.

EiRom 5:12-21. Condemnation to death through a single sin of one man (τ■ παρ■πτωμα): but justification of life through a single righteous act of one man (τ■ δικα■ωμα). k6:1-7:6. We are not in sin, having died in Christ. kRom 7:7-25. Sin is in us, though we are alive in Christ. iRom 8:1-39. Condemnation of sin in the flesh, but now “NO condemnation” to us who are alive unto God in Christ Jesus and in whom is Christ. The Expansion of b (Rom. 9-11).

Dispensational.

A Rom 9:1-15. Paul’s sorrow regarding Israel’s failure.

BlRom 9:13. God’s purpose regarded only a portion. mRom 9:14-29. God’s purpose regarded only a remnant.

Cn1Rom 9:30-33. Israel’s failure in spite of the Prophets. n2Rom 10:1-13. Israel’s failure in spite of the Law. n3Rom 10:14-21. Israel’s failure in spite of the Gospel.

BmRom 11:1-10. God’s purpose regarding the remnant accomplished. lRom 11:11-32. God s purpose will ultimately embrace the whole.

A Rom 11:33-36. Paul’s joy regarding God’s purpose.

Expansion of a (Rom 12:1-21; Rom 13:1-14; Rom 14:1-23; Rom 15:1-7).

Practical. aoRom 12:1-22. Personal and individual. pRom 12:3-8. Ecclesiastical. qRom 12:9-18. Social. rRom 12:19-21. Civil. rRom 13:1-7. Civil. qRom 13:8-14. Social. pRom 14:1-23. Ecclesiastical. oRom 15:1-7. Personal and individual. The First Epistle to the Corinthians.- A1Co 1:1-9. Epistolary. Salutation. Introduction.

Ba10-4:16. Ministerial, ecclesiastical and corporal. bc1Co 4:17. Mission of Timothy. d1Co 4:18-21. Visit of Paul.

C 5, 6. Things reported to Paul.

C 7, 8. Things enquired of by Paul.

Ba9-15. Ministerial, ecclesiastical and corpora1. bd1Co 16:1-0. Visit of Paul. c1Co 16:10-18. Mission of Timothy.

A1Co 16:19-24. Epistolary. Salutation. Conclusion. The Second Epistle to the Corinthians.- Extended Alternation.

A 2Co 1:1-2. Salutation.

Ba2Co 1:3-11. Thanksgiving. b2Co 1:12. His ministry.

C 1:13-2:13. Epistolary.

Ba2Co 2:14-17. Thanksgiving. b3-7:4. His ministry.

C 7:5-13:10. Epistolary.

A 2Co 13:11-14. Salutations.

Expansion of C (1:13-2:13) and C (7:5-13:10).

Epistolary.

CDc2Co 1:13-14. Present Epistle. d15-2:2. Visit. g2Co 1:15-16. Purpose. h17-2:2. Vindication.

Eei2Co 2:3-11. Former Epistle. k2Co 2:12-13. No rest in spirit. f2Co 3:13. Macedonia. Journey.

CEek2Co 7:5-7. No rest in flesh. i2Co 7:8-16. Former Epistle. f8, 9. Macedonia. Journey.

D d 10-13:1. Visit.

h10:1-12:13. Vindication. g14-13:1. Purpose. c2Co 13:2-10. Present Epistle. The Epistle to the Galatians.- Complex. Repeated Alternation.

A Gal 1:1-5. Epistolary and Salutation.

B1a6-2:14. Apostleship. b15-4:11. Doctrine.

B2aGal 4:12-20. Apostleship. b21-6:10. Doctrine.

B3 $\alpha$ Gal 6:11-13. Apostleship.

$\beta$ Gal 6:14-15. Doctrine.

AGal 6:16-18. Epistolary and Salutation. The Epistle to the Ephesians.-

Introversion.

A Eph 1:1-2. Epistolary. Salutation.

B 1:3-3:21. Doctrinal.

B 4:1-6:22. Practical.

AEph 6:23-24. Epistolary. Salutation. The Expansion of B (1:3-3:21).

Doctrinal.

BacEph 1:3-14. The purpose of God in Himself (Eph 1:9) concerning Christ Personal. “The Mystery of God.” dEph 1:15-23. Prayer to “the God of our Lord Jesus Christ,” as to “c.” bEph 2:1-22. Ourselves the objects of these purposes and prayers. acEph 3:1-13 The purpose of God in Christ (3:11) concerning Christ Mystical. “The Mystery of Christ (3:4).” dEph 3:14-21. Prayer to “the Father of our Lord Jesus Christ,” as to “c.” The Expansion of “b” (chap. 2). Alternation.

Ourselves. beEph 2:1-3. Past. fEph 2:4-10. Present. eEph 2:11-12. Past. fEph 2:13-22. Present.

Expansion of B (4:1-6:22). Alternation.

Practical.

BgEph 4:1-16. Their walk among themselves as worthy of their calling being members of the One Body. (Ecclesiastical). h4:17-5:21. Their walk among others. (Spiritual). g5:22-6:9. Their walk among themselves. (Domestic). hEph 6:10-20. Their walk among others. (Spiritual). The Epistle to the Philippians.-

Introversion.

A Php 1:1-2. Epistolary. Salutation.

B Php 1:3-26. Paul’s concern for the Philippians.

C 27-2:18. The first example: Christ.

D Php 2:19-24. The second example: Timothy.

D Php 2:25-30. The third example: Epaphroditus.

C 3-4:9. The fourth example: Paul.

B Php 4:10-20. The Philippians’ care of Paul.

APhp 4:21-23. Epistolary and salutation. The Epistle to the Colossians.-

Introversion.

A Col 1:1-2. Epistolary, and Salutation.

B Col 1:3-8. Mutual reports and messages by Epaphras; our dear fellow-servant and your faithful minister.

C 9-2:7. Paul's prayer and concern for the Colossian saints. We "pray for you": and that concerning his preaching of the Mystery.

D Col 2:8-23. Doctrine and Instruction consequent on having died with Christ. Correctional.

D 3:1-4:1. Doctrine and Instruction consequent on being risen with Christ. Correctional.

C Col 4:2-6. The Colossians' prayer and concern for Paul: "praying alway for us": and that concerning his preaching of the Mystery.

B Col 4:7-9. Mutual reports and messages by Tychicus and Onesimus, "beloved brethren."

A Col 4:10-18. Epistolary and salutations.

All these may be severally expanded according to their respective structures. We give three such expansions:- The Expansion of C (1:9-2:7).

Paul's prayer and concern for the Colossians.

Ca1Col 1:9-11. Solicitude that they might be filled with wisdom concerning Christ. b1Col 1:12-22. The Mystery revealed. (The wisdom and fulness of Christ). a2Col 1:23-25. Solicitude that they might stand fast in "the faith." b2Col 1:26-27. The Mystery declared. a328-2:2-. Solicitude and conflict. b3Col 2:2-3. The Mystery acknowledged. a4Col 2:4-7. Solicitude that they might be established in "the faith." The Expansion of D (Col 2:8-23). Extended Alternation.

Doctrine and Instruction consequent on having died with Christ.

DcCol 2:8. Caution. dCol 2:9-10. Christ the Head, and His People complete in Him. eCol 2:11-15. Ordinances, therefore, done away in Christ. cCol 2:16-18. Caution. dCol 2:19. Christ the Head, and His People nourished by Him. eCol 2:2-23. Ordinances, therefore, done away in Christ. The Expansion of D (3:1-4:1). Extended Alternation.

Doctrine and Instruction consequent on being risen with Christ.

DfCol 3:1-9. The rule of the old man over. Died and risen with Christ. gCol 3:10-11. The new man put on. hCol 3:12-14. Effects seen in the exercise of love as the bond of perfectness. fCol 3:15. The peace of God ruling our hearts. The peace of His presence enjoyed by us as seated with Christ. gCol 3:16. The word of Christ indwelling. h17-4:1. Effects manifested in the exercise of love the bond of all domestic relations. The First Epistle to the Thessalonians.- Complex Introversion.

A 1Th 1:1. Epistolary (Introduction).

Ba1:2-3:10. Narration. Thanksgiving and appeal. In four members (alternate). b1Th 3:11-13. Prayer, in view of "the coming of our Lord Jesus Christ."

Ba4:1-5:22. Exhortation and Instruction. In four members (introverted). b1Th 5:23-25. Prayer, in view of "the coming of our Lord Jesus Christ."

A1Th 5:26-28. Epistolary (Conclusion).* [Note: For the further structure of all these various members see pages 370, 371. Also The Structure of the Two Epistles to the Thessalonians by the same author and publisher.] The Second Epistle to the Thessalonians.- Complex Introversion.

A 2Th 1:1-2. Epistolary (shorter).

Ba2Th 1:3-10. Thanksgiving (longer). b2Th 1:11-12. Prayer (shorter). c2Th 2:1-12. Admonition (longer, prophetic and general).

Ba2Th 2:13-15. Thanksgiving (shorter). b16-3:5. Prayer (longer). c2Th 3:6-15. Admonition (shorter, more immediate and personal.

A 2Th 3:16-18. Epistolary (longer).

Here, note that most of these members may be expanded. Also that, while they are alternated throughout, shorter and longer, yet these are so arranged that the shorter prayer corresponds with the longer prayer, and the longer thanksgiving with the shorter thanksgiving, and so with the other members.* [Note: For the structure of particular portions of these Epistles, and expansions of the various members, see the series of articles commencing in Things to Come for Sept., 1898.] We add the structure of the two Epistles of St. Peter:- The First Epistle of Peter.-† [Note: For the expansion of these various members, see The Spirits in Prison, by the same author and publisher.] Complex Introversion.

A 1Pe 1:1-2. Epistolary.

B 1Pe 1:3-12. Introduction. Thanksgiving; foreshadowing the subject of the Epistle.

Ca1:13-2:10. Exhortations (General) in view of “The End,” as to Hope in the Fiery Trial. b2:11-4:6. Exhortations (Particular) as to Sufferings and Glory.

Ca1Pe 4:7-19. Exhortations (General) in view of “The End,” as to Joy in the Fiery Trial. b1Pe 5:1-9. Exhortations (Particular) as to Sufferings and Glory.

B 1Pe 5:10-11. Conclusion. Prayer; embodying the object of the Epistle.

A1Pe 5:12-14. Epistolary. The Second Epistle of Peter.- Complex Introversion.

A 2Pe 1:1-4. Epistolary. Grace and knowledge to be increased. Divine gift (2Pe 1:3). God and Saviour (2Pe 1:1).

Ba2Pe 1:5-7. Exhortation (second person, plural imperative, with participle preceding). Diligence. Positive, to acquire every grace. b2Pe 1:8-9. Two reasons. τα■τα γαρ ■ γαρ. Ample supply, ample fruit. Wilful ignorance and spiritual darkness. a2Pe 1:10. Exhortation. “Wherefore … brethren.” Δι■: Diligence, “sure.” b2Pe 1:10-11. Two reasons. τα■τα γαρ ο■τω γαρ. “These things.”

Cc2Pe 1:12-15. Peter. df2Pe 1:16-18. Apostles. g2Pe 1:19-21. Prophets. e2Pe 2:1-22. The wicked.

Cc2Pe 3:1. Peter. dg2Pe 3:2. Prophets. f2Pe 3:2. Apostles. e2Pe 3:3-13. The wicked.

Bh2Pe 3:14-16. Exhortation. “Wherefore (Δι■) beloved.” iAnd reason. “Seeing … ye look, etc.” h2Pe 3:17. Exhortation. “Therefore … beloved.” iAnd reason. “Seeing … ye know … etc.”

A 2Pe 3:18. Epistolary. Grace and knowledge to be increased. Traced to Divine glory. “Lord and Saviour.”

It will be noted that the Epistle as a whole is an introversion of six members. While B and B are a simple alternation, and C and C an extended alternation, with which another inner introversion is combined.

# 04.08. II. Affecting the Sense (Figures of Rhetoric)

II. AFFECTING THE SENSE

(FIGURES OF RHETORIC)

WE now pass from figures more closely affecting Grammar and Syntax to those which relate to Rhetoric. Figures, which not merely affect the meaning of words, but the use and application of words.

These are figures of repetition and addition of sense rather than of words: and are used in reasoning.

Sometimes the same sense is repeated in other words.

Sometimes the words themselves are repeated, but always by way of amplifying the sense for purposes of definition, emphasis, or explanation.

We have endeavoured to embrace them all under six great divisions, where the sense is added to by way of:

1. Repetition for Definition, REPETITIO.
2. Amplification, AMPLIFICATIO.
3. Description, DESCRIPTIO.
4. Conclusion, CONCLUSIO.
5. Parenthesis, INTERPOSITIO.
6. Reasoning, RATIOCINATIO.

1. Repetitio Addition by way of Repetition for various reasons as follows:

-------- Prosapodosis; or, Detailing A Returning for Repetition and Explanation

Pros-a-pod´-o-sis, a giving back to, or return. It is from πρ■ς (pros), to, and ■π■δοσις (apodosis), a giving back; (from ■ποδ■δωμι (apodidomi), to give back, return). The figure is so called because after the mention of two or three words or subjects together, there is a return to them again, and they are repeated separately for purposes of definition or explanation. The Latins called it REDITIO (from redire), which means the same thing, a going or returning back; or REDDITIO (from reddire), a giving back. They called it also SEJUGATIO, a disjunction or separation, from sejungo, to unyoke (jugum, a yoke), or disjoin, because of the separation of the words or subjects which takes place: first being mentioned or yoked together, and then unyoked and mentioned separately. For the same reason they called it DISJUNCTIO, disjunction. The Greeks used a similar descriptive word when they called the figure DIEZEUGMENON (Di-e-zeug´-me-non), from zeugma, a yoke, i.e., an unyoking, or disjunction.

John 16:8-11.-“And when he is come, he will reprove (marg. [Note: arg. Margin.] , convince) the world of sin, and of righteousness, and of judgment:- “Of sin, because they believe not on me;

“Of righteousness, because I go to my Father, and ye see me no more;

“Of judgment, because the prince of this world is judged.”

Here, after the mention of the three words together, “sin,” “righteousness,” and “judgment,” the Lord returns to them again, and repeats them separately, for the purpose of explaining and more particularly defining them. Thus we learn that the mission and work of the Holy Ghost with regard to the world was to bring it in guilty (for that is the meaning of the word) concerning these three important facts.

(1) “Sin” is not, as man regards it, some mere yielding to the lusts of the flesh, but a refusal to believe God’s Gospel concerning His Son, the Lord Jesus Christ. That is sin in God’s sight.

(2) “Righteousness.” Seeing they rejected Christ, and would not believe on Him, He was, in righteousness, removed from the earth, and is returned to the Father, until He comes again in

(3) “Judgment.” For the prince of this world has been judged, sentence has been passed upon him, and ere long it will be put into execution.

Rom 11:22.-“Behold therefore, the goodness and severity of God: on them which fell, severity; but toward thee, goodness, if thou continue in his goodness; otherwise thou also shalt be cut off.”

Here, the return to the two words is not direct, as in John 16:8-11, but in an Epanodos (q.v. [Note: Which see.] ). aGoodness. bSeverity. bSeverity. aGoodness. The statement refers to the Gentiles as such (see Rom 11:13, “I speak to you, Gentiles”), and cannot refer to the Church of God; for, of the members of Christ’s Body it has been already stated and declared in Rom 8:1-39, that there is no condemnation, and no separation. To interpret Rom 11:1-36 of the Church, and not of the Gentiles as Gentiles is not only to miss the whole teaching conveyed by the structure (see page 385) as to the separate Doctrinal and Dispensational sections of the Epistle, but it is to make the grace of God of no effect, and to destroy the standing of the Christian, and his eternal preservation in Christ.

Php 1:15-17.-“Some indeed preach Christ even of envy and strife; and some also of good will: The one preach Christ of contention, not sincerely, supposing to add affliction to my bonds: But the other of love, knowing that I am set for the defence of the Gospel.”

Here, after having first stated the two classes, he returns to them to explain his meaning further.

-------- Epidiegesis; or, Re-Statement A Repetition in order to restate in full

Ep´-i-di´-e-ge´-sis, a repetition of the statement of a case or narration of facts: from ■π■ (epi), upon, and δι■γησις (dieegeesis), the statement of a case (from διηγ■ομαι, dieegeomai, to describe or narrate in detail). This is a kind of Prosapodosis: and it is so called when the repetition is for the purpose not of explanation, but of kindling emotion, provoking indignation, or evoking comparison.

-------- Epexegesis; or, Fuller Explaining A Repetition for the purpose of explaining more fully

Ep-ex´-e-gee´-sis, a returning to explain. It is from ■π■ (epi), upon, ■ξ (ex), out, and ■γε■σθαι (heegeisthai), to lead or guide. The figure is so called because the repetition is for purposes of explanation.

It has several names. It is called EXEGESIS (ex´-e-gee´sis), an explanation.

ECPHRASIS (ec´-phra-sis), from ■κ (ek), out, and φρ■ζω (phrazo), to give to know, cause to understand, intimate, point out. Hence the figure is called Ecphrasis, which means an explaining, recounting.

It is also called EPLCHREMA (epi-chree´-ma), from ■π■ (epi), upon, and χρ■μα (chreema), a furnishing, from χρ■ομαι (chra´-o-mai), to furnish what is needful. The figure is thus called because upon what has been said less clearly the needful information is added or furnished. This figure Epexegesis may be divided into three parts: (1) where what is added is a working out and developing what has been previously said (Exergasia); (2) where what has been said is dwelt upon to deepen the impression (Epimone); and (3) where what is added is by way of interpretation (Hermeneia). For these three Figures see the following:

-------- Exergasia: or, Working Out A Repetition, so as to work out or illustrate what has already been said

Ex-er-ga´-si-a. Greek, ■ξεργασ■α, which means a working out (from ■ξ (ex), out, and ■ργ■ζομαι (ergazomai), to work. In this figure the same thought, idea, or subject is repeated in other words, and thus worked out and developed. It, therefore, resembles Synonymia; but differs from it in that not merely synonymous words are repeated, but synonymous expressions or sense.

It is sometimes called EPEXERGASIA, i.e., the addition of the preposition ■π■ (epi), upon, to the word exergasia and implies a working out upon. Words of the same signification are repeated to make plainer the previous statement: or to illustrate the sense of what has been mentioned before. The Latins called it EXPOLITIO, a polishing up; because by such repetition the meaning is embellished as well as strengthened and not merely explained or interpreted as in other repetitions. This figure necessarily implies that the separate repetitions must be placed in parallel lines.

It is of frequent occurrence, and therefore we can give only a few examples.

Psa 17:1.- “Hear the right, O Lord, Attend unto my cry, Give ear unto my prayer.”

Psa 18:1-2.- “I will love thee O Lord, my strength. The Lord is my rock, and my fortress, and my deliverer: My God (El), my strength, in whom I will trust; My buckler, the horn of my salvation, and my high tower.”

Psa 35:1-3.- a1“Plead my cause, O Lord, with them that strive with me; b1Fight against them that fight against me. a2Take hold of shield and buckler, and stand up for my help. b2Draw out also the spear, and stop the way against them that persecute me: a3Say unto my soul, I am thy salvation. b34-8. Let them, etc.” And so the Psalm goes on. In a1, a2, and a3, we have prayer for himself (Defensive), and in b1, b2, and b3, prayer against his enemies (Offensive). In each case the meaning is further developed.

Psa 35:4.- “Let them be confounded and put to shame that seek after my soul:

Let them be turned back and brought to confusion that devise my hurt.

Let them be as the chaff before the wind: And let the angel of the Lord chase them, etc.” In Psa 35:4-8 we have: cPsa 35:4. Prayer against those who devise evil. dPsa 35:5. The angel of the Lord. dPsa 35:6. The angel of the Lord. cPsa 35:7-8. Prayer against those who devise evil.

Jon 2:2 (Jon 2:3).- a“I cried by reason of mine affliction unto the Lord, band he heard me: aOut of the belly of hell (Sheol) cried I, band thou heardest my voice.”

Jon 2:3 (Jon 2:4).- cFor thou hadst cast me into the deep, din the midst of the seas; dand the floods compassed me about: call thy billows and thy waves passed over me.”

Here, in a and a we have Jonah’s affliction: and in b and b Jehovah’s respect to him. In c and c we have the deep as a whole, and in d and d the waters which make it up.

Zec 6:12-13.-

“Thus speaketh the Lord of hosts, saying:

Behold, the man whose name is the BRANCH;

And he shall grow up out of His place,

And He shall build the temple of the Lord:

Even He shall build the temple of the Lord:

And He shall bear the glory,

And shall sit and rule upon His throne;

And He shall be a priest upon His throne:

And the counsel of peace shall be between them.”

Here, the figure is enhanced by Polysyndeton (q.v. [Note: Which see.] ).

-------- Epimone; or, Lingering Repetition in order to dwell upon for the sake of Impressing

E-pim´-o-nee. Greek, ■πιμον■, a staying on, or dwelling upon, from ■π■ (epi), upon, and μ■νω (men■), to remain, or dwell. In Latin COMMORATIO. This figure is so called because the repetition is not of words, but of sense, by way of dwelling upon the principal point of a subject, so that it may be well understood, and remain with due weight upon the mind of the hearer or reader.

Zec 1:3-6 is referred to Epimone; because the solemn fact is dwelt upon and emphasized that the people had brought all this trouble upon themselves, because they had neglected to hear the words of Jehovah.

Mat 7:21-23.-Here, the one thought is dwelt upon by being expressed in several different ways.

Mat 12:31-32.-Here, the one truth in Mat 12:31 is dwelt upon by a further statement of it, in another form, in Mat 12:32. It is clear from Mat 12:24 that the sin against the Holy Ghost was the attributing

of the Lord's work to Beelzebub, or the Evil Spirit. See Mat 12:28, and page 384.

Mat 15:18-20.-Here, after the statement that "those things which proceed out of the mouth come forth from the heart; and they defile the man," the Lord goes on to impress the important fact by dwelling upon it, and explaining that "out of the heart proceed evil thoughts, etc. …" and adding "these are the things that defile a man. And not to eat with unwashed hands. He shows that it is "not that which goeth into the mouth" (Mat 15:11): these things do not defile a man.

Mark 7:20-23.-The solemn fact of Mark 7:20 as to what really defiles is dwelt upon in the following verses, in order to impress its truth upon the mind.

John 21:15-17.-Peter's threefold restoration is dwelt upon in these verses, to assure him that his threefold denial had not cut him off; and that though he failed, the prayer of his great Advocate was heard and answered, so that his faith did not fail.

Col 2:14-15.-Here the blessed effect of Christ's death is dwelt upon in the enumeration of some of its triumphant results.

-------- Hermeneia; or, Interpretation Repetition for the Purpose of Interpreting what has been already said

Her-mee´-neia, ■ρμηνε■α, interpretation, explanation. This figure is so-called because, after a particular statement the explanation follows immediately to make more clear what has been said less clearly. The Latins consequently called it INTERPRETATIO, or Interpretation.

Psa 7:1-17, where Psa 7:13 (Psa 7:14) explains Psa 7:12 (Psa 7:13).

Psa 77:19.-After saying "Thy way is in the sea, And thy path in the great waters," the interpretation is added:

"And thy footsteps are not known."

Isa 1:23.-After the words "Thy silver is become dross, Thy wine mixed with water," the interpretation is added:

"Thy princes are rebellious, etc."

Isa 34:6.-Here the statement about the sword of the Lord in the former part of the verse is explained in the latter part.

Isa 44:3.- "I will pour water upon him that is thirsty, And floods upon the dry ground." This is immediately explained to mean:

"I will pour my spirit upon thy seed, And my blessing upon thine offspring."

Isa 51:1-23, where Isa 51:2 explains Isa 51:1.

Hos 7:8-9.-Here Hos 7:9 is the interpretation of Hos 7:8.

Amo 3:8.-Here we have first "The lion hath roared, Who will not fear?" and then the interpretation:

"Adonai Jehovah hath spoken, Who can but prophesy?"

Mat 6:24 and Luk 16:13.-Here the last clause interprets the first. This is on account of, and is shown by the structure:

A“No servant can serve two masters, BaFor either he will hate the one, band love the other;

Bbor else he will hold to the one, aand despise the other.

A Ye cannot serve God and Mammon.

Here A interprets A, showing that the two masters meant are God and Mammon; while, in B and B, the two-fold reason is given in the form of an Epanodos (q.v. [Note: Which see.] ).

John 7:39 is added in order to interpret what had been said in said in John 7:38.

2Ti 4:6.-“I am now ready to be offered” is explained by what follows: “the time of my departure is at hand.”

All the passages which commence, “which being interpreted means, etc.,” come under this figure Hermeneia.

-------- Battologia; or, Vain Repetition

Bat-to-log´-i-a, βαττολογ■α, vain repetitions. These are repetitions, of course, which are vain, meaningless, and senseless.

None of these is to be found in the word of God. Indeed, we are exhorted not to use them as the heathen do, who think that by using them in their prayers they shall be “heard for their much speaking.” The verb in Mat 6:7 is βαττολογ■σητε (battologee´-seete) use not vain repetitions. The Holy Spirit therefore does not use them: so that we have no examples to give for this figure which man has named and so frequently uses.

Examples of man’s use of Battologia may easily be found, e.g., 1Ki 18:26. Acts 19:34, etc. Also in the Prayer Book.

2. Amplificatio By way of addition or amplification (Pleonastic figures)

-------- Pleonasm; or, Redundancy When more Words are used than the Grammar requires

Ple´-o-nasm. Greek, πλεονασμ■ς (pleonasmos): from πλ■ον■ζειν (pleonazein), to be more than enough. This is from πλ■ος (pleon), or πλε■ον (pleion), more, and πλ■ος (pleos), full. We have it in our words complete, plenitude, replete, etc. The figure is so called when there appears to be a redundancy of words in a sentence; and the sense is grammatically complete without them. Sometimes the substantive appears to be redundant when its idea is already implied in the adjective; or when two nouns are used where one appears to be sufficient. But this redundancy is only apparent. These words are not really superfluous when used by the Holy Spirit, nor are they idle or useless. They are necessary to fill up the sense, which without them would be incomplete and imperfect. This figure is used to set forth the subject more fully by repeating it in other, sometimes in opposite, terms. What is first expressed affirmatively is sometimes repeated negatively, and vice versa. It is also used for the purpose of marking the emphasis; or, for intensifying the feeling; or, for enhancing in some way what has been already said. The term pleonastic may therefore be applied to all similar figures of repetition or addition. But we have

endeavoured to classify them according to the object in view in the repetition; whether it be definition, or interpretation, or for mere emphasis by amplification, etc.

We have reserved the term pleonasm for this latter class, where what is said is immediately after put in another or opposite way to make it impossible for the sense to be missed; and thus to emphasize it. The figure may affect words, or sentences. We have therefore arranged the examples as follows:- I.Words.

1. Certain idiomatic words.

2. Other words.

II. Sentences.

1. Affirmative.

2. Negative.

I. Words 1. Certain idiomatic words

According to the Hebrew idiom (see under Idiom), two nouns are often used together, one of which appears to be redundant. Glassius* [Note: Philol. Sac., Lib. i., Tract 1, Can. 38.] gives a list of certain words, which are thus commonly used to enhance and emphasize the force of the other noun. Not as an adjective; for in that case the figure would be Enallage instead of Pleonasm. Some of these come under the figures Synecdoche and Idiom (q.v. [Note: Which see.] ) The ten words are as follows:- 1. ■■■■■■■ (Pahneem), faces. The word is always in the plural on account of the various features of the face.

Gen 1:2.-“And darkness was upon the faces of the deep,” i.e., upon the deep. But how much more forcible and emphatic the expression becomes by the pleonasm.

Gen 11:8.-“So the Lord scattered them abroad from thence upon the face of all the earth:” i.e., all over the earth.

Gen 16:8.-“I flee from the face of my mistress Sarai,” instead of “from my mistress.”

Gen 23:3.-“And Abraham stood up from before his dead.” Lit., from the face of his dead, i.e., from the presence of his dead wife.

Sometimes the word is omitted in translation:

Exo 7:10.-“And Aaron cast down his rod before Pharaoh,” Lit., before the face of Pharaoh, i.e., before his very eyes.

Lev 23:40.-“And ye shall rejoice before the Lord your God.” Lit., before the face of the Lord your God, i.e., in His very presence.

Jdg 11:3.-“Then Jephthah fled from his brethren.” Here the A.V. [Note: The Authorized Version, or current Text of our English Bible, 1611.] has again omitted the word “face,” but in this case has put it in the margin.

1Sa 14:25.-“And there was honey upon the ground.” Lit., upon the face of the ground, i.e., spread out.

Isa 14:21.-“That they do not rise, nor possess the land, nor fill the face of the earth with cities.”

Isa 19:8.-“And they that spread nets upon the waters.” Lit., upon the face of the waters.

Hos 10:7.-“As the foam upon the water.” See margin, “the face of the water.”

Amo 5:8.-“And poureth them out upon the face of the earth.” In the N.T., though we have Greek words, we have the same Hebrew idiom.

Luk 21:35.-“As a snare shall it come on all them that dwell on the face of the whole earth.” Here the Pleonasm emphasizes the universal character of the events connected with “the great Tribulation.”

Acts 3:19.-“That so there may come (R.V. [Note: The Revised Version, 1881.] ) times of refreshing from the presence (face) of the Lord.”

Acts 5:41.-“And they departed from the presence of the council.” Lit., the face of.

Acts 17:26.-“For to dwell on all the face of the earth.”

Rev 12:14.-“From the face of the serpent,” i.e., a great way off from the serpent.

2. ■■■ (Peh), mouth. This word seems to be redundant when used with the word “sword”: “the mouth of the sword.” But this use of the Figure is to emphasize the fact that it is not a mere sword, but a sword with its sharp devouring edge, which is thus compared to a mouth.

Gen 34:26.-“And they slew Hamor and Shechem his son with the edge (marg. [Note: arg. Margin.] , Heb., mouth) of the sword.” So also Exo 17:13. Deu 13:15. Eze 6:11. Amo 7:11. Luk 21:24. Heb 11:34. A sword with two mouths is a sword which devoured exceedinglyand slew large numbers; Jdg 3:16. Rev 1:16; Rev 3:13. Heb 4:12.

Other uses of the word are seen in

Gen 43:7.-“We told him according to the tenor (Heb., the mouth) of all these words”: i.e., all those things concerning which they had been interrogated.

Num 26:56.-“According to the (mouth of the) lot”: i.e., according to what the lot shall say or determine.

Pro 22:6.-“Train up a child in the way he should go.”

Heb., in the mouth of his way: i.e., at the very mouth or entrance on life, so that it may be determined in a direction of justice and honesty, etc.

3. ■■■■■■■ (Bahneem), sons or children.

Gen 11:5.-“The Lord came down to see the city and the tower, which the children of men builded”: i.e., men viewed as the descendants of Adam; the human race.

1Ki 8:39.-“Thou … knowest the hearts of all the children of men”: i.e., of all men, with emphasis on the “all.”

Ecc 3:18.-“I said in mine heart concerning the estate of the sons of men.”

R.V. [Note: The Revised Version, 1881.] : “I said in mine heart, It is because of the sons of men, that God may prove them, etc.”

Here, the figure shows that the emphasis is on “men” in contrast to “beasts.” “Yet I said in my heart respecting MEN, God hath chosen them to show that they, even they, are like beasts.”

Psa 36:7.-“How excellent is thy lovingkindness, O God! therefore the children of men put their trust under the shadow of thy wings,” i.e., men in all ages-not merely men, as such, but men in all their successive generations. So also in the New Testament we find the same usage:

Mark 3:28.-“All sins shall be forgiven unto the sons of men,” i.e., men in all ages, as in Mat 12:31.

Eph 3:5.-“Which (i.e., the Mystery) in other ages was not made known unto the sons of men:” i.e., to any human being.

It is according to this Figure or Hebraism that Christ is called “the Son of Man,” as the man, the representative man, the man who had been long promised as the seed of the woman; the man prophesied. Therefore this title used of Christ usually has reference to that aspect of His work as the appointed Judge of men (Acts 17:31). “The Son of Man” is therefore an emphatic dispensational title of Christ. It means merely “man,” but with emphasis on all that the word means as used of Christ and his dominion in the earth. See Mat 10:23; Mat 16:13; Mat 16:27-28. Mark 2:28. Luk 6:5. John 3:14. etc., etc.

Ezekiel is often thus addressed by God (Eze 2:1-10, Eze 1:1-28, Eze 11:1-25, etc.), as “son of man,” but in his case without the article.

See also Psa 8:4 (the first occurrence); Psa 144:3, etc. In Psa 127:4 (Psa 127:5) we have “children of the youth,” i.e., young children.

Joe 3:6.-“The sons of Greece,” i.e., Greeks.

Deu 9:2.-“Sons of the Anakim”: i.e., Anakim. The word in the plural means simply the name of the nation viewed as descended from some progenitor: e.g., “children of Israel”: i.e., Israelites, “children of Ammon, Moab, etc.”

4. ■■■■ (Shem), name.

(a) This word appears to be redundant in the phrase “the name of God.” It means God Himself, and has greater emphasis than if the simple word God were used.

Isa 30:27.-“Behold, the name of the Lord cometh from far”: i.e., Jehovah Himself.

Jer 44:26.-“Behold, I have sworn by my great name, saith the Lord”: i.e., by myself, by my own majesty, by all that my name implies.

Mic 5:4.-“And he shall stand and feed in the strength of the Lord, in the majesty of the name of the Lord his God”; i.e., in the majesty of Jehovah Himself.

Psa 20:1 (Psa 20:2).-“The Lord hear thee in the day of trouble: the name of the God of Jacob defend thee:” i.e., Jacob’s God Himself. So also Psa 20:7 (Psa 20:8), etc.

Psa 113:1.-“Praise the name of the Lord”: i.e., “Praise Jehovah Himself.”

(b) When used with the verb ■■■■■ (karah), to call, it means emphatically to name.

See Gen 11:9; Gen 19:22; Gen 27:36; Gen 41:51.

(c) The worship and profession of God is indicated by the phrases “call upon the name of the Lord:” i.e., to worship Jehovah himself (Gen 4:26. Jer 10:25).

“To love the name of the Lord;”

“To walk in the name of the Lord;”

“To praise the name of the Lord.”

All these expressions mean, by the figure of Pleonasm, to worship and fear Jehovah Himself as opposed to self, and all other gods.

We have the same figure in the New Testament:-

Mat 6:9 and Luk 11:2.-“Hallowed be thy name”: i.e., “Let thy holy majesty-thyself alone-be worshipped.”

Rev 15:4.-“Who shall not fear Thee, O Lord, and glorify thy name?”: i.e., fear and worship Thee Thyself.

Mat 1:21.-“Thou shalt call his name JESUS”: i.e., shall call Him that holy one Himself. So Luk 1:13; Luk 2:21.

Rom 10:13.-“Whosoever shall call upon the name of the Lord shall be saved”: i.e., not whosoever shall utter the name, but whosoever shall be a true worshipper of God in Christ shall be saved. So Heb 13:15. John 1:12; John 2:23; John 3:18, etc.

5. ■■■ (yad), hand. The word “hand” is used in various ways (both idiomatically and by Metonymy, q.v. [Note: Which see.] ) to express the instrument by which a thing is done; and this in order to put the emphasis on the fact that the power did not lie in the instrument, but in him who used it.

Gen 9:5.-It seems superfluous, but it is not. It emphasizes the fact that it is God who requires punishment for shedding man’s blood, and that he will use all and every instrument to accomplish His will.

Exo 4:13.-“And he (Moses) said, O Lord (Adonai), send I pray thee by the hand thou wilt send”: i.e., by any agency except me!

1Sa 17:37.-“The Lord that delivered me out of the paw (hand) of the lion, and out of the paw (hand) of the bear, he will deliver me out of the hand of this Philistine”: i.e., the power of the lion, and the bear, and Goliath. See Psa 22:20 (Psa 22:21) (= the dog); Psa 49:15 (Psa 49:16); Psa 107:2. 1Ki 11:12.

1Ki 8:53.-“Thou spakest by the hand of Moses thy servant”: i.e., by Moses. Jehovah was the speaker, Moses was only the instrument. So also 2Ki 17:13, and many other passages in which Jehovah speaks by the hand of his prophets.

1Ch 6:31 (1Ch 6:16).-“And these are they whom David set over the service of song in the house of the Lord.” Lit., “over the hands of song,” i.e., over the instruments of song, so as to minister music. So 2Ch 29:27, “the hands of the instruments (marg. [Note: arg. Margin.] ).

Isa 64:6 (Isa 64:5).-“And our iniquities.” Lit., “the hand of our iniquities”: i.e., the power of our iniquities. To this belongs Psa 7:3 (4), “If there be any iniquity in my hands.” Lit., in the hands of me: i.e., in me. A kind of Metonymy (q.v. [Note: Which see.] ), or Synecdoche, by which a part of a person is put for the whole. In the New Testament we have the same use of the word χε■ρ (cheir), hand.

Mark 6:2.-“That even such mighty works are wrought by his hands.” Lit., “by the hands of him”: i.e., by Him.

Luk 1:71.-“From the hand of all that hate us”: i.e., not merely from our enemies, but from the power of those enemies who hate us and cause us to serve them. So also Acts 5:12; Acts 7:25; Acts 7:35. In Acts 15:23, the A.V. [Note: The Authorized Version, or current Text of our English Bible, 1611.] omits “by the hands of them,” and substitutes the word “letters” in italics. The R.V. [Note: The Revised Version, 1881.] says, “They wrote thus by them” (Gal 3:19 and Rev 19:2).

6. ■■■■■■■ (tavech) and ■■■■■ (kerev), midst. The phrase “in the midst” is used phonastically when it is not to be taken literally as being equidistant from the extremes, or when it only adds emphasis to the sense.

Gen 45:6.-“These two years hath the famine been in the land.” Lit., “in the midst of the land”: i.e., all over it. Here it is not translated at all.

Num 14:13.-“Thou broughtest up this people in (or by) thy might from among them.” Lit., “out of the midst of them”: out of Egypt. See also

Jos 3:17. 2Ki 4:13. Psa 22:14 (Psa 22:15).-“My heart is like wax; it is melted in the midst of my bowels”: i.e., within me. So Psa 40:8; Psa 40:10 (Psa 40:9, Psa 40:11).

Psa 22:22 (Psa 22:23).-“In the midst of the congregation will I praise thee”: i.e., in the assembly of the People; not of the “church,” which was afterwards revealed to Paul in the New Testament Scriptures as the “Mystery.”* [Note: See The Mystery, by the same author and publisher.] But wherever God’s People are assembled, there is He “in the midst of (i.e., with) them.”

Psa 40:8; Psa 40:10 (Psa 40:9, Psa 40:11).-“In the midst of my heart”: i.e., in me.

Psa 48:9 (Psa 48:10).-“In the midst of thy temple”: i.e., in thy temple.

Isa 10:23.-“In the midst of all the land.”

Hab 3:2.-“Revive thy work in the midst of the years, in the midst of the years make known”: i.e., within or during that time of Tribulation. (See also under Anadiplosis).

Zec 2:5; Zec 2:10-11 (9, 14, 15).-“In the midst of thee”: i.e., in thee.

Mat 13:49.-“And sever the wicked from among the just”: i.e., from. So Acts 17:33. 2Co 6:17. For other illustrations see Mat 13:25. Luk 17:11. Heb 2:12. (Compare Psa 22:22 (Psa 22:23), above).

7. ■■■ (lev), ■■■■■ (levav), heart. The word “heart” is sometimes used pleonastically by Metonymy (q.v. [Note: Which see.] ) for the midst, when it does not mean literally the precise middle point.

Exo 15:8.-“In the heart of the sea.” So Psa 46:2. Pro 23:34; Pro 30:19. Eze 27:4.

Mat 12:40.-“In the heart of the earth”: i.e., in the earth.

8. ■■■■■■ (Davar), word, is very frequently used in the same way.

Psa 35:20.-“Deceitful matters.” Lit., “words of frauds”: i.e., frauds.

Psa 65:3 (Psa 65:4).-“Iniquities prevail against me.” Here the A.V. [Note: The Authorized Version, or current Text of our English Bible, 1611.] puts the literal meaning in the margin, “the words or matters of iniquity”: i.e., my iniquitous matters. So with Psa 105:27.-“The words of his signs.”

Psa 145:5.-“The words of thy wonders”: i.e., as rendered “thy wondrous works.”

9. ■■■■ (K■l), voice.

Gen 3:8.-“They heard the voice of the Lord God walking, etc.”: i.e., the sound, or merely Jehovah Elohim.

Psa 98:5.-“The voice of a psalm”: i.e., with a psalm.

Psa 102:5 (Psa 102:6).-“The voice of my groaning”: i.e., my groaning.

Isa 24:18.-“The noise (voice) of the fear. (See also under Paronomasia).

Jer 16:9.-“I will cause to cease out of this place in your eyes, and in your days, the voice of mirth, and the voice of gladness, the voice of the bridgeroom, and the voice of the bride.” This does not mean that there shall be any bridegrooms and brides without voices, but that marriage itself shall cease.

Jer 51:54.-“A sound of a cry.” Lit., the voice of a cry: i.e., a great clamour. So Zep 1:10, etc.

10. ■■■■■■ (yahmeem), days. The word days joined with years, etc., is used pleonastically. See Gen 47:8, (9). Exo 13:10. Jdg 19:2 (marg. [Note: arg. Margin.] ). 2Sa 19:34 (marg. [Note: arg. Margin.] ). Psa 90:10.

Gen 29:14.-“And he abode with him the space of a month.” Marg. [Note: arg. Margin.] : “Heb., a month of days.” This, by the figure of Hypallage (q.v. [Note: Which see.] ), stands for the days of a month: i.e., a full month. So Num 11:20-21.

11. ■■■■■■■ (vayehee), and it came to pass.

Sometimes this word appears to be redundant; as well as the Greek κα■ ■γ■νετο (kai egeneto). That is to say, as the sense is complete without it, it is added for the sake of emphasis.

See the preterite. Gen 38:1; Gen 38:7; Gen 38:24; Gen 38:28; Gen 39:10; Gen 39:13; Gen 39:15, etc. Mat 7:28; Mat 9:10; Mat 11:1; Mat 13:53; Mat 19:1; Mat 26:1. Mark 1:9; Mark 2:15. Luk 1:24; Luk 1:41; Luk 2:1; Luk 2:6; Luk 5:1. So with the future; Deu 18:19. Jos 2:14. 1Ki 18:24; 1Ki 20:7. Isa 7:23. Hos 2:23. Joe 3:15. Acts 2:6; Acts 3:23. Rom 9:26.

2. Other Words Deu 33:19.-“Treasures hid in the sand.”

Here the figure is very freely rendered. Lit., it is “hidden-things hidden of the sand”: i.e., the hidden things of the earth, in contrast with the treasures of the sea.

Psa 40:7.-“Then said I, Lo, I come: in the volume of the book it is written of me” i.e., in the book, namely, Holy Scripture. (See under Synecdoche). The second noun (in regimen) being as the genitive of apposition. See Appendix B.

Isa 33:23.-“Then is the prey of a great spoil divided. Heb., ■■■ ■■■■■■ (ad shalal), a prey of a spoil: i.e., a great spoil.

Dan 12:2.-“And some to shame and everlasting contempt.”

Rom 1:23.-“Unto an image made like.” Lit., “unto a likeness of an image.” By this figure the meaning is enhanced, so that it is as though it said, “They changed the glory of the incorruptible God actually into an image of corruptible man!

2Co 5:1.-“The earthly house of this tabernacle,” emphasizing this mortal body as being so different from the heavenly body.

Eph 4:23.-“And be renewed in the spirit of your mind”: i.e., that your whole new nature or inner man being a new creation, Divine in its origin and impeccable in its character now causes the whole course of life to flow in a different direction.

1Th 2:13.-“When ye received the word of God, which ye heard of us.” Lit., the word of hearing. λ■γος ■κο■ς (logos akoees). ■κο■ (akoee) which means hearing, is often used by the figure of Metonymy (q.v. [Note: Which see.] ), for what is heard. See John 12:38. Rom 10:16. “Who hath believed our hearing”: i.e., what they have heard; our preaching or testimony. So here, the figure cannot be rendered literally, but the whole sense is enchanced by the fact that it was the word of God, which they heard, and not only heard but received it into their hearts.

Compare Heb 4:2; and see under Metonymy.

Rev 16:19.-“The fierceness of His wrath.”

Here, the figure is seen and beautifully translated: not literally, but according to the enhanced sense. The Greek is θυμ■ς ■ργμ■ς (thumos orgees), the anger of His wrath, the two words being synonymous. Both refer to the working of the passions of the mind, but ■ργ■ (orgee) is the heat of the fire, while θυμ■ς (thumos) is the bursting forth of the flame. ■ργ■ (orgee), therefore, is the more lasting feeling of anger and wrath. θυμ■ς (thumos) is the more sudden manifestation of it, so that “fierceness of His wrath Beautifully expresses the figure.

II. Sentences

Another kind of Pleonasm is when the sense or whole sentence is repeated in another form, and thus put in another way. This may be done either affirmatively or negatively.

1. Affirmatively When the same sense is repeated affirmatively, it is hardly to be distinguished from Synonymia (q.v. [Note: Which see.] ), which it much resembles. See Psa 29:1-2; Psa 89:31-32. Isa 52:13, etc.

Gen 1:20.-“And fowl that may fly above the earth, in the open firmament of heaven.”

Instead of saying simply in the air, it first says “above the earth,” and then it is further emphasized by “the open firmament of heaven,” in order to make the distinction between these and what had been created to be in the waters, and on the earth.

Num 19:2.-“This is the ordinance of the law which Jehovah hath commanded”: i.e., the law or statute, but it is put thus to impress upon the people the importance of the special truth connected with “the red heifer.”

Deu 32:6.-“Is not he thy father that hath bought thee? Hath he not made thee? and established thee?”

John 1:22.-“Who art thou?… What sayest thou of thyself?”

John 5:24.-“He that heareth my words, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation (judgment), but is passed from death unto life.”

Acts 13:45.-“But when the Jews saw the multitudes, they were filled with envy, and spake against those things which were spoken by Paul, contradicting, and blaspheming.”

Php 1:23.-“Which is far better.”

Here, the return of Christ is declared to be πολλ■ (poll■), much; μ■λλον (mallon), more; κρε■σσον (kreisson), better, than either living or dying; out of (■κ) which two he was being pressed by that third thing: viz., the great desire ε■ς τ■ ■ναλ■σαι (eis to analusai) unto the return (see under Antimeria, Epanalepsis, Resumptio, and Apostasis).

Αναλ■ω means to return from thence hither (not from hence thither). See Luk 12:36. Job 2:1. Jdt 13:1. 1Es 3:3. Wis 2:1; Wis 5:12. Ecc 3:15. Macc. 8:25; 9:1: 12:7; 15:28. Josephus Aut. 6:41.

There is no other way of being “with Christ,” as the Thessalonian saints are told 1Th 4:17, ο■τως (hout■s), thus in this matter, shall we ever be with the Lord: i.e., by being “caught up to meet the Lord in the air”: the sleeping saints not preceding those who are alive, and the living ones not preceding those who have fallen asleep (1Th 4:15), but both sleeping and living saints raised and changed, together (■μα hama) caught away.

See under Epanalepsis (pp. 206, 207), where it is shown that for him to abide in the flesh is better for them-better than dying-but not better than the coming of Christ.

2. Negatively

Here the sense is first put positively and then negatively, or vice versa. This of course greatly emphasizes the original statement, and calls very special attention to it.

Gen 40:23.-“Yet did not the chief butler remember Joseph, but forgat him.”

Here the simple statement that the chief butler did not remember Joseph, would have expressed the fact simply and clearly; but in order to emphasize and forcibly mark it, it is repeated negatively:-“but forgat him,” as though to remind us that he acted after the manner of man. In this character of man lies the justification of that definition of “gratitude” which the world has given in condemnation of itself:-that it is “a lively sense of favours to come”!

Gen 42:2.-“That we may live and not die.” So Gen 43:8, etc.

Exo 9:19.-“Every man and beast which shall be found in the field, and shall not be brought home.”

Exo 12:20.-“Ye shall eat nothing leavened: in all your habitations ye shall eat unleavened bread.”

Deu 28:13.-“And the Lord shall make thee the head and not the tail: and thou shalt be above only, and thou shalt not be beneath.”

Deu 32:6.-“O foolish people, and unwise.”

Deu 33:6.-“Let Reuben live and not die.”

Thus this figure simply but emphatically reverses the pronouncement of Jacob in Gen 49:3-4.

1Sa 1:11.-“And remember me, and not forget thine handmaid.”

1Ki 6:18.-The stones within the Temple-walls were overlaid with cedar (1Ki 6:15-16), and this cedar was further overlaid with gold (1Ki 6:21). It is not, therefore, necessary to the description to add 1Ki 6:18 : “There was no stone seen”: but it was necessary to emphasize the fact, because of the important truth which these stones were afterwards to be used to typify: viz., that the “living stones” (1Pe 2:5), who are built up a spiritual house, are as completely covered with the Divine and the glorious righteousness of Christ, in which they appear in the presence of God, “perfect in Christ Jesus,” “complete in Him.” Nothing whatever in or of themselves being seen.

2Ki 20:1.-“Set thine house in order; for thou shalt die, and not live”: i.e., thou shalt surely die.

Isa 3:9.-“They declare their sin as Sodom, they hide it not.”

Isa 31:3.-“Now the Egyptians are men, and not God (El); and their horses are flesh and not spirit.” The figure is thus used to show the people how easily Jehovah could destroy them.

Isa 38:1.-“Thou shalt die, and not live”: to emphasize the certainty of his death.

Isa 45:22.-“I am God, and there is none else.” This to show that there is none that save like Him. So Isa 46:9; Isa 44:8.

Jer 20:14.-“Cursed be the day wherein I was born: let not the day wherein my mother bare me be blessed.”

Eze 18:13.-“He shall not live: he hath done all these abominations; he shall surely die.” Here, the negative is put first, and then repeated in the positive form.

Eze 28:2.-“Thou art a man, and not God.”

Eze 33:15.-“He shall surely live: he shall not die.* [Note: See also under Asyndeton.] Hos 5:3.-“I know Ephraim, and Israel is not hid from me.”

Hos 11:9.-“I am God, and not man.”

Amo 5:20.-“Shall not the day of the Lord be darkness, and not light?”

See this passage also under Erotesis and Metonymy.

Hab 2:3.-“It will surely come, it will not tarry.”

Luk 18:34.- “And they understood none of these things: And this saying was hid from them, Neither knew they the things which were spoken.”

All this to enhance the fact of the utter ignorance of the disciples.

John 1:3.-“All things were made by Him, and without Him was not anything made that was made.”

John 1:20.-“And he confessed, and denied not; but confessed, I am not the Christ.”

John 3:15.-“That whosoever believeth in him should not perish, but have eternal life.”

Acts 18:9.-“Be not afraid, but speak, and hold not thy peace.”

Rom 4:20.-“He staggered not at the promise of God through unbelief; but was strong in faith.”

Rom 12:11.-“Not slothful in business.” Lit., in diligence, not slothful. See under Ellipsis and Idiom.

Rom 12:14.-“Bless, and curse not.”

1Co 1:10.-“That there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment.”

Gal 5:1.-“Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage.”

1Jn 1:5.-“God is light, and in Him is no darkness at all.”

1Jn 1:8.-“If we say that we have no sin, we deceive ourselves, and the truth is not in us.” So 1Jn 2:4, etc.

-------- Periphrasis; or, Circumlocution When a Description is used instead of the Name

Pe-riph´-ra-sis, περ■φρασις, from περ■ (peri), around or about, and φρ■ζειν (phrazein), to speak. The figure is so called because more words than are necessary are used to describe anything: as when a thing is spoken of by a description of it, instead of simply using its name: and this for the sake of calling attention to it; and in order to emphasize and increase the effect. Or, when a person or thing is spoken of by some attribute, instead of by its proper simple name: as when, instead of saying Luther, we say “the monk that shook the world,” or “the miner’s son.” When this is done for emphasis, and to enhance the meaning, it is called Periphrasis, and by the Latins CIRCUMLOCUTIO, or CIRCUITIO: i.e., a speaking or going round about a thing. When this is done to avoid what may be indelicate or unseemly, or to hide what might in some way give offence, then it is called Euphemism (q.v. [Note: Which see.] ) or smooth-speech, i.e., an elegant

or refined expression for a distasteful or coarse one, or a gentle and beautiful expression instead of the strictly literal one, which might offend the ear or the persons addressed. But as this, though a kind of Periphrasis, is the change or substitution of one word or term for another, we have described and illustrated Euphemism under our third great division, viz., Figures involving Change.

Gen 20:16.-Abimelech said unto Sarah concerning Abraham, “Behold, I have given thy brother a thousand pieces of silver; behold, he is to thee a covering of the eyes unto all that are with thee, and with all other: thus she was reproved.”

“A covering of the eyes” is a periphrasis for a husband. Having said “thy brother,” Abimelech avoids calling him directly thy husband, and thus rebukes her by using this beautiful periphrasis. See Gen 24:65. 1Co 11:5, etc.

Gen 46:26.-Those that “came out of his loins”: i.e., his direct descendants-his children and grandchildren. Hence, the number of these differs from (and is smaller than) the number spoken of in Acts 7:14, which embraces “all his kindred”: i.e., all his other relations who are specifically excepted in Gen 46:26.

Jdg 5:10.-“Speak, ye that ride on white asses (i.e., princes), ye that sit in judgment (i.e., rulers), and walk by the way (i.e., merchants).”

These periphrases mean simply, “Speak, ye princes, ye rulers, and ye merchants”; but their description, instead of their names, emphasizes the classes of persons so described.

2Sa 3:29.-“That falleth on the sword”: i.e., is put to death by the public executioner.

2Ch 26:5.-Uzziah “sought God in the days of Zechariah who had understanding in the visions of God”: i.e., who was a Prophet.

2Ch 32:21.-“They that came forth of his own bowels (i.e., his own sons) slew him,” who ought to have been the very last to commit such a crime.

Pro 30:31.-The Periphrasis, here, in the Heb. (see marg. [Note: arg. Margin.] ) is well girt in the loins, which both the A.V. [Note: The Authorized Version, or current Text of our English Bible, 1611.] and R.V. [Note: The Revised Version, 1881.] have rendered “greyhound”! But the figure is used of a war-horse caparisoned, mail-clad, and adorned for war.

Ecc 12:1-14 is full of the most beautiful examples. See under Euphemism and Metalepsis.

Psa 4:7.-“Thou hast put gladness in my heart, more than in the time that their corn and their wine increased”: i.e., more than in the joy of their abundant harvest and vintage.

Psa 105:18 is a Periphrasis for Joseph’s captivity, referring to Gen 39:20-23; Gen 41:12.

Psa 132:3-4.-The Periphrasis is used in order to emphasize David’s determination not to rest until he had done it.

Isa 14:15.-“Yet thou shalt be brought down to hell (Sheol), to the sides of the pit”: i.e., be dead and buried.

Jer 21:13.-“Inhabitress of the valley and rock of the plain”: i.e., Zion is spoken of by this description on account of its situation. Compare Jos 15:8.

Eze 1:22.-“The likeness of the firmament upon (or over) the heads of the living creature was as a species of ice exceedingly strong (i.e., crystal), etc.”

Eze 24:16.-“The desire of thine eyes”: i.e., thy wife, as is clear from Eze 24:18. So Eze 24:21 and Eze 24:25.

Eze 24:25.-“The lifting up of their soul”: marg. [Note: arg. Margin.] , their beloved sons and daughters.

Eze 26:9.-“Engines of war”: battering-rams.

Eze 31:14.-“The trees by the waters.” Lit., “trees drinking water.” The Periphrasis is used for trees that are watered by irrigation. Hence, trees planted in a garden.

Mic 7:5.-Here we have a double Periphrasis. “The doors of thy mouth,” by Metonymy for words, or what is said, and “her that lieth in thy bosom” for thy wife.

Zep 1:9.-“Those that leap on the threshold”: i.e., the servants of the rulers and others who were sent to enter the houses of others and take away the good things that were therein. The words that follow show this to be the correct interpretation; for such are said to fill their Masters’ homes with what they have taken by violence and deceit. It does not, as many suppose, refer to idolatrous worship, for the word ■■■■■■ (dalag) is not so used. On the contrary: compare 2Sa 22:30. Psa 18:29 (30). Song of Solomon 2:8. Isa 35:6.

Mat 11:11.-“Born of women”; i.e., born by natural process. See Luk 7:28. Job 14:1; Job 15:14; Job 25:4. Luk 2:23.

Mat 26:29.-“This fruit of the vine” for wine. See Metonymy.

Mat 27:62.-“The next day, that followed the day of the preparation”: i.e., the Sabbath. This seems to be one of the most striking instances in the New Testament, especially when we compare Luk 23:56. The selfsame day is meant. But mark the difference. To the holy and devout women that day was still the Sabbath. But in the case of those who had rejected “the Lord of the Sabbath,” what happens? It has been observed that, when He is on the point of leaving the Temple for the last time, our Lord, who formerly, even in that same week, before He had been finally rejected in that House, than which He was greater, had spoken of it as “My Father’s House,” now calls it “your house.” So, here again. From these rejectors of the Sabbath’s Lord, the very name of their sacred day is taken away. And the Spirit uses this long, round-about, depreciatory phrase: “the next day, that followed the day of the preparation.”

Luk 2:11.-“In the city of David”: i.e., Bethlehem.

Luk 21:35.-“All them that dwell on the face of the whole earth”: i.e., everyone. See under Pleonasm.

John 1:9.-“That was the true Light, which lighteth every man that cometh into the world.” This rendering is obtained by disregarding the figure, taking the participle “coming” as though it were

the present tense, and referring it to “every man,” instead of to “the True Light.” The common Hebrew Periphrasis for man was ■■■ ■■■■■, the comer into the world.* [Note: In accordance with Luk 2:23.] But this expression (the Coming One) in the New Testament (and especially in John’s writings) is used exclusively of Christ alone, and this in an exalted sense as the Coming One. Thus the verse reads, “The True Light is he who, coming into the world, lighteneth every man” (i.e., of course, every man without distinction, not without exception! which would not be true).

Thus the verse teaches: (1) that no longer was the Light to be confined to one nation or to one People, but was to enlighten all without distinction of race; and (2) that no man can be enlightened except by Christ.

2Co 5:1.-“Our earthly house of this tabernacle”: i.e., this body.

1Th 4:1-18 -In this chapter there are three examples of Periphrasis, all used for the Gentiles:- 1Th 4:5, “which know not God.”

1Th 4:12, “them that are without.”

1Th 4:13, “others which have no hope.” The description, by which the Gentiles are thus spoken of, is so much more expressive than the mere mention of the word “Gentiles.”

Heb 1:14.-“Heirs of salvation” is a beautiful Periphrasis for the elect.

2Pe 1:13.-“As long as I am in this tabernacle”: i.e., am alive.

2Pe 1:14, “Shortly I must put off this my tabernacle”: i.e., must die. This is strictly speaking Euphemy (q.v. [Note: Which see.] ): viz., a pleasant periphrasis to describe an unpleasant fact, instead of naming it plainly.

-------- Hyperbole; or, Exaggeration When more is said than is literally meant

Hy-per´-bo-le is from ■π■ρ (huper or hyper), over and above, or beyond (like Lat., super), and βολ■ (bolee), a casting, from β■λλειν (ballein), to throw. Hence, a casting or going beyond, overshooting, excess. The figure is so called because the expression adds to the sense so much that it exaggerates it, and enlarges or diminishes it more than is really meant in fact. Or, when more is said than is meant to be literally understood, in order to heighten the sense.

It is the superlative degree applied to verbs and sentences and expressions or descriptions, rather than to mere adjectives. The figure is known by several names. It is called EPAUXESIS (Ep´-aux-ee´-sis), growth or increase upon. HYPEROCHE (hy-per´-o-ché), excess, superabundance.HYPERTHESIS (hy-per´-the-sis), a placing or passing beyond, superlative. It was called by the Latins SUPERLATIO (su-per-la´ti-o), a carrying beyond, an exaggerating.

Gen 2:24.-“Therefore shall a man leave his father and his mother, and shall cleave unto his wife.” This does not mean that he is to forsake and no longer to love or care for his parents. So Mat 19:5.

Gen 41:47.-“And in the seven plenteous years the earth brought forth by handfuls”: i.e., one grain produced a handful of grains, which is hyperbolical of a prolific increase. So Gen 41:49.

Gen 42:28.-“Their heart failed them.” Here the Hyperbole “their heart went out,” is thus beautifully rendered.

Exo 8:17.-“All the dust of the land became lice throughout all the land of Egypt”: i.e., wherever in all the land there was dust, it became lice.

Deu 1:28.-“The cities are great, and walled up to heaven,” to express their great height. So Deu 9:1, etc.

Jdg 5:4-5, beautifully sets forth the Divine Majesty manifested in Jehovah’s leading the People into the Promised Land.

Jdg 20:16.-“Every one could sling stones at an hair and not miss”: to describe the wonderful proficiency which the Benjamites had attained in slinging stones. The A.V. [Note: The Authorized Version, or current Text of our English Bible, 1611.] has added breadth in italics, so as to lessen the boldness of the Hyperbole, “an hair breadth.”

1Sa 5:12.-“The cry of the city went up to heaven,” to describe the greatness of the cry.

1Sa 7:6.-“And they gathered together to Mizpeh, and drew water, and poured it out before the Lord, and fasted, etc.” This is an hyperbolical description of the intensity of their weeping and lamentation. Similar descriptions occur Psa 6:6; Psa 119:136. Jer 9:1. Lam 3:48-49.

1Sa 25:37.-Nabal’s “heart died within him, and he became as a stone”: i.e., he was terribly frightened and collapsed or fainted away.

1Ki 1:40.-“So that the earth rent with the sound of them.” A hyperbolical description of their jumping and leaping for joy.

1Ki 10:5.-“There was no more spirit in her”: i.e., she was dazed or stupefied, as we say, with astonishment.

2Ch 28:9.-“A rage that reacheth up unto heaven,” to express the intensity of the rage.

Ezr 9:6.-“Our trespass is grown up unto the heavens,” to express the enormity of their sin.

Neh 8:4.-“And Ezra the Scribe stood upon a tower (marg. [Note: arg. Margin.] ) of wood”: i.e., a high wooden structure; or, as we should say, a platform or pulpit.

Job 29:6.-“The rock poured me out rivers of oil”: i.e., I had abundance of all good things. So Job 20:17 and Mic 6:7.

Job 39:19.-“Hast thou clothed his neck with thunder?”

Glassius gives this as an Hyperbole for the neighing of the horse, but it seems better to take ■■■■■■■ (ra’mah), of a flowing mane, from ■■■■■ (ra’am), to tremble, shake, wave, as in Job 39:25. The word denotes a shaking, as well as the noise caused by the shaking. See Psa 104:7. Isa 29:6. The lxx. has φ■βον (phobon), fear, perhaps a mistake for φ■βην (phobeen), a mane:-“Thou hast clothed his neck with a flowing mane.”

Psa 107:26.-“They mount up to the heaven, they go down again to the depths”: to express the violence of a storm; and waves, as we say, “mountain-high.”

Pro 23:8.-“The morsel which thou hast eaten shalt thou vomit up”: to express the suffering of regrets at having received benefits from such a host.

Isa 5:25; Isa 42:15.-These are hyperbolical descriptions to set forth the excessive anger and judgments of Jehovah in making the Land desolate.

Isa 14:13.-“I will ascend into heaven”: to express the pride of Lucifer.

Isa 57:9.-“Thou … didst debase thyself even unto hell (Sheol)”; to emphasize the indignity of Ahaz, king of Judah in sending to Tiglath-Pileser, king of Assyria, to help him against Israel, saying, “I am thy servant!” (2Ki 16:7, etc.).

Jer 1:19; Jer 15:20.-“They shall fight against thee” (see below, Jas 4:1). The verb, which means to wage war, is Hyperbole when used of a single individual; but it told Jeremiah how bitter the opposition of man would be to his Divine message.

Jer 4:29.-“The whole city shall flee … they shall go into thickets.” Lit., into the clouds; to express the inaccessible places.

Jer 51:9.-“Her judgment reacheth unto heaven, and is lifted up even to the skies”: to express the magnitude of Babylon’s sin which called for such a judgment (Rev 18:5).

Jer 51:53.-“Though Babylon should mount up to heaven”; to express the pride of Babylon.

Lam 2:1.-“How hath the Lord … cast down from heaven unto the earth the beauty of Israel”: to express the degradation of Zion and the height of glory from which she had fallen.

Lam 2:11.-“My liver is poured upon the earth, etc”: to express the depth of the Prophet’s grief and sorrow at the desolations of Zion.

Eze 27:28.-“The suburbs shall shake at the sound of the cry of thy pilots.” So R.V. [Note: The Revised Version, 1881.] , but both margins say waves. The root ■■■■■■■ (garash) means to drive out, drive about. When used of a city, it refers to the suburbs which are driven out from the city: but, used of the sea, it means the driving and casting about of its waves. See Isa 57:20. The figure here expresses the greatness of the terror of the defenders of Tyre in the day of its overthrow: “the waves of the sea shall lash themselves at the sound of the cry of thy pilots.”

Dan 9:21.-“Gabriel … being caused to fly swiftly.” Lit. (see marg. [Note: arg. Margin.] ), with weariness: i.e., with such swiftness as to cause weariness.

Mat 11:23.-“And thou, Capernaum, which art exalted unto heaven, shall be brought down to hell.” Or, as in the R.V. [Note: The Revised Version, 1881.] , “And thou Capernaum, shalt thou be exalted unto heaven? thou shalt go down (or be brought down) unto Hades.”

Mat 21:13.-“My house shall be called a house of prayer, but ye have made it a den of thieves.” The Lord thus emphasizes the fact which is plainly stated in Mal 3:8 : “Ye have robbed me.”

Luk 14:26.-“If any man come to me and hate not his father and mother”: i.e., does not esteem them less than me. So the verb to hate is used (Gen 29:31. Rom 9:13).

“Anger” is used for displeasure (Deu 3:26).

“Save” is used for preserve (Job 2:6. Eze 18:17).

“Lose the life” is used of esteeming it as a small matter (Mat 10:39; Mat 16:25. Mark 8:35. Luk 9:24; Luk 17:33, as is clear from Rev 12:11). To mar is used for hurting (Ruth 4:6): i.e., for his heirs. To rob is used of receiving wages (2Co 11:8).* [Note: As we often say, in declining a favour, “I have no wish to rob you.”] Luk 18:5.-“Lest by her continual coming she weary me.” True of man-but an Hyperbole as applied to God.

See Anthropopatheia.

John 3:26.-“All men come to him.” Thus his disciples said to John, to show their sense of the many people who followed the Lord.

John 12:19.-“Behold, the world is gone after him.” The enemies of the Lord thus expressed their indignation at the vast multitudes which followed Him.

Jas 3:6.-“The tongue is a fire, a world of iniquity.” It is a question here, whethor κ■σμος (kosmos) does not mean ornament or adorning, as in 1Pe 3:3 : i.e., the decking or adorning of iniquity, glozing it over and making that which is sinful, appear to be innocent, etc.

Jas 4:1.-“From whence come wars and fightings among you.” The word “war” is used hyperbolically when applied to the quarrels of social life. So Jer 1:19; Jer 15:20 (q.v. [Note: Which see.] ). See above.

Other examples of Hyperbole may be seen in 2Sa 17:13. 2Ki 19:24. Job 40:18. Isa 14:14; Isa 34:3-4; Isa 34:7. Eze 26:4; Eze 32:5-8. Amo 9:13. Nah 2:3. Gal 4:15.

Examples pertaining to comparisons are frequent, where one thing is compared with another, when there is nothing common between them:- The sand of the sea and the dust of the earth are constantly used to express a vast number. (See under Idiom).

Gen 13:16; Gen 22:17; Gen 28:14. 1Ki 4:20. 2Ch 1:9. Heb 11:12 : of Abraham’s seed.

Jdg 7:12 : of the Midianites.

1Sa 13:5 : of the Philistines.

1Ki 4:29 : of Solomon’s largeness of heart.

Job 29:18 : of the days of a man’s life.

Psa 78:27 : of the feathered fowl in the wilderness.

Isa 29:5 : of other peoples.

Jer 15:8 : of Judah’s widows.

Other comparisons may be seen.

2Sa 1:23.-Saul and Jonathan “swifter than eagles,” “stronger than lions.” So Jer 4:13, and Lam 4:19, to express great velocity.

1Ki 10:27.-Silver and gold as stones. So 2Ch 1:15; 2Ch 9:20.

Job 6:3.-Job's grief heavier than the sand.

Job 41:18.-Leviathan's sneezings causing light to shine.

Hab 2:5.-To express great rapacity.

Lam 4:7-8.-To express and contrast the dignity and indignity of the sons of Zion. hypotheses.

Sometimes we have Hyperbolical Hypotheses, which are impossible in themselves, but are used to express the greatness of the subject spoken of.

Psa 139:8; Psa 139:10.-To show the wondrous omnipresence of God.

Pro 27:22.-To show the folly and incorrigibility of the fool.

Obadiah 1:4.-To emphasize the certainty of the coming judgment of Edom. Compare Jer 49:16, and Mat 11:23 as quoted above.

Mark 8:36. Luk 9:25.-To express the utmost gain and make the strongest contrast.

1Co 4:15.-To express the difference between pedagogues and parents.

1Co 13:1-3.-There are many hyperbolical hypotheses in these verses, to show the all-importance of the love of God shed abroad in the heart by the Holy Ghost.

Gal 1:8.-An angel from heaven preaching a different gospel is inconceivable. The hypothesis is used in order to show the importance of the Gospel of God.

1Ki 20:10.-"The boasting of Benhadad."

Mat 5:29.-"If thy right eye offend thee, pluck it out …"

Mat 5:30.-"If thy right hand offend thee, etc."

It is perfectly clear that Christ does not wish us to mutilate our bodies: so that this must be an hyperbolical or emphatic exhortation to avoid and remove everything and anything that causes us to stumble.

Luk 10:4 is an hyperbolical command not to loiter or delay in ceremonious salutations (such as are common even to the present day).

John 21:25 is also Hyperbole. The verb χωρ■σαι (ch■reesai) is to be taken in the same sense, as it is in Mat 19:11, where the Lord says, "All men cannot receive this saying;" and in Mat 19:12, "He that is able to receive it, let him receive it." The "world" is also put by Metonymy for mankind.

Hence, Thophylact expounds χωρ■σαι (ch■reesai), to receive, by νο■σαι (noeesai), to understand.

Rom 9:3.-"For I could wish that myself were accursed from Christ" is an hyperbolical supposition. Or we may take this sentence as being in a parenthesis, and render the imperfect tense η■χ■μην (eeuchomeen) in the sense of I used to wish. The passage would then read, "I have great heaviness and continual sorrow in my heart for my brethren, my kinsmen according to the flesh, (for I used to wish myself to be a cursed thing from Christ)."

Jude 1:23.-“Hating even the garment spotted by the flesh.” This is an hyperbolical prohibition as to avoiding all contact with defilement. In the statements of the Lord Jesus there often seems to be an Hyperbole when there is really none: e.g., Mark 16:15. John 3:32.

-------- Anabasis; or, Gradual Ascent An Increase of Sense in successive Sentences

A-n■b´-a-s■s. Greek, ■ν■βασις, from ■ν■ (ana), up, and βα■νειν (bainein), to go; β■σις (basis) means a stepping, or a step. So that Anabasis means a going up* [Note: Hence, the journey or expedition of Cyrus up from the coast into Central Asia is called his Anabasis, by Xenophon.] or ascent. The Figure is so called when a writing, speech, or discourse, ascends up step by step, each with an increase of emphasis or sense. This figure was called by the Latins INCREMENTUM (In´-cr■-men´-tum), growth or increase, from incresco, to grow on or upon. Hence our words “increase” and “increment.” When this increase or ascent is from weaker to stronger expression, and is confined to words, it is called Climax (q.v. [Note: Which see.] ).

[N.B.-When the sense or gradation is downward instead of upward, it is called Catabasis, see below.] The figure was also called AUXESIS (aux-ee´-sis), growth or increase. This increase is often connected with Parallelism (q.v. [Note: Which see.] ). When the increase is not a mere increase of vehemence, or of evil, but leads up from things inferior to things superior; from things terrestial to things celestial; from things mundane to things spiritual; the figure is called ANAGOGE (an´-a-g■-gee), from ■ν■ (ana), again or up, and ■γειν (agein), to lead, a leading up.

Psa 1:1.-“Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful.”

Here is a triple Anabasis depending on Parallelism (q.v. [Note: Which see.] ). The first are impious, as to their mind. The second are sinners, who not only think, but carry out the workings of their evil minds. The third are scorners, glorying in their wickedness and scoffing at righteousness.

Again, the first continue in that mind, taking evil counsel. The second carry it out, as the principle of their walk. The third settle down in their evil, as on a seat.

These three are exemplified in the first three verses of the next Psalm, where a corresponding Anabasis is seen:-

Psa 2:1-3.-First, we have the “heathen”: i.e., the Gentile nations; then “the peoples”: i.e., the Tribes of God, Israel imagining vain things; and in the third, we have “kings” and “rulers,” all conspiring together.

Acts 4:27 gives us the fulfilment:-(1) we have the kings and rulers taking counsel; (2) we have the rage and vain imaginations; and (3) the open and actual rebellion. On Psa 1:1, see page 350.

Psa 7:5.- “Let the enemy persecute my soul, and take it;

Yea, let him tread down my life upon the earth. And lay mine honour in the dust.”

Psa 18:37-38.- “I have pursued mine enemies, And overtaken them:

Neither did I turn again till they were consumed.

I have wounded them that they were not able to rise:

They are fallen under my feet."

Isa 1:4.- "Ah sinful nation, A people laden with iniquity, A seed of evildoers, Children that are corrupters."

Eze 2:6.-"And thou son of man, be not afraid of them, neither be afraid of their words, though briers and thorns be with thee, and thou dost dwell among scorpions: Be not afraid of the words, nor be dismayed at their looks, though they be a rebellious house." And why this Anabasis? To impress upon us that whatever opposition we may encounter, we are to speak and give forth the word of God, whether men will hear or whether they will forbear (Eze 2:5 and Eze 2:7), and not to corrupt it or alter it to please the people: to distribute versions of it, not "the best that people will take," but the best that we can make.

Dan 9:5.- "We have sinned, and have committed iniquity, and have done wickedly, and have rebelled, even by departing from thy precepts and from thy judgments."

Hab 1:5.- "Behold ye among the heathen, and regard, and wonder marvellously: For I will work a work in your days, which ye will not believe, though it be told you."

Zec 7:11.- "But they refused to hearken, And pulled away the shoulder, And stopped their ears that they should not hear.

Yea, they made their hearts as an adamant stone, lest they should hear the law, etc."

Thus the Anabasis powerfully and emphatically sets forth the secret cause of Israel's trouble.

Zec 8:12.- "For the seed shall be prosperous, The vine shall give her fruit, And the ground shall give her increase, And the heavens shall give their dew, And I will cause the remnant of this people to possess all these things."

1Co 4:8.- "Now ye are full, Now ye are rich, Ye have reigned as kings without us."

See under Asyndeton.

1Jn 1:1.- "That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of life." As contrasted with Anabasis, we here introduce Catabasis, instead of including it under Figures involving Omission, in order that the contrast may be more clearly seen:-

-------- Catabasis; or, Gradual Descent The Opposite of Anabasis

Cat-ab´-a-sis, a going down: from κατ■ (kata), down, and β■σις (basis), a going. This is the opposite of Anabasis, and is used to emphasize humiliation, degradation, sorrow, etc. The Latins called it DECREMENTUM, i.e., decrease-an increase in the opposite direction, an increase of depreciation.

Isa 40:31.-"They that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles, they shall run, and not be weary, they shall walk, and not faint." The figure Catabasis here illustrates the effect of growth in grace. At first the believer flies; but as his experience increases, he runs, and at the end of his course he walks. Like Paul, who first said "I suppose I was not a whit behind the very chiefest apostles" (2Co 11:5; 2Co 12:11). Later he writes, I "am

less than the least of all saints" (Eph 3:8); while at the end of his life he says, I am the chief of sinners! (1Ti 1:15).

Jer 9:1.- "Oh that my head were waters, and mine eyes a fountain of tears, that I might weep day and night for the slain of the daughter of my people!" (See above.) Lam 4:1-2.-"How is the most fine gold changed! The stones of the sanctuary are poured out in the top of every street. The precious sons of Zion, comparable to fine gold, How are they esteemed as earthen pitchers, the work of the hands of the potter!"

Eze 22:18.-"Son of man, the house of Israel is to me become dross: all they are brass, and tin, and iron, and lead, in the midst of the furnace; they are even the dross of silver."

Dan 2:1-49 -The Figure Catabasis is seen in the four successive world-powers, showing a deterioration and a growing inferiority. Gold, silver, brass, iron and clay. Not only is this deterioration in power and authority shown in the decrease of value, but in the decrease of specific gravity:-Gold is equivalent to 19■3; silver, 10■51; brass, 8■5; iron, 7■6; and clay, 1■9. Down from 19■3 to 1■9.* [Note: See Ten Sermons on the Second Advent, by the same author and publisher.]

Amo 9:2-3.- "Though they climb up to heaven, thence will I bring them down: And though they hide themselves in the top of Carmel, I will search and take them out thence: And though they be hid from my sight in the bottom of the sea, thence will I command the serpent, and he shall bite them."

Thus powerfully is shown the impossibility of escaping from the judgments of God.

Php 2:6-8.-"Who, being in the form of God, 1.Thought it not robbery to be equal with God:

2. But made himself of no reputation.

3.And took upon him the form of a servant, 4.And was made in the likeness of men, 5.And being found in fashion as a man, he humbled himself, 6.And became obedient unto death, 7.Even the death of the cross."

These seven downward steps in the Saviour's humiliation, are followed in Php 2:9-11 by seven steps upward in His glorification. The word "robbery" is ■ραγμ■ς (harpagmos), and means, not the thing grasped or seized, but the act of seizing. The contrast is between the first man and the second: the first Adam and the last. The Tempter promised our first parents that they should "be as gods" (i.e., as God Himself), and they grasped at equality with God. The second man, on the contrary, did not yield to the temptation, but humbled himself, and reached the highest position in glory through suffering and death, even the death of the cross.

There is also probably a reference to John 6:15. Our Lord was perfectly aware that He was "a born King" (Mat 2:2). And Herod and all Jerusalem knew it too. Hence the consequent alarm. But the Lord knew also that Cæsar had, for the time, been allowed of God to lord it over His people, for their sins, and the fulfilment of His designs. He would therefore countenance no unauthorized attempt on the part of those who did not believingly own Him either as to His Divine or His human nature and rights.

Note also as to the words used: “Thought.” The verb ■γε■σθαι (heegeisthai), to bring one’s self to think. Adam and his wife may have “brought themselves to think,” at the serpent’s instigation, that the thing he suggested was something to grasp at, and therefore worth the grasping effort. Eve, at any rate, would seem to have thought so. Adam we cannot, perhaps, say the same of, for “Adam,” we are expressly told, “was not deceived.” Hence, apparently, his deeper guilt. But no “subtil serpent” could for a moment-(notice the Aor. ■γ■σατο, He never once admitted the thought)-induce the “second Man,” “the Lord from heaven,” to think it possible to become equal with God, any more than he could induce Him to deny or forget that essentially He was so in His Divine nature: Son of God, as truly as Son of Man. Hence we may suggest such a rendering as this: “Who, being originally in the form of God, never considered the being on an equality with God a usurping (or usurper’s) business.” To be what one is is no usurping business. Nor is it so, either, to know and assert that one is so.

-------- Merismos; or, Distribution An Enumeration of the Parts of a Whole which has been mentioned

M■-ris´-mos. Greek, μερισμ■ς (merismos), division, from μ■ρος (meros), a part. The figure is so called because, after mentioning a thing as a whole, the parts are afterwards enumerated.

Also EPIMERISMOS, which is merismos with ■π■ (epi), upon, prefixed (Ep´-i-m■-ris´-mus).

It was called also DIALLAGE (D■-al´-la-gee), διαλλαγ■, interchange, from δι■ (dia), through, or asunder, and ■λλ■σσειν (allassein), to make other than it is, to change throughout. The Latins called it DISTRIBUTIO (Dis-tri-bu´-ti-o), and DISCRIMINATIO (Dis-crim´-i-na-ti-o). Also DIGESTIO (Di-ges´-ti-o), i.e., reduction to order, classification.

Though these names express, in the first instance, division, we have classed the figure under figures of addition; because, after the thing has been named and mentioned, it is divided up, and the various parts are added together to enhance the effect, increase the emphasis, and amplify the sense.

Isa 24:1-3 where, after stating the fact, “Behold, the Lord maketh the earth empty,” the statement is amplified, and the way in which God will do this and scatter the People is afterwards enumerated.

Eze 36:4.-After saying “Ye mountains of Israel, hear the word of the Lord God (Adonai Jehovah),” the word is spoken, not only to the mountains, but to the hills and rivers, and valleys, and desolate wastes, and the cities that are forsaken. And all this to show how complete shall be the blessing for the land of Israel.

Rom 2:6-8.-Here, after stating that God “will render to every man according to his deeds” in Rom 2:6-8 go on to enumerate the particulars of the two great classes of deeds.

Gal 5:19-21.-“The works of the flesh” are first mentioned as a whole, and then the whole sixteen are named and enumerated.

Gal 5:22-23.-“The fruit of the Spirit” is first mentioned, and then the nine manifestations of it are enumerated. It is “fruit” in the singular, though made up of many parts like a cluster of grapes.

-------- Synathrœsmos; or, Enumeration The Enumeration of the Parts of a Whole which has not been mentioned

Syn´-ath-rœs´-mos. Greek, συναθροσμος (syn-ath-rois-mos), gathering together, assembling. It is used of an assemblage of terms or species brought together without being first mentioned as a whole, and not being necessarily the distribution of the parts of any one thing. The figure is also called APARITHMESIS (ap-a-rith´-mee-sis), from απο (apo), from or off, and αριθμειν (arithmein), to count. Hence, to count off, enumerate. The Latins, from this, called it ENUMERATIO, which has the same meaning. The Latin term for Synathrœsmus is CONGERIES (con-ge´-ri-ees), from con, together, and gerere, to bear, carry or bring; and denotes a heap, or combination. From the fact that such enumeration or combination sometimes made the argument or statement drag, the figure was called SYRMOS, which is the Greek συρμς (syrmos), a trailing, from σειν (surein), to drag, trail along. And, because a number of different words were thus united, it was also called EIRMOS (eir´-mos), from ειρω (eir), to string together.

It differs from Merismus in that the things enumerated are not first briefly mentioned under one head: and it differs from Synonymia, in that they are not synonymous, but may be of many kinds and descriptions.

It also differs from Symperasma, in that they do not occur at the conclusion, but in the course of what is said. The use of the figure is to enrich a discourse, or part of it, by enumerating particulars, or by multiplying epithets.

All the figures which we are grouping under this head are figures of Amplification; otherwise this is called by some Amplificatio. But we have used this as a general term for the whole group and have not restricted it to any one particular figure.

Isa 1:11; Isa 1:13.-“To what purpose is the multitude of your sacrifices unto me? saith the Lord: I am full of the burnt offerings of rams, and the fat of fed beasts; and I delight not in the blood of bullocks, or of lambs, or of he-goats … Bring no more vain oblations; incense is an abomination unto me.”

One sentence would have expressed the whole, “your sacrifices are not pleasing to me.” But, by the figure Synathrœsmos, all kinds of sacrifices are enumerated, and the sense is thus amplified and emphasized to show that, with all their outward show of “religion,” there was no true worship of the spirit and heart. So with the feasts, in Isa 1:14, and with prayers, in Isa 1:15. The figure is used here to emphasize the fact that religious ordinances and services are nothing in themselves. In the days of our Lord there was plenty of “religion”: Isa 1:1-31 describes the abundance of it; but there was no heart in it. It was all form! and it was these very religious people (and not the rabble) who crucified the Lord!

Isa 3:16-23.-Here, the various ornaments of women are heaped together, to heighten the effect, and to emphasize the awful judgment of verses 24-4:1.

Rom 1:29-31.-Here, many abominations of the heathen are enumerated to show what is the outcome of the “reprobate mind.”

There are other figures in this passage. See under Paronomasia, Ellipsis, and Asyndeton.

It will be easy to recognize this figure whenever it is met with.

1Ti 4:1-3.-Here, is an enumeration of the characters which will make the “latter times” so perilous. Also in 2Ti 3:1-7, we have another enumeration.

1Pe 4:3.-Here, are enumerated the things which characterize the condition of the Gentiles.

-------- Epitrochasmos; or, Summarising A running lightly over by way of Summary When the enumeration called Synathrœsmus is made, not for the sake of amplifying, but only for the sake of abbreviating, by summarising, so as to hurry over what is being said (rather than for the sake of dwelling upon it), so as to pass on quickly to another subject, it is then called EPITROCHASMOS (Ep´-i-tro-chas´-mos), from ■π■ (epi), upon or over, and τροχ■ζειν (trochazein), to run along quickly. Hence Epitrochasmus means a running lightly over. The Latins called it PERCURSIO, which means a running through. In this connection, it is practically the same as Asyndeton (q.v. [Note: Which see.] ), where examples may be found. See Exo 15:9-10.

Epitrochasmus is therefore a figure of Omission; in that the conjunction “and” is omitted for the sake of running quickly through the enumeration; and an omission of sense also, in that it abbreviates and summarises. On the other hand it comes under the head of figures involving addition in that it at the same time certainly amplifies by a copious pouring forth of words.

Thus, while there is an actual addition of words, that very addition is for the purpose of avoiding a longer statement.

We have therefore mentioned this figure here in this division.

Heb 11:32 is an example; where a number of persons are named or alluded to, but not dwelt upon.

-------- Diexodos; or, Expansion A lengthening out by copious Exposition of Facts When Synathrœsmos is used of facts, etc., instead of single words or things, it is called DIEXODOS (Di-ex´-od-os), a way out through, from δι■ (dia), through; ■ξ (ex), out of; and ■δ■ς (hodos), a way. The figure is employed when there is a copious statement or exposition of facts, not so much for the purpose of amplification, or of abbreviation, as of digression. Indeed, it is the opposite of Syntomia: which means a cutting off short, abridgment: whereas Diexodos is a lengthening out by a digression in order to expand.

See 2Pe 2:13; 2Pe 2:15; 2Pe 2:17. Jude 1:12-13; Jude 1:16, etc.

-------- Epitheton; or, Epithet A Naming of a Thing by describing it

E-pith´-e-ton. Greek, ■π■θετον, from ■π■θετος (epithetos), placed upon, or added. The figure is so-called when an adjective or noun is used, which adds to the sense of the thing spoken of by simply holding forth some attribute, character, or quality descriptive of it. The adjective or the noun used for it by Enallage (q.v. [Note: Which see.] ) is thus placed in apposition to it for the purpose of amplification by way of distinction, explanation, or description.

Hence it was called by the Latins APPOSITUM, and is so put by apposition. When the epithet is continued and used, after the reason for its being given has ceased, it is then called Ampliatio (q.v. [Note: Which see.] ). Most of the examples will be found under that name. An Ampliatio is a change; an Epitheton is an addition.

Gen 21:16.-“And she (Hagar) went, and sat her down over against him, a good way off, as it were a bowshot”: the bowshot being an Epithet for a certain distance.

Exo 25:25; Exo 37:12. 1Ki 7:26. 2Ch 4:5. Psa 39:5. Eze 40:5.-An hand-breadth is used as an Epithet for a certain thickness.

Num 24:20.-“And when he looked on Amalek, he took up his parable, and said, Amalek was the first of the nations, But his latter end shall be that he perish for ever.” The last phrase “he perish” is an epithet, the result of the war which Jehovah would wage with him. The marginal reading shows the difficulty felt by the translators. Literally it is “The first of the nations is Amalek, And his end-for ever he perisheth”: i.e., “The first of the nations is Amalek, And his end is destruction.” For Amalek was the first who fought against Israel (Exo 17:8), and Jehovah will fight against Amalek to the end (Exo 17:16).

We may compare Amo 6:1.

Jdg 20:16.-A “hair-breadth” is used as an epithet of a minute width. See Hyperbole.

John 17:3.-“That they might know thee, the only true God.” Here “true” is not a mere adjective qualifying God, but is an epithet: “That they might know Thee-God, the only God, the true (or very) God.” So 1Jn 5:20. 1Th 1:9.

Such epithets are used of God, not to qualify but to distinguish Him from them who are no gods. See Gal 4:8. 1Co 8:5-6.

Luk 22:41.-A “stone’s-throw” is used as an epithet of a certain distance.

1Pe 4:3.-“Abominable idolatries”-abominable things: i.e., the worship of idols.

-------- Syntheton; or, Combination A placing together of two Words by Usage

Syn´-the-ton. Greek, σ■νθετον, from σ■ν (sun), together, and τιθ■ναι (tithenai), to place. Hence, σ■νθετος (synthetos) means put together.

It is used of this Figure because two words are by common usage joined by a conjunction for the sake of emphasis, as when we say “time and tide,” “end and aim,” “rank and fortune.”

It differs from Synthesis (q.v. [Note: Which see.] ). And also from Hendiadys, where only one thing is meant, though two are used (see Hendiadys).

Gen 18:27.-“Dust and ashes.”

Psa 115:13.-“Small and great.”

Acts 7:22.-Moses was “mighty in words and in deeds.”

There are many examples where certain words thus become linked together by usage: e.g., “rich and poor,” “old and young,” “bread and wine,” “meat and drink,” “babes and sucklings,” “sins and iniquities,” “faith and works,” “God and man,” “thoughts and deeds,” etc., etc. The opposite of this Figure is Hendiadys (q.v. [Note: Which see.] ), by which, though two words are used, only one thing is meant.

Here, in Syntheton, much more is meant than is expressed and embraced by the conjunction of the two words.

-------- Horismos; or, Definition A Definition of Terms

Hor-is´-mos. Greek, ■ρισμ■ς (horismos), a boundary, from ■ρ■ζω (horizo), to divide, mark out, settle, define. Hence, it is called DEFINITIO, definition.

It is the figure by which the meaning of terms is defined and fixed, briefly and precisely: the definition of terms, so important in all kinds of argumentation.

3. Descriptio By way of Description In this division the addition to the sense is made by giving a description of a person, place, time, thing, or action. Hence, the term Descriptio is applied to some eleven different forms which the Description takes according to its nature or character. The first is

-------- Hypotyposis; or, Word-Picture Visible Representation of Objects or Actions by Words

Hy´-po-ty-po´-sis. Greek, ■ποτ■πωσις, from ■ποτυπο■ν (hypotypoun), to sketch out; from ■π■ (hypo), under, and τυπο■ν (typoun), to impress; and this from τ■πος (typos), impression. It occurs twice in the New Testament (1Ti 1:16 and 2Ti 1:13). In the plural it would express what we call “outlines.” The name is given to this figure because it describes an action, event, person, condition, passion, etc., in a lively and forcible manner, giving a vivid representation of it. In Latin, therefore, the name is REPRÆSENTATIO, representation, and ADUMBRATIO, a shadowing out or a sketching out in words.

Other Greek names of this figure are DIATYPOSIS (di´-a-ty-po´-sis), from δι■ (dia), through, and τυπο■ν (typoun), to impress. The verb meaning to form thoroughly, to give a thorough form.

ENARGEIA, ■ν■ργεια (en-ar-gei-a), vivid description, visible representation (in words).

PHANTASIA, φαντασ■α (phan-ta´-si-a), a making visible, a presentation of objects to the mind.

ICON (ε■κ■ν, eik■n), an image, figure, likeness; and Latin IMAGO, an imitation, copy, or picture, but especially a statue, visibly presenting the object to the eye or mind.

EICASIA. Greek, ε■κασ■α (ei-ca´-si-a), a likeness, or image, from ε■κ■ζω (eikazo), to make like to, represent by a likeness.

Thus the nature of this figure is quite clear from the various names given to it. Hypotyposis is employed whenever anything is so described as to present it forcibly and vividly to the mind.

There are many examples in Scripture: but it is not necessary to transcribe whole passages, and in some cases whole chapters, in full.

Examples may be classified, in which things are thus vividly presented to the eye, and so described as to seem very real.

(1) The blessings on the obedience of Israel (Deu 28:1-14).

(2) The curses and the judgments (Deu 28:15-45. Isa 1:6-9; Isa 34:1-17. Jer 4:19-31). The greater part of Lamentations (esp., Lam 4:4-8).

(3) The captivity and scattering of Israel (Deu 28:49-68).

(4) The executioners of God's judgments (Isa 5:26-30).

(5) The hollowness of mere religion, such as existed when Christ was on earth (Isa 1:11-15).

(6) The folly of idolators and idols and idolatry (Isa 44:9-17; Isa 46:6-7).

(7) The sufferings of Christ (Psa 22:1-31; Psa 59:1-17. Isa 53:1-12).

(8) The glory and triumph of Christ (Col 2:14-15, etc.).

(9) Certain similitudes: as when the blessings of Christ's coming are compared to the rising sun (Mal 4:2), or a warrior (Rev 19:11-16); or when God is compared to a wine-refreshed giant when He arises to avenge His people (Psa 78:65-66); or when the godly remnant of Israel is compared to a Bride (Psa 45:1-17); or when the prosperity of the wicked is likened to a green bay-tree (Psa 37:35); and that of the righteous to the palm and the cedar (Psa 92:12-14).

-------- Prosopographia; or, Description of Persons

Pros´-■-po-graph´-i-a, from πρ■σωπον (pros´-■-pon), a face, one's look, or countenance, and later, a person; and γρ■φειν (graphein), to write, or describe. Hence Prosopographia is a vivid description of a person by delineating the general mien, dress manners, etc.

Called by the Latins PERSONÆ DESCRIPTIO, description of a person.

See Mat 3:4, where John's appearance, etc., is described.

See also the graphic description of the Lord, after the execution of His judgments in the day of His vengeance (Isa 63:1-6). (Compare, for the interpretation of the passage, Isa 34:8; Isa 61:2).

Also the description of Jerusalem compared with a person when she was caused "to know her abominations" (Eze 16:4-26). When the description is confined to the personal appearance, or features, it is called

-------- Effictio; or, Word-Portrait

Ef-fic´-ti-o, from Latin, effingo, to form, fashion artistically, to portray. Hence, the name is given to the figure when a portrait is given in words, and the features, etc., are delineated and described. When the description is confined to the character, morals, of a person, it is called

-------- Characterismos; or, Description of Character

Char´-ac-ter-is´-mos. Greek, χαρακτηρισμ■ς (characteerismos), designation by a characteristic mark. Hence, the name is given to the figure which gives a description of the character or morals of a person. When the description is confined to manners, it is called

-------- Ethopœia; or, Description of Manners

■th´-o-pœ´-i-a. Greek, ■θοποι■α (eethopœïa), expression of manner or custom; hence, used of a description of a person's peculiarities as to manners, caprices, habits, whether in voice, gestures, or otherwise.

Called by the Latins NOTATIO, a marking or noting. Hence, a description of any manner or custom, etc., that a person is peculiarly noted for.

Called also MORUM EXPRESSIO.

Isa 3:16.-“The daughters of Zion are haughty, and walk with stretched forth necks, and wanton eyes, walking and mincing as they go, and making a tinkling with their feet.”

See also Jer 48:3-46; and Luk 18:9-14, where the Pharisee and the Publican are described by their manner, gesture, etc. In 1Pe 3:3, where women are exhorted to show the disposition of mind by avoiding the outward costume which is described. When the description or expression is confined to the feelings it is called

-------- Pathopœia; or, Description of Feelings

Path´-o-pœ-i-a. Greek, παθοποι■α, from π■θος, feeling, and ποιε■ν (poiein), to make. Hence, the figure is so named, when the feelings and affections are described or expressed. For examples, see Isa 22:4; Isa 49:15. Jer 9:1-2; Jer 23:9; Jer 31:20. Hos 11:7-9. Mark 3:5; Mark 6:32; Mark 7:34; Mark 10:14; Mark 10:21. Luk 19:41. 2Co 2:4. Gal 4:19-20.

We have included this figure here, and also under those involving change, because sometimes this description is given by way of additional information, and sometimes it is given instead of naming or otherwise indicating the person or thing spoken of. The reader must distinguish these examples himself. When the description is confined to sayings, it is called

-------- Mimesis; or, Description of Sayings

Mi-mee-sis, from the Greek μ■μησις (mi-mee-sis), imitation, from μιμε■σθαι (mimeisthai), to imitate. The name is used when the sayings (and sometimes motions and thoughts) of another are described or imitated by way of emphasis.

Hence called by the Latins IMITATIO, imitation.

See Exo 15:9 (see Asyndeton). Psa 137:7; Psa 144:12-15 (see Ellipsis). Isa 14:13-14; Isa 28:15. Hos 14:2-3. Eze 36:2. Mic 2:11; Mic 3:11. So also 1Co 15:35, and Php 3:4-5.

Sometimes there is a use of a word which another is wont to use, and which is repeated so as delicately, but yet acutely, to direct him aright. As in 2Co 10:1; 2Co 10:10; and Gal 6:2.

-------- Pragmatographia; or, Description of Actions

Prag´-mat-o-graph´-i-a, from πρ■γμα (pragma), an action or event, and γρ■φειν (graphein), to write: i.e., a description of an action or event. Hence, called by the Latins, REI AUT ACTIONIS DESCRIPTIO.

See Joe 2:1-11, where the description of the actions connected with the great people and strong which should come upon Zion is minutely and graphically given.

Mat 24:1-51 and Mark 13:1-37 describe the events of the Great Tribulation; and Luk 21:12, etc., the events which should long precede it.

See also some minute touches, especially in the Gospel of Mark: e.g., Mark 8:33; and Acts 6:15; Acts 7:55-56. When the description is confined to places, it is called

-------- Topographia; or, Description of Place

Top´-o-graph´i-a, from τ■πος (top´-os), a place, and γρ■φειν (graphein), to write or describe.

Hence it is used of the figure which adds something to what is said by describing a place; or any peculiarity which marks the place, and throws light on what is being treated of.

Called by the Latins LOCI DESCRIPTIO.

Topographia is such a description of a place as exhibits it to our view; as the description of Sheol, Isa 14:9-12; Isa 30:33 : The new Heaven and Earth, Isa 65:17, etc.; Rev 21:1, etc.: The future glory of Jerusalem and the Land, Isa 33:20-21; Isa 35:6-10. Psa 46:5-6; Psa 60:6-9. In Psa 89:12, the description shows that the points of the compass are always* [Note: Excepting perhaps parts of Ezekiel written in Babylon.] reckoned with reference to Jerusalem, “The north and the south thou hast created them: Tabor (in the west) and Hermon (in the east) shall rejoice in thy name.”

Thus the description of these places completes the four points of the compass. The names of the places in Isa 10:28-32 give us the course of the invasion of the land by the King of Assyria. The “Sea” is frequently mentioned by way of description to show that the West is intended: the Mediterranean being on the West of the Land. See Num 2:18 (Heb.). Jos 16:5-6. Eze 42:19 (Heb.). In Psa 107:3, however, the Sea evidently denotes the Red Sea; and though the word “sea” is in the Hebrew, it is rendered “South.” The emphasis put upon the wonderful Exodus is thus quietly but very powerfully introduced:” And gathered them out of the lands, from the east, and from the west, from the north, and from the sea!” because the deliverance from Egypt was through the sea. In Psa 72:8, “from sea to sea” means from the Mediterranean to the Red Sea and the Persian Gulf. Compare Exo 23:31.

Sometimes a description of place is added and thrown in to convey a lesson, e.g., John 6:10, “Now there was much grass in the place.” Acts 8:26, “Which is desert,” to show that it mattered not to the true servant whether he ministered in a city (Acts 8:5), and gave joy to crowds of people (Acts 8:8), or whether he ministered to one soul in the desert (Acts 8:26).

See also Isa 65:17-25. Joe 2:3. Luk 16:24-26. John 11:18. When the description is confined to time, it is called

-------- Chronographia; or, Description of Time

Chron´-o-graph´-i-a, from χρ■νος (chronos), time, and γρ■φε■ν (graphein), to write. It is called by the Latins, TEMPORIS DESCRIPTIO, a description of the time. The Figure is used, when, by the addition of the time, something explanatory is given which helps to the understanding of what is said; or, supplies some important fact; or, implies some extra lesson.

All such expressions, as “then” or “at that time,” should be noticed; and attention should be directed to the time to see when it was, and why the particular time should have been thus described or referred to. See

Mat 11:25-26.-“At that time Jesus answered and said, I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes. Even so Father: for so it seemed good in thy sight.”

Why is this specially marked by the words “at that time”? Because it was the time when John the Baptist questioned Him (Mat 11:2-6); when the people are rebuked for having said that John had a devil, and Christ was a glutton and drunkard (16-19); when the cities, in which most of His mighty works were done, repented not, and had their “woe” pronounced (20-24). “At that time,” Jesus said, “Even so, Father: for so it seemed good in thy sight.” In other words, He found rest “at that time,” in the hour of what man would call disappointment and failure, in the Father’s will. And then, He turns to His weary and heavy-laden servants, and invites them to come and find their rest where He found His; and thus to wear His yoke, and find His rest. (See this passage under other Figures: viz., Synecdoche, Catachresis, Idiom, and Parechesis.)

John 10:22.-“And it was winter.” This brief description of time, is intended to convey to us a sense of the humiliation and rejection of the Lord Jesus. The next verse tells how He “walked in Solomon’s porch,” on the bleak summit of Mount Moriah, to keep Himself warm; no one asking Him to house or inviting Him even into such of the Temple Chambers as had fires in them.

We may compare John 18:18.

See also Mark 6:48. Acts 2:15; Acts 10:3; Acts 10:9, etc. When the description is confined to the circumstances, it is called

-------- Peristasis; or, Description of Circumstances

Per-is´-ta-sis´, from the Greek περιστασις, anything that is round about, circumstances; and this from περι (peri), around, and στ■σις (stasis), a standing, setting, or placing.

Peristasis is the name of the figure which describes the circumstances; and hence, it was called by the Latins, CIRCUMSTANTIÆ DESCRIPTIO.

See John 4:6; John 18:18, etc. When this figure is used for the purpose of moving the passions by a graphic description of circumstances, it is called

DIASKEUE.

Di-as-keu´-ee´ (διασκευ■), from διασκευ■ζεσθαι (diaskeuazesthai), to arm, equip, or prepare oneself: the argument being made out of the particular circumstances of a case. When the description is confined to the order of certain persons, things, events, or circumstances, it is called

-------- Protimesis; or, Description of Order

Pro´-ti-mee´-sis (προτ■μησις), a putting of one thing before another: from πρ■ (pro), before, and τιμ■ (timee), honour. Hence, the figure is employed when things are enumerated according to their places of honour or importance, using the particles “first,” “again,” “then,” or “firstly,” “secondly,” “thirdly,” etc. This figure; therefore, increases the emphasis of a particular statement by setting forth the order in which the things treated of stand, or take place.

1Co 15:5-8.-Speaking of the resurrection of Christ, it is written: “He was seen of Cephas; then of the twelve: after that, he was seen of above five hundred brethren at once: … after that, he was seen of James; then of all the apostles: and, last of all he was seen of me also, as of one born out of due time.” In like manner we have the same words employed of the resurrection of “those who are Christ’s”:

1Co 15:22-24, where, after saying that, as all who are in Adam die, even so all who are in (the) Christ will be made alive (see Synecdoche), “but every man in his own order (or rank).

“Christ the first-fruits;

“Afterward they that are Christ’s at His coming.

“Then cometh the end”; or, “then, τ■ τ■λος, the end” or the last final rank of this great army of raised people. So that there is no such thing as what is called a “general resurrection”; for as nearly nineteen hundred years have elapsed between the “first-fruits” and “them that are Christ’s,” so there will be a thousand years between then and the last or second resurrection (Rev 20:1-6). See page 87, under Ellipsis.

1Th 4:15-17.-Here, We have the order of events at the coming forth of Christ into the air to receive His people unto Himself, before His coming unto the earth with them. This new revelation was given to the apostle “by the word of the Lord,” and contains facts not before made known. The resurrection, here revealed, is altogether different in time and order from the “first” and “second” resurrections in 1Co 15:22-24 and Rev 20:1-6. These were never a secret, but known, and referred to in the Old Testament Scriptures (Dan 12:1-2. Psa 49:14 (Psa 49:15), etc.), as well as in the Gospels (John 5:28-29, etc.). This resurrection takes its place with that which is told as a secret in 1Co 15:51-57 : “Behold, I show you a mystery”: i.e., “Behold, I tell you a secret.”

So, here, it is revealed that “we which are alive and remain unto the coming of the Lord shall not prevent (i.e., precede) them which are asleep. For the Lord Himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first: then, we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so (i.e., thus, in this manner) shall we ever be with the Lord.”

4. Conclusio By way of Conclusion This figure is the addition of a short sentence at the end of a paragraph or statement, for various purposes: either by way of moral, deduction, approbation, apology, or reflection, etc. Different names are given to it, according to the purpose for which it is employed. The sense being complete without it, the figure comes under the head of an addition.

-------- Epicrisis; or, Judgment Addition of Conclusion by way of Deduction

Ep´-i-cri´-sis, from the Greek ■π■ (epi), upon, and κρ■σις (krisis), a judgment sentence. Hence Epicrisis is used as an adjudication.

It is a short sentence added at the end by way of an additional conclusion, other and more than has been already stated: not necessary to the sense of it, but as showing that there is something more and something deeper than what lies on the surface.

It notes a cause or a consequence arising from the place, occasion, end, or effect, of things, actions, or speeches. A few examples will explain better the use of this figure.

John 1:24.-The sentence, “And they which were sent were of the Pharisees,” is added to remind us of the fact that the Pharisees made a great point of Baptism; which compelled them therefore to acknowledge the baptism of John to be a matter of great importance.

John 1:28.-“These things were done in Bethabara beyond Jordan, where John was baptizing.” This is to explain that the people had come a long way.

John 3:24.-“For John was not yet cast into prison.” This is why John had not ceased to baptize.

John 5:39-40.-Here we have in two verses a double Epicrisis, the first approving, and the second condemning, but both adding a solemn truth, independent of the statement that goes before.

A “Search the Scriptures;

B For in them ye think ye have eternal life.

A And they are they which testify of me:

BAnd ye will not come to me, that ye might have life.” The structure agrees also with this. It is thus exhibited in four members. In the first and third members (A and A), we have the Scriptures; while in the second and fourth (B and B, the Epicrisis), we have the action and the conduct of those who possessed them.

Note that the verb “search” is imperative, and not indicative, as we never find the verb in the indicative commencing a sentence without the pronoun or some other word; while the imperative is frequently so used. See John 14:11; John 15:20. The Jews read, but they did not “search.” The verb “think” also means to hold as an opinion, believe (see Acts 15:28. 1Co 4:9; 1Co 7:40, etc.).

John 6:4.-“And the passover, a feast of the Jews, was nigh.” This is added to explain how it was that so many were going out of the country up to Jerusalem before the Passover in order to purify themselves.

John 7:5.-“For neither did his brethren believe in him.” This solemn addition explains a great deal: especially Mark 3:1-35; from which it is clear, by comparing Mark 3:21 and Mark 3:31 that His mother and brethren set out to lay hands on Him, bringing on themselves the rebuke of Mark 3:32-35. See under Correspondence (page 384).

John 8:20.-“These words spake Jesus in the treasury, as he taught in the Temple: and no man laid hands on him; for his hour was not yet come.” This Epicrisis is used to show how easily (humanly speaking) He might have been taken where there were so many people assembled.

John 8:27.-“They understood not that he spake unto them of the Father.” By means of this additional explanatory conclusion, we are made astonished at the unbelief and blindness of the Jews. See John 12:37.

John 9:14.-“And it was the sabbath day when Jesus made the clay, and opened his eyes.” The Epicrisis here explains much concerning the events recorded in this chapter.

John 9:22.-“These words spake his parents, because they feared the Jews:” etc. This is added to explain the action of the parents of the man born blind.

John 10:22-23.-“And it was at Jerusalem the feast of the dedication, and it was winter, and Jesus walked in the temple, in Solomon’s Porch.” This is added to show that Christ happened to be at that feast, and that he had not gone up to it as to the other feasts. After He had accomplished His journey to the feast of Tabernacles (John 7:8), He made a delay there, so as to remain over the feast of Dedication. (For this feast, see 1Ma 4:59). See page 455.

John 11:13.-“Howbeit Jesus spake of his death: but they thought that he had spoken of taking of rest in sleep.” This Epicrisis is used to explain the meaning of what the Lord Jesus had said.

John 11:30.-“Now Jesus was not yet come into the town, but was in that place where Martha met him.” This explanation is needed to enable us to understand the course of events.

John 12:33.-“This he said, signifying what death he should die.”

John 12:37.-“But though he had done so many miracles before them, yet they believed not on him.”

Acts 19:20.-“So mightily grew the word of God and prevailed.”

1Jn 3:1.-After the words “sons of God,” the best Texts with R.V. [Note: The Revised Version, 1881.] add κα■ ■σμεν (kai esmen), and we are; or, and such we are. This is a short parenthetical reflective comment. 1Jn 1:2.

-------- Epitasis; or, Amplification Addition of Conclusion by way of Emphasis

E-pit´-a-sis (■π■τασις), a stretching, from ■π■ (epi), upon, and τε■νειν (teinein), to stretch or extend. The Figure is used when a concluding sentence is added by way of increasing the emphasis. It is not independent of what has gone before, but it is some emphatic increase added to it by way of conclusion. The Latins called it INTENTIO, which means the same thing, a straining, or tension; increase, or augmentation. The difference between this figure and the figure of Amplification is that it comes by way of Conclusion.

Exo 3:19.-“And I am sure that the king of Egypt will not let you go, no, not by a mighty hand.”

Mark 10:43-44.-In Mark 10:43, “Whosoever will be great among you, shall be your minister (or servant).” And in the next verse the meaning is the same, but the Epitasis is added, “of all”:-“Whosoever will be the chiefest, shall be the servant of all.”

John 13:34.-“A new commandment I give unto you, That ye love one another-(then the Epitasis is added)-as I have loved you, that ye also love one another.”

Acts 7:5.-“And he gave him none inheritance in it, no, not so much as to set his foot on.”

Rom 13:1.-“The powers that be are ordained of God.” This is an Epitasis to explain and augment the force of the previous enunciation.

2Co 3:1-18 : where 2Co 3:6 is an Epitasis to 2Co 3:5, explaining and emphasizing what has been before said.

-------- Anesis; or, Abating Addition of Conclusion by way of lessening the Effect

An´-e-sis (■νεσις), a loosening, relaxing, abating. This is the opposite of Epitasis; the addition of a concluding sentence which diminishes the effect of what has been said.

2Ki 5:1.-“Now Naaman, captain of the host of the king of Syria, was a great man with his master, and honourable, because by him the Lord had given deliverance unto Syria: he was also a mighty man of valour, but he was a leper”: and therefore all his grandeur and importance counted for nothing.

-------- Epiphonema; or, Exclamation Addition of Conclusion by way of Exclamation

Ep´-i-pho■-nee´-ma (■πιφ■νημα), from ■π■ (epi), upon, and φωνε■ν (pho■nein), to speak. Hence, something uttered besides; an exclamation at the conclusion of a sentence. When the exclamation occurs as an independent separate passage, then it is called Ecphonesis or Exclamatio (q.v. [Note: Which see.] ), and does not come under this division as a mere addition of words; but rather under their application as an expression of feeling. See Ecphonesis. And note, further, that, when the exclamation is thrown in parenthetically, it is called Interjectio (q.v. [Note: Which see.] ).

Epiphonema is called also DEINOSIS when it is very brief and emphatic, from δε■νωσις, an enhancing, exaggerating.

Jdg 5:31.-“So let all thine enemies perish, O Lord.”

Psa 2:12.-“Blessed are all they that put their trust in him.”

Psa 3:8.-“Salvation belongeth unto the Lord. Thy blessing is upon Thy people.”

Psa 14:7.-At the conclusion of the Psalm, this exclamation is added: “Oh, that the salvation of Israel were come out of Zion!” etc.

See under Paronomasia and Metonomy.

Psa 135:21.-“Praise ye the Lord”: i.e., Hallelujah, comingat the end of this and other Psalms, is an Epiphonema.

Jon 2:9.-“Salvation is of the Lord.”

Mat 11:15.-“He that hath ears to hear, let him hear.”

Also in all the sixteen occurrences of this Epiphonema. (See under Polyptoton).

Mat 17:5.-“This is my beloved Son, in whom I am well pleased.” And, then, the beautiful Epiphonema is added, “Hear ye Him” as an appended exhortation.

Mat 20:16.-“For many are called, but few are chosen.”

See also Mat 22:14.

Mat 24:28.-“For wheresoever the carcase is, there will the eagles be gathered together.”

See under Parœmia.

Rev 22:20 is a beautiful Epiphonema, not only to the chapter and the book, but to the whole Bible: “Even so, come, Lord Jesus.”

-------- Proecthesis; or, Justification Addition of Conclusion by way of Justification

Pro-ec´-the-sis (προ■κθεσις), from πρ■ (pro), before, and ■κθεσις (ekthesis), a setting out by way of conclusion, from ■κτ■θημι (ektitheemi), to set out. A conclusion from what has been before set out or put forth. The figure is employed when a sentence is added at the end by way of justification. It is a conclusion by way of adding a justifying reason for what has been said.

Mat 9:13.-“I will have mercy, and not sacrifice: for I am not come to call the righteous, but sinners to repentance.”

Mat 12:12.-“How much then is a man better than a sheep? Wherefore it is lawful to do well on the sabbath days.”

-------- Epitherapeia; or, Qualification Addition of Conclusion by way of Modification

Ep´-i-ther-a-pei´a, from ■π■ (epi), upon, and θεραπε■α (therapei´-a), a waiting on, especially of medical attendance, from θεραπε■ειν (therapeuein), to serve as an attendant, to tend, especially medically.

Hence, the compound Epitherapeia is used of applying an additional remedy. And the figure is employed when a sentence is added at the end, to heal, soften, mitigate, or modify what has been before said, so that modesty or other feeling might not be offended or injured. It may be added by way of apology. But where this is added beforehand, to secure indulgence, it is called Protherapeia (q.v. [Note: Which see.] ); and where this is done to prepare for a shock it is called Prodiorthosis (q.v. [Note: Which see.] ).

Mat 26:40-41.-“What, could not ye watch with me one hour? Watch and pray, that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak.”

Php 4:10.-“I rejoiced in the Lord greatly, that now, at the last, your care of me hath flourished again; wherein ye were careful also, but ye lacked opportunity.” When what has been said concludes with an example, it is called

-------- Exemplum; or, Example Addition of Conclusion by way of Example This is not the same as using examples in the course of argument. We do this latter when in any reasoning we adduce one known object or thing as a sample of another in respect to some particular point.

Exemplum, on the other hand, is when we conclude a sentence by employing an example as a precedent to be followed or avoided:-

Luk 17:31-32.-“In that day, he which shall be upon the house top, and his stuff in the house, let him not come down to take it away; and he that is in the field, let him likewise not return back. Remember Lot’s wife.”

-------- Symperasma; or, Concluding Summary Addition of Conclusion by way of a brief Summary

Sym´-per-as´-ma (συμπ■ρασμα), a finishing or end. In logic it is the conclusion of a syllogism. It is from σ■ν (sun), together with, and περαι■ω (peraio■), to carry over or across.

Hence, Symperasma means to conclude along with, to end together, and is used when what has been said is briefly summed up, and when certain foregoing enumerations are given in a brief epitome.

It is called also ATHRŒSMOS (a-thrœs´-mos), from ■θρο■ξω (athroiz■), to collect or gather together.

It differs from Synathrœsmus (q.v. [Note: Which see.] ) in that it is used at the end and as the conclusion of what has been before said, and not in the course, and as part of the statement.

Mat 1:17.-Here, in this one verse, is given a brief summary of Mat 1:1-16.

John 20:30.-Here is a brief reference to much that is not contained in the whole Gospel.

Heb 11:39.-Here, after having enumerated a number of persons, and of facts concerning them, one brief sentence includes and is true of them all: “And these all, having obtained a good report through faith, received not the promise.”

5. Interpositio By way of Interposition This figure is the addition of a sentence, not at the end, but in the midst of another sentence, which has no grammatical connection with what precedes or follows. It has a close connection with it, but it may or may not be necessary to the sense. The current of the language is interrupted by the interposition of another sentence, which requires to be considered separately. There may, however, be more than one such sentence interposed.

These interpositions are of various kinds, according to their nature, and to the object in view.

Sometimes the interposition requires the leading word to be repeated after it: such repetition is called Apostasis (see under Epanalepsis).

Sometimes it is not put down at all till after the interposition. In the structure of a passage, (see under Correspondence), the various members are more or less parenthetical with relation to those that precede and follow. For example, in an alternate structure such as the first and second chapters of the Epistle to the Hebrews:- AHeb 1:1-2.

B Heb 1:2-14.

A Heb 2:1-4.

B Heb 2:5-18.

B is parenthetical with reference to A and A, while A is parenthetical with reference to B and B: A reading on in continuation of A; and B the same with reference to B. So also in an introverted structure:

A-- B-- C-- C-- B-- A-- The whole of B, C, C, and B are parenthetical with relation to A and A; while C and C are the same with reference to B and B. The observation of this is often necessary to the true understanding and indeed the interpretation of many passages of Scripture. But these are not true interpositions, and do not come under the class of figures called INTERPOSITIO.

They are not always marked, either in the Greek Text or in the translations. Modern editors of the Greek Text mark them sometimes by commas, and sometimes by colons. The translators have

sometimes indicated them by the use of the curved lines (--), or by dashes - and -, or simply by commas. But there are many more beside those that are thus pointed out.

---

Parenthesis Parenthetic Addition, by way of Explanation: Complete in Itself

Pa-ren´-the-sis, παρ■νθεσις, from παρα (para), beside, and ■ντιθ■ναι (entithenai), to put or place in. The figure is used when a word or sentence is inserted which is necessary to explain the context. As to grammar, the context is complete without it, but not as to clearness and sense. A true Parenthesis is not complete without the context. When it is, it is called Parembole. (See below.) Parentheses are for the most part indicated; but there are others which are not marked.

Heb 2:9.-"But we see Jesus, who was made a little lower than the angels

(for the suffering of death crowned with glory and honour);

that He, by the grace of God, should taste death for every* [Note: I.e., without distinction, not without exception.] man." This shows that the Lord was made a little lower than the angels in order that He might die. And that he was crowned with glory and honour on account of His sufferings.† [Note: See Christ's Prophetic Teaching, by the same author and publisher.]

2Pe 1:19.-"We have also a more sure word of prophecy; whereunto ye do well that ye take heed (as unto a light that shineth in a dark place, until the day dawn, and the day-star arise) in your hearts."

Here, it is clear that there must be a parenthesis, for it is prophecy that is the light that shines, and Christ and His appearing are the Day-star and the Day-dawn. Surely, the meaning cannot be that we are exhorted to take heed to the prophetic word until Christ is revealed in our hearts! No; but we are to take heed in our hearts to this prophetic word, until the fulfilment comes in the appearing of Christ-the rising of Him who is called "the Morning Star." See under Ellipsis, page 92. When the interposed sentence is thrown in by way of remark, it is called

-------- Epitrechon; or, Running Along Parenthetic Addition by way of Statement thrown in, not complete in itself

Ep´-i-tre-chon, from ■π■ (epi), upon, and τρ■χειν (trechein), to run: to run over or along, to overrun. The figure is so-called because the sentence, more or less short, is rapidly thrown in as an explanatory remark.

SUBCONTINUATIO is the name given to it by the Latins; because sentences thus thrown in, by the way, as a kind of undercurrent, continue one thought or statement underneath another, or follow another immediately after.

Gen 15:13.-"Know of a surety that thy seed* [Note: I.e., from the birth of Isaac, Abraham's "seed," not from the call of Abraham, as Exo 12:40.] shall be a stranger in a land that is not theirs (and shall serve them; and they shall afflict them;)

four hundred years." The Epitrechon, like a true Parenthesis, is the result of Structure, or Correspondence: a"Know of a surety that thy seed shall be a stranger in a land that is not theirs:

band shall serve them; band they shall afflict them; afour hundred years."

Here in "a" and "a" we have the whole sojourn, while in "b" and "b" we have the servitude in Egypt.

Gen 46:26.-"All the souls that came with Jacob into Egypt (which came out of his loins)

besides Jacob's sons wives, all the souls were three-score and six. This Epitrechon points us to the difference between the enumeration here (66) and Acts 7:14, where it is 75 souls, because it there includes "all his kindred."

Exo 12:40.-"Now the sojourning of the children of Israel (who dwelt in Egypt)

was four hundred and thirty years."

It does not say (as most commentators read it) that they were or had been in Egypt 430 years. It was "the sojourning of the children of Israel" which continued during that time, while the Epitrechon, "who dwelt in Egypt," is a parenthetical interposition thrown in as a further explanation as to these children of Israel.

1Ki 8:39; 1Ki 8:42.

Psa 68:18 (19) is a beautiful Epitrechon.

"Thou hast ascended on high, Thou hast led captivity captive:

Thou hast received [and given* [Note: See Ellipsis, page 74.] ] gifts for men, (Yea, for the rebellious also), That the Lord God might dwell among them."

How blessed and full of precious truth and teaching is the fact thus thrown in. Reaching out and stooping down to the most unworthy recipients of such divine gifts.

Mat 9:6.-"But that ye may know that the Son of Man hath power on earth to forgive sins, (then saith he to the sick of the palsy)

Arise, take up thy bed, and go unto thine house."

John 2:9.-"(but the servants which drew the water knew)."

John 4:7-9.-"Jesus saith unto her, Give me to drink

(For his disciples were gone away into the city to buy meat).

Then saith the woman," etc.

Acts 1:15.-"And in those days Peter stood up in the midst of the disciples, and said

(the number of names together were about an hundred and twenty):

Men and brethren," etc.

Rom 3:7-8.-"Why yet am I also judged as a sinner? And [why] not [say]

(as we be slanderously reported, and some affirm that we say):

Let us do evil that good may come?"

Rom 8:19-21.-This parenthesis is better shown by exhibiting the four alternate members:- ARom 8:19. Expectation.

B Rom 8:20. Reason. (Creation made subject).

A Rom 8:20. Expectation.

B Rom 8:21. Reason. (Creation delivered).

See under Ellipsis (page 87), and note that the words “not willingly, but by reason of Him who hath subjected the same” are an Epitrechon, and the previous statement requires to be taken up-“[waiteth, I say] in hope.”

Rom 9:2-3.-“I have great heaviness and continual sorrow in my heart

(for I used to wish, even I myself, to be accursed from Christ) for my brethren, my kinsmen according to the flesh.” The word ηχμην (eeuchomeen) is by Hyperbaton (q.v. [Note: Which see.] ) put (out of its usual place) at the beginning of the sentence in order to attract our attention; and, when we look further at it, we notice that it is in the imperfect tense, and is best as well as most correctly rendered: “I used to wish.”

See under Euche, a figure so called on account of this very word, eeuchomeen.

Rom 10:6-7.-“Say not in thine heart, Who shall ascend into heaven?

(that is, to bring Christ down from above);

or, Who shall descend into the deep?

(that is, to bring up Christ again from the dead).”

Eph 2:5 “(by grace ye are saved).”

Col 2:21-22 is an important Epitrechon, which writes folly on all the attempts to improve the old nature, by vows and pledges and badges.

Heb 12:20-21.

-------- Cataploce; or, Sudden Exclamation Parenthetic Addition by Way of Exclamation

Cat´-a-plok´-ee (καταπλοκ), from κατ (kata), down, and πλοκ (plokee), a twining or plaiting. The figure is so called because the short sentence so interposed is intertwined with another. This name is given to a parenthesis when it takes the form of a sudden exclamation.

Eze 16:23-24.-“And it came to pass after all thy wickedness (woe, woe unto thee! saith Adonai-Jehovah)

That thou hast also built unto thee,” etc.

Rom 9:2-3.-This is a kind of Cataploce as well as Epitrechon (see page 428), and Euche.

-------- Parembole; or, Insertion Parenthetic Independent Addition

Par-em´-bol-ee´ (παρεμβολ■), from παρ■ (para), beside, ■ν (en), in, and βολ■ (bolee), a throwing or casting (from β■λλω, ball■, to throw).

Hence, a Parembole is an insertion beside, between, or among others; and the name is used when the sentence interposed is independent and complete in itself; and would make complete sense if it were separated from the sentence which it divides.

It is called also EPEMBOLE (Ep-em´-bol-ee, ■πεμβολ■), from ■π■ (epi), upon, ■ν (en), in, and βολ■ (bolee), a casting. A casting in upon. And PAREMPTOSIS (Par-emp-to´-sis, παρ■μπτωσις), from παρ■ (para), beside, ■ν (en), in, and πτ■σις (pt■sis), a falling (from π■πτω, to fall), a falling in beside.

Isa 60:12 is a Parembole, complete in itself.

Mark 7:3-4.-These two verses are interposed, and are independent of the context.

Luk 17:9 is an independent question and answer thrown in, in the midst of the argument.

Acts 2:8-11 form a Parembole.

See also Rom 3:27-31; Rom 6:13-17.

Rom 8:2-15 is a long Parembole setting forth the further relation between flesh and spirit: i.e., the Old man and the New man, the Old nature and the New divine and spiritual nature, the πνε■μα (pneuma), or πνε■μα χριστο■ (pneuma-Christou) which is given to all who are in Christ. Consequently the “s” in spirit should be a small “s,” and not a capital letter, in all these verses: the Holy Spirit Himself not being mentioned, or referred to, as a Person until Rom 8:16. The whole of the interpretation of this important passage depends on this Parembole.* [Note: See article on Rom 8:1-39, Things to Come, May, 1899.] 1Co 15:20-28 is an independent digression: and the sense reads on from 1Co 15:19-29. Thus:- (1Co 15:19). “If in this life only we have hope in Christ, we are of all men most miserable …

(1Co 15:29). Else, what shall they do who are being baptized? It is for the dead, if the dead rise not all?” etc. (see under Ellipsis, page 41).

2Co 3:7-16.

Php 3:18-19.-These verses are an independent Parembole.

Eph 1:19-23 is a Parembole, and the sense reads on from 1:19 to chap. 2:1: “And what is the exceeding greatness of his power to us-ward who believe (…), even you who were dead in trespasses and sins,” etc. But see under Ellipsis (page 109).

Eph 3:2-13 is a Parembole, and a digression explaining Paul’s special ministry in connection with the Gentiles.

1Ti 5:22-23.-“Keep thyself … infirmities” forms a Parembole.

Heb 12:18-29.

1Pe 3:19-21.* [Note: See The Spirits in Prison, by the same author and publisher.]

1Jn 1:2.

-------- Interjectio; or, Interjection Parenthetic Addition by Way of Feeling

In´-ter-jec´-ti-o, from the Latin, inter, between, and jacio, to throw: something thrown in between. While, therefore, the word is similar in meaning to the former figure, this term is confined to an exclamation which is thrown in by way of parenthesis. But note that, when the exclamation is added at the end of a passage, it is called Epiphonema (q.v. [Note: Which see.] ). And when it is quite independent of the context, and forms a definite part of it, it is called Ecphonesis (q.v. [Note: Which see.] ).

Psa 42:2 (Psa 42:3).-"My soul is athirst for God, for the living God;" and then is thrown in, parenthetically, the exclamation, "When shall I come and appear before God?"

Eze 16:23-24.-"And it came to pass after all thy wickedness (woe, woe unto thee! saith Adonai Jehovah), That thou hast also built thee a brothel-house in every street" (i.e., an idol's temple).

See also under Cataploce.

-------- Ejaculatio; or, Ejaculation Parenthetic Addition by way of Wish or Prayer

E-jac´-u-la´-ti-o, from the Latin e, out; and jaculari, jaculatus, the throwing of a javelin, from jaculum, a javelin (from jacere, to throw). This name is confined to a parenthesis which consists of a short prayer, such as "God forbid," "God be praised," "Thank God."

Hos 9:14.-Here, the prayer is in the form of a question:-"Give them, O Lord: what wilt thou give? give them," etc. See under Aposiopesis.

-------- Hypotimesis; or, Under-Estimating Parenthetic Addition by way of Apology or Excuse

Hy-po-ti-mee´-sis (■ποτ■μησις), from ■π■ (hypo), under, and τ■μησις (timeesis), a valuing, or estimating, from τιμ■ω (tima■), to deem, or hold worthy. Hence, an under-estimating, under-valuing. A parenthetical remark is so called when it is apologetic, in order to excuse some bold or extravagant use of language, such as "If I may so say," or "So to speak," or, "As it were." The name MEILIGMATA is given to the words so used, from με■λιγμα (meiligma), anything that serves to soothe. And this from μειλ■σσω (meiliss■), to soothe, propitiate.

Rom 3:5.-"I speak as a man."

2Co 11:23.-"I speak as a fool."

-------- Anæresis; or, Detraction A Parenthetic Addition by way of Detraction.

(Parenthetic Tapein■sis) An œ´-re-sis (■να■ρεσις), from ■ν■ (ana), up, and α■ρ■ω (hair■), to take away. Hence Anœresis means a taking up or carrying off. The parenthesis is so called, when, by a negative expression, we appear to take something away from the sense, but really add to it, and thus emphasize it.

Anœresis is the figure Tapein■sis (or Antenanti■sis) used parenthetically.

6. Ratiocinatio By way of Reasoning This class of additions to what is said does not relate to the sense, description, conclusion, or parenthesis, but to argumentation, or reasoning.

These figures are not often used in Scripture, and are artifices of argument invented for human reasoning.

We give them, in order to make our subject complete.

-------- Paradiegesis; or, a Bye-Leading Addition of Outside Facts by way of Reasoning

Par-a-di-ee-gee´-sis, from the Greek παρ■ (para), beside, δι■ (dia), through, or by means of, and ■γε■σθαι (heegeisthai), to lead, or guide. Hence the figure is used when there is an addition of facts which are beside the case, yet help to establish it.

-------- Sustentatio; or, Suspense Addition suspending the Conclusion, by way of Reasoning

Sus-ten-ta´-ti-■: i.e., suspension. The figure is used when additions to the argument are made by which the conclusion is kept in suspense.

It is called also CREMAN from κρεμ■ννυμι (kre-man-nu´-mi), to hang up, suspend.

Also EXARTESIS (■ξ■ρτησις), ex-ar-tee´-sis, a hanging from, connection of parts with one another, from ■ξαρτ■ω (exarta■), to hang upon, suspend.

-------- Paraleipsis; or, a Passing by Addition (brief) of that which is professedly ignored

Par-a-leips´-is, παρ■λειψις, a passing over, omitting, from παρ■ (para), beside, and λε■πω (leip■), to leave behind. Sometimes spelt PARALEPSIS.

Called also PARASIOPESIS, παρασι■πησις, a passing over in silence, from παρ■ (para), beside, and σι■πησις (si■peesis), a being silent, from σιωπ■ω (si■pa■), to be silent. The Latins called it PRÆTERMISSIO, a leaving aside, prœtermission, a passing over, and PRÆTERITIO, a going past, passing by. This figure is used when the speaker professes a wish to pass something by in silence, which he nevertheless adds by a brief allusion to it.

Heb 11:32.-“And what shall I more say? for the time would fail me to tell of Gedeon and of Barak,” etc., and then proceeds to allude briefly to them all in Heb 11:33-38.

-------- Proslepsis; or, Assumption Addition (full) of what is professed to be ignored

Pros´-leeps´-is (πρ■σληψις), a taking or assuming besides. From πρ■ς (pros), to, toward, or beside, and λ■ψις (leepsis), a taking, from λαμβ■νω (lamban■), to take. By the Latins it was called ASSUMPTIO, an assuming, or taking to, and CIRCUMDUCTIO, a leading round. This name is given to the preceding figure of Paraleipsis, when it is expanded beyond its proper limits; and the speaker or writer, after having professed to omit it, proceeds actually to add and describe the particulars.

-------- Apophasis; or, Insinuation Addition of Insinuation (implied) by way of Reasoning

A-poph´-a-sis (■π■φασις), denial, negation, from ■ποφ■ναι (apophanai), to speak off, and this from ■π■ (apo), off, and φ■ναι (phanai), to speak or say. The figure is used when, professing to suppress certain matters or ideas, the speaker proceeds to add the insinuation, negatively: e.g., “I will not mention the matter, but,” etc.; or, “I will not mention another argument, which, however, if I should, you could not refute.”

Phm 1:19.-“I Paul have written it with mine own hand, I will repay it (albeit I do not say to thee how thou owest unto me even thine own self besides).” When the matter or argument is actually added, the figure is then called

-------- Cataphasis; or, Affirmation Addition of Insinuation (stated) by way of Reasoning

Cat-aph´-a-sis, Greek, κατ■φασις, an affirmation, or affirmative proposition, from κατ■ (kata), down, and φασις (phasis), a speaking, from φ■ναι (phanai), to say. In this case the insinuation is added, not negatively, but positively: e.g.: “I pass by his deceit,” etc., and thus adds the insinuation as to his deception.

-------- Asteismos; or, Politeness Addition by graceful disclosure of what is professedly concealed

As-te-is´-mos. Greek, ■στε■σμ■ς, clever talk, from ■στε■ος (asteios), of the city, polite, from ■στυ (astu), city. The figure is used when, by pretending to conceal something, the speaker adds some graceful language which discloses it.

It comes in here when it is used as an addition by way of reasoning. We have included it also in Figures involving change, where the application of words is affected by way of feeling. (See below).

# 04.09. THIRD DIVISION

THIRD DIVISION

# 04.10. Figures Involving Change

FIGURES INVOLVING CHANGE

WE now come to the third and last great division of figures of language, viz., change, i.e., where the figure consists of a change affecting the meaning, use, arrangement, and order, of words, phrases, and sentences: also changes affecting the application of words.

Under this division come all the figures of change as to both Syntax and Rhetoric. The figures involving change we have divided as follows:- I.Affecting the Meaning of Words. II.Affecting the Arrangement and Order of Words.

1. Separate words.

2. Sentences and phrases.

III. Affecting the Application of Words.

1. As to Sense.

2. As to Persons.

3. As to Subject-matter.

4. As to Feeling.

5. As to Argumentation.

# 04.11. I. Affecting the Meaning of Words

I. AFFECTING THE MEANING OF WORDS

-------- Enallage; or, Exchange Exchange of one Word for another

E-nal´-la-gee, ■ναλλαγ■, an exchange, from ■ναλλ■σσειν (enallassein), to exchange, from ■ν (en), in, and ■λλ■σσειν (allassein), to change.

Enallage is a figure of grammar; and consists of an exchange of words, or a substitution of one word for another. It differs from Metonymy (q.v. [Note: Which see.] ) in that Metonymy is the exchange or substitution of one noun for another noun: while Enallage is a change of one part of speech for another (Antimeria); or one tense, mood, person, or number for another (Heterosis); or one case for another (Antiptosis), but never of one noun for another.

It is also called ENALLAXIS (■ν■λλαξις, e-nal-lax´-is), from another part of the same verb as Enallage, and with the same meaning, an exchange.

Also ALLŒGOSIS (■λλο■ωσις, al-loi-■'-sis), a change, or alteration, from ■λλοι■ω (alloio■), to make different, to change.

Enallage consists of the following forms:

Antimereia,

Antiptosis, Heteroμsis, and Hypallage´, which will be considered in order:-

-------- Antimereia: or, Exchange of Parts of Speech The Exchange of one part of Speech for another

An´-ti-me´-rei-a, from ■ντ■ (anti), over against or instead of, and μ■ρεια (mereia) (for μερ■ς), a part. It means that one part of speech is used instead of another:-as a noun for a verb or a verb for a noun, etc. The following are the several kinds of Antimereia:- ANTIMEREIA. Exchange of Parts of Speech.

I. Of the Verb.

1. Infinitive for Noun.

2. Participle (active) for Noun.

3. Participle (passive) for Adjective.

II. Of the Adverb.

1. Adverb for Noun.

2. Adverb for Adjective.

III. Of the Adjective.

1. Adjective for Adverb.

2. Adjective for Noun.

IV. Of the Noun.

1. Noun for Verb.

2. Noun for Adverb.

3. Noun for Adjective.

4. Noun (repeated) for Adjective (Epizeuxis).

5. Noun (in regimen) for Adjective.

6. Noun (governing) for Adjective (Hypallage).

7. The former of two (both in regimen) for Adjective.

8. The latter of two (both in regimen) for Adjective.

9. One of two in same case for Adjective (Hendiadys).

10. Noun (in regimen) for Superlative Adjective.

HYPALLAGE. Interchange. The Antimereia of the governing Noun.

I. Antimereia of the Verb 1. The Infinitive for a Noun Gen 32:24 (Gen 32:25).-Heb.: “Until the go-up of the dawn”: i.e., until the rise or break of dawn.

1Ki 8:52.-“To hearken unto them in all their crying unto Thee”: i.e., in all their prayer.

1Ch 16:36.-“And all the People said, ‘Amen,’ and be there praising Jehovah”: i.e., and said, “Amen! and praise Jehovah!”

2Ch 3:3.-“Now these [are the things wherein] Solomon was instructed (marg. [Note: arg. Margin.] , founded) for the building of the house of God”: i.e., these are the instructions or fundamentals [given to] Solomon for the building, etc.

Psa 101:3.-“I hate the doing of those turning aside”: i.e., I hate the work of sinners.

Psa 132:1.-“Lord, remember David and all his being afflicted”: i.e., all the things in which he has been afflicted, or simply the noun as in A.V. [Note: The Authorized Version, or current Text of our English Bible, 1611.] , “his afflictions.”

Isa 4:4.-“By the spirit of judgment and the spirit of burning (or consuming)”: i.e., by the spirit of burning or consuming.

Dan 10:1.-“And the word to understand”: i.e., “and he had a comprehension of the word, and an understanding of the vision.”

Luk 7:21.-“He granted to see”: i.e., as in A.V. [Note: The Authorized Version, or current Text of our English Bible, 1611.] , “he gave sight.”

Php 1:23.-“Having a desire unto the return”: i.e., (lit.) unto the to return (i.e., the returning of Christ). ■ναλ■ω (analu■), to loosen back again, but always from there to here; hence, to return (not from here to there, which would be to depart). See the only occurrences of the verb:- Luk 12:36. Tob 2:1. Jdt 13:1. 1Es 3:3. Wis 2:1; Wis 5:12. Sir 3:15. 2Ma 8:25; 2Ma 9:1; 2Ma 12:7; 2Ma 15:28; and Josephus Ant. vi. 4, 1. The meaning is that the Apostle knew not which to choose, whether to live or to die. His living would be better for them than his dying, but not better than a third thing which pressed him out of the other two, viz., the return of Christ, which was “far better” than either. See further under Epanalepsis, Resumptio, Pleonasm, etc.

Heb 2:15.-“Through fear of death were all their living, subject to bondage”: i.e., “all their lifetime,” as in A.V. [Note: The Authorized Version, or current Text of our English Bible, 1611.] Heb 4:1.-“A promise being left us to enter in”: i.e., of entering in.

2. The Participle (active) for a Noun

Gen 23:16.-“Current money of purchasing”: i.e., “silver (or money) which passes with the merchant.”

Job 13:4.-“Ye are all healing-ones of no value”: i.e., as in A.V. [Note: The Authorized Version, or current Text of our English Bible, 1611.] , physicians.

Pro 14:20.-“The poor is hated even of his own neighbour: but many are loving the rich”: i.e., the friends of the rich.

Jer 23:2.-“Against the shepherding-ones feeding my people”: i.e., the feeders of my People. Compare Gen 4:2, where the term “shepherds” refers more to the keeping of the sheep. Hence the addition, here, of the feeders.

Psa 17:14.-“Whose belly thou fillest with thy hid”: i.e., thy treasure or secret thing.

Joe 1:17.-“Rotted have scattered things”: i.e., rotted have the seeds.

Mat 4:3. 1Th 3:5.-“He the tempting-one”: i.e., he who tempteth, i.e., the tempter.

Mat 11:3 and elsewhere, “the One Coming”: i.e., the Coming One.

Mark 6:14, etc.-“John the baptizing-one”: i.e., John the baptizer.

Mark 15:29.-“The destroying-one”: i.e., thou destroyer. And “building it in three days”: i.e., the builder of it.

1Co 9:25.-“He the striving-one”: i.e., the one that strives-the competitor.

Heb 1:6, etc.-“The world”: ο■κουμ■νη (oikoumenee), inhabited, hence used for the world as inhabited.

Heb 9:17.-“The maker of the covenant,” (■ διαθ■μενος): i.e., the sacrifice. As long as the sacrifice was alive, the covenant was not made. It was only ■π■ νεκρο■ς (epi nekrois) over dead sacrifices that the covenant could have force. See further under Ellipsis (page 69).

Heb 12:18.-“Ye are not come to a mount being touched”: i.e., a touchable, palpable or literal mount.

Rev 9:11.-“The destroying-one”: i.e., the Destroyer.

3. The Participle (Passive) for Adjective 2Ki 18:21.-“The staff of this bruised reed”: i.e., this broken reed.

Psa 12:6 (Psa 12:7).-“Silver tried in a furnace”: i.e., pure silver. See under Ellipsis, page 71.

Psa 18:3 (Psa 18:4).-“I will call upon the Lord, the praised One” i.e., laudable one, or as in A.V. [Note: The Authorized Version, or current Text of our English Bible, 1611.] worthy to be praised.

Pro 21:20.-“There is treasure to be desired”: i.e., a most desirable treasure.

Isa 33:19.-“Of a scorned tongue that thou canst not understand”: i.e., a foreign tongue, which is often despised. The A.V. [Note: The Authorized Version, or current Text of our English Bible, 1611.] renders it “stammering” (but puts ridiculing in the margin); and the R.V. [Note: The Revised Version, 1881.] “strange” (with stammering in the margin).

Zep 2:1.-“O nation not desired”: i.e., not desirable, or better, incapable of shame.

Gal 2:11.-“Because he was to be blamed”: i.e., blameworthy, or better, because he stood self-condemned.

Heb 12:27.-“That those things which cannot be shaken may remain”: i.e., the unshakable things; the things that know no shaking.

II. Antimeria of the Adverb 1. Adverb for Noun Luk 10:29.-“And who is near to me”: i.e., my neighbour. The meaning is seen from Mat 22:39; and Rom 13:10.

John 1:25.-“He that cometh behind me (i.e., after, as to position) is preferred before me”: i.e., has precedence of me. The adverbs, ■π■σω (opis■) behind, and ■μπροσθεν (emprosthen) before, never refer to time, but to position or grade. The verbs to become and to be, with an adverb or adverbial phrase often change the signification of the adverb into that of a noun. See 2Sa 11:23. John 6:25. Mark 4:10. Acts 5:34; Acts 13:5. Rom 7:3; Rom 16:7. Eph 2:13. 2Th 2:7. 2Ti 1:17.

2. Adverb for Adjective Gen 30:33.-“So shall my righteousness answer for me to-morrow”: i.e., some future day.

1Sa 25:31.-“That thou hast shed blood causelessly”: i.e., innocent blood. A.V. [Note: The Authorized Version, or current Text of our English Bible, 1611.] and R.V. [Note: The Revised Version, 1881.] render it “causeless.”

Neh 2:12.-“I, and not enough men with me”: i.e., as in A.V. [Note: The Authorized Version, or current Text of our English Bible, 1611.] “some few men.”

Pro 3:25.-“Be not afraid of fear suddenly”: i.e., sudden fear.

Pro 15:24.-“The way of life is above, to the wise, that he may depart from sheol beneath”: i.e., the lower Sheol.

Pro 24:28.-“Be not a witness against thy neighbour heedlessly”: a rash, and hence likely to be, a false witness.

Pro 27:1.-“Boast not thyself of to-morrow”: i.e., of any future day.

Mat 6:34.-“Be not full of care for to-morrow”: i.e., have, then, no anxiety for any future day.

John 15:5.-“Without (or apart from) me ye can do nothing”: i.e., severed from me.

2Co 4:16.-“Though our without (i.e., external or outward) man perish, yet the within (i.e., internal or inward) man is renewed day by day.”

2Co 4:17.-“For our momentary lightness of tribulation (i.e., light tribulation) worketh for us exceedingly excessively an eternal weight of glory”: i.e., an excessively surpassing eternal weight of glory.” R.V. [Note: The Revised Version, 1881.] “more and more exceedingly.”

III. Antimereia of the Adjective 1. Adjective for Adverb Acts 16:37.-“They have beaten us in public”: i.e., publicly.

1Co 12:11.-“Dividing to each one personally”: i.e., severally.

2. Adjective for Noun Gen 1:9-10.-“Let the dry appear”: i.e., the land. So Psa 95:5; and, in the Greek, Mat 23:15.

Isa 24:23.-“Then the pale shall be confounded”: i.e., the moon, because pale.

Rom 1:15.-“τ■ κατ■ ■μ■ πρ■θυμον” (to kat’ eme prothumon), according to my ready [mind], i.e., my readiness.

Rom 1:19.-“The known (i.e., knowable or discoverable) of God”: i.e., that which may be learnt even by the natural man.

Rom 2:4.-“Not knowing the kind [thing or gift] of God”: i.e., the kindness of God.

1Co 1:27-28.-“Foolish,” “weak,” “base,” “despised”: i.e., as in A.V. [Note: The Authorized Version, or current Text of our English Bible, 1611.] , “the foolish things,” etc.

2Co 8:8.-“To prove the genuine of your love”: i.e., the genuineness (or genuine character of).

Eph 6:12.-“The spiritual [powers, bands, hosts] of wickedness”: i.e., wicked spirits.

Php 2:6.-“Equal with God”: i.e., on an equality with God. This is what the first man grasped at, tempted and deceived by the Old Serpent. But Christ, the second man, the last Adam, did not think it a matter to be grasped at in this way, “but humbled Himself,” and through suffering and death reached His exaltation. (See pages 202, 433).

Php 4:5.-“Let your moderate be known unto all men”: i.e., your moderation.

Heb 6:17.-“The unchangeable of his counsel”: i.e., the unchangeableness of His counsel, or the unchangeable [character] of His counsel.

IV. Antimereia of the Noun 1. A Noun for a Verb This is called “Antimereia of the Noun.”

Jdg 16:23.-“Then the lords of the Philistines gathered them together for to offer a great sacrifice unto Dagon their God, and to rejoice.” Lit., for a great rejoicing.

Isa 7:1.-“Rezin … and Pekah … went up toward Jerusalem to war against it.”

Lit., for the war. Fig., to make war.

Mark 12:38.-“And he said unto them in his doctrine.” Here, the noun “doctrine” is put instead of the verb, “during his teaching” or, “while he taught.”

2. A Noun for an Adverb Isa 21:7.-“And he hearkened diligently with much heed”: i.e., most attentively.

Psa 75:2 (Psa 75:3).-“I will judge upright [judgments]”: i.e., righteously. So Pro 31:9.

Psa 139:14.-“I will praise thee, for I am made with fears and wonder”: i.e., fearfully and wonderfully.

Lam 1:8.-“Jerusalem hath sinned a sin”: i.e., grievously.

Mark 7:3.-“Except they wash their hands with the fist”: i.e., carefully or assiduously.

Mark 8:32.-“And he spake the word with boldness”: i.e., boldly, openly, or publicly. So John 7:26; John 10:24; John 11:14; John 16:25; John 16:29; John 18:20; John 11:54.

3. A Noun for an Adjective

Thus “circumcision” and “uncircumcision” are used instead of circumcised or uncircumcised persons.

Anathema, which means accursed, is an accursed or excommunicated person or thing.

1Co 14:12.-“So also ye, forasmuch as ye are zealous of spirits.” Here, the noun is used instead of an adjective (πνευμ■των for πνευματικ■ν). Both the A.V. [Note: The Authorized Version, or current Text of our English Bible, 1611.] and R.V. [Note: The Revised Version, 1881.] insert “gifts” in italics.

1Co 14:32.-“And the spirits of the prophets are subject to the prophets.” Here, the noun “spirits” is again used for the adjective spiritual gifts. See under Metonymy.

Gal 1:14.-“Being more exceedingly a zealot”: i.e., zealous, as in A.V. [Note: The Authorized Version, or current Text of our English Bible, 1611.]

Heb 12:11.-“Any discipline for the present (time) seems not to be of joy” (χαρ■ς, charas): i.e. joyous, “but of grief” (λ■πης, lupees): i.e., grievous, as in A.V. [Note: The Authorized Version, or current Text of our English Bible, 1611.]

1Jn 5:6.-“Because the Spirit is truth.” Here the noun is rendered literally: but it is used by the figure Antimereia for the adjective true; and the meaning is that the witness of the Holy Spirit concerning Christ is true in every place and in every particular.

If this figure were not Enallage, then it would be a Metaphor, which is quite out of the question.

4. A Noun (repeated) for an Adjective A noun is sometimes repeated in order to express the adjective in the highest or superlative degree. This is called Geminatio or Epizeuxis (q.v. [Note: Which see.] ).

Isa 26:3.-“Thou wilt keep him in peace, peace”: i.e., perfect peace. See under Epizeuxis, where many examples are given.

5. A. Noun (in regimen) for an Adjective

When, of two nouns, one noun is placed in regimen: i.e., when one governs the other in the genitive case: the latter word (sometimes two words) becomes an adjective. The natural and ordinary way of qualifying a noun is by using an adjective. But, if it is wished to emphasize the adjective, then this rule is departed from; in order to attract the attention of the reader, and to tell him that the adjective is very emphatic, and is to be read as if it were underlined or under-scored in ordinary writing. For example: suppose we are speaking of Angels, and our thought is simply of them and their being, we should use the word “mighty” as an adjective, and say “Mighty ANGELS,” but if we wished to emphasize the adjective “mighty,” and call attention to the fact that we are not referring to angels as such, but to their wondrous power, and we should say “MIGHTY Angels.” How is this to be done? By Antimereia. By using a noun instead of an adjective, and saying “Angels of might.”

It is difficult to say how this should be dealt with in translation so as to render it idiomatically, and yet apprise the reader of the correct emphasis.

Neither the Authorized nor the Revised Version follows any fixed rule. Sometimes the noun is translated literally, and sometimes it is rendered as an adjective.

It is important, however, that the reader (especially the public reader) should know where the emphasis is required.

It should be observed, however, that the second noun (i.e., the noun in the genitive case) is not always used instead of an adjective. The word “of” takes many different meanings; and it is important that each should be accurately defined and determined. As this, however, does not belong strictly to the figure Antimereia, we have given an outline of the whole subject in the Appendix. (See Appendix B “On the usuage of the Genitive case.”) The following are examples of Antimereia, where a noun in regimen is used instead of an adjective:-

Exo 34:7.-“The iniquity of the fathers”: i.e., when the iniquity wrought by the children is the same in character, it will he punished in the same way.

2Ki 24:3.-“The sins of Manasseh”: i.e., the sins like Manasseh’s, as is explained by the next sentence, “according to all that he did.”

2Ch 24:6; 2Ch 24:9.-“The collection of Moses”: i.e., like that ordered by Moses. The italics of the A.V. [Note: The Authorized Version, or current Text of our English Bible, 1611.] are put in to fill out the sense.

Job 8:6.-“The home of thy righteousness”: i.e., thy righteous home.

Psa 2:6.-“Upon Zion, the mount of my holiness”: i.e., my holy mountain. See A.V. [Note: The Authorized Version, or current Text of our English Bible, 1611.] marg. [Note: arg. Margin.]

Psa 60:9 (Psa 60:11).-“Who will bring me into the city of strength”: i.e., the strong city, with emphasis on strong. See 2Sa 11:1; 2Sa 12:26. See also under Irony.

Ezr 8:18.-“A man of understanding”: i.e., a wise and prudent man.

Psa 23:2.-“Pastures of tender grass”: i.e., green pastures.

Psa 23:2.-“Waters of quietness”: i.e., peaceful streams.

Psa 31:2 (Psa 31:3).-“Be to me for a rock of strength, for a house of bulwarks to save me”: i.e., a strong rock, and a fortified house, or fortress.

Psa 140:11 (Psa 140:12).-“Will not a man of tongue (i.e., a braggart; P.B.V. [Note: .B.V. The Prayer Book Version of the Psalms (from Coverdale’s Bible).] , a man full of words; A.V. [Note: The Authorized Version, or current Text of our English Bible, 1611.] , an evil speaker) be established in the earth: evil will hunt the man of violence (i.e., the violent man) to overthrow him.”

Psa 150:1.-“The firmament of his power”: i.e., his strong firmament.

Pro 10:15.-“City of his strength”: i.e., his strong city.

Pro 29:8.-“Men of scorning”: i.e., scoffers (A.V. [Note: The Authorized Version, or current Text of our English Bible, 1611.] , “scornul men”).

Isa 1:10.-“Ye rulers of Sodom … ye people of Gomorrah”: i.e., rulers and a people who acted as those of Sodom and Gomorrah did.

Isa 28:1 (Isa 28:2).-“Crown of pride”: i.e., Pride’s crown.

Isa 30:21.-“The graven images of thy silver”: i.e., thy silver graven images.

Isa 33:21.-“Broad of spaces”: i.e., spacious or broad streams. (See A.V. [Note: The Authorized Version, or current Text of our English Bible, 1611.] margin).

Isa 51:20.-“Like a wild bull of a net”: i.e., a netted wild oryx.

Isa 52:1.-“The city of holiness”: i.e., the holy city.

Isa 54:9.-“For this is the waters of Noah unto me”: i.e., Noah’s flood, as we call it. The times and circumstances referred to are to be like the days of Noah. The A.V. [Note: The Authorized Version, or current Text of our English Bible, 1611.] and R.V. [Note: The Revised Version, 1881.] supply “as.”

Jer 12:10.-“My portion of desire”: i.e., my desired portion.

Jer 22:19.-“The burial of an ass”: i.e., an ass’s funeral!

Jer 51:3.-“A sleep of perpetuity”: i.e., a perpetual sleep.

Hab 1:8.-“The wolves of evening”: i.e., evening wolves. See also Jer 5:6; Zep 3:3; and the explanation in Psa 104:20-21.

Mat 5:22.-“The gehenna of the fire”: the fiery or burning Gehenna: or, the fiery Hinnom-vale.

Mat 15:26.-“The bread of the children”: i.e., -the children’s own bread, with emphasis on the children.

Mat 19:28.-“The throne of His glory”: i.e., His glorious throne, with emphasis on glorious. There are no articles in the Greek.

Mark 11:22.-“Have faith of God”: i.e., Divine or strong faith. Compare Jas 2:1 and 1Pe 2:19.

Luk 1:17.-“The spirit and power of Elias”: i.e., with Elijah’s spirit and power.

Luk 6:12.-“Continued all night in the prayer of God”: i.e., in instant earnest prayer.

Luk 16:8.-“The steward of injustice”: i.e., the unjust steward.

Luk 18:6.-“Hear what the judge of injustice saith”: i.e., the unjust judge, as in A.V. [Note: The Authorized Version, or current Text of our English Bible, 1611.]

John 10:23.-“And Jesus walked in the porch of Solomon”: i.e., in the porch built like that of Solomon, and in the same place, etc. For Solomon’s porch was burnt with the Temple by Nebuchadnezzar.

Rom 1:26.-“Lusts of dishonour”: i.e., A.V. [Note: The Authorized Version, or current Text of our English Bible, 1611.] , “vile passions.”

Rom 6:4.-“In newness of life”: i.e., a life-long newness.

Rom 7:5.-“Motions (or passions, margin) of sins”: i.e., sinful passions: or, sins’ passions; i.e., the passions of the various sins set in motion by the Law.

Rom 7:24.-“Who shall deliver me from the body of this death?”: i.e., this dying body or this mortal body.

Rom 8:6-7.-“Mind of the spirit” and “mind of the flesh” rendered “spiritually minded” and “carnally minded.” This is almost stronger than the mere characterizing of the spirit or the flesh. It denotes the ruling principle which governs and controls the mind: the one being the old nature; and the other, the new.

2Co 4:2.-“The hidden things of dishonesty”: i.e., the shameful secret things.

Eph 2:3.-“Fulfilling the desires of the flesh and of the mind”: i.e., coarse fleshly lusts, and refined mental lusts; for there is “no difference” between these in God’s sight, though there may be in man’s.

Eph 4:22.-“Lusts of deceit”: i.e., deceitful lusts; or lusts which deceive, and are the instruments of deceit.

Eph 4:24 : “Righteousness and holiness of truth”: i.e., true righteousness and holiness, as contrasted with Adam (Gen 1:27) with the emphasis on true.

Eph 6:12.-“Against the spiritual things of wickedness”: i.e., wicked spirits. Here we have two forms of Antimereia, viz., the Ant. of the adjective “spiritual” for spiritual powers, or spirits, and the Ant. of

the noun, “of wickedness,” for their origin or character.

Php 3:21.-“Who shall change the body of our humiliation (i.e., our corruptible body) that it may be fashioned like unto His body of glory (i.e., his glorious body): with emphasis on corruptible and glorious.

Col 1:11.-“According to the power of his glory”: i.e., His glorious power.

Col 1:13.-“Who hath translated us into the Kingdom of the Son of His love”: i.e., of His beloved Son.

Col 1:22.-“The body of his flesh”: i.e., his fleshly body.

Col 2:18.-“The mind of his flesh”: i.e., as in A.V. [Note: The Authorized Version, or current Text of our English Bible, 1611.] , his fleshly mind.

Col 3:14.-“Bond of perfectness”: i.e., a perfect bond.

2Th 1:7.-“The angels of His power”: i.e., His mighty angels, with great emphasis on “mighty.” (See margin).

2Th 2:3.-“The man of sin”: i.e., the man characterized by sin, the sinful or wicked man, with the emphasis on “sinful.” “The son of perdition.” (See under Metonomy, for the use of the word “son.”)

Heb 9:10.-“Which stood only in meats and drinks and divers washings (βαπτισμο■ς, baptisms) and (or even) ordinances of the flesh, put upon them until the time of setting things right”: i.e., Baptisms whose character was fleshly, having effect only on the flesh, and thus opposite to that baptism of the Spirit with which Christ baptises the members of His Body.

Heb 12:9.-“Fathers of our flesh”: i.e., human or natural fathers, in contrast with the Heavenly Father and giver of our spirits.

Jas 1:25.-“A hearer of forgetfulness”: i.e., as in A.V. [Note: The Authorized Version, or current Text of our English Bible, 1611.] , a forgetful hearer: with emphasis on “forgetful.”

Jas 2:4.-“Judges of evil thoughts”: i.e., evil-thinking judges.

Jas 3:13.-“Meekness of wisdom”: i.e., wise meekness.

1Pe 1:2.-“Sanctification of [the] Spirit”: i.e., spiritual sanctification, or perhaps it may be the Genitive of Origin, and mean that sanctification of which the Spirit is the author and source.

2Pe 2:1.-“Heresies of perdition”: i.e., destructive heresies or sects. The A.V. [Note: The Authorized Version, or current Text of our English Bible, 1611.] renders it “damnable heresies.”

2Pe 2:16.-“With the voice of a man”: which the A.V. [Note: The Authorized Version, or current Text of our English Bible, 1611.] correctly renders man’s voice; i.e., a human being’s voice in contrast to animal.

1Jn 1:1.-“The Word of life”: i.e., the living Word. Accordingly, it is added in the next verse, “and the life (viz., of the Word) was manifested.”

Jude 1:11.-“The way of Cain … the error of Balaam … the gainsaying of Korah”: i.e., the way, the error, and gainsaying characterized like those of Cain, Balaam, and Korah.

Jude 1:18.-Walking “after their own lusts of ungodliness”: i.e., as in A.V. [Note: The Authorized Version, or current Text of our English Bible, 1611.] , “ungodly lusts.” The Divine Names form a special class by themselves. The Names of God (El), God (Elohim), Lord (Jehovah) are sometimes used, in regimen, as adjectives, denoting Divine; or that which is the greatest, highest, mightiest, most glorious, or beautiful.

Gen 6:1.-“The sons of God”: i.e., wondrous, mighty, supernatural beings. Hence, used always of angels in the Old Testament.

See every other occurrence:- Job 1:2; Job 2:6; Job 38:7. Psa 29:1; Psa 89:6. Dan 3:25. In Gen 6:2, Codex A of the Septuagint reads ■γγελοι το■ θεο■, angels of God. These are the fallen angels referred to as “in-prison” (2Pe 2:4-9. Jude 1:6-7, and 1Pe 3:18-20.

Gen 23:6.-“A prince of God”: i.e., a mighty prince.

Gen 30:8.-“Wrestlings of God”: i.e., great wrestlings.

Exo 9:28.-“Voices of God”: i.e., loud and powerful voices, or thunderings. Compare 1Sa 14:15.

2Ch 20:29.-“A fear of God”: i.e., a great fear.

2Ch 28:13.-“A trespass of Jehovah”: i.e., a terrible sin. The A.V. [Note: The Authorized Version, or current Text of our English Bible, 1611.] entirely loses the sense of this verse, which should be thus rendered: “Ye shall not bring in the captives hither; for ye propose that which will bring upon us a trespass of Jehovah (i.e., a trespass of the greatest magnitude) to add to our sin and to our guilt; for abundant is the guilt we have and the fierceness of anger on Israel.”

Job 4:9.-“A blast of Eloah”: a vehement blast.

Psa 36:6 (Psa 36:7); Psa 68:15 (Psa 68:16), etc.-“Mountains of God”: i.e., the loftiest mountains.

Psa 80:10 (Psa 80:11).-“Cedars of God”: i.e., the loftiest cedars.

Psa 104:16.-“Trees of Jehovah”: i.e., the loftiest trees.

Song of Solomon 8:6.-“Flames of Jehovah”: i.e., vehement flames. The verse should be rendered:

“For love is strong as death:

Affection is inexorable as Sheol: Its flames are flames of fire: The flames of Jehovah.”* [Note: See Ginsburg’s Introduction, page 386.]

Jer 2:31.-Here the last syllable of the word “darkness,” ■■, is an abbreviation of Jehovah; and the words should be rendered:

“Have I been a wilderness to Israel. Is the land the darkness of Jah?” i.e., utter darkness.† [Note: Ditto, page 384.] Eze 28:13; Eze 31:8-9.-“Garden of God”: i.e., the Divine, beautiful or wonderful garden. The Name of God is used in the same way in the dative case.

Ruth 2:20.-“Blessed be he to the Lord”: i.e., divinely blessed with all things. Ruth 3:10, “Blessed be thou to the Lord.”

Isa 28:2. Here, it is literally:

“Behold, a mighty and strong one to Adonai”: i.e., “Behold, a mighty one, immensely strong- As a storm of hail, a destructive storm; As a flood of mighty waters overflowing Hath he cast [Ephraim] down to the earth with his hand.”

Jon 3:3.-“A city great to God”: i.e., as in A.V. [Note: The Authorized Version, or current Text of our English Bible, 1611.] , an exceeding great city.

Acts 7:20.-Moses was “fair to God”: i.e., Divinely beautiful.

2Co 10:4.-“For the weapons of our warfare are not carnal, but mighty to God” (so A.V. [Note: The Authorized Version, or current Text of our English Bible, 1611.] margin): i.e., immensely powerful. The word “sons” or “children” with a noun (in regimen) is used idiomatically:- The word “son,” when qualified by another noun, denotes the nature and character of the person or persons so named, and even their source and origin: e.g., “sons of Belial” (margin, naughty men). Deu 13:13. Jdg 19:22.

“Sons of valour” (2Sa 2:7. 1Ki 1:52. Deu 3:18): i.e., brave men.

“Sons of the pledges”: i.e., hostages (2Ki 14:14).

“Son of oil” (Isa 5:1, marg. [Note: arg. Margin.] ) beautifully rendered “in a very fruitful hill.”

“Sons of light” (Luk 16:8): i.e., men illuminated from above (John 12:36. 1Th 5:5. Eph 5:8).

“Children of the devil” (1Jn 3:10. Acts 13:10).

“Children of wrath” (Eph 2:2).

“Children of this world” (Luk 20:34): i.e., men who are characterized by living for this present age or life.

“Children of the resurrection” (Luk 20:36): i.e., raised from the dead.

“Children of disobedience”: i.e., disobedient children (Eph 2:2).

“Children of obedience”: i.e., obedient children (1Pe 1:14).

Heb 10:39 must be explained by this usage, if sense is to be made of the words, the difficulty of which is seen in the R.V. [Note: The Revised Version, 1881.] margin: “But we are not [children of unbelief] of drawing back unto destruction of the soul (i.e., unbelievers), but [children] of faith (i.e., believers) unto the gaining of it.” So the expression “son of man,” “sons of men,” “children of men” is a Hebrew idiom for a human being as distinct from a beast on the one hand and from God or angelic beings on the other (Gen 11:5, etc.). In like manner the “sons of God” in the New Testament are those who partake of the New, Divine, or spiritual nature (2Pe 1:4), whether angels or men, as distinct from the beasts and from mere human beings.

Beni Ha-Elohim, the sons of God, is used seven times in the Old Testament for angels (see above).

Once it is used of Restored Israel (Hos 1:10) in Heb 2:1, but here the expression is different, Beni El-hai. In the singular with both articles it is used of Christ.

“The Son of God” is that blessed one who is perfect man and perfect God, perfectly human as “the Son of man” (also with both articles) and perfectly Divine as “the Son of God.”

6. Noun (governing) for Adjective When the first noun (instead of the second noun, in regimen) is changed, and used instead of the adjective, the figure is called Hypallage. See below.

7. The former of Two Nouns (both in regimen) used for an Adjective When two nouns are both of them in regimen, and only one of them is used for the adjective, sometimes it is the former* [Note: Sometimes it is the latter that is put for the adjective. (See No. 8 below). Sometimes they are both of them different forms of the genitive case, and one of them is in regimen to the other: i.e., depends upon the other. For examples of this, see Appendix B.] :

(a) Where the former of the two nouns (both in regimen) is used for an adjective, and is to receive the emphasis.

Gen 17:5.-“A father of a multitude of nations”: i.e., of many nations (as in the A.V. [Note: The Authorized Version, or current Text of our English Bible, 1611.] ), with the emphasis on many, as is explained in Rom 4:17.

Gen 45:22.-“Changes of raiment.”

Acts 7:30.-“In a flame of a fire of a bush”: i.e., in a flame of a burning bush.

Rom 5:2.-“And rejoice in hope of the glory of God”: i.e., and rejoice in God’s glorious hope.

Rom 8:2.-“The law of the spirit of life”: i.e., the spiritual law of life.

2Co 4:6.-“The knowledge of the glory of God”: i.e., the knowledge of the glorious God.

Eph 1:6.-“To the praise of the glory of His grace”: i.e., of His glorious grace.

Tit 2:13.-“The appearing of the glory of our great God and Saviour”: i.e., the glorious appearing of the great God, even our Saviour Jesus Christ.

Rev 18:3.-“The wine of the wrath of her fornication”: i.e., the furious wine, etc.

Rev 18:8. The latter of Two Nouns (both in regimen) used for an Adjective

Gen 9:5.-“At the hand of a man of his brother”: i.e., at the hand of his fellow or brother man. There is no “every” expressed in the Hebrew.

Rom 3:23.-“For all have sinned, and come short of the glory of God”: i.e., of God’s glory.

Rom 8:3.-“In likeness of flesh of sin”: i.e., sinful flesh’s likeness.

Col 1:11.-“According to the power of the glory of Him”: i.e., according to His glorious power.

Col 1:13.-“And hath translated us into the kingdom of the son of His love”: i.e., His beloved Son’s kingdom. See Mat 3:17.

9. One of two Nouns in the same case (and not in regimen) used for an Adjective When two nouns in the same case are united by a conjunction, one of them (generally the latter) is used as a very emphatic adjective, e.g., Acts 14:13 : “They brought oxen and garlands,” means “They brought oxen, yes, and they were garlanded too!” This figure is called Hendiadys, under which the reader will find many examples.

10. Noun (in regimen) for superlative of Adjective When the latter noun is the genitive plural of the former noun e.g., King of Kings, Holy of Holies, it is put instead of, and to emphasise, the superlative degree of the adjective. As this is a species of Polyptoton, we have put the examples under that figure (q.v. [Note: Which see.] ).

-------- Antiptosis; or, Exchange of Cases Exchange of one case for another

An´-tip-t■´-sis (■ντ■πτωσις), from ■ντ■ (anti), against or instead of; and πτ■σις (pt■sis), a falling; in grammar an inflection or a case of a noun in declension; from π■πτειν (piptein), to fall. The figure is so called, because one case is put instead of another case. Especially when the absolute is put for the construct: i.e., where the governing noun is changed for the noun in regimen

Antiptosis is to be distinguished from Hypallage. In Hypallage, the two words and cases are interchanged, and the sense and relation of the two reversed; while in Antiptosis the governing noun becomes the adjective instead of the noun in regimen.

N.B.-When the noun in regimen is used instead of an adjective, it is a form of Antimereia (see above).

Exo 19:6.-“A kingdom of priests”: i.e., a royal priesthood. In 1Pe 2:9, this is put literally, instead of (as here) by Antiptosis.

Psa 1:1.-“O the blessedness or happinesses of the man”: i.e., the happy or blessed man.

Mat 13:5.-“No depth of earth”: i.e., no deep earth.

Luk 1:48.-“The low estate of his handmaiden”: i.e., his humiliated bondmaid: referring to the humiliation to which she had to be subject. If even Joseph could suspect her, however sorrowfully and sadly, what would others do? What, in fact, in Jewish teaching still!

Luk 5:9.-“At the haul of the fish”: i.e., the fish of the capture; or, the captured fishes.

Rom 2:4.-“The good thing (τ■ χρηστ■ν, to chreeston) of God”: i.e., the goodness of God. See under Antimereia of the adjective.

Rom 5:17.-“The abundance of the grace”: i.e., the abounding grace.

1Co 1:17.-“Not with wisdom of speech”: i.e., not with learned or eloquent language.

1Co 1:21.-“The folly of preaching”: i.e., foolish (as the wise Gentiles ironically called it) preaching.

1Co 14:12.-“So do ye also, since as ye are zealous of spirits.” Here, the noun “spirits” is used for the adjective spiritual (πνευμ■των, pneumat■n for πνευματικ■ν, pneumatik■n). Both the A.V.

[Note: The Authorized Version, or current Text of our English Bible, 1611.] and R.V. [Note: The Revised Version, 1881.] insert the word “gifts” in italics. See under Metonymy.

2Co 8:8.-“The genuineness of your love”: i.e., your genuine love.

Gal 3:14.-“The promise of the Spirit”: i.e., the promised Spirit.

Gal 4:4.-“The fulness of the time”: i.e., the full or completed time.

Eph 1:7.-“The riches of his grace.” By Enallage this would be gracious riches, but it means more than this. Grace is the subject, and it is the exceeding wealth of this wondrous grace which has abounded toward those who are “accepted in the Beloved.” By Antiptosis the one is put for the other, and the noun “riches” is put for the adjective: i.e., His exceeding rich grace. So also Eph 1:18.-“The riches of his glory” denotes the exceeding rich glory of His inheritance in the saints.

Eph 4:29.-“Building up or edifying of the need.” The A.V. [Note: The Authorized Version, or current Text of our English Bible, 1611.] renders this-“Use of edifying;” but it is the word “use” (or need) which is in the genitive case, and not the word “edifying.” The R.V. [Note: The Revised Version, 1881.] renders it “Edifying as the need may be.” But by the figure of Antiptosis (which neither Version perceived), the former noun is used for the adjective, instead of the latter in the genitive case. The meaning, therefore, is “that which is good for edifying use.”

Php 4:5.-“The immutability of his counsel”: i.e., his immutable counsel.

Col 1:27.-“The riches of the glory”: i.e., His wondrously rich glory, in the mystery revealed to and through Paul.

1Th 1:3.-“Work of faith,” “labour of love,” and “patience of hope.”

We have given these under the genitive of origin (see Appendix B): i.e., work which proceeds from faith, labour which proceeds from love, and patience that proceeds from hope. The genitive, however, may be, by Antimereia, faithful service, loving labour, and hopeful patience.

But, if the figure is Antiptosis, then it means a working faith (i.e., a faith which is manifested by its works), a laborious love, and patient hope. Probably all three interpretations are correct!

Heb 6:17.-“The immutability of his counsel”: i.e., His unchangeable counsel.”

Heb 9:15.-“The promise of the eternal inheritance”: i.e., the promised eternal inheritance.

1Pe 3:20.-“The longsuffering of God”: i.e., the longsuffering God.

There are other exchanges of case beside that of the absolute for the construct. But these are for the most part peculiar to Greek usage.

Luk 1:55.-“As he spake to (πρ■ς) our fathers, to Abraham (τ■ Αβρα■μ), and to his seed (τ■).” Here, the fathers is in the Accusative because more general; while Abraham, etc, is in the Dative, because more personal Heb 10:5.-“A body hast thou prepared me (Dat. μο■ (moi), for me).”

It is a question whether the Dative is used, by Antiptosis, for the Accusative; to show that, while Christ’s human body was prepared for Him, yet He was also constituted a servant for ever according to Exo 21:6 and Deu 15:17. This is the sense in Psa 40:6 (7), and σ■μα (s■ma), body,

was used of slaves (Rev 18:13), just as we use “hands” of labourers.

Rev 1:5-6.-“And from Jesus Christ (Gen. [Note: en. The Genitive Case.] ), the faithful witness (Nom. [Note: om. The Nominative Case.] ), and the first begotten (Nom. [Note: om. The Nominative Case.] ) from the dead … to him (Dat.) that loved us … and made us (Nom. [Note: om. The Nominative Case.] ) kings, etc., to him (Dat.).” All this change of cases seems to overwhelm us with the idea of the impossibility of expressing the praise and glory which should be ascribed to Jesus Christ.

See also (in the Greek) Rev 3:12; Rev 18:13.

-------- Heterosis; or, Exchange of Accidence Exchange of one Voice, Mood, Tense, Person, Number, Degree, or Gender, for another

Het´-e-r■´-sis, ■τερος (heteros), another, different. It is the name given to that form of Enallage which consists of an exchange, not of actual parts of speech, but of the accidence of a part of speech.

It includes an exchange of one Form of the Verb for another (e.g., intransitive for transitive); one Mood or Tense for another; one Person for another; one Degree of comparison for another; one Number or Gender for another. When the exchange is of one Case for another, it has a separate name-Antipt■sis (see above), and when the exchange is of one Part of Speech for another, it is called Antimereia (see above). The following are the various forms of Heterosis:-

HETEROSIS.

I. Of FORMS and VOICES.

1. Intransitive for Transitive.

2. Active for Passive.

3. Middle for Passive.

II. Of Moods.

1. Indicative for Subjunctive.

2. Subjunctive for Indicative.

3. Imperative for Indicative.

4. Imperative for Subjunctive.

5. Infinitive for Indicative.

6. Infinitive for Imperative.

III. Of Tenses.

1. Past for Present.

2. Past for Future.

3. Aorist (Indefinite) for Past.

4. Aorist (Indefinite) for Present.

5. Present for Past.

6. Present for Future.

7. Present for Paulo post futurum (i.e., a little after [Future).

8. Future for Past.

9. Future for Present.

10. Future for Imperative.

IV. Of Persons.

1. First Person for Third.

2. Second for Third.

3. Third for First or Second.

4. Plural for Singular.

5. Singular for Plural.

V. Of Adjectives (Degree) and Adverbs.

1. Positive for Comparative.

2. Positive for Superlative.

3. Comparative for Positive.

4. Comparative for Superlative.

5. Superlative for Comparative.

VI. Of Nouns (Number), Adjectives, and Pronouns.

1. Singular for Plural.

2. Plural for Singular.

3. Plural for Indefinite Number or one of many.

VII. Of Gender.

1. Masculine for Feminine.

2. Masculine for Neuter.

3. Feminine for Neuter.

4. Neuter for Masculine or Feminine.

Heterosis of the Verb I. Of Forms and Voices 1. Intransitive for Transitive

Mat 5:29.-“If thy right eye offend thee”: (σκανδαλ■ζω, skandaliz■), to make to stumble: i.e., make thee stumble. So Mat 18:6. 1Co 8:13.

Mat 5:45.-“He maketh his sun to rise” (■νατ■λλω, anatell■), to rise up.

1Co 2:2.-“I determined not to know anything among you”: i.e., to make known, preach.

1Co 3:6.-“God gave the increase,” and 1Co 3:7 : “God that giveth the increase.” So 2Co 9:10. In all other places the verb α■ξ■νω (auxan■), to increase, is intransitive.

1Co 13:12.-“Then shall I know, even as I also am known”: i.e., I shall be made to know or taught.

2Co 2:14.-“Now, thanks be to the God that always causeth us to triumph.” Here the A.V. [Note: The Authorized Version, or current Text of our English Bible, 1611.] recognises the figure of exchange; as also in 2Co 9:8.-“God is able to make all grace abound in you.”

Gal 4:9.-“But now after that ye have known God, or rather are known of God”: i.e., been made to know, or been instructed by God.

Eph 1:8.-“According to the riches (or wealth) of His grace which (grace) he hath made to overflow into us.”

2Ti 2:19.-“The Lord knoweth them that are his”: i.e., the Lord maketh known who are His; as in Num 16:5.

2. Active for Passive

1Pe 2:6.-“Wherefore also it is contained in the Scriptures,” lit., it contains: i.e., there is a passage in the Scripture.

3. Middle for Passive Luk 2:5.-“To be taxed with Mary”: lit., to enrol himself.

1Co 10:2.-“And were all baptized into Moses”: lit., baptized themselves.

II. Heterosis of Moods 1. Indicative for Subjunctive As the Hebrew language has no subjunctive mood, the indicative is often put instead of that mood; and this is done in the New Testament, as well as in the Old Testament, inasmuch as, though the language is Greek, the thoughts and idioms are Hebrew.

1Co 15:12.-“Now if Christ be preached that he rose from the dead, how say some among you,” etc.: i.e., how is it that some among you say.

Verse 35. “But some men wilt say”: i.e., may say.

Verse 50. “Neither doth corruption inherit incorruption”: i.e., neither can corruption, etc.

2. Subjunctive for Indicative

Mat 11:6.-“Blessed is he who may not be made to stumble”: i.e., who is not made to stumble or seeth nothing to stumble at in me.

John 15:8.-“By this is my Father glorified, that ye may bear much fruit”: i.e., that ye bear or when ye bear, etc.

1Co 6:4.-“If, then, ye may have matters of judgment” (cases for the judge): i.e., if ye have.

Jas 4:13.-“To-day or to-morrow we may go into such a city”: i.e., we will go.

Jas 5:15 : “If the Lord should will, and we should live”: i.e., if He willeth, and we live.

Some Christians say, “If the Lord should tarry;” not perceiving that He may tarry, and yet not will that we should live, or do this or that. Tarrying and willing are two very different things.

3. Imperative for Indicative

Gen 20:7.-“For he (Abraham) is a prophet, and let him pray for thee”: i.e., (as in A.V. [Note: The Authorized Version, or current Text of our English Bible, 1611.] ), he shall pray for thee.

Gen 42:18.-“This do ye and live”: i.e., and ye shall live.

Gen 45:18.-“I will give you the good of the land of Egypt, and eat ye the fat of the land”: i.e., ye shall eat (as in A.V. [Note: The Authorized Version, or current Text of our English Bible, 1611.] ).

Deu 32:50.-And be gathered unto thy people”: i.e., thou shalt be gathered.

Psa 22:8 (9).-“Roll thyself on, or trust thou in the Lord.”

Whatever part of the verb ■■■ (g■l) may be, it must be-put for the indicative, for it is so rendered in the Septuagint (“He trusted in the Lord”), and is so quoted in the New Testament (Mat 27:43).

Psa 37:27.-“Depart from evil and do good: and dwell for evermore”: i.e., thou shalt dwell.

Pro 3:4.-“So shalt thou find favour.”

Here the A.V. [Note: The Authorized Version, or current Text of our English Bible, 1611.] recognizes the figure, for the Heb. is imperative, “find.” But the A.V. [Note: The Authorized Version, or current Text of our English Bible, 1611.] misses it in Pro 4:4. “Keep my commandments and live”: i.e., and thou shalt live.

Rom 5:1.-“Therefore, being justified by faith, we have peace with God.”

Here the reading, according to the R.V. [Note: The Revised Version, 1881.] and the Textual critics, should be ■χωμεν (imperative), instead of ■χομεν (indicative), as in the T.R. and A.V. [Note: The Authorized Version, or current Text of our English Bible, 1611.] Alford, though he recognizes the reading, and puts it in the text, yet bows to the overwhelming evidence of the sense, and the context, and contends for the Indicative. The simple solution is that this is one of the instances, if the critics are right, in which the Imperative is used for the Indicative, and though the text may say “let us have,” the meaning is “we have.”

1Co 16:22.-“If any man love not the Lord Jesus Christ, let him be Anathema Maran-atha”: i.e., he is or will be Anathema (or accursed) when the Lord shall come. In prophetic utterances the future indicative is very often declared by the imperative; for “Whatsoever the Lord willeth, that doeth he.”

Isa 8:10.-“Take counsel together … speak the word”: i.e., ye shall take counsel together, and it will come to naught: and ye shall speak the word, but it will not stand.” So also Isa 29:9; Isa 37:30; Isa 54:1, etc.

John 2:19.-“Destroy this temple.” This was not a command for the Jews to destroy Him, but a prophesy that they would do so. When they perverted His words, they did not do so by taking the figure literally, but by declaring that He said “I will destroy this temple.”

Gal 6:2.-“And so fulfil (i.e., so ye will fulfil) the law of Christ.”

Jas 5:1.-“Weep and howl:” i.e., ye shall weep and howl.

4. Imperative for Subjunctive

Num 24:21.-“Strong be thy dwelling place, and build in the flint-rock thy nest. Nevertheless”: i.e., thou mayest put, but,” etc. A.V. [Note: The Authorized Version, or current Text of our English Bible, 1611.] : “Thou puttest” (Ind. [Note: The Indicative Mood.] ), but the sense is subjunctive.

Psa 4:4 (Psa 4:5).-“Stand in awe, and sin not”: i.e., if ye stand in awe ye will not sin.

Nah 3:14.-Here, all the imperative commands are conditional declarations, as is shown by Nah 3:15 : i.e., the people might do all these things, nevertheless, it would be all in vain.

Luk 10:28.-“This do, and thou shalt live”: i.e., if thou do this. Hence the Imperative very often implies only permission:- 2Sa 18:23.-“Run”: i.e., thou mayest run.

1Ki 22:22.-“Go forth, and do so”: i.e., thou mayest go, and do it.

2Ki 2:17.-“Send”: i.e., ye may send.

Mat 8:32.-“Go”: i.e., ye may go.

1Co 7:15.-“Let him depart”: i.e., he may depart.

1Co 11:6.-“Let her also be shorn”: i.e., she may be shorn.

5. Infinitive for Indicative

Gen 8:5.-“And the waters were in going and returning”: i.e., as in A.V. [Note: The Authorized Version, or current Text of our English Bible, 1611.] , decreased continually.

Exo 8:15 (Exo 8:11).-“But when Pharaoh saw that there was respite, and to harden his heart, and hearkened not unto them”: i.e., hardening of his heart followed, or took place.

2Sa 3:18.-“By the hand of my servant David to save my people Israel”: i.e., I shall save.

1Ki 22:30 and 2Ch 18:29.-“And the king of Israel said unto Jehoshaphat: To disguise myself and to enter into the battle”: I will disguise myself; or as in margin [when he was] to disguise, etc.

2Ch 31:10.-“Since the People began to bring the offerings into the House of the Lord, to eat, to be satisfied, and to have left plenty”: i.e., we have eaten, and had enough, and have left plenty.

Psa 8:1 (Psa 8:2).-“Who to set thy glory above the heavens”: who hast set. The Targum and the Syriac have the Indicative (Num 27:20).* [Note: See the note in Dr. Ginsburg’s edition of the

Hebrew Bible.] Psa 32:9.-“Not to understand”: i.e., having no understanding.

Psa 77:1 (Psa 77:2).-“Even unto God with my voice, and to hear me”: i.e., and He gave ear to me, or He will hear me; or, by Ellipsis, and He [will condescend] to hear me.

Pro 12:6.-“The words of the wicked are to lie in wait for blood”: i.e., lie in wait.

Isa 5:5.-Here, the Infinitive is correctly rendered by the Indicative future: “I will take away, and break down,” etc.

Isa 38:16.-“So wilt thou recover me, and to make me to live”: i.e., and vivify me, or preserve my life.

Isa 49:7.-“To him to despise in soul”: i.e., to him who is despised by man.

Jer 7:9.-“Will ye to steal, to murder,” etc. Some interpret the letter ■ (He) as interogative, but others as intensive, Will ye steal, etc. (with emphasis on the verbs).

Jer 14:5.-“Yea, the hind also calved in the field, and to forsake it”: i.e., and forsook it, because there was no grass; or, the sense may be supplied by Ellipsis, and [was obliged] to forsake it, etc.

Eze 1:14.-“And the living creatures to run and to return”: i.e., ran and returned.

Eze 11:7.-“To bring you forth”: i.e., I will bring you forth. “I shall bring” is actually the reading according to the Sevir, and indeed it is the Textual reading in some MSS., as well as the Editio princeps of the Hebrew Bible (Soncino, 1488), and the marginal reading of the first edition of the Rabbinic Bible by Felix Pratensis (Venice, 1517), as may be seen from the note in Dr. Ginsburg’s Edition of the Hebrew Bible.

Hab 2:15.-“To make him drunk”: i.e., and makest him drunken also (as in A.V. [Note: The Authorized Version, or current Text of our English Bible, 1611.] ).

6. Infinitive for Imperative Exo 20:8.-“To remember the sabbath day, to keep it holy”: i.e., remember thou. So Deu 5:12.

Luk 9:3.-“Neither to have two coats”: i.e., neither have ye.

Rom 12:15.-“To rejoice with them that rejoice”: i.e., rejoice ye. See under Homœoteleuton.

Php 3:16.-“To walk by the same rule”: i.e., let us walk, or walk ye.

Other examples may be seen in Jos 1:13. Job 32:10 (Job 32:11). Psa 17:5; Psa 22:8 (Psa 22:9). Isa 32:11. Jer 2:2.

III. Heterosis of the Tenses As the Hebrew verb has only two principal tenses, the past and the future, these two with the participles supply all the other tenses. Hence, in the New Testament, where the thought and idiom are Hebrew, though the tenses are Greek they consequently have all the variety which these tenses have in Hebrew.

1. The Past for the Present The Past not only serves to express what is finished or past, but what is present: regarding it, and also the future, as actually done. The past tense expresses what is either imperfect or perfect, or what is a gentle imperative, or a fixed determination, or a

continuation of the action or state. The exact sense can be known only from the context.

Gen 4:1.-“I have gotten a man from the Lord”: i.e., I have got, or, possess.

Gen 4:9 : “I have not known”: i.e. (as in A.V. [Note: The Authorized Version, or current Text of our English Bible, 1611.] ), I know not, or, I do not know.

Gen 23:11; Gen 23:13.-“I have given thee the field”: i.e., I give to thee the field.

Gen 32:10 (Gen 32:11).-“I have been unworthy of all the mercies”: i.e., I am unworthy.

2Sa 1:5.-“How hast thou known (i.e., how dost thou know) that Saul and Jonathan his son are dead?”

2Ki 3:11.-“Here is Elisha, son of Shaphat, who hath poured (i.e., poureth) water on the hands of Elijah.” Elijah’s servant is described by part of his service (this is by the figure of Synecdoche (q.v. [Note: Which see.] ).

Psa 1:1.-“O the happiness of that one who hath not walked (i.e., doth not (and never did) walk),” etc.

Psa 14:1.-“The fool hath said (i.e., sayeth) in his heart, There is no God.” If this Psalm refers to Nabal (a fool), we may render it: “Nabal said” or “A fool sayeth.”

Psa 25:2.-“My God, in thee I have trusted:” i.e., do I trust. So Psa 31:1 (Psa 31:2). Pro 17:5; and in many other places: the sense being, “I have trusted, and still do trust, in Thee.”

Psa 31:6.-“Thou hast delivered (i.e., thou deliverest) me, O Jehovah.”

Isa 9:2 (Psa 9:1).-“The People who walk in darkness have seen (i.e., see) a great light.”

John 1:4.-“In him was (i.e., is) life, and the life was (i.e., is) the light of men.”

John 1:15 : “This was (i.e., is) he of whom I spake.”

John 3:16.-“God so loved (i.e., loveth) the world, that he gave (i.e., giveth) his only begotten Son.”

John 9:36.-“Who is he, Lord, that I shall have believed (i.e., may believe) on him.”

John 20:17.-“Hold me not, for I have not yet ascended”: i.e., I do not yet ascend, or am not yet ascended.

Acts 12:14.-Rhoda “told Peter to be standing before the porch”: i.e., how Peter is standing.

Rom 5:2.-“This grace wherein ye have stood”: i.e., and continue to stand.

1Co 1:10.-“In whom we have hoped (and continue to hope).”

Heb 10:11.-“And every high priest stood (i.e., standeth) daily” (as in A.V. [Note: The Authorized Version, or current Text of our English Bible, 1611.] ).

Jas 1:24.-“He beheld himself, and has gone away”: i.e., he beholdeth himself, and goeth his way.

1Jn 3:6.-“Whosoever sinneth hath not seen him, neither known him”: i.e., seeth Him not, neither knoweth Him.

Other examples may be seen in John 5:45; John 11:27; John 16:27. 1Ti 4:10; 1Ti 5:5.

2. The Past for the Future This is put when the speaker views the action as being as good as done. This is very common in the Divine prophetic utterances: where, though the sense is literally future, it is regarded and spoken of as though it were already accomplished in the Divine purpose and determination: the figure is to show the absolute certainty of the things spoken of.

Gen 45:9-10.-“Haste ye and go up to my father, then ye have said (i.e., will say) to him … and thou hast dwelt (i.e., wilt dwell) in the land of Goshen.”

Exo 17:4.-“They have stoned me”: i.e., they will stone me.

1Sa 2:31.-“Lo, the days are coming, and I have cut off thine arm”: i.e., shall cut off, etc.

1Sa 10:2.-“Thou hast found”: i.e., wilt find.

1Sa 6:7-8.-“And ye have bound (i.e., will bind),” etc.

Job 19:27.-“And mine eyes have beheld” (i.e., will have seen).

Psa 23:5.-“Thou hast anointed”: i.e., wilt anoint.

Psa 107:42.-“And all iniquity hath shut (i.e., will have shut) her mouth.”

Pro 1:22.-“The scorners have delighted (i.e., will delight) in their scorning.”

Pro 11:7; Pro 11:21.-“The hope of the unjust men hath perished”: i.e., will perish: but just one’s seed hath escaped: i.e., will escape.

Pro 12:21.-“And the wicked have been (i.e., will be) full of evil.”

Jer 21:9.-“Whosoever goeth forth and hath fallen unto the Chaldeans”: i.e., shall fall, etc. As we have said above, nearly all the prophecies are thus written. See Isa 11:1-16 : “And a rod hath come out of the stock of Jesse,” and often through the chapter.

John 3:13.-“No man hath ascended up into the heaven”: i.e. ascend up, or can ascend.

John 4:38.-“Other men laboured, and ye have entered (i.e. shall enter, or are entered) into their labours.”

Rom 8:30.-The called are spoken of as already (in the Divine purpose) in Christ, justified, yea, even glorified.

Eph 2:6.-Believers are regarded as already raised from the dead and seated in the heavenly places.

Heb 2:7.-“Thou hast made (i.e., Thou wilt make) Him for a little while less than the angels.” For this was a prophecy spoken of Christ long before, in Psa 8:1-9 Heb 3:14.-“We have been made (i.e., we shall become) partakers of Christ, if we hold,” etc.

Heb 12:22.-“But ye have come (i.e., shall come) unto Mount Zion,” etc.

3. The Aorist for the Past The Aorist, or indefinite past tense, is used to denote an action definitely past and completed some time ago.

Mat 14:3.-“Now Herod, having laid hold of John, bound him”: i.e., had bound him.

John 18:24.-“New Annas sent him (i.e., had sent him) bound unto Caiaphas.”

4. The Aorist for the Present The Aorist is sometimes put for a past action or state continued up to the present time.

Mat 3:17.-“This is my beloved son, in whom I was (i.e., was and am) well pleased.” So Mark 1:11, and Luk 3:22.

Mat 23:2.-“The Scribes and Pharisees sat (i.e., and continue to sit) in Moses’ seat.”

Mark 16:19.-“Was taken up into heaven, and sat (i.e., sat and continues to sit) on the right hand of God.”

Luk 1:47.-“My spirit rejoiced”: i.e., hath rejoiced and doth rejoice. A.V. [Note: The Authorized Version, or current Text of our English Bible, 1611.] , “hath rejoiced.”

Luk 15:16.-“And he was longing to have filled”: i.e., to fill.

John 1:12.-“To them gave he authority to have become (i.e., to become, or that they might be) sons of God.”

1Jn 4:8.-“He that loveth not, knew not (i.e., knoweth not, or never knew) God.”

John 11:56.-“What think ye, that he will not have come (i.e., there is no hope of his coming) to the feast?”

John 15:6.-“Except anyone abide in me he was cast out (i.e., will be cast out), and was (i.e., will be) burned.” See under Ellipsis.

5. The Present for the Past Mat 2:13.-“And when they were departed, behold, the angel of the Lord appeareth (i.e., appeared).”

Mark 2:4.-“They are letting down the bed”: i.e., they did let down. See also chaps, Mark 3:19-20, Mark 3:31 and Mark 16:2.

John 3:13.-“No man hath ascended into heaven, but the Son of man who is (i.e., who was) in heaven.” Note that the perfect of the first verb is used for the future, as already observed above.

Acts 9:26.-“They were all afraid of him, not believing (or refusing to believe) that he is (i.e., was. So the A.V. [Note: The Authorized Version, or current Text of our English Bible, 1611.] ) a disciple.”

Gal 2:14.-“But when I saw that they do (i.e., did) not walk uprightly.”

Heb 2:16.-“For not, indeed, of angels’ nature He taketh (i.e., took) hold, but of Abraham’s seed He taketh (i.e., took) hold.”

Heb 7:3.-“He remaineth (i.e., remained) a priest all his life.”

Heb 7:8.-“One testified of that he liveth” (i.e., that he lived, viz., a priest) all his life. See above.

6. The Present for the Future This is put when the design is to show that some thing will certainly come to pass, and is spoken of as though it were already present.

Mat 2:4.-“Demanded of then where Christ should be (i.e., is to be) born.”

Mat 3:10.-“Every tree which bringeth not forth good fruit is hewn down”: i.e., will be hewn down.

Mat 5:46.-“What reward have ye?” i.e., will ye have?

Mat 17:11.-“Elias indeed cometh (i.e., will come) first.”

Mat 26:29.-“Until the day when I drink (i.e., shall be drinking) it with you new,” etc.

Mark 9:31.-“The Son of man is delivered (i.e., will be delivered) unto the hands of men.”

Luk 13:32.-“And the third day I am (i.e., shall be) perfected.”

1Co 15:2.-“By which also ye are (i.e., will be) saved.”

1Co 15:12.-“How say some among you that there is (i.e., will or can be) no resurrection of the dead?”

2Pe 3:11.-“Seeing that all these things are (i.e., shall be) dissolved.”

2Pe 3:12.-“And the elements are (i.e., shall be) melted.”

Other examples may be seen in Mat 11:3. John 7:27; John 7:33-34; John 8:58; John 10:17-18; John 12:26; John 12:34; John 13:6; John 13:27; John 16:16. Acts 1:6. 1Co 15:35; 1Co 16:5. Rev 11:5, etc., etc.

7. The Present for the Paulo post futurum*

[Note: This tense differs from the simple or perfect future by denoting and referring to something which will soon be past.] Mat 26:24.-“The Son of man indeed goeth (i.e., will soon be gone, or given over), as it is written of Him.” So Mat 26:45. Mark 14:41. Luk 22:22; Luk 22:37. John 13:3; John 14:3; John 14:18-19; John 17:11, etc.

Luk 22:19.-“Which is given (i.e., which will soon have been given) for you.” So also Mat 26:28. Mark 14:24. 1Co 11:24.

Luk 24:49.-“Behold, I send (i.e., I shall soon have sent) the promise of my Father,” etc. So also John 20:17.

2Ti 4:6.-“For I already am being poured (or offered)”: i.e., I shall soon have been offered up.

8. The Future for the Past The future is used for the past when it is understood that the thing or matter was future at the time of writing or speaking.

Exo 15:5.-“The depths will cover (i.e., have covered and will continue to cover) them.”

Jdg 2:1.-“I shall make (i.e., I made) you to go up out of Egypt and shall bring (i.e., have brought) you into the land which I sware unto your fathers.” When the angel spake this it was past: when Jehovah said it, it was future.

Jdg 5:8.-“He (i.e., Israel) will choose (i.e., he chose) new Gods.” For Deborah is speaking of the cause of the affliction which had fallen upon the People: viz., idolatry.

Jdg 21:25.-“Each man will do (i.e., did) what was right in his own eyes.”

2Sa 3:33.-“And the king lamented over Abner, and said, Will Abner die as a fool dieth?” (i.e., as in A.V. [Note: The Authorized Version, or current Text of our English Bible, 1611.] , Died Abner, etc.).

2Sa 12:3.-“She will (i.e., did) eat of his own meat, and will drink (i.e., drank) of his own cup, and will lie (i.e., lay) in his bosom, and so she became unto him as a daughter.”

Isa 63:3.-“I shall tread (i.e., I have trodden) …” as in the rest of the verse.

9. The Future for the Present This is a case in which what was then future at the time of speaking, remained, or remains, as a present fact. The present in this case is often in the subjunctive or reflexive mood.

Gen 2:10.-“And thence it will part (i.e., gets parted, or parts itself) and becomes four heads.”

Num 18:7.-“I shall give (i.e., I do give) your priest’s office unto you as a service of gift”: i.e., the gift at the time of speaking was future; but, ministry remains an ever present gift.

Job 3:20.-“Wherefore will light be given to him that is in misery?” (i.e., is light given).

Psa 1:2.-“And in His Law he will (i.e., doth) meditate.” So Psa 3:5 (Psa 3:6); Psa 22:2 (Psa 22:3); Psa 25:1; Psa 31:5 (Psa 31:6). Hos 1:2, etc.

Mat 12:31.-“Every sin and blasphemy will be (i.e., may be) forgiven to men.

Luk 6:7.-“Whether he will heal (i.e., whether he does heal) on the sabbath day.” Here the Critical Texts actually read the present tense, as in the next passage (Luk 23:46).

Luk 23:46.-“Father, into thy hands I shall commend (i.e., I commend) my spirit.”

Rom 3:30.-“Seeing it is one God which shall (i.e., doth) justify.”

10. The Future for the Imperative The Future of the Indicative is by Hebrew idiom frequently used for the Imperative. When this is the case, the Imperative is very forcible and emphatic; not being so much a mere command as the assertion of a fact which could hardly be otherwise. All the ten commandments are in this form.

“Thou wilt not” not merely “shalt not.”

Jdg 5:21.-“O my soul, thou wilt tread down strength”: i.e., tread thou down (not, as in A.V. [Note: The Authorized Version, or current Text of our English Bible, 1611.] , “hast trodden down”); or, R.V. [Note: The Revised Version, 1881.] : “march on.” So Psa 5:11 (Psa 5:12).

1Co 5:13.-“Ye will put away (i.e., put away) from among yourselves that wicked person.

1Ti 6:8.-“We shall be content”: i.e., let us be content.

IV. Heterosis of Person and Number (Verbs) In order to make what is said more emphatic, Hebrew idiom sometimes changes the number and person of the verb. In most of these cases the figure is correctly rendered in the A.V. [Note: The Authorized Version, or current Text of our English Bible, 1611.] , so that we need only give a few examples which are there passed over.

1. The First Person for the Third

Ecc 3:18.-“I said in my heart according to the reasoning of the sons of men”: i.e., according to the reasoning of man, or human reasoning: i.e., man says in his heart. In Rom 7:1-25, Paul, though speaking in the first person, is saying what is true of all who share his experience: and not merely speaking of his own case as being peculiar or different from others.

Rom 10:18.-“But I say.” Who says it? David! But by the Holy Spirit what David said is now repeated by Paul in the first person.

2. The Second Person for the Third Isa 1:29.-“They shall be ashamed for the oaks which ye (i.e., they) have desired,” etc. For they desired them, of course: yet the persons addressed were equally guilty and are thus by the sudden change of persons charged with the same sin.

Isa 42:20.-“Seeing many things, but thou observest not”: (i.e., he observes not) as in the rest of the verse.

Jer 29:19.-“But ye (i.e., they) would not hear.”

Gal 6:1.-“Ye that are spiritual restore such an one, in the spirit of meekness, considering thyself (instead of yourselves).” This is in order to emphasize the fact that those who are thus addressed stand each in the same individual danger.

3. The Third person for the First or Second

Gen 49:4.-“Because thou wentest up to thy father’s bed; then defiledst thou it: he went (i.e., thou wentest) up to my couch.”

Isa 54:1.-Here the third person is rendered correctly in A.V. [Note: The Authorized Version, or current Text of our English Bible, 1611.] by the second.

Lam 3:1.-“I am the man, he hath (i.e., I have) seen affliction.”

Mic 7:18.-Here we have “his” inheritance, after the address “like thee.”

4. The Plural for the Singular Gen 29:27.-“Fulfil her week, and we (i.e., I) will give thee this also for thy service.”

Num 22:6.-“Peradventure I shall prevail, that we (i.e., I) may smite them.”

2Sa 16:20.-“Then said Absalom to Ahithophel, Give counsel among you What shall we (i.e., I) do?”

Job 18:2.-“How long will it be ere ye (i.e., thou) make an end of words? mark, and afterwards we (i.e., I) will speak.”

Dan 2:36.-“This is the dream; and we (i.e., I) will tell the interpretation thereof.”

Mark 4:30.-“Whereunto shall we (i.e., I) liken the kingdom of God?”

John 3:11.-“We (i.e., I) speak that we (i.e., I) know, and testify that we (i.e., I) have seen; and ye receive not our (i.e., my) witness.”

John 21:24.-“And we (i.e., I) know that his testimony is true.”

Rom 1:5.-“By whom we (i.e., I, Paul) have received grace and apostleship.” (See also Hendiadys).

1Ti 2:15.-“She will be saved through the child-bearing if they (i.e., Eve and all her daughters) abide in faith,” etc.

5. The Singular for the Plural

Num 32:25.-“Spake” is (sing) “he spake”: i.e., the tribe as composed of the children of Gad,” etc. It is put for the plural, “they spake”; and it should really be “they spake” (viz., the children of Gad and the children of Reuben), according to the Sevir. This extra-official reading is the Textual reading in several MSS.; in the Samaritan Text, in the Targums of Jonathan and Onkelos, the Septuagint, the Syriac, and the Vulgate. See the note in Dr. Ginsburg’s Hebrew Bible. So 1Sa 16:4 : i.e., one particular elder spoke for all. But the sing. [Note: The Singular Number.] is put for the plural: for here, again, according to the note in Dr. Ginsburg’s Text, the verb should be in the plural. This is not only the reading according to the Sevir, but it is in the Text of many MSS., the Editio princeps of the Prophets (Soncino, 1485-6), the first edition of the Hebrew Bible (1488), the Targum, the LXX. [Note: The Septuagint Version (325 b.c.).] Syriac, and the Vulgate.

See also Est 9:23. Job 12:7. Psa 73:7. Pro 14:1; Pro 14:9.

V. Heterosis of Degree The Hebrew has no degrees of comparison in the Adjective: hence other methods are adopted to express them. In the New Testament, while the language is Greek, the thoughts and idioms are Hebrew; so that the Hebrew methods of comparison are frequently adopted; and thus we have, by the use of Enallage, several examples of exchange in the expression of Degree. (See under Idiom).

1. The Positive for the Comparative Where the positive is used with the comparative particle ■ (ee), than, it implies that, though there may be in one sense a comparison, yet, in another and true sense, there is really no comparison at all; for the use of the positive declares that the one case is so, rather than the other, which is not so.

Psa 118:8-9.-“It is good to trust in the Lord, rather than to put confidence in man”: i.e., the one is good, the other is not; yea, it is accursed (see Jer 17:5; Jer 17:7).

Mat 12:7.-“I will have mercy, and not sacrifice”: i.e., rather than sacrifice.

Mat 18:8.-“It is good for thee”: i.e., (as in A.V. [Note: The Authorized Version, or current Text of our English Bible, 1611.] ) it is better for thee, etc. But the meaning is that the one condition is good, and not the other. Hence it is expressed “rather than the other.”

Mark 3:4.-“Is it lawful to do good on the sabbath-days or to do evil?”: i.e., more lawful to do good than to do evil. The evil His enemies did on the sabbath was in watching Him.

Luk 18:14.-“I tell you, this man went down to his house justified rather than the other.”

Here, the A.V. [Note: The Authorized Version, or current Text of our English Bible, 1611.] has translated it not as a comparative, but as positive; supplying the word “rather,” which is quite correct. The thought being that, while there must be a comparison between the two men, the one was justified and the other was not. The whole parable is concerning justification and not about prayer. See Luk 18:9.

John 6:27.-“Labour not for the meat which perisheth, but for the meat that endureth to eternal life”: i.e., labour more for the latter than for the former, or rather than.

John 15:22.-“If I had not come and spoken to them, they had not had sin”: i.e., so much sin.

1Co 3:7.-“So neither is the planter anything, nor the waterer; but God that maketh grow”: i.e., they were nothing in comparison with God.

2. The Positive for the Superlative

1Sa 17:14.-“And David was the small one (i.e., the smallest): and the three great ones (i.e., the greater or greatest three) followed Saul.”

2Ch 21:17.-“The small one (i.e., the smallest) of his sons.”

Jon 3:5.-“From their great one (i.e., the greatest one among them) to their small (i.e., smallest) one.”

Mat 5:19.-“Whosoever therefore shall break one of these shortest commandments and shall teach men so, he shall be called least in the kingdom of heaven, but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven.” See under Synœceiosis.

Heb 10:21.-“And having a great (i.e., highest) priest over the house of God.”So Heb 13:20.

3. The Comparative for the Positive

1Ti 3:14.-“Hoping to come unto thee more quickly”: i.e., soon; or, as in A.V. [Note: The Authorized Version, or current Text of our English Bible, 1611.] , shortly.

2Ti 1:18.-“And in how many things he ministered to me in Ephesus thou knowest better”: i.e., well; or (as in A.V. [Note: The Authorized Version, or current Text of our English Bible, 1611.] ), very well: i.e., to well to need reminding of.

4. The Comparative for the Superlative Mat 13:32.-“Which indeed is less than (or least of) all the seeds (which men sow in the fields).”

Mat 18:1.-“Who then is greater in the kingdom of heaven”: or (as in A.V. [Note: The Authorized Version, or current Text of our English Bible, 1611.] ), greatest.

John 10:29.-“My Father, which gave them me, is greater than (i.e., greatest of) all.”

1Co 13:13.-“But the greater (i.e., the greatest) of these is charity.”

1Co 15:19.-“If in this life only we have hope in Christ, we are of all men more (i.e., most, as in A.V. [Note: The Authorized Version, or current Text of our English Bible, 1611.] ) miserable.”

5. The Superlative for the Comparative

John 1:15.-“For he was first of me”: i.e., prior to me (A.V. [Note: The Authorized Version, or current Text of our English Bible, 1611.] before me). So the word first is used in Mark 6:21; Luk 19:47; Acts 25:2; Rev 13:12; and perhaps Rev 21:1 : “the former heaven and earth”; and Rev 20:6 : the former resurrection of the two foretold in the Old Testament and in the Gospels. Not necessarily the special resurrection of the Church of God revealed in 1Th 4:16.

John 15:18.-“If the world hate you, ye know that it hated me first of you”: i.e., before you. So 1Co 14:30. 1Ti 5:12.

2Th 2:3.-“Except there come the apostacy first”: i.e., before it.

1Jn 4:19.-“We love Him because He first loved us”: i.e., before we loved Him.

VI. Heterosis of Number 1. The Singular for the Plural

Gen 3:8.-“Hid themselves from the presence of the Lord God amongst the tree (i.e., trees) of the garden”; or, perhaps, tree in the sense of tree-growth or “a wood” as we speak of a collection of trees.

Gen 49:6.-“In their anger they slew a man (i.e., men) and in their self-will they houghed an ox (i.e., oxen).”

Exo 14:17.-Here, the A.V. [Note: The Authorized Version, or current Text of our English Bible, 1611.] has taken the singular “chariot” as though put for the plural. But it is a question whether it be so in this case, owing to the alternate structure. aPharaoh. bHis host. aPharaoh’s chariot. bHis horsemen.

Exo 15:1; Exo 15:21.-“The horse and his rider”: i.e., horses and their riders.”

Exo 23:28.-“I shall send the hornet before thee”: i.e., hornets (without the article).

Lev 11:2.-“This is the beast which ye shall eat”: i.e., these are the beasts, as in A.V. [Note: The Authorized Version, or current Text of our English Bible, 1611.]

2Co 11:26.-“Dangers in the city (i.e., cities, or city-dangers), dangers in the wilderness (i.e., wildernesses, or wilderness-dangers).”

1Co 6:5.-“One who shall be able to judge between his brother”: i.e., his brethren.

See also Num 21:7; Num 21:31. Deu 20:19. 2Sa 19:41 (2Sa 19:42). Pro 17:22; Hos 5:6. Jon 2:3 (Jon 2:4), etc. And in New Testament, Rev 21:21, “street” for streets. Also often “demon” and “wicked ones” means all the demons and evil spirits. See John 8:44, and Eph 6:16. In Pronouns the singular is frequently put for the plural. See Deu 21:10. Jos 2:4. 2Ki 3:3. Psa 35:8. Php 3:20.

2. The Plural for the Singular This is so put when great excellence or magnitude is denoted. Our attention is thus called to the importance of the thing or matter concerning which the statement is made.

Gen 4:10.-“Bloods”: i.e., much blood.

Lev 19:24.-“It shall be holy to praise the Lord withal.” Heb. (margin), it shall be “holiness of praises to the Lord”: i.e., the fruit of a young tree was not to be eaten for three years, but in the fourth year it was to be counted as holy to the great praise and glory of Jehovah. See under Prosopopœia.

Gen 19:11.-“And they smote the men that were at the door of the house with the blindnesses”: i.e., with intense blindness (as in 2Ki 6:18, the only occurrences of this word).

2Sa 3:28.-“Bloods”: i.e., much blood.

1Ch 28:3.-“Bloods”: i.e., much blood.

Psa 22:3 (Psa 22:4).-“O Thou that inhabitest the praises of Israel”: i.e., the loud or perfect praise.

Psa 28:8.-“The Lord is their strength, and he is the strength of salvations”: i.e., great saving strength or strength of great and mighty salvation. The margin has “his strength,” but ■■■ stands for ■■■■ written defective for plene, as is shown and preserved in some ancient versions and noted in R.V. [Note: The Revised Version, 1881.] margin.* [Note: See Dr. Ginsburg’s edition of the Hebrew Bible.] The meaning thus is:- “Jehovah is the strength of his people, And He is the strength of great salvation of His anointed.”

Psa 42:5 (Psa 42:6), Psa 42:11 (12); Psa 43:5.-“I shall yet praise him for the helps or healths”: i.e., the wonderful help, great deliverance, or great salvation.

Psa 45:15 (Psa 45:16).-“With gladnesses and rejoicing shall they be brought”: i.e., with great gladness and rejoicing.

Psa 47:6 (Psa 47:7).-“Praises”: i.e., great or loudest praise.

Psa 49:3 (Psa 49:3).-“My mouth shall speak wise things”: i.e., great wisdom.

Psa 51:17 (Psa 51:19).-“The sacrifices of God”: the great sacrifice of God is a broken spirit.

Psa 89:1 (Psa 89:2).-“I will sing of the mercies”: i.e., the great and wondrous mercy. So often in N.T., Rom 12:1. 2Co 1:3.

Psa 90:10.-“And if by reason of strengths (or excellencies)”: i.e., of great strength.

Psa 139:14.-“I will confess thee, because that (with) wonders (i.e., with great wonder) I have been distinguished, and wonderful are thy works.”

Psa 144:7.-“Send thine hands from above; rid me and deliver me”: i.e., send thy gracious protection and great delivering power. The singular is actually the Textual reading, not only in some Manuscripts, but in the Editio princeps of the Hagiographa (Naples, 1486-7), the Targum, the LXX [Note: XX The Septuagint Version (325 b.c.).] , the Syriac, and the Vulgate. See Dr. Ginsburg’s note on this passage in his edition of the Hebrew Bible.

See under Anthropopatheia.

Ecc 5:6 (Ecc 5:7).-“Vanities”: i.e., great vanity.

Isa 26:2.-“Which keepeth truths”: i.e., the great and important truth of God.

Isa 58:11.-“In droughts”: i.e., in great drought.

Jer 22:21.-“I spake unto thee in thy prosperities (i.e., in thy great prosperity), but thou saidst, I will not hear.”

Lam 1:9.-“Wonders”: i.e., a great wonder.

Lam 3:22.-“It is of the Lord’s mercies”: i.e., great mercy.

Eze 22:2.-“The city of the bloods”: i.e., the city where so much blood has been shed.

Eze 25:17.-“Vengeances”: i.e., great or terrible vengeance. See A.V. [Note: The Authorized Version, or current Text of our English Bible, 1611.] margin and Psa 94:1.

Eze 28:10.-“Deaths”: i.e., the awful death.

Dan 2:18.-“Mercies”: i.e., great mercy.

Mat 26:65.-“Then the High Priest rent his clothes”: i.e., his great robe of office.

John 1:13.-“Not of bloods”: i.e., not of the best or purest blood; or not of the very best of human parents.

Acts 1:7.-“Times or seasons”: i.e., the great and important time and season. So 1Th 5:1. 1Ti 6:15. Tit 1:3.

Rom 12:1.-“Mercies”: i.e., great mercy.

1Co 15:29.-It has been suggested that in this passage we have the plural for the singular. “What shall they do which are baptized for the dead?” (plural) i.e., for Christ, who was put to death. But see this passage under Ellipsis (page 41).

2Co 1:3.-“Mercies”: i.e., great mercy.

Heb 9:12.-“Into the holies”: i.e., the most holy place.

Heb 9:23.-“With better sacrifices than these”: i.e., one better and greater sacrifice; for Christ offered only one sacrifice.

Heb 10:28.-“Without mercies”: i.e., without the least mercy.

Jas 1:17.-“Father of lights”: i.e., true light. Hence, the Father who is the source of all true light (being the genitive of origin).

1Pe 5:3.-“Not as being lords over God’s heritages”: i.e., great heritage. The word “God” is repeated, by Ellipsis, from 1Pe 5:2, and presents the same truth as Acts 20:28. The R.V. [Note: The Revised Version, 1881.] is a gloss and not a translation:-“Neither as lording it over the charge allotted to you.” The great point is that God’s People are His great inheritance; and that no man has a right to assume lordship or headship over it. It is Peter who says this by the Holy Spirit. The Greek is τ■ν κλ■ρων (t■n kleer■n), the word from which we have the term “clergy.” So that man’s thought is just the opposite of God’s. Man’s thought is that the people are not to lord it over the clergy; but that the clergy are to lord it over them. This is just the opposite of what is taught us and impressed upon us by the use of this figure in 1Pe 5:3, where the truth is that the clergy are not to lord it over the laity.

2Pe 3:11.-“In holy conversations and godlinesses”: i.e., holy, weighty, and solemn conduct and piety.

Certain words are generally plural: e.g., α■■νες (ai■nes), ages. This may be to mark the fact that eternity is made up of successive ages: the singular referring either to one such age; or including all, as a whole. Hence we have ε■ς τ■ν α■■να (eis ton ai■na), unto the age or for ever (Mat 21:19. John 6:51; John 6:58. 1Pe 1:25 from Isa 40:8, etc.). And ε■ς το■ς α■■ναϛ (eis tous

ai■nas), unto the ages (Luk 1:33. Rom 1:25; Rom 9:5. Heb 13:8, etc.).

O■ρανο■ (ouranoi), heavens, is generally plural; a usage arising from the Hebrew idiom where the word is dual. It is always plural in the phrase “kingdom of heaven,” where “heaven” is used by Metonymy (q.v. [Note: Which see.] ) for God. The Hebrew idiom is sometimes rendered thus, literally, and sometimes idiomatically, “kingdom of God.”

See under Idiom.

3. Sometimes the plural is put for an indefinite number, or for one of many In this latter case the word “one” is to be supplied by Ellipsis.

Gen 8:4.-“The mountains”: i.e., one of the mountains, or the great mountain.

Gen 19:29.-“The cities in which Lot dwelt”: i.e., in one of which cities.

Jdg 12:7.-Here the words “one of” are supplied in italics.

Neh 3:8.-“Uzziel the son of Harhaiah, of the goldsmiths”: i.e., of one of the goldsmiths.

Job 21:32.-“Yet shall he (the wicked) be brought to the graves”: i.e., to one of the graves: i.e., his grave.

Mat 2:20.-“They are dead who seek,” etc.: only Herod is meant (see Exo 4:19).

Mat 9:8.-“Which gave such power to men (pl. [Note: The Plural Number.] ).” Only one is meant, viz., Christ.

Transition or Change from the Singular to the Plural. In these cases, it is not so much that one number or person is exchanged for another as that there is a sudden change from one to the other, calling our attention to the truth taught by this change. See under Anacoluthon.

Exo 10:2.-“And that thou mayest tell in the ears of thy son … that ye may know how that I am the Lord.”

Psa 14:1.-“The fool hath said in his heart, ‘There is no God.’ They are corrupt,” etc.

Isa 2:20.-“In that day shall a man cast his idols … which they have made each one for himself to worship.”

Gal 4:6-8.-“Because ye are sons, God hath sent forth the spirit of His Son into your hearts … Wherefore thou art no more a servant, but a son … Howbeit, then, when ye knew not God,” etc.

Gal 6:1.-“Ye which are spiritual restore such an one in the spirit of meekness; considering thyself.”

See also 1Th 5:1-10. 1Ti 2:15. Rev 1:3, etc.

VII. Heterosis of Gender As the Hebrew (like French) has no neuter gender, sometimes the masculine is used, and sometimes the feminine. And this is seen in the Greek of the New Testament, notwithstanding that the Greek has the neuter gender. There are, however, other exchanges of gender besides this.

1. The Masculine for the Feminine

Acts 9:37.-“Whom when they had washed.” Here, though (in the Greek) the masculine “they” is put, women are meant.

Heb 9:16-17.-“The testator,” ■ διαθ■μενος (ho diatheminos): i.e., the covenant-maker, is masculine; but the word for sacrifice, to which it refers, is feminine: yet the masculine is used, because the sacrifice was Christ Himself; otherwise it would have been feminine to agree with sacrifice (■ θ■σια, hee thusia). Thus, though the Greek word is feminine, the Heb. ■■■■■ is masculine, and ■ διαθ■μινος agrees with the Heb. thought, rather than with the Greek word. (See pages 69 and 493).

2. The Masculine for the Neuter

Gen 2:18.-“He is not good”: i.e., it is not a good thing for him (man) to be alone. See also Psa 119:65. Isa 5:20; Isa 7:15.

John 16:13.-“When He-the Spirit of truth-is come, He will guide you into all truth, for He shall not speak of Himself; but whatsoever He shall hear that shall He speak, and He will show you things to come.” Here, though the word “Spirit” is neuter, the pronouns are masculine, and this is so put in order to show and impress upon us that the Holy Spirit is a Person.

3. The Feminine for the Neuter

Gen 50:20.-“Ye thought evil (fem.) against me, but God meant it unto good (fem.).” While the masc. ■■■ is generally used for moral evil, its feminine ■■■■■ is used for the consequence of that-viz., physical evil. So here, the feminine denotes mischief, hurt: “Ye meant me harm; but God meant it (masc.) for good”: i.e., meant to turn it to good. So also Job 5:9. Psa 12:3; Psa 27:4.

Also for the use of pronouns (see Gen 15:6; Gen 43:32. Exo 10:11. Num 23:23. Psa 118:23. Mat 21:42. Mark 12:11.

4. The Neuter for the Masculine or Feminine

Mat 1:20.-“For that (neut.) which is conceived (or begotten) in her.” So Luk 1:35 : “that holy thing.”

Mat 18:11.-“For the Son of Man is come to save that (neut.) which was lost”: i.e., lost sinners, of both sexes.

John 1:46 (John 1:47).-“Can there any good thing (neut.) come out of Nazareth?” The words were spoken with reference to Christ.

John 3:6.-“That (neut.) which is born of the flesh is flesh; and that (neut.) which is born of the Spirit is spirit.” The neuter is used to agree with the word “thing,” though person is meant: because that which is born of the flesh or spirit is rather the fleshly or spiritual nature, than the man as an individual: but also, because it includes men and women.

Heb 7:7.-“And without all contradiction the less (neut.) is blessed of the better.”

See also Luk 16:15. John 6:39 (compare John 6:40). 1Co 1:27-28.

1Jn 1:1.-“That which was from the beginning,” etc.: i.e., Him who was. Compare John 1:1; John 1:14.

1Jn 5:4.-“For whatsoever (neut.) is begotten of God.” That this refers to persons is clear from 1Jn 5:1-5 : but it is put neuter both on account of the spiritual or new nature which is referred to (spirit being neuter), as well as from the fact that both men and women are included.

1Jn 5:8.-“There are three that bear witness in earth, the spirit (neut.), and the water (neut.), and the blood (neut.), and these (masc.) three are one.” Because persons are meant, the pronoun is masculine, though the other words are neuter.

-------- Hypallage; or, Interchange Interchange of Construction

Hy-pal´-la-gee, ■παλλαγ■, from ■π■ (hypo), under, and ■λλ■σσειν (allassein), to change. An underchange or interchange.

Hypallage differs from Antiptosis in that it relates to an interchange of construction whereby an adjective or other word, which logically belongs to one connexion, is grammatically united with another, so that what is said of or attributed to one thing ought to be said of or attributed to the other. In the case of two nouns (the latter in regimen), they are interchanged in sense, not as in Antiptosis (where the former becomes an adjective instead of the latter), but they are reversed in order or construction without regard to the purely adjectival sense.

Shakespeare makes Cassius say of Julius Cæsar:

“His coward lips did from their colour fly.”

Instead of “the colour did fly from his coward lips.” This interchange attracts attraction to what is said, and thus emphasizes the true and real meaning.

Gen 10:9.-“A strong man of hunting”: i.e., a mighty hunter, as in A.V. [Note: The Authorized Version, or current Text of our English Bible, 1611.] and R.V. [Note: The Revised Version, 1881.]

Here, according to the ordinary usage, the word “hunting” would be (by Enallage) the qualifying word: a hunting man of strength; but, by Hypallage, there is an Interchange, by which the noun becomes the adjective: a mighty hunter.

Gen 29:14.-“And he abode with him a month of days”: i.e., the days of a month; a calendar month. A.V. [Note: The Authorized Version, or current Text of our English Bible, 1611.] : “The space of a month.”

Lev 12:4.-“The blood of her purifying” or “purgation”: i.e., in the purgation or cleansing from her blood.

Deu 12:3.-“The graven images of their gods”: i.e., their gods consisting of graven images.

Jos 2:6.-“She hid them with the flax of stalks”: i.e., with the stalks of flax (as in A.V. [Note: The Authorized Version, or current Text of our English Bible, 1611.] ), or flax-stalks.

2Sa 12:27.-“I have fought against Rabbah and have taken the city of waters”: i.e., taken or cut off the waters of the city. 2Sa 12:28 shows he had not taken the city, for Joab says to David, come “lest I take the city.”

When, therefore, in 2Sa 12:26, it is said he “took the royal city,” it must mean the royal part of the city, where the king resided.

1Ki 17:14.-“Thus saith the Lord God of Israel: The barrel of meal (i.e., the meal in the barrel) shall not waste, neither shall the cruse of oil (i.e., the oil in the cruse) fail.”

Neh 10:34.-“For the offering of wood”: i.e., the wood for the offering, unless it mean the free supply of wood.

Est 9:19.-“That dwelt in the cities of the villages”: i.e., in the villages belonging to the cities.

Job 31:27.-“Or my hand hath kissed my mouth”: i.e. (as A.V. [Note: The Authorized Version, or current Text of our English Bible, 1611.] renders it), my mouth hath kissed my hand.

Psa 19:13 (14).-“Keep back also thy servant from presumptious sins”: i.e., keep back presumptuous sins from thy servant, “let them not,” etc.

Psa 139:23-24.-“Search me, O God (El) … and see if there be any wicked way in me, and lead me in the way everlasting”: i.e., see if I be in any wicked way. The Heb. is “a way of grief:” where grief (the effect of a wicked way) is put (by Metonymy) for the wicked way which causes it. See Metonymy.

Pro 26:23.-“Burning lips and a wicked heart are like a potsherd covered with silver of dross”: i.e., dross of silver.

Jer 11:19.-“I knew not that they had devised devices against me, saying, Let us destroy his dish in his-food”: i.e., the food in his dish.

Eze 21:29 (34).-“In the time of the iniquity of the end”: i.e., in the time of the end of their iniquity; or, as in A.V. [Note: The Authorized Version, or current Text of our English Bible, 1611.] , “when their iniquity shall have an end.”

Mat 8:3.-“His leprosy was cleansed”: i.e., he was cleansed from his leprosy. Or perhaps leprosy is put (by Metonymy of the adjunct) for the person diseased with it. See under Metonymy.

Acts 5:20.-“All the words of this life”: i.e., all these words of life.

Rom 5:17.-“Abundance of grace”: i.e., abounding grace (not gracious abounding).

Rom 7:24.-“Who shall deliver me from the body of this death?” i.e., this body of death (as in A.V. [Note: The Authorized Version, or current Text of our English Bible, 1611.] margin); or, this mortal, dying body. Not until this mortal body shall die, or be changed and glorified, shall the saints be delivered from their conflict between the old and the new natures. It cannot be accomplished by vows or resolutions, or by discipline, which is the fond idea and aim of all who are ignorant of this teaching, from Rome to Keswick.

Rom 9:31.-“But Israel, which followed after the law of righteousness, hath not attained to the law of righteousness”: i.e., to the righteousness of the law.

Rom 15:19.-“So that from Jerusalem, and round about unto Illyricum, I have fully preached the gospel of Christ”: i.e., I have filled, with the gospel of Christ, Jerusalem and round about, etc.

2Co 3:7.-“If the ministration (or ministry) of death written and engraven in stones.” It was the letters, not the ministry, which were engraven on stones.

Gal 6:1.-“The spirit of meekness”: i.e., meekness of spirit.

Eph 1:9.-“The mystery of His will.” The word μυστ■ριον (musteerion) rendered mystery always means a secret. And here it is the Secret pertaining to God’s purpose: i.e., the Secret which He hath purposed; or, by the figure Hypallage, His Secret purpose, because the noun in regimen is the word qualified instead of the word which qualifies. In Jdt 2:2 we have the remarkable expression: Nebuchadnezzar “called together all his servants, and all his great men, and communicated with them his secret counsel”: i.e., the secret of his will. The word μυστ■ριον is the same in each case, but in the case of Nebuchadnezzar it was the secret of his βουλ■ (boulee): i.e., his will, because he had determined it: while in Eph 1:9, it is the secret of God’s θ■λημα (theleema): i.e., His will, because He desired it. Hence the meaning is “God’s secret purpose or counsel.”

Heb 9:15.-“That … they which are called might receive the promise of eternal inheritance”: i.e., the eternal inheritance which had been promised.

Heb 9:23.-Here, the purification attributed to the heavenly things really applies to those who shall enter; as is clear from the former part of the verse.

Jas 2:17.-“Faith … is dead”: i.e., the man who says he has such faith is dead.

Jas 3:4.-“Wherever the impulse of the steersman may will”: i.e., as in A.V. [Note: The Authorized Version, or current Text of our English Bible, 1611.] , whithersoever the governor (i.e., pilot) listeth.

Rev 21:24.-“And the nations of them that are saved”: i.e., them that are saved of the nations. Compare Rev 7:9 and Rev 19:14.

-------- Metonymy; or, Change of Noun The Change of one Noun for another Related Noun

Me-ton´-y-my. Sometimes pronounced Met´-o-nym-y. Greek, Μετωνυμ■α, from μετ■ (meta), indicating change, and ■νομα (onoma), a name; or, in grammar, a noun.

Metonymy is a figure by which one name or noun is used instead of another, to which it stands in a certain relation. The change is in the noun, and only in a verb as connected with the action proceeding from it. The names of persons are put by Metonymy for something which stands in a special relation to them. Thus we speak of “a stanhope” (carriage), from the Hon. Mr. Stanhope; “a brougham,” from Lord Brougham; “boycotting,” from Capt. Boycott; a “blanket,” “negus,” a “spencer,” a “d’oyley,” etc., from the respective inventors.

Thus it will be seen that Metonymy is not founded on resemblance, but on relation. When we say that a person writes “a bad hand,” we do not mean a hand, but we use the noun “hand” for the characters which it writes.

Metonymy is of four kinds: viz., of the Cause, of the Effect, of the Subject, and of the Adjunct.

I. Metonymy of the Cause is when the cause is put for the effect: i.e., when the doer is put for the thing done; or, the instrument for that which is effected; or, where the action is put for the effect

produced by the action.

II. Metonymy of the Effect is the opposite of the above: when the effect is put for the cause.

III. Metonymy of the Subject is when the subject is put for something pertaining to it: as the possessor for the possessed; the thing signified for the sign.

IV. Metonymy of the Adjunct, on the contrary, is when that which pertains to anything is put for the thing itself.

Some grammarians have added a fifth Metonymy, where the antecedent is put for the consequent; but it really belongs to Metonymy of the Cause. The following is the complete outline of the figure now to be treated of:-

METONYMY I.OF THE CAUSE. i.The person acting for the thing done. ii.The instrument for the thing effected. iii.The thing or action for the thing produced by it. iv.The material for the thing made from or of it.

II.Of the EFFECT. i.The action or effect for the person producing it. ii.The thing effected for the instrument or organic cause of it. iii.The effect for the thing or action causing it. iv.The thing made for the material from which it is made or produced.

III.Of the SUBJECT. i.The subject receiving for the thing received. ii.The container for the contents. iii.The possessor for the thing possessed. iv.The object for that which pertains or relates to it. v.The thing signified for the sign.

IV.Of the ADJUNCT. i.The accident for the subject. ii.The contents for the container. iii.The time for the things done or existing in it. iv.The appearance of a thing for its nature; or, the opinion about it for the thing itself. v.The action or affection for the object of it. vi.The sign for the thing signified. vii.The name of a person for the person himself, or the thing.

I. Metonymy of the Cause This is when the cause is put for the effect; and it is of four kinds: (i.) The person for the action; (ii.) The instrument for the effect; (iii.) The thing or the action for its product; and (iv.) The material cause for the matter made. We will consider these in their order: and the examples themselves will explain the meaning and use of the figure. i. The person acting for the thing done 1. The Spirit for the gifts and operations of the Spirit

John 3:34.-“For God giveth not the Spirit by measure to Him”: i.e., the gifts and operations produced by the Spirit. The Holy Spirit is a person, and cannot, therefore, be measured out or given by measure. The “measure” must consequently mean the measure of His power or gifts bestowed.

John 6:63.-“The words that I speak unto you, they, are spirit (i.e., the gift and operation of the Spirit of God), and they are life (i.e., they give and produce divine, spiritual and eternal life).”

Acts 19:2.-“Did ye on believing receive the Holy Ghost?” Here, this must mean the wondrous gifts of the Spirit, because they had already received Him, or they could not have believed at all. Acts 19:6 also shows that this must be so, for the very gifts and powers are named and exercised.

1Co 14:12.-“Forasmuch as ye also are zealous of spirits”: i.e., of spiritual powers and gifts and revelations. Here, the A.V. [Note: The Authorized Version, or current Text of our English Bible, 1611.] has actually so rendered the figure, and put the literal Greek in the margin! So 1Co 14:26 and 1Co 14:32.

1Co 14:32.-“The spirits (i.e., the spiritual gifts) of prophets are subject to prophets”: i.e., they are able to use them to edification according to the instructions given in Scripture.

Gal 3:2.-“Received ye the Spirit (i.e., the gifts of the Spirit) by the works of the law, or by the hearing of faith?”

Gal 3:5 : “He, therefore, that ministereth to you the Spirit (i.e., the gifts of the Spirit) and worketh miracles among you,” etc.

Eph 5:18.-“Be filled with the Spirit”: i.e., not with the Person of the Holy Spirit surely! but with His operations: i.e., with the gifts which come through the ministry of the Word; as is clear from Col 3:16, where this effect is produced by the same cause: viz., occupation of the heart with God-the Word of Christ dwelling richly within us.

1Th 5:19.-“Quench not the Spirit”: i.e., do not hinder in yourself or in others the use of spiritual gifts. The verb to quench is σβ■ννυμι (sbennumi), to put out, and always of extinguishing a light or fire; hence, to extinguish.* [Note: See its occurrences: Mat 22:20. Mark 9:44; Mark 9:46; Mark 9:48. Eph 6:16. Heb 11:34, where it is rendered “quench”; and Mat 25:8, where it is “gone out, or going out” (marg.).] It is impossible for mortal man to extinguish the Holy Spirit of God: so that there must be a figure here. That figure lies not in the word “quench,” but in the word “spirit,” which is put for the gifts of the Spirit. These are quenched, when any, assuming and usurping authority, forbid the use of them by a brother, or hinder him in the exercise of them. This is clearly the subject of the exhortation; for the very next sentence goes on to speak of the manner in which it is to be obeyed: “Despise not prophesyings”: do not treat them with contempt or scorn; do not neglect or disregard them. This is the meaning of ■ξουθεν■ω (exouthene■) (see Luk 23:11. Acts 4:11. Rom 14:10, where it is rendered set at nought; and Luk 18:9. Rom 14:3. 1Co 1:28; 1Co 16:11. Gal 4:14, where it is rendered despise: and 1Co 6:4, to be least esteemed; and 2Co 10:10, contemptible).

2. The Spirit is put also for His quickening, regenerating and sanctifying work in man, in creating the new nature with its spiritual desires and powers

Psa 51:10 (Psa 51:12).-“Renew a right spirit within me”: i.e., the Divine workings of the Spirit by which alone true obedience is rendered to God. See Eze 11:19. Eph 4:23. Rom 12:2.

John 3:6.-“That which is born of the Spirit is spirit.”

Here, the second time the word “spirit” is used, it is in a different sense, by the figure of Antanaclasis (q.v. [Note: Which see.] , page 286); and by Metonymy it is put for the effect of the Spirit’s operation: i.e., the New man, the New nature, in all its manifestations. This New nature is constantly spoken of as “spirit” (see Rom 8:1-15), just as the Old nature is spoken of as “flesh.” For examples of the word “spirit” being put for the work of the Holy Spirit within man, see Psa 51:17 (Psa 51:19). Isa 26:9. Eze 18:31. Mat 5:3; Mat 26:41. Acts 17:16; Acts 19:21; Acts 20:22. Rom 1:9. 1Co 5:3-5; 1Co 6:20. 1Pe 3:4, etc.

Rom 8:2.-“For the law of the spirit of life (i.e., not the Holy Spirit, but His life-giving work in the New nature created within us) hath made me free from the law of sin and death.” The Law brought the knowledge of sin; and its wages-death. But the work of the Holy Spirit has freed me from that Law, and has given me a new nature, by which I serve and obey Him from a totally different motive.

3. The Spirit is put for special and extraordinary operations of the Spirit acting externally in various ways, publicly or privately

Num 11:17.-“I will take of the spirit which is upon thee and will put it upon them”: i.e., not the Person of the Holy Spirit, but His operations, enabling Moses, and afterwards the seventy elders, to rule the People. The history goes on to tell how Joshua would have had two of them forbidden! True specimen of official religion to-day, and through all time; ever ready to forbid the use of spiritual powers and gifts that come out of the ordinary course!

Eldad and Medad are types of what has been true from that time till the present day.

2Ki 2:9.-“Let a double portion of thy spirit be upon me”: i.e., of thy miraculous gifts, spiritual powers. It was so: and it was so shown; for while Elijah’s miracles were eight in number, Elisha’s were sixteen.* [Note: See Number in Scripture, by the same author and publisher, page 202.]

Dan 5:12; Dan 6:3.-“Because an excellent spirit … was in him”: i.e., the wonderful and extraordinary operations of the Spirit were manifest in him.

John 7:39.-“This spake he of the Spirit”: i.e., this outflow of spiritual power mentioned in John 7:38. A person could not flow out from another person.

Luk 1:17.-“And he shall go before him in the spirit and power of Elijah”: i.e., the same wonderful spiritual power should be in John as was in Elijah. See under Hendiadys.

Luk 1:80.-“And the child grew and waxed strong in spirit”: i.e., in the special and peculiar manifestations of the Spirit. So Luk 2:40.

Acts 1:5.-“Ye shall be baptized with the Holy Ghost”: i.e., ye shall be immersed in spiritual “power” (see Acts 1:8), which shall cover you as well as fill you and flow out from you.

Acts 7:51.-“Ye do always resist the Holy Ghost”: i.e., the testimony of the Holy Spirit as given by the prophets. Their fathers resisted the prophets, and would not hear the Spirit’s voice in them and now they, like their fathers, were resisting the same testimony as given at Pentecost, and since then culminating in Stephen. The Holy Ghost in His testimony is always resisted by the natural man: i.e., opposed by him. He cannot, of course, be resisted in the sense of being successfully repelled. The Greek word here is ■ντιπ■πτω (antipipt■), to fall against, oppose. It occurs only here, but the context clearly shows the nature and character of the opposition, the reference to the “ears” indicating that they refused to listen to His testimony. The natural ear is always closed against the Divine testimony, until it is “opened” by One who is stronger than the strong man armed.

2Co 3:6.-“Who hath made us competent ministers also of the New Covenant: not of letter (i.e., the Divine Law of the Old Covenant), but of spirit (i.e., the ministration of the Spirit, 2Co 3:8 : the New Covenant as contained in the Gospel).”

4. The Spirit is put also for special revelations and visions communicated by Him

Eze 37:1.-“The hand of the Lord was upon me, and carried me out in the Spirit of the Lord”: i.e, in a vision.

2Th 2:2.-“That ye be not soon shaken in mind, or be troubled, neither by spirit (i.e., by a revelation professed to have been received by the Spirit), nor by word (professed to be spoken by us), nor by letter as from us (said to be written by us), as that the Day of the Lord has set in.” For the meaning of this last statement, see the next verse under Ellipsis, pages 52 and 53.

1Jn 4:1-3.-“Beloved, believe not every spirit (i.e., every doctrine that is put forth as the teaching of the Spirit), but try the spirits (i.e., their teaching and doctrines, Acts 17:11), whether they are of God (or of demons and evil spirits): because many false prophets are gone out into the world. Hereby know ye the spirit (or doctrine and teaching) of God. Every spirit (i.e., doctrine) which confesseth (or teacheth) that Jesus Christ is come in the flesh is of God: and every spirit (or doctrine) that confesseth not (i.e., that does not teach) that Jesus Christ is come in the flesh is not of God; and this is that spirit (i.e., teaching) of Antichrist whereof ye have heard that it should come; and even now is it in the world.” As Antichrist himself has not yet come, it must mean his teaching which is already here. The confusion of the small and capital letters (s and S) in this passage shows that the translators did not perceive the Metonymy here used.

Rev 1:10.-“I was in spirit.” Here the A.V. [Note: The Authorized Version, or current Text of our English Bible, 1611.] uses a capital S, and not a small one as in Rev 4:2; Rev 17:3, and Eze 37:1, etc., but, the meaning is the same. “I became in a spiritual vision or ecstasy; or, I received a spiritual revelation;” which was afterwards written down. See also Acts 10:10; Acts 22:17, and 2Co 12:2, where similar visions and revelations are called a “trance.” There is great divergence of the use of small and capital letters in all different versions.

5. Parents and Ancestors are frequently put for their posterity, and for children: and the name of the stock or race is put for the patronymic Japhet and Shem are put for their posterity (Gen 9:27).

Jacob and Israel for the Israelitish people (Exo 5:2. Num 21:25; Num 24:5; Num 24:17. Deu 33:28. 1Ki 18:17-18. Psa 14:7; Psa 135:4. Amo 7:9).

Isaac for the people of Israel (Amo 7:9).

Esau for the people descended from Esau (Rom 9:13).

David is put for him who is descended from David; and therefore especially of the Messiah, who was of the seed of David according to the flesh (Eze 34:23). Compare Rom 1:3; Rom 9:5.

Abraham is put for Christ by the same figure of Metonymy. “In thee shall all families of the earth be blessed”: i.e., in Christ (Gen 12:3; Gen 18:18). So lsaac, Gen 26:4; and Jacob, Gen 28:14. This is explained in Gal 3:8; Gal 3:14; Gal 3:16. Gen 22:18. Psa 72:17. Acts 3:25-26.

6. The Writer is put for his writing or book

Luk 16:29.-“They have Moses (i.e., his writings) and the prophets (i.e., their writings); let them hear them.”

See Luk 24:27. Acts 15:21; Acts 21:21. 2Co 3:15.

7. To this first species of Metonymy must be referred the use of the word Soul for life, which is the effect of it

Indeed, when so used, the Hebrew ■■■■■■ (nephesh) and the Greek ψυχ■ (pseuchee) are often so translated.

See Gen 9:5; Gen 37:21. Exo 4:19. Lev 17:11. Jdg 9:17. 1Sa 26:21. 1Ki 2:23. Est 8:11. Psa 33:19; Psa 38:12 (13); 56:13 (14). Jer 40:14; Jer 45:5. Lam 5:9. Jon 2:6. Mat 2:20; Mat 10:39; Mat 16:25; Mat 20:28. John 10:17; John 12:25; John 13:37-38; John 15:13, etc.

8. The Soul is also put for the person, as when we say a city contains so many thousand souls

We have examples in such phrases as “Praise the Lord, O my soul” (i.e., O myself) (Psa 103:1, etc.); or, “My soul doth (i.e., I myself do) magnify the Lord” (Luk 1:46); or, “Thou wilt not leave my soul (i.e., me) in Sheol” (Psa 16:10. Acts 2:27; Acts 2:31. See Psa 49:15. Hebrews 16). Rev 6:9 : “I saw the souls of them that were beheaded”: i.e., I saw them (i.e., the persons of them) that were slain.” Rev 20:4.

9. The Soul is also put for the will, affection, or desire, which are its operations and effects:- Gen 23:8. Exo 23:9. Deu 23:24. 1Ki 19:3. Pro 23:2. Jer 34:16. John 10:24.

10. The word spirit is sometimes so used for the soul or life in its manifestations:-

Gen 45:27. Num 14:24. Jdg 8:3. 2Ch 21:16; 2Ch 36:22. Ezr 1:1. Psa 76:12 (13); Psa 77:3 (Psa 77:4), Psa 77:6 (Psa 77:7). Pro 1:23; Pro 18:14; Pro 29:11. Ecc 7:9. Isa 29:10. Jer 51:11. Eze 13:3. Dan 2:1; Dan 2:3. Hag 1:14. Rom 11:8. 1Co 2:12. ii. The ORGANIC CAUSE or instrument is put for the thing effected by it 1. The Organs of Speech are put for the testimony borne The Mouth is put for the witness or testimony borne by it.

Deu 17:6.-“At the mouth (i.e., on the testimony) of two witnesses or three shall he … be put to death.” So Deu 19:15, and Mat 18:16. The Mouth is put for the command or precept given.

Gen 45:21.-“And Joseph gave them wagons, according to the mouth (i.e., commandment, as in A.V. [Note: The Authorized Version, or current Text of our English Bible, 1611.] ) of Pharaoh.”

Exo 17:1.-Israel journeyed “according to the mouth (i.e., commandment, as in A.V. [Note: The Authorized Version, or current Text of our English Bible, 1611.] ) of Jehovah.” So Num 3:16; Num 3:39; Num 20:24; Num 27:14. Deu 1:26; Deu 1:43.

Deu 34:5.-“So Moses … died there according to the mouth (i.e., the word) of Jehovah.” The Targum of Jonathan takes this literally (or as Anthropopathpœia, q.v. [Note: Which see.] ), and interprets it as a kiss! The Tongue is put for what is spoken by it.

Psa 5:9 (Psa 5:10).-“They flatter with their tongue”: i.e., with what it says.

Pro 25:15.-“A soft tongue (i.e., gentle speech) breaketh the bone” (i.e., overcomes obstinacy).

Pro 10:20.-“The tongue (i.e., the words or speech) of the just is as choice silver.”

Jer 18:18.-“Let us smite him with the tongue”: i.e., with hard words. The Tongue is also put for the language peculiar to any people or nation.

Acts 2:4.-“They … began to speak with other tongues”: i.e., in other languages). So Acts 2:11. Mark 16:17. 1Co 14:18. The Lip is put for the language.

Gen 11:1.-“And the whole earth was of one lip (i.e., language) and of one speech.”

Pro 12:19.-“The lip (i.e., speech) of truth shall be established for ever.”

Pro 12:22 : “Lying lips (i.e., liars or lies) are abomination to the Lord.”

Pro 14:8.-“The lips of knowledge”: i.e., the words of wisdom, or wise words.

Pro 17:7.-“Excellent lip (i.e., speech) becometh not a fool; much less does a lip of lying a prince”: i.e., lying words. So Pro 18:6-7.

Isa 33:19.-“A people deeper of lip (i.e., speech) than to be understood.” The Palate is put for the words spoken.

Pro 5:3.-“Her palate is smoother than oil”: i.e., her speech. The Throat also is put for the words spoken.

Psa 5:9 (Psa 5:10).-“Their throat (i.e., their speech) is an open sepulchre.” So Rom 3:13, explained by Luk 11:44.

2. The Hand is put for the actions performed by it

These are many and various; as finding, counselling, thought, purpose, impulse, effort, attempt, or care. The “hand” is put by Metonymy for all these and similar things.

Deu 32:36.-“When he seeth that their hand was gone.” This is rightly rendered “power”; for which the “hand” is put by Metonymy.

1Sa 22:17.-Saul said, “Turn, and slay the priests of the Lord; because their hand (i.e., help) is with David, and because they knew him when he fled, and did not show it to me”: i.e., the priests helped David with their counsel, and with food; and by silence, in not betraying him. All this is contained in, and expressed by, the word “hand.”

2Sa 3:12.-“My hand (i.e., my help) shall be with thee.”

2Sa 14:19.-“Is not the hand (i.e., the counsel) of Joab with thee in all this?”

1Ki 10:29.-“And so for all the kings of the Hittites, and for the kings of Syria, did they bring them out by their hand” (i.e., as in A.V. [Note: The Authorized Version, or current Text of our English Bible, 1611.] , by their means).

Psa 7:3 (Psa 7:4).-“O Jehovah my Elohim, if I have done this: if there be iniquity in my hands”: i.e., if I have done iniquity. So Isa 1:15. The Hand is also put for instrumentality or agency, especially in connection with Inspiration.

Ezr 9:10-11.-“Thy commandments which thou hast commanded by the hand (i.e, the agency) of thy servants the prophets.” In all these cases there is an implied reference to testimony preserved

in writing.

Neh 9:30.-“Thou testifiedst against them by thy Spirit in (or by) the hand (i.e., the agency) of thy prophets.”

Zec 7:12.-“The words which the Lord of hosts hath sent in (or by) His Spirit by the hand of the former prophets”: i.e., by their agency. This is the testimony of one of the latter prophets to the Inspiration of the “former”: viz., Joshua, Judges, Samuel, and Kings. The Hand is also put for the writing done by it or hand-writing. As we say of one “he writes a good hand.”

See 1Co 16:21. Col 4:18. The Hand is also put for a gift given to anyone.

Psa 68:31 (Psa 68:32).-“Ethiopia shall soon stretch out her hands unto God”: i.e., shall bring presents, as in Psa 68:29, of which this is the continuation. As further explained in Psa 72:10. Isa 49:7; Isa 60:6; Isa 60:9. Psa 22:27 (28).

3. The Sword is put for war or for slaughter Exo 5:3.-“Lest he fall upon us with pestilence, or with sword”: i.e., with slaughter.

Lev 26:6.-“Neither shall the sword (i.e, war) go through your land.” So Isa 1:20. Jer 14:12-13; Jer 14:15-16; Jer 43:11. Psa 144:10. Rom 8:35, and many other, passages.

Mat 10:34.-“I came not to send peace, but a sword” (i.e., but for war). That is to say, the object of His coming was peace, but the effect of it was war.

4. A Line is used for the territory divided up or marked out by it Amo 7:17.-“Thy land shall be divided by line”: i.e., divided up among others.

Mic 2:5.-“Thou wilt have none that shall cast a cord by lot in the congregation of Jehovah.” The land in Palestine round each village was divided by lot for the year, for each family to sow and reap. Referring to this, David says, “The lines are fallen unto me in pleasant places,” and then he goes on to explain it, “Yea, I have a goodly heritage” (Psa 16:6).

Hence the word “line” is used of an inheritance measured out See Deu 3:4 (where it is rendered “region”). Jos 17:14. Psa 105:11 (the lot of your inheritance). In this sense Israel was (among the other nations) the line or lot of Jehovah’s inheritance. Deu 32:8-9.

2Co 10:16.-“In another man’s line”: i.e., in another man’s inheritance or sphere of labour.

Psa 19:4 (Psa 19:5).-“Their line is gone out through all the earth.” The A.V. [Note: The Authorized Version, or current Text of our English Bible, 1611.] interprets the Metonymy incorrectly in the margin, “their rule or direction.” It is their inheritance: i.e., the whole earth was the sphere through which their words and speech went forth, and where the knowledge imparted by the stars was made known. See Rom 10:18.* [Note: And The Witness of the Stars, by the same author and publisher.] 5. Silver is put for the thing procured by it Exo 21:21.-Where a servant is said to be the money of the master.

6. Hyssop is put for the sprinkling which was effected by it

Hyssop (■■■■■■) a small humble moss-like shrub (1Ki 4:33; 1Ki 5:13) used in ceremonial sprinklings. See Lev 14:4. Num 19:18, etc.

Psa 51:7 (Psa 51:9).-“Purge me with hyssop, and I shall be clean”: i.e., purge me with the atoning blood; not with the herb. iii. The THING or ACTION is put for that which is the effect or product of it

Some Rhetorists confine Metonymy only to nouns, and deny its application to verbs. But there seem to be certain words, even verbs, the use of which cannot otherwise be classed except under the figure Metonymy: words which, if not actually changed for or strictly used instead of others, are yet analagous, and have the meaning of another word taken conventionally with them; so that a thing or action is put for some effect which is understood as being consequent upon it.

1. In certain NOUNS, where the Feeling or Affection is put for the effects resulting or proceeding from the feeling Love is put for the benefits and blessings flowing from it.

1Jn 3:1.-“Behold, what manner of love the Father hath bestowed upon us”: i.e., not merely the feeling of love, but the manifestation of it in all that it has done for us: one thing here being the calling and making lost sinners the sons of God, and blessing them with all spiritual blessings in Christ.

Mercy is put for the offices and benefits which are the outcome of it.

Gen 20:13.-“This is thy kindness which thou shalt show, etc.”

Gen 32:10.-“I am not worthy of the least of all the mercies and of all the truth, which thou hast showed unto thy servant”: i.e., all the material and spiritual benefits bestowed in kindness and faithfulness.

2Ch 35:26.-“Now the rest of the acts of Josiah, and his goodness” (marg. [Note: arg. Margin.] Heb. kindnesses): i.e., his acts of kindness. By the same figure the Greek ■λεημοσ■νη (pity, or mercy) is put for benefits bestowed upon the poor.

Mat 6:1.-“Take heed that ye do not your alms.” The R.V. [Note: The Revised Version, 1881.] and Critical Texts (G. [Note: . Griesbach and his critical Greek Text.] L. [Note: . Lachmann and his critical Greek Text.] T. [Note: . Tischendorf and his critical Greek Text.] Tr. [Note: r. Tregelles and his critical Greek Text.] A. [Note: . Alford and his critical Greek Text.] ) have δικαιοσ■νη (dikaiosunee), righteousness, instead of ■λεημοσ■νη (ele■mosunee), mercy. The reading doubtless arose from some scribe’s not seeing the Metonymy, and trying to explain it. In either case the feeling is put for the acts which manifest it. So Luk 11:41. Acts 10:2; Acts 10:4.

Anger and Wrath are put for punishment, and various acts which flow from them.

Psa 79:6.-“Pour out thy wrath upon the heathen that have not known thee”: i.e., thy judgments. So 1Sa 28:18.

Mic 7:9.-“I will bear the indignation of Jehovah”: i.e., the chastisements which it inflicts.

Rom 2:5.-Thou “treasurest up unto thyself wrath”: i.e., the judgments produced by it.

Rom 4:15.-“The law worketh wrath”: i.e., inflicts or executes punishments and penalties. The word “execute” is actually supplied in Rom 13:4.

Rom 13:5.-“Wherefore ye must needs be subject, not only for wrath”: i.e., on account of the effects of the anger, etc., of those who govern, “but also for conscience sake”: i.e., because ye believe it

to be right according to the will of God.

Eph 5:6.-“For because of these things cometh the wrath of God upon the children of disobedience”: i.e., the punishments inflicted by God on account of His wrath.

Justice is put for the judgment or punishment which manifests it.

Exo 6:6.-“I will redeem you with a stretched-out arm and with great justice”: i.e., as in A.V. [Note: The Authorized Version, or current Text of our English Bible, 1611.] , judgments. As rendered in Pro 19:29. Eze 14:21, etc.

It is put also for the actual sentence and condemnation.

Jer 26:11.-“The judgment (i.e., the sentence) of death is for this man.” This Metonymy is idiomatically rendered in A.V. [Note: The Authorized Version, or current Text of our English Bible, 1611.] So John 3:19 (κρ■σις, krisis, the act or process of judging).

Sin and its synonyms are put for the effects or punishment of sin.

Gen 19:15.-“Lest thou be condemned in the iniquity”: i.e., punishment, as in margin of A.V. [Note: The Authorized Version, or current Text of our English Bible, 1611.] So Psa 7:16 (Psa 7:17).

Jer 14:16.-“I will pour their wickedness upon them”: i.e., the punishment on account of their wickedness.

Zec 14:19.-“This shall be the sin (marg. [Note: arg. Margin.] ) of Egypt”: i.e., the punishment for Egypt’s sin. When joined with the verb to bear (i.e., to bear iniquity), it means to bear the punishment or judgment for iniquity, etc. See Exo 28:43. Lev 5:1; Lev 20:20; Lev 22:9. Num 14:33. Isa 53:4. Eze 23:35; Eze 23:49; Eze 18:20. When Christ is said to bear our sins, it means that He bore thepunishment (i.e., death) which was due to them. Heb 9:28. 1Pe 2:24, etc.

Work is put for the wages paid for it.

Lev 19:13.-Heb. work; A.V. [Note: The Authorized Version, or current Text of our English Bible, 1611.] , wages.

Jer 22:13.-“And doth not give him his work”: i.e., Heb. his wage. A.V. [Note: The Authorized Version, or current Text of our English Bible, 1611.] : “for his work.”

Rom 11:6.-“If by grace, then is it no more of works”: i.e., of wages or merit.

Rev 14:13.-“And their works (i.e., their rewards) do follow with them.”

Divination is put for the money received for it.

Num 22:7.-“So the elders departed with divinations in their hands.” Here, both A.V. [Note: The Authorized Version, or current Text of our English Bible, 1611.] and R.V. [Note: The Revised Version, 1881.] do not scruple to boldly translate the Metonymy and put “the rewards of divination.”

Labour is put for that which is produced by it.

Deu 28:33.-“All thy labours shall a nation which thou knowest not eat up”: i.e., all the fruit of thy labours.

Psa 78:46.-“He gave … their labour unto the locust”: i.e., the fruit of their labour.

Psa 105:44.-“They inherited the labour of the people.”

Psa 128:2.-“Thou shalt eat the labour of thine hands”: i.e., that which the labour of thy hands has produced.

Pro 5:10.-“Lest … thy labours be in the house of a stranger”: i.e., that which thou hast made or produced. So Ecc 2:19. Isa 45:14. Jer 3:24. Eze 23:29.

Strength is put for that which it effects or produces.

Gen 4:12.-“When thou tillest the ground, it shall not henceforth yield unto thee her strength”: i.e., her fruits shall not be brought forth freely and liberally to thee.

Pro 5:10.-“Lest strangers be filled with thy strength”: i.e., that which thy strength brings forth. A.V. [Note: The Authorized Version, or current Text of our English Bible, 1611.] : wealth.

Hunting is put for the flesh of the animal that is caught.

Gen 25:28.-“And Isaac loved Esau because hunting was in his mouth.” Here, the mouth is put for the eating which it performed, and hunting for the venison which it caught. See also under Ellipsis, page 26.

Gen 27:3.-“Hunt me a hunting”: i.e., catch or take for me some venison (as in A.V. [Note: The Authorized Version, or current Text of our English Bible, 1611.] ). See Polyptoton, page 275.

2. In certain VERBS The same Metonymy is seen in certain verbs, but it is confined to verbs of (a) Knowing, (b) Remembering, (c) Loving and Hating, and (d) Operation.

(a) Verbs of Knowing are used of the effect of knowing: i.e., understanding, caring for, approving, etc.

Job 19:25.-“I know that my redeemer liveth”: i.e., I believe, or have a saving knowledge of the fact.

Psa 1:6.-“The Lord knoweth (i.e., approveth) the way of the righteous.” So Rev 2:24.

Psa 9:10 (Psa 9:11).-“They that know thy name will put their trust in thee”: i.e., they that understand Thee as their God and Saviour.

Psa 35:11.-“False witnesses did rise up; they laid to my charge things that I knew not”: i.e., things which I was not conscious of, or did not acknowledge as true. So Psa 51:3 (Psa 51:5). 2Co 5:21.

Psa 90:11.-“Who knoweth (i.e., Who rightly considers) the power of thine anger?” Many may hear of it and know of it in the ordinary sense of the verb, but who rightly estimates it and understands it?

Pro 24:23.-“It is not good to know (or discern) faces in (giving) the judgment”: i.e., to have respect or show favour to them. See Deu 1:17 (marg. [Note: arg. Margin.] ) and Deu 16:19. Job 34:19.

Isa 1:3.-“Israel doth not know.” The next parallel line goes on to explain it:-“My people doth not consider.” So Jer 8:7. Luk 19:42 (cf. [Note: f. Compare (for Latin, confer).] Psa 101:4). This comes also under the figure Exergasia (q.v. [Note: Which see.] )

Jer 9:24.-“Let him that glorieth glory in this, that he understandeth and knoweth me”: i.e., loves me and believes me. Compare Jer 9:3 and Jer 9:6.

Jer 31:34.-“They shall all know me”: i.e., believe in me with a saving faith.

John 8:43.-“Ye cannot hear (i.e., receive, and understand, and approve) my word.” See John 8:44.

John 10:27.-“My sheep hear my voice, and I know them”: i.e., I love them with all a shepherd’s fondness.

John 17:3.-“This is life eternal that they might know (i.e., believe on) thee-the only true God, and Jesus Christ, whom thou hast sent.”

Acts 10:34.-“I perceive (i.e., I now understand and am made to know from what has taken place) that God is no respecter of persons.”

Rom 7:15.-“For that which I do I know not.” Here, the A.V. [Note: The Authorized Version, or current Text of our English Bible, 1611.] translates the Metonymy, “that which I do I allow not”: i.e., I do not approve. The old Eng. of the verb allow is allaud, to praise or approve, as in Psa 11:5. Prayer Book (i.e., Coverdale’s) Version: “The Lord alloweth the righteous”: i.e., approveth him.

1Co 8:3.-“If any man love God, the same is known of him”: i.e., is loved and cared for by Him (see Heterosis of the verb).

Verbs of Knowing are sometimes put for caring for or manifesting affection to.

Gen 39:6.-“He (Potiphar) knew not ought he had”: i.e., had no anxiety about it.

Exo 2:25.-“And God knew them”: i.e., as in A.V. [Note: The Authorized Version, or current Text of our English Bible, 1611.] , had respect unto them.

Deu 33:9.-“Neither did he acknowledge his brethren, nor knew (i.e., cared for) his own children.” So Ruth 2:10; Ruth 2:19.

Jdg 2:10.-“There arose another generation after them, which knew not the Lord”: i.e., which did not care for Him.

1Ch 17:18.-“Thou knowest (i.e., hast respect to) thy servant.”

Psa 37:18.-“The Lord knoweth the days of the upright”: i.e., has respect to them and acts accordingly.

Psa 142:4 (Psa 142:5).-“There was no man that would know me”: i.e., that would care for me. See under Ellipsis.

Pro 12:10.-“A righteous man knoweth the life of his beast”: i.e., he regardeth and careth for it.

Pro 29:7.-“The righteous knoweth (A.V. [Note: The Authorized Version, or current Text of our English Bible, 1611.] , considereth) the cause of the poor.”

Jer 1:5.-“Before I formed thee in the belly I knew thee”: i.e., cared for and loved thee.

Jer 24:5.-“So shall I know (A.V. [Note: The Authorized Version, or current Text of our English Bible, 1611.] , acknowledge) them that are carried away captive.”

Amo 3:2.-“You only have I known of all the families of the earth”: i.e., loved and cared for. Cf. [Note: f. Compare (for Latin, confer).] Deu 4:20.

1Th 5:12.-“We beseech you, brethren, to know them which labour among you”: i.e., to consider and care for them.

2Ti 2:19.-“The Lord knoweth (i.e., loves and cares for) them that are his.” See also under Heterosis.

Verbs of Knowing are used also of experiencing, either by saving faith or by personal dealing.

Isa 53:11.-“By his knowledge shall my righteous servant justify many”: i.e., knowledge of Him and the salvation which He gives. See Luk 1:77. “To give knowledge of salvation.”

Mat 7:11.-“If ye then, being evil, know how to give good gifts unto your children,” etc.: i.e., are able, notwithstanding all your innate blindness, to understand enough, in spite of your selfishness, to give good gifts, etc.

Mark 5:29.-“And she knew (■γνω) by her body (i.e., by the sensations of it) that she was healed of that plague”: i.e. (as in A.V. [Note: The Authorized Version, or current Text of our English Bible, 1611.] ), “she felt.” She experienced, just as the Lord Himself did in Mark 5:30, where we have the same verb used of Him: “knowing in Himself” (■πιγνο■ς).

1Co 4:19.-“But I will come to you shortly, if the Lord will, and will know (i.e., will find out and expose) not the speech of them which are puffed up, but the power.”

2Co 1:9.-“We had the sentence of death in ourselves”: i.e., we experienced the feelings of those who have had the sentence of death pronounced upon them.

(b) Verbs of Remembering are used of a strong desire or wish for the thing mentioned or remembered.

Isa 44:21.-“Remember these, O Jacob and Israel … thou shalt not be forgotten of me”: i.e., desire the things which make for your peace, etc.

Eze 23:19.-“Yet she multiplied her whoredoms, in calling to remembrance the days of her youth, wherein she had played the harlot in the land of Egypt”: i.e., in desiring again the former sins.

Jon 2:7 (Jon 2:8).-“When my soul fainted within me, I remembered the Lord” (and therefore desired Him, and called upon Him).

2Ti 2:8.-“Remember that Jesus Christ of the seed of David was raised from the dead according to my Gospel”: i.e., Believe and enjoy, and rest in, the blessed knowledge of the fact.

Heb 11:15.-“If they had been mindful of that country from whence they came out”: i.e., if they had longed for it, or desired to return to it, they could have done so. This is clear from the verb to “desire” in Heb 11:16. So the noun is used of the Lord’s Supper, “in remembrance of Me”: i.e., not a mere calling to mind, but that which is produced by such remembrance: viz., faith, love, hope,

which are all bound up in that acknowledgment of Christ's death (Luk 22:19. 1Co 11:24-25). Hitherto they had celebrated their deliverance from Egypt. Henceforth they were to remember Christ, and the exodus which He accomplished, and to desire His return, looking for it with loving hope. On the other hand, the verb to forget is used of unfaithfulness, and rejection.

Hos 4:6.-"Seeing thou hast forgotten the law of thy God, I will also forget thy children": i.e., seeing thou hast been unfaithful to me, and will reject thy children.

(c) Verbs of Loving and Hating are put for the actions consequent upon them. To Love is put for to expect, or desire, or take.

Psa 11:5.-"Him that loveth violence (i.e., and hence practises it) his soul hateth."

Pro 21:17.-"He that loveth (and therefore liveth in) pleasure shall be a poor man," etc. He would not be poor unless he gratified his love of pleasure by spending his substance.

Mat 6:5.-"They love to pray standing in the synagogues and in the corners of the streets," and they do it because they love it.

Luk 11:43.-"Ye love the uppermost seats in the synagogues": i.e., ye not only love them, but take them because ye love them.

John 3:19.-"Men loved darkness rather than light": (and practised, and lived, and acted, accordingly).

2Ti 4:8.-"All them also that love His appearing" (and act, and live, accordingly).

2Ti 4:10.-"Demas hath forsaken me, having loved this present world": (and returned to it). To Love is used of the exercise of the greatest possible care for whatever is the object of the love. While to hate is used in the opposite sense, of exercising less care, or of neglect.

Gen 29:31.-"And when the Lord saw that Leah was hated": i.e., neglected, and the other more esteemed. See Gen 29:30. By some this is called Hyperbole (q.v. [Note: Which see.] ).

John 12:25.-"He that loveth his life shall lose it": i.e., that cares more for his life than for Christ. See under Ellipsis and Hyperbole. This is the explanation of Mat 16:25, where it reads, "whosoever shall save his life": i.e., shall care more for it, and preserve it, instead of giving it up for Christ. Compare Luk 14:26. To Love is used not merely for the act itself, but for the effect of it.

Psa 109:17.-"As he loved cursing": i.e., not merely loved to do it, but did it.

Pro 13:24.-"He that spareth his rod hateth his son: but he that loveth him chasteneth him betimes": i.e., his love takes effect, and is seen, in the chastening.

Pro 18:19.-"He loveth trangression that loveth strife": i.e., he trangresses who strives, for He does it because he loves to do it.

Pro 8:36.-"All they that hate me love death": i.e., so live and act as to injure life and accelerate death.

(d) Verbs of Operation The verb to do often denotes the effect rather than the act.

Gen 12:5.-“The souls that they had gotten (Heb., made) in Haran”: i.e., the servants which they had acquired in Haran. Thus the Metonymy is here translated by the word “gotten.”

Gen 30:30.-“And now when shall I do for my house also?” The A.V. [Note: The Authorized Version, or current Text of our English Bible, 1611.] translates the Metonymy by the verb “provide”: “when shall I provide?” etc.

Mat 25:16.-“He that had received the five talents went and traded with the same and made them (i.e., gained) other five talents,” as explained in Mat 25:20.

Certain Verbs have not their own proper signification, but are used of the actions or effects consequent upon them: To Judge is put for punish or condemn.

Gen 15:14.-“That nation whom they serve shall I judge”: i.e., punish with judgments, not simply rule. Acts 7:7.

2Ch 20:12.-“O our God, wilt thou not judge them?” i.e., punish them.

Psa 9:19 (Psa 9:20).-“Let the heathen be judged in thy sight.”

Heb 13:4.-“Whoremongers and adulterers God will judge”: i.e., punish. See also John 3:18 and Rom 14:3. To Judge is also used in the sense of acquit, which is also an effect of judging. See Psa 35:24.-“Judge me, O Lord my God”: i.e., acquit me. To Hurt or even to Injure is put for the hurt or injury done.

Luk 10:19.-“Nothing shall by any means hurt you”: i.e., have any injurious effect upon you.

Rom 8:31.-“If God be for us, who can be against as?” i.e., who can hurt us or bring any evils upon us? They can, of course, be “against us,” but not have any hurtful effect. iv. The MATERIAL is put for the thing made of or from it 1. Trees are put for arms or instruments made from them

Nah 2:3 (Nah 2:4).-“The fir-trees shall be terribly shaken.” The context shows that “trees” are put for the spears, etc., which men make from them.

2Sa 6:5.-“And David and all the house of Israel played before the Lord on all fir-woods.” The A.V. [Note: The Authorized Version, or current Text of our English Bible, 1611.] and R.V. [Note: The Revised Version, 1881.] both treat this as though it were an Ellipsis: “on all manner of instruments made of firwood,” instead of seeing the Metonymy and saying simply, “On all manner of instruments,” which are immediately mentioned: viz., harps and psalteries. But according to a note in Dr. Ginsburg’s Hebrew Bible, the Septuagint reads with all might and with songs instead of “on all manner of fir-woods.” Compare 2Sa 6:14 and 1Ch 13:8.

2. Brass is put for fetters, etc Lam 3:7.-“He hath made my brass heavy”: i.e., my fetters, or bonds, or chains.

Jdg 16:21.-“And bound him with two brasses”: i.e., two brazen fetters.

2Sa 3:34.-“Thy hands were not bound, nor thy feet put into brasses”: i.e., fetters, as in A.V. [Note: The Authorized Version, or current Text of our English Bible, 1611.] 3. Curtains are put for tents 2Sa 7:2.-“The ark of God dwelleth within curtains”: i.e., in the curtain or tent.

Jer 4:20.-“Suddenly are my tents spoiled, and my curtain (i.e., my tabernacle or dwelling) in a moment.”

Hab 3:7.-“And the curtains (i.e., tents) of Midian’s land did tremble.”

4. Corn is put for bread or food generally Lam 2:12.-“They say to their mothers, Where is corn (i.e., bread) and wine?”

5. Gold and Silver and other metals and similar substances are put for what is made with them

Gen 23:9.-“That he may give me the cave of Machpelah, which he hath, which is in the end of his field, for silver (i.e., money made from silver) full (i.e., of full value) he shall give it to me in your midst (i.e., within your boundaries), for a possession of (i.e., hereditary) sepulchre.”

Gen 24:22.-“Of ten gold was their weight”: i.e., bracelets made of gold, ten shekels in weight.

2Ki 5:5.-“Six thousand of gold”: i.e., pieces of money.

2Ki 12:4 (5), where it is rendered “money.”

1Ch 21:22; 1Ch 21:24.-“Full silver”: for full money value. In A.V. [Note: The Authorized Version, or current Text of our English Bible, 1611.] rendered “full price.”

1Ch 29:2.-Here, the figure is translated by the words “things of” in italics. “I have prepared … the gold for gold (things), and the silver for silver (things), and the brass for brass (things),” etc.

Psa 115:4.-“Their idols are silver and gold”: i.e., made of silver and gold.

Mat 10:9.-“Provide neither gold, nor silver, nor brass (i.e., money made from these) in your purses.”

Acts 3:6.-“Silver and gold (i.e., money, like the Scottish “siller” and French l’argent) have I none.”

6. Iron is put for things made of it

2Ki 6:5.-“As one was felling a beam the iron (i.e., the axhead, as the A.V. [Note: The Authorized Version, or current Text of our English Bible, 1611.] renders it) fell into the water.”

Psa 105:18.-“Whose foot they hurt with the gyve, his soul came into iron”: i.e., he was fast bound with iron chains.

7. Stones are put for things made of them Exo 7:19.-“Both in woods and in stones”: i.e., both in wooden vessels and stone vessels.

Deu 25:13.-“Thou shalt not have in thy bag divers stones”: i.e., weights. Heb., a stone and a stone.

Pro 11:1.-“A perfect stone (i.e., a just weight) is his delight.”

Isa 34:11.-“The stones of emptiness”: i.e., the stones which characterize waste land.

Jer 2:27.-“Saying … to a stone (i.e., to an idol), Thou hast brought me forth” Jer 3:9.

Zec 4:10.-“They shall see the stone of tin (i.e, the plummet) in Zerubbabel’s hand.”

8. Wood is put for things made of wood See above Exo 7:19 (for vessels). Isa 44:19. Jer 2:27; Jer 3:9; Jer 10:8. Hos 4:12 (for idols).

Eze 37:16.-“Take thee one wood and write upon it, ‘For Judah and for the children of Israel his companions’: then take another wood, and write upon it, ‘For Joseph, the stick of Ephraim, and for all the house of Israel his companions’ ”: i.e., take a tablet or stick made out of wood.

Gen 40:19.-“Shall hang thee on a tree”: i.e., a gallows. So Jos 8:29. Deu 21:22-23. Est 7:9-10. Gal 3:13. 1Pe 2:24.

2Sa 21:19.-“The wood (i.e., as in A.V. [Note: The Authorized Version, or current Text of our English Bible, 1611.] , “staff”) of whose spear was like a weaver’s beam.”

Acts 16:24.-“And made their feet fast in the wood”: i.e “in the stocks,” as in A.V. [Note: The Authorized Version, or current Text of our English Bible, 1611.] 9. Flax is put for the wick made of it Isa 42:3.-“The smoking flax (i.e., wicks) shall he not quench.” See under Tapeinosis.

Isa 43:17.-“They are quenched as the flax”: i.e., as a wick. (A.V. [Note: The Authorized Version, or current Text of our English Bible, 1611.] , tow).

10. Dust and Ashes for man, who is made of dust Gen 3:19.-“Dust thou art”: i.e., made of dust.

Gen 18:27.-“Dust and ashes.” See under Paronomasia.

Psa 103:14.-“He remembereth that we are dust”: i.e., made of dust.

Ecc 12:7.-“Then shall the dust (i.e., man) return to the earth as it was.”

11. Seed is put for son or posterity Gen 4:25.-“God … hath appointed me another seed”: i.e., son.

Gen 15:13.-“Thy seed shall be a stranger,” etc. So Acts 7:6; where the period of sojourning is stated to be 400 years. Whereas, in Exo 12:40, and Gal 3:17, where the period refers not to the sojourning of Abraham’s seed (which could not commence till Isaac was born, thirty years after the promise), but includes that of Abraham himself, the sum is given as 430 years.

12. Forest or wood is put for the houses, etc., made of its trees

Jer 21:14; Jer 22:7 : compare these with Jer 52:13. 2Ki 25:9 and 2Ch 36:19, and the figures in the last two passages will be explained.

II. Metonymy of the Effect This is when the effect is put for the cause producing it. It is of four kinds: (i.) The action for the actor. (ii.) The thing for the organic cause of it. (iii.) The effect for the producer of it. (iv.) The matter made for the material cause of it. We will consider these in their order:- i. The ACTION or the EFFECT for the person producing the effect, or for the author of it

1. Nouns

Gen 25:23.-“Two nations are in thy womb”: i.e., two infants whose progeny should become two different nations.

Gen 26:35.-“Which were a grief of mind unto Isaac and to Rebekah”: i.e., the source of much sorrow to them.

Gen 49:18.-“I have waited for thy salvation (i.e., for Him who shall bring and work salvation), O Lord.”

Neh 12:31; Neh 12:38; Neh 12:40.-“Two great celebrations.” The A.V. [Note: The Authorized Version, or current Text of our English Bible, 1611.] and R.V. [Note: The Revised Version, 1881.] have supplied the words implied by the Metonymy (the former in italics, the latter in roman type), by rendering “two great companies of them that gave thanks.” The effect of the praises or thanks, is put for the people who rendered them.

Psa 18:1 (Psa 18:2).-“I will love thee, O Jehovah my strength”: i.e., the author and source of my strength. So Psa 22:19 (Psa 22:20). Jer 16:19.

Psa 27:1.-“The Lord is my light and my salvation.” This is not a Metaphor but a Metonymy: i.e., Jehovah is the source of my light, and the author of my salvation. Compare Heb 5:9.

Psa 106:20.-“Thus they changed their glory (i.e., God) into the similitude of an ox that eateth grass.” The Massorah records this as one of the passages in which the Sopherim changed the pronoun “my” into “their.” It was thought to be too gross an anthropomorphism to say “my,” Jehovah being the speaker. See Appendix E.

Isa 49:6.-“That thou mayest be my salvation (i.e., the Saviour whom I have sent) unto the end of the earth.”

Jer 23:6.-“Jehovah our Righteousness”: i.e., the Author of our righteousness: our Justifier.

Mark 9:17; Mark 9:25.-“A dumb spirit”: i.e., a spirit which produced the effect of dumbness in the person possessed.

Luk 11:14.-“And he was casting out a devil, and it was dumb”: i.e., it produced dumbness in the man possessed. Compare Mat 9:32-33. Mark 9:17; Mark 9:25.

Luk 2:30.-“Mine eyes have seen thy salvation”: i.e., Christ the Saviour: the Worker and Author of Salvation. Luk 3:6 and Isa 49:6.

Luk 13:11.-“And, behold, there was a woman which had a spirit of infirmity.” The negative μ■ (mee) implies that she felt unable to straighten herself up,* [Note: The Greek of this is ε■ς τ■ παντελες (eis to panteles), which occurs only here and Heb 7:25. Here, to her full height; there, to their full need.] and indicates some nervous disorder. So the Lord uses the remarkable language about Satan as binding her. This is not Enallage, “an infirm spirit,” but it is Metonymy, by which the effect is put for the cause. The woman was troubled by a spirit which caused or produced this infirmity.

John 11:25.-“I am the resurrection and the life”: i.e., the Worker of resurrection, and the Giver of resurrection life.

Rom 13:3.-“Rulers are not a terror”: i.e., a source of terror.

2Co 1:14.-“We are your rejoicing (i.e., cause of rejoicing), even as ye also are ours in the day of the Lord Jesus.” So 1Th 2:19-20.

Rev 1:12.-“And I turned to see the voice (i.e., Him) that spake with me.” So John 1:23.

2. Verbs Gen 42:38.-“Shall ye bring down,” etc.: i.e., shall be the cause of my death. See under Periphrasis.

Gen 43:6.-“Why have ye done evil to me, to disclose to the man that ye had yet another brother?” i.e., why have you brought or caused all this evil to be brought upon me.

Exo 23:8.-“The gift blindeth the wise, and perverteth the words of the righteous”: i.e., is an occasion by which these effects are produced.

1Ki 18:9.-“What have I sinned, that thou wouldest deliver thy servant (i.e., cause to be delivered) into the hand of Ahab to slay me?”

Psa 76:10 (Psa 76:11).-“Surely the wrath of man shall praise thee”: i.e., shall be the occasion of praise to thee.

Isa 43:24.-“Thou hast made me to serve with thy sins”: i.e., thy sins have caused the hard service and Passion which I endured on account of them.

Jer 38:23.-“Thou shalt burn this city with fire”: i.e., thou shalt cause it to be burnt. See A.V. [Note: The Authorized Version, or current Text of our English Bible, 1611.] margin.

Eze 19:7.-“He laid waste their cities”: i.e., their sins caused them to be destroyed.

Acts 1:18.-“Now this man purchased (i.e., caused to be purchased) a field.”

Rom 14:15.-“Destroy not him with thy meat for whom Christ died”: i.e., do not be a cause of destruction.

1Co 7:16.-“For what knowest thou, O wife, whether thou shalt save (i.e., be the means of salvation or the occasion of much blessing to) thy husband?” etc. See 1Pe 3:1. ii. The THING EFFECTED by an instrument for the instrument or organic cause of it

Gen 49:6.-Lit., “My soul (i.e., myself, I) will not come into their secret (counsel), mine honour shall not be with them in their assembly.”

Here, “honour” is put for the tongue which gives it; and it means that he would not honour them by speaking or taking part in their assembly. Compare Psa 57:8; Psa 108:1.

Deu 24:6.-“No man shall take the nether or the upper millstone to pledge: for he taketh a man’s life to pledge.” Here “life,” the effect, is put for the means of livelihood by which the life is preserved.

Psa 7:5 (Psa 7:6).-“Let him … lay mine honour in the dust”: i.e., myself who gives honour.

Psa 16:9.-“Therefore my heart is glad, and my glory rejoiceth”: i.e., my tongue gives glory, as is explained in Acts 2:26.

Psa 30:12 (13).-“To the end that my glory may sing praise to thee and not be silent.”

Here, the word “glory” may be put for the tongue which gives it: but the structure of the Psalm suggests another explanation of the Metonymy. This verse corresponds, in the structure, with Psa 30:4 : “Sing to Jehovah, O ye saints of His.” Compare 2Co 8:23. So that Psa 30:12 would be “To the end that Thy saints may sing praise to Thee”: “glory” being put for the saints who give the

glory.

Psa 57:8 (9).-“Awake up, my glory”: i.e., my tongue, wake up and glorify God.

Pro 27:27.-“And thou shalt have goats’ milk enough for thy food, for the food of thy household, and for the life (marg. [Note: arg. Margin.] ) of thy maidens”: i.e., as the A.V. [Note: The Authorized Version, or current Text of our English Bible, 1611.] renders it, “for the maintenance of thy maidens.”

Mark 12:44.-“She of her want did cast in all that she had, even all her living (or life)”: i.e., all her means of supporting herself in life.

Luk 15:12.-“And he divided unto them his living (or life)”: i.e., his means or property, by which life is sustained. So Mark 12:44.

Acts 17:31.-Lit., “Whereof he hath given faith to all men.” Here faith, the effect, is put for the proofs or evidence on which it rests. “Whereof He hath afforded evidence unto all men”: and then the evidence or proof is stated, “in that he hath raised him from the dead.” The A.V. [Note: The Authorized Version, or current Text of our English Bible, 1611.] and R.V. [Note: The Revised Version, 1881.] well render it “hath given assurance.” The Resurrection of Christ is the evidence God affords of His purpose to judge the world by Him.

Rom 1:16.-“For it [the gospel] is the power of God unto salvation to every one that believeth”: i.e., the belief is the effect of the power of God through the preaching of the gospel.

1Jn 5:4.-“This is the victory that overcometh the world, even our faith.” “Victory,” the effect, is put for “our faith,” which accomplishes it. From Eph 6:16 we learn that it is through Christ; who is the shield which faith uses. iii. The EFFECT for the thing or action causing or producing it

(a) In Nouns

Exo 10:17.-“Intreat the Lord your God, that he may take away from me this death only”: i.e., this plague which is causing death.

Deu 30:15.-“I have set before thee this day life and good, and death and evil”: i.e., good things which end in life, and evil things which end in death. So in Deu 32:47, and Jer 21:8, etc.

2Ki 4:40.-“There is death in the pot”: i.e., there is that which produces death as the effect of eating it. How forcible is this Metonymy, by the use of which time is saved, and perhaps life too.

Pro 10:2.-“Righteousness delivereth from death”: i.e., from the things that end in death.

Pro 19:13.-“A foolish son is the calamity of his father”: i.e., does that which brings or produces calamity.

Pro 20:1.-“Wine is a mocker, strong drink is raging.”

Here, wine, etc., is put for its effects. It brings him who drinks to excess into derision, and causes tumults.

Ecc 11:1.-“Cast thy bread (i.e., the seed which produces it) upon the waters.”

Isa 28:12.-“This is the rest”: i.e., this is what gives rest.

Jer 3:24.-“For shame hath devoured the labour of our fathers”: i.e., the worship of Baal, which brought upon them shame and sorrow. Shame is put for an idol or for idolatry in Jer 11:13 (see margin). Hos 9:10. See also Jer 48:13, etc.

Lam 2:14.-“Thy prophets have seen vain things for thee and expulsions”: i.e., the things which led to expulsion from the land and captivity.

Eze 44:18.-“They shall not gird themselves with sweat”: i.e., as in A.V. [Note: The Authorized Version, or current Text of our English Bible, 1611.] , with anything that causeth sweat. The effect “sweat” being put for the garments which cause it.

Hos 4:18.-“Their drink is rebellious, or turned aside”: i.e., has caused them to turn aside from God. Through not seeing the Metonymy, the translators try to find other meanings for ■■■ (see text and margin). The verse refers to Isa 28:1; Isa 5:11.

Mic 1:5.-“What is the transgression of Jacob? Is it not Samaria? And what are the high places of Judah? Are they not Jerusalem?” i.e., Samaria and Jerusalem were the cause of the transgression of Israel:-“What is the cause of Jacob’s trangression?”

Hab 2:5.-“Yea, also because the wine transgresseth”: i.e., the effects of the wine was transgression; or, “Yea, so surely as wine causeth trangression.”

John 3:19.-“And this is the judgment”: i.e., the cause of which judgment or condemnation was the effect: viz., “that light is come into the world, and men loved darkness rather than light,” etc.

John 12:50.-“And I know that his commandment is life everlasting”: i.e., the effect of it is eternal life.

John 17:3.-“This is life eternal”: i.e., the effect of it is life eternal.

Rom 6:6.-“The body of sin” is more than “sinful body.” It is more than mere character. The effect is put for the cause; which is the old nature, that, through the body, works out sin; and sin is the effect; which is thus used, here and in other parts of this epistle (chap. 5:12-8:39), for the old nature itself.

Whereas, in chaps, 1:16-5:11, we have “sins,” as the product of the Old nature, and the fruit of the old tree, we have, in 5:11-8:39, “sin,” or the Old nature, which causes and commits the “sins”; and the old tree itself which produces the fruits.

Rom 7:7.-“Is the law sin? (i.e., Is sin the effect of the law?) God forbid. But yet I knew not sin except through the law!”

There is no “nay” in the Greek. The word “but” brings out the meaning: “God forbid that sin should be the effect of the law. But nevertheless.” So it is.

Rom 7:24.-“The body of this death”; or, by Hypallage (q.v. [Note: Which see.] ), as in A.V. [Note: The Authorized Version, or current Text of our English Bible, 1611.] margin, “this body of death”: in which case, “of death” is either, by Enallage, put for the adjective “dying,” or it may be the Metonymy of the effect, and the result “death” put for the cause-viz., all that leads up to, and ends

in, death.

Rom 8:6.-“To be carnally minded is death (i.e., the cause of death), but to be spiritually minded is life and peace (i.e., ends in life and peace or peaceful life).” So Rom 8:10.

1Co 12:6.-“And there are diversities of operations”: i.e., of faculties and gifts effected by the Divine operations.

1Co 14:3.-“He that prophesieth speaketh unto men edification, and exhortation, and comfort”: i.e., words which build up, exhort, and comfort. The A.V. [Note: The Authorized Version, or current Text of our English Bible, 1611.] obtains this meaning by supplying the word “to.”

2Co 1:10.-“Who delivered us from so great a death”: i.e., from the persecution or trouble which threatened to kill them, and end in death.

2Co 11:23.-“In deaths oft.” This cannot, of course, mean that he had died more than once; but that he had often been at death’s door, and in troubles which cause or bring about death.

Php 1:13.-“My bonds in Christ are manifest in all the palace”: i.e., the effect of his preaching made it manifest that his bonds were on account of his service for Christ, and not for any crimes.

Heb 6:1.-“Dead works”: i.e., works wrought by the Old nature. So Heb 9:14, according to Rom 6:23.

Rev 6:8.-“And power was given unto them … to kill with the sword, and with hunger, and with death”: i.e., with pestilence which produced death.

(b) In Verbs

Psa 25:2.-“O my God, I trust in thee: let me not be ashamed, let not mine enemies triumph over me” (and thus be a cause of my being put to shame). So Psa 25:20. Psa 31:1 (Psa 31:2);Psa 119:116, etc.

Psa 70:4 (Psa 70:5).-“Let them rejoice and be glad in Thee, all that seek thee”: i.e., let there be a cause of rejoicing and gladness to all seeking thee. Through not seeing the Metonymy the A.V. [Note: The Authorized Version, or current Text of our English Bible, 1611.] and R.V. [Note: The Revised Version, 1881.] render it: “Let all those that seek thee rejoice and be glad in thee.” The cause and effect are joined together in Psa 5:11 (Psa 5:12), Psa 5:12 (13).

Isa 28:16.-“He that believeth shall not make haste.”

Here, hastening away or flight is put as the effect for the confusion and shame which is the cause of it. See Rom 9:33; Rom 10:11. 1Pe 2:6, where the cause is put. The sense is that he that believeth will have no need of hurried flight, he will wait God’s time. iv. The THING MADE, for the material from which it is made or produced Psa 74:15.-“Thou didst cleave the fountain and the flood”: i.e., the rock from which the fountain flowed.

Isa 28:28.-“Bread is bruised”: i.e., the corn of which it is made. The A.V. [Note: The Authorized Version, or current Text of our English Bible, 1611.] supplies “corn.” The sense is clear from Isa 28:27 and Job 28:5. In Psa 104:14, we have the opposite of this in the Metonymy of the cause.

Isa 33:12.-“And the people shall be as the burnings of lime”: i.e., as fuel for lime-kilns.

Isa 47:2.-“Take the millstones and grind meal”: i.e., grind corn, from which meal is made.

III. Metonymy of the Subject The third division of Metonymy is when the subject is put for the adjunct: i.e., for some circumstance pertaining to (or joined to) the subject: e.g., as when the place, or thing containing it, is put for that which is contained: the possessor for the thing possessed, etc. It is divided into the five following heads:- i. The SUBJECT (i.e., the Thing or Action) for that which is connected with it (i.e., the adjunct)

1. Nouns

Gen 3:7.-“And the eyes of them both were opened, and they knew that they were naked.” They knew this fact before: but they did not know all that was connected with it. Their nakedness, after the fall, received a new meaning.

1Sa 1:15 -“I … have poured out my soul before the Lord”: i.e., my desires and longings.

1Ch 12:38.-“All these … came with a perfect heart”: i.e., affections and desires.

Psa 7:9.-“God trieth the hearts and reins”: i.e., the thoughts and affections and desires. This is clear from Psa 51:6 (Psa 51:8); Psa 73:11. Pro 23:7.

Psa 16:7.-“My reins (i.e., my thoughts) also instruct me in the night season.”

Psa 26:2.-“Examine me, O Lord, and prove me: try my reins (i.e., my thoughts) and my heart.”

See also Jer 11:20; Jer 17:10; Jer 20:12. Rev 2:23.

Psa 38:8 (Psa 38:9).-“I have roared by reason of the disquietness of my heart” (i.e., my thoughts).

Psa 62:9.-“Pour out your heart before Him”: i.e., your thoughts and desires. So Lam 2:19.

Psa 62:10 (11).-“Set not your heart (i.e., your affections) upon them.”

Pro 6:32.-“Whoso committeth adultery with a woman lacketh heart.” (So Heb., see A.V. [Note: The Authorized Version, or current Text of our English Bible, 1611.] margin). Here heart is put for “understanding,” as in A.V. [Note: The Authorized Version, or current Text of our English Bible, 1611.] ; because it is spoken of as the seat of wisdom and understanding. See Pro 2:10; Pro 8:5; Pro 11:29; Pro 15:14; Pro 16:21.

Pro 7:7.-“A young man void of heart”: i.e., of understanding.

It is so used in Pro 9:4; Pro 9:16; Pro 10:13; Pro 10:21.

Pro 15:32.-“He that heareth reproof possesseth an heart”: i.e., as in A.V. [Note: The Authorized Version, or current Text of our English Bible, 1611.] margin, getteth understanding.

Pro 16:23.-“The heart (i.e., the desires and thoughts) of the wise maketh wise his mouth”: i.e., his words, by Metonymy of the cause. See A.V. [Note: The Authorized Version, or current Text of our English Bible, 1611.] margin.

Pro 22:17.-“Apply thine heart (i.e., thy thoughts and powers) unto my knowledge.”

Pro 26:7.-“The legs of the lame are not equal: so is a parable in the mouth of fools.” So A.V. [Note: The Authorized Version, or current Text of our English Bible, 1611.]

R.V. [Note: The Revised Version, 1881.] : “The legs of the lame hang loose!” The Heb. is: “The legs of the lame are lifted up” (see A.V. [Note: The Authorized Version, or current Text of our English Bible, 1611.] margin). Here “legs” are put for the clothes which being lifted up expose the lameness. So when a fool attempts to utter a parable, he soon exposes himself.

Pro 28:26.-“He that trusteth in his own heart (i.e., understanding) is a fool.”

Isa 5:21.-“Woe unto them that are … prudent before their face”: i.e., in themselves or in their own view of matters. See A.V. [Note: The Authorized Version, or current Text of our English Bible, 1611.] margin.

Isa 49:16.-“I have graven thee upon the palms of my hands”: i.e., as indelible as the lines graven in the palms of the hands, (with which we are born) will be My remembrance of thee.

Jer 12:2.-“Thou art near in their mouth (i.e., their words, Met. of cause), and far from their reins” (i.e., their affections, Met. of subject). See Isa 29:13.

Hos 4:11.-“Whoredom and wine and new wine take away the heart”: i.e., the understanding. That this is meant is clear from Hos 5:11.

Hos 7:11.-“Ephraim also is like a silly dove without heart”: i.e., without understanding.

Mat 6:21.-“Where your treasure is, there will your heart (i.e., your thoughts and affections) be also.”

Mat 16:19.-“Whatsoever thou (i.e., by the word which thou shalt minister) shalt bind (see Met. of Adjunct below) on earth.” So Mat 18:18. Whatever this refers to, Peter had neither the power nor the authority to pass it on to any one else.

Mat 24:45.-“Who then (i.e., how great and blessed and happy) is a faithful and wise servant?”

John 20:23.-“Whose soever sins ye (i.e., by the word which ye minister) remit.” See below under verbs. Whatever this may mean, it was spoken to the apostles: and it is certain that they had no commission, authority, or power to pass on that gift to others.

Acts 1:11.-“This same Jesus, which is taken up from you”: i.e., from your presence and company. So Acts 1:22.

Acts 1:24.-“Thou, Lord, which knowest the hearts (i.e., the thoughts) of all men,” etc. See Psa 139:2; Psa 139:4.

Rom 6:6.-“Our old man is (Gr., was) crucified with him”: i.e., not a man really, but our Old nature derived from Adam: our old self with its desires and qualities and conditions. So Eph 4:22. Compare Rom 6:12; Rom 7:5; Rom 7:7-8. 2Co 7:1. Heb 12:1.

Rom 15:24.-“If first I be somewhat filled with you”: i.e., your company, etc., as expressed in A.V. [Note: The Authorized Version, or current Text of our English Bible, 1611.] margin and Rom 15:32.

Rom 16:3; Rom 16:7.-“My helpers in Christ Jesus”: i.e., in the service of Christ.

2Co 5:17.-“If any man be in Christ he is a new creature”: i.e., he has a new nature created within him. Thus a new standing is given to him, with new thoughts and desires, etc. So Eph 4:24. Compare Rom 12:2; Rom 8:2; Rom 8:5. 1Pe 3:4 and Rom 7:22. 2Co 4:16.

Gal 4:15.-“Where is then the blessedness ye spake of”: i.e., how great was that blessedness ye spake of! for, etc.

Php 1:21.-“To me to live is Christ”: i.e., to serve Christ, to work and labour for Him.

2. Verbs Where the action is put for the declaration concerning it: or where what is said to be done is put for what is declared, or permitted, or foretold as to be done: or where an action, said to be done, is put for the giving occasion for such action.

Gen 2:7.-See below, under Deu 9:1.

Gen 27:37.-“Behold, I have made him (Jacob) thy lord”: i.e., I have blessed him; and this was part of the blessing.

Gen 30:13.-“The daughters will call me blessed”: i.e., I am now a mother. For the parallels to this see Psa 72:17. Luk 1:48.

Gen 34:12.-“Ask me never so much dowry and gift”: i.e., ask me to give never so much, etc.

Gen 35:12.-“And the land which I gave Abraham and Isaac”: i.e., which I promised to give, or gave in promise.

Gen 41:13.-“Me he restored (i.e., declared that I should be restored) unto mine office, and him he hanged (i.e., declared he should be hanged).”

Exo 13:2.-“Sanctify unto me all the first-born”: i.e., declare in My name to the People that I sanctify (i.e., separate) them, etc. Which Moses did in Exo 13:11-12.

Exo 20:7.-“The Lord will not make him guiltless”: i.e., will not declare or pronounce. Or “hold,” as in A.V. [Note: The Authorized Version, or current Text of our English Bible, 1611.]

Lev 13:3.-“And the priest shall look on him, and he shall be unclean (or “uncleanse him,” for the verb is in the Piel)”: i.e., “he shall pronounce him unclean,” as in A.V. [Note: The Authorized Version, or current Text of our English Bible, 1611.]

Deu 9:1.-“Hear, O Israel: Thou art to pass over Jordan this day”: i.e., it is declared this day that thou art to pass over Jordan. With this passage compare Gen 2:17 : “In the day that thou eatest thereof thou shalt surely die”: i.e., not that he should die in that day, but it should be declared “in that day”: i.e., thou shalt be sentenced to die.

2Sa 7:22.-“Wherefore thou art great”: i.e., I will declare and praise Thee as great: or, Thou shalt be known as great.

See other examples in Isa 8:13. Jer 1:5; Jer 1:10. Eze 13:19; Eze 20:26.

Isa 6:10.-“Make the heart of this people fat”: i.e., declare that it shall become so. (Isaiah could not make it fat, etc.) So Mat 13:14. Mark 4:12. Luk 8:10. John 12:40. Acts 28:26-27. Rom 11:8.

Jer 1:10.-“I have this day set thee over the nations and over the kingdoms, to root out (i.e., to declare that they shall be rooted out), and to pull down (i.e., to prophesy that they shall be pulled down), and to destroy (i.e., to declare that they shall be destroyed), and to throw down (i.e., to foretell that they shall be thrown down),” etc.

Jer 4:10.-“Then said I, Ah, Lord God (Adonai-Jehovah)! surely thou hast vehemently (or verily) deceived this people (i.e., prophesied that this People shall be deceived), saying, Ye shall have peace; whereas the sword reacheth unto the soul.” The people deceived themselves, assuring themselves that they should have peace (see Jer 5:12). The Lord had declared by his prophet that they would so deceive themselves, and so it came to pass that they were permitted to be deceived by their false prophets.

Jer 38:23.-“Thou shalt burn this city with fire”: i.e., thou shalt declare that it shalt be burnt. A.V. [Note: The Authorized Version, or current Text of our English Bible, 1611.] renders it cause it to be burnt, as though it were the Metonymy of the effect. It is clearly the Metonymy of the subject: for Zedekiah was not personally to set light to the city!

Eze 13:19.-“And will ye pollute me among my people for handfuls of barley and for pieces of bread, to slay the souls that should not die and to save the souls alive that should not live”: to prophesy (falsely) that they should die, and to promise life to those who should not live.

Eze 13:22.-“Ye have … strengthened the hands of the wicked, that he should not return from his wicked way, by quickening him”: i.e., by promising him life. See A.V. [Note: The Authorized Version, or current Text of our English Bible, 1611.] margin.

Eze 20:25-26.-“Wherefore I gave them also statutes that were not good, and judgments whereby they should not live (i.e., I permitted them to receive such statutes from the heathen); And I polluted them in their own gifts,” etc.: i.e., I suffered them to pollute themselves inthose gifts which, by the Law, they ought to have dedicated to Me.

See under Antanaclasis.

Hos 6:5.-“Therefore have I hewed them by the prophets (i.e., I have declared by the prophets that they shall be hewed); I have slain them by the words of my mouth (i.e., I have foretold by the words of my mouth that they shall be slain).”

Mat 6:13.-“And lead us not into temptation”: i.e., suffer us not to be led.

Mat 16:19.-“Whatsoever thou shalt bind on earth (i.e., declare to be binding as a precept, etc.), shall be bound in heaven; and whatsoever thou shalt loose on earth (i.e., declare to be not binding) shall be loosed in heaven.” But note that, whatsoever this may mean, it is nowhere stated that the apostle had either authority or power to transmit the gift to others; still less to transmit the power to others to give this gift! And in any case it refers to the “kingdom” and not to the “Church.” See also Mat 18:18.

Luk 7:29.-“And all the people that heard him, and the Publicans justified God, being baptized with the baptism of John”: i.e., declared God to be just, and praised him for His justice and goodness; in that they humbled themselves in confession of sin and were baptized by John. So the word is used again in Luk 7:35 and Luk 10:29; Luk 16:15, etc.

John 20:23.-“Whose soever sins ye remit (i.e., declare to be remitted) they are remitted unto them: and whose soever sins ye retain (i.e., declare to be retained) they are retained.”

Here note that the apostles had neither the authority nor the power to transmit this gift; still less to transmit the power to others to give it.

Acts 10:15.-“What God hath cleansed”: i.e., declared to be (ceremonially) clean: as is clear from Acts 10:28.

Rom 7:9.-“But when the commandment came”: i.e., when its power was declared in revealing my impotence to obey it, I, in my experience, suffered its penalty-death. See Gal 3:23, below.

2Co 3:6.-“The letter killeth”: i.e., the Law of God manifests its power, in convincing of sin, and causing the sinner to condemn himself to death, which is the wages of sin. Compare Rom 7:10, and Hos 6:5.

Gal 3:23.-“Before faith came”: i.e., before the Gospel was declared, and brought a new object for faith.

Jas 2:21.-“Was not Abraham our father justified by works?” i.e., declared to be justified. See Jas 2:23 and Gen 22:12. So also Jas 2:24-25.

Jas 2:22.-“By works was faith made (i.e., declared to be, or manifested to be) perfect”: i.e., true and sincere. ii. The CONTAINER for the contents: and the PLACE for the thing placed in it 1. Circuit is so put in all these cases for what is contained within it

Num 22:4.-“Now shall all this company lick up all our circuit”: i.e., “all that are round about us” (as in A.V. [Note: The Authorized Version, or current Text of our English Bible, 1611.] ).

Ezr 1:6.-“And all their circuit”: i.e., all that were about them.

2. Basket is put for its contents

Deu 28:5.-“Blessed shall be thy basket and thy kneading-trough” (and Deu 28:17 contra). Here the A.V. [Note: The Authorized Version, or current Text of our English Bible, 1611.] has translated the latter Metonymy, but not the former. The R.V. [Note: The Revised Version, 1881.] has translated neither. The container is put for the contents. Here, probably, the “basket” is put for the seed, and “kneading-trough” for the meal; the beginning and the end of their labours.

3. Wilderness is put for the wild beasts in it

Psa 29:8.-“The voice of the Lord shaketh the wilderness”: i.e., the people and animals or inhabitants of the wilderness, as is clear from Psa 29:9, and Deu 8:15.

4. House is put for household Gen 7:1.-“Come thou and all thy house (i.e., thy family) into the ark.”

Gen 30:30.-“When shall I provide for mine own house (i.e., family) also?”

Gen 43:16.-Joseph … “said to the ruler of his house”: i.e., of his servants. We use the word “establishment” in the same way: as the French also use “ménage.”

Exo 1:21.-God “made them houses”: i.e., families, or progeny.

Exo 2:1.-“And there went a man of the house (i.e., lineage) of Levi.”

2Sa 7:11.-“Jehovah telleth thee that make thee an house will Jehovah”: i.e., a posterity, especially referring to Christ, Who should be of “the seed of David,” and sit on His throne for ever. Luk 1:31-33. Observe the Figure Epanadiplosis in the above rendering of the Hebrew.

1Ch 10:6.-“So Saul died, and his three sons, and all his house died together” (i.e., all his family), as explained in 1Sa 31:6.

Psa 49:11 (Psa 49:12).-“Their inward thought is that their houses (i.e., their families) shall continue for ever.”

Isa 36:3.-“Then came forth unto him Eliakim, Hilkiah’s son, which was over the house”: i.e., the servants, or household.

Eze 3:1.-“Go speak unto the house (i.e., the descendants) of Israel.” The margin of Ginsburg’s Hebrew Bible gives another reading: “sons.”

Eze 27:14.-“They of the house of Togarmah”: i.e., of Togarmah’s descendants. See Gen 10:3.

Luk 19:9.-“This day is salvation come to this house”: i.e., to Zacchæus and his family.

Acts 10:2.-Cornelius … “feared God with all his house”: i.e., all his family or household.

1Co 1:16.-Here the Greek word “house” is rendered “household”: i.e., family.

1Ti 3:4.-“One that ruleth well his own house”: i.e., his own family.

2Ti 3:6.-“For of this sort are they that creep into houses”: i.e., families.

2Ti 4:19.-Here the Greek, “house,” is rendered “household”: i.e., family.

Tit 1:11.-“Who subvert whole houses”: i.e., families.

Heb 11:7.-“Noah … prepared an ark to the saving of his house”: i.e., of his family.

5. Islands are put for their inhabitants

Isa 41:1.-“Keep silence before me, O islands”: i.e., the inhabitants of the islands. So Isa 42:4; and Isa 51:5.

6. Table is put for the things on it

Psa 23:5.-“Thou preparest a table before me”: i.e., the good things upon it. As, when we say that such an one “keeps a good table,” we mean that it is spread bountifully.

Psa 78:19.-“Can God (■■■, the name of concentrated power) furnish (Heb., order, see A.V. [Note: The Authorized Version, or current Text of our English Bible, 1611.] marg. [Note: arg. Margin.] ) a table in the wilderness?”: i.e., set the things upon it.

Under this head comes also Hos 14:2 (3).-“So will we render the calves of our lips.”

Here, note first, that the word “render” is ■■■■■■■ (shilem), to offer or pay a vow. Next, that the word “calves” means oxen; i.e., the animals used in sacrifice.

Then we have two Metonymies. First, oxen are put (by Metonymy of the subject) for the sacrifices offered; and then the lips are put (by Metonymy of the cause) for the confession made by them. So that the verse really should read: “So shall we offer our sacrifices of confession and prayer”; being exactly what is expressed in Psa 51:17 (Psa 51:19). “The sacrifices of God are a broken spirit, etc.,” and Heb 13:15 : “By him … let us offer the sacrifice of praise to God continually, that is, the fruit of our lips, giving thanks to his name.” See also Psa 69:30 (Psa 69:31), Psa 69:31 (Psa 69:32); Psa 116:17; Psa 141:2. The R.V. [Note: The Revised Version, 1881.] , while trying to improve the translation, misses both Metonymies: “So will we render as bullocks the offering of our lips”-retaining the “letter” (“bullocks” and “lips”) and missing the “spirit” (sacrifices and confession).

Heb 13:10.-“We have an altar”: i.e., a sacrifice, referring to the sin-offering which was burned without the camp including the skin and the dung, no soul having a right to eat of it. So Christ is our sin-offering offered without the gate. That it is a figure is clear, for the verse reads on: “We have an altar, whereof (■ξ ο■, ex hou, of which) they have no right to eat which serve the Tabernacle.” People do not eat “altars”! The word “altar” must, therefore, be used by Metonymy for the sacrifices offered upon it, which were eaten.

But, here, it is the sin-offering which is referred to, which no one might eat; and therefore those who continued still “served the tabernacle” could have no part in Christ as the sin-offering.

7. Mountain is put for mountainous region

Jos 13:6.-“Mountain” is put for a mountainous region, translated here “hill country.” See Jdg 7:24.

Jdg 3:27; Jdg 7:24.-“Mountain of Ephraim”: Mount Ephraim is put for the mountainous region of Ephraim.

Mountains are also put for idols worshipped there; or for their inhabitants.

Jer 3:23.-“Truly in vain is salvation hoped for from the hills, and from the multitude of mountains.” Here, “mountains” and “hills” are put for the idols which were worshipped there. See Eze 18:6; Eze 18:11; Eze 18:15.

Mic 1:4.-“And the mountains shall be molten under him, and the valleys shall be cleft, as wax before the fire, and as the waters that are poured down a steep place.” From a comparison with Psa 68:2 and 1Ch 12:15 (16) it seems that “mountains” and “valleys” are here put for their inhabitants. So Psa 97:5.

8. The World is put for its inhabitants

John 3:16.-“God so loved the world”: i.e., the inhabitants of the world, now without distinction. Before it was only Israel without exception.

See further under Synecdoche.

2Co 5:19.-“Reconciling the world (i.e., the inhabitants of the world) unto himself.”

1Jn 2:2.-“He is the propitiation for our sins: and not for ours only, but also for the whole world”: i.e., for all the inhabitants of the world without distinction; as shown by the use of the word for “ours” (which is ■μ■τερος (heemeteros) and not ■μ■ν (heem■n), of us: i.e., “our,” as in the previous

clause).

Heemeteros denotes that which is peculiarly ours as distinct from others'. See Acts 2:11; Acts 24:6; Acts 26:5. Rom 15:4. 2Ti 4:15. Tit 3:14. 1Jn 1:3.

See also under Synecdoche and Ellipsis.

1Jn 5:19.-"The whole world (i.e., all the inhabitants of the world) lieth in [the power of] the wicked one." See under Ellipsis.

9. The World is put for a portion of its inhabitants John 1:10.-"The world knew him not": i.e., people of the world.

John 3:17.-"That the world through him might be saved": i.e., people in the world without distinction.

John 6:33.-"The bread of God is he which cometh down from heaven, and giveth life unto the world": i.e., to God's People in the world.

Compare John 6:51. Hence John 1:9; John 3:17.

John 7:7.-"The world cannot hate you, but me it hateth": i.e., the inhabitants of the world, as without God.

John 14:17.-"The Spirit of truth; whom the world (i.e., men) cannot receive." So John 15:19; John 16:20; John 16:33; John 17:9; John 17:14, etc.

John 14:31.-"But that the world may know that I love the Father": i.e., that the godly in the world. Hence John 1:9 : "That was the true light, which, coming into the world (i.e., among men), lighteth every man," without distinction of race or language, etc.; as heretofore only Israel, not without exception, for that is not the fact. See under Periphrasis.

John 17:21.-"That the world may believe": i.e., many in the world, without distinction.

1Co 11:32.-"That we should not be condemned with the world": i.e., with the ungodly.

1Jn 3:1.-"Therefore the world (i.e., those who are without God) knoweth us not." 1Jn 4:5; 1Jn 5:4-5, etc. So the Devil is the Prince (or god) of this world: i.e., the ungodly inhabitants of it.

John 12:31; John 14:30; John 16:11. 2Co 4:4. Eph 2:2; Eph 6:12. And conversely, the world may be put for God's people.

10. Ships are put for the souls in them

Isa 23:1.-"Howl, ye ships of Tarshish." Here "ships" are put for the people in them. So Isa 23:14.

11. Nests are put for the birds in them

Deu 32:11.-"As an eagle stirreth up her (Heb., masc.) nest": i.e., her young in the nest, as is clear from the rest of the verse.

12. Ophir is put for the gold of Ophir

Job 22:24.-“Then shalt thou lay up gold as dust; and Ophir (i.e., the gold of Ophir) as the stones of the brooks.”

13. Cup is put for the wine in it Jer 49:12.-“Cup” is put for the contents: i.e., for the wine in it.

Eze 23:32.-“Cup” is put for what is in it.

Luk 22:17; Luk 22:20.-“Cup” is put for its contents, as is clear from Luk 22:20, and Mark 14:24 and Mat 26:28.

1Co 10:16; 1Co 10:21; 1Co 11:25-28.-In these and other places “cup” is put for the contents of it.

14. Region is put for its inhabitants

Gen 47:15.-“All Egypt came unto Joseph”: i.e., all the Egyptians, as in A.V. [Note: The Authorized Version, or current Text of our English Bible, 1611.] Psa 105:38.-“Egypt was glad when they departed”: i.e., the Egyptians were glad.

Psa 68:31 (Psa 68:32).-“Ethiopia shall soon stretch out her hands unto God”: i.e., the Ethiopians.

Job 1:15.-“Sheba fell upon them”: i.e., the Sabeans, as in A.V. [Note: The Authorized Version, or current Text of our English Bible, 1611.] See Job 6:19 and Isa 43:3.

Mat 3:5.-“Then went out to him Jerusalem (i.e., the inhabitants of Jerusalem) and all Judæa (i.e., the dwellers in Judæa),” etc.

Rom 15:26.-“For it pleased Macedonia and Achaia to make a certain contribution”: i.e., the saints in Macedones and Achaia.

15. Grave is put for the dead buried in it

Isa 38:18.-“The grave (i.e., those who are buried in it) cannot praise thee.” This is clear from Isa 38:19 and Psa 115:17.

16. Tents, etc., are put for the dwellers therein Gen 13:5.-“Tents” are put for the many servants, etc., who dwelt in them.

Psa 78:67.-“He refused the tabernacle (or tent: i.e., the tribe) of Joseph, and chose not the tribe of Ephraim.”

Psa 87:2.-“The Lord loveth the gates of Zion more than all the dwellings (i.e., tribes) of Jacob.”

Psa 91:10.-“Neither shall any plague come nigh thy dwelling”: i.e., those who dwell in it.

Pro 14:11.-Here “house” and “tabernacle” are put for those who dwell in them.

17. The land or earth are put for its inhabitants

Gen 6:11.-“The earth also was corrupt before God”: i.e., the inhabitants of the earth, as is clear from the next verse.

Gen 11:1.-“And the whole earth was of one language, and of one speech”: i.e., the people on the earth.

Gen 18:25.-“Shall not the Judge of all the earth (i.e., the people on the earth) do right?”

Gen 41:30.-“The famine shall consume the land”: i.e., the people in the land.

Gen 41:57.-“And all countries came into Egypt to Joseph to buy”: i.e., people from all countries.

Jdg 5:7.-“The villages ceased”: i.e., the inhabitants of the villages, or the Peasantry. So also Jdg 5:11. See under Ellipsis and Homœopropheron.

1Sa 14:29.-“Then said Jonathan, My father hath troubled the land”: i.e., the People.

2Sa 15:23.-“And all the country (i.e., the people) wept with a loud voice.”

Pro 28:2.-“For the trangression of a land (i.e., of the people of a country) many are the princes thereof.”

Psa 9:8 (Psa 9:9).-“And he shall judge the world in righteousness”: i.e., the inhabitants of the world.

Psa 22:27 (Psa 22:28).-“All the ends of the world (i.e., the people living in the uttermost parts of the world) shall remember and turn unto the Lord.” So Psa 67:7 (8).

Psa 66:1.-“Make a joyful noise unto God, all ye lands”: i.e., ye nations.

Psa 66:4.-“All the earth (i.e., the peoples) shall worship thee.” So Psa 82:8; Psa 96:1. Eze 14:13.

Mat 5:13.-“Ye are the salt of the earth”: i.e., the peoples.

“Salt” also is used by Metaphor (q.v. [Note: Which see.] ) for its preserving effects.

Land is also put for its spoils.

Isa 43:3.-“Egypt” is put for the spoils of Egypt.

18. Theatre is put for its spectacle

1Co 4:9.-“For we are made a theatre to the world”: i.e., a spectacle, as in A.V. [Note: The Authorized Version, or current Text of our English Bible, 1611.] 19. City, etc., put for its inhabitants 1Sa 22:19.-“And Nob, the city of the priests, smote he”: i.e., its inhabitants.

Jer 4:29.-“The whole city shall flee”: i.e., all the inhabitants of the city.

Isa 14:31.-“Cry, O city”: i.e., ye inhabitants of the city.

Jer 26:2.-“Speak unto all the cities of Judah”: i.e., to their representatives.

Jer 48:8.-“Here “city,” valley,” and “plain” are put for their respective inhabitants.

Jer 49:23.-“Hamath” is put for its inhabitants. So Arpad too in verse 24, Damascus.

Mic 6:9.-“The Lord’s voice crieth unto the city”: i.e., to the inhabitants.

Mat 11:21; Mat 11:23.-“Chorazin,” “Bethsaida,” and “Capernaum,” are put for their inhabitants.

Mat 23:37.-“O Jerusalem, Jerusalem”: i.e., the people that dwelt there.

Mark 1:5.-“Judæa” is put for its inhabitants.

Mark 1:33.-“And all the city was gathered”: i.e., all its inhabitants.

Acts 8:25.-They “preached the gospel to many villages of the Samaritans”: i.e., to their inhabitants. The A.V. [Note: The Authorized Version, or current Text of our English Bible, 1611.] evades and hides the Metonymy by rendering it “in many,” etc.

20. Heaven is put for God, Who dwells there Psa 73:9.-“They set their mouth against the heavens”: i.e., against God, Who dwells there. The rest of the verse confirms this:-“Their tongue (Met. for words) walketh through the earth.” Here “earth” is put for the people who dwell upon it; and so “heaven” is put for Him who dwells there. So Dan 4:26; Dan 4:29. 2Ch 32:20.

Mat 3:2.-“The kingdom of heaven”: i.e., of God; the sphere in which God rules and reigns. For the word βασιλε■α means dominion rather than territory. The expression occurs only in Matthew, and in this gospel we have it 35 times. Whether the Lord spoke in Hebrew or Aramaic is open to question: but it is certain He did not speak in Greek.

It is also certain that several passages, which are exactly parallel in every other respect, are unlike in this: e.g., Mat 11:11 : “He that is least in the kingdom of heaven is greater than he (i.e., John the Baptist),” and Luk 7:28 : “He that is least in the kingdom of God is greater than he.”

How is this difference to be explained? Only by the assumption that the Lord speaking in Aramaic, or Hebrew, used the words “kingdom of heaven.” Then, in putting this into Greek, in Matthew the figure was preserved, literally; while in Luke it was translated, “kingdom of God.”

“Heaven” is frequently put for “God,” who dwells there. We say” Heaven forbid,” “Heaven protect us,” etc. So the lost son says, “I have sinned against heaven.” He means, against God! This does not at all affect the truths concerning the kingdom, as contrasted with the Church.

While the kingdom or reign is God’s, yet it has different aspects. In Matthew, the expression “Kingdom of heaven” corresponds with the aspect of the kingdom as presented in that Gospel. Our suggestion is that in each case the words “kingdom of heaven” were the words spoken in Aramaic; but that, in presenting them in Greek, the figure is translated, and given idiomatically in Mark and Luke. The effect of this figure, then, here, is that, by the figure of Enallage, the emphasis is placed on the words “heaven” and “God,” and not on the word “kingdom”; and by the figure of Heterosis, the plural, “heavens” (as it is in the Greek) is put for the singular to still more emphasize the expression.

Hence the phrase means that this reign is the Divine or Heavenly Dominion, in contrast with all the kingdoms which are of or from this world. In Matthew, the aspect of it is Old Testament and Jewish; while in the other gospels the aspect is larger and wider in its sphere. The reign and rule of God Comprises all in time and space, and many are the spheres and departments embraced within it. Thus, while the Church of God is embraced in it, the church is not the kingdom. While Israel is embraced in it, Israel does not exhaust the reign and dominion of God. While the Gentiles come within the reach of that dominion, they are neither the kingdom itself nor the church. All these are distinct from each other; and yet all are embraced in the universal reign of heaven; the church occupying its own unique position as the Body of Christ, in whom all things are to be headed-up (Eph 1:10; Eph 1:20-23).

Mat 21:25.-“The baptism of John, whence was it? from heaven (i.e., from God), or of men?” So Luk 20:4.

Luk 15:18.-“Father, I have sinned against heaven (i.e., against God), and before thee.”

John 3:27.-“A man can receive nothing, except it be given him from heaven”: i.e., from God (who dwells there).

21. Heart is put for nature and character Psa 24:4.-“He that hath clean hands, and a pure heart.”

Here “hands” are put for the works done by them; while “heart” is not the muscular organ of the body, but is put for the inward character

Psa 84:2 (Psa 84:3).-“My soul longeth (i.e., I long), yea, even fainteth for the courts of the Lord: my heart and my flesh crieth out for the living God”: i.e., my soul and my body, my whole being. See also under Synecdoche.

1Pe 3:4.-“Let it be the hidden man of the heart”: i.e., the new nature implanted within.

22. Belly is put for heart or thoughts Job 15:35.-” Their belly prepareth deceit”: i.e., their thoughts and desires.

Pro 18:8.-“The words of a talebearer are as wounds, and they go down into the chambers of the belly”: i.e., the innermost thoughts and feelings, moving them as the belly is actually moved by excitement. See Hab 3:16. So Pro 26:22.

Pro 20:27.-“The spirit of man is the candle (or lamp: i.e., light) of the Lord, searching all the inward parts of the belly”: i.e., moving and influencing the thoughts and feelings, as the belly itself is moved.

John 7:38.-“He that believeth on me, as the Scripture hath said, out of his belly shall flow rivers of living water.” Here, “belly” is put for the innermost thoughts and feelings, and what the Scripture hath said of this is written in Pro 18:4. iii. The possessor is put for the thing possessed 1. Nations are put for countries Deu 9:1.-“To possess nations”: i.e., their countries, and all that they contained.

2Sa 8:2.-“And he smote Moab, and measured them (i.e., the territory of the Moabites) with a line, casting them (i.e., the cities within it) to the ground.”

Psa 79:7.-“They have devoured Jacob”: i.e., the riches and good things of the descendents of Jacob.

Mark 5:35.-“While he yet spake, there came from the ruler of the synagogue”: i.e., from his house: i.e., his servants, whom he employed.

2. Person is put for possessions Gen 15:3.-“And, lo, one born in my house inherits me”: i.e., my possessions or property.

2Co 11:20.-“For ye suffer … if a man devour you”: i.e., your goods or property, as expressed in Psa 14:4.

3. Princes are put for the thousands whom they led

Mat 2:6.-“Art not the least among the princes of Judah.” Here the princes who led-men by the thousand are put for the thousands or families whom they led. See 1Sa 10:19. In Mic 5:2 (Mic 5:1), we have the word “thousands” literally instead of the figure Metonymy. So Jdg 6:15, and 1Sa 10:19. Our English “hundreds,” as applied to a territorial division, has the same origin.

4. God is put for the sacrifices offered to Him

Jos 13:33.-“The Lord God of Israel was their (the Levites’) inheritance, as he said unto them”: see Jos 13:14. From which it is clear that the name of Jehovah is put for the sacrifices which were offered to him, and which He accepted: i.e., their priesthood, as stated in Jos 18:7. Deu 10:9. Eze 44:28. Num 18:8; Num 18:20. Deu 18:1-3.

5. Christ is put for His people

Acts 9:4.-“Saul, Saul, why persecutest thou me?” i.e., My People who belong to Me. See Acts 9:5; and compare Acts 9:1-2.

1Co 12:12.-“For as the body is one, and hath many members and all the members of that one body, being many, are one body; so also is Christ” or the Christ: i.e., Christ mystical; not personal; as is clear from 1Co 12:13 and what follows.

Col 1:24.-“Who now rejoice in my sufferings for you, and fill up that which is behind of the afflictions of Christ in my flesh”: i.e., Christ mystical; not personal; as is clear from what follows: “for His body’s sake, which is the Church.”

6. God is put for the power manifested by Him

Luk 1:35.-“The power of the Highest shall overshadow thee”: i.e., the Highest shall overshadow thee; and His power, which is infinite, shall be put forth upon or manifested in thee. iv. The object is put for that which pertains or relates to it 1. Jesus is put for His doctrine

2Co 11:4.-“For if he that cometh (i.e., the one who is coming, perhaps from Jerusalem or the Twelve) preacheth another Jesus”: i.e., a different doctrine or teaching concerning Jesus. See Gal 1:8.

2. A god is put for his worship

Exo 32:1.-“Make us a god which shall go before us”: i.e., whom we-may worship and honour. Compare 1Ki 12:28.

3. Attributes are put for the praise and celebration of them

Psa 29:1.-“Give unto the Lord glory and strength”: How can we give these to God? We can praise Him for these, but we cannot give them. They are thus put, by Metonymy, for the praise given to Him for his glory and strength. So also Psa 96:7.

Psa 8:2 (Psa 8:3).-“Out of the mouth of babes and sucklings hast thou ordained strength”: i.e., praise for the manifestation and putting forth of God’s strength, as is clear from Mat 21:16, where it is rendered “Out of the mouth of babes and sucklings thou hast perfected praise.”

4. Burden is put for the prophecy

Isa 21:1.-“The burden of the desert of the sea.” Here, “burden” is put for the prophecy of Divine punishment which follows. So Isa 13:1; Isa 23:1, etc., etc. Mal 1:1 The burden might be in words, or by a vision.

5. Sin is put for the offering for sin

Gen 4:7.-“Sin (i.e., a sin offering) lieth at the door.” So the word “sin” is frequently used for a sin offering. See Exo 30:10. Lev 4:3; Lev 6:25. Num 8:8. Psa 40:6 (Psa 4:1-"7), etc. Lev 7:5; Lev 7:7. 1Sa 6:3-4, and 2Co 5:21.

Exo 29:14.-“It is a sin”: i.e., an offering which atones for sin.

Hos 4:8.-“They eat up the sin, (i.e., the sin-offering) of my people.”

2Co 5:21.-“He hath made him to be sin (i.e., a sin-offering) for us.” See- Isa 53:10. Eph 5:2.

6. Promise is put for the faith which receives it

Rom 9:8.-“The children of the promise are counted for the seed”: i.e., who believe and receive the promise of God, as is clear from Rom 4:12, Rom 4:16. Gal 3:7; Gal 3:29; Gal 4:28.

7. Covenant is put for the two tables of stone

1Ki 8:21.-“I have set there a place for the ark, wherein is the covenant of the Lord (i.e, the two tables of stone) which he made with our fathers,” etc., as is clear from Exo 34:28 Rom 9:4. See especially Deu 9:9; Deu 9:11; Deu 9:15; Deu 9:17.

8. Blood is put for blood-shedding

Isa 33:15.-“That stoppeth his ears from hearing of blood”: from listening to those who shed blood, according to Pro 1:10-11.

9. Double is used for that which is complete, thorough, or ample; and of full compensation, whether of judgment or of blessing This Metonymy arose out of the literal use of the word. See

Gen 43:12, where the “double money” was to pay for the corn taken that time as well as for that which was taken the time before.

Exo 16:5.-The “double” manna was “twice as much,” so as to be enough for two days instead of one.

Exo 22:7; Exo 22:9, where the thief was to restore “double”: i.e., to make compensation in full.

Deu 15:18, where the liberated bond-servant was worth the “double” of an hireling in serving six years instead of three (compare Isa 16:14; Isa 21:16). From this literal use of the words mishneh (■■■■■■■■) and kiphlayim (■■■■■■■■■■), the word “double” is used by Metonymy, as follows:- Job 11:6.-“The secrets of wisdom are double to that which is”: i.e., far beyond, or much more.

Job 41:13.-“Who can come to him (leviathan) with his double (i.e., strong) bridle.” Here. it is ■■■■■■ (kephel) in the singular.

Isa 40:2.-“For she hath received of the Lord’s hand double for all her sins”: i.e., full punishment.

Isa 61:7.-“For your shame ye shall have double, and for confusion they shall rejoice in their portion: therefore, in their land they shall possess the double: everlasting joy shall be unto them.”

Here, we have the “double” denoting not full punishment (as in Isa 40:2), but complete compensation. And this is marked in the alternation of the four lines: where we have this completeness in the first and third lines; and the consequent joy and rejoicing in the second, and fourth lines:- aFor your shame ye shall have complete compensation or full acquittal. bAnd for confusion they shall rejoice in their portion. aTherefore in their land they shall possess the complete pardon. bEverlasting joy shall be unto them.

Jer 17:18.-“Destroy them with double destruction”: i.e., with a complete destruction.

Jer 16:18.-“And first I will recompense their iniquity and their sin double”: i.e., with a complete and thorough punishment. Not literally double, but completely.

Zec 9:12.-“Turn you to the stronghold, ye prisoners of hope: even to-day do I declare that I will render double unto thee”: i.e., I will completely pardon you and give you full compensation for all your troubles.

1Ti 5:17.-“Let the elders that rule be counted worthy of double (i.e., liberal) honour (i.e., maintenance).” See under Idiom. v. The thing signified is put for the sign

Exo 8:23 (Exo 8:19).-“And I will put a redemption between my people and thy people (i.e., the judgment, which would be the sign of the redemption): for to-morrow will this sign be.”

Num 6:7.-“Because the consecration (Heb. separation, see margin) of his God is upon his head”: i.e., the hair, which was the sign and symbol of his separation.

Deu 16:3.-“Unleavened bread … even the bread of affliction”: i.e., the bread which was the sign and symbol of their affliction in Egypt.

Deu 22:15; Deu 22:17.-Here the Metonymy is supplied in italics, the letter of the passage being so obviously figurative.

2Ki 13:17.-“The arrow of the Lord’s deliverance”: i.e., the sign of the future deliverance which the Lord would work for His People.

1Ch 16:11.-“Seek the Lord and his strength”: i.e., the Ark of the Covenant, which was the sign and symbol of His Presence and strength. So Psa 105:4, according to Psa 132:8.

Psa 78:6.-“And delivered his strength into captivity” i.e., the Ark of the Covenant, referring to 1Sa 4:11, etc. See Psa 132:8.

Isa 49:6.-“It is a light thing that thou shouldest be my servant to raise up the tribes of Jacob and to restore the desolations of Israel”: i.e., the land and the cities of Israel which have been reduced to desolation. The A.V. [Note: The Authorized Version, or current Text of our English Bible, 1611.] renders it “preserved,” not seeing the figure, but it puts “desolations” in the margin.

Eze 7:27.-“The prince shall be clothed with desolation”: i.e., with his garments rent, which was the sign of his mourning.

IV. Metonymy of the Adjunct The fourth division of Metonymy is called the Metonymy of the Adjunct (or Relation), and is the opposite of Metonymy of the Subject.

It is so called because some circumstance pertaining to the subject is put for the subject itself; e.g., the contents for the container, the possession for the possessor, etc. It is divided into the seven following parts:- i. The adjunct or accident is put for the subject That which is an accident, or belongs to anything, is put for the subject or the thing itself to which it belongs.

1. The abstract is put for the concrete; or, the attribute is put for that to which anything is attributed

Gen 31:54.-“Then Jacob killed beasts upon the mount”: i.e., he offered sacrifices, as the A.V. [Note: The Authorized Version, or current Text of our English Bible, 1611.] renders it. Here, by Metonymy, the abstract is put for its concrete.

Gen 42:38.-“Then shall ye bring down my grey hairs (i.e., me, in my old age) with sorrow to the grave.”

Gen 46:34.-“For every shepherd is an abomination (i.e., an abominable person) unto the Egyptians.”

1Sa 15:29.-“And also the eternity of Israel will not lie nor repent.” Here, the A.V. [Note: The Authorized Version, or current Text of our English Bible, 1611.] renders it “Strength,” but the attribute “Eternity” is put for Him to whom it is attributed: i.e., the eternal One: i.e., God. See A.V. [Note: The Authorized Version, or current Text of our English Bible, 1611.] margin.

2Sa 23:23.-“And David set him over his listeners”: i.e., those who stood at David’s door and listened for his command. Hence his bodyguard. See 2Sa 20:23. 1Ki 1:38.

Neh 5:9.-“Because of the reproach (i.e., the reproachful deeds) of the heathen our enemies.”

Job 5:16.-“So the poor hath hope, and iniquity (i.e., the iniquitous man) stoppeth his mouth.”

Job 31:21.-“If I have lifted up my hand against the fatherless, when I saw my help (i.e., those who helped me or would be on my side) in the gate.”

Job 32:7.-“I said, Days (i.e., men of days, or men of full age) should speak, and multitude of years (i.e., aged men) should teach wisdom.”

Psa 12:1 (Psa 12:2).-“Help, Lord, for the godly man ceaseth: for the faithful from the sons of men fail”: i.e., faithful men fail. So Psa 31:23 (Psa 31:24). 2Sa 20:19.

Psa 65:8 (Psa 65:9).-“They also that dwell in the uttermost parts are afraid at thy tokens: thou makest the outgoings of the morning and evening to rejoice”: i.e., thou makest those who go out in the morning and return in the evening to sing. [Note: ing. The Singular Number.] See under Ellipsis.

Psa 68:18 (Psa 68:19).-“Thou hast led captivity (i.e., captives) captive.” Isa 49:24. Jer 29:14.

Psa 110:3.-“From the womb of the morning: thou hast (or shall be) the dew of thy youth”: i.e., thy young men shall be born to thee as dew is born in the morning.

Pro 23:21.-“For the drunkard and the glutton shall come to poverty: and drowsiness (i.e., the sluggard) shall clothe a man (i.e., himself) with rags.”

Isa 57:13.-“Vanity (i.e., vain men) shall take them.” So Psa 144:4. Jas 4:14.

Jer 2:5.-They “have walked after vanity (i.e., vain things, or idols), and are become vain.” See under Paronomasia. So Deu 32:21. Jer 14:22, and compare Acts 14:15.

Eze 44:6.-“And thou shalt say unto rebellion”: i.e., to the rebellious People.

Amo 8:3.-“And the songs of the temple shall be howlings in that day.”

Here, through missing the Metonymy in the first part of this sentence, the A.V. [Note: The Authorized Version, or current Text of our English Bible, 1611.] has been obliged to alter the latter part, and put in the margin, “Heb., shall howl.” But if we note that “songs” are put for singers, then we have perfect sense:-“And the singers of the temple shall howl in that day.”

Luk 1:78.-“Whereby the dayspring from on high hath visited us”: i.e., the morning star which precedes the day. So John the Baptist, as the “morning star,” preceded Christ, Who is “the Sun of Righteousness.” See Isa 9:2 (Isa 9:1); Isa 60:1-2. Mal 4:2 (Isa 3:20), etc.

John 11:40.-“Said I not unto thee, that, if thou wouldest believe, thou shouldest see the glory (i.e., the glorious work) of God?”

Rom 3:30.-“Seeing it is one God, which shall justify the circumcision by faith and uncircumcision through faith.” Here, “circumcision” is put for those who are circumcised; and uncircumcision for uncircumcised persons, as in Rom 15:8 and Gal 2:9; Gal 2:12.

Rom 8:19.-“The earnest expectation of the creation (i.e., created things or creatures) waiteth.”

Rom 11:7.-“But the election (i.e., elect persons) hath obtained it.”

Eph 1:21.-Here, the attributes are put for the beings who possess them:-“Far above all princes, and powerful beings, and mighty ones, and lords”: i.e., all spiritual beings in heavenly places. See also under Synonymia and Polysyndeton.

Php 1:16.-“Supposing to add affliction to my bonds”: i.e., my captivity. See also under Prosapodosis.

1Pe 2:17.-“Love the brotherhood”: i.e., the brethren. Compare 1Pe 5:9.

2. Other adjuncts also are put for the subjects to which they pertain: as Light for the sun, Oil for anointing, etc.

Gen 34:29.-“And all their strength”: i.e., wealth, as in A.V. [Note: The Authorized Version, or current Text of our English Bible, 1611.]

Exo 14:4.-“And I will be honoured upon Pharaoh and upon all his power.” Heb. is ■■■■■■: i.e., his power, which is put by Metonymy for his army, which was the expression of his power. See below 1Sa 14:48.

Lev 13:4.-“Then the priest shall shut up the plague seven days”: i.e., as in A.V. [Note: The Authorized Version, or current Text of our English Bible, 1611.] , “him that hath the plague.” See Lev 13:13, Lev 13:31, Lev 13:50.

Deu 8:17.-“And thou say in thine heart, My power and the might of mine hand hath gotten me this strength”: i.e., wealth, as in A.V. [Note: The Authorized Version, or current Text of our English Bible, 1611.]

1Sa 14:48.-“And he gathered a power” (Heb. ■■■■, i.e., an host), as in A.V. [Note: The Authorized Version, or current Text of our English Bible, 1611.] See Exo 14:4.

1Ki 7:9.-“From the foundation unto the coping.” Heb. ■■■■■■■■ (tephachoth), spans, put by Metonymy for the height: i.e., from the foundation to the summit.

Job 6:22.-“Give a reward (or perhaps “bribe”) for me of your strength”: i.e., “of your substance,” as in A.V. [Note: The Authorized Version, or current Text of our English Bible, 1611.] ; i.e., that which your strength has procured.

Job 31:26.-“If I beheld the light when it shined.”

Here “the light” is put for the sun, as in A.V. [Note: The Authorized Version, or current Text of our English Bible, 1611.] (see margin). So also Job 37:21 and Hab 3:4.

Pro 5:10.-“Lest strangers be filled with thy strength”: i.e., thy wealth, as in A.V. [Note: The Authorized Version, or current Text of our English Bible, 1611.]

Pro 15:6.-“In the house of the righteous is much strength”: i.e., treasure, as in A.V. [Note: The Authorized Version, or current Text of our English Bible, 1611.]

Isa 1:18.-“Though your sins be as scarlet.” It is a question whether here “sins” be not put for sinners. Certainly persons are spoken of, and it is not easy to think of “sins,” as such, becoming white! It is the sinner himself who is thus made “whiter than snow.” Psa 51:7.

Isa 10:14.-“And my hand hath found (or found means to reach) as a nest the strength of the peoples”: i.e., their riches, gotten by their strength, as in A.V. [Note: The Authorized Version, or current Text of our English Bible, 1611.]

Isa 10:27.-“Because of the oil”: i.e., the anointing, as in A.V. [Note: The Authorized Version, or current Text of our English Bible, 1611.] But, from the reference to Gideon’s exploits which we have in Isa 10:26, the sense may be: “And yoke snapt at sight of oil”: i.e., as Midian’s yoke was distended till it snapt before the oil (or resin) burning in Gideon’s lamps, so will Asshur’s yoke, again, recoil (■■■■■■, Isa 10:26) from thy neck, before the hot “blast” (see Isa 37:7, and compare Psa 18:15 (Psa 18:16); see, too, 2Th 2:8).

Isa 30:6.-“They will carry their strength (i.e., riches) upon the shoulders of young asses.” Here “strength” is put for the riches and presents which Israel’s ambassadors were taking down to Egypt, to induce Egypt to help Israel against Assyria. In Isa 30:2-3, “strength” is used literally. But in the next verse (Isa 30:7), it is put by Metonymy for “Egypt,” in whose strength they trusted.

Isa 30:7.-“Their strength is to sit still.”

These words are usually taken as an exhortation to the Lord's people to sit still and do nothing. But the fact is just the opposite. They are spoken of Egypt, on whom Israel was relying for help against the Assyrians. See Isa 30:1, Isa 30:3 : "The strength of Pharaoh" was what they trusted in. But Jehovah declared that that would be a vain trust, for "The Egyptians shall help in vain, and to no purpose:

Therefore have I cried concerning this, Their strength is to sit still:" i.e., Egypt, when Israel's ambassadors arrived there (verses 4-6), would sit still, and not help them at all. "Strength" is put by Metonymy for Egypt, in the strength of which Israel trusted.

Jer 20:5.-"Moreover I will deliver all the strength (i.e., all the riches which are procured by strength) of this city … into the hand of their enemies."

Jer 40:7.-"And of the poverty of the Land": i.e., the poor people of the country.

Eze 38:4.-"And all thy power": i.e., "all thine army," as in A.V. [Note: The Authorized Version, or current Text of our English Bible, 1611.] Mat 8:3.-"His leprosy was cleansed": i.e., the leper. See Mat 8:2-3, and compare Mark 1:42.

Mark 14:54.-And Peter "warmed himself at the light": i.e., at the fire, as in A.V. [Note: The Authorized Version, or current Text of our English Bible, 1611.] See John 18:18.

Acts 14:15.-"We … preach unto you that ye should turn from these vanities (i.e., idols) unto the living God."

Note that the term "Living God" is generally used when idols are mentioned or implied in the context (See 1Th 1:9-10, etc.).

Gal 3:13.-"Being made a curse for us": i.e., accursed, one under the curse of the Law.

Eph 5:8.-"For ye were sometimes darkness (i.e., dark and ignorant), but now are ye light (i.e., enlightened ones) in the Lord." ii. The CONTENTS, for that which contains them: and what is placed, for the place where it is located

Gen 28:22.-"And this stone, which I have set for a pillar, shall be God's house": i.e., this place, of which the stone formed a part.

Jos 15:19.-"Give me also springs of water": i.e., land containing them as well as the south land.

1Ch 9:24.-"In four winds were the porters": i.e., in the four quarters, as in A.V. [Note: The Authorized Version, or current Text of our English Bible, 1611.] But see Jer 49:32 below.

Psa 135:7.-"Bringing the wind out of His treasures": i.e., treasuries, as the A.V. [Note: The Authorized Version, or current Text of our English Bible, 1611.] here properly renders the figure.

Isa 23:3.-"The harvest of the river": i.e., the country through which the river flows.

Jer 49:32.-"I will scatter into all winds": i.e., all quarters (Heb., every wind).

Eze 5:12.-"I will scatter a third part into all the winds": i.e., into all quarters.

Eze 26:5.-“It shall be the spreading of nets”: i.e., a place for the spreading of nets, as in A.V. [Note: The Authorized Version, or current Text of our English Bible, 1611.]

Hos 9:6.-“Thorns shall be in their tabernacles”: i.e., in the places where their tents were formerly pitched.

Amo 8:5.-“Saying, When will the new moon be gone, that we may sell corn? and the sabbath that we may open wheat (i.e., granaries).” Not “set forth wheat,” as in the A.V. [Note: The Authorized Version, or current Text of our English Bible, 1611.] The translators have stumbled over the verb (see margin) through not seeing the Metonymy of the noun.

Mat 2:11.-“And when they had opened their treasures”: i.e., their treasuries or caskets containing them; good and precious presents. So Psa 135:7. Mat 12:35, etc.

Mat 12:35.-“A good man out of the good treasure”: i.e., treasury. The words “of the heart” go out of the Text with the Textual Critics and R.V. [Note: The Revised Version, 1881.] Mat 13:52.-“Which bringeth forth out of his treasure (i.e., treasury) things new and old.”

Mat 24:31.-“They shall gather his elect from the four winds”: i.e., from the four quarters of the earth. The elect Nation of Israel is referred to.

Mat 25:10.-“They that were ready went in with him to the marriage”: i.e., to the place where the marriage was to be celebrated.

Mat 25:21; Mat 25:23.-“Enter thou into the joy of the lord”: i.e., into the place where the lord manifested his joy.

Luk 21:4.-“All these have of their abundance cast in unto the offerings of God”: i.e., into the chest or receptacle which received those offerings made to God. Compare Mat 15:5; Mat 27:6.

Acts 16:13.-“Where we supposed was prayer”: i.e., a place of prayer. See verse 16. The word rendered “supposed” means that they looked for and expected to find a place of prayer as lawfully and legally allowed. Compare Luk 3:23.

1Co 9:24.-“Know ye not that they which run in a race-course (or stadium)”: i.e., a race which is run there.

Gal 2:12.-“For before that certain came from James”: i.e., from Jerusalem, where James presided. See Acts 12:17; Acts 21:18.

Heb 12:1.-“Let us run the race-course (or stadium)”: i.e., the race which is run there. So 1Co 9:24.

Rev 8:3.-“And another angel came, having golden frankincense”: i.e., a censer. See Rev 8:5. iii. TIME is put for the things done in it, or existing in it 1. The word Time or Times

1Ch 12:32 (1Ch 12:33).-“And of the children of Issachar, which were men that had understanding of the times”: i.e., who understood what was going on and being done, and needful to be done.

Est 1:13.-“Then the king said to the wise men which knew the times”: i.e., what was best to be done in connection with present and future events.

Job 11:17.-“And above the noonday shall be thy time”: i.e., thy prosperity shall be brighter and clearer than noon.

Psa 31:15 (Psa 31:16).-“My times (i.e., my affairs, and all that I do or that can be done to me) are in thy hand.” All are known to Thee, according to Psa 139:1.

2Ti 3:1.-“This know also that in the last days difficult times will come”: i.e., difficult things will be done: which things are described in 2Ti 3:2-5.

2. Age (α■■ν, ai■n), a period of time, is put for what takes place in it

Mat 13:22.-“The cares of this world”: lit., “of this age”: i.e., the things of this life. So Mark 4:19.

Luk 16:8.-“The children of this world (i.e., of this age)”: those who are living for the present things of this world.

Rom 12:2.-“Be not conformed to this age”: i.e., to the passing fashions, practices, and maxims of this world.

2Co 4:4.-“The god of this age”: i.e., of the things done in, and of the people who live in and for, this world.

Eph 2:2.-“Wherein in time past ye walked according to the age of this world”: i.e., according to the practices, and customs, and follies of the world.

Eph 6:12.-“The rulers of the darkness of this age”: i.e., of all the dark things done in this world; the word “age” pointing to a time coming when that rule will be done away.

See under Anaphora and Antimereia.

2Ti 4:10.-“For Demas hath forsaken me, having loved this present age”: i.e., the course and life of this world.

Heb 1:2.-“By whom also he made (or constituted) the ages”: i.e., the world, and all that pertains to it. So Heb 11:3, where the verb is καταρτ■ζω (katartiz■), to adjust, prepare, or restore.

3. Years is put for what happens in them

Pro 5:9.-“Lest thou give thine honour unto others, and thy years (i.e., thy strength and labours and life) unto the cruel.”

4. Day, or Days, is put for what transpires in them, the context showing what it is Deu 4:32.-“For ask now of the days that are past”: i.e., of what has been done in them, past history.

Job 18:20.-“They that come after him shall be astonied at his day”: i.e., at his fate.

Job 24:1.-“Why, seeing times are not hidden from the Almighty, do not they that know him see his days?” i.e., understand His dealings with them.

Psa 37:13.-“The Lord shall laugh at him: for he seeth that his day (i.e., his punishment) is coming.”

Psa 137:7.-“Remember, O Lord, the children of Edom in the day (i.e., calamities) of Jerusalem; who said, Rase it, rase it, even to the foundations thereof.”

Isa 13:6.-“Howl ye; for the day (i.e., the judgment) of the Lord is at hand.”

Eze 21:29.-“The wicked, whose day is come”: i.e., whose calamity or judgment shall have an end. Compare Eze 21:25.

Eze 22:4.-“Thou hast caused thy days (i.e., thy judgments) to draw near.”

Hos 1:11 (Hos 2:2).-“Great shall be the day of Jezreel”: i.e., great shall be the day of Israel’s restoration, and recovery of “life from the dead.”

Joe 1:15.-“Alas for the day! for the day (i.e., the judgment) of the Lord is at hand.” So Joe 2:1; Joe 2:31 (Joe 3:4). Amo 5:20. Zep 1:14-16; Zep 1:18; Zep 2:2.

Obadiah 1:12.-“Thou shouldest not have looked on the day (i.e., the calamity) of thy brother.”

Mic 7:4.-“The day of thy watchmen”: i.e., the calamity which the watchmen will see coming.

Luk 17:22; Luk 17:26.-“The days of the Son of man”: i.e., the day when Christ, as the second man, the Lord from heaven, shall assume universal dominion over the earth and execute the judgments necessary to secure it.

Luk 19:42.-“If thou hadst known, even thou, at least in this thy day”: i.e., in this time of grace, and of all the wonderful blessings which have been brought to thee. See Luk 19:44.

1Co 4:3.-“It is a very small thing that I should be judged of you, or of man’s day”:* [Note: See Four Prophetic Periods, by the same author and publisher. Price one penny.] i.e., by human judgment. For now is the time when man is judging; but the Lord’s day is coming, when He will judge.

Eph 5:16.-“Redeeming the time, because the days are evil”: i.e., because of the evil deeds that are done. See Dan 2:8 (margin) and lxx. (both Versions: lxx. and Theodotian).

5. Hour is put for what is done at the time Mark 14:35.-“And prayed that, if it were possible, the hour might pass from him”: i.e., the suffering, etc.

John 12:27.-“Now is my soul troubled; and what shall I say? Father, save me from this hour (i.e., this time of trial): but for this cause came I unto this hour (i.e., these sufferings).”

6. End is put for that which takes place at the end

Pro 23:18.-“For surely there is an end; and thine expectation shall not be cut off.” Here, “end” is put for the reward which comes at the end. See margin, and Pro 24:14, Pro 24:20.

Jer 29:11.-“To give you an expected end”: i.e., reward. See under Hendiadys.

Jas 5:11.-“Ye have heard of the patience of Job, and have seen the end (i.e., the reward) of the Lord.”

1Pe 1:9.-“Receiving the end (i.e., reward) of your faith.”

7. Feast-day is put for the sacrifices offered at the Festival

Exo 23:18.-“Neither shall the fat of my feast remain until the morning.” Here, feast is put by Metonymy for the sacrifice offered on the day. See margin.

Psa 118:27.-“Bind the feast (i.e., sacrifice) with cords.”

Isa 29:1.-“Woe to Ariel, to Ariel, the city where David dwelt! add ye year to year; let them kill sacrifices.” Here, the A.V. [Note: The Authorized Version, or current Text of our English Bible, 1611.] translates the Metonymy “sacrifices,” for which in the Hebrew is put “feasts”; lit., “kill the feasts”: i.e., the sacrifices. In Mal 2:3, where it is so very clear, the A.V. [Note: The Authorized Version, or current Text of our English Bible, 1611.] leaves the word “feasts” and does not render it, as in Isa 29:1.

Mal 2:3.-“Spread dung upon your faces, even the dung of your solemn feasts”: i.e., of your sacrifices.

8. Passover is put for the Lamb slain at the Passover Exo 12:21.-“Kill the Passover”: i.e., the lamb.

2Ch 30:17.-“Killing of the Passovers”: i.e., the lambs.

Mat 26:17.-“To eat the Passover”: i.e., the lamb.

Mark 14:12.-“Killed the Passover”: i.e., the lamb.

Mark 14:14.-“Where I shall eat the Passover”: i.e., the paschal lamb.

Luk 22:8.-“Prepare us the Passover (i.e., the lamb), that we may eat.”

Luk 22:1-71 II.-“Where I shall eat the Passover”: i.e., the lamb.

Luk 22:15.-“With desire I have desired to eat this Passover”: i.e., this lamb.

9. Summer is put for the fruits gathered in it

Isa 16:9.-“For the shouting for thy summer.” Here, “summer” is put for the fruits of the summer, and is so rendered. So 2Sa 16:1. Jer 40:10, and Amo 8:1. So the word “harvest” in the next clause is put for the corn and fruits of the harvest.

10. Harvest is put for the fruits of the harvest Deu 24:19.-“When thou cuttest down thine harvest”: i.e., thy corn, etc.

Isa 17:5 -“And it shall be as when the harvestman gathereth the harvest (i.e., the corn, as in A.V. [Note: The Authorized Version, or current Text of our English Bible, 1611.] ), and reapeth the ears with his arm.”

Joe 3:13 (4:13).-“Put ye in the sickle, for the harvest (i.e., the corn) is ripe.”

11. Fast is used for the time of year at which the Fast fell

Acts 27:9.-“Because the fast was now already past”: i.e., the time appointed for fasting, viz., the tenth day of the seventh month. Lev 23:27; Lev 23:29 (about our Oct. 1, when sailing in those seas is specially dangerous). iv. The APPEARANCE of a thing, or an opinion about it, is put for the thing itself

1. In NOUNS Jer 28:5; Jer 28:10.-Hananiah is probably called a prophet, because he was reputed to be one. See verse 1.

Eze 21:4 (Eze 21:9).-“Seeing then that I will cut off from the righteous and the wicked.” Here it is probably Metonymy, i.e., those who were reputed as righteous, but were not so. See Eze 21:3 (Eze 21:8).

Mat 8:12.-“The children of the kingdom shall be cast out into outer darkness”: i.e., those who were considered to be such as by outward privilege and inheritance were so.

Mat 9:13.-“I am not come to call the righteous (i.e., righteous in their own eyes).”

Luk 2:48.-“Behold, thy father and I have sought thee sorrowing”: i.e., reputed father. See Luk 3:23, and compare John 6:42.

1Co 1:21.-“The foolishness of preaching.” The preaching of the gospel is not foolishness, but man thinks it is, and hence it is here so-called.

1Co 1:25.-“The foolishness of God”: i.e., that which man thinks foolishness. Compare 1Co 1:18.

2Co 4:4.-“The god of this world.” Not that the Devil is really the God, but that the world takes him for such. See above, and compare Mat 4:9. Luk 4:6-7.

Gal 1:6.-“Another gospel”: it was not the Gospel, though it was so called.

Tit 1:12.-“A prophet of their own.” Epiminedes was not a prophet except in the opinion of the Cretans. See under Gnome.

Jas 2:14; Jas 2:17; Jas 2:20; Jas 2:24; Jas 2:26.-The “faith” here is not real faith, but that which passed for such; being only the external profession.

2. Verbs Mat 14:9.-“And the king was sorry” (or appeared to be sorry).

Mark 6:48.-“And would have passed by them,” at least, so they thought.

3. CONNECTED WORDS or sentences

2Sa 22:8.-“The foundations of heaven moved and shook”: i.e., the mountains on which the heavens appear to rest. So also Job 26:11.-“The pillars of heaven tremble.”

Psa 72:9.-“His enemies shall lick the dust”: i.e., shall be so humbled and prostrate as though they were licking the dust.

Isa 13:5.-“From the end of heaven”: i.e., from where the earth seems to touch the heaven. So Deu 4:32; Deu 30:4. Neh 1:9. Mat 24:31. v. The ACTION or AFFECTION relating to an object is put for the object itself 1. The Senses are put for the object of them, or for the things which are perceived by the senses Lev 13:55.-“And if the plague have not changed his eye”: i.e., his colour.

Num 11:7.-“And the eye of it as the eye of bdellium.” (See A.V. [Note: The Authorized Version, or current Text of our English Bible, 1611.] margin).

Here “eye” is put for colour, because it is the eye which sees and distinguishes colour.

Psa 112:7.-“He will not be afraid of evil hearing”: i.e., of what he may hear; rumour, common talk, or, as A.V. [Note: The Authorized Version, or current Text of our English Bible, 1611.] , evil tidings.

Pro 23:31.-“When it giveth his eye (i.e., colour) in the cup.”

Isa 28:9.-“Whom shall he make to understand the hearing?” i.e., as in A.V. [Note: The Authorized Version, or current Text of our English Bible, 1611.] , the doctrine. (See A.V. [Note: The Authorized Version, or current Text of our English Bible, 1611.] margin).

Isa 28:19.-“And it shall be a vexation only to understand the hearing”: i.e., the rumour.

Isa 53:1.-“Who hath believed our hearing”: i.e., what they have heard: i.e., our report, as in A.V. [Note: The Authorized Version, or current Text of our English Bible, 1611.] So John 12:38. Rom 10:16. Gal 3:2; Gal 3:5.

Eze 1:4.-“As the eye (i.e., colour) of amber.” So Eze 8:2; Eze 10:9.

Eze 7:26.-Here, the Metonymy is boldly translated “rumour upon rumour.” Lit., “hearing upon hearing.”

Hab 3:2.-“O Lord, I have heard thy hearing”: i.e., thy words, what thou hast said for me to hear. A.V. [Note: The Authorized Version, or current Text of our English Bible, 1611.] : “speech” (but see margin). See under Polyptoton.

Obadiah 1:1.-“We have heard a hearing from the Lord”: i.e., a rumour, as in A.V. [Note: The Authorized Version, or current Text of our English Bible, 1611.]

Mat 4:24.-“And his hearing went throughout all Syria”: i.e., his fame; what was heard; as A.V. [Note: The Authorized Version, or current Text of our English Bible, 1611.] So Mat 14:1. Mark 1:28.

Mat 24:6.-“And hearing (i.e., rumours) of wars.” So Mark 13:7.

John 12:38.-See Isa 53:1.

2. Faith is put for the thing believed Acts 6:7.-“And a great company of the Priests were obedient to the faith”: i.e., to the doctrine believed.

Gal 1:23.-“He … now preacheth the faith which once be destroyed”: i.e., the doctrine which he had now believed.

Gal 3:23.-“Before faith came”: i.e., before the true doctrine of the Gospel was revealed.

Gal 5:5.-“We through the Spirit wait for the hope of righteousness by faith”: i.e., life eternal, which is promised to the righteous by faith: “The just shall live (i.e., have eternal life) by faith.”

Eph 4:5.-“One Lord, one faith (i.e., doctrine), one baptism.”

1Ti 4:1.-“Some shall depart from the faith”: i.e., from the doctrine of Christ. See under Tapeinosis and Synathrœsmus.

Tit 1:13.-“That they may be sound in the faith”: i.e., the doctrine of the Gospel.

Jude 1:3.-“Earnestly contend for the faith”: i.e., the true doctrine of Christ.

Rev 2:13.-“And hast not denied my faith”: i.e., the doctrine believed concerning me.

3. Hope is put for God, or for the object on which it is set Psa 71:5.-“Thou art my hope”: i.e., the One in whom I hope.

Isa 20:5.-“They shall be afraid and ashamed of Ethiopia their expectation (i.e., the help they expected from the Ethiopians) and of Egypt their glory (i.e., the Egyptians in whom they gloried).” See Isa 20:6.

Pro 13:12.-“Hope deferred maketh the heart sick.” Here, it is not hope that is deferred, but the object hoped for.

Jer 14:8.-“O the hope of Israel, the saviour thereof in time of trouble”: i.e., the God in Whom Israel hopes.

Jer 17:7.-“Whose hope the Lord is.”

Jer 17:13.-“The hope of Israel”: the God in Whom Israel hoped.

Jer 50:7.-“The hope of their fathers”: i.e., the God in Whom their fathers hoped.

Acts 28:20.-“For the hope of Israel I am bound with this chain”: i.e., for the Messiah’s sake, Whom Israel hoped for. See Acts 26:6-8.

Rom 8:24.-“Hope (i.e., the object hoped for) that is seen is not hope.” See Epanadiplosis.

1Ti 1:1.-“The Lord Jesus Christ, our hope”: i.e., Who is the object of our hope.

Tit 2:13.-“Looking for that blessed hope”: i.e., that blessed object of hope, the coming of Christ.

4. Love is put for the person or object loved Jer 2:33.-“Why trimmest thou thy way to seek love?” i.e., an object to love.

Jer 12:7.-“I have given the love of my soul into the hand of her enemies”: i.e., the dearly beloved, as in A.V. [Note: The Authorized Version, or current Text of our English Bible, 1611.] See margin.

Hos 9:10.-“Their abominations were according to their love”: i.e., to their idols, which were the objects of their love. Not “as they loved,” as in the A.V. [Note: The Authorized Version, or current Text of our English Bible, 1611.] 5. Desire is put for the person or thing desired

Gen 27:15.-“And Rebekah took desirable of her eldest son Esau”: i.e., the coveted raiment which perhaps Jacob had desired.

Isa 32:12.-“They shall lament for the teats, for the fields of desire”: i.e., which they desired. The A.V. [Note: The Authorized Version, or current Text of our English Bible, 1611.] has treated it as Enallage, and rendered it “pleasant fields.” See margin.

Isa 44:9.-“Their delectable things shall not profit”: i.e., their things which they have desired.

Jer 3:19.-“How shall I give thee a land of desire”: i.e., a land to be desired. See A.V. [Note: The Authorized Version, or current Text of our English Bible, 1611.] margin.

Lam 1:7.-“Jerusalem remembered … all her things of desire”: i.e., all the things she had desired. The A.V. [Note: The Authorized Version, or current Text of our English Bible, 1611.] renders it by Enallage, “pleasant,” and, in margin, desirable. So Lam 1:10.

Lam 2:4.-“He stood with his right hand as an adversary, and slew all the desires of the eye”: i.e., all the objects that the eye desired.

Eze 24:16.-“The desire of thine eyes”: i.e., thy wife, who is the object of thy desire. See under Periphrasis, and compare Eze 24:18, Eze 24:21 and Eze 24:25.

Dan 9:23.-“Thou art a man of desires”: i.e., a man greatly to be desired. Or, as A.V. [Note: The Authorized Version, or current Text of our English Bible, 1611.] , “greatly beloved.” See Job 10:11, Job 10:19.

Hos 9:16.-“Yet will I slay the desires of their womb”: i.e., that which the womb had desired and brought forth.

Amo 5:11.-“Ye have planted vineyards of desire”: i.e., vineyards which ye had desired. See A.V. [Note: The Authorized Version, or current Text of our English Bible, 1611.] margin.

Hag 2:7.-“The desire of all nations shall come”: i.e., Christ, who shall be the object desired by all nations.

1Jn 2:16.-“The lust of the eyes”: i.e., that which the eyes desire.

6. Fear is put for God who is feared, or for any object of fear Gen 31:42.-“The fear of Isaac”: i.e., the God whom Isaac feared. So Gen 31:53.

Psa 53:5 (Psa 53:6).-“There were they in great fear.” Heb.: “There they feared a fear”: i.e., there was something that they were greatly afraid of. See under Polyptoton.

Isa 8:13.-“Sanctify the Lord of hosts himself; and let him be your fear”: i.e., the God Whom ye shall fear.

Pro 1:26.-“I will mock when your fear cometh”: i.e., when that which you fear shall come. So Pro 1:27.

Pro 3:25.-“Be not afraid of sudden fear”: i.e., of a sudden thing to be feared. See under Antimereia.

2Co 5:11.-“Knowing, then, the fear of the Lord”: i.e., knowing, therefore, the Lord as one who is to be feared.

7. Other actions are put for the object connected with, or related to them; which object is shown by the context

Gen 43:11.-“Take of the praise of the earth”: i.e., the fruits which adorn and beautify the earth. The Chaldee has “which is praised in the earth”; and the Heb.: ■■■■■ (zahmor) means to adorn. See the first occurrence in Jdg 5:3 (in Piel), where it is used in connection with a song in praise of God. But ■■■■■ does not mean primarily to praise, but to embellish or adorn or trim the song.

Exo 15:2.-“The Lord is my strength and song”: i.e., He whom I praise in my song. So Psa 118:14, and compare Psa 118:15-16.

Here, “strength” is the Metonymy of effect: i.e., producing strength in me. So that the whole verse means: “Jah maketh me strong, and is the subject of my song.”

Deu 28:8.-“And in every sending forth of thy hand”: i.e., all things which thy hand accomplishes. So Deu 12:7.

1Sa 1:27.-“And the Lord hath given me my petition (i.e., Samuel) which I asked Him for”: i.e., the object of my prayer. See under Paronomasia.

Job 6:8.-“Oh that I might have my request; and that God would grant me my expectation”: i.e., the object of my prayer and desire. See A.V. [Note: The Authorized Version, or current Text of our English Bible, 1611.] margin.

Isa 60:1.-“Arise, shine; for thy light (i.e., He who is thy light) is come.”

Luk 16:15.-“That which is highly esteemed among men is abomination in the sight of God”: i.e., a thing abominated by God.

Acts 1:4.-“They should not depart from Jerusalem, but wait for the promise of the Father”: i.e., that which the Father had promised.

Gal 3:2; Gal 3:5.-“The hearing of faith”: i.e., the report which faith believed.

2Th 1:11.-“We pray … that our God would count you worthy of this calling”: i.e., of that for which He has called you: viz., to deliver you out of the tribulation; so that He may be glorified in His saints before He comes forth “in flaming fire,” etc. (2Th 1:8-9). For that coming forth in judgment will not take place until He shall have come. (■λθ■, elthee), thus to be glorified: ■λθ■ is the 2nd Aor. Subj. Compare its use in Mat 21:40. Luk 17:10. Mark 8:38. John 4:25; John 16:13. Acts 23:35. Rom 11:27. 1Co 16:3. 2Co 3:16, etc.

Heb 11:13.-“These all died in faith, not having received the promises”: i.e., the things which had been promised. The promises were what they had received, but not the things promised. vi. The SIGN is put for the thing signified

1. Nouns

Gen 49:10.-“The sceptre shall not depart from Judah … until Shiloh come.” Here the sceptre (i.e., the Rod of tribal supremacy) is put for Him who is entitled to hold it. So Isa 14:5. Zec 10:11, etc.

Exo 18:10.-“Blessed be the Lord, who hath delivered you out of the hand of the Egyptians, and out of the hand of Pharaoh, who hath delivered the people out of the hand of the Egyptians.” Here, the “hand” is put for power, of which it is the sign; and it is repeated three times in order to emphasize the greatness of the power and the wonderful deliverance from it.

Num 18:8.-“By reason of the anointing.” Here, the anointing is put for the Priesthood, of which it was the sign.

2Sa 12:10.-“The sword shall never depart from thy house”: i.e., manifested hostility.

1Ki 19:10.-“Thrown down thy altars”: i.e., given up thy worship (of which the altars were the sign and symbol).

Job 5:21.-“Thou shalt be hid from the scourge (i.e., power) of the tongue.”

Psa 23:4.-“Thy rod and thy staff they comfort me”: i.e., Thy care and Thy defence, of which these were the signs. The Shepherd carried two implements: viz., the “rod,” to help the sheep, and the “club,” to destroy the sheep’s enemies.

Psa 89:4 (Psa 89:5).-“Thy seed will I establish for ever, and build up thy throne to all generations”: i.e., will raise up those (esp. One) who shall sit upon it.

Psa 89:39 (Psa 89:40).-“Thou hast profound his crown by casting it to the ground”: i.e., thou hast removed him from his kingly position.

Psa 44:6 (Psa 44:7).-“I will not trust in my bow, neither shah my sword save me”: i.e., military science, of which the bow and sword were the signs.

Isa 2:4.-Here, swords and plowshares, etc., are used for war and peace, of which they were the signs and symbols. See also under Polysyndeton and Syllogismus.

Jer 47:5.-“Baldness is come upon Gaza”: i.e., grief, from the practice of shaving the head in grief.

Lam 5:9.-“We gat our bread with our lives (i.e., with peril of our lives, as in A.V. [Note: The Authorized Version, or current Text of our English Bible, 1611.] ), because of the sword (i.e., the fightings) of the wilderness.” So Eze 21:3-4 (Lam 5:8-9).

Eze 7:15.-“The sword (i.e., war, or destruction) is without.”

Eze 21:26.-“Remove the diadem, and take off the crown.” Here the diadem and crown are put for the symbols of royalty of him who wears them.

Mat 23:2 -“The Scribes and Pharisees sit in Moses’ seat.”

Here “sit” is put for public teaching (Mat 26:55. Luk 4:20. John 8:2. Acts 22:3), or for judgment (Exo 18:13. Jdg 5:10. Mat 27:19. Psa 29:10; Psa 110:1).

“Moses” is put for the Law and precepts and authority of Moses.

“Seat” is put for right, authority or rule.

Rom 13:4.-“He weareth not the sword in vain”: i.e., he does not wear merely the sign, but he has the power which it signifies.

Luk 11:52.-“Ye have taken away the key of knowledge”: i.e., the means or power of entering into, or the right of attaining knowledge.

Acts 15:10.-“Now therefore why tempt ye God, to put a yoke (i.e., a burden) on the neck of the disciples.”

Rev 3:7.-“The key of David.” The key is put for governmental authority, of which it is the sign.

2. Verbs

Gen 21:6.-“And Sarah said, God hath made me to laugh (i.e., to rejoice), so that all that hear will laugh (i.e., rejoice) with me.”

Gen 31:49.-“The Lord protect us when we are hidden (i.e., absent) from one another.” The Metonymy is used so as to imply that though hidden from one another, they were not hidden from God.

Gen 41:40.-“Thou (Joseph) shalt be over my house, and according unto thy word shall all my people kiss”: i.e., be ruled or in subjection. See Psa 2:12 below, and A.V. [Note: The Authorized Version, or current Text of our English Bible, 1611.] margin.

Deu 10:8.-“To stand (i.e., to minister) before the Lord.”

Deu 22:1.-“Thou shalt not see thy brother’s ox or his sheep go astray, and hide thyself from them”: i.e., go away and leave them.

1Ki 19:18.-“Yet I have left me seven thousand in Israel, all the knees which have not bowed unto Baal, and every mouth which hath not kissed him”: i.e., have not obeyed or worshipped him.

Job 5:22.-“At destruction and famine thou shalt laugh”: i.e., thou shalt be secure against them.

Job 8:21.-“Till he fill thy mouth with laughing (i.e., rejoicing), and thy lips with shouting for joy.” See A.V. [Note: The Authorized Version, or current Text of our English Bible, 1611.] margin.

Job 31:27.-“And my heart hath been secretly enticed, or my mouth hath kissed my hand”: i.e., I have made the outward sign of worship or homage.

Psa 2:12.-“Kiss the Son”: i.e., submit to the Son, be ruled by Him. See Gen 41:40 above; and see under Ellipsis and Epiphonema.

Psa 3:5 (Psa 3:6).-“I laid me down and slept”: i.e., was secure.

Psa 4:8 (9).-“I will both lay me down in peace, and sleep (i.e., be perfectly secure): for thou, Lord, only makest me dwell in safety.”

Psa 10:5.-“As for all his enemies he bloweth upon them”: i.e., he despiseth them. A.V. [Note: The Authorized Version, or current Text of our English Bible, 1611.] : puffeth at them.

Psa 12:5 (Psa 12:6).-“For the oppression of the poor, for the sighing of the needy, now will I arise, saith Jehovah; I will set him (i.e., each one) in safety: he bloweth upon (i.e., he despiseth) it (i.e., the oppression).” The poor and needy being set in safety by Jehovah, despise the oppression of the enemy. Such have the sure words of Jehovah, and can despise the vain words of man.

Psa 27:5.-“In the time of trouble he shall hide (i.e., protect) me in his pavilion: in the secret of his tabernacle shall he hide (i.e., protect) me.”

Psa 31:20 (Psa 31:21).-“Thou shalt hide them (i.e., protect them) in the secret of thy presence from the pride of man.”

Psa 64:2 (Psa 64:3).-“Hide (i.e., protect) me from the secret counsel of the wicked.”

Psa 126:2.-“Then was our mouth filled with laughter (i.e., with rejoicing), and our tongue with singing.”

Eze 8:11.-“And there stood (i.e., ministered) before them seventy men,” etc.

Zec 3:1.-“And he showed me Joshua the high priest standing (i.e., ministering) before the angel of the Lord.”

Mat 5:47.-“If ye embrace (i.e., salute or welcome) your brethren only, what do ye more than others?” Compare Heb 11:13.

Luk 6:21.-“For ye shall laugh”: i.e., rejoice; and Luk 6:25 : “Ye that laugh (i.e., rejoice) now.”

Heb 11:13.-“And embraced them”: i.e., welcomed, believed, and hoped for them: i.e., the promises.

3. Connected WORDS and PHRASES To bind and loose put for exercising of authority. Mat 16:19; Mat 18:18. To open and shut is put for power of administration. Job 12:14 : Isa 22:22. Rev 3:7. To be stiff-necked is put for pride and obstinacy. Psa 75:5 (6). Here it is a question whether the letter Aleph (■) was not wrongly inserted in the text. If so, it alters the whole sense, and the verse should read: “Lift not up your horn on high, nor speak arrogantly of the Rock:” where the Rock is put by Metonymy of adjunct for God. See also 2Ch 30:8.

Cleanness of teeth put for famine. Amo 4:6. To lift up the eyes is put for implore or pray. Psa 121:1; Psa 123:1. Eze 18:6; Eze 18:15. To lift up the head is put for lifting up the soul, or taking courage, or rejoicing. Jdg 8:28. Psa 83:2. Luk 21:28. To lift up the face is put for boldness and courage. Deu 28:50 (margin). Num 6:26. Ecc 8:1. Dan 8:23. To strengthen the face is put for boldness or impudence. Pro 7:13. To cover the face or head is put for self condemnation, or condemnation. 2Sa 15:30; 2Sa 19:4. Job 9:24. Est 7:8. Jer 14:4. The face to wax pale is put for being afraid. Isa 29:22. To have a whore’s forehead is put for impudence. Jer 3:3. To bow the knee is put for compulsory submission. Isa 45:23. Rom 14:11. Php 2:10. To give the hand is put for voluntary submission. 1Ch 29:24. 2Ch 30:8. Also put for fellowship or confederacy. Lam 5:6. Jer 50:15. Eze 17:18. Gal 2:9. To place the hand on is put for association. Lev 6:2. To lift up the hand, or hands is put for swearing an oath, or making a promise. Gen 14:22. Exo 6:8. Psa 106:26. Isa 3:7 (marg. [Note: arg. Margin.] ). Put also for praying. Psa 28:2; Psa 68:31 (Psa 68:32). 1Ti 2:8. To strike hands is put for making a promise, or bargain. Job 17:3. To put hands on the head is put for grief. Jer 2:37. 2Sa 13:19. To put the hand or hands on the mouth is put for silence, or for having no answer, Jdg 18:19. Job 21:5; Job 29:9; Job 40:4. Mic 7:16. To pour water on the hands is put for serving. 2Ki 3:11. To fill the hand or hands is put for consecrating anyone to a sacred office, because the person so appointed received the sign or symbol of the office in his hands. Exo 28:41; Exo 29:9; Exo 29:33; Exo 29:35; Exo 32:29 (marg. [Note: arg. Margin.] ). Lev 8:33; Lev 16:32. Num 3:3. Jdg 17:5; Jdg 17:12, etc. To cover the feet is put for performing a duty of nature, because when stooping the garments fell over the feet. This is a beautiful example of Euphemy (q.v. [Note: Which see.] ). Jdg 3:24. 1Sa 24:3.

Eating and drinking is put for living or being alive. Exo 24:11. Similarly looking is used in Gen 16:13, because Hagar had seen God and yet lived. Compare Gen 32:30 and Jdg 13:22. The breaking of bonds (of various kinds) is put for liberating from servitude. Psa 2:3. The clothing in sackcloth put for sorrowing. Job 16:15. Psa 35:13; Psa 69:11 (Psa 69:12); Lam 2:10. Joe 1:13. Amo 8:10, etc.

Making bald is put for grieving. Mic 1:16.

Licking the dust is put for defeat and submission. Isa 49:23. Psa 72:9.

Smiting the thigh is put for grief. Jer 31:19. So also is Sitting on the ground. Lam 2:10. Not discerning the right hand from the left is put for extreme youth. Jon 4:11.

(a). The whole utterance, which may consist of admonition, instruction, etc., sometimes consists of sign or symbol, and the signs are thus put for the things signified 2Ki 4:29.-The instructions given by Elisha to Gehazi.

Jer 9:17-18.-Jehovah to Jeremiah.

Jer 10:18. And compare Jer 10:9, Jer 10:19-20, See also Jer 46:19, Eze 39:9-10. Isa 2:4. Amo 5:16. Mat 24:20. Luk 22:36; Luk 22:38. 2Co 7:3. vii. The NAME of a person for the person himself; or the name of a thing for the thing itself

(1) The person, when that person is Divine. Deu 28:58. Psa 20:1 (Psa 20:2); Psa 115:1. Pro 18:10. Isa 30:27. Jer 10:25. Mic 5:4 (3). John 1:12; John 3:18; John 17:6; John 20:31. Acts 3:16; Acts 4:12; Acts 5:41; Acts 10:43. 1Jn 2:12, etc.

(2) When the person is human. Acts 1:15. Rev 3:4; Rev 11:13 (margin), etc.

(3) The name of a man for his posterity. Deu 25:17. Exo 5:2. Num 23:21; Num 24:5; Num 24:17. Deu 33:28. 1Ki 18:17-18. Psa 14:7. Amo 7:9; Amo 7:16. Gen 9:27. Mal 1:2-3. Rom 9:13.

(4) The name of a thing for the thing itself. Eph 1:21 : Dignities. Php 2:9.

-------- Metalepsis; or, Double Metonymy Two Metonymies, one contained in the other, but only one expressed

Met´-a-lep´sis, from μετ■ (m■ta), behind, and λε■πω (leip■), to leave, a leaving behind. The Figure is so called, because something more is deficient than in Metonymy, which has to be supplied entirely by the thought, rather than by the association or relation of ideas, as is the case in Metonymy. This something more that is deficient consists of another Metonymy, which the mind has to supply. Hence Metalepsis is a double or compound Metonymy, or a Metonymy in two stages, only one of which is expressed.

Thus, for example, when we say that a man “drank his house,” we do not mean that he drank the building of bricks and mortar with its contents, but we first use the word “house,” and put it by Metonymy for the money it fetched when sold, and then, by a second Metonymy, the “money” is put for the drink it purchased, which was what the man actually drank. So Virgil (Buc. Ecl i. 70) speaks of Melibœus returning to hit home “after some ears of corn,” where the “ears of corn” are first put (by Metonymy of Subject) for the harvest-time, and then the harvest-time is put mentally (by Metonymy of Adjunct) for a years So that what Melibœus means is that he will return after some years. The Latins called the figure TRANSUMPTIO: i.e., a taking across from one to another. They sometimes called it TRANSLATIO, a transferring across; but this latter name is best reserved as representing Metaphor rather than Metalepsis.

We have one or two examples:- Gen 19:8.-“Therefore came they under the shadow of my roof.”

Here, “roof” is first put (by Synecdoche) for the whole house, of which it was a part: and then the house is put for the protection it afforded.

Ecc 12:5.-The Heb. of this is literally “and the caper-berry shall be powerless.”

Almost every part of the caper-berry plant was used to make condiments; but the berries were specially provocative of appetite, though not restricted to sexual desire. Hence it was called ■■■■■■■■■■■ (aveey■nah), desire or appetite, from ■■■■■ (avah), to desire.

Here, then, we have first the plant or berry put for the condiments made from it, and then the condiments put for the desire they created. The meaning is that not only shall appetite or desire fail, but that condiments and stimulants shall be powerless to produce their usual effect. The R.V. [Note: The Revised Version, 1881.] makes the sentence absurd by translating the figure literally: “The caper-berry shall fail.” The A.V. [Note: The Authorized Version, or current Text of our English Bible, 1611.] , with its elegant idiomatic version, much better conveys the essential meaning of the passage: “And desire shall fail.”

Isa 33:15.-“That stoppeth his ears from hearing of bloods.” Here, “bloods” is first put for blood-shedding, and then blood-shedding is put for the murderers who shed it. See Pro 1:11. In the New Testament, the expression “the blood of Christ” is the figure Metalepsis; because first the “blood” is put (by Synecdoche) for blood-shedding: i.e., the death of Christ, as distinct from His life; and then His death is put for the perfect satisfaction made by it, for all the merits of the atonement effected by it: i.e., it means not merely the actual blood corpuscles, neither does it mean His death as an act, but the merits of the atonement effected by it and associated with it.

Hos 14:2 (Hos 14:3).-“So will we render the calves of our lips.” Here, “calves” are put by Metonymy (of Subject) for sacrifices, and then, by another Metonymy, these sacrifices are put for the confession and praises rendered. See under Metonymy, pages 574 and 575.

Rom 3:25.-“Through faith in his blood”: i.e., through faith in the merits of the atonement accomplished by it.

Rom 5:9.-“Being now justified by his blood”: i.e., his atonement.

Eph 1:7.-“Redemption through his blood”: i.e., through the merits of His atoning death.

Eph 2:13.-”But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ”: i.e., by His death, not by His life: yet not by His death alone, but by the atonement made in His obedient act in dying for His people. So Col 1:14; Col 1:20. Heb 9:12; Heb 9:14; Heb 10:19; Heb 12:24; Heb 13:12. 1Pe 1:2; 1Pe 1:19.

1Jn 1:7.-“The blood of Jesus Christ his Son cleanseth us from all sin.” Here, when it is a question of “walking in the light,” the saved sinner is reminded of that which put him there and which alone can keep him there. Whereas, in 1Jn 2:1 where it is a question of sin (“If any man sin”), the sinful child is reminded, not of the blood, but of the Father, with whom Christ, the righteous One, is the Advocate, to show that relationship has not been broken.

Rev 1:5.-“Unto him that loved us, and washed us from our sins in his own blood”: i.e., loosed us from our sins by His atonement, which was accomplished by His death (reading λ■σαντι (lusanti),

freed, instead of λο■σαντι (lousanti), washed, with all the Critical Texts and R.V. [Note: The Revised Version, 1881.] ).

Here note that ■ν (en), whose first meaning is in, must not be so taken here, or in all the parallel passages; we must take it as meaning by or through, a meaning which it frequently has: e.g., Mat 9:34 : “He casteth out devils through (■ν) the prince of the devils.” Mat 5:34-35 : “Swear not at all, neither by (■ν) heaven … nor by (■ν) the earth.” Gal 3:11 : “No man is justified by (■ν) the law.” 2Ti 2:10 : “Salvation which is in (■ν) Christ Jesus”: i.e., by or through Him; in virtue of His atoning death. In this very book (Rev 5:9), it is rendered “by thy blood.”

So, here, in Rev 1:5, it must not be rendered “in his blood,” which is not only contrary to Old Testament type (where nothing was ever washed in blood! which would have defiled and made unclean instead of cleansing!) but is contrary to the letter as well as the spirit of the Word. Rev 1:5 means washed us or loosed us from our sins by, or in virtue of, through the merits of, His atonement. So Rev 7:14. So that such expressions are to be avoided, as “Washed in the blood of the Lamb”; and the sentiment contained in the verse:- “There is a fountain filled with blood, Drawn from Immanuel’s veins: And sinners plunged beneath that flood, Lose all their guilty stains.”

All such expressions are contrary to physiology and common sense.

We lose nothing of the facts, but gain immensely as to their meaning, when we understand that, by Metalepsis, “blood” is put for death, and “death” for the atonement made by it and all its infinite merits. In like manner “the Cross” is put first for the crucifixion as an act, or for Him who was crucified thereon: and then this is put for the resulting merits of His atonements procured thereby.

1Co 1:17-18.-“The preaching of the cross.” Paul did not preach the cross, nor did he speak merely of the crucifixion (1Co 2:2), but of all the blessed results, not only of that death, but of the resurrection also.

Gal 6:14.-“God forbid that I should glory, save in the cross of our Lord Jesus Christ”: i.e., not the wooden instrument of death, nor the act of crucifixion; but he gloried in all that this meant for him, all the precious merits of Christ’s atonement and the blessings resulting from it.

Col 1:20.-“And, having made peace through the blood of his cross.” Here, again, “cross” is put for His death, and His death is put for all its meritorious results.

It is by forcing the word “cross” into a literal meaning in such passages as the above that the Church of Rome has appeared to have a Scriptural sanction for its reverence for and adoration of “the cross.” The reader may easily see where the word “cross” is used literally and historically and where it is used figuratively. If the latter be substituted for the former, not only shall we introduce much error, but we shall lose much of precious Scriptural truth and teaching.

-------- Synecdoché; or, Transfer The exchange of one idea for another associated idea

Syn-ek´-do-kee. Greek, συνεκδοχ■, from σ■ν (sun), together with, and ■κδοχ■, a receiving from. A figure by which one word receives something from another which is internally associated with it by the connection of two ideas: as when a part of a thing is put by a kind of Metonymy for the whole of it, or the whole for a part. The difference between Metonymy and Synecdoché lies in this; that in Metonymy, the exchange is made between two related nouns; while in Synecdoché, the

exchange is made between two associated ideas.

Synecdoché of the Genus is where the genus is put for a species.

Synecdoché of the Species is where a species is put for the genus.

Synecdoché of the Whole is where the whole is put for a part: and Synecdoché of the Part is where a part is put for the whole.

These four divisions may be further described and set forth as follows:- I.Synecdoché of the GENUS. i.All for the greater part. ii.Universal affirmative does not affirm particularly. iii.Universal negative does not deny particularly. iv.Universals for particulars. v.Wider meanings for narrower.

II.Synecdoché of the SPECIES. i.Many for all. ii.Narrower meaning for wider. iii.Proper names for common. iv.A species put for whole genus. v.Verbs: special for general. vi.One example or specimen for all kinds.

III.Synecdoché of the WHOLE. i.All or every for the whole. ii.Collective for the particular. iii.The whole for one of its parts. iv.A place for a part of it. v.Time for a part of it.

IV.Synecdoché of the PART. i.An integral part of man (individually) for the whole man, etc. ii.An integral part of men (collectively) for the whole. iii.A part of a thing for the whole thing. iv.A part of a time for the whole time.

I. Synecdoché of the Genus: Where the genus is put for the species; or universals for particulars. i. All is put for the greater part

Exo 9:6.-“And all the cattle of Egypt died”: i.e., all kinds of cattle, not all the individual animals of all species. The Heb. has no article. The kinds of cattle are particularised in Exo 9:3. This must be so, for no sane writer could stultify himself by meaning “all” in any other sense, when he goes on to speak of other beasts immediately after, in Exo 9:10.

Exo 9:25.-“And the hail smote throughout all the land of Egypt,” etc.: i.e., all parts of it, or the greater part.

Exo 32:3.-“And all (i.e., the greater part of) the people break off the golden earrings which were in their ears”: i.e., that part of the people who wore them.

Exo 32:26 : “And all the sons of Levi gathered themselves together unto him”: i.e., all who had not joined in the idolatry, for see Deu 33:9. There were some Levites who were not spared.

Deu 28:64.-“And the Lord shall scatter thee among all peoples”: i.e., among all kinds of people, i.e., all nations.

2Sa 16:22.-“In the sight of all Israel”: lit., for all Israel’s eyes: i.e., for anybody to see that chose.

2Sa 17:24.-“And Absalom … and all the men of Israel”: i.e., the greater part of Israel.

1Ch 14:17.-“And the fame of David went out into all lands”: i.e., into lands in all parts of the world.

Psa 22:7 (Psa 22:8).-“All they that see me laugh me to scorn”: i.e., the great majority; for there were many that believed.

Psa 118:10.-“All nations compassed me about”: i.e., a great many.

Isa 2:2.-“And all nations shall flow unto it”: i.e., many from all nations. See verse 3, and Mic 4:1.

Jer 26:9.-“And all the people were gathered against Jeremiah in the house of the Lord”: i.e., a great many or most of the people. Not everyone; as is clear from verse 16, where “the princes and all the people” spake “unto the priests and to the prophets.” So Jer 26:18.

Hos 7:4.-“They are all adulterers”: i.e., most of them, or as a whole.

Hag 2:7.-“I will shake all (i.e., people in all) nations, and the desire of all (i.e., many in all nations) shall come.”

Mat 3:5.-“Then went out to him Jerusalem and all (i.e., people from all parts of) Judæa, and all the region round about Jordan.”

Mat 8:34.-“And, behold, the whole (i.e., nearly the whole) city came out to meet Jesus.”

Mark 1:33.-“And all the city was gathered together at the door.” Here “all” is put for the greater part.

Mark 9:23.-“All things are possible to him that believeth”: i.e., all things comprehended in the promise. Not all things indiscriminately. Faith always has respect to what is said or promised.

John 1:16.-“And of his fulness have all we received”: i.e., “all” the “we” who have received grace. The “all” is thus defined and limited.

John 10:8.-“All that ever came before me are thieves and robbers”: i.e., all who did not enter in by the door, but climbed up some other way. See John 10:1.

Other examples may be found in Mat 10:22; Mat 16:19; Mat 18:18; Mat 21:26; Mat 24:9. Luk 15:1. 1Co 6:2; 1Co 9:19; 1Co 9:22; 1Co 13:7. Php 2:21; Php 4:13. Col 1:28. Heb 6:16. ii. When “all” and “every,” as universal affirmations, extend not to all the individuals, but to all kinds; or all that are specified or implied

Gen 24:10.-“All the goods of his master were in his hand”: i.e., all that his master had given him. Compare Gen 24:53.

2Ki 8:9 --“So Hazael went to meet him, and took a present in his hand (Metonymy for “with him”) and every good thing in Damascus”: i.e., of every kind of, or all manner of good things. Hazael did not strip Damascus.

Joe 2:28 (Joe 3:1).-“And it shall come to pass afterward that I will pour out my spirit upon all flesh”: i.e., upon all kinds of people out of all nations.

Here the figure is in the word “flesh,” and the word “all” is therefore to be taken literally. The “all flesh” is used in distinction from “Israel”: which before was the only People to enjoy the special gifts and calling of God.

Zep 2:14.-“And flocks shall lie down in the midst of her, all the beasts of the nations”: i.e., all manner of beasts.

Mat 4:23.-“And healing every sickness”: i.e., as in A.V. [Note: The Authorized Version, or current Text of our English Bible, 1611.] and R.V. [Note: The Revised Version, 1881.] , “all manner of disease.”

Luk 11:42.-“Ye tithe mint, and rue, and every herb, and pass over judgment and the love of God”: i.e., herb of every (tithable) kind, or, as in A.V. [Note: The Authorized Version, or current Text of our English Bible, 1611.] , “all manner of herbs.”

John 1:9.-We must take this with the R.V. [Note: The Revised Version, 1881.] margin. “This was the true light, which lighteth every man, coming into the world”: i.e., lighteth every man, now, without distinction, not without exception. Hitherto only Israel had the true light-the Shechinah or presence of Jehovah. Henceforth this distinction was to be done away: and every man (i.e., all to whom the Son should reveal the Father, Mat 11:25-26) would be thus enlightened. Every man who is enlightened, is enlightened by Christ.

John 12:32.-“I, if I be lifted up from the earth, will draw all unto me”: i.e., all without distinction; clearly, not all without exception, as this would be contrary both to fact and experience. It must, therefore, be the figure Synecdoché; by which the genus is put for the species; and “all” means people of all sorts and conditions and nations and tongues, as distinguished from the one nation, Israel, which heretofore had been partaker of the Divine favour.

Acts 10:12.-“Wherein were all the quadrupeds of the earth”: i.e., every kind, both clean and unclean; as it goes on to describe the species, for which the genus is thus put: viz., “wild beasts and creeping things and fowls of the air.” The A.V. [Note: The Authorized Version, or current Text of our English Bible, 1611.] correctly renders it “all manner of four-footed beasts,” etc.

1Ti 2:4.-“Who will have all men to be saved, and to come unto the knowledge of the truth.”

Here the “all” is the same as in verse 1, and must mean all kinds of men, the genus being put for the species. In 1Ti 2:2, some of them are named: and this is in contradistinction to the former dispensation; when salvation was confined to the Jews (John 4:22); but now it is extended to people out of all tongues, and nations, and peoples.

Heb 2:9.-“That he by the grace of God should taste death for every man”: i.e., all manner of men, without distinction.

It cannot mean without exception, or else every man must be saved, and if it be taken as literally as that, then all women are excluded, for this word all is masculine. See below under Synecdoché of the Whole for part (Div. III. sec. iv.).

Heb 13:4.-“Marriage is honourable in all”: i.e., all kinds of degrees which the law of God allows, or all cases in which persons are entitled to marry. Otherwise it cannot be honourable.

2Pe 3:9.-“Not willing that any should perish.” Here, the word “willing” is βο■λομαι (boulomai), to be willing or disposed, and not θ■λω (thel■), as in 1Ti 1:4, which means to purpose, determine, or design. Hence, it means “is not disposed that any kind of person should perish, but that all without distinction should come to repentance.”

“Whosoever” is to be taken in the same way; as meaning some out of all: the genus being put for the species: i.e., all of a properly and carefully defined class or species. That is to say, “Whosoever” fulfils certain conditions: i.e., “whosoever” believeth, “whosoever” willeth, etc. It means all of these without exception, all these as distinct from all the others who do not come within the specially described characters, or correspond with the specified conditions.

It does not mean all of all kinds indiscriminately without exception, but all without distinction. The English word “whosoever” is not always the representative of the same Greek word.

It is most often used to translate the relative pronoun ■ς (hos), he who, and is sometimes followed by ■ν (an), or ■■ν (ean), perchance. When it is not this word, then it represents one of these following:-

π■ς (pas), all, every (sometimes with ■ν or ■■ν, perchance). See Mat 5:22; Mat 5:28. Luk 6:47; Luk 12:10; Luk 12:48; Luk 14:11; Luk 14:33; Luk 16:18 (twice); Luk 20:18 (first). John 3:15-16; John 4:13; John 8:34; John 11:26; John 12:46; John 16:2; John 19:12. Acts 10:43. Rom 2:1; Rom 9:33; Rom 10:11. 1Jn 2:23; 1Jn 3:4; 1Jn 3:6 (twice), 1Jn 3:9-10, 1Jn 3:15; 1Jn 5:1, 1Jn 5:18. 2Jn 1:9. Rev 22:15.

π■ς ■ς ■ν (pas hos an), everyone who perchance. Luk 12:8. Acts 2:21. Rom 10:13.

■στις (hostis), anyone who. Mat 5:39; Mat 5:41; Mat 7:24; Mat 10:32-33; Mat 12:50; Mat 13:12 (twice); Mat 18:4; Mat 23:12. Mark 8:34 Luk 14:27. Gal 5:4; Gal 5:10. Jas 2:10.

■σοι ■ν (hosoi an), as many as perchance. Luk 9:6. Mark 6:11.

■σπερ (hosper), who indeed. Mark 15:6.

ε■ τις (ei tis), if any. Rev 14:11; Rev 20:15.

■■ν or ■ν τις (ean or an tis), if perchance any. John 13:20; John 20:23. iii. A universal negative does not deny particularly

Exo 20:10.-“The seventh day is the sabbath of the Lord thy God: in it thou shalt not do any work”: i.e., work that is specifically forbidden: viz., “servile” or mechanical work (Lev 23:7-8. Num 28:18).

1Sa 20:26.-“Nevertheless Saul spake not anything that day”: i.e., concerning David or about his absence. He did speak, of course, but not specifically about the matter referred to.

Jer 8:6.-“No man repented him of his wickedness”: i.e., scarcely any.

Mat 5:34.-“Swear not at all”: i.e., not lightly or thoughtlessly: the particulars are given in Mat 5:35-36.

Mat 10:26.-“For there is nothing covered, that shall not be revealed”: i.e., no heavenly doctrine.

John 3:32.-“And no man receiveth his testimony”: i.e., no natural man receiveth it of himself; but only those to whom it is given of the Father. See Mat 11:25-26; Mat 16:17.

John 15:5.-“Without me ye can do nothing”: i.e., nothing that is good and true and right, or according to God; but a great deal that is contrary to Him.

John 18:20.-“In secret have I said nothing”: i.e., nothing seditious or criminal. In secret He had said many things, but nothing which they particularly meant.

Acts 27:33.-“This day is the fourteenth day that ye have tarried and continued fasting, having taken nothing”: i.e., no proper meal, or having declined to take anything beyond proper necessaries. It is μηδ■ν, not ο■δ■ν.

2Th 3:11.-“For we hear that there are some which walk among you disorderly, working not at all, but are busybodies.” The negative does not deny working universally, but working of a particular kind: i.e., not working officially, yet working officiously. This is a beautiful example of Paregmenon (q.v. [Note: Which see.] ): “not ergazomenous, but periergazomenous”: i.e., as we might put it, not busy with their bodies, but busybodies.

1Ti 6:3-4.-“If any man teacheth otherwise … he is proud, knowing nothing”: i.e., nothing about what he professes to teach, “the doctrine which is according to godliness”: i.e., the Mystery, the truth which specially concerns the Church of God. See 1Ti 3:16 : “the great” Mystery of godliness. iv. Words denoting universality do not always affirm it of particulars

Mark 16:20.-“They went forth, and preached everywhere”: i.e., everywhere where they went; in every kind of place; or everywhere where they were able to go.

Luk 18:1.-“And he spake a parable unto them to this end, that men ought always to pray, and not to faint”: i.e., on all occasions; or at every opportunity, and not to grow weary.

Luk 24:53.-“And were continually in the temple”: i.e., at every opportunity, at the proper and stated times for assembling there.

Acts 28:22.-“As concerning this sect, we know that it is everywhere spoken against”: i.e., everywhere where it is known and spoken about it is spoken against: as it is to this present day.

1Co 4:17.-“As I teach everywhere in every church”: i.e., as I teach in every place where there is an assembly, or wherever I go. v. Words of a wider meaning are used in a narrower sense.The universal for the particular, but of the same kind 1. Flesh is put for man or mankind When the word “all” is used in connection with “flesh” (i.e, “all flesh”), it is literal, and the word “flesh” is the figure (Synecdoché). The literality of the word “all” is thus emphasized.

Gen 6:12.-“All flesh had corrupted his way upon the earth”: i.e., all mankind.

Psa 145:21.-“And let all flesh bless his holy name”: i.e., all men-all mankind (Heb.: “all flesh shall bless.” See Psa 145:10).

Isa 40:5.-“The glory of the Lord shall be revealed, and all flesh (i.e., all people) shall see it together.”

Isa 66:23.-“From one sabbath to another shall all flesh (i.e., all men) come to worship before me, saith the Lord.”

Luk 3:6.-“And all flesh (i.e., all people) shall see the salvation of God.”

Rom 3:20.-“Therefore by the deeds of the law, shall no flesh be justified in his sight.”

2. Creature is put for man Mark 16:15.-“Preach the gospel to every creature”: i.e., to all people. A precept fulfilled in

Col 1:23.-“The Gospel … which was preached to every creature which is under heaven”: i.e., to every person without distinction.

1Pe 2:13.-“Submit yourselves to every ordinance of man.” The Greek is “every human creation” or creature: ■νθρωπ■νη κτ■σις (anthr■pinee ktisis): i.e., institution.

3. Domicile is put for prison

Acts 12:7.-“And a light shone in the building (ο■κημα, oikeema)”: i.e., the prison, a particular kind of building defined by the context. It is called a building, for it was no longer a prison after the angel had entered it.

4. House is put for temple

Luk 11:51.-“From the blood of Abel … which perished between the altar and the House”: i.e., the temple building, as translated in A.V. [Note: The Authorized Version, or current Text of our English Bible, 1611.] Acts 7:47.-“But Solomon built him an house”: i.e., a Temple, a kind of house.

5. Man is put for husband Mat 19:10.-“If the case of the man (i.e., a husband) be so with his wife,” etc.

6. The Tongue is put for the man As man is fallen, it generally means an evil-speaker!

Psa 140:11 (Psa 140:12).-“Let not a man of tongue (i.e., an evil-speaker) be established in the earth.”

Psa 101:5.-“Whoso privily slandereth his neighbour.” The Heb. is “the tongue (i.e., the slanderer), in the secret places of his friend, him shall I cut off.”

Ecc 10:11.-“Surely the serpent will bite without enchantment, and a master of the tongue is no better”: i.e., an adept in evil-speaking (which is a particular kind of use of the tongue). See A.V. [Note: The Authorized Version, or current Text of our English Bible, 1611.] margin.

7. Change is put for death

Job 14:14.-“All the days of my appointed time will I wait, till my change come”: i.e., till I die: dying being one of many changes experienced by man.

Pro 31:8.-“Open thy mouth for the dumb in the cause of all the sons of change.” Here, the A.V. [Note: The Authorized Version, or current Text of our English Bible, 1611.] renders it in the margin “sons of destruction,” and in the Text: “such as are appointed to destruction.”

8. Quadrupeds (τετρ■ποδα, tetrapoda) is used for tame or domestic animals

Acts 10:12.-“Wherein were all manner (Synecdoche of Genus) of four-footed beasts”: i.e., tame or domestic animals which are classed off, as distinct from “wild beasts” which are also “four-footed.”

9. Statute is put for allowance, or necessary food

Gen 47:22.-“For the priests had a statute of (or from) Pharaoh, and did eat their statute which Pharaoh gave them: wherefore they sold not their lands”: i.e., they ate, not the statute, but the food assigned to them by one of the statutes which Pharaoh gave them.

Eze 16:27.-“Behold, therefore, I have stretched out my hand over thee and have diminished thy statute”: i.e., the food apportioned to thee. A.V. [Note: The Authorized Version, or current Text of our English Bible, 1611.] : “ordinary food.”

Pro 30:8.-“Feed me with food of my statute”: i.e., my statutory food. See A.V. [Note: The Authorized Version, or current Text of our English Bible, 1611.] margin.

Job 23:12.-“I have esteemed the words of his mouth more than my appointed portion”: i.e., my ordinary allowance. The R.V. [Note: The Revised Version, 1881.] has in the margin, literally, my own law. But the meaning is that the Lord’s word was valued by him more than his daily bread. The A.V. [Note: The Authorized Version, or current Text of our English Bible, 1611.] catches the spirit of the words and the meaning of the figure beautifully: “my necessary food.”

10. The Bowels are put for the heart

Psa 40:8 (Psa 40:9).-“Thy law is in the midst of my bowels”: i.e., “in my heart,” as in A.V. [Note: The Authorized Version, or current Text of our English Bible, 1611.] (but see the margin). Compare Psa 40:10.

11. The Living are put for men

Gen 3:20.-“And Adam called his wife’s name Eve; because she was the mother of all living”: i.e., of all living beings, or of all people who should live hereafter.

Psa 143:2.-“In thy sight will no living (i.e., person) be justified.” The A.V. [Note: The Authorized Version, or current Text of our English Bible, 1611.] inserts the word “man”: e.g., “no man living.”

12. A Common Name is sometimes put for a proper one A name common to many is used of one par excellence: as, when God is called “El,” “The Strong” or “the Mighty One,” it is because, though others are strong, He is stronger than all. Gen 14:22; Gen 21:33. Psa 5:4 (Psa 5:5); Psa 22:1 (Psa 22:2), etc. So Christ is called “the Lord.” Mat 21:3. John 11:3; John 11:12, etc. “The Teacher.” Mat 22:24. John 11:28. “The Angel.” Gen 48:16. Exo 23:20, or “the Angel of the Lord.” Exo 3:2. Jdg 6:11. So Christ is “the seed of the woman.” Gen 3:15. All others are seed of some woman, but Christ is the seed.

Moses is called “the Prophet.” Hos 12:13 (Hos 12:14). Deu 34:10-12. The Euphrates is called “the river,” because of its magnitude. Gen 31:21. Jos 24:2, where the A.V. [Note: The Authorized Version, or current Text of our English Bible, 1611.] has “flood.” Psa 72:8; Psa 80:11 (Psa 80:12). Mic 7:12. So the Emperor Nero is called lord. Acts 25:26.

13. The Plural Number is put for the singular This is not Enallage; because this singular must be and is one of the same kind. As when Sarah said: “Sarah should have given children suck?” Here, though the plural is used, it is used of her only son: as she goes on to say: “for I have born him a son in his old age.” Gen 21:7.

Gen 46:7.-“His daughters”: i.e., his one daughter” Dinah.” See Gen 46:15, Gen 46:17.

Gen 46:23 : “The sons of Dan, Hushim”: i.e., his one son.* [Note: In these passages there is a reading called Sevir, and in some mss., which has the singular number.]

1Ch 1:41.-“The sons of Anah; Dishon.”* [Note: In these passages there is a reading called Sevir, and in some mss., which has the singular number.]

1Ch 2:7.-“The sons of Carmi; Achar.”* [Note: In these passages there is a reading called Sevir, and in some mss., which has the singular number.]

1Ch 2:8 : “The sons of Etham; Azariah.”* [Note: In these passages there is a reading called Sevir, and in some mss., which has the singular number.]

1Ch 2:31 : “The sons of Appaim; Ishi. And the sons of Ishi; Sheshan. And the children of Sheshan; Ahlai.” This Ahlai was a daughter (see verse 34)!

1Ch 7:12.-“Hushim, the sons of Aher.”

2Ch 24:25.-“For the blood of the sons of Jehoiada the priest”: i.e., Zechariah his son. See 2Ch 24:20-21.* [Note: In these passages there is a reading called Sevir, and in some mss., which has the singular number.]

Mark 1:2. John 6:45. Acts 7:42.-The word “prophets” is put for the singular, because in only one prophet is the prophecy “written” (Mal 3:1). But the case is different with Mat 2:23. “That it might be fulfilled which was spoken by the prophets, He shall be called a Nazarene.” A difficulty is created by supposing that Nazarene is from netzer, a branch (a word used of Christ only in Isaiah). But apart from the most improbable, if not impossible etymology, it does not say it was written. It says it was spoken; and who will deny that many prophets may have spoken and prophesied of this Branch? Some prophecies were written and not spoken; some were spoken and not written; while others were both spoken and written. The same explanation may be given of Mat 27:9 and Acts 13:40 : where the preposition “in” means “by.”

II. Synecdoche of the Species This is when the Species is put for the Genus (the opposite of the above), or when particulars are put for universals. i. Many is sometimes put for all

Isa 53:12.-“And he bare the sin of many.” Yes, “many,” but for all His own people according to Isa 53:6, Heb 9:28, and Mat 1:21.

Dan 12:2.-“And many of them that sleep in the dust of the earth shall awake”: i.e., all to whom the prophecy refers. See John 5:28. But “every man in his own order”; or rank and time and according to the Dispensation.

Rom 8:29.-“That he might be the first-born among many brethren”: i.e., many relatively to others; but all with respect to his own brethren.

John 6:50.-“This is the bread which cometh down from heaven, that anyone may eat thereof, and not die”: i.e., everyone who does eat of it. ii. Words of a limited and special sense are used with a wider and more universal meaning 1. Man is used for both sexes, men and women

See Psa 1:1; Psa 32:1; Psa 112:1. Jer 17:5; Jer 17:7, and so frequently as not to need further citation, or to be given in full.

2. One Relationship is put for, and includes others

Psa 22:4 (Psa 22:5).-“Our fathers trusted in thee”: i.e., all who had lived before them and trusted in God are included.

Psa 106:6.-“We have sinned with our fathers”: i.e., with all who have gone before.

2Sa 9:7.-“And David said unto him, Fear not, for I will surely show thee kindness for Jonathan thy father’s sake, and will restore thee all the land of Saul thy father”: i.e., thy grandfather.

2Sa 19:28.-Mephibosheth said to David, “All of my father’s house were but dead men before my lord the king”: he means his father’s father.

Dan 5:2; Dan 5:11.-In Dan 5:18 Daniel, speaking to Belshazzar, calls Nebuchadnezzar (by Synecdoché) his father, whereas he was his grandfather. See the margin of Dan 5:2, Dan 5:11. Daniel made no mistake, but he makes use of a common and well known figure of speech.

1Ki 15:10; 1Ki 15:13.-Asa’s grandmother is called his “mother.” See margin of 1Ki 15:10.

Jdg 9:1.-“Brethren” is put for other relations. So also Gen 13:8; Gen 31:23; 1Ch 12:29, where it is rendered “kindred.” See margin.

Jerome classifies four kinds of “brethren”:-“brethren” by 1. Nature. Gen 27:1.

2. Nation. Deu 15:3.

3. Kindred. Gen 13:8.

4. Affection. Psa 133:1, etc., etc.

Exo 1:7.-“Sons” are put for posterity. So also Jer 31:29.

Gen 29:5.-Laban the “son” of Nahor is put for his grandson.

Gen 24:48.-Rebecca called Abraham’s “brother’s daughter,” when she was the daughter of Bethuel and granddaughter of Nahor, not of Abraham.

2Sa 19:24.-Mephibosheth is called “the son of Saul.” “Son” is here put (by Synecdoché) for his grandson.

Jos 7:24.-Achan is called “the son of Zerah,” which is put for great grandson. See Jos 7:1. So

Mat 1:1.-Christ is called “the Son of David” in a like way. The word “son” being used in a wide signification. So Mat 9:27; Mat 12:23; Mat 15:22; Mat 20:30-31; Mat 21:9; Mat 21:15; Mat 22:42. Mark 12:35. Luk 18:38-39. Compare Rom 1:3. 2Ti 2:8. Rev 22:16.

Hence David is called his father (Luk 1:32).

Zacchæus is in the same way called a “son of Abraham” (Luk 19:9). Compare Luk 13:16.

All the Jews called Abraham their “father” (Luk 1:73. John 8:39, see John 8:56. Acts 7:2. Rom 4:1). The Samaritans called Jacob their “father” (John 4:12). iii. A proper name is put for a common; an individual is put for many; and the particular is put for the universal Isa 63:16.-“Thou art our father, though Abraham be ignorant of us, and Israel acknowledge us not.”

Here, the individuals are put for the great majority of the People of Israel. For the patriarchs named were long since dead.

1Co 3:6.-“Apollos” is put for any minister.

1Co 7:16.-“Wife” and “man” are put for all wives and all husbands. iv. A species of a thing is put for the whole genus 1. Bow, Spear, etc., are put for all kinds of arms

Psa 44:6 (Psa 44:7).-“I will not trust in my bow, neither shall my sword save me”: i.e., I will not trust in any weapons or in any human means of defence, but in God alone, see Psa 44:7 (Psa 44:8). This may be also Metonymy of the adjunct. So Zec 10:4.

Psa 46:9 (Psa 46:10).-“He maketh wars to cease unto the end of the earth: he breaketh the bow, and cutteth the spear in sunder; he burneth the chariot in the fire”: i.e., if all wars are to cease, all kinds of implements of war must be included and represented in the few species named.

2. The Ass is put for all kinds of animals not sacrificed

Exo 13:13.-“And every firstling of an ass thou shalt redeem with a lamb.” The firstborn of all unclean beasts, which might not be sacrificed, had to be redeemed (see Num 18:15), but only one species is named here, and in Exo 34:20.

3. Gold is put for gifts

Psa 72:15.-“To him shall be given of the gold of Sheba.” Here, the principal gift is put for all other kinds of gifts. See Isa 60:5-7.

4. Stones are put for whatever is hurtful to the soil

Job 5:23.-“For thou shalt be in league with the stones of the field: and the beasts of the field shall be at peace with thee.”

5. Lion is put for all kinds of wild beasts Isa 15:9.-“I will bring more upon Dimon, lions upon him that escapeth of Moab.”

6. Commandment is put for all commandments and doctrines

2Pe 2:21.-“It had been better for them not to have known the way of righteousness, than, after they had known it, to turn from the holy commandment delivered unto them.” So 2Pe 3:2.

7. Honey is put for whatever is sweet and delicious

Exo 3:8; Exo 3:17.-“A land flowing with milk and honey”: i.e., filled with all satisfying and delightful things, sweet and good: i.e., a region irrigated and fruitful, abounding with pasture and fruits of all kinds. See Exo 13:5; Exo 33:3. Lev 20:24. Num 13:27; Num 14:8; Num 16:13. Deu 6:3; Deu 11:9; Deu 26:9; Deu 26:15; Deu 27:3; Deu 31:20. Jos 5:6. Jer 11:5; Jer 32:22. Eze 20:6; Eze 20:15.

Sometimes “oil” is added, or “figs,” etc. Deu 8:8; Deu 32:13. 2Ki 18:32. Eze 16:13; Eze 16:19.

Sometimes “butter.” Job 20:17.

8. Bread is put for all kinds of food, including fish

It is often translated “food.” Gen 3:19; Gen 18:5; Gen 39:6; Gen 43:25; Gen 43:31; Gen 49:20. Lev 3:11 (food); Lev 21:6, * [Note: “Bread of thy God”: i.e., food which God gives.] 8.* [Note: “Bread of thy God”: i.e., food which God gives.] Num 28:2. Jdg 13:16. 1Sa 14:24 (food); 1Sa 20:27 (meat); 1Sa 28:20. Job 6:7 (meat); Job 20:14 (meat); Psa 41:9 (Psa 41:10); Psa 102:4 (Psa 102:5); Psa 136:25; Psa 146:7. Ecc 9:11; Ecc 10:19 (feast). Isa 3:1; Isa 58:7. Jer 52:33; Dan 5:1 (feast). Hos 9:4. Mal 1:7. Mat 6:11; Mat 15:2; Mat 15:26. Luk 14:1 : etc., etc.

Hence to “break bread” or to “eat bread” means to partake of a meal. It is the common Hebrew idiom to this day. Just as among the Arabs, “salt” (one particular and important kind of food) is put universally for the whole meal and for all kinds of food, and “to take salt” with anyone means to partake of his hospitality. So “to break bread” means not to partake of the Lord’s supper, but to partake of an ordinary meal with others. By Synecdoche “bread” (one kind of food) is put for all kinds of food (or meat), and the breaking of it is merely equivalent to carving or cutting it up. See under Idiom. When “water” is added (i.e., “bread and water”), it is meant to include all kinds of solid and liquid food necessary to eat and to drink. See Isa 3:1; Isa 33:16, etc.

9. Peace is used for plenty, and happiness; and of all kinds of earthly good and blessing Gen 43:23.-“Peace be to you”: i.e., peace and all blessings.

Num 6:26.-“The Lord … give thee peace.”

Psa 119:165.-“Great peace (i.e., every blessing) have they which love thy law.”

Rom 2:10.-“But glory, honour, and peace (i.e., every earthly blessing) to every man that worketh good,” etc. See this passage under the figure of Ellipsis. So also Jas 3:18.

Peace is also used of all heavenly and spiritual blessing

Isa 57:19.-“I create the fruit of the lips; peace, peace, to him that is far off,” etc. See under Epizeuxis.

John 14:27.-“Peace I leave with you, my peace I give unto you”: i.e., not peace alone, which is only one species of heavenly gifts, but all kinds of blessings. So John 20:19; John 20:21; John 20:26.

Rom 1:7.-“Grace to you, and peace.”

Rom 5:1.-“Therefore having been justified by faith (■κ π■στεως, ek piste■s, on faith-principle, as opposed to law-principle) we have peace with God through our Lord Jesus Christ”; and with it every heavenly blessing, as Rom 5:2 goes on to show: “By whom we have obtained access also by faith into this grace wherein we stand.” So also Rom 14:17, etc., etc.

10. Prey (■■■■■, that which is taken in hunting: i.e., one kind of food) is put for any and all kinds of food

Psa 111:5.-“He hath given prey (so margin: i.e., meat) unto them that fear him”: i.e., those who fear God will not have to hunt in vain for their food! He will give it to them. See Psa 147:9.

Pro 31:15.-“She riseth also while it is yet night, and giveth prey to her household”: i.e., finds and prepares their food.

Mal 3:10.-“Bring ye all the tithes into the storehouse, that there may be prey in mine house.”

11. Blood (Heb. often Bloods) is put for murder or cruelty; or death generally Deu 19:12.-“The avenger of blood”: i.e., murder.

Psa 9:12 (Psa 9:13).-“When He maketh inquisition for blood”: i.e. for the shedding of blood. So Hos 1:4; Hos 4:2. Mat 23:35; Mat 27:24.

12. Blood is also put for guilt Lev 20:9.-“His blood shall be upon him”: i.e., his guilt or punishment, etc., etc.

Deu 19:10.-“And so blood (i.e., guilt) be not upon him.”

Deu 21:8.-“And the blood (i.e., the guilt) shall be forgiven them.” So in the next verse the A.V. [Note: The Authorized Version, or current Text of our English Bible, 1611.] actually supplies the words: “So shalt thou put away the guilt of innocent blood from among you.”

2Ki 24:4.-“He filled Jerusalem with innocent blood.” “Blood” (i.e., murder and the guilt of it) is here put as the gravest sin, for all the other kinds of sins which Jehoiakim committed in Jerusalem.

Psa 51:14 (Psa 51:16).-“Deliver me from bloods, O God”: i.e., (as in A.V. [Note: The Authorized Version, or current Text of our English Bible, 1611.] ), “from blood-guiltiness.”

Isa 1:15.-“Your hands are full of blood”: i.e., of murders and blood-guiltiness.

13. Clothing is put for all necessary things

Isa 3:6.-“When a man shall take hold of his brother of the house of his father, saying, Thou hast clothing, be thou our ruler”: i.e., thou art well dressed and therefore hast other good things beside.

14. Widows and Fatherless are put for all kinds of afflicted

Exo 22:21.-“Ye shall not afflict any widow, or fatherless child.” Surely it does not follow that they might afflict all others. No! one kind or class is put for all similar kinds of helpless people.

Deu 10:18.-“He doth execute the judgment of the fatherless and widow.”

Deu 27:19.-“Cursed be he that perverteth the judgment of the stranger, fatherless, and widow.” So also Psa 146:9. Pro 23:10. Isa 1:17; Isa 1:23. Jer 7:6; Jer 22:3. Eze 22:7.

Jas 1:27.-“pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction,” etc.: i.e., all in distress or trouble of any kind. This refers to “religion” which in itself is nothing. All who are “in Christ” will surely manifest such evidence as this and much more. But for those not “in Christ,” all the visiting of all the widows and fatherless in the world will never accomplish the stupendous miracle of Divine grace; for we are saved by grace and not by works. v. Verbs having a special meaning are used in a more general sense 1. “To Ascend” is used for to come, or to enter into the thoughts, or the mind

2Ki 12:4.-“All the money that ascendeth upon the heart of a man”: i.e., as in A.V. [Note: The Authorized Version, or current Text of our English Bible, 1611.] , “that cometh into any man’s heart” (i.e., thoughts, his thoughts or mind).

Jer 7:31.-“To burn their sons and daughters in the fire; which I commanded them not, neither did it ascend upon my heart”: i.e., come into my mind.

Eze 38:10.-“At the same time shall things ascend upon thine heart”: i.e., as in A.V. [Note: The Authorized Version, or current Text of our English Bible, 1611.] , come into thy mind.

1Co 2:9.-“Neither have ascended upon the heart of man”: i.e., as in A.V. [Note: The Authorized Version, or current Text of our English Bible, 1611.] , “Neither have entered into the heart of man.” Here the idiom is Hebrew, though the language is Greek.

2. To Make (with time) is used for to continue or abide

Acts 15:33.-“And, having made a time, they were let go”: i.e., as in A.V. [Note: The Authorized Version, or current Text of our English Bible, 1611.] , “After they had tarried there a space.”

Acts 18:23.-“And having made or done some time, he departed”: i.e., as in A.V. [Note: The Authorized Version, or current Text of our English Bible, 1611.] , “After he had spent some time there.”

Acts 20:3.-“And having done three months there”: i.e., as in A.V. [Note: The Authorized Version, or current Text of our English Bible, 1611.] , “And there abode three months.”

2Co 11:25.-“A night and a day have I done or made in the deep”: i.e., I have passed or been in the deep.

Jas 4:13.-“Go to now, ye that say, To-day or to-morrow we shall go into such a city, and shall do a year there”: i.e., as in A.V. [Note: The Authorized Version, or current Text of our English Bible, 1611.] , continue there a year. So Latin agere vitam (to live), and agere poenitentiam (to repent) which Rome, translating literally in all her versions, renders “do penance.”

3. To go out and come in is used of official actions or of life in general

Num 27:16-17.-“… set a man over the congregation, Which may go out before them, and which may go in before them, and which may lead them out, and which may bring them in; that the congregation of the Lord be not as sheep which have no shepherd.” So Num 27:21. 2Ch 1:10. Psa 121:8. Isa 37:28. John 10:9. Acts 1:21.

4. To find is used for to receive, to obtain Gen 6:8.-“Noah found grace in the eyes of the Lord”: i.e., received grace from the Lord.

Gen 26:12.-“Then Isaac sowed in that land, and found (i.e., received, as A.V. [Note: The Authorized Version, or current Text of our English Bible, 1611.] , see margin) in the same year an hundredfold: and the Lord blessed him.”

Luk 1:30.-“Fear not, Mary: for thou hast found favour with (i.e., received grace from) God.”

Rom 4:1.-“What shall we say then that Abraham our father, as pertaining to the flesh, hath found?” i.e., received or obtained.

Heb 9:12.-“By his own blood he entered in once into the holy place, having found (i.e., obtained, as in A.V. [Note: The Authorized Version, or current Text of our English Bible, 1611.] ) eternal

redemption for us."

5. To find is also used of to have, or to be present with

1Sa 13:15.-"And Saul numbered the people that were found (i.e., were present) with him, about six hundred men."

Luk 9:36.-"And when the voice was past Jesus was found (i.e., was present) alone."

Rom 7:18.-"For I know that in me (that is, in my flesh) there does not dwell any good thing: for to will is present with me, but how to perform that which is good I find not (i.e., is not present with me)."

Php 2:8.-"And being found (i.e., present) in fashion as a man he humbled himself."

Php 3:9.-"And be found (i.e., be present) in him."

Heb 11:5.-"By faith Enoch was translated that he should not see death; and was not found (i.e., present), because God had translated him."

6. To call upon the Lord is used of Divine worship A special act is put for the general act of worship.

Gen 4:26.-"Then began men to call upon (i.e., to worship) the name of the Lord": i.e., Jehovah. See under Metonymy.

Isa 43:22.-"But thou hast not called upon me (i.e., worshipped me), O Jacob." So the Greek προσκυν■ω (proskune■), to do homage by kissing the hand, the general word for reverence is put for the special act of worship.

John 4:23-24.-"The hour is coming and now is, when the true worshippers will worship the Father in spirit and in truth: for the Father seeketh such to worship him. God is a spirit; and they that worship him must worship him in spirit and in truth." See also under Hendiadys below.

7. To Pass the Night is used for abiding Psa 49:12.-"Man being in honour, abideth not: he is like the beasts that perish."

Isa 1:21.-"Righteousness lodged in it; but now murderers."

8. To Place is put for to make Rom 4:17.-"I have placed thee (i.e., made thee) a father of many nations."

Heb 1:2.-"Whom he hath placed (i.e., appointed) heir of all things."

9. To Meet (καταντ■ω, katanta■) is used of arriving at so as to touch Acts 16:1.-"Then came he to (i.e., and he arrived at) Derbe and Lystra," etc.

Eph 4:13.-"Till we shall all have come into (i.e., arrived at) the unity of the faith," etc.

Php 3:11.-"If by any means I might attain unto (i.e., arrive at) the out-rising, that one from among the dead."* [Note: καταντ■σω ε■ς τ■ν ■ξαν■στασιν τ■ν ■κ νεκρ■ν. LTTr.WH. and R.V. read τ■ν ■κ for τ■ν, as rendered above.] Paul is saying this from his point of view as a Jew, and not that of a saint. He is speaking of what he formerly counted as his gains (Php 3:7), and which he

now “counted loss for the knowledge of Christ … that I may be found in him … that I may know him … if by any means I might arrive at the out-rising from among the dead.” This was not spoken as a Christian, as though he might attain something that other Christians could not attain; but it was spoken as a Jew, that he might attain (in Christ) a resurrection from among the dead, which other Jews could not hope for. The Jews looked for a resurrection, but it was only τ■ν νεκρ■ν (t■n nekr■n), of dead persons, while Paul was willing to give up this and all his other supposed “gains” for the blessed hope of an out-rising, ■κ τ■ν νεκρων (ek t■n nekr■n), from among the dead.

1Th 4:17.-“Then we which are alive and remain shall be caught away together with them in clouds for a meeting of the Lord, into the air, and thus, always with the Lord shall we be.”

Here, the meeting involves actual arrival at the meeting-place of the Lord, and actual presence there with him.

10. To Drink is used of partaking of food and drink of all kinds

1Co 3:2.-“I gave you milk to drink and not meat”: i.e., as in A.V. [Note: The Authorized Version, or current Text of our English Bible, 1611.] , I have fed you. See under Zeugma.

11. To Answer, or Open the Mouth is put for speaking Job 3:1.-“After this Job opened his mouth, and cursed his day”: i.e., Job said, etc.

Psa 119:172.-“My tongue shall respond to thy word”: i.e., speak of it, as in A.V. [Note: The Authorized Version, or current Text of our English Bible, 1611.] And so, very frequently, this Hebrew idiom is used in the New Testament.

Mat 11:25.-“At that time Jesus answered (i.e., spake), and said: I thank Thee Father, … Even so, Father, for so it seemed good in thy sight.” Thus our attention is called to what He said; for the answer was to the circumstances of “that time.” What were they? John had questioned (Mat 11:2-6). The people had spurned both John and Himself (Mat 11:16-19). His mighty works had been fruitless (Mat 11:20-24). And, then, “at that time,” when all seemed to end in failure, the Lord Jesus found rest in submission and resignation to the Father’s will, and, then, turning to all His servants-“weary and heavy laden” with their burden and toil-He graciously invites them to find rest where He had found it, saying: “Come unto me … and I will give you rest. Take my yoke upon you, and learn of me; … and ye shall find rest.”

Mark 11:14.-“And Jesus answered and said unto it” (the fig-tree, which had not spoken), i.e., spake and said. So Luk 7:40, etc.

12. To Sit is used of a permanent condition in which one is placed Isa 42:7.-“Them that sit in darkness,” quoted in Mat 4:16.

Acts 18:11.-“And he sat there a year and six months teaching the word of God among them”: i.e., he continued there, but the verb “sat” is used in order to be in harmony with his act of teaching. See under Metonymy.

13. To Sit Down and Rise Up is used for all the ordinary acts of life which come between them Psa 139:2.-“Thou knowest my downsitting and mine uprising.”

14. To Come, ■■■■■ (b■), ■ρχεσθαι (erchesthai), is used of going as well as coming Jon 1:3.-“But Jonah … found a ship coming (i.e., going) to Tarshish.”

Mark 16:2.-“They came (i.e., went) unto the sepulchre.”

John 6:17.-“And (they) entered into a ship, and came (i.e., went) over the sea toward Capernaum. And it was now dark, and Jesus was not come (i.e., gone) to them.

John 11:29.-“As soon as she heard that, she arose quickly, and came (i.e., went) unto him.”

Acts 28:17.-“And so we came (i.e., went, as in A.V. [Note: The Authorized Version, or current Text of our English Bible, 1611.] ) towards Rome.”

Rev 6:1; Rev 6:3; Rev 6:5; Rev 6:7.-In these verses, the verb “and see” goes out, according to the R.V. [Note: The Revised Version, 1881.] and all the Critical Texts. In this case the verb “come” is used in the sense of “go,” as a command from the throne to the horsemen, e.g., “I heard as it were the noise of thunder, one of the four living creatures, saying, Go! and I saw and behold a white horse … and he went forth.” So in each of the other cases. vi. One example or specimen is put for all kinds of similar things 1. In human actions Deu 19:5.-One kind of homicide is mentioned as an example of every kind.

Psa 112:5.-“Lending” is put as one kind of favour which a good man sheweth. The most rare is given as an example of all kinds of merciful works.

Pro 20:10.-“Divers ephahs” are put for all kinds of measures.

Pro 27:14.-“Blessing” a friend with a loud voice, is put for all kinds of flattery.

Jer 15:10.-“Lending on usury” is put for all kinds of business transactions and contracts which are liable to gender strife.

Zec 5:3.-“Stealing” and “swearing”-two of the commonest kinds of sin-are put for other kinds.

Mat 5:22.-“Raca” is put for all kinds of opprobrious terms, etc.

Mat 6:1.-“Take heed that ye do not your righteousness.” The figure here led to an early corruption of the text. One kind of righteous acts, alms-giving, is put for all kinds. Hence ■λεημοσ■νην (elëeemosuneen), alms, was put for δικαιοσ■νην (dikaiosuneen), righteousness.

Mat 6:5.-Prayer is only one of many things which are not to be done as the hypocrites do them.

Mat 6:16.-So with fasting.

Mark 11:23.-Removing mountains-one kind of impossible thing, is put for all kinds that are “impossible with men.” So Luk 17:6. Mat 17:20 : in which latter place the word “nothing” shows that removing mountains is only one of a class of impossibilities. It is not in the nature of things for a word to pluck up a mountain. See 1Co 13:2.

Job 9:5.-“Which removeth mountains, and they know not.” This is only one kind of things which are possible with God, though impossible with men (Luk 18:27).

Heb 13:9.-“It is a good thing that the heart to be established with grace, not with meats, which have not profited them that have been occupied therein.” Here “meats,” one of the things about which people are occupied, is put for all kinds of divers and strange doctrines which do not profit those who are occupied with them.

2. In Divine Precepts, etc.

Exo 20:12.-“Honour thy father and thy mother”: i.e., all who stand in the place of parents.

Exo 23:4.-The “ox and ass” are mentioned only as examples, for surely a horse, or camel, or child, etc., would be included in the command.

Pro 25:21. Rom 12:20.-Surely the two things mentioned are only examples of many ways in which love may be shown to our enemies.

Luk 3:11.-One kind of vestment is put for any kind.

1Ti 6:8.-“Food and raiment” are put by example for this world’s goods. See 1Jn 3:17.

John 13:14.-“Washing the feet” is only one kind or one example of humble service which one may do for another. So 1Sa 25:41. 1Ti 5:10.

III. Synecdoche of the Whole

Synecdoche of the whole is when the whole is put for a part. This is a closer connection than that of mere genus or species. It is when the one is not merely of the same kind as the other, but actually a part or member of it. i. The whole is put for every part of it

Num 16:3.-“Ye take too much upon you, seeing all the congregation are holy, every one of them, and the Lord is among them”: i.e., the whole congregation having been separated to the Lord from the other nations, each person was also included.

1Ki 6:22.-“The whole house he overlaid with gold”: and therefore every part of it.

Mat 3:5.-“Then went out to him Jerusalem, and all (π■σα, pasa) Judæa, and all the region round about Jordan:” the words Jerusalem, Judæa, and region, being used by Synecdoché of the genus for the people in them. The word “all” is literal, and means the whole as including every part. So that “all Judæa” means people from every part of Judæa. So Mark 1:5. Acts 1:8.

Mat 27:45.-“There was darkness over all the land (■π■ π■σαν τ■ν γ■ν, epi pasan teen geen)”: i.e., the whole Land, as in Mark 15:33 (■λην, holeen).

Eph 2:21.-“In whom all the building, fitly framed together, groweth unto an holy temple in the Lord”: i.e., the whole building; π■σα (pasa), every being put for every part of it.

Eph 3:15.-“Of whom the whole family in heaven and earth is named.” Here, the R.V. [Note: The Revised Version, 1881.] has rendered the figure literally “every family,” which is not sense, but in the margin has put “Gr. fatherhood.” “Every” here is used for “the whole,” and means every part or member of the whole: i.e., the whole family as made up of every principality, and power, and angel, and archangel “in heaven” (Eph 3:10), and of Israel and the Church on earth. All are of or from one Creator and Source (Heb 2:11). See Ellipsis.

Col 2:9.-“For in him dwelleth all the fulness of the Godhead bodily”: lit., every: i.e., every part of; meaning the whole fulness of the Godhead in bodily form.

2Ti 3:16.-“All Scripture is given by inspiration of God”: i.e., the whole Scripture; not “every Scripture,” as in the R.V. [Note: The Revised Version, 1881.] , but every part of Scripture. See under Ellipsis, page 44.

Acts 4:10.-“Be it known to you all, and to all the people of Israel”: i.e., the whole of Israel.

Rom 4:16.-“To the end the promise might be sure to all the seed”: i.e., the whole seed.

2Th 1:10.-“When He shall have come (■λθ■, elthee) to be glorified in his saints, and to be admired in all them that believe … in that day”: i.e., the whole body of believers. In like manner “every” (i.e., “all”) is used for the whole in Mat 26:59. Mark 1:33; Mark 14:55. Acts 2:47; Acts 7:10; Acts 15:22. Php 1:13. ii. The Collective is put for the particular

What is said of the whole, collectively, is sometimes said (by Synecdoche) only of a part; and not of all the parts, precisely and singularly.

Gen 6:12.-“All flesh.” This did not include Noah. See Gen 6:9.

Gen 35:26.-“These are the sons of Jacob, which were born to him in Padan-Aram.” This does not include Benjamin. See Gen 35:24 and Gen 35:16.

Mat 19:28.-“Ye which have followed me … when the Son of man shall sit on the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel.” The “ye” does not include Judas Iscariot.

Heb 11:13.-“These all died in faith.” This does not include Enoch (see Heb 11:5), but only all who died.

1Co 15:22.-“For as in Adam all die, even so in Christ shall all be made alive.” But all will not die (see 1Co 15:51). Those who are “alive and remain” to the coming of the Lord will not die at all, but be changed. Therefore it means-that, as, in Adam, all who are in him die, so in Christ also, all who are in Him shall be made alive. The “all” in the first clause clearly does not include the all who shall be “alive and remain,” and cannot therefore include the “all” in the second clause. iii. The whole is put for one of its parts

Gen 8:13.-“And Noah removed the covering of the ark,” i.e., not the whole roof, but the covering of the aperture which was made in it as a part of it: see Gen 6:16.

Exo 22:13.-“If it be torn in pieces, then let him bring it (i.e., one of the pieces) for witness.”

1Sa 5:4.-“And when they arose early on the morrow morning, behold, Dagon was fallen upon his face to the ground before the ark of the Lord; and the head of Dagon, and both the palms of his hands were cut off upon the threshold: only Dagon was left to him, i.e., only the body was left. So the A.V. [Note: The Authorized Version, or current Text of our English Bible, 1611.] puts in italics “only the stump of Dagon was left.”

Psa 102:5 (Psa 102:6).-“My bones cleave to my flesh,” i.e., “my skin,” as in A.V. [Note: The Authorized Version, or current Text of our English Bible, 1611.] , see margin.

1Sa 19:24.-“Naked” for scantily clad. So also Isa 20:2-3. Mic 1:8. John 21:7. Job 22:6; Job 24:10. Mat 25:36; Mat 25:43. Jas 2:15. 1Co 4:11. In all these cases “naked” is put for being scantily clothed, or poorly clad.

Acts 27:33.-“And continued fasting.” Fasting, the whole, is put for the part; i.e., from real nourishment, or regular meals. iv. A place is put for a part of it 1. The World is put for persons in all parts of it

John 3:16.-“God so loved the world”: i.e., people and kindred and tongues in all parts of the world. Not, as heretofore, only Israel. This love was confined to Israel, according to Deu 33:3 : “Yea, he loved the people”: i.e., Israel (John 7:6-8, etc.). But now His love was to go out beyond Israel to people of all nations of the world, without any such distinction. It is not the world without exception, but without distinction.

John 12:19.-“Behold, the world is gone after him”: i.e., multitudes of people of all sorts. Synecdoche here is preferable to Hyperbole (q.v. [Note: Which see.] ).

Rom 1:8.-“Your faith is spoken of throughout the whole world”: i.e., in all parts of the world.

1Jn 2:2.-“Not for ours only, but also for the whole world”: i.e., for all people; without distinction. See Metonymy of the Subject.

2. “The World” is put for a primary part of it Isa 13:11.-“And I will punish the world for their evil”: i.e., Babylon (see Isa 13:1). So Isa 14:17.

Luk 2:1.-“There went out a decree from Cæsar Augustus, that all the world (i.e., the civilised world, or Roman Empire) should be taxed.”

3. All the Earth is put for the greater part of its inhabitants Gen 41:57.-“In all lands”: i.e., in many neighbouring countries.

2Sa 15:23.-“All the country”: i.e., all the country round him.

Isa 13:5.-“The whole land”: i.e., all the land of Chaldæa.

4. The Earth is put for the land of Judœa Hos 1:2.-Rendered “land.” Hos 4:1. Joe 1:2, etc.

5. The Land (γ■) is put for city

Mat 2:6.-“And thou, Bethlehem, land (i.e., city) of Juda.” Not seeing the figure, the A.V. [Note: The Authorized Version, or current Text of our English Bible, 1611.] interpolates the word “in” in italics.

6. The East is put for Persia, Media, and other countries east of Jerusalem Eze 25:4. 1Ki 4:30. Isa 2:6. Mat 2:1, etc.

7. The South is put for Egypt, with respect to Palestine Jer 13:19. Dan 11:5, etc.

8. The South is put for the Negev, or the hill country of Judœa, with respect to Jerusalem Gen 12:9; Gen 13:1; Gen 13:3. Eze 20:46-47.

9. The North is put for Chaldœa and its chief city Babylon, because all armies from beyond the Euphrates crossed high up and entered Palestine from the North Jer 1:13-15; Jer 13:20; Jer 47:2.

Zep 2:13.

10. The North is put for Media and Persia, with respect to Babylon Jer 6:1 (compare Jer 51:11 and Jer 51:27-28); Jer 50:3, Jer 50:41.

11. The Temple is put for certain of the parts comprehended in it Luk 2:46. John 18:20. v. Time is put for a portion of time

■■■■■■■ (l'ohlam), for ever, used in various limited significations.

Exo 21:6.-"And he shall serve him for ever": i.e., as long as he lives. So Deu 15:17, and Phm 1:15.

Lev 25:46.-"They shall be your bondmen for ever": i.e., as long as they live.

1Sa 1:22.-"That he (Samuel) may appear before the Lord, and there abide for ever": i.e., as long as he lives.

1Ch 15:2.-"For them (the Levites) hath the Lord chosen to carry the ark of God, and to minister unto him for ever": i.e., without change.

2Sa 12:10.-"Now therefore the sword shall never (lit., not for ever) depart from thine house": i.e., while David or his family lived.

Jer 5:15.-The Babylonians are called "a nation from eternity": i.e., very ancient (compare Gen 10:10).

Jer 17:4.-"Ye have kindled a fire in mine anger, which shall burn for ever": i.e., until all is consumed.

Jer 25:9.-"Eternal desolations." Here it is rendered "perpetual" to soften it down, as the period is distinctly defined in Jer 25:11 to be "seventy years." After which Babylon is to become eternal desolation (Jer 25:12), until it shall be rebuilt according to many prophecies. Jer 25:9 and Jer 25:12 clearly mean, therefore, that the desolations shall be complete and continuous during the whole period referred to.

Dan 2:4; Dan 6:21 (Dan 6:22), etc.-"O King, live for ever": i.e., a long time: as we say, "Long live the king." So in Luk 20:9, "a long (a sufficient) time" (χρ■νος, chronos): i.e., a year; till the next season.

IV. Synecdoche of the Part

Synecdoche of the Part is when a part is put for the whole. The connection between the part and the whole is closer also than that between the species and the genus; inasmuch as the part is actually a member of the whole, and not merely a species or specimen of it. In Synecdoche of the Part, one part or member is put for, and includes, every part or member. i. An integral part of man (individually) is put for the whole man

1. The Soul (■■■■■■, nephesh, and ψυχ■, psychee) is put for the whole person Gen 12:5.-"The souls (i.e., the persons) that they had gotten in Haran."

Gen 14:21.-"And the king of Sodom said unto Abram, Give me the souls (i.e., the persons) and take the goods to thyself."

Gen 17:14.-“That soul (i.e., that person) shall be cut off from his people.” So Gen 46:15; Gen 46:26-27. Exo 12:19; Exo 16:16 (marg. [Note: arg. Margin.] ) Lev 5:2; Lev 5:4. Jos 20:3. Eze 18:4; Eze 18:20. Acts 2:41; Acts 2:43; Acts 7:14. Rom 13:1. 1Pe 3:20. Luk 6:9, “to save a soul”: i.e., a man. In this sense we must take Rev 6:9; Rev 20:4 : “the souls of them that were slain or beheaded”: i.e., the persons. John saw the dead persons. They could not reign till they were made alive, hence in Rev 20:4, we read that “they lived.” Moreover, how could “souls” cry “How long?” or, as such, wear “white robes,” which “were given unto every one of them” (Rev 6:11)?

2. The expression My Soul, His Soul, etc., becomes by Synecdoché the idiom for me, myself, himself, etc. See under Idiom.

Num 23:10.-“Let my soul die the death of the righteous”: i.e., let me die, as in A.V. [Note: The Authorized Version, or current Text of our English Bible, 1611.] See the margin.

Jdg 16:30.-“And Samson said, Let my soul (i.e., me, as in A.V. [Note: The Authorized Version, or current Text of our English Bible, 1611.] , see margin) die with the Philistines.”

Job 36:14.-“Their soul dieth (i.e., they die, as in A.V. [Note: The Authorized Version, or current Text of our English Bible, 1611.] ) in youth.”

Psa 3:2 (Psa 3:3).-“Many there be which say of my soul (i.e., of me), There is no help for him in his God.” So Psa 11:1.

Psa 16:10.-“Thou wilt not leave my soul (i.e., me) in Hades”: i.e., the grave.

Psa 25:13.-“His soul (i.e., he) shall dwell at ease.”

Psa 35:13.-“I humbled my soul (i.e., myself) with fasting.”

Psa 103:1.-“Bless the Lord, O my soul”: i.e., O myself. So in Psa 103:2, Psa 103:22, and Psa 104:1; Psa 104:35.

Isa 57:5.-“Is it such a fast that I have chosen? a day for a man to afflict his soul?” i.e., himself.

Luk 12:19.-“I will say to my soul”: i.e., myself, etc.

Acts 2:31.-“His soul (i.e., He) was not left in Hades (the grave), neither his flesh did see corruption.”

Rom 16:4.-“Who have for my soul (A.V. [Note: The Authorized Version, or current Text of our English Bible, 1611.] , life) laid down their own necks”: i.e., who have laid down their own necks for me.

1Pe 1:9.-“Receiving the end of your faith, even the salvation of your souls”: i.e., of yourselves.

3. Soul (■■■■■■, nephesh) is also used of animals; and when joined with the word “living” (khayah), means “living creature,” as translated in Gen 1:20-21; Gen 1:24; Gen 1:30. So also Rev 16:3, as well as of man in Gen 2:7, where it is rendered “living soul.”

4. The Body is put for the person himself Just as we say, “a hand” for a workman.

Exo 21:3.-“If he (i.e., the Hebrew servant) came in with his body (i.e., by himself, as in A.V. [Note: The Authorized Version, or current Text of our English Bible, 1611.] )”: i.e., alone, without a wife, as the rest of the verse explains it.

Rom 12:1.-“I beseech you therefore … that ye present your bodies (i.e., yourselves) a living sacrifice,” etc.

1Co 6:15.-“Know ye not that your bodies (i.e., ye) are the members of Christ?”

Jas 3:6.-“So is the tongue among our members, that it defileth the whole body”: i.e., the whole being.

5. The Flesh, an integral part of man, is put for the whole Gen 17:13.-“My covenant shall be in your flesh”: i.e., in your body, on your person.

Psa 16:9.-“My flesh also shall rest in hope”: i.e., my body will rest in hope. See Acts 2:26-31.

Pro 14:30.-“A sound heart is the life of the flesh”: i.e., of the body.

2Co 7:1.-“Let us cleanse ourselves from all filthiness of the flesh (i.e., of the body) and spirit.”

6. The Flesh is put for the whole person

Gen 6:12.-“All flesh had corrupted his way upon the earth.” Here “flesh,” being the figure for people, the word “all” is literal: i.e., all people, every person. But even this excepts Noah. See above.

Psa 56:4 (Psa 56:6).-“I will not fear what flesh (i.e., man) can do unto me.” See Psa 56:11 (Psa 56:12).

Psa 65:2 (Psa 65:3)-“O Thou that hearest prayer, unto Thee shall all flesh come”: i.e., all people.

Psa 145:21.-“Let all flesh (i.e., let all people) bless his holy name for ever”: lit., “all flesh shall bless,” as in Psa 145:10.

Isa 40:5.-“The glory of the Lord shall be revealed, and all flesh (i.e., all people) shall see it together.” See Luk 3:6.

Isa 40:6.-“All flesh is grass.” See Metaphor.

Mat 19:5.-“And they twain shall be one flesh”: i.e., one person, not a soulless body!

John 6:51.-“My flesh”: i.e., myself.

Rom 3:20.-“By the deeds of the law there shall no flesh (i.e., not a single person) be justified.” Here, the “flesh” being figurative, the negative denies literally. So 1Co 1:29.-“That no flesh (i.e., not a single person) should glory in his presence.”

1Pe 1:24.-“All flesh (i.e., every one) is as grass.”

7. Flesh is put for the whole, and true, humanity of Christ John 1:14.-“The Word was made flesh”: i.e., man, a human being.

John 6:51-56.-Here, “flesh” and “blood,” (see below) are jointly as well as severally put for humanity as distinct from Divinity. There are other figures in this passage; but the word “flesh” is put, not for the “body” of Christ, but for Himself in His true humanity.

1Ti 3:16.-“Manifest in the flesh”: i.e., in human beings. The “mystery” was manifest. The reading ■ (ho), which, corresponds best with the context, and agrees with the neuter word Μυστ■ριον, mystery. This mystery is Christ Mystical (not personal): i.e., Christ the head of the Body in glory and His members here upon earth. Otherwise the last three facts at the end of the verse are quite out of order. They describe the order as to Christ Mystical, but not as to Christ personal.* [Note: See The Mystery, by the same author and publisher.]

1Pe 3:18.-“Being put to death as to the flesh (i.e., as to his human nature), but quickened (i.e., raised from the dead) as to his spirit (i.e., his resurrection or spiritual body).” There is no article with either word: only the dative case, describing what happened as to the body. This is the usage of the words “flesh” and “spirit” in 1Co 15:1-58† [Note: See The Spirits in Prison, by the same author and publisher.] See also chap. 4:1.

Heb 10:20.-“By a new and living way, which he hath consecrated (marg. [Note: arg. Margin.] , new made) for us, through the veil, that is to say, his flesh”: i.e., his human nature, Himself as truly and really man.

1Jn 4:2.-“Every spirit that confesseth that Jesus Christ is come in the flesh (i.e., in His real human nature) is of God.” Note the three forms of the verb ■ρχομαι. Here, it is the perfect participle, ■ληλυθ■τα (eleeluthota), “being come.” In 1Jn 5:6, it is the aorist participle, ■ ■λθ■ν (ho elth■n), “this is He that came.” While in 2Jn 1:7, it is the present participle, ■ρχ■μενον (erchomenon), “who confess not that Jesus Christ is coming in the flesh”: i.e., in his human nature, the same Jesus, in like manner as he went into heaven (Acts 1:11).

8. Flesh is put for all living beings

Gen 6:13.-“The end of all flesh is come before me “: i.e., the end of every living creature. Here, the “all” is literal, because “flesh” is figurative.

Gen 6:17.-“I … bring a flood of waters upon the earth to destroy all flesh”: i.e., every living thing.

Psa 136:25.-“Who giveth food to all flesh”: i.e., to every living thing.

9. The Flesh is put for the animal lusts, and the evil desires of the Old nature: and for the Old nature itself In Rom 1:16-32; Rom 2:1-29; Rom 3:1-31; Rom 4:1-25; Rom 5:1-21; Rom 6:1-23; Rom 7:1-25; Rom 8:1-39, there are many examples. See Rom 8:4.-“Who walk not after the flesh”: i.e., the Old nature. This is not the same as in Rom 8:3.

Rom 8:13.-“If ye live after the flesh, ye shall die”: i.e., if ye live and are ruled by the principles of the Old nature. So in Rom 8:12, and frequently.

See articles on Romans in Things to Come, 1898 and 1899.

Gal 5:6.-“Walk in the spirit (i.e., in the New nature), and ye shall not fulfil the lust of the flesh (i.e., of the old man).”

10. Blood is put for man, as we say “poor blood” for “poor fellow”

Psa 94:21.-“They gather themselves together against the soul of the righteous (i.e., against the righteous man), and condemn the innocent blood “: i.e., the innocent man.

Pro 1:11.-“Let us lay wait for blood”: i.e., for some man whom we may kill.

Mat 27:4.-“I have sinned in that I have betrayed the innocent blood”: i.e., the innocent man.

Acts 17:26.-God “hath made of one blood all nations of men for to dwell on all the face of the earth”: i.e., out of one man God hath made many different nations. Man is the same all over the world; and, though there are different nations and races all over the world, they are all descended from one man.

11. Flesh and Blood is put for the human nature as distinct from the Divine Nature: or for the body of man as animal, mortal, and corruptible

Mat 16:17.-“Blessed art thou Simon Bar-jona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven.” Here, the Lord uses Peter’s human name “Simon” and his human parentage, and “flesh and blood” in order to contrast and emphasize the distinction between these and the Divine origin of the communication and revelation. The figure of Synecdoché here puts the emphasis on man and humanity: “No human being revealed this unto thee.”

1Co 15:50.-“Flesh and blood cannot inherit the kingdom of God”: i.e., no mortal human being can enter there. Man must be “born again,” and “born of the Spirit,” and raised from the dead, or “changed” before he can find entrance into that kingdom. See the rest of the verse, and compare 1Co 15:42-49.

Gal 1:16.-“I conferred not with flesh and blood”: i.e., with no human being in contrast with God, Who alone revealed to him the Gospel which he was to preach.

Eph 6:12.-“We wrestle not against flesh and blood”: i.e., against human beings, in contrast with wicked spiritual beings.

See under Metonymy of Adjunct.

Heb 2:14.-“Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same”: i.e., He became flesh, and took part in a true and perfect human body.

12. The Head is put for the man himself We use the figure when we reckon anything at so much “per head.”

Jdg 5:30.-“To the head of a man, a damsel, two damsels”: i.e., one or two damsels per head, or for each man.

Here, there is a double Synecdoché, “a womb” being put for “a damsel.” See below.

2Ki 2:3.-“Knowest thou that the Lord will take away thy master from thy head (i.e., from thee) to-day?”

Psa 3:3 (Psa 3:4).-“The lifter up of mine head”: i.e., of me: “my head” meaning the same as “my soul.”

Psa 7:16 (Psa 7:17).-“His mischief shall return upon his own head”: i.e., upon his own self.

Psa 66:12.-“Thou hast caused men to ride over our heads”: i.e., over us.

Pro 10:6.-“Blessings are upon the head of the just”: i.e., upon the man himself.

Isa 35:10.-“With songs, and everlasting joy upon their heads”: i.e., upon them, themselves. So “blood” is said to be upon the head of anyone, i.e., where “blood” is put for the guilt of blood-shedding (Metonymy of the effect) and “head” is put (by Synecdoché) for the person himself.

2Sa 1:16.-“And David said unto him, Thy blood be upon thy head”: i.e., thyself. So 1Ki 2:37. Eze 33:4. Acts 18:6.

Mat 27:25.-“His blood (i.e., the guilt of his blood-shedding, by Metonymy of the effect) be on us, and on our children.”

13. The Skull, as a part of the man, is put for the man himself

Exo 16:16.-“An omer a skull”: i.e., an omer per head, or, as in A.V. [Note: The Authorized Version, or current Text of our English Bible, 1611.] , an omer “for every man.” See A.V. [Note: The Authorized Version, or current Text of our English Bible, 1611.] margin. And many other places.

14. The Face is put for the whole man, especially marking and emphasizing his presence See under Pleonasm.

Gen 3:19.-“In the sweat of thy face shall thou eat bread.” When the face perspires, the person himself perspires: but, as it is only the face that is seen, it is that which is mentioned, and is thus put for the whole man.

“Bread,” we have seen, is put by Synecdoché for food in general.

Gen 19:21.-“See, I have accepted thy face (i.e., thee) concerning this thing also.” See A.V. [Note: The Authorized Version, or current Text of our English Bible, 1611.] margin.

Gen 32:20 (Gen 32:21).-“And afterward I will see his face”: i.e., himself. There are three instances here.

2Sa 17:11.-Hushai says to Absalom, “I counsel … that thy face (i.e., thou thyself) go to battle.”

There can be but little doubt, as Dr. Ginsburg points out in his Introduction to the Hebrew Bible (page 169), that the word ■■■■■■■■■ (baccrav) rendered to the battle, is an abbreviation in the MSS. for ■■■■■■■■■■■ (b’cheerbam), which means in the midst of them. And so the Septuagint and the Vulgate translate it. Besides, ■■■■■ (ch’rab) is never used in Samuel for battle. It is always ■■■■■■■■■ (milchamah). So that the passage should read: “I counsel … that thou go in the midst of them in thine own person.”

1Ki 2:20.-“And the king said unto her, Ask, my mother; for I shall not turn back thy face”: i.e., as in A.V. [Note: The Authorized Version, or current Text of our English Bible, 1611.] , “I will not say

thee nay," with the emphasis on "thee."

1Ki 10:24.-"And all the earth sought the face of Solomon": i.e., his presence, so as to see him and to speak with him personally.

Job 11:19.-"Many shall intreat thy face": i.e., as in A.V. [Note: The Authorized Version, or current Text of our English Bible, 1611.] , "will make suit unto thee." See A.V. [Note: The Authorized Version, or current Text of our English Bible, 1611.] margin.

Psa 42:5 (Psa 42:6).-"I shall yet praise Him for the salvations (Heterosis (q.v. [Note: Which see.] ) of number: i.e., the great salvation) of His countenance": i.e., which He (i.e., His presence) shall give me. So Psa 42:11 (12): "I shall yet praise Him who is the salvations (i.e., the great salvation) of my countenance (i.e., me myself), and my God." So Psa 43:5.

Psa 132:10.-"For thy servant David's sake turn not away the face of thine anointed."

Here the figure emphasizes the last words, meaning not his face merely, but David himself.

Pro 28:21.-"To have respect of faces is not good": i.e., as in A.V. [Note: The Authorized Version, or current Text of our English Bible, 1611.] "persons," so as to be influenced by personal appearance rather than by justice and right.

Ecc 8:1.-"A man's wisdom maketh his face to shine (i.e., the man himself), and his hardness is changed." See under Metonymy.

Isa 3:15.-"What mean ye that ye … grind the faces of the poor?" So Isaiah 36:9 : "Turn away the face of one captain."

Lam 5:12.-"Princes are hanged up by their hand: the faces (i.e., persons) of elders were not honoured."

15. The Eye is put for the man himself, in respect to his vision, mental or physical Mat 13:16.-"Blessed are your eyes (i.e., ye), for they (i.e., ye) see." So Luk 10:23.

1Co 2:9.-"Eye hath not seen": i.e., no one hath seen. And many other passages.

16. The Eye lifted up is put for a proud man, and his high looks

Psa 18:27 (Psa 18:28).-"Thou wilt save the afflicted people: but wilt bring down high looks (Heb., soaring eyes)": i.e., proud people. So Pro 6:17 (margin).

17. The Mouth is put for the whole man, in respect of his speaking Pro 8:13.-"The froward mouth (i.e., person) do I hate."

18. The Belly is put for man, in respect of his eating

Rom 16:18.-"For they that are such serve not our Lord Jesus Christ, but their own belly": i.e., their own selves.

Php 3:19.-"Whose God is their belly": i.e., themselves, and what they can get.

Tit 1:12.-"Slow bellies": i.e., slow persons, who by reason of large eating, have grown stout and move slowly.

19. The Womb is put for a female, in respect to her being marriageable

Jdg 5:30.-“A womb-two wombs for each man.” The A.V. [Note: The Authorized Version, or current Text of our English Bible, 1611.] renders the figure here by the word “damsel.”

20. The Heart is put for the whole man, in respect to his knowledge or affection

Gen 31:20.-“And Jacob stole away the heart of Laban”: i.e., Jacob baffled Laban’s knowledge by hiding his intentions. So in Gen 31:26, where the A.V. [Note: The Authorized Version, or current Text of our English Bible, 1611.] renders it “unawares,” but see the margin on Gen 31:26; and in Gen 31:27, “secretly.”

2Sa 15:6.-“So Absalom stole the hearts of the men of Israel”: i.e., gained them through getting their affection.

Luk 21:34.-“Take heed to yourselves, lest at any time your hearts (i.e., ye) be overcharged with surfeiting,” etc.

21. The Feet are put for the whole man, in respect to carefulness, quickness, etc.

Pro 1:16.-“Their feet (i.e., they) run to evil.”

Pro 6:18.-“Feet (i.e., persons) that be swift in running to mischief.” So Isa 59:7.

Isa 52:7.-“How beautiful upon the mountains are the feet of him that bringeth good tidings”: i.e., how beautiful or pleasant is the coming of him who brings good news. So Rom 10:15.

Rom 3:15.-“Their feet (i.e., they) are swift to shed blood.” ii. An integral part of men (collectively) is put for the whole, or others associated with them Exo 12:40.-One person is mentioned; but with him are comprehended his father Isaac, and his grandfather Abraham.

“Now the sojourning of the children of Israel, who dwelt in Egypt, was four hundred and thirty years.”

Note that it does not say that Israel’s descendants dwelt in Egypt 430 years, as the commentators assume, but that their “sojourning” lasted that time; reckoning from Abraham (who is included by Synecdoché, as is Isaac also).

Four hundred and thirty years was the whole duration of the sojourning; as is stated also in Gal 3:16-17. While the 400 years’ sojourning is dated from Abraham’s “seed” (Isaac), who was born thirty years later. See Gen 15:18 and Acts 7:6. There are two reckonings, starting from two different points, and both ending at the Exodus.

Exo 17:8; Exo 17:13.-Amalek (in Exo 17:8) is put for him and his whole army. So Jos 10:28; Jos 10:40. 1Sa 18:7, etc.

Deu 33:7.-Only “Judah” is named in the blessing, but in company with him Simeon is understood. For their inheritance and blessing was one. Jos 19:1 and Jdg 1:3.

“And this for Judah,” etc.

1Ki 8:66.-“David” is named, but Solomon, his son, is understood together with him; see 2Ch 7:10, where it is expressly added; and 1Ki 10:9.

1Ki 10:11.-“The navy of Hiram” is named, but Solomon is included; see 1Ki 9:26-27.

1Ki 11:32.-“One tribe” is mentioned; but, by Synecdoché, Simeon and Benjamin are included, as well as the Levites and others who joined the tribe. See 2Ch 15:9. 1Ki 12:23. 2Ch 11:13. All these are included, by Synecdoché, in 1Ki 12:20.

2Ki 17:18.-The Levites and Benjamites, etc., are included.

Job 32:4.-Job is named, but the others are included.

Isa 7:2; Isa 7:5; Isa 7:8-9; Isa 9:9.-“Ephraim” is named, because in that tribe was Samaria, the royal city; and because out of that tribe was Jeroboam, the first king of Israel. But by Synecdoché all the ten tribes are included.

Psa 80:2.-“Ephraim”* [Note: One of the ancient readings called Severin has this: “For the sons of Ephraim,” etc.] includes the ten tribes, while “Benjamin” includes Judah; and “Manasseh” includes the two-and-a-half tribes.

Psa 80:1 (2).-“Joseph” (whose son Ephraim was) is put for all Israel.

Amo 5:15; Amo 6:6.-“Joseph” is put for the ten tribes or the kingdom of Israel.

Jer 6:1.-“Benjamin” is put for all Judah, on account of their close connection with the Gibeathites (see Jdg 19:16. Hos 9:9; Hos 10:9). iii. A part of a thing is put for the whole of the thing 1. A Field (■■■■■■, sadeh) is put for a country or region Gen 14:7.-“And they smote the whole field (i.e., country) of the Amalakites.”

1Sa 27:7.-“David dwelt in the field (i.e., country) of the Philistines.”

2. Corner is put for tower, which was usually placed at the corner

Zep 1:16.-“A day of trump and alarm against the fenced cities, and against the high corners”: i.e., towers (with A.V. [Note: The Authorized Version, or current Text of our English Bible, 1611.] ). The word is so translated in margin of chap. 3:6.

3. The Baptism of John is put for his ministry Not everywhere, but in a few passages.

Acts 1:22.-“Beginning from the baptism (i.e., the ministry) of John, unto that same day that he (Christ) was taken up from us.” So Acts 10:37.

4. Stones is put for the restored buildings Psa 102:14 (Psa 102:15).-“Thy servants take pleasure in her stones.”

5. Wall is put for the whole city encompassed by it

Amo 1:7.-“I will send a fire on the wall of Gaza (i.e., I will burn the city of Gaza with fire, as the rest of the verse declares), which shall devour the palaces thereof.” Amo 1:10; Amo 1:14; compare Amo 1:12; and Amo 2:2, Amo 2:5, etc.

6. In like manner Gate is put for the whole city Gen 22:17.-“Thy seed shall possess the gate (i.e., the cities) of his enemies.” The phrase “within thy gates” means within thy cities. See Exo 20:10. Deu 12:12; Deu 14:27; Deu 16:5.

Psa 87:2.-“The Lord loveth the gates (i.e., the city) of Zion more than all the dwellings of Jacob.”

Jer 15:7.-“And I will fan them with a fan in the gates (i.e., cities) of the land.”

7. Gate is also put for the inhabitants of the city, or for the people who assemble at its gates This may also be considered as Metonymy of the Subject.

Ruth 3:11.-“All the gate (i.e., the people assembling there) of my People doth know that thou art a virtuous woman.”

Ruth 4:10.-“That the name of the dead be not cut off … from the gate of his place”: i.e., from his own city and People. The two are combined in Isa 14:31 : “Howl, O gate; cry, O city.” In neither case could the gate or the city cry or howl.

Two classes of people are addressed: first “gate” (a part of the whole) is put, by Synecdoché, for those who assemble there; and then “city” is put, by Metonymy of the Subject, for all the inhabitants of the city.

8. The Death of Christ is put for the atonement and its results (and see under Metalepsis)

Rom 5:10.-“We were reconciled to God by the death of his Son”: i.e., not by the act or article of death only, but by the atonement of which it formed only a part. So 1Co 11:26. Col 1:22.

Heb 2:14.-“That through death he might destroy him that had the power of death.”

Here, the first time the word “death” is used, it is put for the atonement associated with it; and the second time it means literally the article of death. See under Antanaclasis.

9. The Knob of the Roll is put for the MS. or book itself Heb 10:7.-“In the volume of the book it is written of me.”

Here ■ν κεφαλ■δι βιβλ■ου (en kephalidi bibliou), in the head of the book (κεφαλ■ς, kephalis, head), is not a synonym for roll, as some try to show; but it is the head or knob of the cylinder on which the manuscript was rolled, and which is put, by Synecdoché, for the roll and volume itself. It thus corresponds with the Hebrew in Psa 40:7 (Psa 40:8): ■■■■■■■■■■■■ ■■■■■ (Bimegillath sepher), in the scroll of the book, and is not a paraphrase, but gives the correct sense. In Heb 10:7 this book may be taken as referring to Psa 40:7 (Psa 40:8); but what about Psa 40:7 (Psa 40:8), where the same phrase occurs? What is the book referred to there? Surely it must be the book of the eternal covenant referred to in Psa 139:16. iv. A part of time is put for the whole time 1. A Year is put for time, definite and indefinite Isa 61:2.-“To proclaim the acceptable year of the Lord”: i.e., the time of Christ’s coming.

Isa 63:4.-“The year of my redeemed is come.”

Jer 11:23.-“I will bring evil upon the men of Anathoth, even the year of their visitation.”

2. In the Day is put for an indefinite time Gen 2:4.-“When they were created, “In the day that the Lord God made the earth and the heavens.”

Here “in the day” in the second line answers to “when” in the first line.

Gen 2:17.-“In the day that thou eatest thereof thou shalt surely die.” ■■■■■■■ (b’y■m), in the day. A noun with the preposition followed by the verb in the infinitive, as here, becomes an adverb of time, and means simply when, or after then, or after that.

Lev 13:14.-“In the day that raw flesh appear”: in A.V. [Note: The Authorized Version, or current Text of our English Bible, 1611.] , “when,” and in R.V. [Note: The Revised Version, 1881.] , “whensoever.”

Lev 14:57.-“To teach in the day of the unclean, and in the day of the clean.”

Both A.V. [Note: The Authorized Version, or current Text of our English Bible, 1611.] and R.V. [Note: The Revised Version, 1881.] renders this: “To teach when it is unclean and when it is clean” (see A.V. [Note: The Authorized Version, or current Text of our English Bible, 1611.] margin).

Deu 21:16.-“In the day that (i.e., when) he maketh his sons to inherit that which he hath.”

2Sa 21:12.-“In the day that (i.e., when) the Philistines had slain Saul in Gilboa.”

1Ki 2:37.-“It shall be that, on the day thou goest out, and passest over the brook Kidron, thou shalt know for certain that thou shalt surely die.”

Then, after Shimei had gone out, and been to Gath to seek his servants, who had run away, and had come back again, “it was told Solomon that Shimei had gone from Jerusalem to Gath, and was come again” (1Ki 2:41). The king sent for Shimei; and said: “Did I not make thee to swear by the Lord, and protested unto thee, saying, Know for a certain, on the day thou goest out, and walkest abroad any whither, that thou shalt surely die?”

After all this, Solomon proceeded to make Shimei “know for certain that he should surely die.” In this case Shimei had been not merely outside his house, but far away to Gath, one of the royal cities of the Philistines; and had not only consumed some time on his journeys out and home, but, after he got there, he had to seek his lost servants out and find them. Therefore “on the day” could neither be intended nor taken in its literal meaning; but, by Synecdoché, for any indefinite yet certain time. It was so taken by Solomon here: and it is perfectly certain that it is to be so understood in Gen 3:1-24 for in Gen 3:19 the Lord distinctly says: “In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return.” Not “in the day” that Adam ate of the forbidden fruit; for the Lord contemplates him as living on, and he did live for nine hundred and thirty years (Gen 5:5). The interest of the passage in 1Ki 2:1-46 is that the words are used in exactly the same connection, and with the corresponding figure, Polyptoton (q.v. [Note: Which see.] ), “dying thou wilt die,” ■■■■ ■■■■■■■ (m■th tamuth).

Those who see and understand the figure Synecdoché, here employed, need not trouble themselves to invent some new and strange and unscriptural theories as to death; or resort to strained interpretations in order to explain a self-created difficulty.

2Ki 20:1.-“In those days (i.e., the days of Sennacherib’s invasion) Hezekiah was sick unto death, and the prophet Isaiah came unto him.”

Psa 18:18 (19).-“They prevented me in the day of my calamity”: i.e., when I was in trouble.

Isa 11:16.-“Like as it was to Israel in the day that he came up out of the land of Egypt”: i.e., not the actual day (for it was dark), but at the time or on the occasion when he came up, etc.

Jer 11:3-4.-“Cursed be the man that obeyeth not the words of this covenant, which I commanded your fathers in the day that I brought them forth out of the land of Egypt.” And in verse 7: “I earnestly protested unto your fathers in the day that I brought them up out of the land of Egypt.”

Now the commands and protest referred to are written in Deu 27:1-26, and were given some forty years after the Exodus. It is clear from this that ■■■■■■■ (bey■m) is not to be taken literally, and that “in the day” is put by Synecdoché for the whole time covered by the events referred to. See Jer 31:32; Jer 34:13. Eze 20:5-6.

Eze 36:33.-“Then saith Adonai Jehovah: In the day that I shall have cleansed you from all your iniquities, I shall also cause you to dwell in the cities, and the wastes will be builded.”

It is clear that all this building will not be done in a day, but it will all be done when the time comes for the Lord’s word to be fulfilled.

Eze 38:18.-“And it shall come to pass in the day of Gog’s coming against the land of Israel,” etc.

Here, the A.V. [Note: The Authorized Version, or current Text of our English Bible, 1611.] renders ■■■■■■ (b’y■m), at the same time; and the R.V. [Note: The Revised Version, 1881.] , in that day. And more generally days are used for time.

Psa 102:11 (Psa 102:12).-“My days are like a shadow that declineth”: i.e., my life.

Psa 103:15.-“As for man, his days are as grass”: i.e., he himself, or his life.

Isa 4:1.-“And in that day (i.e., at that time) seven women shall take hold of one man,” etc.

Isa 9:4 (Isa 9:3).-“Thou hast broken the yoke of his burden … as in the day of Midian”: i.e., at the time when Midian was broken.

Hos 9:9.-“As in the days of Gibeah”: i.e., at the time when the sons of Belial sinned at Gibeah (Jdg 19:22-25).

Mat 2:1.-“In the days (i.e., in the reign) of Herod the king.”

Acts 5:36.-“For before these days”: i.e., before this time. The plural days is put for a full year.

Gen 24:55.-“Let the damsel abide with us days at the least ten; after that she shall go.” This is, according to the A.V. [Note: The Authorized Version, or current Text of our English Bible, 1611.] margin, “a full year or at least ten months.”

Gen 40:4.-“And they continued days (i.e., a year) in ward.”

Exo 13:10.-“Thou wilt therefore keep this ordinance at its appointed season: from days to days”: i.e., from year to year.

Lev 25:29.-“If a man sell a dwelling house in a walled city, then he may redeem it within a whole year after it is sold; within days (i.e., a full year) may he redeem it.” Or as in R.V. [Note: The Revised Version, 1881.] , “for a full year shall he have the right of redemption.”

Jdg 11:40.-“The daughters of Israel went from days to days (i.e., “yearly,” as in A.V. [Note: The Authorized Version, or current Text of our English Bible, 1611.] ) to talk with the daughter of Jephthah the Gileadite four days in the year.” The verb ■■■■■■ (tahnah) occurs only twice: here and in Jdg 5:11. It means to rehearse, to talk with or of.

Jdg 17:10.-“I shall give thee ten shekels of silver for the days”: i.e., by the year, as in A.V. [Note: The Authorized Version, or current Text of our English Bible, 1611.]

1Sa 1:3.-“And this man (Elkanah) went up out of his city from days to days (i.e., from year to year, A.V. [Note: The Authorized Version, or current Text of our English Bible, 1611.] margin and R.V. [Note: The Revised Version, 1881.] ; or, yearly, A.V. [Note: The Authorized Version, or current Text of our English Bible, 1611.] ) to worship and to sacrifice.” In 1Sa 1:7, the Hebrew word “year” is used literally.

1Sa 27:7.-“And the time that David dwelt in the country of the Philistines was days and four months”: i.e., a full year and four months.

1Ki 17:7.-“And it came to pass at the end of days that the brook dried up, because there had been no rain in the land.” The A.V. [Note: The Authorized Version, or current Text of our English Bible, 1611.] and R.V. [Note: The Revised Version, 1881.] , “after a while” is not far out. It may mean a full year; but it evidently must include a whole season during which rain might have been expected. In 1Ki 18:1, “many days” include the whole three years.

Amo 4:4.-“Bring … your tithes after three of days”: i.e., in the third year (according to the Law, Deu 14:28).

3. The Sabbath is sometimes put for the full week Mat 28:1.-“In the end of the sabbaths”: i.e., at the close of the week.

Luk 18:12.-“I fast twice in the sabbath”: i.e., in the week.

1Co 16:1.-“On the first of the sabbath”: i.e., on the first day of the week.

4. The Morning is put for a more lengthened period or continuous time Job 7:17-18.-“What is man … that thou shouldest visit him every morning?” i.e., continually.

Psa 73:14.-“All the day long have I been plagued and chastened every morning”: i.e., continually.

Psa 101:8.-“At morn I will destroy the wicked of the land.” Not “early,” as in A.V. [Note: The Authorized Version, or current Text of our English Bible, 1611.] ; nor, “morning by morning,” as in R.V. [Note: The Revised Version, 1881.] , as though in millennial days each morning would commence with, and each day begin with, executions! It means more than that. It means continually; so that all through the millennium all workers of iniquity will be continually cut off.

Ecc 11:6.-“In the morning sow thy seed”: i.e., early and continuously.

Isa 33:2.-“Be thou their arm every morning”: i.e., continually.

Lam 3:23.-The Lord's mercies and compassions are "new every morning": i.e., always and continually new.

5. Evening and Morning are put for the full day; or, the whole of a day and night Gen 1:5; Gen 1:8; Gen 1:13; Gen 1:19; Gen 1:23; Gen 1:31.

6. Hour is put for a special time or season

John 4:23.-"The hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth." See this passage and John 4:24, under Hendiadys below.

John 5:25.-"The hour is coming, and now is, when the dead shall hear the voice of the Son of God; and they that hear shall live." Note that in this almighty act Christ's title is "Son of God"; while, in John 5:27, He executes judgment in the earth because He is the "Son of man." So John 5:28; John 16:2 (A.V. [Note: The Authorized Version, or current Text of our English Bible, 1611.] , "time"); John 17:1. 1Th 2:17 (A.V. [Note: The Authorized Version, or current Text of our English Bible, 1611.] , "time"). Phm 1:15 (A.V. [Note: The Authorized Version, or current Text of our English Bible, 1611.] , "season"). 1Jn 2:18, twice (A.V. [Note: The Authorized Version, or current Text of our English Bible, 1611.] , "time").

7. In Chronology a part of a time or period is sometimes put for the whole of such period 1Ki 2:11.-"Seven years" is put for seven years and a half. Compare 2Sa 2:11.

2Ki 24:8.-"Three months" is put for three months and ten days. Compare 2Ch 36:9.

-------- Hendiadys; or, Two for One Two words used, but one thing meant

Hen-d■´-a-dy■s, from ■ν (hen), one, δι■ (dia), by, δ■ς (dis) two (from δ■ο, two). Lit., one by means of two. Two words employed, but only one thing, or idea, intended. One of the two words expresses the thing, and the other (of synonymous, or even different, signification, not a second thing or idea) intensifies it by being changed (if a noun) into an adjective of the superlative degree, which is, by this means, made especially emphatic. The figure is truly oriental, and exceedingly picturesque. It is found in Latin as well as in Hebrew and Greek, and is very frequently used in both Old and New Testaments. The two words are of the same parts of speech: i.e., two nouns (or two verbs) always joined together by the conjunction "and." The two nouns are always in the same case. An example or two from the Latin will serve to explain the true nature of this figure, which is one of the most important in the Bible.

Tacitus (Ann. i. 49. 5) says, "ultio et satietas," lit., a revenge and a sufficiency. Here we have not two things, but only one, though there are two words. The latter noun becomes a very strong adjective, which may be well and excellently expressed by our English idiom: "a revenge, yes-and a sufficient revenge too": i.e., a sufficient revenge, with strong emphasis on the word "sufficient," from its being thus changed from a noun to an adjective of superlative degree. Had the mere adjective been used, the emphasis would then have been on "revenge," thus naturally qualified.

Tacitus, again (Ann. i. 61), speaks of one who was slain, "infelici dextera et suo ictu," by his hapless right hand, and his own blow: i.e., "by his hapless right hand, yes-a blow dealt by his own hand too."

Tacitus (Ann. ii. 82. end): “tempore et spatio,” time and space. Here we have not two things, but one: i.e., “time, yes-and a long-extended time too.”

Tacitus (Ann. iii. 65. 1): “posteritate et infamia,” posterity and infamy: i.e., “posterity, yes-and an infamous posterity too.”

Virgil (Aen. vii. 15): “gemitus iraeque,” roars and angers: i.e., “roars, yes-and angry roars too.”

Virgil (Aen. vii. 772): “medicinae et artis,” medicine and art, or healing and skill: i.e., “healing, yes-and skilful healing too,” or skill (and great skill too) in healing.

Horace (Od. i. 35. 33): “cicatricum et sceleris … fratrumque,” scars and crime and brothers: i.e., “scars and crime (i.e., criminal scars), yes-and criminal scars inflicted by brethren too.” This is a case of Hendiatris (see below).

Cæsar (b. g. iv. 18): “vi et armis,” by force and arms: i.e., “by force, yes-and armed force too.”

Many more examples could be given of this figure which is so commonly used in Latin. The Greek Classics also abound in examples:

Sophocles (Ajax 145): βοτ■ κα■ λε■αν (bota kai leian), cattle and plunder: i.e., “cattle, yes-and plundered cattle too.”

Hendiadys always raises the qualifying word to the superlative degree. But we are not to suppose that whenever we find two words joined together by the word “and” we have the figure of Hendiadys. It may be Epitheton.

It does not follow that in every case where two nouns are thus joined we have only one idea. In the first place, there must be something to attract our attention, something out of the ordinary usage, and sometimes not strictly according to the letter. And occasionally, even in an undoubted Hendiadys, the two words may be equally true when taken separately and severally, as when joined together in one. In these cases both letter and figure are correct, and the passage gains considerable additional light and force.

Another point to be remembered is that the two words must have a certain relation to each other: one must indicate a property of the other, or be associated in some way with it.

There cannot be a Hendiadys where the two words are opposed in any way in their signification; nor even when there is no real connection between them. For example: Php 1:25, “I know that I shall abide and continue with you all for your furtherance and joy of faith.” Here, in each case, there are two distinct ideas: the abiding in life, and continuing with the Philippian saints; also, their “furtherance” was one thing, and their “joy” another. On the other hand, Php 1:11 may be taken in both ways: “Being filled with the fruits of righteousness, which are by Jesus Christ, unto the glory and praise of God.” This may be two things: either, to the glory of God, and the praise of God; or it may be only one: “Unto the praise, yes-the glorious praise, of God.” So Rom 15:4 : “Whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the Scriptures might have hope.”

Here there are two things, not one, because comforting is not a proper qualification of patience. In reading this verse, therefore, a pause must be made after the word “patience” (which we possess),

so as to distinguish it from the “comfort” (which the Scriptures give). In most cases, the context and the analogy of Scripture will decide the doubt.

Some of the examples we present more by way of suggestion than actual illustration. About most of them there can be no doubt: but a few (such as Gen 2:9) may be open to question; and these are submitted for the judgment and consideration of the reader.

1. Nouns

Gen 1:26.-“Let us make man in our image, after our likeness”: i.e., in the likeness of our image.* [Note: “Image” is ■■■■■ (tzelem), ε■κ■ν (eik■n), 1Co 11:7; Col 3:10. “Likeness” is ■■■■■■■ (d’m■th), ■μο■ωσις (homoi■sis), Jas 3:9.] Not two things but one, though two words are employed.

Gen 2:9.-“The tree of knowledge of good and evil”: i.e., of evil enjoyment.

Gen 3:16.-“Multiplying I will multiply (i.e., “I will greatly multiply,” see Polyptoton) thy sorrow and thy conception”: i.e., thy sorrow, yes-and thy conceiving sorrow too: [for] “in sorrow thou shalt bring forth children.”

Gen 4:4.-“And Abel, he also brought of the firstlings of his flock and of the fat thereof”: i.e., he brought the firstlings of his flock, yes-and the fattest ones too, or the fattest firstlings of his flock, with the emphasis on “fattest.”

Gen 19:24.-“Then the Lord rained upon Sodom and upon Gomorrah brimstone and fire from the Lord out of heaven”: i.e., brimstone, yes-and burning brimstone too; or, simply “burning brimstone” with emphasis on “burning.”

1Sa 17:40.-“And put them in his shepherd’s vessel and in his leather bag”: i.e., in his shepherd’s leather bag. This is the “scrip” of Mat 10:10. Mark 6:8. Luk 22:35-36.

1Sa 28:3.-They “buried him in Ramah and his own city”: i.e., in Ramah, yes-even in his own city; or, in his own city, Ramah.

2Sa 20:19.-“Thou seekest to destroy a city and a mother in Israel”: i.e., a city, yes-and a mother city too; * [Note: In the same way “villages” are called daughters (Num 21:25; Num 21:32; Num 32:42. Jos 17:11. Jdg 11:26.] or, a metropolitan city. Neither the A.V. [Note: The Authorized Version, or current Text of our English Bible, 1611.] nor R.V. [Note: The Revised Version, 1881.] sees the figure here; but both translate the words literally, though the figure is obvious.

1Ki 20:33.-“Now the men divined and hasted”: i.e., divined, yes-and quickly too; or, as in A.V. [Note: The Authorized Version, or current Text of our English Bible, 1611.] , “diligently observed,” with the emphasis on the word diligently. See Ginsburg’s Introduction, page 438.

1Ch 22:5.-“Of fame and of glory”; i.e., of glorious fame.

2Ch 2:9.-“The house which I am about to build, shall be great and wonderful.” (Heb., see margin).

Here, the A.V. [Note: The Authorized Version, or current Text of our English Bible, 1611.] sees the figure, and translates it accordingly: “shall be wonderful great.” The exact sense, however, is “shall be great, yes-and wonderfully great too.”

2Ch 16:14.-“Sweet odours and divers kinds”: i.e., sweet odours, yes-and of all manner of kinds.

Job 10:17.-“Changes and war are against me”: i.e., changes, yes-and warlike ones too-are against me: i.e., successive changes of attack. Or it may be read: “changes, aye-a host of them.”

Job 10:21.-“Before I go whence I shall not return, even to the land of darkness and the shadow of death”: i.e., the land of darkness, yes-and the darkness of death’s shadow too. Compare Psa 23:4; and see under Periphrasis.

Psa 74:16.-“Thou hast prepared the light and the sun”: i.e., sunlight.

Psa 96:7.-“Give unto the Lord glory and strength”: i.e., glory, yes-and great glory too. See under Metonymy.

Psa 116:1.-“I love the Lord, because he hath heard my voice and my supplications”: i.e., my supplicating voice, with emphasis on “supplicating.”

Psa 119:138.-“Thy testimonies that thou hast commanded are righteous and very faithful.” So the A.V. [Note: The Authorized Version, or current Text of our English Bible, 1611.] correctly according to the figure. But, literally, this verse reads: “Thou hast commanded the righteousness of thy testimonies and faithfulness exceeding” (see A.V. [Note: The Authorized Version, or current Text of our English Bible, 1611.] margin): i.e., thy testimonies, yes-thy exceeding faithful testimonies.

Isa 1:13.-“I am not able [to endure] your iniquity and assembly”: i.e., your iniquity, yes-your iniquitous assemblies, or your festal iniquity.

See R.V. [Note: The Revised Version, 1881.] , and margin, and also A.V. [Note: The Authorized Version, or current Text of our English Bible, 1611.] , for the confusion and obscurity through failing to see the combined figures of Ellipsis and Hendiadys in this sentence.

Jer 22:3.-“Execute ye judgment and righteousness”: i.e., execute ye judgment, yea-and righteous judgment too.

Jer 22:15.-“And do judgment and justice”: i.e., execute judgment, yes-and righteous judgment too.

Jer 29:11.-“I know the thoughts that I think toward you, saith the Lord, thoughts of peace, and not of evil, to give you an end and expectation.”

Here the A.V. [Note: The Authorized Version, or current Text of our English Bible, 1611.] gives this in the margin, and translates it “to give you an expected end.” The R.V. [Note: The Revised Version, 1881.] renders it “o give you hope in your latter end,” and puts in the margin “Heb., a latter end and hope.”

All this is a recognition of the difficulty, without grasping or catching the spirit of the figure: “to give you the end, yes-the end you hope for”: i.e., the end which I have promised and on which I have caused you to hope and depend. All this, and more, is contained in and expressed by the figure Hendiadys.

Jer 36:27.-“Then the word of Jehovah came to Jeremiah after that the king had burned the roll and the words which Baruch wrote”: i.e., the roll, yes-and the roll that contained the words of Jehovah too.

Dan 8:10.-“It cast down some of the host and of the stars”: i.e., of the starry host. Only one thing, not two.

Zep 1:16.-“A day of trumpet and alarm”: i.e., of the trumpet, yes-and an alarming trumpet too.

Mat 3:11.-“He shall baptize with the Holy Ghost and with fire.”

First observe that there are no articles. It is ■ν πνε■ματι ■γ■■ κα■ πυρ■ (en pneumati hagi■ kai puri), with Holy Spirit and fire: i.e., with Holy Spirit, yes-and burning purifying spirit too. Not two things, but one thing: Judgment! The contrast is with John’s baptism, which was with water which mingled together the chaff and the wheat (as the water sign has done in all ages). But the new baptism of Christ should not be like that. It would separate the chaff from the wheat by burning it up, as the Baptist goes on to declare, without a break in his words: “whose fan is in his hand, and he will throughly purge his floor, and gather his wheat into his garner: but he will burn up the chaff with unquenchable fire.” The “fire” in Mat 3:11 is different from the “fire” in Mat 3:12. In Mat 3:11 it is a figure for purifying and cleansing; and in Mat 3:12 it is a literal fire that is meant. But the effect of its operations are the same in each case. The Baptist is speaking, not of the Church, but of Christ and His kingdom, as was prophesied in Isa 4:3-4 : “And it shall come to pass that he that is left in Zion, and he that remaineth in Jerusalem, shall be called holy, even every one that is written among the living in Jerusalem: when the Lord shall have washed away the filth of the daughters of Zion, and shall have purged the blood of Jerusalem from the midst thereof by the spirit of judgment and by the spirit of burning”: i.e., by spirit of judgment-His consuming. This is the purging of the floor, and the burning up of the chaff, which the Baptist speaks of in Mat 3:12. John only foretold it; but Christ shall do it in the day referred to in Isa 4:1-6

“The Spirit” is the Worker, and “the fire” denotes His operations, searching, consuming, and purifying. The day of the Lord’s coming will be “like a refiner’s fire … And he shall sit as a refiner and purifier of silver: and he shall purify the sons of Levi, and. purge them as gold and silver” (Mal 3:1-4). That day “shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble (as in Mat 3:12): and the day that cometh shall burn them up, saith the Lord of hosts.” Mal 4:1 (3:19). That future judgment is referred to, and not any ecclesiastical ordinance, is clear from Mat 3:10. When the future baptism of the members of Christ’s mystical body with the Holy Spirit is spoken of there is no mention of or reference to fire.

Christ “fans” to get rid of the chaff. Satan “sifts” to get rid of the wheat (Luk 22:31).

Mat 4:16.-“In a region and shadow of death.” This does not denote two places, but one: in a region, yes-in death’s dark region too, as is clear from Isa 9:1-2 (8:23-9:1).

Mat 24:30.-“They shall see the Son of man coming in the clouds of heaven with power and great glory”: i.e., with power, yes-with great and glorious power.

Mat 24:31.-“And he shall send his angels with a great sound of a trumpet.” In the margin we learn that the Greek is “with a trumpet and a great voice.” Here, it is clear that we have not two things but one: “a trumpet, yes-and a great sounding trumpet too.”

Both the A.V. [Note: The Authorized Version, or current Text of our English Bible, 1611.] and R.V. [Note: The Revised Version, 1881.] recognize the Figure Hendiadys here. But the A.V. [Note: The Authorized Version, or current Text of our English Bible, 1611.] gives the literal Greek (according

to one reading) in the margin; while the R.V. [Note: The Revised Version, 1881.] gives as an alternative rendering, “Or, a trumpet of great sound”; which represents the change of the second noun into an adjective in a different way.

Luk 1:17.-“He shall go before Him in the spirit and power of Elijah”: i.e., in spirit, yes-in Elijah’s powerful spirit too.

Luk 21:15.-“For I will give you a mouth and wisdom”: i.e., a mouth (Metonymy, for speech), yes-and a wise mouth too; such wisdom of speech that “all your adversaries shall not be able to gainsay nor resist.”

John 1:17.-“The law was given by Moses, but grace and truth came by Jesus Christ.” This must be the figure Hendiadys, because otherwise the words taken literally would not be true to fact. Was there no “grace” in the Law? How came only Israel to have it and not the Babylonians, Egyptians, Philistines, Assyrians, etc.? Yes; it was all grace: as God asks and tells them so earnestly and so often; in Deu 4:32-40, and other places. And was there no “truth” in the Law? Yes; surely, every word was truth.

But, in John 1:17, the contrast is between one thing that was given by Moses, and another and a different thing that came by Jesus Christ. The figure Hendiadys explains the difficulty and sheds light on the verse. The Law was given by Moses, and there was grace in it; and moreover it was truth itself: “but grace, yes-and true grace too (the real thing) came by Jesus Christ.

John 3:5.-This is literally, “Except a man shall have been begotten of water and spirit.” There is no article to either of the two nouns. That only one thing is meant by the two words is clear from John 3:6 and John 3:8, where only the Spirit (the one) is mentioned. The Lord is speaking to Nicodemus of “earthly things” (see John 3:12). And as “a master in Israel,” he knew (or ought to have known) perfectly well the prophecy of Eze 36:25-27 concerning the kingdom (not the Church). Concerning Israel, in the day of their restoration to their own land, Jehovah had declared: “Then will I sprinkle clean water upon you, and ye shall be clean … And I will put my spirit within you,” etc. The cleansing of that day is not to be with literal water, as in the ceremonial cleansings of the Law, but with the Spirit of God.

Hence only one thing is meant:-“Except a man be begotten of water, yes-and spiritual water too, he cannot enter into the kingdom of God.” That spiritual water stands, by another figure (Metonymy), for the Holy Spirit Himself: as is clear from John 7:38-39 : “water-(But this spake He of the Spirit, which they that believe on Him should receive …).”

Hence there is no reference here to ceremonial or ecclesiastical water-but to that baptism of the Spirit which is the one indispensable condition of entering into the kingdom of God; a moral sphere, which includes and embraces the Church of God, here and now, as well as the future kingdom foretold by God through the prophets.

John 4:21-24.-The one subject of these verses is-What is true worship? its nature and its character. It was the sixth word of the Lord Jesus to the woman of Samaria: “Woman, believe me, the hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father. Ye (Samaritans) worship ye know not what: we (Jews) know what we worship: for salvation is of (i.e., proceeds from) the Jews. But the hour cometh, and now is, when the true worshippers shall

worship the Father in spirit and in truth: for the Father seeketh such to worship Him. God is a spirit (i.e., a Spiritual Being): and they that worship him must worship him in spirit and in truth."

Here, notice first that there is only one preposition (■ν, en), "in," for the two nouns. It is not to be repeated as in the A.V. [Note: The Authorized Version, or current Text of our English Bible, 1611.] It is "in spirit and truth." Moreover, one of the usages of this preposition with the noun turns it into an adverb: so that "in spirit" means "spiritually": i.e., in accordance with another of its meanings, with the spirit, or with our spirits. Then, the figure Hendiadys comes in to strengthen this. "God is a Spirit: and they that worship Him must worship Him spiritually, yes-in a truly spiritual manner too."

Observe, further, that the Lord says, "MUST"! There is nothing left to our choice or taste in the matter. This "great rubrick" overrides all others: so that it is of no use for anyone to say: "I like this form of service," or "I prefer that kind of service." It says, "MUST"! God is a Spirit, and therefore He cannot be worshipped by the flesh: i.e., by means of any of our senses, which are essentially of the flesh. We cannot worship God with our eyes, by looking at decorations, however beautiful; we cannot worship Him with our ears, by listening to music, however ravishing; we cannot worship Him with our noses, by the smelling of incense, however sweet; no! not by any separately or by all of them together can we worship a Spiritual Being. All such things are, really, only hindrances; which are destructive of all true spiritual worship. We, who cannot pray or listen to a prayer without wandering thoughts, need no such temptations to attract or distract our spirits from doing that which God can alone accept. It is a positive cruelty to professing worshippers to present anything to their senses. It is a device of the devil to destroy spiritual worship, and to render obedience to this great rubric impossible. Hence this impressive figure used here, in conjunction with the word "MUST." It is the same word as in John 3:7 : "Ye MUST be born again"; and John 3:14 : "The Son of man MUST be lifted up." So here, in the next John 4:24 : "They that worship God, who is a spirit, MUST worship Him with the spirit, yes-really and truly with the spirit." See further under Hyperbaton; which is used in this verse in order to enchance and enforce this interpretation of these words.

Acts 1:25.-"That he may take part of this ministry and apostleship, from which Judas by trangression fell": i.e., this ministry, yes-this apostolic ministry, with emphasis on the adjective "apostolic," which is obtained by exchange for the noun.

Acts 3:14.-"But ye denied the Holy One and the Just." Here, it is perfectly clear that only One Person is meant, though two are apparently described: i.e., "ye denied the Holy One, yes-the righteous Holy One, and desired a murderer (an unrighteous criminal) to be granted unto you." By the use of this figure here the contrast between that "righteous" one and the criminal is strongly marked and emphasized.

Acts 14:13.-"Then the priest of Jupiter which was (i.e., whose statue stood) before their city, brought oxen and garlands unto the gates, and would have done sacrifice." In the heathen worship, the victim to be sacrificed was always decorated with a garland immediately before the sacrifice took place, as may be seen to-day in pictures and sculptures. There were two things then brought by the priest, but there is only one idea; and the figure tells us and shows us that every arrangement had been made, and that all was ready; nothing hindered the immediate offering of the sacrifice. "The priest … brought oxen, yes-and they had their garlands on too." All this gives a vivid picture; and the whole scene is presented to our minds by the employment of this simple yet

beautiful and expressive figure, “oxen and garlands.”

Acts 23:6.-“Of the hope and resurrection of the dead I am called in question”: i.e., of the hope, yes-the resurrection hope … am I called in question.

Rom 1:5.-“By whom we have received grace and apostleship”: i.e., grace, yes-and apostolic grace too.

Rom 2:27.-“Letter and circumcision.” See under Ellipsis, page 23.

Rom 11:17.-“And with them partakest of the root and the fatness of the olive tree”: i.e., the root, yes-and the fat or prolific root; or the rich blessings which come forth from that root.* [Note: See Article on “The Fig, the Olive, and the Vine” in Things to Come for July, 1899.]

1Co 2:4.-“In demonstration of the Spirit and of power”: i.e., of the Spirit, yes-of the power of the Spirit too.

1Co 11:7.-“Forasmuch as he is the image and glory (i.e., the glorious image) of God.”

Eph 4:11.-“And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers”: i.e., pastors (or shepherds), yes-shepherds who should feed too; or teachers, yes-teachers who should shepherd too. Not two classes of persons, but one; implying that a shepherd who did not feed would fail in his duty; and so would a teacher who failed to be a pastor.

Eph 5:5.-“Hath any inheritance in the kingdom of Christ and of God”: i.e., the kingdom of Christ, yes-of Christ who is truly God.

Eph 6:18.-“Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints”: i.e., praying with all prayer (this is Polyploton, q.v. [Note: Which see.] ) and supplication: i.e., prayer, yes-with supplicating prayer too; and watching thereunto with every kind of supplication, yes, with persevering supplication too.

Col 2:8.-“Beware lest any man spoil you through philosophy and vain deceit.”

Here, we have not two things, but one: through philosophy, yes-a vain, deceitful philosophy too.

Col 2:18.-“Let no man beguile you of your reward in a voluntary humility and worshipping of angels, intruding into those things which he hath not seen, vainly puffed up by his fleshly mind.” The marginal notes in A.V. [Note: The Authorized Version, or current Text of our English Bible, 1611.] and R.V. [Note: The Revised Version, 1881.] show the difficulties created by not seeing the Hendiadys here.

It is certain that θρησκε■α (threeskeia) means religion (not worship), and is so rendered in all the other places where it occurs (see Acts 26:5. Jas 1:26-27). It must be so rendered here: “humility and religion”: i.e., humility, yes-the religious humility of angels.

If we observe this figure, it throws all the other words into their right places, and enables us to give them their right meanings. This gives sense also to the reading of all the Textual Critics, and with the R.V. [Note: The Revised Version, 1881.] in omitting the negative μ■ (mee) before the word “seen.” It also saves our having to condemn these Colossian saints for angel-worship! Surely there

is nothing in this epistle to warrant the conclusion that they had fallen as low as that I The passage is a warning to the saints who had been well-instructed as to their standing in Christ that they were not to forget in their worshipping the Father that they had a higher standing than that of angels, even that of beloved sons, in the acceptance of “the Beloved One.” They had “boldness of access” as sons, and not merely that which pertained to “angels” as messengers.

We cannot think that this is a mere warning not to make angels an object of worship. Such a thought is far below the whole scope and teaching of the epistle. The verse then will read: “Let no one deprive you of your prize, having pleasure in (so Lightfoot) the religious humility of angels, taking his stand upon (so R.V. [Note: The Revised Version, 1881.] margin) the things which he hath seen, vainly puffed up by the mind of his flesh (i.e., by his old nature) and not holding the head,” etc.

If we hold the great truth of the “Mystery” concerning the Head and members of the Body of Christ, we shall understand and take our proper standing before God, which He himself has given us. To cease from “holding the Head” is to lose practically all our special privileges as members of His Body. It is to take up an attitude before God, in our access to Him, below that in which His love and grace has set us. It is to take the place of religious humility as the angels, as servants instead of sons-even the sons of God. It is to worship with veiled faces at a distance, instead of with unveiled faces, beholding the glory of the Lord. It is a reigned humility, not apprehending the exceeding riches of the grace of God toward us in Christ Jesus; which is sure to issue in a regard for visible things and religious ordinances which are the natural objects of the fleshly mind (the Old nature), the only things which it can comprehend or understand. Hence the theme of ordinances being done away in Christ follows in Col 2:11-15. “Which sort of things have indeed an appearance of wisdom in self-devised religious observances and humiliation (of mind) and discipline (of the body); yet are not really of any value to remedy indulgence of the flesh* [Note: See R.V. and Lightfoot (Com. in loco) for this beautiful and happy rendering.] (i.e., the Old nature).” The exhortation is plural; but the warning is directed against some individual, who, puffed up and led by his Old nature, would fain teach them that as angels in their worship “veiled their faces” and take the most humble place, therefore it was only becoming that they should do the same. These were the only things which the “flesh” could see; this was the standing that the flesh would fain take! But they were not to be thus defrauded of that high calling and standing which they had in Christ, and which enabled them to draw near with boldness to the throne of grace.

1Th 2:12.-“That ye would walk worthy of God, who hath called you unto his kingdom and glory”: i.e., his kingdom, yes-his glorious kingdom too; or, his glorious kingdom, with emphasis on the word “glorious.”

1Ti 3:15.-“The Church of the living God, the pillar and ground of the truth.” This is spoken of “the truth”-“the mystery of the faith” (1Ti 3:9), and “the mystery” which is “confessedly great” (1Ti 3:16). This is the pillar, yes-the great foundation pillar of the truth: i.e., Christ Mystical, as set forth in 1Ti 3:16.* [Note: See The Mystery, by the same author and publisher. Price sixpence.]

2Ti 1:10.-“Our Saviour Jesus Christ, who hath abolished death and hath brought life and immortality to light”: i.e., life, yes-and immortal life too.

2Ti 4:1-2.-This verse requires re-translating; owing to the Figures, and the older readings witnessed to by the Critical Texts and the R.V. [Note: The Revised Version, 1881.]

“I adjure thee, therefore, before God, yes-Christ Jesus, I mean (1Ti 5:21), who is about to judge the living and dead; and [I adjure thee] by His appearing, yes-and His royal appearing too, Preach the Word.” For this judgment shall be when He “shall sit upon the throne of His glory,” not in the act of His first shining forth at His epiphaneia. The adjuration is similar to Deu 4:26; Deu 30:19; Deu 31:28, and is called forth by the fact that the Scriptures are God-breathed and profitable. “Therefore” it is that “I adjure thee” to preach the word. The solemn adjuration is needed, because of the fact that “the time will come when they will not endure sound teaching.” This is no reason why preachers should seek for something that men will endure, but it is given as the very reason why the word of God and that alone should be persistently proclaimed and taught. It is a reason so strange that the charge has to be set in the full view of coming judgment. Hence, in verses 1 and 8, the fact of judgment is twice stated. The charge is beset with judgment before and behind. The figure Hendiadys, which the Spirit twice employs to enhance the force of the words, the enemy uses to obscure it; trading by his devices on the ignorance of those who profess to be preachers of this Word.

Tit 2:13.-“Looking for that blessed hope and the glorious appearing.” Not two things but one: our hope is the glorious appearing! The latter clause is also Hendiadys: One Person being meant, not two: the appearing of the great God, yes-even our Saviour Jesus Christ: i.e., our Divine Saviour.

Jas 3:9.-“Therewith bless we God, even the Father.” Lit., the God and Father: i.e., God, yes-even that God who is our Father.

2Pe 1:3.-“Through the knowledge of him who hath called us to glory and virtue.” But the Greek is “by,” as stated in the margin, δι■ (dia) with the genitive, denoting the cause or instrument. The R.V. [Note: The Revised Version, 1881.] renders it “by his own glory and virtue” (and tells us, in the margin, that “some ancient authorities read through glory and virtue”), translating the figure literally, and (like the A.V. [Note: The Authorized Version, or current Text of our English Bible, 1611.] ), missing the force of it. But it is one thing, not two.

Note that the Critical Texts read ■δ■■ (ide■), his own, instead of δι■ (dia), through, the dative case denoting the agency, by.

Note also that ■ρετ■ (aretee) means goodness, excellence in art or workmanship; goodness, as shown by the possession of reputation for bravery and merit. This is what God has called His people by: His own goodness, will and power, yes-His glorious power too; His own excellent workmanship, His own gracious dealing.

2Pe 1:16.-“When we made known unto you the power and coming”: i.e., either the coming power, or the powerful coming, or both.

2Pe 1:17.-“For he received from God the Father honour and glory”: i.e., honour, yes-and glorious honour too.

Christ received this glorious honour, which was put upon Him, “on the holy mount” of transfiguration. The wondrous act which there took place was the official anointing, appointing, and consecrating of Christ for His Priestly office and sacrificial work. The only subject spoken of on

that mount was “the Exodus which He should accomplish at Jerusalem” (Luk 9:31). Not the death to which man should put Him, but “which He should accomplish” Himself. Heb 2:9 distinctly tells us why Christ was thus crowned: 2Pe 1:17-18, tells us where.

It tells us that He was made a little lower than the angels for the suffering of death; crowned with glory and honour, that He, by the grace of God, should taste death for every man” (see Synecdoché). This is confirmed by Exo 28:2, where we are distinctly told that, when Aaron was consecrated to his priestly office, “that he may minister unto me in the priest’s office,” “thou (Moses) shalt make holy garments for Aaron thy brother, for glory and for beauty.” Here are the same two words, τιμ■ κα■ δ■ξα (timee kai doxa), for honour, yes-and for glorious honour too! Can we resist the conclusion that on the Holy Mount the Lord Jesus was thus consecrated for His (Melchisedekian) priesthood. True, Moses was there, and Elijah; but this glorious honour with which Christ was clothed and crowned was put upon Him by no earthly hands. It came “from the excellent glory.”* [Note: For further elucidation of the Transfiguration and its objects, see Christ’s Prophetic Teaching, by the same author and publisher.]

Rev 5:10.-Here we must adopt the rendering of the R.V. [Note: The Revised Version, 1881.] : “And madest them to be unto our God a kingdom and priests, and they reign upon the earth”: i.e., a kingdom, yes-and a great priestly kingdom too, the plural “priests” being put by Heterosis for the singular, denoting the greatness.

2. Verbs

Mat 13:23.-The Hendiadys is disguised in the A.V. [Note: The Authorized Version, or current Text of our English Bible, 1611.] through the separation of the two words: “He that was sown upon the good ground, this is he who hears and understands the word.” The person who heareth and understandeth is one. One act is meant, and not two. All hear, but this one heareth, yes-and understandeth it too.

Luk 6:48.-“He is like a man … who dug and deepened, and laid the foundation on the rock.”

Here, the A.V. [Note: The Authorized Version, or current Text of our English Bible, 1611.] renders it: “and digged deep.” The R.V. [Note: The Revised Version, 1881.] : “who digged and went deep.”

It is clear that we have the figure Hendiadys in the two verbs: the man digged, yes-and very deep; deeper and deeper indeed till he got to the rock itself.

Acts 9:31.-“Then … the churches … were edified and walking in the fear of the Lord … were multiplied.

Here, in the Received Text, the verbs are not in the same inflection. But the Critical Texts (L. [Note: . Lachmann and his critical Greek Text.] T. [Note: . Tischendorf and his critical Greek Text.] Tr. [Note: r. Tregelles and his critical Greek Text.] A. [Note: . Alford and his critical Greek Text.] WH. [Note: H. Westcott and Hort, and their critical Greek Text.] , and R.V. [Note: The Revised Version, 1881.] ) read: ο■κοδομουμ■νη κα■ πορευομ■νη (oikodomoumenee kai poreuomenee), being built up and progressing: i.e., being built up, yes-and increasingly so too.

Note also that the Critical Texts read: ■κκλησ■α (ecclesia) assembly (instead of plural); and ■πκηθ■νετο (epleethuneto), was multiplied (instead of plural).

Acts 13:41.-“Behold, ye despisers, and wonder and perish: i.e., perish, yes-and perish wonderfully too.

1Th 4:1.-“As ye have received of us how ye ought to walk and to please God”: i.e., how ye ought to walk, yes-and how to please God in your walk, with emphasis on the verb to please.

2Pe 3:12.-“Looking for, and hasting unto the coming of the day of God.” Here, “looking for” is προσδοκ■ω (prosdoka■),* [Note: Mat 11:3; Mat 24:50. Luk 1:21; Luk 3:15; Luk 7:19-20; Luk 8:40; Luk 12:46. Acts 3:5; Acts 10:24; Acts 27:33; Acts 28:6 (twice). 2Pe 3:12-14.] and “hasting” is σπε■δω (speud■), to hasten. Everywhere else† [Note: Luk 2:16; Luk 19:5-6. Acts 20:16; Acts 22:18.] the latter verb is intransitive; but here it is transitive to correspond with “looking for,” and means to be eager or earnest for a thing. It qualifies the “looking for” and not the “coming” itself: i.e., looking for, yes-and earnestly looking for that coming too.

We cannot hasten that day, which is fixed in the counsels of God, but we can be more eager and earnest in our looking for it. The R.V. [Note: The Revised Version, 1881.] has “earnestly desiring the coming.” This is better; but it is stronger when we recognize the figure-looking for and being earnest for, which is the figure Hendiadys; earnestly looking for, with the emphasis on earnestly.

Rev 20:4.-“And they lived and reigned with Christ a thousand years”: i.e., they lived, yes-and they reigned too.

Rev 22:17.-“And let him that is athirst come. And whosoever willeth, let him take.” Not two classes of persons, but one. Not thirsty ones who do not will; or willing ones who do not thirst; but willing thirsty ones, let them come: See under Epistrophe.

-------- Hendiatris; or, Three for One Three words used, but one thing meant

Though the Greeks did not name such a figure, it is clear that it is employed in Scripture. For we sometimes find three nouns instead of two, and in these cases there are two nouns exalted to the place of emphatic adjectives, which are thus raised to equal importance with the subject itself.

Jer 4:2.-“And thou shalt swear, The Lord liveth, in truth, in judgment, and in righteousness”: i.e., thou shalt swear, in truth (i.e., truly, yes-justly and righteously). In swearing by Jehovah in truth, justice and righteousness is included; not only that people swear the truth (Lev 19:12. Num 30:3. Jer 5:2. Mat 5:33), but also that they swear by Jehovah alone (i.e., justly and righteously), and not by idols also, as, according to Zep 1:5, they did in his day.* [Note: Scott, Com. in loco.]

Dan 3:7.-“All the people, the nations, and the languages fell down and worshipped the golden image that Nebuchadnezzar the king had set up.”

Now “languages” do not fall down; neither do they worship; Therefore the words are used as a figure, and the figure is Hendiatris: All the people, yes-and people of all nations and languages, fell down and worshipped.

Mat 6:13.-“For thine is the kingdom, and the power, and the glory”: i.e., for thine is the kingdom, yes-and the powerful and glorious kingdom too.

John 14:6.-“I am the way, and the truth, and the life.” This is hidden in the A.V. [Note: The Authorized Version, or current Text of our English Bible, 1611.] which ignores the first “and.” The

whole subject of conversation here is Christ as “the way.” See the context. We have here therefore another example of Hendiadiatris: “I am the way, yes-the true and living way; for no man cometh unto the Father, but by me.” Of course, Christ is the “truth,” as He is also the “life”: but this is not what is stated in this verse. Here, only one subject is in question: viz., “the way”; and the other two nouns are used to define its true nature and character.

-------- Catachresis; or, Incongruity One word changed for another only remotely connected with it

Cat´-a-chree-sis. Greek, κατ■χρησις, from καρ■ (kata), against, and χρ■σθαι (chreesthai), to use. Hence, misuse.

Catachresis is a figure by which one word is changed for another, and this against or contrary to the ordinary usage and meaning of it. The word that is changed is transferred from its strict and usual signification to another that is only remotely connected with it. Hence called by the Latins ABUSIO, abuse. In Metonymy there is a relation between the two words. In Synecdoche there is some association between them. In Hendiadys there is a real connection between them. But in Catachresis all this is wanting, and the two words or meanings, though they may have between them something remotely akin or analagous, yet have no real or strict relation; and the connection is often incongruous. When man uses this figure, it may often be from ignorance or through carelessness, but often with good effect. Attention is sometimes arrested by a delightful incongruity, as when Young writes:

“Her voice was but the shadow of a sound”: where the sense is very forcibly conveyed by changing the ordinary usage of the word “shadow.”

“Sorrow was big at her heart.” Or when we say that a thing is “beautiful to the ear,” or “melodious to the eye”; or, when we apply the word “sweet” to things other than articles of food which we taste.

But, when the Holy Spirit uses this figure, it is in order to arrest us; and to attract our attention, by the apparent incongruity, and thus fix it on what He says.

Sometimes the translators introduce a Catachresis, where there is none in the Original: e.g., in Exo 38:8, they say: “Moses made the laver of brass, and the foot of it of brass out of the looking-glasses of the women.” (But see margin.) The R.V. [Note: The Revised Version, 1881.] avoids this by rendering the word correctly “mirrors.” The figure does not mislead; it merely acts as spice or condiment does to food.

Catachresis is of three kinds:- i. Of two words, where the meanings are remotely akin. ii. Of two words, where the meanings are different. iii. Of one word, where the Greek receives its real meaning by permutation from the Hebrew, or some other language, or foreign usage. i. Of two words, where the meanings are remotely akin Lev 26:30.-“I will cast your carcases upon the carcases of your idols.”

Here the word “carcase” is changed from its strictly correct application to flesh and blood, and its use applied to the fragments of wood or stone of an idol.

Num 9:18.-“At the mouth of Jehovah.”

Here it is translated “commandment”: but the figure arrests us; and points us to the Divine Source of the command as opposed to any human injunction. See Epistrophe.

Deu 16:7.-“And thou shalt cook and eat it in the place which the Lord thy God shall choose.”

Both A.V. [Note: The Authorized Version, or current Text of our English Bible, 1611.] and R.V. [Note: The Revised Version, 1881.] render it “roast.” The latter however puts seethe in the margin. “Seethe” is sometimes used for cook: and thus there is a remote connection with roast, as commanded, in Exo 12:8-9. So 1Sa 2:15. Compare Joe 3:13 (Deu 4:13).

Deu 32:14.-“Thou didst drink the pure blood of the grape.”

Here “blood” is used by Catachresis. For, as “blood” is that which comes from man, so the juice is that which comes from the grape. There is an incongruity, because the two are only remotely akin. But our attention is attracted to what is being said.

2Sa 23:17.-“Is not this the blood of the men that went in jeopardy of their lives?” The water which the three mighty men brought to David is called their blood: and thus, in one incongruous word, is eloquently expressed the shedding of their own blood, which the men had risked for David’s sake.

Job 4:12.-“Now a word was brought by stealth to me.” This is a most unusual way of describing an angelic communication.

Psa 74:1.-“Why doth thine anger smoke against the sheep of thy pasture?”

Psa 80:4 (Psa 80:5).-“How long wilt thou smoke against the prayer of thy people?” (margin).

Used by Catachresis for the heat of anger.

Psa 88:5.-“Free among the dead”: i.e., set at liberty is put by Catachresis for cast off, deserted.

Isa 62:5.-“For as a young man marrieth a virgin, so shall thy sons marry thee.” To speak of sons marrying their mother is incongruous, and yet what else could be said? How else could it be expressed? But ■■■■■■■ (baal) means not only to marry, but to possess; or as we express it “to have and to hold” in possession. This is the primitive and proper meaning of the word, and to marry is only a secondary usage. It means to have, own, possess. See 1Ch 4:22, “who had the dominion in Moab”; Isa 26:13, “other lords beside thee have had dominion over us.”

It is from not seeing the beautiful figure Catachresis here, by which, through what looks like an incongruity, that Bishop Lowth and others suggest an emendation of the Hebrew Text, by reading ■■■■■■■■■ (bonahyik), thy builders, for ■■■■■■■■■ (bahnayik), thy sons. The change is plausible; but it is destitute of any MS. or other ancient authority; and such arbitrary alterations of the Text are to be deprecated, being purely conjectural. Moreover, it is unnecessary, for the builder is not necessarily the possessor or the owner. The apparent incongruity of the figure arrests our attention; and, when we give the attention which is thus demanded, we find the passage means that as a young man marries a virgin, so shall Zion’s sons hold her in sure and happy possession.

Hos 14:2 (Hos 14:3).-“So will we render the calves of our lips”: i.e., our lips as sacrifices. See under Metonymy; and compare Heb 13:15.

Mat 12:5.-“On the sabbath days the Priests in the temple profane the sabbath, and are blameless.” It sounds incongruous to state this as a fact: but it expresses what was true according to the mistaken notions of the Pharisees as to manual works performed on the sabbath.

Rom 7:23.-“I see another law in my members.” He means that he sees sin: which, through the authority with which it rules his members, he calls, by Catachresis, “law.” See under Antanaclasis.

1Co 1:25.-“The foolishness of God is wiser than men; and the weakness of God is stronger than men.” It is incongruous to speak of “foolishness” or “weakness” with respect to God. So we are arrested by the use of this figure Catachresis.

Col 3:5.-“Mortify therefore your members which are upon the earth.” The members which commit the sins are put by a forcible Catachresis for the sins themselves. For the sins are immediately enumerated, not the members. See Col 2:11. ii. Of two words, where the meanings are different Exo 5:21.-“Ye have made our savour to stink in the eyes of Pharaoh.”

Here “stink” and “eyes” are incongruously conjoined to call our attention to the highest degree of abhorrence.

Exo 20:18 (Exo 20:15).-“And all the people saw the thunderings.”

Here seeing is joined to what was only heard. But see under Zeugma, by which one verb is made to go with two different nouns. (See Rev 1:12 below).

Mark 7:21-22.-“Out of the heart proceed evil thoughts … an evil eye.”

Here the Catachresis is only in appearance, as “an evil eye” is put by Metonymy for envy, which does proceed out of the heart.

Compare Mat 20:15, and see further under Asyndeton.

1Ti 6:19.-“Laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life.”

Here the “laying up treasure” is joined with “foundation,” and “laying hold” is joined with the house which is from heaven. 2Co 5:2.

Rev 1:12.-“And I turned to see the voice that spake with me.”

Here “voice” is put by Metonymy (q.v. [Note: Which see.] ), for the person speaking. Apart from this, there is a Catachresis; seeing being joined with that which is invisible and only heard. (See Exo 20:18.) iii. Of one word, where the Greek receives its real meaning by permutation from another language, or foreign usage

Mat 8:6. Acts 4:27.-Where παῖς (pais), a child, is used of a servant, from the Hebrew ■■■■■ (nahar), which has both meanings. The A.V. [Note: The Authorized Version, or current Text of our English Bible, 1611.] renders it “servant” in Matt., and “child” in Acts; while the R.V. [Note: The Revised Version, 1881.] renders it “servant” in both places, spelling it in Acts “Servant.”

Mat 11:25; Luk 10:21; Rom 14:11; Heb 13:15.- ■μολογεῖν (homologein), to confess, is used of to praise or celebrate, like the Hebrew ■■■■■■ (h■dah) which has both meanings. See Gen 49:8.

2Sa 22:50.

Mat 24:29.-“And the powers of the heavens shall be shaken.” Here, δυν■μεις (dunameis), powers, means really armies, from the Hebrew ■■■■■ (chayeel) which has both meanings.

Mat 28:1.-μ■α (mia), one, is the Greek cardinal numeral, but it is used here for the ordinal, first, like the Hebrew ■■■■■ (echad), which has both meanings. See Gen 1:5, etc. (See Mark 16:9.)

Luk 1:37.-“For with God nothing shall be impossible.” Here, ■■μα (rheema), word or saying, is used for thing, the Hebrew ■■■■■■ (davar) having both meanings. The R.V. [Note: The Revised Version, 1881.] renders ■■μα literally; at the expense of forcing the word ■δυναρ■σει (adunateesei), shall be impossible; which it renders “shall be void of power.”

Luk 16:17.-“It is easier for heaven and earth to pass than one tittle of the law to fail.” Here, ρ■ρτειν (piptein), to fall or fail, is used for not to be fulfilled, or to be of no effect (Rom 9:6. 1Sa 3:19). The Hebrew ■■■■■ (naphal) has both meanings. See Jos 23:14. Est 6:10. The reference to the “tittle” is interesting, and very beautifully includes both the meanings. The ■■■■■ (cheren), horn, is called in the Greek κερα■α (keraia), little horn (Mat 5:18 and Luk 16:17). Another, and commoner Hebrew name is ■■■■■■■■■ (taageem), little crowns.* [Note: The plural of ■■■■■ (cheren), horn, is ■■■■■■■■ (ch’rahnoth), horns.] The Massorah explains that the little horn or crown is an ornament or little flourish (something like a tiny fleur-de-lis, of various forms, or a mere hair-line flourish) placed above certain letters and coming out from their top, according to certain definite and prescribed rules. Thus the common fancy, which is as old as Jerome, is exploded: which explained the “tittle” as being the difference between two similar letters: e.g., Daleth (■) and Resh (■); Beth (■) and Kaph (■), etc. The meaning of the passage is that it is easier for heaven and earth to pass away, than for one of these Taagim, or little crowns to fall, or for the minutest word of God not to be fulfilled.

Acts 10:22. Luk 1:6; Luk 2:25.-δ■καιος (dikaios), which is an adjective, and means strictly righteous, is used generally for a good man, like the Heb., ■■■■■■■ (tzaddeek), which has both meanings.

Acts 13:34.-“The sure mercies of David.”

Here the words τ■ ■σια (ta hosia), holy or just things, are used for promises made, and mercies vouchsafed, in pure grace; the Heb. ■■■■■■■■ (chasadeem) having both meanings. The quotation is from Isa 15:3; and the reference is to Jehovah’s unconditional covenant made with David in 2Sa 7:1-29 The passage means “I will give to you the faithful promises made to David.” The A.V. [Note: The Authorized Version, or current Text of our English Bible, 1611.] gives an unusually long marginal note; and the R.V. [Note: The Revised Version, 1881.] renders it “I will give you the holy and sure blessings of David”; which is very laboured and obscure, compared with the simplicity of meaning conveyed and brought out by the figure Catachresis, which shows that 2Sa 7:1-29 was in question, and the holy things, i.e., the promises, there made in grace to David.

1Co 2:6.-“Howbeit we speak wisdom among them that are perfect.”

Here the word τ■λειος (teleios) receives its true meaning, initiated, from the Greek mysteries, where it was used of one who had been initiated into them.

1Co 15:54.-“Death is swallowed up in victory”: i.e., for ever, as the Heb. ■■■■■ (netzach) means, as well as victory, when it has the Lamed (■) prefixed. See Isa 25:8 (R.V. [Note: The Revised Version, 1881.] ). Amo 1:11 (both A.V. [Note: The Authorized Version, or current Text of our English Bible, 1611.] and R.V. [Note: The Revised Version, 1881.] ). Also Psa 13:1 (Psa 13:2). Pro 21:28.

2Co 6:12; 2Co 7:15. Luk 1:78. Col 3:12. Php 1:8.- σπλ■γχνα (splangna), bowels, is used for mercy, like the Heb., ■■■■■■■ (rachameem), which has both meanings.

See Gen 43:30. Psa 51:1 (Psa 51:3). Pro 12:10. When used with the word “mercies” itself, it denotes tender mercies.

Gal 2:21.-“I do not frustrate (or esteem at a small price) the grace of God: for if righteousness come by the law, then Christ is dead (i.e., died) in vain.” Here, δωρε■ν (d■rean), a free gift, is put for μ■την (mateen), in vain; and the A.V. [Note: The Authorized Version, or current Text of our English Bible, 1611.] so translates it. The R.V. [Note: The Revised Version, 1881.] renders it “for nought.” But, like the Heb. ■■■■■■ (chinnam), μ■την means in vain, while δωρε■ν means without a cause. See Psa 109:3.

1Th 4:4, and 1Pe 3:7, where σκε■ος (skeuos), a vase or utensil, is used for the Heb. ■■■■■■ (k’lee), which has a wider meaning, instrument or weapon. See Hos 13:15, and 1Sa 21:3-6.

Heb 11:31; Jas 2:25.-“The harlot Rahab”: where π■ρνη (pornee), a harlot, receives its true meaning from the Heb. ■■■■■■ (z■nah) which means a female hostess, or landlady, as well as harlot.

1Pe 3:14.-δικαιοσ■νη (dikaiosunee), righteousness, is used of ordinary piety, kindness, etc. So 2Co 9:9. Mat 6:1 according to one reading (see Metonymy and Synecdoche).

Rev 2:7; Rev 22:2; Rev 22:14.-“The tree of life.” In the Greek ξ■λον (xylon) means wood; but receives its meaning of “tree” from the Heb. ■■■ (eytz), tree, which is frequently rendered ξ■λον (xylon) in the LXX. [Note: XX. The Septuagint Version (325 b.c.).]

Rev 14:8; Rev 18:3.-“She hath made all nations drink of the wine of the wrath of her fornication.” Here, θυμ■ς (thumos), wrath, means heat, as well as anger; like the Heb. ■■■■■ (cheymah), heat, venom, or poison. See Job 6:4, where the LXX. [Note: XX. The Septuagint Version (325 b.c.).] renders it θυμ■ς (thumos), evil or affliction, as Mat 6:34. So that the meaning is “the heating or poisonous wine of her fornication.”

-------- Metallage; or, a Changing Over A different subject of thought substituted for the original subject

Me-tal´-la-gee. Greek μεταλλαγ■, from μετ■ (meta), beyond, or across; and ■λλαγ■ (allagee), a change, exchange (from ■λλ■σσω, allasso). Hence, Metallage means a taking over in exchange. In this figure the word taken over is exchanged for a separate object of thought. The Latins called it SUPPOSITIO, substitution, and MATERIALIS, the mother stuff: i.e., one material out of which something else is made. The figure Metallage is used when a word is taken as the material, and out of it another object of thought is made and substituted.

Brydane exclaims, “O frightful and terrible perhaps!” Whitefield speaks of “Judas accosting his glorious Lord with a ‘Hail, Master!’ ”

Hos 4:18.-“Their drink is sour: they have committed whoredom continually: her rulers with shame do love, ‘Give ye.’ ”

-------- Antonomasia; or, Name-Change Change of proper name for appellative; or vice versa An-to-no-m■´-si-a. Greek, ■ντονομασ■α, a different name, from ■ντονομ■ζειν, to name instead; and this from ■ντ■ (anti), instead, and ■νομ■ζειν (onomazein), to name (from ■νομα (onoma), a name). This figure is so called because a proper name is put for a common or appellative noun; or because, on the contrary, an appellation derived from some attribute is put for a proper name. As when a name of some office, dignity, profession, science, or trade, is used instead of the proper name of the person: e.g., when we speak of the Queen as Her Majesty, or of a nobleman as his lordship; or when a wise man is called a Solon, or a Solomon, etc. When we speak of David as “the Psalmist,” or of Paul as “the Apostle,” we use the figure Antonomasia.

Gen 31:21.-The Euphrates is called “the river” on account of its greatness. See also Jos 24:2. Psa 72:8; Psa 80:11 (Psa 80:12), where also “the sea” is put for “the Great Sea,” which is another Antonomasia for the Mediterranean. See also Mic 7:12.

1Sa 4:21.-“And she named the child ‘In-glorious’ (i.e., I-chab■d), saying, ‘The glory is departed,’ ” I-chab■d meaning there is no glory. The name occurs once more, in 1Sa 14:3.

Isa 62:4.- “Thou shalt no more be termed ‘Forsaken’;

Neither shall thy land any more be termed ‘Desolate’: But thou shalt be called ‘Hephzi-bah’ (i.e., my delight is in her), And thy land ‘Beulah’ (i.e., married).”

Here note that the four lines are alternate: the subject of the first and third being the People, while that of the second and fourth is the Land.

Hos 1:6.-“And He said unto him, Call her name ‘Not-having- obtained-mercy (i.e., Lo-ruhamah).”

Hos 12:13 (Hos 12:14).-Moses is called “a Prophet,” because he was par excellence the prophet. See Deu 34:10-12.

Mark 8:20.-“And when [I brake] the seven among four thousand”: i.e., the seven loaves.

Acts 3:14.-“But ye denied the Holy One and the Just”: i.e., the Lord Jesus Christ. See Hendiadys.

Acts 22:14.-“The God of our fathers hath chosen thee, that thou shouldest know his will, and see that Just (or Righteous) One”: i.e., the Lord Jesus. Thus was Paul led of the Spirit to avoid the use of any word which would excite and inflame them. By this means he obtained audience, until, in Acts 22:21, he had to use the word “Gentiles” (“I will send thee far hence unto the Gentiles”), when we read: “And they gave him audience unto this word.”

Acts 25:26.-The Roman Emperor is called “my lord.” The Divine Names and Titles are sometimes the attributes of God used as proper names:- God is called the Strong One (El); or, the Most High (Ely■n). Psa 5:4 (Psa 5:5); Psa 22:1 (Psa 22:2), etc.

Christ is in the same way called the Lord. Mat 21:3. John 11:3; John 11:12, etc. The Teacher or Master. Mat 26:18. John 11:28. The Son of man (see under Synecdoche). Mat 8:20; Mat 9:6; Mat 10:23; Mat 11:19; Mat 12:8, etc. The Angel. Gen 48:16. Exo 23:20. The Angel of the Lord. Exo 3:2. Jdg 6:11 So also other appellatives are used: e.g., “The Seed of the woman,” “The Messiah,” “The Servant of Jehovah,” “The Messenger of the Covenant,” “The Prophet,” etc.

-------- Euphemismos; or, Euphemy Change of what is unpleasant for pleasant

Eu´-phee-mis´-mos. Greek, α■φημισμ■ς, from ε■φημ■ζειν (euphemizein), to use words of good omen, from ε■ (eu), well, and φημ■ (pheemi), to speak Hence, Eng., Euphemy.

Euphemy is a figure by which a harsh or disagreeable expression is changed for a pleasant and agreeable one; or, where an offensive word or expression is changed for a gentle one; or an indelicate word for a modest word. This figure is not, strange to say, generally used as with us of the ordinary functions of nature, which are often exaggerated by civilization and fashion into a false modesty. The Scriptures use very plain language on plain subjects: but there are beautiful Euphemies used where really delicate feelings or sentiments are affected.

Indeed, we may say that the contrast between the Hebrew and other languages in this respect is one of the greatest proofs of Inspiration. Other languages abound in terms of indecency and immorality, which are a corrupt reflex of the corrupt mind of fallen man. But “the words of Jehovah are pure words.” As to our “uncomely parts,” as the Holy Spirit terms them, there is actually no word in the Hebrew for the female, and for the male a Euphemy is employed.

We may contrast with this the tendency of man, not only downward in this direction, but in his vain attempts to cover his sin and to make himself appear better than he is. Examples abound in every day life. “A love-child” covers illegitimacy; “a free life” glosses a debauchee; “a gentleman of the road” covered a highway robber. So the Romans called a thief “a man of three letters,” because the Latin word for thief is “fur.” On the other hand, among ourselves, “the hydraulic van” has superseded the water-cart; the shop has become an “establishment” or “emporium”; the butcher has blossomed into “a purveyor of meat”; the hair-dresser is “an artist” or “professor,” etc., etc. But the Euphemisms of the Bible are not like these! Sin is not glossed over or “wrapped up,” but spoken of plainly in all its abomination. Man is not deceived by coloured and pretty ornaments of speech.

Compare, again, man’s Euphemies of “life” and “death”; and note the false teaching conveyed by them, when compared with those used in the word of God. Man calls “death” a friend, and speaks of “joining the majority”: but God speaks of it as a terrible calamity, and calls it “the enemy”; “the last enemy,” “the king of terrors,” etc., though, in the case of His own people, He speaks of their being “put to sleep by Jesus” (1Th 4:14). It is only a “sleep”; because the Lord Himself will come to wake them. The change in Euphemy is necessarily obtained by using several words for one, and is therefore a special kind of Periphrasis: i.e., a Periphrasis used with a special object.

Hence it was called also PERIPLOCE (Per-i-plok´-ee), from περ■ (peri), around, and πλοκ■ (plokee), a folding; a figure by which the unpleasantness of a thing is wrapped round and made to appear agreeable.

CHROMA (Chro´-ma) was another name given to the figure, from χρ■μα (chr■ma), a colouring, an ornament, or embellishment. The Latins called it also INVOLUTIO: i.e., an involution. In English we might call it “a smooth handle”: i.e., a polite expression for a rough or unpleasant one.

Gen 15:15.-“Thou shalt go to thy fathers”: i.e., shalt die.

Gen 42:38.-“Then shall ye bring down my gray hairs with sorrow to the grave”: i.e., ye will kill me.

Jdg 3:24.-“Surely he covereth his feet in his summer chamber.” When an Eastern stoops down, his garments fall over and cover his feet. Hence the Euphemy, the meaning of which is given in the margin. See also 1Sa 24:3.

2Sa 18:32.-David enquired of Cushi: “Is the young man Absalom safe? And Cushi answered, The enemies of my lord the king, and all that rise against thee to do thee hurt, be as that young man is.”

Thus, by two beautiful Euphemisms, Cushi reminded David of Absalom’s treason and its deserts, while he also intimated that he had been slain.

Ruth 3:9.-“Spread … thy skirt over thine handmaid”: i.e., receive me in the way of marriage.

2Ki 22:20.-“I will gather thee unto thy fathers (i.e., thou shalt die), and thou shalt be gathered into thy grave (i.e., be buried) in peace.”

Neh 4:23 (Neh 4:17).-“None of us put off our clothes, saving that every one put them off. for washing.” (Margin, every one went with his weapon for water.) The R.V. [Note: The Revised Version, 1881.] is no clearer: “None of us put off our clothes, every one went with his weapon to the water”; and puts it in the margin: “The text is probably faulty”! This is like man; who always thinks the fault is in the Text instead of in himself. When he meets with a difficulty, it never dawns on him that the difficulty lies in his own head, or is of his own creating! The Hebrew is literally: “None of us put off our clothes; each man went with his weapon (or tool) and water”: i.e., he discharged his water as he was (or as he stood): i.e., there was neither time nor opportunity for retiring and for that laborious arrangement of the clothes which an Eastern requires. And thus the simple Euphemy is most expressive, and explains, instead of needing an explanation (which after all does not explain)!

Glassius would treat the word “water” as a Synecdoche by which “water,” the most important part of a man’s ration, is put for all of it. “This would require the translation: “Each one went with his sword and water”: i.e., one single weapon and one measured ration, “water” being used alone for a measured ration, as it was a very important part of the rations served out. Just as “salt” was served and measured out to the Roman soldiers, and afterwards was used by Synecdoche of the whole ration of which it was a part. Hence our term “salt-money”; and the Latin, salarium, and English, salary. When we say “a man is not worth his salt,” we preserve this Synecdoche; and, putting a part for the whole, we mean that he is not worth his salary. So it may be here in Neh 4:23. The A.V. [Note: The Authorized Version, or current Text of our English Bible, 1611.] and R.V. [Note: The Revised Version, 1881.] , with these marginal renderings, clearly show that something more is meant than what is said. But we believe that the figure of Euphemy sufficiently and satisfactorily explains it.

There is, however, something to be said for Glassius's suggestion as to Synecdoche.

One thing is clear, which makes either figure explain or express the one fact that is specially emphasized: viz., that Nehemiah and his companions were building the wall with a trowel in one hand and a sword in the other (Neh 4:17 (Neh 4:11), etc). So exigent were the circumstances that they worked all night, and could take with them no armour or supplies of food. A single weapon and a single ration were all they could take. Or so exigent were the circumstances that there was not even the usual opportunity for performing the functions of nature in the ordinary way. In either case the figure read in the light of the context shows the urgency of the circumstances.

Job 10:21-22.-Here, we have two beautiful Periphrases: "Before I go whence I shall not return (i.e., before I die), even to the land of darkness and the shadow of death": i.e., the grave, etc. So Job 16:22.

Job 18:13.-"The first-born of death shall devour his strength": i.e., the cruellest and most calamitous death shall destroy him.

Job 18:14.-Death is called "the king of terrors": i.e., the terrible king who claims so many subjects.

Psa 94:17.-"Unless the Lord had been my help, my soul had almost (marg., quickly) dwelt in silence": i.e., I should soon have been dead and buried.

Isa 38:10.-"I shall go to the gates of the grave (Sheol)": i.e, I shall die. This explains Mat 16:18; where the corresponding word (Hades) is used, and in the same sense: i.e., death shall not prevail against the accomplishment of God's purposes.

Ecc 3:21.-See Appendix E, and Erotesis.

Ecc 12:1-7.-We have a series of connected Periphrases and Euphemisms.

One of them is worthy of a longer notice:-

Ecc 12:5. - "And desire shall fail." We have already considered this under Metalepsis (q.v. [Note: Which see.] ), because there is a double Metonymy. But there is a beautiful latent Euphemy as well. The "caper-berry" is put for the condiment made from it, and then the condiment is put for the appetite or desire created by it. But as this condiment was supposed specially to create sexual desire, the Euphemy is elegantly expressed in the A.V. [Note: The Authorized Version, or current Text of our English Bible, 1611.] ("and desire shall fail"). The sense is absurdly lost in the R.V. [Note: The Revised Version, 1881.] ; while to make the obscurity caused by the literal translation still greater, it is suggested in the margin that "fail" may mean "burst." This is certainly one of the many passages in which the A.V. [Note: The Authorized Version, or current Text of our English Bible, 1611.] far exceeds the R.V. [Note: The Revised Version, 1881.] in beauty as well as accuracy, and shows that the A.V. [Note: The Authorized Version, or current Text of our English Bible, 1611.] is a Version, while the R.V. [Note: The Revised Version, 1881.] is a Translation.

Mat 8:11.-"Many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven." This was a beautiful Euphemism; to avoid giving offence (at that stage of Christ's ministry) to the Jews, who grudged the blessings being extended to Gentiles.

Mat 11:19 and Luk 7:35.-“But wisdom is justified of (or on the part of) her children.” By this Euphemy the Lord Jesus condemns those who received Him not.

True wisdom was shown in submitting to the Son of God: “Be wise now therefore, O ye kings: be instructed, ye judges of the earth.” These words were written (Psa 2:10) with special reference to the reception of the Messiah: and all who were truly wise submitted themselves. Those who did not are thus rebuked.

John 2:25.-“He knew what was in man.” This is a solemn condemnation of man; and shows something of his true nature and character.

John 11:11.-“Our friend Lazarus sleepeth (i.e., is dead); but I go, that I may awake him out of sleep”: i.e., raise him from the dead.

Acts 2:39.-“For the promise is unto you, and to your children, and to all that are afar off”: i.e., to the Gentiles. Peter did not wish at that time to give unnecessary offence.

There are many other Euphemisms which require no explanation, and which the student will now readily note and mark for himself.

-------- Ampliatio; or, Adjournment: i.e., an Old Name for a New Thing A retaining of an old Name after the reason for it is passed away

Am´-pli-a´-ti-o is a figure discovered and named by the Latins. It is from am´-pli-o, to fill out, extend; hence, its more special and technical sense, to adjourn: i.e., to extend the time. So that Ampliatio means an adjournment: and the name is given to this figure, because a name or epithet is used of a subject either (1) before it has acquired the reason for giving the name, or (2) after the reason has ceased. In the latter case “the wolf” is still spoken of as the wolf in Millennial days, when its wolf’s nature has been changed (Isa 11:6): and in the former the Saviour is so called by the angels while still an infant (Luk 2:11). This use of the figure is of the nature of Prolepsis (q.v. [Note: Which see.] ).

Ampliatio thus differs from Amplificatio (q.v. [Note: Which see.] ), though the two words are from the same root. The former has reference to a change which has taken place; while in Amplificatio the sense of a word or expression is made wider and expanded by a repetition of the words in another form, in order to enlarge a narrative, and to heighten or intensify what has already been said.

Ampliatio is thus a form of Epitheton (q.v. [Note: Which see.] ). The original meaning of the figure is what is called permansive: i.e., the name lives through the change which has taken place, and is still used, though in a new sense.

There is a form of Prolepsis which is distinguished from Ampliatio, (as opposed to Occupatio), but only as to time. It is a statement of future things as though present, the real interpretation of them being adjourned.

See under Prolepsis § 4 and § 6 of the last subdivision of Figures involving Change.

Gen 2:23.-“This is now bone of my bones, and flesh of my flesh.”

Though the bone and flesh of Adam were changed and made into Eve, yet the name of the original source, “bone,” etc., is retained.

Exo 7:12.-The rod of Aaron, when changed into a serpent, is still called “a rod” by way of Ampliatio.

1Sa 30:5. 2Sa 3:3.-Abigail is still called, by way of Ampliatio, “the wife of Nabal the Carmelite,” though Nabal was dead, and she was the wife of David. Compare Mat 1:6.

Isa 11:6.-The term “wolf” is used, by Ampliatio, of the animal in Millennial days, though his nature will have then been so changed that he shall dwell with the lamb, which formerly he devoured, and be no more really a wolf.

Amo 6:8.-“I abhor the excellency of Jacob”: i.e., that which was once so called, but was no longer worthy of the name, if this were the Temple, it is so called by Ampliatio.

Mat 10:3.-“Matthew the Publican” is still so called, though he had ceased to be a publicanus, or tax-farmer: i.e., “Matthew, Who had formerly been a publican.”

See Epitheton.

Mat 11:5.-The blind are said to see, and the lame to walk after they are restored. Thus, by the figure Ampliatio, the Epithet still clings to them.

Mat 26:6.-“Simon the leper” is so called after he was healed. The Epithet still clings to him.

Luk 2:11.-“Unto you is born this day in the city of David a Saviour.” He is so called proleptically, by way of Ampliatio. His saving work, which gives Him this title, had then yet to be accomplished.

John 9:17.-The Epithet “blind man” is still used of the man after his sight was restored. Compare John 9:13 and John 9:24.

John 10:16.-“Other sheep I have.” They are so called, though they were not yet in existence, except in the purpose of the Father.

Rom 4:5.-“The ungodly” is so called after he is justified. The Epithet is still used by way of Ampliatio.

1Co 15:5.-“The twelve” are so-called after Judas’s death, by way of Ampliatio, because they were formerly twelve: although there were only eleven after, until Matthias was appointed. So Acts 1:21-22.

2Co 4:3.-“The perishing” are those who shall hereafter be destroyed, and who were then or are now on their way to destruction.

Heb 11:31 and Jas 2:25.-Rahab is still called “the harlot.” The term remains as an Epithet. But see under Catachresis.

-------- Antiphrasis; or, Permutation: i.e., A New Name for the Old Thing A new and opposite Name for a thing after the original Meaning has ceased

An-tiph´-ra-sis. Greek, ■ντ■φρασις, from ■ντιφρ■ζειν (antiphrazein), to express by antithesis or negation; from ■ντ■ (anti), against, and φρ■ζειν (phrazein). Hence, φρ■σις (phrasis), a way of speaking. The figure is so called, because a word or phrase is used in a sense opposite to its original and proper signification; the figure is thus one of change: the name of a thing or subject being changed to the opposite, in order to emphasize some important fact or circumstance, as when a court of justice was once called “a court of vengeance.”

It thus partakes of, and is indeed a species of, Irony (q.v. [Note: Which see.] ). The difference is that Antiphrasis is used only of single words or phrases, while Irony is used of connected sentences. Another difference is that Antiphrasis affects rather the meaning of words, while Irony affects the application of words.

Hence Antiphrasis is called, by the Latins, PERMUTATIO, or permutation, because of this change of meaning.

Gen 3:22.-“Behold, the man is become as one of us”: i.e., he had become, not necessarily or really “a God,” but what the tempter promised him; and now he will get the Tempter’s doom and be cast out from God’s presence.

Isa 44:25.-“That turneth wise men backward”: i.e., those who are accounted wise by themselves or others. Not those who are truly and really wise in God’s sight. So the word “knowledge” is used in the next sentence by Antiphrasis.

# 04.12. II. Affecting the Arrangement and Order of Words

II. AFFECTING THE ARRANGEMENT AND ORDER OF WORDS 1. SEPARATE WORDS

-------- Hyperbaton; or, Transposition The placing of a Word out of its usual order in a Sentence

Hy-per´-ba-ton. Greek, ■π■ρβατον, from ■π■ρ (hyper), over, and βα■νειν (bainein), to step. Hence ■περβατ■ς and Hyperbaton, a stepping over, transposition. The figure is so called because the words of a sentence are put out of their natural and usual grammatical order.

All words are arranged in a sentence according to certain laws, which have been acquired by usage. These laws are not the same in all languages, but each language has its own peculiar laws, called Syntax, which merely means a putting together in order. Even in one language this order may vary in different stages of its history and development.

Hyperbaton is a putting together of words in a way contrary to or different from the usual order. Hence, what is Hyperbaton in one language may not be Hyperbaton in another. In English, the arrangement of words in a sentence usually follows the order of thought. Hence, naturally, the subject (with all that pertains to it) comes first: i.e., the thing spoken of; then follows the copula: i.e., the verb, and all words connected with it; and then the predicate: i.e., something said about the subject, called the object, with its adjuncts. In an inflected langnage (like the Greek, for example) it is not so necessary to keep to the formal arrangement of the words in a sentence, the grammatical dependence of words being sufficiently indicated by the inflections. Consequently there is great room for a variety of arrangements, when a particular word has to be emphasized.

It is hopeless to attempt to give an adequate idea of the nature and extent of the beautiful and subtle shades of meaning and thought produced by these unusual collocation of words called Hyperbaton. So delicate are they, at times, that it is scarcely possible to reproduce them in a translation. In the Greek language, the object usually follows the governing verb; but it sometimes comes before it. The predicate usually comes after the object; but sometimes it stands first. The adjective usually follows the noun which it qualifies; but sometimes it stands before its noun: etc, etc. The most emphatic position for these transposed words is at the beginning of a clause; but sometimes it is at the end; in which case the word is held back, and kept in suspense, while the attention is kept up, and the hearer or reader has nothing for it but to listen to the close for fear of losing the whole. When it is put out of its place, and stands out at the beginning, it thrusts itself upon our notice, and compels us to give all our attention, and see what it is that is going to be said about it. In the old Hebrew Syntax, the subject usually precedes the predicate, the adjective the substantive, pronouns the nouns, the genitive the nominative, and the nominative the verb: e.g., Jdg 1:7 : “seventy kings thumbs of their hands and feet cut off, were.” In more modern Hebrew Syntax, the adjective follows the substantive; pronouns follow nouns; while the genitive follows the nominative which has a special form called the “construct.” In Chaldee, the verb is placed after the subject, and the article after the noun.

It has been said that “proper words in proper places is the true definition of style.” But an intentional deviation from the ordinary “style” for the purpose of attracting attention and expressing the emphasis is the definition of Hyperbaton.

We may illustrate its use in this way. A person has a particular chair in his room, which he wishes his friends to notice. They continue to call, but do not notice it. It is in the usual place where chairs ought to be, and so does not attract any special attention. But one day he places this chair upon the table. Who can then fail to observe it, the moment the room is entered? This is exactly what takes place with words, in the figure Hyperbaton. Special attention is desired for some particular word. Placed in its ordinary and usual position, it may not be noticed. But, put out of its usual order and place at the beginning instead of at the end of a sentence, it is impossible for the reader not to be arrested by it.

If we say, for example, “The mystery of godliness is great,” that is the natural order of the English words. But if we say, “Great is the mystery of godliness,” we see at once that all the emphasis is to be placed on the word “great.” This figure has also been called SYNCHYSIS, Syn´-chy-sis: Greek, σ■γχυσις, from συγχε■ν (synchein), to mix up, which is from σ■ν (sun), together, and χε■ν (chein), to pour. Hence, χ■σις (chysis), a pouring, and Synchysis, a mixing up, as of words in a sentence.

We now give a few examples:-

Isa 34:4.-“And the heavens shall be rolled together as a scroll.” Here, (in the Heb.) the word “heavens” is emphasized by being, by Hyperbaton, put last: “And they shall be rolled together as a scroll-the heavens.”

Jer 14:1.-“The word of the Lord that came to Jeremiah concerning the dearth.” Here, by Hyperbaton, it is That which was the Word of the Lord came, etc.

Jer 17:3.-“I will give thy substance and all thy treasures to the spoiler.” Here, the verb is emphasized by being put last: “All thy substance and all thy treasures to the spoiler-will I give.”

Mat 5:3-11.-In these verses, called the “Beatitudes,” the participle is put out of its usual place, and made to begin the sentences instead of ending them: thus calling attention to the emphasis placed upon it.

Mat 7:13.-“Enter ye in at the strait gate.”

Here the adjective is placed before the noun to call attention to its narrowness. So with the adjectives “wide” and “broad,” which are both to be emphasized.

Luk 16:11.-“Who will commit to your trust the true riches.” The Hyperbaton (in the Greek) shows where the emphasis is to be placed: “The true riches-who will entrust them to you.”

John 1:1.-Here the subject, “the Word,” being defined by the article which is prefixed to it, can be placed at the end of two of the clauses: “In the beginning was the Word, and God the Word was”: i.e., in plain cold English, “The Word was in the beginning … and the Word was God.” The A.V. [Note: The Authorized Version, or current Text of our English Bible, 1611.] preserves the Hyperbaton in the first clause, but not in the last, because the English idiom will not bear it. But in

each case we are to put the stress on “the Word.”

See under Climax.

John 4:19.-The order of the words is, “Saith to him, the woman, Sir, I perceive that a prophet art thou”: thus emphasizing both the words “thou” and “prophet,” which should be greatly emphasized in reading.

John 4:24.-“A Spirit is God.” The true emphasis is to be placed on the word “Spirit,” through its being placed (in the Greek) at the beginning of the sentence. In the ordinary order, it would be placed after the subject. The two words are transposed to call our attention to this great fact; as being the basis of the Great Rubric which emphasizes the absolute necessity of our worship being truly spiritual.

See under Hendiadys.

John 6:60.-“Hard is this saying.”

Here again the predicate is put first, and the object last, in order to emphasize both.

John 7:4.-“For no one in secret doeth anything and [at the same time] seeketh for it in public to be.”

John 9:31.-“Now we know that sinners-God does not hear.”

John 17:5.-“And now glorify me, Thou, Father, with Thyself, with the glory which I had, before the world was, with Thee.” Here, the mysterious depths of the words are forced upon our attention by the Hyperbaton. The force of it is weakened by the literalness of the A.V. [Note: The Authorized Version, or current Text of our English Bible, 1611.] and R.V. [Note: The Revised Version, 1881.]

Acts 17:23.-The true emphasis is here brought out by the Hyperbaton: “For passing through and beholding the objects of your worship, I found an altar also, on which stood inscribed, ‘To an unknown God.’ What therefore, unknowing, ye reverence, this I-even I, announce to you.”

Rom 1:3.-“Concerning His Son, Jesus Christ our Lord.” Here, the A.V. [Note: The Authorized Version, or current Text of our English Bible, 1611.] entirely loses the emphasis of the Hyperbaton, by which the words “Jesus Christ our Lord” in sense follow the words “His Son,” but are held back in suspense to the very end of the clause. The R.V. [Note: The Revised Version, 1881.] restores it, but we give our own rendering of this difficult passage (Rom 1:1-4):-

“Paul, a servant of Jesus Christ, by Divine calling an apostle (see Ellipsis), separated unto God’s Gospel which He promised in former times through His prophets in Holy Scriptures: viz., the Gospel concerning His Son, who was of David’s seed according to the flesh, but was powerfully (■ν δυν■μει) demonstrated to be God’s Son with respect to His holy spiritual nature, by His resurrection from the dead* [Note: Or “by a resurrection of dead persons”: viz., that referred to in Mat 27:52-53. See under Hysteresis and Heterosis.] (Psa 2:1-12 Acts 2:1-47), even Jesus Christ our Lord.”

Rom 5:8.-Here the words are out of the natural order to excite our attention. The Greek is: “But commends His own love to us-God.” The nominative is put last, and the verb first, to emphasize

both.

Rom 8:18.-“Not worthy are the sufferings of the present time [compared with] the coming glory, to be revealed.”

Here, the emphasis is placed on the non-worthiness of the sufferings, and the nearness of the revelation of the glory.

Rom 11:13.-“For to you I speak, to you Gentiles, inasmuch as I am of Gentiles the apostle.”

Here the shades of emphasis can be traced in the unusual order of the words in which fleshly wisdom can discern only “bad grammar”! The first and last words are seen to be very emphatic.

Rom 12:19.-How unusual to commence like this: “Not yourselves avenging (or, be no self-avengers), beloved, but give place to [Divine] wrath,” thus emphasizing “yourselves.”

Rom 14:1.-“Him that is weak in the faith receive ye, but not for disputings of doubts”: i.e., doubtful disputations, with emphasis on doubtful.

1Co 3:9.-“For God’s fellow-workers, God’s husbandry, God’s building ye.” The emphasis is on “God’s”; and it is to be noted that it is we who are fellow-workers with one another; not with God, as though He were one like ourselves. We are the fellow-workers with one another, and we belong to God and work for Him. We work, and He it is who giveth the increase.

1Co 13:1.-“If with the tongues of men I speak and of angels.”

Eph 6:8.-“Whatsoever thing each may have done that is good.”

Here the adjective is held over to the last in order to emphasize it.

1Ti 1:15; 1Ti 3:1; 1Ti 4:9. 2Ti 2:11. Tit 3:8.-“πιστ■ς ■ λ■γος: Faithful the saying.”

How much more emphatic than the ordinary coldness of the natural order: “The saying is faithful.”

1Ti 3:16.-“Great is, of godliness, the mystery.”

How wonderful is the emphasis thus placed on the word “great,” put as it is before the subject, which is kept back and put as the very last word in the sentence (in the Greek).

See under Synecdoche, Hendiadys, and Synonymia.

1Ti 6:5.-“Supposing that gain is godliness.”

Here the principal word is put out of its place, at the end, to call our attention to it. The emphasis is thus put on the word “godliness,” “Supposing that godliness is gain.”

1Ti 6:12.-“Keep on struggling the fine good struggle of the Faith, lay hold on the life eternal, unto which life thou wast called also, and didst confess the fine confession before many witnesses.”

Here the adjective “fine” (or “good”) is greatly emphasized in each case.

Heb 6:16.-“For with men it is the Greater by whom they swear, and of all dispute they have a decisive settlement the oath.”

Heb 7:4.-“To whom, even a tenth, Abraham gave out of the spoils, the patriarch.”

Notice how the subject of the verse is kept back to the last, in order to call attention to the fact that, if Abraham-the patriarch himself-gave the tithe, He to whom he gave them must of necessity be greater, even than Abraham.

Heb 10:30.-“To me vengeance belongeth, I (even I) will recompense, saith the Lord”: emphasising the pronouns very strongly.

1Pe 2:7.-“To you therefore is the preciousness-[unto you] who believe.” The subject is put last in order to emphasize the fact that the Lord Jesus is precious only to believers and to none else.

1Pe 3:21.-The order and emphasis of the Greek is:-

“Which [water]-in the antitype-now saves you also-namely, baptism: not a putting away of bodily defilement, but an appeal of a good conscience to God, through the resurrection of Jesus Christ”: i.e., that while it was water which was the instrumentality through which Noah was brought safely through, it is the Holy Ghost who is now the antitype of this, which we have through the resurrection of Christ.

It was often declared that He should thus baptize: “I baptize with water: but He shall baptize you with the Holy Ghost.”

1Jn 2:24.-Here again the peculiarity of the Hyperbaton attracts our attraction, and causes us to reflect on the words. “Ye, then, what ye heard from the beginning (or primitively), in you let it abide: if in you shall have abode what from the beginning ye heard, ye also, in the Son, and in the Father, shall abide.” So 1Jn 2:27 : “And you, the anointing, which ye received from Him, in you abideth; and no need have ye that anyone should teach you: but, as the same anointing teacheth you concerning all things, and is true, and is not a lie, and even as it [first] taught you, ye will abide in Him.”

Rev 13:8.-“Whose names are not written in the book of life, of the Lamb slain, from the foundation of the world.” The last sentence is put by Hyperbaton out of its place, at the end, so as to call our attention to it. It is a question whether it does not belong to the writing of the names and not to the slaying of the Lamb:-“Whose names are not written from the foundation of the world in the book of life of the Lamb slain.” As in Rev 17:8. Compare Dan 12:1. Psa 69:28 and Isa 53:7.

-------- Anastrophe; or, Arraignment The position of One word changed so as to be set over against the Other

A-nas´-tro-phee. Greek, ■ναστροθ■, from ■ν■ (ana), back again, and στρ■φειν (strephein), to turn, a turning back. The figure is so-called because one word is turned, or turned back out of its proper or usual position in a sentence.

Hence it is a kind of Hyperbaton; but affecting only one word, instead of several words, in a sentence.

It is called also PARALLAGE, Par-al´-la-gee. Greek, παραλλαγ■, from παραλλ■σσω (parallasso), to make things alternate. Hence Parallage means a deviation, a turning aside, variation. And SYNCATEGOREMA, syn-cat´-ee-gor-ee´-ma, from σ■ν (syn), together with, and κατηγ■ρημα, an

arraignment. Hence the figure is so called because one word is set over against or arraigned against another. Reversal would be a good English name for this figure. The Latins called it TRAJECTIO: i.e., a crossing over, a transposition or trajection of words. And INVERSIO, a turning about, an inversion of words. The word thus put out of its usual place receives great emphasis.

We have many examples in English:- The Verb before its Noun.

“Burns Marmion’s swarthy cheek like fire.”-Scott.

Adjective after its Noun.

“He ceased; and death involved him dark around.”-Cowper.

Objective before the Verb.

“Me didst thou constitute a priest of thine.”-Wordsworth.

Preposition before the Participle.

“Into what pit thou seest, from what height fallen.”-Milton.

Preposition after the Noun.

“It only stands our lives upon, to use Our strongest hands.”-Shakespeare.

Noun at end of sentence.

“Ape-born, not God-born, is what the atheists say of-man.”

Deu 22:1.-“Thou shalt not see thy brother’s ox or his sheep go astray, and hide thyself from them.”

Here, the negative is put with “see” instead of with “hide,” in order to emphasize the command, which would otherwise tamely read:-“If thou shalt see … thou shalt not hide,” etc. See under Metonymy.

Mic 6:10.-“Are there yet the treasures of wickedness in the house of the wicked?” In the Hebrew, the verse begins with the adverb: “Still are there in the house of the wicked man treasures of wickedness?”

Acts 7:48.-In the English, the negative is joined with the verb, with which it is to be read: but in the Greek, the negative is put at the beginning of the clause, and the verb at the end, which greatly intensifies the force of the word “not.”

“But not the Most High in hand-made temples dwelleth.”

-------- Syllepsis; or, Change in Concord

Grammatical Syllepsis, by which there is a change in the Ideas rather than in actual words, so that the concord is logical rather than grammatical

Syl-lep´-sis. Greek, σ■λληψις, from σ■ν (sun), together with, and λ■ψις (leepsis), a taking.

It is a figure by which one word, or the meaning of one word, is taken with another; or, when one word is used, and another idea is meant. When involving addition of words, or sense, it has

already been described in Div. II.

It is a kind of Enallage, or Heterosis; in that there is an exchange of genders, of numbers, or of both. But it differs from Enallage, in that the change takes place rather in the idea than in the actual words.

It is a kind of Zeugma, in that one adjective or verb belonging to two or more nouns of different genders, persons, or numbers, agrees with one rather than with another.

Syllepsis therefore depends on a change or disturbance in the concord of parts of speech; in making a logical rather than a grammatical concord.

John 16:13-14.-“When he, the Spirit of truth, is come, he will guide you unto all truth,” etc.

Here, though the word πνε■μα (pneuma), Spirit, is neuter, the word ■κε■νος (ekeinos), He, is masculine; agreeing with the Divine Person rather than with the actual word “Spirit.”

John 21:12.-“And none (sing. [Note: ing. The Singular Number.] ) of the disciples durst ask him Who art thou? knowing (pl. [Note: The Plural Number.] ) that it was the Lord.” The figure points out that not one asked; for all knew.

2Co 5:19.-“God was in Christ, reconciling the world (sing. [Note: ing. The Singular Number.] ,) unto himself, not imputing their trespasses unto them (pl. [Note: The Plural Number.] ).”

Here, the figure Metonymy, by which the “world” is put for its inhabitants, is interpreted by the use of the plural, “them.”

-------- Tmesis; or, Mid-cut A Change by which one Word is cut in two, and another Wordput in between

Tm■´-sis. Greek, τμ■σις, a cutting, from τ■μνειν (temnein), to cut.

It is a figure by which a compound word or connected phrase is separated, and the position of its syllables changed, by the intervention of one or more words.

Each of the syllables thus cut off is a separate and complete word. Thus in “to us ward,” the word “toward” is, by the figure Tmesis, cut in two: and the word “us” is put in between the two separated words, “to us ward.” So also we say “to heaven ward,” or “what condition soever.” The figure is also called DIACOPE, Di-ac´-o-pee. Greek, διακοπ■, a cutting in two.

DIÆRESIS, D■-æ´-re-sis. Greek, δια■ρεσις (diairesis), a dividing through.

DIASTOLE, Di-as-to-lee. Greek, διαστολ■, a separating through.

ECTASIS, Ec´-ta-sis. Greek, ■κτασις, a stretching out.

DIALYSIS, Di-al´-y-sis. Greek, δι■λυσις, a dissolving or parting asunder.

DIVISIO, Division.

There is an example of it in Eph 6:8 : ■ τι ■■ν (ho ti ean), three words, which usually go together in this order, are divided: and the last is put in between the other two, so that it reads “what soever thing,” instead of “what thing soever.” Our English Tmesis here better expresses the Greek, than

the A.V. [Note: The Authorized Version, or current Text of our English Bible, 1611.] which neglects the Greek Tmesis.

Through not seeing the figure in this passage, there are several various readings created in order to explain it.

2. Sentences and Phrases

-------- Hysteron-Proteron; or, Last-First The Second of two things put First

Hys´-te-ron - Prot´-e-ron, from ■στερος (hysteros), the latter, and πρ■τερος (proteros), the former. A figure in which the word that should be the latter of two words comes first.

It is, therefore, a kind of Hyperbaton: where 'the cart is put before the horse.' It occurs in most languages; but it is a question whether in this sense it occurs in the Bible, as the figure is considered rather a blemish than an ornament. If it is used, it is certainly for unusual emphasis.

Php 3:19 has been cited: "Whose end is destruction, whose God is their belly, and whose glory is in their shame, who mind earthly things."

Here, the "end" is put first: in order that the mind may dwell with the greater horror on the things which lead to it. The structure of these verses (Php 3:18-19) throws more light on them, and shows that after the words "many walk" there is a parenthetical break, which is resumed at the end of Php 3:19, to show who these "walkers" are, viz., "the earthly minded." a"For many are walking bWhom I often told you, and do tell you now-even weeping, calling them the enemies of the cross of Christ, bWhose end-destruction; whose god-the belly; and their glory-in shame. aSuch [namely] as are minding earthly things."

Here, in "a" and "a" we have the walkers; while in "b" we have their walk, and in "b" their end. Hence their walk ends in destruction, their worship ends in their belly, and their glory ends in shame.

Heb 3:8.-"Harden not your hearts, as in the provocation, in the day of temptation in the wilderness." The provocation of God followed the temptation in the wilderness; but is here put first to mark out the special temptation referred to.

Heb 4:2.-"For unto us was the Gospel preached, as well as unto them." Here, the order of time is inverted, to agree with the order of thought, and for emphasis.

But, as we have said, it is a question whether we have any real examples of this figure in the Bible.

-------- Hysterologia; or, the First, Last The First of two things put Last: or, the opposite of Hysteron-Proteron

Hys´-ter-o-log´-i-a. Greek, ■στερολογ■α, from ■στερος (hysteros), last, and λ■γος (logos), speech, discourse. A figure by which that which is put last, ought, according to the usual order, to come first.

It is the opposite of Hysteron-Proteron; except that it refers to a transposition of connected events, rather than of words.

It differs from Hysteresis (q.v. [Note: Which see.] ).

Gen 10:1-32 and Gen 11:1-32.-In Gen 10:1-32 the dispersion of the nations is put before the cause of it, which is recorded in Gen 11:1-32.

Gen 12:1.-Here, the call of Abraham is put, by Hysterologia, after the obedience to it (or to a previous call) in Gen 11:31-32.

Abraham and Terah came out of Haran in consequence of this call; which is not recorded till afterward. The figure thus emphasizes the fact that God had called them out of “Ur of the Chaldees” (see Gen 15:7) “into a land that I will show thee” (Gen 12:1): while the history shows that the obedience, from some cause, was not complete, for “they came unto Haran, and dwelt there.” The Divine comment in Acts 7:2-4 reveals the secret to us: “From thence (i.e., from Haran) when his father was dead, he removed him into this land,” showing that Terah, his father, was the hindrance to Abram’s complete obedience. The figure thus calls attention to the fact that in his day, as well as in our own, family ties often hinder full obedience to God. The two calls are still further marked by the contrasted expressions in Gen 11:31 and Gen 12:5. In Gen 11:31, we read: “They went forth … from Ur of the Chaldees, to go into the land Canaan; and they came unto Haran, and dwelt there.” In Gen 12:5, we read, as to Haran, that “they went forth to go into the land of Canaan; and into the land of Canaan they came.”

Gen 30:22-24.-The birth of Joseph is described by Hysterologia. For it happened, really, after the birth Of the sixth son of Jacob (Naphtali) and during the first seven years of his servitude. It was after the birth of Joseph that Jacob wished to go away and leave Laban. In the first seven years were born Reuben, Simeon, Levi, Judah, Dan, Naphtali, and Joseph. Then he served seven more years (Gen 31:41), and in these were born Gad, Asher, Issachar, Zebulun, and Dinah. So Joseph’s birth, which took place after Naphtali’s, is recorded, by Hysterologia: after Dinah’s.

Gen 38:1-30 -The history of Judah in this chapter is put by Hysterologia, for the greater part of it took place before the selling of Joseph, which is recorded in Gen 37:1-36.

Jdg 20:1-48; Jdg 21:1-25.-These chapters describe the Benjamite war; which must have taken place many years before; indeed soon after Joshua’s death, though recorded here. For Phinehas, the grandson of Aaron, was high priest (Jdg 20:28): and Jonathan, the grandson of Moses, was the first idolatrous priest to the tribe of Dan!* [Note: See pamphlet on The Massorah, by the same author and publisher.]

Moreover, Jebus or Jerusalem was still in the hands of strangers (Jdg 19:10-12), whereas Jdg 1:8, Jdg 1:21 describes its capture and firing by the tribe of Judah.

1Sa 16:1-23, 1Sa 17:1-58, 1Sa 18:1-30.-Here, four events in the history of Saul and David are transposed, by Hysterologia, in order to bring together certain facts relating to each; and especially to the Spirit of God in relation to each. In 1Sa 16:1-13, David is anointed, and the Spirit of God comes upon him. Then, in order to contrast the Spirit of the Lord departing from Saul, a later fact is brought forward here (1Sa 16:14-23), which, in the history, really follows 1Sa 18:9. So that chaps. 17-18:9 record an earlier event in David’s life, which is brought in here parenthetically, describing one of the illustrations of 1Sa 14:52, that, when Saul saw any strong man or any valiant man, he took him unto him. Chaps. 17-18:9 go on to give an instance of this with David, and tell how Saul

thus found David. Then (after 1Sa 18:9) we have to go back again to prior events (recorded in 1Sa 16:14-23); while, in 1Sa 18:10-30, we have further facts concerning Saul's "evil spirit" and other events of David's life. The whole section is beautifully constructed; and the parentheses between the different members are clearly seen: each member being parenthetical to the other two, between which it is placed:- A1Sa 16:1-13. DAVID anointed. The Spirit of the Lord comes upon him.

B 1Sa 16:14-23. SAUL rejected. The Spirit of the Lord departs from Saul, and an evil spirit troubles him.

A 17:1-18:9. DAVID. An earlier incident in his life.

B1Sa 18:10-30. SAUL. The Spirit departed, and evil spirit troubling him. So that, while Saul and David alternate, we see why the special arrangement is made; so as to bring out into contrast the facts recorded in each pair of corresponding members, which are not recorded in their historical order, but in the order of the spiritual instruction which is to be conveyed. The historical order is obtained by reading on from A to A (treating B as being in a parenthesis); and then from B to B (treating A as though it were in a parenthesis); while the logical sequence of the spiritual order is obtained by reading straight on, as the history is written in the Text.

2Sa 23:1-39; 2Sa 24:1-25.-The latter chapter is put after 2Sa 22:1-51 and 2Sa 23:1-39, which contain David's "last song" and "last words," while the events really follow 2Sa 21:1-22. The "song" and the "words" follow more appropriately, immediately after the record of David's mighty acts, instead of after David's sin in numbering the People.

Isa 38:21-22.-Here, the sign which Hezekiah had asked for, in Isa 38:22, is described in Isa 38:21, beautifully emphasizing the Divine over-ruling of the history.

Amo 6:2.-The cities are put according to logical emphasis, rather than geographical sequence.

Mat 27:52-53.-Here, the events which took place later, are recorded in their consequential order, rather than in the actual historical order. At the moment when the Lord Jesus "yielded up His Spirit … the earth was shaken, and the rocks were rent, and the tombs were opened [and now comes, (by Hysterologia) "many bodies of the saints who had fallen asleep, arose, and, coming forth out of the tombs after His resurrection, entered into the holy city, and appeared privately* [Note: This seems to be the meaning of ■μφαν■ζειν (emphanizein), see its only other occurrences: Heb 9:24; Heb 11:14.] to many]. Now the centurion, and those with him, keeping guard over Jesus-seeing the earthquake, and the things that were taking place-feared greatly, saying, 'Truly, God's Son this Man was.' "

It is a question whether it be not this which is referred to in Rom 1:4 : where the Lord Jesus is said to have been marked out as "God's Son … as the result of raising (or rising) again of dead persons." For it is not ■κ τ■ νεκρ■ν, from among the dead, but simply νεκρ■ν, of dead people. That He was so marked out is described in the history by the exclamation of the Centurion. In both cases we have υ■■ς θεο■ (without articles), "God's Son."

Some have suggested that we have this figure in the record of the temptation (Luk 4:5; Luk 4:9), where the temptation which seems to come first in order of events is put last. Compare Mat 4:5; Mat 4:8.

Rev 12:1-17 -In this chapter, we have the prophetic record of events, which shall take place before Rev 6:1-17, and lead up to what is recorded in Rev 6:1-17; Rev 7:1-17; Rev 8:1-13; Rev 9:1-21; Rev 10:1-11; Rev 11:1-19.

Rev 6:1-17; Rev 7:1-17; Rev 8:1-13; Rev 9:1-21; Rev 10:1-11; Rev 11:1-19 give the exoteric view of the future history, which ends with the judgment (Rev 11:18). Rev 11:18 therefore brings us parallel to Rev 20:1-26. The Beast and false prophet are upon the earth during this period, and their actions are seen in Rev 9:1-21 and Rev 11:1-19, though they are not named, and their actual coming is not described, till Rev 13:1-18. But Rev 12:1-17 gives the esoteric view of the same period, and takes us back to a point prior to Rev 6:1-17, and shows us the causes which shall lead to the rising up of the Beast and the false prophet.

First, the war takes place in heaven, and the Devil is cast out into the earth.

Then “he” stands upon the sand of the sea (Rev 13:1, R.V. [Note: The Revised Version, 1881.] ); and John sees these two awful beings coming up, the one from the sea and the other from the earth. There is no record of their doings, except what is recorded in Rev 6:1-17; Rev 7:1-17; Rev 8:1-13; Rev 9:1-21; Rev 10:1-11; Rev 11:1-19, and in Rev 13:1-18.

See further under Ellipsis.

-------- Hysteresis; or, Subsequent Narration A subsequent Narration of prior Events

Hys´-ter-ee-sis. Greek, ■στ■ρησις, from ■στερ■ω (hystere■), to come later. Hence, a coming after or later. This is a special form of Hysterologia, and does not refer to connected records or events, but gives, long afterwards, further details of some long prior events; or, gives events never before recorded. When a record, written much later, gives supplemental or new particulars, quite disconnected from the original historical record, it is called Hysteresis: and hence has been called HISTORICAL HYSTERESIS, by which the Holy Spirit, in later and subsequent Scriptures, adds supplementary details which were not given in the history itself; and sometimes even historical facts, of which no mention had before been made.

Man often does, and is allowed to do, this in human literature: but God may not! and so man cavils at this beautiful figure, and sees in it only “discrepancy”; instead of delighting in these subsequent supplementary facts thus revealed to us by the Holy Spirit, and such as none but He could give.

Gen 31:7-8.-Jacob mentions later, certain facts in his history which had taken place before.

1Sa 12:12.-A prior event is here recorded, not mentioned in the earlier narration.

1Sa 22:9-16.-Certain supplementary details are given here which are not recorded in the account as narrated in 1Sa 21:1-9.

Psa 105:18.-“Whose feet they hurt with fetters.” This, by Hysteresis, is mentioned here, though not recorded in the history of Joseph in Genesis.

Hos 12:3-5 gives further particulars supplementing the history in Gen 32:24, etc.; Gen 28:12-19, and Gen 35:9-15.

Amo 1:1.-A particular earthquake is here mentioned, of which no historical record is given. It is possibly the earthquake mentioned in Zec 14:5. Amos is said to have prophesied “in the days of Uzziah … and Jeroboam”; and it is added, “two years before the earthquake.” Now, in Zechariah, we have no mention of Jeroboam. Hence it is very possible that, by the time the earthquake took place, he was dead. How Amos came to be “among the herdmen from Tekoa”; or, why these men migrated, as it may seem, into Israelite territory, we are not told. But if we take the mysterious “it,”* [Note: Which is masc. in all the eight occurrences: and always followed by the great pause.] which the Lord, by Amos, says, He will not “avert,” to be this very earthquake, we avoid a very puzzling Ellipsis, and shall very likely be correct.

Amo 2:1.-Moab is here said to have “burned the bones of the king of Edom into lime,” a fact of which we have no historical mention. Mesha, king of Moab, evidently was a cruel man. In his superstitions he offered his own son upon the wall, and turned the tide of battle.

See further information concerning this in the history of The Moabite Stone.

Amo 5:25-26.-Here we learn the names of certain of the gods which the Children of Israel worshipped in the wilderness. See also Eze 20:6-7; Eze 20:18; Eze 20:22, etc.

Zec 14:5.-See above under Amo 1:1.

Mat 2:23.-“And he came and dwelt in a city called Nazareth: that it might be fulfilled which was spoken by the prophets, He shall be called a Nazarene.”

Through missing this Hysteresis, the commentators have created a difficulty of their own.

First, they cannot find such a prophecy in any of the prophets.

Then, they try and make a connection between netzer, a branch, and Nazarene; and, as there is none, the difficulty is only increased.

Even if the connection could be established, the difficulty would not be removed: for it says “prophets” (plural), and the word netzer is used of Christ in only one prophet, Isaiah. So the difficulty is further increased. But there is really no difficulty at all. It is absolutely created. It is assumed from the outset that it says “which was written.” But it does not say so! It says “which was SPOKEN.” The fact is, some prophecies were written down and never spoken; some were both written and spoken; while others were spoken and never written. This is one of the latter class: and there is all the difference in the world between τ■ ■ηθ■ν (to rheethen), which was spoken, and ■ γ■γραπται (ho gegraptai), which standeth written!

Thus, this beautiful Hysteresis reveals to us the historical fact that several prophets had declared by the Holy Spirit that the Messiah should be called a Nazarene. But for this Hysteresis we should never have known it.

Mat 23:35-36.-“That upon you may come all the righteous blood shed upon the earth, from the blood of righteous Abel unto the blood of Zacharias son of Barachias, whom ye slew between the temple and the altar.” etc.

Now, from failing to see the historical Hysteresis here, it has been hastily assumed that the reference is to 2Ch 24:20-21, where we read, “The Spirit of God came upon Zechariah the son of

Jehoiada the priest … And they conspired against him, and stoned him with stones at the commandment of the king in the court of the house of the Lord." By this inaccurate reference, the Lord Jesus Christ, the Son of God, is charged with making a serious mistake. But note that when the Lord says that Zachariah was "the son of Barachias," He could not possibly have been speaking of "the son of Jehoiada" as the same man.

If He began with Abel, the first martyr, it is not probable He would end with a murder which took place 870 years before he spoke the words, when there were many more during those 870 years.

How much more probable that he referred to Zechariah the (last but one) prophet (and the one of whom he is speaking, verse 31), who died some 500 years before the Lord spoke the words? Moreover, he is expressly called "the son of Berechiah" in Zec 1:1; Zec 1:7.

It is remarkable that there was another Zechariah, the son of Baruch, who was martyred some 36 years afterward (a.d. 69), immediately before the destruction of Jerusalem, as recorded by Josephus (Wars, iv. 5, 4).

Mat 27:9-10.-See under Gnome.

Acts 9:1-43; Acts 22:1-30; Acts 26:1-32.-In the three accounts of the conversion of Saul, we have supplementary facts, disconnected from the historical event.

2Ti 3:8.-"Jannes and Jambres" are named as two of the Egyptian wise men; whose names are not given in Exodus, but are supplied here by the Holy Spirit.

Heb 9:19.-The sprinkling of the book is supplementary information which is not given in Exo 24:1-18

Heb 11:21.-Here we have an additional fact, which at once explains and amplifies Gen 48:12, and is not in discrepancy with Gen 47:31, as is commonly supposed.

We must give the whole of this verse, because of the controversies which have raged around it: "By faith, Jacob, when he was a dying, Messed both the sons of Joseph; and worshipped, leaning upon the top of his staff." The marginal reference in the A.V. [Note: The Authorized Version, or current Text of our English Bible, 1611.] is Gen 47:31; but this, though followed by every one, is certainly not correct. The circumstance in Heb 11:21 is Jacob's blessing of the sons of Joseph, which is set in company with Isaac's blessing of his own sons. The two together giving the beautiful lesson that Isaac's blessing was given contrary to the will of the flesh (i.e., his own will), while Jacob's blessing was given contrary to the will of man (i.e., Joseph's will) (Heb 11:20-21).

It is clear, therefore, that the whole emphasis of the reference is to the occasion of the blessing: of which there is not a word in Gen 47:31, and to which it does not refer. In Gen 47:31, Jacob was causing Joseph to swear that he would bury him not in Egypt, but in the land of Canaan, and "Israel bowed himself upon the bed,s head." But it was "after these things" (Gen 48:1), that the blessing of Joseph and his sons took place. And, then, we have, in chap. Gen 48:12, the worship of Jacob who "bowed himself with his face to the earth." Jacob must, therefore, have been in a sitting posture; for, in Gen 48:2, we read that when they told him that Joseph was approaching, "Israel strengthened himself, and sat upon the bed"; and, from Gen 48:12, when he embraced Ephraim and Manasseh, he took them "between his knees." It was then, we gather that, in the

blessing of his own sons (for Gen 48:1-22 and Gen 49:1-33 are continuous), that he “leaned on the top of his staff.” And this inspired addition to the information is given us in Heb 11:21, to enhance and emphasize his faith, and to indicate Israel’s extreme infirmity, for it was his last dying act (Gen 49:33).

There is no necessity, therefore, for us to discuss the question of the various reading involved in the Hebrew ■■■■■■ (mittah), the bed, and the LXX. [Note: XX. The Septuagint Version (325 b.c.).] and Syriac rendering, the staff, which would require the Hebrew to be pointed ■■■■■■ (matteh). Had the word been used in the Hebrew of Gen 48:1-22, the true pointing would have been there decided.*[Note: Had a staff been intended in Gen 47:31, it would probably have been ■■■■■■ (makkail), as in Gen 30:37; Gen 32:10, etc.] But the point is decided for us in Heb 11:21; which clearly states that it was his “staff” that Israel leaned upon while worshipping God and blessing “by faith” the sons of Joseph. We must, however, point out “the incalculable quantity of idolatrous nonsense,” to use the words of Dean Alford (in loco), which (he says) “has been written on these words by Roman Catholic commentators, taking as their starting point the rendering of the Vulgate: et adoravit fastigium virgae ejus [and worshipped the top of his staff], and thence deriving an argument for the worship of images”! This corruption of the Vulgate is perpetuated in all the Romish translations of it; and all therefore come under the Dean’s vigorous condemnation.

Heb 12:21 gives a particular which we do not find recorded in Exo 19:1-25 and Exo 20:1-26.

Jas 5:17.-The earnest prayer of Elijah is not recorded in 1Ki 17:1.

Jude 1:9 mentions by the Holy Spirit the contention of Satan about the body of Moses; and, in Jude 1:14, some words of a prophecy of Enoch. Trading on this reference, men have forged “the book of Enoch” evolving its fancies and trivialities out of this historical Hysteresis.

-------- Simultaneum; or, Insertion A parenthetic Insertion between the record of two simultaneous Events Si´-mul-ta´-ne-um. Latin, from simul, at the same time, together. This figure is used when, in a description of events, properly belonging to the same time, one is changed and put out of its historical place, and put in between two others, which is thus divided so as to take us by surprise.

It is, therefore, a kind of historical parenthesis, or logical Tmesis (q.v. [Note: Which see.] ).

Mark 15:12-14.-Where Pilate’s words (Mark 15:12, Mark 15:14) are interrupted by the shouts of the People (Mark 15:13). The events took place literally in this order: but, instead of describing the two events separately, Pilate’s words and the People’s are described at one and the same time.

Rev 16:13-16.-Here the description (Rev 16:14, Rev 16:16) of the work of the three unclean spirits in gathering together the kings of the earth to Armageddon is interrupted by Rev 16:15; which is an injunction specially referring to that same time, and is therefore introduced there, by Simultaneum, for the sake of emphasis.

-------- Antithesis; or, Contrast A setting of one Phrase in Contrast with another

An-tith´-e-sis. Greek, ■ντ■θεσις, from ■ντ■ (anti), against, and θ■σις (thesis), a setting, from τιθ■ναι (tithenai), to set or place.

It is a figure by which two thoughts, ideas, or phrases, are set over one against the other, in order to make the contrast more striking, and thus to emphasize it.* [Note: When this consists of words rather than of sentences, it is called Epanodos, and Antimetabole (q.v.).] The two parts so placed are hence called in Greek antitheta, and in Latin opposita and contraposita. For example:

“When our vices leave us, we flatter ourselves we leave them.”

“Curved is the line of beauty, Straight is the line of duty.”

“The prodigal robs his heir, the miser robs himself.”

“God demands man’s homage; man offers Him his patronage.”† [Note: Dr. Robert Anderson in The Silence of God.]

Man often misuses this figure, for the mere fancy of balancing sentences; and thus often falsely exaggerates a contrast which lies more in the words than in the thoughts. When this is the case it is called Antimetabole, Parison, Annominatio, etc. (q.v. [Note: Which see.] ).

It is called also CONTENTIO: i.e., comparison, or contrast. When this contrast is made by affirmatives and negatives, it is called Enantiosis, see below. The Book of Proverbs so abounds in such Antitheses that we have not given any examples from it.

Isa 1:21.-Of Jerusalem it is said “Righteousness lodged in it; but now murderers [lodge in it].

Isa 59:9.- “We wait for the light, but behold obscurity; For brightness, but we walk in darkness.”

Isa 65:13-14.-Where we have many beautiful Antitheses. See also under Symploce.

Lam 1:1.-“How doth the city sit solitary that was full of people!”

Luk 2:14.-“Glory in the highest to God, and on earth peace.” And then, after these two Antitheta, a third fact is stated as resulting from them when coming together:-“Good will toward men.”* [Note: Is it not clear that ε■δοκ■α (eudokia) refers to Divine complacency, and that we find the explanation in the ε■δ■κμσα (eudokeesa) of Mat 3:17; Mat 12:18; Mat 17:5. Mark 1:11. Luk 3:22. 2Pe 1:7? With these, contrast God’s side (Heb 10:6; Heb 10:8; Heb 10:38); and on man’s side (2Th 2:12. How scholars can tolerate the Revisers’ reading ε■δοκ■ας (eudokias) is a marvel. Can a parellel be produced?] See under Ellipsis.

Rom 5:18.-“Therefore as through one offence judgment came upon all men to condemnation, even so too, through the righteous act (δικα■ωμα, not δικαιοσ■νη) of one, the free gift came upon all men unto a justifying (δικα■ωσις, spoken only of God’s activity in justifying us) of life” (or, a life-long justifying).† [Note: See articles on Romans in Things to Come, Vol. V.]

Rom 5:19.-“For as by one man’s disobedient act many were made sinners, so by the obedient act of one (i.e., His death) shall many be made righteous.”

See also Paronomasia and Paregmenon.

Rom 6:7-8.-“For he that died, has been justified from sin. Now, if we died with Christ, we believe that we shall live also with him.”

Rom 8:5.-“For they that are (or live) after (or according to) flesh (the Old nature) do mind the things of the flesh; but they that are (or live) after (according to) spirit (the New nature) [do mind] the things of the spirit”: i.e., the things that belong to the New nature. See under Metonymy.

Rom 8:13.-“For if ye live according to flesh, ye shall die: but if ye through spirit (the New nature) do mortify the deeds of the body (i.e., by reckoning that it died with Christ, Rom 6:11), ye will live.”

Rom 15:12.-“There shall be a root of Jesse, and he that shall rise [and raise His banner] to reign over the Gentiles; in him shall the Gentiles trust.” The reference is to Isa 11:10 : where ■■■ (neys), a banner, which is raised aloft, is put in contrast with the “root” which is the lowest point. So Messiah rises from the lowest to the highest.

2Co 4:17-18 contains several beautiful Antitheses.

2Co 6:8-10 contains a series of beautiful Antitheses. In 2Co 6:4-5 -, we have a seven-fold passive experience:- patience, afflictions, necessities, distresses, stripes, imprisonments, tumults In 2Co 6:5-6-, we have a seven-fold self-denial:- labours, watchings, fastings, pureness, knowledge, longsuffering. kindness. In 2Co 6:6; 2Co 6:8 -, we have a seven-fold means to endure:- the Holy Ghost, love unfeigned, the word of truth, the power of God, the armour of righteousness, honour and dishonour, evil report and good report. In 2Co 6:8-10, we have a seven-fold result in the following Antitheses:- deceivers, and yet true; unknown, yet well-known; dying, yet living; chastened, yet not killed; sorrowful, yet alway rejoicing; poor, yet enriching others; having nothing, yet possessing all things.

Php 3:7.-“But what things were gain to me, those I counted loss for Christ.”

Note that, by Antithesis, our attention is called to the fact that Paul is here speaking, by the Spirit, of his “gains,” not of his sins. Of his gains, as a man and an Israelite; which included the hope of resurrection as well as righteousness, of course: but he was willing to give them all up for that righteousness which he had in Christ, and for that “out-rising from among the dead,” which he should have at Christ’s appearing.

He does not, in Php 3:11, speak of something which he could attain to as a Christian more than other Christians; but he is contrasting his “gains,” as a Jew, and putting them in Antithesis with his greater gains as a Christian.

2Pe 2:19.-“While they promise them (i.e. their dupes) liberty, they themselves are the servants of corruption.”

-------- Enantiosis; or, contraries Affirmation or Negation by Contraries

E-nan-ti-o■´-sis. Greek, ■ναντ■ωσις, from ■ναντ■ος (enantios), opposite. The figure Antithesis is called Enantiosis when the contrast is expressed by affirmatives and negatives. What is stated affirmatively is meant negatively, or vice versa. When it is stated both ways, it is a kind of Pleonasm (q.v. [Note: Which see.] ). The difference being that Pleonasm refers to any statement, while Enantiosis refers to affirmation by contraries.

Psa 1:1.-We have here a beautiful series of affirmation by contraries.

Isa 45:22.-“I am God, and there is none else.”

Luk 7:44-46.-The difference between reality and formality is beautifully shown by a series of contrasts which are affirmatives by contraries.

Rom 8:15.-“For ye have not received the spirit of bondage again to fear; but ye have received the spirit of adoption (or a sonship-spirit), whereby we cry, “Abba, Father.”

Php 3:9.-“And be found in him (Christ), not having mine own righteousness, which is of the law, but that [righteousness] which is through the faith of Christ, the righteousness which is of God by faith.” See under Synecdoche.

-------- Anacoluthon; or, Non-sequence A breaking off the sequence of Thought

An´-a-co-lu■´-thon. Greek, ■νακ■λουθον, from ■ or ■ν, negative, and ■κ■λουθος (akolouthos), following: i.e., not following, want of sequence or connection in a sentence, the latter part of which does not follow on or correspond with the former part. This figure is so-called, because the construction with which a proposition begins is abandoned; and, either for the sake of perspicuity, emphasis, or elegance, the sentence proceeds in a manner, different from that in which it set out.

Human writings of deep thought or feeling or argument frequently have the figure Anacoluthon, which in these cases is mere irregularity attributable to inadvertence, arising from the negligence or carelessness of the writer.

But, in the case of the Scriptures, where the Holy Spirit is the Author, and all is perfect, the figure not only imparts grace, but strength and force to the language, and is intended to catch and fix the attention of the reader. In this case, of course, what is abandoned is not further necessary. It has served its purpose in arresting, and so the argument passes on to that to which the attention is to be given.

1. Sometimes the accusative stands alone at the beginning of a sentence This is not an “accusative absolute,” but is to be rendered “as for” or “as to.”

Luk 21:6.-Here, the Lord says: “These things which ye behold”: and then He turns off, and says: “There will come days.” So that we must supply the words “As to” these things, etc.

Acts 10:36.-Here, again, the sentence begins with the accusative: “The word which He sent unto the children of Israel.” Some MSS., not understanding the Anacoluthon, omit the relative pronoun “which.” But the sense is “As touching the word which He hath sent,” etc. Or it may depend on ο■δατε, ye know, in the next verse: “Ye know the word which He sent,” etc.

Rom 8:3.-“For what the law could not do, in that it was weak through the flesh.” Here, the argument breaks off to speak of what God has done: “God (by sending His own Son in the likeness of sinful flesh and as an offering for sin) did: namely, “He condemned sin in the flesh in order that the righteous-requirement (δικα■ωμα, dikai■ma) of the Law might be fulfilled in us who walk not according to flesh (i.e., the Old nature), but according to spirit (i.e., the New nature).” The figure requires the conclusion-this thing was impossible for the Law to do, because it was weak through the flesh: i.e., man, owing to the corruption of his nature, could not keep the Law; and the Law was powerless, because it could neither pardon the trangressor, nor alter his nature. This defect was overcome by God, Who condemned sin in the death of His Son (who was the sin-offering personified). His People, therefore, having died with Him, are discharged from the

claims of the Law; and, being now “in Christ,” fulfil in Him all its righteous requirements.

2. Sometimes the leading proposition is interrupted by a parenthesis, and, when the subject is resumed, the grammatical connection is changed

John 6:22-24.

Gal 2:6-7.

3. Sometimes the construction suddenly changes (without a paten. thesis) by a change of persons; or, from participles to finite verbs; or, from singular to plural, and vice versa Mark 6:11.-“And whosoever shall not receive you … shake off the dust of your feet against them.”

Here, the Anacoluthon is seen only when we take the Critical Text approved by T. [Note: . Tischendorf and his critical Greek Text.] Tr. [Note: r. Tregelles and his critical Greek Text.] A. [Note: . Alford and his critical Greek Text.] WH. [Note: H. Westcott and Hort, and their critical Greek Text.] , and R.V. [Note: The Revised Version, 1881.] viz., ■ς ■ν τ■πος (hos an topos), whatsoever place (singular), instead of ■σοι ■ν (hosoi an) whosoever or as many as (plural). So that the Anacoluthon is: “And whatsoever place (sing. [Note: ing. The Singular Number.] ) will not receive you … shake off the dust of your feet against them.”

Luk 11:11.-“From which of you, the father, shall his son ask bread? Will he give him a stone?”

Here the plural “you” is broken off for the singular “he.”

1Co 7:13.-“And the woman which hath an husband that believeth not, and if he be pleased to dwell with her,” etc.

Here the break is from the feminine to the masculine.

2Co 5:6; 2Co 5:8.-Here the change is from participles to finite verbs:

“Being confident then always, and conscious that being at home [here] in the body, we are from home, away from the Lord (for by faith we are walking, not by sight). We are confident, however, and are content rather to be from home [here] out of the body, and to be at home with the Lord [there].”

These words are usually misquoted “absent from the body, present with the Lord,” as though it meant that the moment we are absent from the body we are present with the Lord. But this is exactly what it does not say: and the Anacoluthon calls our attention to this. The whole subject is resurrection, starting from 2Co 4:14. Our two bodies are contrasted in 2Co 5:1-5: viz.: “the earthly house of this tabernacle (i.e., this mortal body)” is contrasted with “our ο■κητ■ριον (oikeeteerion), our spiritual or resurrection body” (see Jude 1:6): viz.: “our house which is from heaven,” the future body of glory being called a “house,” as compared with the present body in which we groan, which is called a “tabernacle” or tent. The argument is that, while we are in this “tabernacle” we cannot have that “house”; and that while we are in this tent we are away from our real eternal home, which is with the Lord.

There is no thought (here or elsewhere) of our being at home, or “with the Lord,” apart from resurrection and our resurrection bodies.

Gal 6:1.-“Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted.”

Here the abrupt transition from the plural to the singular, which is a kind of Enallage (q.v. [Note: Which see.] ), makes the general precept applicable to each individual, in order to emphasize the absolute necessity of the “spirit of meekness” which is enjoined. The figure calls our attention also to the fact that restoration is the object, and not judgment. Experience would lead us to believe that the text read: “Ye which are spiritual judge such an one in the spirit of bitterness and harshness, not considering thyself!” Hence the use of this figure to arrest our attention, and correct our error.

Eph 1:20.-“Having raised him … he set him.”

Col 1:26.-“The secret which had been lying hid from the ages and from the generations, but lately was made manifest to his Saints.”

Other examples may be found, e.g.:- Change from first person to the second: Gal 3:25-26; Gal 4:5-6; Gal 4:20.

Change from second person to the first: Eph 2:2-3; Eph 2:13-14; Eph 4:31-32; Eph 5:2 (textual reading). Col 1:10-13; Col 3:3-4. 1Th 5:5.

Change from second person plural to singular: Rom 12:16-20. 1Co 4:6-7. Gal 4:6-7.

Change from third person to second: Jas 2:16.

4. Sometimes the construction is broken off altogether, andis not completed at all Mark 11:32.-“But if we shall say, Of men;-they feared the people.”

Here, the reasonings of the rulers are broken off, and the sense must be supplied by Ellipsis (q.v. [Note: Which see.] ).

Rom 5:12.-This is usually given as an example of what appears to be an Anacoluthon; because the sense seems broken off at the end of Rom 5:12 : but the structure of the passage shows us the connection, and where the sense or argument is resumed. Many suppose that this is Rom 5:15; but the Correspondence of subjects shows that it must be Rom 5:18. The section to which Rom 5:12 belongs is that from Rom 5:12-21, and is as follows:- The structure of Rom 5:12-21.

AaRom 5:12. By one man, sin: then, death upon all. bRom 5:13. Sin not imputed where no Law exists. cRom 5:14. The reign of death.

B Rom 5:15. Not as the offence, so the gracious gift.

B Rom 5:16-17. Not as by one person, so the gift.

AaRom 5:18-19. By one man’s offence, all men under condemnation; by one man’s disobedient act the many were constituted sinners; and the counterpart. bRom 5:20. The offence abounded when Law came-and the counterpart. cRom 5:21. The reign of sin-and the counterpart.

Here, we see that Rom 5:12 corresponds with Rom 5:18-19, and consequently all between (viz., Rom 5:13-17) is practically in a parenthesis. Moreover, note that the three members of A are

stated with their counterparts, and are thus distinguished from the three in A. [Note: . Alford and his critical Greek Text.]

1Ti 1:3-4.-Here, the A.V. [Note: The Authorized Version, or current Text of our English Bible, 1611.] supplies the sense by adding “so do.” The R.V. [Note: The Revised Version, 1881.] adds “so do I now.”

5. Sometimes the change consists of a sudden transition from the indirect to the direct form of speech Mark 6:9.-“But being shod with sandals; and put not on two coats.

Luk 5:14.-“He charged him to tell no man, but go and show thyself,” etc. This may be explained by the Ellipsis of the verb “say,” “but [he said] go and show thyself,” etc.

John 5:44.-“How can ye believe, receiving honour one from another? and the honour that is only from God, ye seek not.”

Acts 1:4.-“Wait for the Father’s promise which ye heard of me.” The A.V. [Note: The Authorized Version, or current Text of our English Bible, 1611.] and R.V. [Note: The Revised Version, 1881.] treat this as Ellipsis, supplying the words “which [saith or said he] ye have heard of me.”

Acts 17:3.-“Opening and alleging, that Christ must needs have suffered and have risen from among the dead, and that this is the Christ whom I announce to you.” The R.V. [Note: The Revised Version, 1881.] (and A.V. [Note: The Authorized Version, or current Text of our English Bible, 1611.] margin) treat this as Ellipsis, “whom [said he] I preach,” etc.

6. Sometimes the change is from the direct form, which passes into the indirect

John 13:29.-“Buy those things that we have need of against the feast; or, that he should give something to the poor.”

Acts 14:22.- “Establishing the souls of the disciples, exhorting them to continue in the faith, and that through many tribulations must we enter into the Kingdom of God.”

See under Ellipsis.

Acts 23:23.-“Get ready two hundred soldiers that they may go to Cæsarea.” The natural sequence would have been “and go.”

7. Sometimes two equivalent constructions are united in the same proposition It is scarcely necessary to present these in full. The student can readily search them out for himself.

See Mark 6:7; Mark 12:38. Rom 12:4. 1Co 14:5. Eph 5:27; Eph 5:33. And in the Old Testament the following may be noticed:- Gen 35:3. Jos 23:16. Jdg 16:24. Neh 10:30.

# 04.13. III. Affecting the Application of Words

III. AFFECTING THE APPLICATION OF WORDS

We now come to the last class of the three great divisions of figurative language, viz., figures which involve the Application of words rather than their Meaning or Order.

These we propose to consider under those that have to do with change; not that there is any real or absolute change; but because there is a deviation or change from the literal, or from the more ordinary and usual application of words. This change is brought about and prompted by some internal action of the mind, which seeks to impress its intensity of feeling upon others. The meaning of the words themselves continues to be literal: the figure lies in the application of the words. This application arises from some actual resemblance between the words, or between two or more mental things which are before the mind. When the literal application of the words is contrary to ordinary plain human experience, or to the nature of the things themselves, then we are compelled to regard the application as figurative, though the words themselves still retain their literal meaning; otherwise, the application would lose all its force and all its point. The first three important figures in this class should be studied together: viz.: Simile (comparison by Resemblance), Metaphor (comparison by Representation), and Hypocatastasis (comparison by Implication), because they are like three degrees of comparison in the emphasis conveyed by the inter-relation of words and their application. They are the positive, comparative, and superlative degrees of relation between words and thoughts. In conforming to the order in which we are presenting these Figures of language, we lose much that would elucidate and bring out the beauties of these three. They would each gain in force and emphasis if we were to combine them in one chapter and under one head.

Even if we could present the passages out of the order of the books of the Bible, one could be made to lead on and up to another, so as to enhance the general effect and force of the subject. But we proceed on the lines we have laid down, and consider the Application of words:

1. As to Sense

-------- Simile; or, Resemblance A Declaration that one Thing resembles another; or, Comparison by Resemblance

Sim´-i-le. This is the Latin name of the figure; from similis, like, similar, resembling closely, or in many respects. This figure has no corresponding Greek name. Indeed it can hardly be called a figure, or an unusual form of expression, seeing it is quite literal, and one of the commonest forms of expression in use. It is a cold, clear, plain statement as to a resemblance between words and things. The whole application of the figure lies in this Resemblance, and not in Representation, as in Metonymy; or in Implication, as in Hypocatastasis; or, in Association, as in Synecdoche.

Accordingly, when this resemblance is not apparent, or is counter to our ordinary perception of things, it jars upon the ear. Such Similes abound in human writings. Hence the pleasure of

studying the use of them in the Word of God, where we have the Holy Spirit's own perfect work.

Many examples could be given of false, or incongruous Similes in human writings. Take, for example, Montgomery's poem on Satan:* [Note: Quoted in Macbeth's Might and Mirth of Literature.] "Lo! the bright dew-bead on the bramble lies, Like liquid rapture upon Beauty's eyes."

We fail to see any resemblance between beauteous eyes and a bramble; or, any meaning at all in "liquid rapture." So Mrs. Browning:

"Then the bitter sea Inexorably pushed between us both; And sweeping up the steep with my despair, Threw us out as a pasture to the stars."

We fail to see any resemblance between a ship and a pasture; and why stars go out to grass; or, when they do, why they should feed on ships and their passengers! No such inexplicable similes as these can be found in the Scriptures. When one is used there, it is "for our learning;" and the more we study it the more we may learn.

They are usually marked by the Caph (■) in Hebrew; and in the Greek by ■ς (h■s), as; καθ■ς (kath■s), like as; or, by some seventeen other kindred words* [Note: See under the word "AS" in A Critical Lexicon and Concordance, by the same author. Longman and Co 15 s.] ; and the English: "as," "like as," "even as," "like," etc.

Simile differs from Comparison, in that comparison admits of dis-similitudes as well as resemblances.

Simile differs from Allegory (q.v. [Note: Which see.] ) in that allegory names only one of the two things and leaves us to find, and make the resemblance with the other, ourselves.

Simile differs from Metaphor (q.v. [Note: Which see.] ), in that it merely states resemblance, while Metaphor boldly transfers the representation.

Simile differs from Hypocatastasis (q.v. [Note: Which see.] ), in that the latter only implies the resemblance, while Simile states it.

Simile, therefore, is destitute of feeling. It is clear, beautiful, gentle, true to fact, but cold and too deliberate for passion.

All this will be seen as the Similes are studied. They require no explanation. They explain and are intended to explain themselves. It is scarcely necessary to give any examples. They abound throughout the Scripture, and impart to it much of its beauty and force.

Psa 1:3.-"He shall be like a tree planted by the rivers of water." Here, the similitude tells us that the man who meditates in God's word is planted and protected, just as a tree in a garden is cared for as a "tree of the field" is not.

See under Ellipsis, page 97.

Psa 1:4.-"The ungodly are not so: but are like the chaff which the wind driveth away." The contrast between the driven chaff and the "planted" tree is most striking and solemn. The two comparisons are the great features of the Psalm, the structure of which is as follows:- AaPsa 1:1. The godly blessed in not standing among the ungodly. bPsa 1:3. Comparison (■■ ■■). "Like a tree." cPsa

1:3. Prosperity.

AcPsa 1:4. The Contrary: “not so.” bPsa 1:4. Comparison (■■ ■■). “Like the chaff.” aPsa 1:5. The ungodly punished in not standing among the godly.

Then the last verse stands out alone in solemn grandeur as giving the reason for the whole.

Psa 5:12 (13).-“With favour wilt thou compass him as with a shield.” And why is His “favour” (i.e., His grace, which is favour to the unworthy) like a shield? Because “in his favour is life,” Psa 30:5 (Psa 30:6); because in His favour there is mercy (Isa 60:10); because in His favour there is preservation (Psa 86:2, margin); because in His favour there is security, Psa 41:11 (Psa 41:12): and therefore the prayer of all such favoured ones will ever be Psa 106:4.

Psa 17:8.-“Keep me as the apple of the eye [is kept].”

Psa 131:2.-“I have behaved and quieted myself, as a child that is weaned of his mother: my soul is even as a weaned child.”

Mat 7:24-27.-Here we have a magnificent and extended Simile, almost amounting to a parable. It is too long to quote, and too plain to need elucidation. It explains to us very clearly and forcibly its own powerful lesson.

Mat 9:36.-“They … were scattered abroad as sheep having no shepherd.

1Pe 2:25.-“Ye were as sheep going astray; but are now returned unto the Shepherd and Bishop of your souls.”

Here we have Simile, which stands in marked contrast to the Proverb in 2Pe 2:22, as to the “sow.” Both the stray sheep and the washed sow “return.” But the one returns to the shepherd, and the other to the mire. We may note also that the verb “returned” as used of the “sheep” is the passive form; while, as used of the “sow,” it is the active form. Showing that the “sheep” is made to return by a constraining power, while the “sow” returns of its own act and free-will. See under Parœmia.

Sometimes a Simile is really used as a figure, implying not merely a resemblance but the actual thing itself.

Gen 25:31.-“Sell me as on this day (■■■■■■■■, kayy■m)”: i.e., on this very day. See, too, Gen 25:33.

Num 11:1.-The Heb. reads: “And when the People was as murmurers, it was evil in the ears of Jehovah.”

Here the resemblance was real: i.e., they were murmurers.

Neh 7:2.-“I gave my brother Hanani … charge over Jerusalem: for he acted as a faithful man (■■■■■■■), etc.”: i.e., he was a faithful man.

Isa 1:7.-“It is desolate as the overthrow of strangers.” See A.V. [Note: The Authorized Version, or current Text of our English Bible, 1611.] margin.

See under Antimereia, and compare Isa 13:6.

Isa 1:9.-“Except the Lord of hosts had left unto us a very small remnant, we should have been as Sodom, and we should have been like unto Gomorrah.”

Here the words of the godly remnant declare the resemblance; and in the next verse Jehovah endorses it as true; addressing the ungodly but most religious nation actually as “the rulers of Sodom” and “the people of Gomorrah.”

Psa 122:3.-“Jerusalem is builded as a city that is compact together”: i.e., it was a city so built.

Hos 5:10.-“The princes of Judah were like them that remove the bound”: i.e., they actually committed this sin, the greatness of which is seen from Deu 19:14; Deu 27:17.

Mat 14:5.-“Because they counted him as a prophet”: i.e., as actually a prophet.

Luk 22:44.-“His sweat was as it were great drops of blood”: i.e., it was.

John 1:14.-“And we beheld his glory, the glory as of the only begotten of the Father”: i.e., the glory of Him who was really the only begotten Son of the Father.

Rom 9:32.-“Wherefore? Because they sought it not by faith, but as it were (i.e., actually) by the works of the law.”

2Co 2:17.-“We are not as many, which corrupt the word of God: but as of sincerity, but as of God, in the sight of God speak we in Christ”: i.e., we speak really and truly sincere, pure, and Divine words.

2Co 3:18.-“We are all with unveiled face beholding as in a mirror (κατοπτριζ■μενοι, katoptrizomenoi) the glory of the Lord, are trans-figured to the same image, from glory to glory, even as from the Lord-the Spirit”: i.e., really by the actual operation of the Holy Spirit. His office is to glorify Christ; and those who are led by the Spirit do occupy themselves with Christ-the heavenly object, and thus become like Him, heavenly, and that without an effort. Indeed, the measure in which we are “filled with the Spirit” is the measure in which we are thus occupied with Christ.

Sometimes the word “as” is followed by the word “so,” to strengthen and heighten the comparison, and make it more clear: as in Isa 24:2.-“And it shall be As with the people, So with the priest; As with the servant, So with his master; As with the maid, So with her mistress; As with the buyer, So with the seller; As with the lender, So with the borrower; As with the taker of usury, So with the giver of usury to him.” And all this to show the universality of the judgment which shall make the land empty and desolate. This is a combination of Syncrisis with this form of Simile.

Isa 55:10, 11.- a“As the rain cometh down, and the snow bFrom heaven, cAnd returneth not thither, but watereth the earth, and maketh it bring forth and bud, dThat it may give seed to the sower, and bread to the eater. aSo shall my word be that goeth forth bOut of my mouth: cIt shall not return unto me void, dBut it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it.”

Here, in this beautiful comparison, we have in a and a the two things compared, the Word resembling the rain and snow; in b and b we have their source; in c and c, their destiny, not returning void; and in d and d, their end prospering, end the accomplishment of their mission.

“AS” and “SO.”

We have collected a number of these examples of the use of “as” and “so” together; and arranged them, not in the sequence of the books of the Bible, or in full; but we have numbered them and placed them so as to illustrate the ways of God in grace:-

1.Sin and death (Rom 5:12). These words explain the mystery of the first and last Adam, and the first and second man: their temptation and its results as shown in Gen 3:1-24, Mat 4:1-25, and Rom 6:23. This explains 2.Offence and righteousness: judgment and free gift (Rom 5:18); also 3.Disobedience and obedience: sinners and righteous (Rom 5:19). Hence the eternal results of 4.Sin and death: grace and eternal life (Rom 5:21).

Now we pass from sin and its entrance and consequences to

5.its remedy. The Serpent and the Son of Man (John 3:14). Note the two “musts” (John 3:7 and John 3:14); and the parabolic miracle of Num 21:5-9. Note the “lifting up” spoken of in John 12:32. The “all” means all without distinction (no longer the one People of Israel) not “all” without exception. In due time Christ came to be thus “lifted up,” and 6.do the Father’s will, and Commandment, and He did (John 14:31), and 7.suffered; Lamb dumb, and so He; etc. (Isa 53:7). Hence 8.Once to die, and once offered (Heb 9:27-28).

Then 9.they are sent, “Sent Me” and “sent them” (John 17:18) 10.to bear testimony of His grace: “Believed” and “done” (Mat 8:13), 11.yea, of His life-giving grace: Life (John 5:26).

12.God reveals Himself: Heaven and earth; ways and thoughts (Isa 55:9), and 13.man, morally: Foolish as a beast (Psa 73:22).

14.Fathers and sons, etc., ye (Acts 7:51); and 15.physically, the Flower that flourisheth (Psa 103:15).

Then He reveals 16.His mercy: Heaven high and mercy great (Psa 103:11), 17.His forgiveness: East from west and trangressions removed (Psa 103:12), 18.His pity: A father and the Lord (Psa 103:13), and 19.His love: The Father and I (John 15:9).

Then He reveals 20.our relationships and duties: Many members and one body (Rom 12:4; see 1Co 12:12-13).

21.Mutual forgiveness: Christ forgave and do ye (Col 3:13), 22.Christ-like walk: Received and walk ye (Col 2:6).

23. Divine consolations: Sufferings and consolation (2Co 1:5; 2Co 1:7).

24.Missionary work: Received and minister (1Pe 4:10); with 25.the Divine promise, Rain and snow: the word of God (Isa 55:10-11); and 26.the Divine support, Thy days and thy strength (Deu 33:25).

Oh may our desire to do His will be according to, 27.The hart panting, and the soul longing (Psa 42:1 (Psa 42:2)). The JEW.

28. All blessing based on God’s original covenant-promise; Stars and seed (Jer 33:22), see especially Gen 15:5, and Rom 4:18. The covenant of works they brake, see Exo 24:3; Exo 24:7

and Jer 31:32, and are now suffering the consequences.

29. The future blessing of Israel will be under the original covenant, of grace: as Mother comforteth, so will I comfort (Isa 66:13).

30. Bridegroom and thy God (Isa 62:5).

31. The waters of Noah, and wrath (Isa 54:9-10).

32.Shepherd seeking and I will seek (Eze 34:12). The GENTILE. We must not separate what God has joined together, nor join together what God has separated (Mat 19:6). The Jew, the Gentile, and the Church of God, are distinct in their calling, standing, hope, and destiny (1Co 10:32). The preaching of the Gospel is not to convert the world, but to take out a People (Acts 15:14); while the world will get worse and worse until Christ suddenly comes.

33. Lightning, and coming (Mat 24:27).

34.The days of Noah, and the coming of the Son of Man (Mat 24:37-39). The CHURCH OF GOD. Christ's advent will wear a different aspect to the Church. Not like the lightning or a thief, but

35. "this same Jesus." As ye have seen Him go will so come (Acts 1:11). Christ's resurrection is the type and pledge of ours.

36. As all in Adam die, so all in Christ made alive (1Co 15:22). Note the "order" (1Co 15:23-24).

-------- Syncrisis; or, Repeated Simile Repetition of a number of Resemblances

Syn´-cri-sis. Greek, σ■γκρισις, from σ■ν (sun), together with, and κρ■σις (crisis), a judging or deciding.

Hence, Syncrisis is the judging or comparing of one thing with another; and is used of the figure which consists of a repeated Simile, or of more than one, or of a number of separate comparisons used together.

Another name for this figure is PARATHESIS (Pa-rath´-e-sis), Greek, παρ■θεσις, a putting beside; from παρ■ (para), beside, and τιθ■ναι (tithenai), to place.

It was called by the Latins COMPARATIO: i.e., a bringing together and comparing.

Isa 1:18.- "Though your sins be as scarlet, They shall be as white as snow;

Though they be red like crimson, They shall be as wool."

Isa 32:2.-"And a man shall be as an hiding place from the wind, and a covert from the tempest; as rivers of water in a dry place, as the shadow of a great rock in a weary land."

Isa 66:12.-"For thus saith the Lord, Behold, I will extend peace to her like a river, and the glory of the Gentiles like a flowing stream."

-------- Metaphor; or, Representation A Declaration that one Thing is (or represents) another; or, Comparison by Representation

Met´-a-phor. Greek, μεταθορ■ (metaphora), a transference, or carrying over or across. From μετ■ (meta), beyond or over, and ϕ■ρειν (pherein), to carry. We may call the figure “Representation” or “Transference.”

Hence, while the Simile gently states that one thing is like or resembles another, the Metaphor boldly and warmly declares that one thing IS the other.

While the Simile says “All flesh is AS grass” (1Pe 1:24), the Metaphor carries the figure across at once, and says “All flesh IS grass” (Isa 40:6). This is the distinction between the two. The Metaphor is, therefore, not so true to fact as the Simile, but is much truer to feeling. The Simile says “All we like sheep,” while the Metaphor declares that “we are the sheep of His pasture.”

While, therefore, the word “resembles” marks the Simile: “represents” is the word that marks the metaphor.

We have recourse to Metaphor when we say of a picture, “This is my father,” or “This is my mother.” The verb “is” means in this case represents; there may not be the least resemblance! The verb “is” always has this meaning and no other when used as a metaphor. No other verb will do.

Few figures are more misunderstood than the Metaphor. It is one of the few whose names are well known, and hence it has become. a general term for any figure; and any figurative language is commonly called “metaphorical.”

Few figures have been more variously defined. But all the differences of opinion arise from not separating the figure Hypocatastasis (q.v. [Note: Which see.] ) on the one hand, or distinguishing Simile on the other. The same confusion is seen with reference to Allegory (q.v. [Note: Which see.] ).

Let it then be clearly understood that a Metaphor is confined to a distinct affirmation that one thing is another thing, owing to some association or connection in the uses or effects of anything expressed or understood. The two nouns themselves must both be mentioned, and are always to be taken in their absolutely literal sense, or else no one can tell what they mean. The figure lies wholly in the verb, or copula, which, in English, must always be expressed, and never understood by Ellipsis. For example, “All flesh is grass.” Here “flesh” is to be taken literally as the subject spoken of, and “grass” is to be taken equally literally as that which represents “flesh.” All the figure lies in the verb “is.” This statement is made under strong feeling, the mind realising some point of association; but, instead of using the more measured verb “resembles,” or “is like”; which would be truer to fact, though not so true to feeling; the verb “is” is used, and the meaning of one thing is carried across and transferred to the other. It is not, as some might think, a mere Hebrew idiom to use “is” for “represents”; but it is a necessity of language arising from the actual condition and character of the human mind.

We must, therefore, banish the common and loose way in which the words “metaphor” and “metaphorical” are used, and confine the figure strictly and exclusively to this, its one true and proper signification: that of representation. The Representation referred to in the figure may not lie upon the surface, and may not be at all apparent in the language itself. It may be in the uses of the thing represented, or in the effects which it produces. In this case the Metaphor often comes as a surprise, by the discovery of a point in which two apparently unrelated objects have some point in

which they really agree. Hence the same thing may be used, by a Metaphor, to represent two totally different objects by some different quality or character which may be referred to: e.g., a lion is used both of Christ and of the devil. We are to “cease from man” as opposed to trust in God; we are exhorted to “quit” ourselves like men as opposed to all that is effeminate. The Latins* [Note: Cicero. Orat. xxvii.] called the figure TRANSLATIO: i.e., Translation, thus denoting the same fact: viz., the translation or carrying across of one thing and applying it to another which represents it, just as what is meant in one language is carried across and expressed or translated in the words of another language.

It should be observed that the Hebrew has no verb substantive or copula answering to the Greek and English verb “to be.” Consequently the A.V. [Note: The Authorized Version, or current Text of our English Bible, 1611.] generally puts in italics the verbs “is,” “are,” “were,” etc. The verb “to be,” though it is not necessary to be expressed in Hebrew, is yet so really there that the R.V. [Note: The Revised Version, 1881.] has abandoned the use of italic type with regard to it in the Old Testament, and so the Revisers state it in their preface. We prefer the practice of the translators of the A.V. [Note: The Authorized Version, or current Text of our English Bible, 1611.] , and believe it is more correct. In the Greek, as we shall see below, whenever a Metaphor is intended, the verb substantative must be used; otherwise it is often omitted according to the Hebrew usage (see the Beatitudes, etc.). It is, therefore, more easy to discern a Metaphor in the New Testament than in the Old. In the latter we have to be guided by what is true to fact and what is true only to feeling. If we distinguish between these, we shall not fail to see what is a statement of fact, and what is a Metaphor.

Psa 23:1.-“The Lord is my Shepherd.” Here, we have a Metaphor; and in it a great and blessed truth is set forth by the representation of Jehovah as a Shepherd. It is He who tends his People, and does more for them than any earthly shepherd does for his sheep All His titles and attributes are so bound up with this care that in this Psalm we have the illustration of all the Jehovah-titles:- In Psa 23:1. “I shall not want,” because He is Jehovah-Jireh (Gen 22:14), and will provide. In Psa 23:2. “He leadeth me beside the waters of quietness (margin), because He is Jehovah-Shalom (Jdg 6:24), and will give peace. In Psa 23:3. “He restoreth my soul,” for He is Jehovah-Rophecha (Exo 15:26), and will graciously heal. In Psa 23:3. He guides me “in the paths of righteousness,” for He is Jehovah-tzidkenu (Jer 23:6), and is Himself my righteousness, and I am righteous in Him (Jer 33:16). In Psa 23:4. In death’s dark valley “Thou art with me,” for thou art Jehovah-shammah (Eze 48:35), and the Lord is there. In Psa 23:5. “Thou preparest a table before me in the presence of mine enemies,” for Thou art Jehovah-nissi (Exo 17:15), my banner, and will fight for me, while I feast. In Psa 23:5. “Thou anointest my head with oil,” for Thou art Jehovah-mekaddeschem (Exo 31:13, etc.), the Lord that sanctifieth me. In Psa 23:6. “Surely” all these blessings are mine for time and eternity, for He is Jehovah-rohi (Psa 23:1), Jehovah my Shepherd, pledged to raise me up from the dead, and to preserve and bring me “through” the valley of death into His glorious kingdom (John 6:39).

Psa 84:11 (Psa 84:12).-“The Lord God is a Sun and Shield.” Here, the Metaphor is taken from the uses and effects of the two things mentioned. He is my light and my defence. See P.B.V. [Note: .B.V. The Prayer Book Version of the Psalms (from Coverdale’s Bible).]

Psa 91:4.-“His truth is a shield and a buckler” (R.V. [Note: The Revised Version, 1881.] ). Here, we have the Metaphor, by which the one thing is carried over and stated as being the other. In Psa 5:12, we have the same fact stated literally as a Simile. See page 728 above.

Metaphors are so numerous in the Old Testament, that it is impossible to give more than these few to serve as specimens and examples. We add a few from the New Testament.

Mat 5:13.-“Ye are the salt of the earth”: i.e., ye are (or represent) with regard to the earth what salt is to other things, preserving it from total corruption and destruction; just as the few righteous in Sodom would have preserved that city. When the Lord Jesus shall have returned and caught up His People (the salt) to meet Him in the air and to be for ever with Him, then the corruption will proceed apace, and the harvest of the earth speedily be ripened for judgment.

Mat 26:26.-“This is my body” (το■τ■ ■στι τ■ σ■μ■ μου, touto esti to s■ma mou).

Few passages have been more perverted than these simple words. Rome has insisted on the literal or the figurative sense of words just as it suits her own purpose, and not at all according to the laws of philology and the true science of language.

Hence the Latin idiom, “agere pœnitentiam,” repent, has been rendered literally in all her versions from the Vulgate, in various languages, “do penance,” except when God is said to repent! Rome dared not translate agere pœnitentiam literally in these cases, which proves her design in thus systematically perverting the Word of God: and the false doctrine is thus forced into the words under a show or semblance of literal translation.* [Note: Rome would not dare to translate the same Latin idiom “agere vitam,” to do life, though the expression has passed into slang. It means simply to live, as the other idiom means to repent.] So the Metaphor, “This is my body,” has been forced to teach false doctrine by being translated literally. No perversion of language has been fraught with greater calamity to the human race. Tens of thousands have suffered martyrdom at the hands of Rome rather than believe the “blasphemous fable” forced into these words. The exquisite tortures of the Inquisition were invented to coerce the consciences of men and compel them to accept this lie!

Luther himself was misled, through his ignorance of this simple law of figurative language. In his controversy with Zwingle, he obstinately persisted in maintaining the literal sense of the figure, and thus forced it to have a meaning which it never has. He thus led the whole of Germany into his error! For, while his common sense rejected the error of “Transubstantiation,” he fell into another, and invented the figment of “Consubstantiation,” and fastened it upon the Lutheran Church to this day.

What a solemn and instructive lesson as to the importance of a true understanding of the figures of language! The whole figure, in a metaphor, lies, as we have said, in the verb substantive “IS”; and not in either of the two nouns; and it is a remarkable fact that, when a pronoun is used instead of one of the nouns (as it is here), and the two nouns are of different genders, the pronoun is always made to agree in gender with that noun to which the meaning is carried across, and not with the noun from which it is carried, and to which it properly belongs. This at once shows us that a figure is being employed; when a pronoun, which ought, according to the laws of language, to agree in gender with its own noun, is changed, and made to agree with the noun which, by Metaphor, represents it.

Here, for example, the pronoun, “this” (το■τ■, touto), is neuter, and is thus made to agree with “body” (σ■μ■, s■ma), which is neuter, and not with bread (■ρτος, artos), which is masculine.* [Note: In violation of this law, a recent revision of the Marathi Prayer Book has deliberately changed the gender of the pronoun and made it to agree with the word for “bread”!] This is always the case in Metaphors, and a few examples may be cited here, instead of in their natural order and place. In Zec 5:8, “This is wickedness.” Here, “this” (fem.) does not agree with “ephah” (to which it refers), which is neuter (LXX. [Note: XX. The Septuagint Version (325 b.c.).] ), but with “wickedness,” which is feminine. In Zec 5:3, “This is the curse.” “This” (fem.) agrees with “curse,” which is feminine, and not with “flying roll,” which is neuter, (to which it refers), (δρ■πανον, drepanon, LXX. [Note: XX. The Septuagint Version (325 b.c.).] ). In Mat 13:38, “The good seed are the children of the kingdom.” Here, “these” (masc.) (ο■τοι, houtoi),† [Note: This pronoun is omitted in the English of the A.V. and R.V.] agrees with “children of the kingdom” (masc.), and not with seed (σπ■ρμα, sperma), which is neuter.

Luk 8:14, “These are they which having heard,” etc. Here, “these” (masc.) (ο■τοι, houtoi) agrees with the participle (ο■ ■κο■σαντες, hoi akousantes), “they which having heard,” which is masculine, and not with the seed, (to which it refers), which is neuter.

All this establishes our statement that, in a Metaphor, the two nouns (or pronoun and noun) are always literal, and that the figure lies only in the verb. Another remarkable fact is that in the vast number of cases where the language is literal, and there is no metaphor at all, the verb is omitted altogether.* [Note: This rule does not apply to the Hebrew, of course, as we have said above: because it has no verb “to be.”] Even when a Metaphor has been used, and the language passes suddenly from figurative to literal, the verb is at once dropped, by Ellipsis, as not being necessary for the literal sense, as it was for the previous figurative expression: e.g., in 1Co 12:27, “Ye ARE the body of Christ.” Here is a metaphor, and consequently the verb is used. But in 1Co 12:29, which is literal, the Change is at once made, and the fact is marked by the omission of the verb,” [Are] all apostles? [are] all prophets? [are] all teachers? [are] all workers of miracles?”

Next compare other examples of Metaphors which are naturally used in the explanations of Parables. Note the Parables of the Sower, and of the Tares (Mat 13:19-23; Mat 13:37-43).

“He that soweth the good seed is (i.e., represents) the Son of man.”

“The field is (i.e., signifies) the world.”

“The good seed are the children of the kingdom.”

“But the tares are the children of the wicked one.”

“The enemy that sowed them is the devil.”

“The harvest is the end of the age.”

“And the reapers are the angels.” In all these (as in every other Metaphor) the verb means, and might have been rendered, “represents,” or “signifies.” The Apocalypse is full of metaphors, e.g.:

“The seven stars are (ie., represent) the angels of the seven churches.”

“And the seven candlesticks which thou sawest are the seven churches” (1:20). The odours “are the prayers of the saints” (5:8).

“They are the spirits of demons” (16:14).

“The seven heads are (i.e., represent) seven mountains (17:9): etc., etc. So in the very words that follow “this is (i.e., represents or signifies) my body,” we have an undoubted Metaphor. “He took the cup … saying … this is my blood.” Here, thus, we have a pair of metaphors. In the former one, “this” refers to “bread,” and it is claimed that “is” means changed into the “body” of Christ. In the latter, “this” refers to “the cup,” but it is not claimed that the cup is changed into “blood.” At least, we have never heard that such a claim has been put forward. The difference of treatment which the same figure meets with in these two verses is the proof that the former is wrong. In 1Co 11:25 we read “this cup is the new covenant.” Will Romanists, in and out of the Church of England, tell us how this “cup” becomes transubstantiated into a “covenant”? Is it not clear that the figure in the words, “This is my body,” is forced into a literal statement with the set purpose and design of making it teach and support erroneous doctrine?

Other examples of Metaphor in this immediate connection are:

1Co 10:16.-“The cup of blessing which we bless, is it not (i.e., does it not represent) the communion of the blood of Christ.” through which all blessing comes to us?

“The bread which we break, is it not (i.e., does it not represent) the communion of the body of Christ?” i.e., does it not signify the fellowship of all the members of Christ’s mystical body, who, being many, are one body (1Co 12:12)? “For we being many are one bread, and one body,” as 1Co 10:17 declares.

It is because those who eat of that bread do not “discern” or discriminate that “one body” (i.e., Christ mystical) that they are said to eat to their own condemnation; for they witness to the fact of that “great Mystery” and yet are ignorant of its truth! And hence they condemn themselves.

Further, the verb, ε■μι (eimi), I am, or the infinitive of it, to be, means to be in the sense of signifying, amounting to. And that this is one of its primary senses may be seen from the following passages, where it is actually translated “to mean,” and not merely to be:-“

“But go ye and learn what that is” (i.e., meaneth, as in A.V. [Note: The Authorized Version, or current Text of our English Bible, 1611.] ), Mat 9:13.

“But if ye had known what that is” (A.V. [Note: The Authorized Version, or current Text of our English Bible, 1611.] , meaneth), Mat 12:7.

“He asked what these things were” (A.V. [Note: The Authorized Version, or current Text of our English Bible, 1611.] , meant), Luk 15:26.

“What is this?” (A.V. [Note: The Authorized Version, or current Text of our English Bible, 1611.] , “What meaneth this?”) Acts 2:12.

“Now, while Peter doubted in himself what this vision was which he had seen” (A.V. [Note: The Authorized Version, or current Text of our English Bible, 1611.] , “What this vision should mean”), Acts 10:17, etc., etc., etc. On the other hand, if an actual change is meant, then there must be a

verb which shall plainly and actually say so: for the verb “to be” never has or conveys any idea of such change. The usual verb to express such a change is γ■νομαι (ginomai), which means to be or become. Mark 4:39, “There was (i.e., there became) a great calm,” and the storm was changed (or turned into) into calm.

Luk 4:3, “Command this stone that it be made (i.e., changed into) bread.”

John 2:9, “When the ruler of the feast tasted the water that was made (i.e., changed into) wine.”

John 16:20, “Your sorrow shall be turned into joy.” This was a real transubstantiation.

Acts 26:28, Agrippa said, “Almost thou persuadest me to be (i.e., to become) a Christian.”

Rev 8:8, “The third part of the sea became blood,” and in verse 11, “Many men died of the waters, because they were made bitter.” In all these cases (but the last) the verb is γ■νομαι (ginomai), to become: and, if the Lord had meant that the bread became His body, that is the verb He would have necessarily used. The fact that He did not use it, but used the simple verb, ε■μι (eimi), instead, i.e., “is,” proves conclusively that no change was meant, and that only representation was intended.

Just as when we are looking over a map and say, “This is England,” “This is America,” “This is Palestine,” etc., we do not mean that that piece of paper is England, but we mean that those marks upon it represent those respective countries. From all this it is philologically, philosophically, and scientifically clear that the words, “This is my body,” mean “This [bread] represents my body.” And as Professor Macbeth has put it, “We trample on the laws of nature, and we trample on the laws of language when we force the verb ‘is’ to mean what it never does mean.”

And, besides all this, to pass from the use made of this perversion, suppose for a moment that we grant the claim, and the words mean that the Lord Jesus then and there did transmute the bread into His own body (if we can imagine such an impossibility!), what then? Where is there a breath about His giving that power to any one else? Where is there one word about such gifts being conferred? And, if it be claimed, as it is by some traitors in the Church of England, that the words, “Do this,” convey that power and authority, it could have been conveyed only to the eleven that were present. Where is there a breath about not only giving them power, but delegating it to them to give to others, and these to others again indefinitely? There is not one single word expressed or implied that conveys the idea that one iota of such power was conferred or delegated. So that the whole fabric of transubstantiation rests on absolutely no foundation whatsoever! There is a “missing link” which is fatal to the whole position. And this, on the assumption which we have only for the moment granted. But, when it is seen that not only is there this link missing, which can never be supplied: but that there is also this claim which can never be substantiated; we have an explanation of the Metaphor which sweeps the dogma out of the Scriptures, and proves it to be a fiction which is the outcome of ignorance, and this by arguments that cannot be overthrown, and facts that cannot be denied.

John 6:35. “I am the bread of life: i.e., what bread does in supporting natural life is a representation of what Christ does in supporting and nourishing the new, Divine, spiritual life.

John 8:12.-“I am the light of the world.”

John 10:9.-“I am the door”: i.e., I am what a door is. I am the entrance to the sheepfold, and to the Father. Yes, a door, and not a flight of steps. A door, through which we pass in one movement from one side to the other.

John 15:5.-“I am the true vine.”

Here the word ■ληθιν■ς (aleethinos) helps the figure, for it means true as regards the reality in relation to shadows or representations. Not “true” as opposed to what is false, but the “very” vine: the vine all earthly vines represent, and to which they point in such Scriptures as Isa 5:1-30 and Psa 80:1-19* [Note: See an Article, by the same author, in Things to Come for July, 1899.] Gal 4:24.-“Which things are an allegory: for these are the two covenants,” etc.

-------- Hypocatastasis; or, Implication A Declaration that implies the Resemblance or Representation; or Comparison by Implication

Hy´-po-cat-as´-ta-sis. Greek, ■ποκατ■στασις, substitution or implication; from ■π■ (hypo), underneath, κατ■ (kata), down, and στ■σις (stasis), a stationing. Hence, a putting down underneath. As a figure, it differs from Metaphor, because in a metaphor the two nouns are both named and given; while, in Hypocatastasis, only one is named and the other is implied, or as it were, is put down underneath out of sight. Hence Hypocatastasis is implied resemblance or representation: i.e., an implied Simile or Metaphor. If Metaphor is more forcible than Simile, then Hypocatastasis is more forcible than Metaphor, and expresses as it were the superlative degree of resemblance. For example, one may say to another, “You are like a beast.” This would be Simile, tamely stating a fact. If, however, he said, “You are a beast” that would be Metaphor. But, if he said simply, “Beast!” that would be Hypocatastasis, for the other part of the Simile or Metaphor (“you”), would be implied and not stated. This figure, therefore, is calculated to arouse the mind and attract and excite the attention to the greatest extent. So well known was it to the ancients, that it received this significant name. But it is, to-day, unmentioned by literary men, though it is often unconsciously used by them. Thus, their language is enriched by its use, while the figure is unknown, even by name!

What a proof of the sad neglect into which this great subject has fallen; and what an example of the consequent loss which has ensued. This beautiful and far-reaching figure frequently occurs in Scripture. The Lord Jesus Himself often used it, and that with wonderful effect. Its beauty and force will be at once seen, if we compare one or two passages.

When, in Jer 49:19, we read of the king of Babylon coming up against Edom, it says: “Behold, he shall come up like a lion … against the habitation of the strong”: etc. Here, we have a Simile, and the feelings are unmoved, as it is only against Edom that the assault is made. But it is a very different case in Jer 4:7, where the same king of Babylon is spoken of as coming up against Zion. In the heat of excited feeling he is not named, but only implied.

“The lion is come up from his thicket.”

So, in all the other cases, it will be well to contrast every example of Hypocatastasis with both Simile and Metaphor, in order to gather the full force of its meaning and the reason for its use instead of either of the other two.

Psa 22:16 (Psa 22:17).-“Dogs have compassed me about.”

Here He does not say that his enemies were like dogs, or that they were dogs; no: the word “enemies” is not mentioned. It is implied: and by a kind of Prosopopoeia, they are spoken of as “dogs.” It means of course, “mine enemies have compassed me about” as the next. sentence goes on to explain. See also under Paronomasia.

Mat 15:13.-“Every plant, which my heavenly Father hath not planted, shall be rooted up.” This is Hypocatastasis, bordering on Allegory. Persons are implied, though only plants are named. The solemn lesson of this implication is, that unless the work in the heart be that of God Himself, all is vain. It is useless therefore to attempt to effect conversion or to impart a new nature by personal appeals, persuasions, or excitement. This is only to make the flesh religious, and “that which is born of the flesh is flesh.”

Mat 16:6.-“Beware of the leaven of the Pharisees, and of the Sadducees.” There the word “doctrine” is implied. Had the Lord said, “the doctrine of the Pharisees is like leaven,” that would have been Simile, and a cold, bare statement of fact; but He did not say so. Had He said “the doctrine of the Pharisees is leaven,” that would have been Metaphor; much bolder, much more forcible, but not so true to fact though much truer to truth. But He did not say so. He took the word “doctrine” and put it down underneath, and did not mention it at all. He only implied it: and this was Hypocatastasis. No wonder then that the attention of the disciples was excited and attracted. No wonder their interest was aroused: for this was the Lord’s object.

“They reasoned among themselves, saying, It is because we have taken no bread. Which when Jesus perceived, he said unto them, O ye of little faith, why reason ye among yourselves, because ye have brought no bread? Do ye not yet understand?… How is it that ye do not understand that I spake not to you concerning bread, that ye should beware of the leaven of the Pharisees and of the Saducees? 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” (Mat 16:6-12). This example is remarkable when we compare it with another, in the previous chapter, which we give next; and out of its textual order for the purpose of contrast.

Mat 15:26.-“It is not meet to take the children’s bread, and to cast it to dogs.” Here, the Lord Jesus, did not say to the woman of Canaan, Thou art a dog of the Gentiles (which would have been Metaphor), but He left out all reference to her, and only referred to her by implication, substituting a “dog” for herself. The woman, unlike the disciples (in Mat 16:1-28), at once saw and understood what the Lord implied, viz., that it was not meet to take that which belonged to Israel and give it to a Gentile (or a dog of a Gentile as they were called by the Jews), “And she said, Truth, Lord.” What she felt is clear: “It is quite true; Thou art perfectly right; I called Thee ‘the Son of David,’ and deserved no answer; I pleaded for ‘help’ and said: ‘Lord, help me’; but I made no confession as to who the ‘me’ was: no acknowledgment of my unworthiness and unmeetness as ‘a dog of the Gentiles.’ ” “Truth, Lord: yet the dogs eat of the crumbs which fall from their master’s table. Then Jesus answered and said unto her, O woman, great is thy faith.”

So, it is “great faith” to understand what the Lord implied by the use of this beautiful figure, and it is “little faith” not to understand it! even though the former was spoken of a Gentile woman, and the latter of the apostles of the Lord. See also under Synecdoche and Meiosis.

John 2:19.-“Destroy this temple, and in three days I will raise it up.” The Lord Jesus did not say that His body was like the temple (that would have been Simile), or that it was His body (that would have been Metaphor). He merely implied the word body, as John 2:21 plainly declares: “He spake of the temple of his body.”

Here was neither “great faith” nor “little faith,” but wilful unbelief of His words. His disciples remembered them after He was raised from the dead, and believed. His enemies remembered them before and perverted them: “This fellow said, I am able to destroy the temple of God, and to build it in three days” (Mat 26:61). He said no such thing. What He foretold was that they would destroy “this temple” of His body, and that He should raise it again from the dead in three days, and build it again. See also under Heterosis.

Other examples are:-

Mat 3:10.-“Where, by the axe being laid to the root of the trees, etc., is implied the result of the ministry of John the Baptist. The same is the case with Mat 3:12.

Mat 5:29-30.-“May also be explained by this figure better than by Hyperbole (q.v. [Note: Which see.] ). The right eye, etc., is compared by implication to the most highly prized possession.

Mat 7:3-5.-“The mote and beam refer by implication to anything that perverts the vision.

Mat 7:6.-“Here “dogs” and “swine” are compared by implication to persons.

Mark 1:17.-“I will make you to become fishers of men.” The Lord does not say like fishers, nor does He use direct metaphor. The resemblance is only by implication.

Acts 20:29.-“I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock.”

Thus does the Holy Spirit inform us, by Implication, as to the true character of “apostolic succession,” in order to impress the solemn fact on our minds.

-------- Allegory; or, Continued Metaphor and Hypocatastasis Continued Comparison by Representation or Implication

Al´-le-go-ry. Greek, ■λληγορ■α, from ■λλος (allos), another, and ■γορε■ειν (agoreuein), to speak or make a speech in the agora (i.e., assembly).

Few figures have been the subject of greater controversy than Allegory; or, have been more variously defined. One class of Rhetoricians declare that it is a continued metaphor: and another class declare that it is not. But, as is often the case under such circumstances, neither is quite correct, because both have a part of the truth and put it for the whole. Neither of the contending parties takes into consideration the existence of Hypocatastasis. And this fact accounts for the confusion, not only with regard to Allegory, but also with regard to Metaphor.

All three figures are based on comparison. Simile is comparison by resemblance; Metaphor is comparison by representation; Hypocatastasis is comparison by implication. In the first the comparison is stated; in the second it is substituted; in the third it is implied.

Thus Allegory is a continuation of the latter two, Metaphor or Hypocatastasis; while the Parable (q.v. [Note: Which see.] ) is a continuation of the Simile. This definition clears the whole ground, and explains the whole of the difficulties, and reconciles the different schools. The Allegory, therefore, is of two kinds; one in which it is continued Metaphor (as in Psa 23:1-6), where the two things are both mentioned (Jehovah, and the Shepherd's care), and what is asserted belongs to the principal object; the other, in which it is continued Hypocatastasis (Psa 80:8-15), where only one thing is mentioned (the vine), and what is asserted belongs properly to the Secondary object; viz., to Israel. Israel whom it really refers, is not mentioned, but only implied.

Isa 5:1-6.-"This is an Allegory which combines both forms. "Judah and Jerusalem" (concerning whom Isaiah prophecies Isa 1:1) are again represented as a vine, and the Allegory commences by implying them, and afterwards proceeds to substitute them (Isa 5:3-7).

Allegory thus differs from Parable, for a parable is a continued Simile. It never departs from the simple statement that one thing resembles another. While the allegory represents, or implies, that the one thing is the other. As in the allegory of the Pilgrim's Progress: What is spoken of one person refers to another person in similar circumstances and experiences. In Psa 80:1-19 and Isa 5:1-30, what is spoken of a Vine refers to Israel: but, in Genesis, what is stated of Israel and Ishmael, Sarah and Hagar is all true history, yet in Gal 4:1-31 it is made to speak of and set forth other truths, and hence there it is, and is called an "Allegory" (Gal 4:24). No figure requires more careful discrimination than Allegory. And it would be safer to say that there are no allegories in Scripture than to follow one's own judgment as to what is allegory, and what is not. At any rate, we have only one which is distinctly declared to be such; and that is Gal 4:22; Gal 4:24. "It is written, that Abraham had two sons, the one by a bondmaid, the other by a free woman. But he who was of the bond-woman was born after the flesh; but he of the free-woman was by promise. Which things are an Allegory": or, which things teach or tell us something beyond what is said. The modern and common usage of the word allegoria is thus quite different from this Scriptural definition. According to the modern sense it is taken to mean a fictitious narrative which has another and deeper meaning than that which is expressed. An allegory may sometimes be fictitious, but Gal 4:1-31 shows us that a true history may be allegorized (i.e., be shown to have further teaching in that which actually took place) without detracting from the truth of the history. Here note this important fact: that, in either case, Allegory is always stated in the past tense, and never in the future. Allegory is thus distinguished from Prophecy. The Allegory brings other teaching out of past events, while the prophecy tells us events that are yet to come, and means exactly what is said.

Gen 49:1-33.-"The prophetical blessing of Jacob is mixed. Part of it is Simile (Gen 49:4). Some is Metaphor (Gen 49:9). In some parts the Metaphors are repeated, in which case we have Allegory.

Jdg 9:7-15.-"This is not a parable, as the A.V. [Note: The Authorized Version, or current Text of our English Bible, 1611.] chapter-heading calls it; because there is no similitude, by which one thing is likened to another. It is a continued Hypocatastasis, only one of the two things being plainly mentioned. Were it not for the interpretation given, in Jdg 9:16-20, there would be nothing beyond what is implied.

It is interesting to note that the four trees referred to-"the Fig-tree, the Olive, the vine, and the Bramble-"are the four which are used to combine the whole of Israel's history. The fig-tree

represents the National position of Israel, from which we learn (in the Synoptic Gospels) that it withered away and has been cut down. The olive tree represents the Covenant privileges of Israel (Rom 11:1-36): which are now in abeyance. The vine represents Israel's Spiritual blessings, which henceforth are to be found only in Christ, the True Vine (John 15:1-27). The bramble represents the Antichrist, in whose shadow they will yet trust, but who will be to Israel a consuming fire in the day of "Jacob's trouble"-"the great Tribulation."* [Note: See Things to Come for July, 1899. A. Holness, 14 Paternoster Row.]

Isa 28:20 is Allegory: i.e., repeated Hypocatastasis, only one part of the figure being mentioned: viz., the bed and its covering, and not the people to whom it refers. The prophet is speaking of the great fear which ought to agitate the people of Judea at the speedy coming of Sennacherib; but they preferred to be left in their false security. By this beautiful allegorical illustration they are informed that their rest should be restless, and their sleep should be soon disturbed.

Mat 3:10; Mat 3:12 is repeated Hypocatastasis, and therefore Allegory.

Mat 5:13 is the same, following on "Ye are the salt of the earth," which is Metaphor.

Mat 7:3-5 is the same; only one thing, the mote and the beam, being named. What they mean is only implied.

Mat 9:15 is the same, the meaning being implied.

Mat 9:16-17.-"The "old piece" on the new implies the solemn lesson as to the impossibility of reforming the Old nature.

Mat 12:43-45.-"When the unclean spirit is gone out of a man," etc. This is an Allegory. It is to be interpreted of the Jewish nation, as Mat 12:45 declares. By application also it teaches the unclean spirit's going out of his own accord, and not being "cast out" (Mat 12:28-29). When he is "cast out," he never returns; but when he "goes out," he comes back; and finds only a "reformed character," instead of the Holy Spirit indwelling in the one who is born again.

Luk 9:62.-"No man having put his hand to the plough, and looking back, is fit for the kingdom of God." This is a brief allegory. For other examples, see John 4:35. Rom 11:16-18, etc.; Rom 13:11-12. 1Co 3:6-8; 1Co 3:12-15; 1Co 5:7-8. 2Co 3:2-3; 2Co 5:1, etc.; 2Co 10:3-5; 2Co 11:2. Gal 6:8. Eph 6:11, etc.

-------- Parabola; or, Parable: i.e., Continued Simile Comparison by continued Resemblance

Par-ab´-o-la. Greek, παραβολ■ (pa-rab´-o-lee), a placing beside for the purpose of comparison, from παρ■ (para), beside, and β■λλειν (ballein), to throw or cast. The classical use of the word was for one of the subdivisions of παρ■δειγμα (paradeigma), an example, viz., a presentation of an analogous case by way of illustration. In the LXX. [Note: XX. The Septuagint Version (325 b.c.).] it occurs about thirty times as the translation of ■■■■■■ (mahshal), and of no other word: and, if we look at some of the sayings to which the word "parable" is applied, the meaning which was attached to it will be clearly seen.

1Sa 10:12 : We read of "the proverb," "Is Saul also among the prophets?" So 1Sa 24:14 (1Sa 24:13): Of "the proverb of the ancients," "Wickedness proceedeth from the wicked." Compare Eze

12:22; Eze 16:44; Eze 18:2. Deu 28:37. 2Ch 7:20. Psa 44:14 (Psa 44:15). Jer 24:9. But see below under Parœmia.

Growing out of this came a later meaning of ■■■■■■ (mahshal) as used of any saying which required an explanation. We see this as early as in Eze 20:47-49. In the New Testament instances of the word, it is used of a story with a hidden meaning, without pressing, in every detail, the idea of a comparison. As the name of a Figure of Speech, it is limited to what we may describe as repeated or continued Simile-an illustration by which one set of circumstances is likened to another. It consists in likeness, not in representation, and therefore is not a continued Metaphor, as some have said; but a repeated Simile. This likeness is generally only in some special point. One person may be like another in appearance, but not in character, and vice versa; so that when resemblance or likeness is affirmed it is not to be concluded that the likeness may be pressed in all points, or extended to all particulars. For example, a lion is used as a resemblance of Christ, on account of his strength and prowess. The Devil is likened to “a lion” because of his violence and cruelty. Christ is compared to a thief, on account of his coming, being unexpected; not on account of dishonesty. The resemblance is to be sought for in the scope of the context, and in the one great truth which is presented, and the one important lesson which is taught: and not in all the minute details with which these happen to be associated. The interpretation of the parable must be further distinguished from any application which may be made of it. For example: in the Parable of the “Ten Virgins” (Mat 25:1-12), the interpretation belongs to some special point of time immediately preceding the return of the Lord to the earth. This is indicated by the word “Then,” with which it commences, and by its place in relation to the context. Any lesson for ourselves, as to watchfulness on our part, must come as an application of it to present circumstances. So with the parable of the Great Supper (Luk 14:16-24). The application to the present time must not blot out the interpretation of it, which refers to the successive ministries Connected with the invitations to “the great supper.”

(1) “A certain man” sends “his servant” to those who had been previously “bidden.” This was Peter’s first ministry (Acts 2:1-47; Acts 3:1-26; Acts 4:1-37; Acts 5:1-42; Acts 6:1-15; Acts 7:1-60). All excuse themselves.

(2) The “master of the house” sends him again to “the streets and lanes of the city.” This is Peter’s second ministry (Acts 10:1-48; Acts 11:1-30; Acts 12:1-25).

(3) Then “the lord” sends out another servant to “the highways and hedges.” This is Paul’s ministry to the great Gentile world (Acts 13:1-52; Acts 14:1-28; Acts 15:1-41; Acts 16:1-40; Acts 17:1-34; Acts 18:1-28; Acts 19:1-41; Acts 20:1-38; Acts 21:1-40; Acts 22:1-30; Acts 23:1-35; Acts 24:1-27; Acts 25:1-27; Acts 26:1-32; Acts 27:1-44; Acts 28:1-31)

Parables are used from the resemblance of one thing to another. The thing, or history, or story may be true or imaginary; but the events must be possible, or likely to have happened; at any rate those who hear must believe that they are possible events, though it is not necessary that the speaker should believe them. Where they are impossible, such as trees or animals speaking and reasoning, we have Fable; and if the Fable is explained, then we have Allegory (q.v. [Note: Which see.] ). See Jdg 9:8-15, where we should have Fable, but for the application of it, which we have in Jdg 9:16, which renders it Allegory.

We do not propose to give even a list of the parables of Scripture, as they can be so easily and readily found by the reader.

One word of caution, however, we must give: and that is concerning the object of parables. The common idea is that they are intended to make things clear and plain. Hence every young minister and Sunday-school teacher turns to the parables as though they were the simplest things in the world. Whereas they were spoken that the truth might be veiled from those who “seeing, see not: and hearing, hear not.” See Mat 13:10-17. Hence they are among the most difficult portions of God’s Word.

Without wearying the student with all the varying definitions and explanations which Rhetoricians and Divines have given, we add what is perhaps the best classification of Similitudes, viz.: that by P. Rutilius Lupus.

I. Paradeigma.

1. Persons without words.

2. Words without persons.

3. Both persons and words.

II. Parabola or Parable.

1. Icon. Simile forming a complete image.

2. Homœon. Simile founded on certain points only.

3. Epagoge. Argument from induction.

-------- Apologue; or, Fable A Fictitious Narrative used for Illustration

Ap´-o-logue. Greek, ■π■λογος, from ■π■ (apo), from, and λ■γος (logos), speech (from λ■γειν, to speak), a story, tale; and especially a fable. Latin, FABULA, a fable. An Apologue (or Fable) differs from a Parable, in that the Parable describes what is likely or probable, or at any rate what is believed by the hearers as probable, while the Fable is not limited by such considerations, and is used of impossiblities, such as trees, or animals, and inanimate things talking and acting. The Fable, therefore, is a fictitious narrative intended to illustrate some maxim or truth.

Jdg 9:8-15 would be a Fable, were it not explained in Jdg 9:16. As it is, there are no examples of Fable, as such, in the Word of God.

-------- Parœmia; or, Proverb A wayside-saying in common use

Par-oi´-mi-a. παροιμ■α, a way-side; from παρ■ (para), beside, and ο■μος (oimos), a way or path. Hence Parœmia is a way side saying, a trite expression, or common remark, a proverb. As we say “a saw” or adage.

Like Parable, Parœmia is used in the Septuagint Version to translate the Hebrew word ■■■■■■ (mahshal). Now this noun ■■■■■■ (mahshal) belongs to the verb ■■■■■■ (mahshal), which means to rule, control, to have, or exercise control.

Hence it is plain that there must be a close connection between “a rule” and “a proverb.” This connection may be illustrated by our phrase “a ruling principle”; and by the fact that we might term what we call ‘the Proverbs of Solomon’ ‘Solomon’s Rules’; since that is just what they are: rules for guiding life. Indeed, if we ask what is the derivation of the word “Maxim,” we may find its history not unlike that of παροιμ■α in Greek. It would seem to mean ‘a saying most widely used,’ ‘most in vogue,’ in the market, by the roadside, and in ordinary life generally. By degrees, usage separated the words Parable and Parœmia; and Parable was limited to an illustration; while Parœmia was confined to what we now call a proverb. The figure is used, therefore, of any sententious saying, because these are generally such as control and influence life. The word Parœmia is used in the New Testament (John 10:6), where it is rendered “parable”; and in John 16:25 (twice), John 16:29, and 2Pe 2:22, where it is rendered “Proverb.” The Latin name for the figure is PROVERBIUM, Proverb. Hence, the name given to the book of Proverbs,* [Note: See The Names and Order of the Books of the Old Testament, by the same author and publisher. Price fourpence.] which consists of collections of such brief sententious sayings which govern the life and control the walk.

Parœmiœ or Proverbs occuring in Scripture may be divided into three classes:- (1) Those that are quoted as being already in use as such.

(2) Those which, though not quoted as such, were very probably already in use as proverbial expressions.

(3) Those which appear for the first time in Scripture; but which, owing to their fulness of meaning and their wide application, have since passed into general use as proverbial sayings.

1. Parœmiœ which are quoted as being already in use as such

Gen 10:9.-“He was a mighty hunter before the Lord: wherefore it is said, ‘Like Nimrod a mighty hunter before the Lord’ ” (R.V. [Note: The Revised Version, 1881.] ).

Num 21:27.-“Wherefore they that speak in proverbs say, ‘Come into Heshbon, Let the city of Sihon be built and prepared,’ ” etc.

Three strophes are given from a popular poem, introduced by the word “wherefore.” The first (Num 21:27-28) is an ironical call to the Amorites to rebuild their city Heshbon, which Israel had destroyed (see Num 21:25-26). The second (Num 21:29) is a prophecy of Moab’s ruin. The third (Num 21:30) is the justification of the woe pronounced in Num 21:29.

Num 21:30 is obscure, because of the reading of the letter ■ in ■■■■■■■ which, according to Massorah, is one of the fifteen cases in which words, etc., are dotted. The letter (■■) ought, therefore, to be cancelled. In this case ■■■■ (■sh), man, is put for ■■■■■ (■sh), men, and ■■■■■■■■■■■ (vannashsheem), we have laid them waste, would then be the plural of ■■■■■■■ (isshah): women. The strophe would then read:- “We have shot at them, Heshbon is destroyed even unto Dibon, The women also even unto Nopha, And the men even unto Medeba.”* [Note: See Ginsburg’s Introduction to the Hebrew Bible, pp. 326-328.] 1Sa 10:12.-“Therefore it became a proverb: ‘Is Saul also among the prophets?’ ”

1Sa 24:13.-“As saith the proverb of the ancients, ‘Wickedness proceedeth from the wicked: but mine hand shall not be upon thee.’ ”

2Sa 20:18.-“They were wont to speak in old time, saying, ‘They shall surely ask counsel at Abel’: and so they ended the matter.”

Jer 31:29.-“In those days they shall say no more, ‘The fathers have eaten a sour grape, and the children’s teeth are set on edge.’ ” This is what they did once say. See Eze 18:2-3.

Eze 16:44.-“Behold, every one that useth proverbs shall use this proverb against thee, saying: ‘As is the mother, so is her daughter.’ ” See Eze 19:2-3.

Luk 4:23.-“Ye will surely say unto me this proverb: ‘Physician, heal thyself’ ” This was a well known proverb. It may be found in the Talmud, “Physician, heal thine own lameness.”* [Note: Beresh. rab. sect. 23, and in Tanchuma, fol. 4. 2.] John 1:46 (John 1:47).-“Can there any good thing come out of Nazareth?” This appears from John 7:41-42, John 7:52, to have been a proverb already in use.

John 4:37.-“And herein is that saying true; ‘One soweth, and another reapeth.’ ”

2Pe 2:22.-“But it is happened unto them according to the true proverb (Pro 26:11):

“The dog is turned to his own vomit again; And the sow that was washed to her wallowing in the mire.” When we contrast this with 1Pe 2:25, we see how forcible is the difference between the saved sinner and the “reformed character.” The saint may go astray, and the ungodly may reform; but they both turn again, the one to his Shepherd, and the other to his mire! There is all the difference in the world between a dirty sheep and a washed sow! It is not that which goeth into the mouth that defileth the man, but that which cometh out of the heart (Mat 15:17-20). The mouth, dish, or sepulchre, may be cleansed or whitened without, but within it is all uncleanness (Mat 23:25-28).

“Man looketh on the outward appearance, but the Lord looketh on the heart” (1Sa 16:7).

Truly “the Lord seeth not as man seeth.”

How many hirelings are there who are engaged in merely washing sows and amusing goats, instead of seeking out and feeding Christ’s harassed and scattered and famishing sheep, who are at their wits’ end to know where to find a little green grass, or fresh water, which has not been trodden down with the feet of the goats, or defiled with the “vomit” of the dogs?

2. Parœmiœ which, though not quoted as such, were very probably already in use as proverbial expressions

“Like to a grain of mustard seed” (Mat 13:31-32; Mat 17:20. Luk 17:6). This was doubtless a proverbial saying among the Hebrews (not the Greeks), to indicate a very small thing: as we say, of rent, etc., “a peppercorn.” See Buxtorf Lex. Talmud, under the word ■■■■, and above, under Ellipsis and Synecdoche.

“As the sand of the sea,” or “as the sand.” This was used proverbially, in order to express a vast multitude that could not be numbered.

See Gen 22:17; Gen 32:12; Gen 41:49. Jos 11:4. Jdg 7:12. 1Sa 13:5. 2Sa 17:11. 1Ki 4:20; 1Ki 4:29 (1Ki 5:9). Job 29:18. Psa 78:27; Psa 139:18. Isa 10:22; Isa 48:19. Jer 15:8; Jer 33:22. Hos 1:10 (Hos 2:1). Hab 1:9. And in the New Testament- Rom 9:27. Heb 11:12; and Rev 20:8. See

under Hyperbole.

“As the dust of the earth,” or “dust,” is used proverbially, by Metonymy (q.v. [Note: Which see.] ), for an innumerable multitude.

See Gen 13:16; Gen 28:14. Num 23:10.* [Note: Num 23:10. The A.V. renders this “Who can count the dust of Jacob, and the number the fourth part of Israel.” The R.V. renders the second line, “Or number the fourth part of Israel”; and in the margin says, “Heb., Or, by number.” But Dr. Ginsburg points out in his Introduction to the Hebrew Bible (p. 168), that the word åÌîÄñÀôÈø (umispahr), rendered “and the number,” is obscure, because the first two letters åí were originally a separate word, being the abbreviation of the first word of the first line, viz.: åí for åÌîÄé, and who. Thus the two lines (dividing the word into two) are now seen to be a beautiful parallel:- “Who can count the dust of Jacob? And who can number the fourth part of Israel?”] 2Ch 1:9. Job 22:24; Job 27:16. Psa 78:27. Zep 1:17. Zec 9:3. See under Hyperbole.

“As the stars of heaven,” or “as the stars,” is used proverbially to indicate a vast number that could not be counted.

See Gen 15:5; Gen 22:17; Gen 26:4. Exo 32:13. Deu 1:10; Deu 10:22; Deu 28:62. 1Ch 27:23. Neh 9:23. Jer 33:22. Nah 3:16.

“It is easier for a camel to go through the eye of a needle” (Mat 19:24. Mark 10:25. Luk 18:25). This was a proverbial expression for a thing very unusual and very difficult. Lightfoot (Horœ Hebraicae) quotes several examples: from the Talmud,* [Note: Baby1. Berachoth. fol. 55, 2.] where, concerning dreams, it says “They do not show a man a palm-tree of gold, nor an elephant going through the eye of a needle.” The gloss is, “A thing which he was not wont to see, nor concerning which he had ever thought.” Another example is given,† [Note: Baba Mezia, fol. 38, 2.] where Rabbi Sheshith answered R. Areram, disputing with him, and asserting something that was incongruous of him, and said, “Perhaps thou art one of these Pombeditha, who can make an elephant pass through the eye of a needle”: i.e., as the Aruch interprets it, “Who speak things that are impossible.”

“That strain out a gnat, and swallow a camel” (Mat 23:24). Not “straining at a gnat.” See Buxtorf in Lex. Talmud, under ■■■.

“With what measure ye mete, it shall be measured to you again” (Mat 7:2). This was a very common proverb among the Jews, See Bab. Sanhedrim, fol. 100, 1, and the Tract Sotah cap. 1, quoted by Lightfoot.

“Let me pull out the mote out of thine eye,” etc. (Mat 7:4). Lightfoot quotes from the Baba Bathra, fol. 15, 2, a well known proverb: “It is written in the days when they judged the judges (i.e., in the generation which judged their judges), When any [judge] said to another ‘Cast out the mote out of thine eye,’ he answered, ‘Cast you out the beam out of your own eye,’ ” etc.

“There shall not an hair of your head perish,” etc. (Luk 21:18. Acts 27:34; and, in the Old Testament, 1Sa 14:45. 2Sa 14:11. 1Ki 1:52. Compare also Mat 10:30.

“Whosoever shall exalt himself shall be abased: and he that shall humble himself shall be exalted” (Mat 23:12. Luk 14:11). Many similar sayings might be quoted from the Talmud. See Erubim, cap.

i. Indeed, it was very ancient. See Job 5:11; Job 22:29. Psa 18:27 (Psa 18:28); Psa 113:6 (Psa 113:7). Pro 29:23, and the song of Hannah (1Sa 2:6-8), and of Mary (Luk 1:52-53).

“Shake off the dust of your feet” (Mat 10:14. Mark 6:11. Luk 9:5. And Acts 13:51). The schools of the Scribes taught that the dust of heathen lands caused defilement.‡ [Note: Tosaph. ad Kelim, cap, 1. Bah. Sanhedr., fol. 12. 1. Bab. Shabb, fol. 15. 2. Gloss in Sanhedr., fol. 5. 2. Tosaph. in Sanhedr., cap. 1, article 30, quoted by Lightfoot.] The shaking off of the dust of the feet, therefore, was a sign that, though the place might be in the land of Israel, it was as though it were a heathen and profane and defiled place.

“It is enough for the disciple that he be as his master, and the servant as his lord,” etc. (Mat 10:25. Luk 6:40. John 13:16).* [Note: See the Talmud. Berachoth, cap. 9 and Chusar, cap. 20. Also Aben Ezra on Hos 1:2.]

“Every kingdom divided against itself is brought to desolation,” etc. (Mat 12:25. Mark 3:24-25. Luk 11:17. (See Buxtorf. Lex. Talmud, under ■■■).

“To remove mountains” (Mat 21:21. 1Co 13:2) was a Hebrew proverb, as may be seen in Buxtorf. Lex. Talmud, under ■■■. It was common to say of a great teacher that he was “a rooter up of mountains.” (See Bab. Berachoth, fol. 64. 1; Erubim, fol. 29. 1; Sanhedrim, fol. 24. 1; Baba Bathra, fol. 3. 2). And thus what they foolishly said of the learning of their wisest men, Christ said of His humblest disciple. In 1Co 13:2, knowledge and faith are combined by this Parœmia.

“Whatsoever ye would that men should do to you, do ye even so to them: for this is the Law and the Prophets” (Mat 7:12. Luk 6:31. (See Talmud, Bab. Sabbath, fol. 31.1, and Buxtorf. Lex. Talmud, under ■■■).

“To unloose the shoe-latchet” (Mat 3:11. Mark 1:7. Luk 3:16) was a proverb connected with the buying of a servant: the loosening of the shoe being a token of purchase. See Ruth 4:7-8; and Bah. Kiddushin, fol. 22. 2, cap. 1.

“If they do these things in a green tree, what shall be done in the dry?” (Luk 23:31), or better (comparing Mat 3:10 : “Now, also the axe is laid unto the root of the trees.”) “If to a green tree, these things they are doing; To the dry tree, what shall happen?”† [Note: Talmud Sanhedrim, quoted by Drusius.]

I.e., if they deal thus with Me, a green and flourishing Tree, what shall happen to the nation-a dry and sapless trunk, when the Romans shall presently lay their axe to it? (See Psa 1:1-6, and Jer 17:5-8).

“It is hard for thee to kick against the pricks” (Acts 9:5; Acts 26:14. This was a proverb common among the Greeks as well as the Hebrews.

3. Parœmiœ which appear for the first time in Scripture; but, which, owing to their fulness of meaning and their wide application, have since passed into general use as proverbial sayings Gen 22:14.-“As it is said to this day, ‘In the mount of the Lord it shall be seen.’ ”

Deu 25:4 is a Scripture which afterward became a proverb, because it is a brief sententious saying with many applications. “Thou shalt not muzzle the ox when he treadeth out the corn (marg. [Note:

arg. Margin.] , Heb. thresheth). See 1Co 9:9 and 1Ti 5:18.

1Ki 8:46. 2Ch 6:36.-“For there is no man that sinneth not.” This became a proverb on account of its great truth, as may be seen from Pro 20:9. Ecc 7:20. Jas 3:2. 1Jn 1:8; 1Jn 1:10.

1Ki 20:11.-This also has come down to, and is used by posterity as a proverb, full of meaning, and with many applications:

“Let not him that girdeth on his harness Boast himself as he that putteth it off.”

Job 6:5.-“Doth the wild ass bray when he is at grass? or loweth the ox over his fodder?” (See A.V. [Note: The Authorized Version, or current Text of our English Bible, 1611.] margin).

Job 14:19.-“The waters wear the stones.”

Job 28:18.-“The price of wisdom is above rubies.”

Psa 62:9.-“Surely men of low degree are vanity, and men of high degree are a lie: to be laid in the balance they are altogether lighter than vanity.”

Psa 111:10.-“The fear of the Lord is the beginning of wisdom.” So Deu 4:6. Job 28:28. Pro 1:7; Pro 9:10. Ecc 12:13. Probably the first use is in Job 28:28, but it passed into a common proverb.

Pro 1:17.-“Surely in vain the net is spread in the sight of any bird.”

Pro 1:32.-“The prosperity of fools shall destroy them.”

Pro 3:12.-“For whom the Lord loveth He correcteth: even as a father the son in whom he delighteth.” Here we have a Simile as well. It is referred to in Heb 12:5-6. See also Job 5:17. Psa 94:12, and Rev 3:19.

Pro 6:6.-“Go to the ant, thou sluggard: consider her ways and be wise.” Compare Job 12:7.

Pro 6:27.-“Can a man take fire in his bosom, and his clothes not be burned?” This is doubtless a saying arising from common observation of daily life.

Pro 10:5.-“He that gathereth in summer is a wise son.”

Pro 10:13.-“A rod is for the back of him who is void of understanding.” So Pro 26:3.

Pro 10:19 : “In the multitude of words there wanteth not sin.”

Pro 11:15.-“He that is surety for a stranger shall smart for it.” Heb. shall be sore broken (so A.V. [Note: The Authorized Version, or current Text of our English Bible, 1611.] margin). The common experience of this fact has made this a common proverb; but they are blessed indeed who learn and know from a happy experience that when Christ became Surety for His People, who were “strangers,” He smarted for it, and was “sore broken” that they might be for ever blessed.

Pro 22:6.-“Train up a child in the way he should go.”

Few proverbs have passed more into common use than this. Mr. C. H. Spurgeon once put it, “in the way you wish you had gone yourself.” See under Pleonasm and Metonymy.

Pro 26:11.-“As a dog returneth to his vomit, so a fool returneth to his folly.” This is also a simile, which passed into a proverb. See 2Pe 2:22, quoted and referred to above.

Pro 27:6.-“Faithful are the wounds of a friend.”

Pro 27:7 : “The full soul loatheth the honeycomb.”

Pro 27:17 : “As iron sharpeneth iron,” etc.

Pro 28:21.-“To have respect of persons is not good.”

See Synecdoche, and Pro 18:5; Pro 24:23.

Ecc 1:15.-“That which is crooked cannot be made straight.” Ecc 7:13. Job 12:14. Isa 14:27. This perhaps gave rise to another expressive Hebrew proverb: “You cannot straighten a pig’s tail.”

Ecc 1:18.-“For in much wisdom is much grief.” So Ecc 12:12.

Ecc 9:4.-“For a living dog is better than a dead lion.”

Ecc 10:1.-“Dead flies cause the ointment of the apothecary to send forth a stinking savour.”

See under Ellipsis.

Ecc 11:6.-“In the morning sow thy seed, and in the evening withhold not thine hand.”

Jer 13:23.-“Can the Ethiopian change his skin, or the leopard his spots?”

Jer 23:28.-“What is the chaff (Heb., straw) to the wheat?”

Hab 2:6.-“Shall not all these take up a parable against him, and a taunting proverb against him, and say, ‘Woe to him that increaseth that which is not his! How long? and to him that ladeth himself with thick clay’ ” (see R.V. [Note: The Revised Version, 1881.] ).

Mal 2:10.-“Have we not all one father?” The Jews used this proverb in their controversy with the Lord in John 8:33; John 8:39, etc.

Mat 5:13.-“If the salt have lost his savour (or taste) wherewith shall it be salted?”

Mat 5:14.-“A city that is set on a hill cannot be hid.”

Mat 6:3.-“Let not thy left hand know what thy right hand doeth.”

Mat 6:21.-“Where your treasure is, there will your heart be also.” Greek, “there will your heart also be,” with emphasis on “heart.” (See Metonymy).

Mat 6:24.-“No man can serve two masters.” See Hermeneia.

Mat 6:34 : “Sufficient unto the day is the evil thereof.”

Mat 7:16.-“Ye shall know them by their fruits.”

These words were first used by the Lord concerning false teachers. But to-day the saying has passed into general use, and is spoken (not so correctly) of every one.

Mat 9:12.-“They that be whole need not a physician.”

Mat 10:10.-“The workman is worthy of his meat.” So Luk 10:7. 1Co 9:7, etc.

Mat 10:22 : “He that endureth to the end shall be saved.” This Parœmia is further used Dan 12:12. Mat 24:13. Mark 13:13, etc. and refers to the faithful remnant of Jews enduring to the end of the coming “great tribulation.” The τ■λος (telos), end, should be distinguished from the συντ■λεια (sunteleia), which is also translated end. The latter word is used of the time of the end, while the former (telos) is used of the end or crisis of the sunteleia. The sunteleia refers to the consummation of all the ages and dispensations; a joining together of the ages, or ends, as it were, and is used of the whole time of the “great tribulation”; while the telos is the point of time at the end of it. It is of this point that this saying is used: “He that endureth to the end (telos) shall be saved (or delivered).” The word συντ■λεια (sunteleia) occurs only in Mat 13:39-40; Mat 13:49; Mat 24:3; Mat 28:20, and Heb 9:26. It will be easy, therefore, for the student to distinguish it from τ■λος (telos), which is used in the other passages.

Mat 12:34.-“For out of the abundance of the heart the mouth speaketh.”

Mat 13:57.-“A prophet is not without honour, save in his own country and in his own house.”

Mat 15:14.-“If the blind lead the blind, both shall fall into the ditch.”

Mat 24:28.-“For wheresoever the carcase is, there will the eagles be gathered together.” The word “for” introduces the Parœmia, which is from Job 39:30. “Her young ones suck up blood: and where the slain are, there is she.” Had this Parœmia been understood, and the title “Son of Man” noticed as referring to Christ’s title as exercising dominion in the Earth,* [Note: See The Divine Names and Titles, by the same author and publisher. One shilling.] these words would never have been interpreted of the church as the “Body” of Christ. Luk 17:37 clearly shows that it is a time of judgment (see Luk 17:24-37); and that the taking and the leaving refer to judgment, and not to the Rapture of 1Th 4:17; which was a subsequent revelation, and ought not to be read into the Gospels, which are perfectly clear without it.

Mark 9:50.-See Mat 5:13.

Luk 17:37.-See Mat 24:28 above.

Acts 9:5.-“It is hard for thee to kick against the pricks”: i.e., the goads.

Acts 20:35.-“It is more blessed to give than to receive.” This is one of the un-recorded Parœmiœ or Logia of Christ. But it does not follow that a papyrus which professes, some centuries later, to give other Parœmiœ is genuine and authentic.

1Co 5:6.-“A little leaven leaveneth the whole lump.” Leaven is always used in a bad sense. Even in the case of one of the two wave-loaves, leaven was to be used because that loaf represented human nature; while the other loaf which represented Christ’s perfect nature had no leaven.

See other examples of such Proverbs in Pro 11:27; Pro 12:11; Pro 12:15; Pro 15:2; Pro 15:33; Pro 17:1; Pro 17:10; Pro 17:19; Pro 17:28; Pro 19:2; Pro 19:24; Pro 20:4; Pro 20:11; Pro 20:14; Pro 20:21; Pro 20:25; Pro 22:13; Pro 25:11; Pro 25:16; Pro 25:27; Pro 26:4-5 (see under Ellipsis), Pro 26:14; Pro 27:8, Pro 27:10, Pro 27:22; Pro 30:15, etc., etc. Ecc 4:5; Ecc 4:12; Ecc 5:2; Ecc 5:6; Ecc 5:8-10; Ecc 6:9; Ecc 9:18; Ecc 10:2; Ecc 10:8-9; Ecc 10:15; Ecc 10:19-20; Ecc 11:3-4; Ecc

11:7; Ecc 12:12. Mic 7:5-6. Mat 5:15; Mat 7:2; Mat 7:5; Mat 9:16; Mat 10:24; Mat 10:26; Mat 13:12. Luk 9:62; Luk 12:48; Luk 23:31. 1Co 10:12; 1Co 15:33. 2Co 9:6-7. 2Th 3:10. Tit 1:15
Non-Canonical, or, Supposed Scripture, Proverbs

There are many common sayings which are supposed to be in Scripture, even by those who should know better; and pass current among those who are ill-informed. For example- “God tempers the wind to the shorn lamb.” This is not in the Bible; but is taken from Laurence-Sterne’s Sentimental Journey. And he took it probably from the French of Henri Etienne, Dieu mesure le froid à la brebis tondue. And both may have been acquainted with Isa 27:8 : “He stayeth his rough wind in the day of his east wind.”

“Spare the rod and spoil the child.”

Many use this, thinking it is Scripture. Even Butler, in his Hudibras, says: “That may be heard ten times to one quotation of Solomon.” And yet Solomon said: “He that spareth the rod hateth his son” (Pro 13:24).

“A word to the wise is sufficient.” (Sometimes “for them” is added, whereas it is singular, not plural). This has been quoted as Scripture. But it is from the Latin of Terence* [Note: Phormio, Acts 3:1-26 sc. 3. 5:8. In Parry’s edition of Terence, he says in a note that the Proverb is found in Plautus Persa 4:7. 18.] ; who himself is misquoted; for he said: “Dictum sapienti sat est,” not Verbum sat sapienti.

It is said that the celebrated Robert Hall once planned a sermon on the words “In the midst of life we are in death,” But he abandoned it, we are told, when he found that it was not to be found in the Bible; but only in the Prayer-book.

It appears to have come from a monk of St. Gall, named Notker, in the tenth century, whose Latin hymn contained the line: “Media vita in morte sumus.”

Misquoted Proverbial Sayings

Even in quoting common sayings from Scripture and the Prayer Book, which have passed into Proverbs, there is an habitual misquotation which has become practically universal. It may not be out of place to give one or two examples by way of warning.

“Man is prone to sin as the sparks fly upward.” But Job 5:7 says: “Man is born unto trouble,” etc.

“A still small voice” is generally quoted as “the still small voice” (1Ki 19:12)

“A merciful man is merciful to his beast.” But Pro 12:10 has it: “A righteous man regardeth the life of his beast.”

“The truth as it is in Jesus” is almost invariably thus quoted. The Scripture says (Eph 4:21): “As the truth is in Jesus,” which is a very different thing. The former implies that there is truth apart from Him. But the latter implies that the truth is in Jesus, and nowhere else.

“A nation shall be born in a day.” No concordance will give this passage. Isa 66:8 asks: “Shall the earth be made to bring forth in one day? or shall a nation be born at once?”

“So plain that he who runs may read.” On the contrary. So plain was to be the written vision that he who reads it may run, and flee from the coming judgments (Hab 2:2).

“My time is in thy hand.” Thank God, He said “times” (Psa 31:15 (Psa 31:16)). Yes, “My times are always in thy hand.” All my times: my times of sorrow and of joy; of trouble and of danger. All are in the hand of my God.* [Note: Shakespeare is misquoted in the other direction. He said: “The time is out of joint,” not the times are out of joint. The next line would set people right, for he says:- “The time is out of joint;-O cursed spite! That I was born to set it right.”

(Hamlet, Act i. sc. 4, at the close). So Cowper: “The cups that cheer,” not cup. (See his Task, 4:39, 40).]

“Let him cast the first stone.” But John 8:7 says: “He that is without sin among you, let him first cast a stone.”

“How great a fire a little matter kindleth.” But in Jas 3:5 it is written: “Behold, how great a matter a little fire kindleth.” The Apostolic benediction (2Co 13:14) suffers from various changes: fellowship, instead of communion; or, in addition to it, as though they were two different things: rest upon and abide; be and abide: for ever; now, henceforth, and for ever; now and for ever. And these are supposed to improve the words of the Holy Spirit! That such attempted improvement of Scripture meets with no check is a sad sign of the low regard in which its accuracy is held.

---

Type A figure or ensample of something future and more or less prophetic, called the “Antitype”

Type. Greek, τ■πος (typos). The verb τ■πτειν (tuptein), to strike, make an impress. Hence Type means primarily a blow; then, the impress or mark left by a blow; then, a mark, print, or impress of any kind. In the New Testament the word occurs in several of these senses. It is rendered:-

1.A print or mark (John 20:25).* [Note: The second occurrence in this verse is read τ■πος, the place, by Lachmann, Tischendorf, Tregelles (margin).] 2.Figure (Acts 7:43. Rom 5:14).

3. Form (Rom 6:17).

4. Fashion (Acts 7:44).

5. Manner (Acts 23:25).

6. Pattern (Tit 2:7. Heb 8:5).

7.Ensample (1Co 10:11. Php 3:17. 1Th 1:7).† [Note: According to the best texts, this is singular, as in R.V., not plural.] 2Th 3:9. 1Pe 5:3 8.Example (1Co 10:6. 1Ti 4:12). The Greeks used it of the symptoms of a disease. Galen wrote a medical work entitled περ■ τ■ν τ■πων, concerning symptoms. In a Legal sense it was used of what we technically cite as a “case.”

It will thus be seen that the special and technical sense which has been given to it by Theologians is not exactly equivalent to any of these usages: the nearest being Rom 5:14, where Adam is spoken of as a type of the Coming One. The theological use of the word agrees more with what in the New Testament is called σκι■ (skia), a shadow (Heb 10:1-39; Col 2:17).

There is, therefore, not much profit in following out what have been called types by men. Many are merely illustrations; and it would be better so to call them; inasmuch as they did not and do not of themselves teach the truths, but only illustrate those truths which are elsewhere clearly revealed. We should never have called them types but for such subsequent revelation; and therefore they are only illustrations so far as their teaching agrees with clear revelation afterward made.

---

Symbol A material Object substituted for a moral or spiritual Truth

Greek, σ■μβολον (symbolon), from σ■ν (syn), together, and β■λλειν (ballein), to cast; hence a casting together. Used by the Greeks, much in the same way as we use the word “coupon,” where one part corresponded with or represented another part. Hence, in language, the use of one thing to represent another; or, the use of a material object to represent a moral or spiritual truth. The word does not occur in the New Testament, and nothing is said in Scripture as to one thing being so used. The assertion as to anything being a symbol of another rests entirely on human authority, and depends for its accuracy on its agreement with the teaching of Scripture. The nearest word to symbol is mystery; and, by the Fathers, μυστ■ριον was used as being synonymous with σ■μβολον.

Μυστ■ριον (mysteerion) means secret; * [Note: See The Mystery, by the same author and publisher.] and later it came to mean a secret sign or symbol. Justin Martyr (A.D. 148) says† [Note: Apology, i. 27.] that in all false religions the serpent was represented as “a great symbol and mystery.”

Speaking of Isa 7:14, “Behold, a virgin shall conceive and bear a son,” he says, “since this refers to the house of David, Isaiah has explained how that which was spoken by God to David, ■ν μυστηρ■■ (en mysteerio), in a mystery, would actually come to pass. Perhaps,” he adds, “you are not aware, my friends, of this-that there were many sayings written ■πικεκαλυμμ■νως (epikekalummen■s), obscurely; or, ■ν παραβολα■ς (en parabolais), in parables; or, μυστηρ■οις (mysteeriois), in secret signs; or, ■ν συμβ■λοις (en symbolois), in symbols; which the prophets, who lived after the persons who said or did them, expounded.”‡ [Note: Trypho, c. 68.]

Thus it will be seen that symbol is practically synonymous with the latter use of mystery as meaning a secret sign. It is only two or three times so used in Scripture:-In Rev 1:20, the stars which John saw were a mystery: i.e., secret sign (or symbol); and in Rev 17:5; Rev 17:7, Babylon is said to be a mysteerion (or symbol): i.e., a secret sign of something spiritual and moral which it represented.

Eph 5:32 shows us that it was also synonymous with the Latin sacramentum, which is there used to represent the Greek mysteerion. So that the sacramentum of the Latin Vulgate meant simply a symbol.

Sacramentum is said to have reference to a military oath, but it must have been only because of some secret sign used in connection with the administration of the oath. From this it is clear that “the sacrament” so called is only a secret sign or symbol of spiritual truths and acts or events which it is used to commemorate.

Doubtless there are many symbols in the Scriptures, but great care and caution must be exercised in their interpretation. The different interpretations which have been given to the same so-called symbol, are sufficient to serve as a warning.

All Metonymies (q.v. [Note: Which see.] ) are, in a certain sense, symbols. When, for example, “cup” is used, by Metonymy, for blessing (Psa 16:5; Psa 116:13); or, “clay” for man (Isa 64:8 (Psa 64:7)); or, “gate” for entrance, etc., the one is practically a symbol of the other: and when by repeated and constant use the one gets to be more and more closely associated with the other, it is then used as a symbol of it and is substituted for it. The transition stage is Hypocatastasis (q.v. [Note: Which see.] ) or Implication. The stages by which a symbol is reached, therefore, are: (1) either by Metonymy or Metaphor, one thing is used to represent another; then (2) the one is used to imply the other; and finally (3) it becomes permanently substituted for it as a symbol of it.

Thus, with regard to “leaven,” we have first the thing itself causing fermentation, and therefore forbidden to be used in connection with any sacrifice or offering to the Lord. Then it is used by Metonymy for that which is corrupt (1Co 5:6-8). Then by Implication for corrupt or evil doctrine (Mat 16:6). And finally it is used as the permanent symbol of it (Mat 13:33). Indeed, “leaven” is always used in a bad sense, and of that which is corrupt. In the case of the two wave-loaves, where leaven was to be put into one and not into the other, the exception is significant, and proves the rule. For one represented Christ, and the other His People. In the same way, “key” is used as a symbol of power and authority, and especially the power of opening and closing (Rev 1:18; Rev 3:7. Isa 22:22). In Mat 16:19, the power and authority of opening the doors of the kingdom were committed to Peter, and he exercised that commission in making the final offer of the Messiah to the nation of Israel (Acts 2:1-47; Acts 3:1-26; Acts 4:1-37; Acts 5:1-42; Acts 6:1-15; Acts 7:1-60; Acts 8:1-40 and Acts 10:1-48.). Observe, that they were the keys of the Kingdom, not of the church; and that he was altogether incompetent and unable to transfer that power and authority to others.

It is scarcely necessary for us to attempt to say more with regard to symbols. The subject would form a work by itself; and, indeed, many works have been written upon it. We can only repeat our caution as to their use.

-------- Ænigma; or, Dark Saying A. Truth expressed in obscure Language

E-nig´-ma. Greek, α■νιγμα (ai-nig-ma), from α■ν■σσεσθαι (ainissesthai), to tell a strange tale, then to speak darkly or in riddles. Hence an enigma is a dark or obscure saying, a puzzling statement or action. A statement of which the meaning has to be searched for in order to be discovered.

Enigma thus differs from Parable, in that the latter is generally explained. When a Parable is without any explanation, it may be called an Enigma, i.e., a dark or obscure saying.

See Psa 78:2 quoted in Mat 13:35. The “dark saying” of the Old Testament is ■■■■■■ (cheedah); from ■■■■ (chood), to tie in a knot, to twist: a knotty or intricate saying.

It is rendered dark saying three times (Psa 49:4 (Psa 49:5); Psa 78:2. Pro 1:6); dark sentence, once (Dan 8:23); dark speech, once (Num 12:8); hard question, twice (1Ki 10:1. 2Ch 9:1); proverb, once (Hab 2:6); riddle, nine times (Jdg 14:12-19. Eze 17:2). When the saying is very obscure

indeed, it is called

HYPÆNIGMA, i.e., the same word, with the preposition ■π■ (hypo) prefixed, meaning under, i.e., a saying deep as well as dark.

Also HYPÆNIXIS, from ■π■ (hypo), under, and α■νισσομαι (ainissomai), to speak darkly. Hence, a speaking beneath: i.e., having another meaning beneath what is actually said. When the Enigma is connected with the names of persons or places, it is known by the name Polyonymia. (See the next Figure).

There are sayings dark and deep in the Scriptures beside those that are actually so designated.

Gen 49:10 is in the form of Enigma. “The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him shall the gathering of the people be.” See under Metonymy.

Jdg 14:14.-Samson’s Enigma is well known.

“Out of the eater came forth meat, And out of the strong came forth sweetness.” The answer is given in verse 18, in the form of another question (See Anteisagoge):

“What is sweeter than honey? And what is stronger than a lion?” This is a saying both “dark” and “deep”: for there is precious truth hidden in that darkness and those depths, which neither the Philistines nor the natural man can understand or receive. The Living Word (Christ) is stronger than the strong man armed (Mat 12:29. Mark 3:27. Luk 12:21-22). For the Lion means in Hebrew the strong one. The Written Word (the Scriptures of truth) are sweeter than honey (Psa 119:103; Psa 19:10 (Psa 19:11). Jer 15:16).

All who know this blessed deliverance which the great Deliverer brings, cry out in the words of Psa 35:10, “Lord, who is like unto thee, which deliverest the poor from him that is too strong for him, yea, the poor and needy from him that spoileth him?” (See Erotesis and Prosopopœia). The Law was a strong Lion (Gal 3:10): but the honey is found in Gal 3:13.

Sin is a strong Lion (Rom 5:21): but the honey is found in Rom 6:6; Rom 7:18-25. And 1Co 15:56-57. The World is a strong Lion (Luk 8:14. Gal 5:21): but the honey is found in John 16:33.

Affliction is a strong Lion (Job 5:6-7; Job 14:1-2. Acts 14:22): but the honey is found in Psa 119:67; Psa 119:71; Psa 34:19 (20). Rom 8:35-39. Heb 12:11.

Death is a strong Lion (Rom 5:12. Heb 9:27): but the honey is found in 2Ti 1:10. Hos 13:14, and 1Co 15:54-55. The answer to these Enigmas is found in Psa 73:16-17, “When I thought to know this it was too painful for me; Until I went into the sanctuary of God. Then understood I.”

Isa 11:1 is a dark saying, and has to be interpreted by what follows.

Isa 21:11-12, is another dark saying.

Eze 17:2-10 gives a prophecy concerning the King of Babylon’s coming to Jerusalem, and leading it into captivity, under the Enigma of two Eagles.

Dan 5:25-28.-The handwriting on the wall is given in the form of an Enigma, in which the immediate fall of Babylon was announced.

Three words were written, the first twice (by Epizeuxis, q.v. [Note: Which see.] ), for emphasis.

■■■■■,M'neh.NUMBERED.

■■■■■■,

T'kel.

WEIGHED.

■■■■■■,

P'res.

DIVIDED.

These three words are interpreted by Daniel in Dan 5:26-28, and the fulfilment of them follows in Dan 5:30-31. See under Paronomasia.

-------- Polyonymia; or, Many Names An Application of Ænigma to the Names of Persons or Places

Pol´-y-■-nym´-i-a. Greek, πολυωνυμ■α having many names, or more than one name: from πολ■ς (polys), many, and ■νομα (onoma), a name.

It is not uncommon for persons or places to be known by different names. In Mat 15:39, for example, there is no Enigma, but merely a case of two names for the same place: "The coasts of Magdala." In Mark 8:10, it is called "The parts of Dalmanutha," Dalmanutha being the name of the region and Magdala of the city. The former was general, the latter was special. In Mat 8:28, the people are called Gergesenes; and in Luk 8:26, and Mark 5:1, Gadarenes. Some suppose that these were either different names of the same place, or two places forming one larger place. It is a question also as to whether precisely the same event is described in these places, or whether two similar events took place at two different times. So with the names of Esau's wives, which have formed a great subject for the attention of infidels.

It is clear from a comparison of Gen 26:34; Gen 28:9, that Esau's wives were three in number:

1. "The daughter of Elon the Hittite"; called Adah (Gen 36:2); but she also had another name, Bashemath (Gen 26:34).

2. "The daughter of Anah the daughter of Zibeon the Hivite"; called Aholibamah (Gen 36:2); but not the Aholibamah of Gen 36:25, who was her aunt (compare Gen 36:2 and Gen 36:25). She was called also Judith, and in Gen 26:34 this Judith is said to be the daughter of Beeri the Hittite. But there is no contradiction in this, for Anah appears to have been called Beeri, or the Spring-man, because he discovered the "hot-springs" (see Gen 36:24)* [Note: So the R.V., ■■■■■■■■ (Hay-ye-meem), from ■■■■ (Hoom), to put in commotion, agitate (Deu 7:23. Mic 2:12. Psa 55:3). The Syriac has "waters." "Mules" are always ■■■■■■■■ (Pharahdeem), (2Sa 13:29; 2Sa 18:9. 1Ki 10:25. 2Ki 5:17. Psa 32:9, etc.). The A.V. Translators followed an error of the Talmud. Moreover, ■■■■■ (matzah), to find, means to happen on, not to invent.] ; not "mules," as in A.V.

[Note: The Authorized Version, or current Text of our English Bible, 1611.]

It is true that in Gen 36:2, Anah, alias Beeri, is called “the Hivite,” while in Gen 26:34, he is called “the Hittite.” The latter is history, and is therefore general; the former is genealogy, and is therefore more precise. “Hittite” is the general term; “Hivite” is the special and more particular term (compare Jos 1:4. 1Ki 10:29. 2Ki 7:6; and Gen 28:8, when Esau’s Hittite wives are spoken of as “daughters of Canaan”).

3. The third wife was “the daughter of Ishmael,” and was called Bashemath (Gen 36:2), and Mahalath (Gen 28:8). When three persons are so carefully and minutely described, it is preposterous for anyone to create a difficulty about the similar names, when down to our own day precisely the same phenomenon constantly occurs. But this feature of Polyonymia is not what we are describing and discussing here. There is no Enigma in these common aliases.

It is only when another name is given, because of some special meaning, “dark” or “deep” in it, that it becomes a Figure, being used in a figurative sense, having some important signification beyond what appears upon the surface.

Gen 10:10; Gen 11:2.-“The Land of Shinar” is another name for Babel or Babylon. Babylon must be intended by “the land of Shinar.” in the prophecy of the “Ephah” (Zec 5:11). Had the name Babylon been used here it might have been urged that it was put by Enigma for some other place; but, when “the land of Shinar” is used for Babylon it can hardly be that, after this, Babylon can be used for some other name by a double use of the figure.

Deu 1:2; Deu 1:44; Deu 2:8, etc.-Edom is called Seir, and this was afterwards known in the Jerusalem Targum as ■■■■■■■■, Gabla or Gebal.

We have the name in Psa 83:6 (7). “Gebal, and Ammon, and Amelek”: i.e., Edom, Ammon, and Amelek-three of Israel’s greatest enemies at critical moments in the history of the Nation.

2Ki 23:13.-The Mount of Olives is called “the mount of corruption,” because of the idolatries connected with it.

Psa 87:4; Psa 89:10 (11). Isa 51:9.-Egypt is called Rahab on account of its pride (■■■■■, Rachab, having this signification). This judgment of Egypt is in Isa 30:1-14.

Isa 14:4.-The Antichrist is called “the King of Babylon,” because he is the end and final outcome of Babel.

Isa 29:1.-Jerusalem is called Ariel, which means the Lion of God. It is so called to denote its greatness, glory, and strength (cf. [Note: f. Compare (for Latin, confer).] 2Sa 23:20. 1Ch 11:22), and is thus put in contrast with the woe here pronounced against it. (See under Ellipsis, page 5).

Jer 25:26.-“And the king of Sheshach shall drink after them.” Here Sheshach is put for Babylon. The subject is the cup of the fury of the God of Israel (Jer 25:15). Four classes of nations were to drink of it, and all at one time. (1) Jerusalem and the cities of Judah (Jer 25:18). (2) Egypt, etc. (Jer 25:19). (3) The mingled nations (Jer 25:20-22), and (4) the nations further off (Jer 25:23-25), and, finally, “the king of Sheshach.” In Jeremiah “the times of the Gentiles” are not within the scope of his prophecy. Nor in Ezekiel. Daniel, on the other hand, fills in these present times, and makes but

little reference to what goes before or comes after, as in Jeremiah and Ezekiel. The point is that the judgment of these nations takes place all at the same time with that of “the king of Sheshach,” and that time is veiled in the Enigma contained in this peculiar name. Babylon is meant; and, according to the ancient Kabbalah, the last letter of the alphabet was put for the first, and the penultimate for the second, and the antepenultimate for the third, and so on. By which Enigma the word “Sheshach” (■■■■■■■■) spells Babel (■■■■■■■■). So that the final judgment upon the nations is yet future, when Babylon shall have been restored, and when “Great Babylon” “comes into remembrance.” See further under Paronomasia and Amphibologia.

Eze 23:4.-Jerusalem is called “Aholibah”: i.e., my tabernacle is in her. While Samaria (Israel) is called Aholah: i.e., his (own) tabernacle. There is a depth of meaning, therefore, in each name.

Hos 4:15; Hos 10:5.-Bethel (the house of God, Gen 28:19; Gen 28:22) was made, by Jeroboam, a house of his idol (1Ki 12:29). Hence, God gives it another name, and calls it Beth-Aven: i.e., the house of vanity.

-------- Gnome; or, Quotation

Gn■´-mee. Greek, γν■μη, knowledge, understanding; also a means of knowing. From γν■ναι (gn■nai), to know.

Hence, the term Gnome is given to the citation of brief, sententious, profitable sayings expressive of a universal maxim or sentiment which appertains to human affairs, cited as well-known, or as being of general acceptance, but without quoting the author’s name. In Pro 1:2, they are called “words of understanding.” The Scriptures, as Bengel remarks, are so “full of the best things, that these constitute, as it were, certain continued sentiments openly set forth in the form of gnomes.” When these are applied to a certain person, time, or place; or to individual cases; or are clothed with circumstantial particulars, the figure is called NOEMA, ν■ημα (no-ee-ma), (plural, NOEMATA), i.e., sense, thought, that which is thought, from νοε■ν, to perceive. When the author’s name is given, the figure is called CHREIA, χρε■α, chree´-a, use, usage, or usance, (from χρ■ομαι, chraomai, to use). For the Greek name of the figure Gnome the Latins substituted SENTENTIA (sen-ten´-ti-a), sentiment, or a sententious saying; a philosophic aphorism, maxim, or axiom, which is quoted on account of its application to the subject in hand.

These are exactly what are referred to in Ecc 12:11.

“The words of the wise Are as goads; And as tent-pegs well fixed are [The words] of the masters of assemblies.* [Note: See under Ellipsis, page 74.] A Gnome, however, differs from a Proverb in this: that every Proverb is a Gnome, but every Gnome is not necessarily a Proverb. A Gnome is, properly speaking, a quotation: and therefore this figure opens up the whole question of the Quotations from the Old Testament in the New. This is a large subject, many volumes having been written upon it, both in ancient and in recent times.

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

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

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

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

Consequently it is difficult for anyone to make a list or table of such quotations which shall agree with those made by others. The general fact seems to be that there are 189 separate passages quoted* [Note: If it is merely a reference or allusion, as distinct from a quotation, then there are many more, of course. The Lord Jesus Himself referred to 22 out of our 39 Old Testament books. In Matthew there are references to 88 passages in 10 Old Testament books. In Mark to 37 passages in 10 books. In Luke to 58 passages in 8 books. In John to 40 passages in 6 books.

Deuteronomy and Isaiah, the two books most assailed by the Higher Critics, are referred to more often than any other Old Testament books. While Revelation contains no less than 244 references to 25 Old Testament books. In Romans there are 74 references. Corinthians, 54. Galatians, 16. Ephesians, 10. Hebrews, 85. In all, out of 260 chapters in the New Testament, there are 832 quotations, or references, or allusions to the Old Testament Scriptures.

Every Old Testament book is referred to with the exception of Ezra, Neh. Est., and Canticles. The Apocryphal books are not referred to at all.] in the New Testament, according to Spearman's reckoning:† [Note: Letters to a friend. Edinburgh, 1759.] i.e., counting a passage only once, though it may be quoted several times. Including the whole, there are, according to Bishop Wetenhall's method, 244: of which 147 agree with the LXX [Note: XX The Septuagint Version (325 b.c.).] , and 97 differ from it.

Reckoning according to Spearman, we find, out of the 189 passages quoted, 105 that agree with the Septuagint, 21 that differ from it, 45 that differ from both it and the Hebrew, and 18 neutral.

These may be exhibited in the following table:-

No. of Quotations in

Acc. [Note: cc. The Accusative Case.] to LXX. [Note: XX. The Septuagint Version (325 b.c.).]

Differ from LXX. [Note: XX. The Septuagint Version (325 b.c.).]

Differ from both.

Matt.

38

25

4

8

1

Mark

3

1

-

2

-

Luke

5

-

-

3

2

John

11

3

2

5

1

Acts

19

11

1

7

-

Rom.

51

30

4

5

12

1 Cor.

11

4

2

5

-

2 Cor.

8

4

1

1

2

Gal.

4

3

1

-

-

Eph.

2

-

1

1

-

Hebrews

22

15

3

4

-

1 Peter

7

6

-

-

1

Jude

1

1

-

-

-

Rev.

7

2

2

3

-

--

--

--

--

--

189

105

21

44

19

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

Now, all the difficulties have been caused by thinking and speaking only of the instrument or the agent employed: instead of having regard to the great and important fact that the Bible has only One Author, and that “Holy men of God spake as they were moved by the Holy Ghost” (2Pe 1:21). Our studies will certainly be incomplete if we do not observe the manner in which the Holy Spirit quotes in the New Testament those Scriptures which He had before inspired in the Old. Notice, then, the following examples:-

Mark 12:36.-“David himself said by the Holy Ghost.” This was the introduction to a quotation from Psa 110:1.

Mat 15:4.-Referring to Exo 20:12, our Lord says, “God commanded, saying,” etc.

Heb 3:7.-Referring to Psa 95:7-11. “Wherefore as the Holy Ghost saith,” not “as David saith,” or “as the Psalmist saith.”

Heb 9:8.-Referring to Exo 25:1-40; Exo 26:1-37; Exo 27:1-21; Exo 28:1-43; Exo 29:1-46; Exo 30:1-38; Exo 31:1-18; Exo 32:1-35; Exo 33:1-23; Exo 34:1-35; Exo 35:1-35; Exo 36:1-38; Exo 37:1-29; Exo 38:1-31; Exo 39:1-43; Exo 40:1-38. (concerning the Tabernacle and its teaching), “The Holy Ghost this signifying,” etc.

Heb 10:15.-Quoting Jer 31:33-34, “Whereof the Holy Ghost is a witness to us.”

Acts 1:16.-Peter, quoting Psa 41:9 (Psa 41:10), says, “This Scripture must needs have been fulfilled, which the Holy Ghost, by the mouth of David, spake before concerning Judas.” Observe, that while David spake, the words were not his, but “the words of the Holy Ghost.”

Acts 3:18.-Peter, referring to the Old Testament prophecies of Christ, says, “Those things, which God before had showed by the mouth of all his prophets, that Christ should suffer, he hath so fulfilled.”

Acts 28:25.-Paul, quoting Isa 6:9, exclaims, “Well spake the Holy Ghost by Isaiah the prophet unto our fathers.

Old Testament passages are introduced in various ways:

1. γ■γραπται (gegraptai), it standeth written. Mat 4:4-10. Luk 4:4; Luk 4:8. Rom 1:17; Rom 3:4; Rom 3:10; Rom 10:15. 1Co 1:19; 1Co 1:31. 1Pe 1:16, etc.

2. λ■γει γ■ρ ■ γραφ■ (legei gar hee graphee), for the Scripture saith. Rom 9:17 (Exo 9:16). Rom 10:11 (Isa 28:16). 1Ti 5:18 (Deu 25:4).

3. ■ ν■μος (ho nomos) The Law. John 15:25, from Psa 35:19; Psa 69:4 (5), emphasizes the fact that the Sacred Writings of the Old Covenant, viewed as a whole, constituted the Law of Israel. The pronoun “their” shows this. John 10:34 (from Psa 82:6) is written in Exo 21:6; Exo 22:8-9 (Exo 22:7-8). And 1Co 14:21 (from Isa 28:11-12) has a reference to Deu 28:49. Thus the reference is carried back, not only to the passage quoted, but to the one still earlier, in which it had its origin. In the New Testament eight men are specified as the agents employed by the Holy Spirit: Moses, 13 times; David 7; Elijah, once; Isa 12:1-6; Joel, once; Hosea, once; Jeremiah, twice; Daniel, once. In Matthew an agent is named 13 times (Jeremiah, Isaiah, Moses, David, and Daniel). In Mark 7:1-37 (Moses, Isaiah, David, Daniel). In Luk 6:1-49 (Moses, Isaiah, David). In John 4:1-54 (Isaiah,

Moses). In Acts 10:1-48 (David, Joel, Moses, Isaiah). In Rom 10:1-21 (David, Hosea, Isaiah, Moses, Elijah). In 1 Cor., (Moses) once. In Heb 3:1-19 (David, Moses). In Rev., (Moses) once.

Thus, 14 passages are ascribed to the agency of Moses; 8 to that of David; 13 of Isa 2:1-22 of Hos 2:1-23 of Jer 1:1-19 of Dan 1:1-21 of Joe 1:1-20 of Elijah.

These facts are deeply instructive; because, for example, while the modern critics divide the book of Isaiah into two authorships, the New Testament ascribes six out of the thirteen passages to Isaiah in the first part of the prophecy (chaps. 1-39.), and seven out of the last part (chaps. 40-46). The recognition of this one simple fact demolishes completely the hypothesis of the Higher Critics, and will cause us to prefer the statements of God to the imagination of men. In making a quotation from the Old Testament in the New, surely the Holy Spirit is at liberty to do what any and every human writer may do, and frequently does, in his own works. Human writers and speakers constantly repeat, refer to, and quote what they have previously written and spoken, introducing the words in new senses, in different connections, with varied references, and in fresh applications. This is the case with the quotations in the Bible, and this one consideration explains all the so-called difficulties connected with the subject. Our work, then, in considering these differences, becomes totally different in character from that which treats them merely as discrepancies, arising from human infirmity or ignorance. These differences become all important, because they convey to us Divine comments, and reveal to us new truths. In quoting, or using again, words and expressions which the Holy Spirit has before used, we may note the following interesting ways in which He varies the sense or the words in order to convey to us new truths and lessons by the new application. In referring to these by way of illustration we have not classified them according to these definitions and divisions, as the student can determine each case for himself. But we have followed the arrangement of Glassius in his chapter on Gnomes.* [Note: Which Keach translates almost verbatim, without any acknowledgment.]

I. As to their INTERNAL form (i.e., the sense as distinct from the words).

1. Where the sense originally intended is preserved.

2. Where the sense is modified.

3. Where the sense is accommodated (accommodatio)

II. As to their EXTERNAL form (i.e., the words as distinct from the sense).

1. Where the words quoted are the same as the Hebrew or the Septuagint.

2. Where the words are varied as to omission, position, oraddition.

3.Where words are changed: a.by a reading: b.by an inference: c.in number: d.in person: e.in mood or tense.

4. Where several citations are amalgamated (composite quotations).

5. Where the quotations are made from books other than the Bible.

We will now consider these forms of Quotation in order:- I. As to their Internal form, i.e., the sense as distinct from the words In the consideration of Quotations, care must be taken to note what is

said to be “spoken,” and what is said to be “written.” Some prophecies were written and never spoken; some were spoken by the Prophet and afterwards written down in his “prophecies”; others were “spoken” and never written down at all, and when, therefore, a passage is quoted as having been “spoken,” we may or may not find it written down in the Old Testament Scriptures. But when it is said to have been “written,” then we shall find it surely written down in the Scriptures of truth.

Surely there is all the difference in the world between τ■ ■ηθ■ν (to rheethen), that which was spoken, and ■ γ■γραπται (ho gegraptai), that which standeth written.

There is a further consideration which will help us when the quotations are prophecies. Prophecy is the utterance of the Lord-Jehovah: He Who was and is and is to come. His words, therefore, may often have a past, present and future reference.

Prophecy frequently has all three: (1) the reference to the events at the time of its utterance; (2) a subsequent reference to some great crisis; and (3) a final consummation, which shall fulfil and exhaust it. When a prophecy is said, therefore, to be “fulfilled,” that exhausts it. In other cases, where that final fulfilment is still future, the quotation is general-“as it is written,” or some such indefinite reference. The mistake made by most students of prophecy consists in this: that they do not bear in mind this threefold aspect of prophecy; but take one part, and put it for the whole. For example, with regard to the prophecy in Dan 11:1-45 There was a reference to Antiochus Epiphanes, now past; but this neither fulfilled nor exhausted the prophecy; which waits for the yet future revelation of one who shall fill it full: while there may be a historical reference to the course of events between. Each is true as part of the general fulfilment; but neither contains the whole truth embodied in the fulness of the prophetic record. An example of this may be seen in the very first recorded fulfilment of prophecy in the New Testament (Mat 1:23 below). We there see how the same Holy Spirit who first inspired that prophecy afterwards Himself interprets and applies it.

\ 1. Where the sense originally intended by the Holy Spirit is preserved, though the words may vary

Mat 1:23.-“Behold a virgin shall be with child and shall bring forth a son, and they shall call his name Emmanuel.” This prophecy was “spoken” by Isaiah to Ahaz (Isa 7:13-14), and afterwards written down. It was first spoken with special reference to Ahaz and the circumstances then existing; but was afterwards fulfilled and quoted with reference to the event which the prophet, who was merely “the mouth,” did not understand, but which the Lord really intended. The words differ from both the Heb. and the LXX. [Note: XX. The Septuagint Version (325 b.c.).] , but the sense is the same.

It never had or could have a proper fulfilment, except in Christ, for no virgin ever conceived and bore a child. In the days of Isaiah a certain woman, who was a virgin at the time when the prophecy was uttered, afterwards brought forth a son, whom they were told to name “Emmanuel”; and, before that child was old enough to know how to refuse the evil and choose the good, the deliverance promised to King Ahaz was wrought for him. But this prophecy did not have its complete and proper fulfilment in the days of Ahaz, because a real virgin did not conceive and bring forth a real Emmanuel. This is not a prophecy, therefore, where the original sense is modified; for this was the sense in which it was originally intended, although there was a preliminary and partial fulfilment at the time.* [Note: See Number in Scripture (page 63) by the

same author and publisher.]

Mat 2:6.-Quoted from Mic 5:2 (1). The words differ from the Heb. and LXX [Note: XX The Septuagint Version (325 b.c.).] , but the sense originally intended is preserved.

Mat 11:10.-(Mark 1:2, etc.). Quoted from Mal 3:1. Here the words differ from the Heb. and the LXX [Note: XX The Septuagint Version (325 b.c.).] , though the original sense intended is preserved.

Mat 12:17, etc.-Quoted from Isa 42:1-4. The words differ from the LXX [Note: XX The Septuagint Version (325 b.c.).] , but the original sense is preserved.

Mat 13:14-15.-(Mark 4:12. Luk 8:10. John 12:40. Acts 28:26-27). Quoted from Isa 6:9-10, agreeing with the LXX. [Note: XX. The Septuagint Version (325 b.c.).]

Mat 21:5.-(John 12:14-15). Quoted from Isa 62:11 and Zec 9:9, agreeing with LXX. [Note: XX. The Septuagint Version (325 b.c.).]

Mat 21:16.-“Have ye never read, Psa 8:2 (3), ‘Out of the mouth of babes and sucklings thou hast perfected (or prepared) praise,’ ” which agrees with the LXX. [Note: XX. The Septuagint Version (325 b.c.).]

Mat 21:42.-(Mark 12:10. Acts 4:11. 1Pe 2:7). Quoted from Psa 118:22-23 (LXX [Note: XX The Septuagint Version (325 b.c.).] ).

Mat 22:44.-(Mark 12:36. Luk 20:42-43. Acts 2:34-35. 1Co 15:25. Heb 1:13). Quoted from Psa 110:1 (LXX [Note: XX The Septuagint Version (325 b.c.).] ).

Mat 26:31.-Quoted from Zec 13:7. Though the words differ both from the Heb. and the LXX [Note: XX The Septuagint Version (325 b.c.).] , the sense originally intended is preserved.

Mat 27:35.-(John 19:24). Quoted from Psa 22:18 (19) (LXX [Note: XX The Septuagint Version (325 b.c.).] ).

Luk 4:18; Luk 4:21.-Quoted from Isa 61:1-2. The words differ both from the Heb. and LXX [Note: XX The Septuagint Version (325 b.c.).] , though the original intention is preserved.

John 19:37.-Quoted from Zec 12:10. The words differ from the LXX [Note: XX The Septuagint Version (325 b.c.).] , but the sense is the same.

Acts 3:22-23.-Quoted from Deu 18:15-19 (LXX [Note: XX The Septuagint Version (325 b.c.).] ).

Acts 13:33.-Quoted from Psa 2:7 (LXX [Note: XX The Septuagint Version (325 b.c.).] ).

Acts 15:16-17.-Quoted from Amo 9:11-12. The words differ from the Heb. and LXX. [Note: XX. The Septuagint Version (325 b.c.).] , though the sense is preserved.

Rom 14:11.-Quoted from Isa 45:23. The words differ both from the Heb. and the LXX [Note: XX The Septuagint Version (325 b.c.).] , but the original sense is preserved.

Rom 15:3.-Quoted from Psa 69:9 (Psa 69:10) (LXX [Note: XX The Septuagint Version (325 b.c.).] ).

Rom 15:12.-Quoted from Isa 11:1; Isa 11:10 (LXX [Note: XX The Septuagint Version (325 b.c.).] ).

Eph 4:8.-Quoted from Psa 68:18 (Psa 68:19). Here the original sense is preserved, though the words differ both from the Heb. and the LXX. [Note: XX. The Septuagint Version (325 b.c.).] Heb 1:8-9.-Quoted from Psa 45:6-7 (Psa 45:7-8), etc. (LXX [Note: XX The Septuagint Version (325 b.c.).] ).

Heb 1:10-13.-Quoted from Psa 102:25 (Psa 102:26), etc. (LXX [Note: XX The Septuagint Version (325 b.c.).] ).

Heb 5:6; Heb 7:17.-Quoted from Psa 110:4.

Heb 10:5-6.-Quoted from Psa 40:6-9 (LXX [Note: XX The Septuagint Version (325 b.c.).] ). Here the words differ from the Hebrew (see below page 793), though the original intention and scope of the words is preserved.

1Pe 2:6.-Quoted from Isa 28:16 (LXX [Note: XX The Septuagint Version (325 b.c.).] ).

2. Where the original sense is modified in the quotation or reference Mat 12:40.-Where, in the reference to Jon 1:17 (Jon 2:1), the words are used with a new and different application.

John 3:14-15, where the words respecting the brazen serpent, though not directly quoted, are modified in their new application.

John 19:36.-“A bone of him shall not be broken.” Quoted from Exo 12:46, where we have the words, “Neither shall ye break a bone thereof.” That “another Scripture saith” this, is perfectly true, but not in the same sense. It was said of the passover lamb, and it is here modified and applied to Christ. (See 1Co 5:7).

Eph 5:31-32.-Where, in the reference to Gen 2:23-24, the words are used with a new application.

3. Where the sense is accommodated, being quite different from that which was first intended, and the sense is accommodated by analogy to quite a different event or circumstance Hence this particular form of the figure is called ACCOMMODATIO.

Mat 2:15.-“Out of Egypt have I called my son,” which agrees with the Hebrew of Hos 11:1, and not with the LXX [Note: XX The Septuagint Version (325 b.c.).] , which has “have I sent for his (i.e., Israel’s) children.”

Mat 2:17-18.-From Jer 31:15 : but differs both from the Heb. and the LXX [Note: XX The Septuagint Version (325 b.c.).] (38:15). The sense of each is given, but is accommodated to the new circumstances.

Mat 8:17.-Quoted from Isa 53:4, but differing from the LXX [Note: XX The Septuagint Version (325 b.c.).] , and exactly answering to the Hebrew. The sense is accommodated; for, whereas the Spirit in Isaiah uses the words of Christ bearing our spiritual infirmities and sins in His passion and death (as shown in 1Pe 2:24-25), the same Spirit uses them in Matthew, and accommodates them to other circumstances, viz., to Christ’s healing people of their bodily sicknesses (Mat 8:16). But this only shows the wonderful fulness of the Divine words.

Mat 13:35.-Quoted from Psa 78:2 : but the sense in which Christ used them was different from that in the Psalm, where they are used of the past history of Israel: here they are accommodated by

Christ, the Speaker, to the present circumstances. The words are said to be “fulfilled,” because, though the agent or speaker knew not of this ultimate use of the words, the Holy Spirit, Who spake by him, foreknew it. The words are said to be “spoken by the prophet,” and so they were (see Psa 78:1-2), though they were afterwards written down. The actual words differ both from the Heb. and the LXX [Note: XX The Septuagint Version (325 b.c.).] , as well as from the sense which is accommodated to them.

Christ was making known concerning that Kingdom certain things which would happen on its rejection. These things were not the subject of Old Testament prophecy, but had been “kept secret,” and are therefore called “the mysteries of (or secrets concerning) the kingdom.”

Mat 15:8-9.-Quoted from Isa 29:13, according to the Septuagint, but accommodated to different circumstances from those to which the words referred when first spoken.

Mat 27:9-10.-“Then was fulfilled that which was spoken by Jeremiah the prophet, saying, And they took the thirty pieces of silver, the price of him that was valued, whom they of the children of Israel did value; And gave them for the potter’s field, as the Lord appointed me.” In the margin the reference given is Zec 11:12-13 : but the words differ so widely both from the Heb. and the Septuagint that it is more than doubtful whether this can be the passage which is said to be fulfilled. As no such passage is found in Jeremiah, the difficulty is supposed to be very great. As an example of misapplied ingenuity, we give the various attempts which have been made by way of evading the difficulty:

1. It was a mistake of Matthew’s memory. This was Augustine’s opinion, followed by Alford, who says: “The citation is not from Jeremiah, and is probably quoted from memory and unprecisely.”

2. The reading, “Jeremiah” is spurious. (Rupert von Deutz and others).

3. It occurs in a work of Jeremiah’s which has been lost. (Origen and others).

4. It was in Jeremiah, but the Jews have expunged it. (Eusebius).

5. That, Because Jeremiah, in the Talmud, and some MSS., commences the “latter” prophets, his name is put for the whole body of their writings which would include Jeremiah. (Lightfoot, Adam Clark, Scrivener, and others).

6. Wordsworth boldly asserts that the mistake was purposely made; the name Jeremiah being substituted for Zechariah in order to teach us not to depend on the prophets who were merely channels and not the sources of Divine Truth.

Concerning this Alford says: “I put it to any faithful Christian to say, whether of the two presents the greater obstacle to his faith, the solution given above (see No. 1 above), or that given in Wordsworth’s note.”

7. Others again think Matthew’s mistake arose from the Jewish tradition “Zechariam habuisse spiritum Jeremiœ” (“Zechariah had the spirit of Jeremiah”).

Need we say, with regard to these seven, that 1. Is improbable: inasmuch as he quotes Zechariah elsewhere (Mat 21:5, Mat 26:31).

2. Is devoid of MS. authority, which is essential in a case of this kind. Origen and Eusebius suspect it, but only conjecturally.

3. This, too, is only a conjecture.

4. So with this.

5. This has more weight, but is unlikely and unsatisfactory: so evidently a make-shift.

6. We admire Wordsworth's faith in the accuracy of the Bible more than Alford's free handling of the Word: but it is, after all, a wild conjecture.

7. The same is the case with this.

Now these are just the sort of explanations which do more harm than all the assaults of the enemies of the Bible. But they serve to prove the truth of inspiration, in that the Bible still stands in spite of all the defences of its friends!

If it be a quotation from Zechariah, it can be so only by accommodation, or by composition (see below page 797, "composite quotations"), in which case it combines four different quotations:-

(a) "They took the thirty pieces of silver," which is derived from the narrative, with special reference to Zechariah;

(b) "The price of him that was valued," also after Zechariah.

(c) "Whom they bought of the children of Israel" (A.V. [Note: The Authorized Version, or current Text of our English Bible, 1611.] marg. [Note: arg. Margin.] ) as Joseph was bought and sold. After Gen 37:1-36 :

(d) "And gave them for the potter's field," the narrative of the text, with a special reference to Zechariah.

(e) "As the Lord appointed me," which is from Jer 32:6; Jer 32:8, and connects the transaction in Matthew with that in Jer 32:1-44 A field was bought in each case; and the latter, like the former, has special reference to the future. Thus they treasured up a witness against their own perfidy, while Jeremiah witnessed to the Lord's faithfulness. But in reality, all these so-called explanations are utterly beside the point, and are not only unnecessary, but absolutely worthless. The mention of them here would be a waste of paper and printer's ink, except that they testify to the fact that, like most other difficulties, this one is first invented and put into the text, and then it is wrestled with, and the text wrested.

There is not a word about the prophecy being written in Jeremiah at all. It says τ■ ■ηθ■ν (to rheethen) "that which was SPOKEN": but these clever critics practically take the trouble to exchange these two words, and put in two others ■ γ■γραπται (ho gegraptai), or ■ν γεγραμμ■νον (een gegrammenon), "that which is written." And then, having made the assertion that it was written in Jeremiah, they have to show cause why it cannot be found there.

Some prophecies were written and never (so far as we know) spoken at all; others were both spoken and written; while some were spoken and never written.

It says: “That which was SPOKEN by Jeremiah the prophet.” Surely it is neither suspicion nor conjecture, nor “unprecise” to maintain that it was thus “spoken.” Who can prove that it was not “spoken by Jeremiah?”

True, Zechariah may have written down similar words, though not referring to the same circumstances; but it ought never to have occurred to anyone to say that Mat 27:9-10 was quoted from what is written by Zechariah, when it positively states that it was “spoken by Jeremiah.”

Acts 13:40-41.-Quoted from Hab 1:5, according to the LXX [Note: XX The Septuagint Version (325 b.c.).] , but accommodated to another set of circumstances, and to the Romans rather than to the Chaldeans.

Rom 9:27-28.-Quoted from Isa 10:22-23, nearly according to the LXX. [Note: XX. The Septuagint Version (325 b.c.).] Rom 9:29.-Quoted Isa 1:9, according to the LXX. [Note: XX. The Septuagint Version (325 b.c.).]

Rom 10:6-8.-Where what the Scripture (or, rather, “the righteousness which is of faith) “saith” (Deu 30:12-14) is accommodated to different circumstances- Rom 10:6 and Rom 10:8 agreeing with the LXX [Note: XX The Septuagint Version (325 b.c.).] , and Rom 10:7 differing from it.

1Co 1:19-20.-Quoted from Isa 29:14; Isa 33:18, and differing from the LXX [Note: XX The Septuagint Version (325 b.c.).] , as well as accommodated to other circumstances.

1Co 10:6; 1Co 10:11.-“These things happened unto them for ensamples.” Where the events cited are used and accommodated to our sins and infirmities.

Rev 1:7.-An allusion to Zec 12:10.

Rev 1:17.-An allusion to Isa 41:4; Isa 44:6, but differing from the LXX. [Note: XX. The Septuagint Version (325 b.c.).]

Rev 11:4.-Quoted from Zec 4:14, differing both from the Heb. and the LXX [Note: XX The Septuagint Version (325 b.c.).] , and accommodated to different circumstances.

II. As to their External form (i.e., the words, as distinct from the sense) 1. Where the words are from the Hebrew, or from the Septuagint

Mat 2:15, from Hos 11:1; Mat 2:6, from Mic 5:2 (1); Mat 12:18-21, from Isa 42:1-4. These and other passages are from the Hebrew and not from the LXX. [Note: XX. The Septuagint Version (325 b.c.).]

Luk 4:18 quoted from the LXX. [Note: XX. The Septuagint Version (325 b.c.).] of Isa 61:1-2. We have already instanced this as a citation in which the original sense is preserved. But we repeat it here because the words are varied.

“The Spirit of the Lord (Heb., Adonai Jehovah) is upon me because he (Heb., Jehovah) hath anointed me to preach the Gospel to the poor; he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind.” Thus far we have the words of the LXX. [Note: XX. The Septuagint Version (325 b.c.).] The last sentence “the recovering of sight to the blind,” not being in the Hebrew Text* [Note: See Ginsburg’s Hebrew Bible, which

gives two readings.] ; while the last sentence in the Hebrew is not in the LXX. [Note: XX. The Septuagint Version (325 b.c.).] But the two words in the Hebrew contain both senses. ■■■■■■ (pahkach) means simply to open. Spoken once of the ears (Isa 42:20); and often of the eyes (2Ki 4:35; 2Ki 6:17; 2Ki 6:20; 2Ki 19:16. Dan 9:18. Job 27:19. Pro 20:13. Jer 32:19. Isa 42:7). Hence the first of the two words means to open the eyes of: and the other word means prison. Thus, in reading, the sense of the first word was expanded and given in the words of Isa 42:7; while that of the second word was expanded and given in the words of Isa 58:6 -the two together meaning that the eyes of the prisoners should be opened on being released from the darkness of their prison. Or, to open [their eyes, and open or release] the prisoners. The explanation lies in the fact that the eyelids were called “the doors” of the eyes (■■■■■■■■■■■■■, aphappayim) (Psa 132:4. Pro 6:4. Job 16:16, etc.). Hence the term “to open” applies equally to the eyes and to prison doors.

2. Where the words are varied by omission, addition, or transposition

Mat 4:10 and Luk 4:8.-“Thou shalt worship the Lord thy God,” from Deu 6:13; Deu 10:20; and then the Lord added His own Divine conclusion from this: “And Him only shalt thou serve.” The Heb. and the LXX. [Note: XX. The Septuagint Version (325 b.c.).] have “fear”: but the fear of God includes the worship of God; and as worship was the matter in question (see Mat 4:9), the φοβηθ■ση (phobeetheesee), thou shalt fear, of the LXX. [Note: XX. The Septuagint Version (325 b.c.).] is changed by the Lord to προσκυν■σεις (proskuneeseis), thou shalt worship.

Mat 4:15-16, from Isa 9:1-2 (Mat 8:23; Mat 9:1). Here, the quotation differs both from the Hebrew and from the LXX. [Note: XX. The Septuagint Version (325 b.c.).] But this is partly an accommodation; because in Isaiah (LXX [Note: XX The Septuagint Version (325 b.c.).] ) it is prophecy, while in the Gospel it is fulfilment that is in question.

Mat 5:31, from Deu 24:1 : but here it is not given as an exact quotation. It introduces the words by the simple formula: “It hath been said,” implying that those who thus said, put their own meaning on what the Law said.

Mat 12:18-21, from Isa 42:1-4. Here, the Gospel differs from the LXX [Note: XX The Septuagint Version (325 b.c.).] , scarcely a word being the same till we come to the last clause. It differs, too, from the Hebrew in the last clause, because it records the act of “fulfilment,” and not merely the words of the prophecy. The words, therefore take the form of a Divine comment or re-statement.

Mat 19:5.-“And they twain” (ο■ δ■ο, hoi duo). These words are added to the usual text of Gen 2:24 : and yet the sense is the same, for only of two were these words spoken. The quotation agrees with the LXX. [Note: XX. The Septuagint Version (325 b.c.).]

Mat 22:24.-From Deu 25:5-6. But here it is the Sadducees, who do not quote, but merely give the substance of the matter under the loose formula “Moses said.”

Rom 11:3-4.-From 1Ki 19:10; 1Ki 19:14; 1Ki 19:18. Here neither the Heb. nor the LXX [Note: XX The Septuagint Version (325 b.c.).] is followed, but the facts are recorded; while the destruction of the altars and the killing of the prophets are transposed.

1Co 2:9.-From Isa 64:4 (3). It is clear from this that the formula, “As it is written,” refers to the sense rather than to the words; and that the Divine Author, in repeating the words, sometimes varied them, as He does here; first, by transposing the hearing and the seeing; and then, by

adding “neither have entered into the heart of man,” thus varying both from the Heb. and the LXX. [Note: XX. The Septuagint Version (325 b.c.).]

Moreover, He employs the general sentiment in a particular case. For what is said in the abstract, and universally, in Isaiah, is here put in contrast to some particular things which are revealed. See 1Co 2:10.

1Co 14:21.-From Isa 28:11-12. Here the quotation differs both from the Heb. and the LXX [Note: XX The Septuagint Version (325 b.c.).] : and is accommodated to the new circumstances by the omission of the middle passage, which was not relevant.

1Pe 1:24-25.-From Isa 40:6-8. Here the words are not introduced by any formula as a quotation. Isa 40:1-31 is referred to; and certain words are used again by the same Author: and, therefore, some are omitted; as not being relevant, or necessary for the purpose in hand.

3. Where the words are changed by a reading, or an inference; or in number, person, mood, or tense

We all constantly thus quote the Scriptures: and, in adapting them by application to some special circumstance, we depart from the original interpretation as to the special circumstances connected with them, and do not hesitate to change a tense, or number, or person, etc.

It is no less authoritative, as Scripture, nor does it alter the word of God.

(a) By a different reading Heb 10:5 (7).-“A body hast thou prepared me.”

These words are like the LXX [Note: XX The Septuagint Version (325 b.c.).] of Psa 40:6 (39:6), and differ from the Hebrew, which is, “Mine ears hast thou opened.” But this is not given as a quotation. It does not say, “as it is written”; but it gives the words which “he saith,” “when he cometh into the world.” What he then said in the accomplishment of a prophecy must certainly differ from the form in which the event was foretold and written centuries before.

What we have here is an adaptation or accommodation (see above page 786) of a prophecy; and the words are changed to make it suit the actual fulfilment of the prophecy.

It consists of four lines arranged alternately:- a“Sacrifice and offering thou didst not desire; bMine ears hast thou opened: aBurnt offering and sin offering hast thou not required; bThen said I, Lo, I come … to do thy will, O my God.”

Here in a and a we have sacrifices; while in b and b we have obedience. This is another statement of the truth in 1Sa 15:22 : a“To obey bIs better than sacrifice, aAnd to hearken bThan the fat of rams.”

Here, again, we have obedience and sacrifice set in contrast. And that is exactly what we have in Heb 10:5, except that the obedience is differently expressed. In Psa 40:6, the symbol is the opening or boring of the ears, which is in harmony with Isa 50:5; Isa 48:8; and an allusion to Exo 19:5; Exo 21:5-6; and Deu 15:16-17; while the contrast is in harmony with 1Sa 15:22 and Jer 7:22. The boring of the ears signifies the voluntary acceptance of bond-service, and the promise to perform it. But in Heb 10:5 we have not the promise (as in Psa 40:6), but the actual performance, and therefore the words are changed by the One who came to do that will of God. Surely He had

the right to change them, and to state as a fact, “A body hast thou prepared me” in which to obey, and by that perfect obedience unto death to do that which is “better than sacrifice.” The “great delight” (1Sa 15:22) of the Father is expressed in Mat 3:17, as well as foretold in Isa 42:1.

Heb 11:21.-This is not a quotation; but, as it is generally treated as such, and as being in discrepancy with Gen 47:31, we refer the reader to Hysteresis (q.v. [Note: Which see.] ).

(b) By an inference

Mat 2:6.-Here we have several changes by way of inference and explanation, bringing out more of the meaning of the words in the prophet. Mic 5:2 (1) reads (R.V. [Note: The Revised Version, 1881.] ): “But thou Bethlehem Ephrathah, which art little to be among the thousands of Judah, out of thee shall One come forth unto me that is to be ruler in Israel.” In Mat 2:6 we have “land of Judah” instead of Ephrathah, which was its ancient name (see Gen 35:16-19; Gen 48:7), as being better understood by Herod.

Instead of the positive “art little,” we have the negative, “art in no wise least,” because, though little in the time of Micah, yet now, after the birth of the Messiah (Mat 1:1-25), it could no longer be so called, in view of the event which had given the city true greatness.

Instead of “thousands,” we have the Metonymy (q.v. [Note: Which see.] ), properly translated “princes,” because Messiah was the Prince of princes.

Instead of “be ruler,” we have “be shepherd of” (A.V. [Note: The Authorized Version, or current Text of our English Bible, 1611.] rule, margin feed). This explanation brings in the next verse but one in Micah (“He shall stand and shall feed.”)

Finally, the words of the prophet, “unto me,” are omitted, because the emphasis is now on the fact rather than the purpose (though both were true); and hence the reason is given in the word “for,” and the fact is added in the words, “my people.”

Acts 7:43.-Here the citation differs both from the Hebrew and LXX [Note: XX The Septuagint Version (325 b.c.).] (Amo 5:25-27) in words; but, by Divine inference other facts and truths are referred to.

Instead of using the Hebrew name “Chiun,” in Amo 5:26, the Greek equivalent, “Remphan,” is used.* [Note: Just as “Ethiopia” is used for the Hebrew “Koosh”; “Egypt” for “Mizraim”; “Syria” and “Mesopotania” for the Hebrew “Aram.”]

Instead of saying “the figures which ye made for yourselves,” the object for which they were made is given by Him, who knew their hearts-“figures which ye made to worship them,” thus bringing out and emphasising their idolatry.

Instead of saying “beyond Damascus,” Stephen says: “beyond Babylon.” But this is no “scribal error,” or “inadvertence,” as critics assert.

Even the stoutest defenders of verbal inspiration read both Amos and Acts, as though they both “referred to the Babylonian exile,” and do not appear to notice that it says” beyond” Babylon. The fact is that it is “the house of Israel” as distinct from Judah that is spoken of in Acts 7:42, and in Amos; and, while Judah was taken away to Babylon, Israel was taken “beyond” Babylon. Amos

speaking before either captivity (about 780 b.c.) says: “beyond Damascus”; or, beyond where Damascus will go captive. See Amo 1:5. In other words, in the Old Testament the Holy Spirit alludes to the country, and refers to Assyria, and says “beyond Damascus”; while speaking by Stephen, in the light of all the past history, He alludes to the fact that Israel was removed farther than Judah, for while Judah was taken away to Babylon, Israel was removed “beyond” it.

Rom 9:27.-“Though the number of the children of Israel be as the sand of the sea” (so LXX [Note: XX The Septuagint Version (325 b.c.).] ). In Isa 10:22 it is, “Though thy People Israel be as the sand of the sea,” etc. Here, by way of inference, the same people are mentioned in other words.

Rom 9:29 is referred to as a difference in reading. “Except the Lord of Sabaoth had left us a seed” (σπ■ρμα, sperma). In Isa 1:9 it is “Except the Lord of hosts had left unto us a remnant (■■■■■■, sareed), but sareed means the same thing exactly, though the words differ. The seed that is left will form the remnant, and the “remnant” that is left will consist of the “seed.”

Rom 9:33.-“Whosoever believeth on him shall not be ashamed.” This, in Isa 28:16, is “He that believeth shall not make haste.” The Hebrew (■■■■■, ch■sh), means to flee, flee away, hence, of the feelings, to be excited. Rom 9:33 is the Divine inference from this, for he who really believes has no need for fleeing or for excitement; but can patiently wait for and expect the fulfilment of the Divine promises. Hence, he will have no ground for that shame which causes others to run away.

Eph 4:8.-This is supposed to be a case where there is a difference of reading. The English is: “and gave gifts unto men.” But the Hebrew of Psa 68:18 (Psa 68:19) is: “Thou hast received gifts for men.” In the Psalm we have the prophecy “that Jah Elohim might dwell among them”; while in the Epistle we have the fulfilment in the gifts received being “actually” given, and the Lord God dwelling in the midst of His People by the Holy Spirit. But apart from this it ought to be noted that the Hebrew ■■■■■ (lakach) has the double and beautiful sense of first receiving and then giving: i.e., receive and give what is received. Hence it is often rendered “to fetch.” See Gen 18:5; Gen 27:13; Gen 42:16. Exo 27:20 “bring.” Lev 24:2 “bring.” 2Ki 2:20 “bring.”

We ought, however, to note that in the Psalm we have ■■■■■■■ (baadam) with the article: i.e., in the man. So that we may render it: “Thou didst receive gifts in human nature”: i.e., as “the Son of man” (compare Mat 28:18. John 13:3). He did give gifts to men.

(c) In number

Mat 4:7.-“Thou shalt not tempt the Lord thy God.” In Deu 6:16 it is: “Ye shall not tempt.” If the command is given to all in general, then surely it applies to each individual in particular: and so the Lord applied it in reply to the Tempter.

Rom 4:7.-“Blessed are they whose iniquities are forgiven.” In Psa 32:1 it is in the singular number: “Blessed is he,” etc. But this is not a direct quotation. It is introduced by the words: “David also describeth the blessedness of the man unto whom God imputed righteousness without works [saying] Blessed are they whose iniquities are forgiven, and whose sins are covered. Blessed is the man to whom the Lord will not impute sin.” But in the Hebrew the word “man” (■■■■■) does not occur until Psa 32:2. In Psa 32:1 it is literally “O the happinesses of the forgiven of transgression: the covered of sin.” And this singular may be used of a forgiven People collectively, and be Divinely expanded according to its sense: “Blessed are they.” In both places the plural is

meant, the singular being put for it in the former case only by Synecdoche (q.v. [Note: Which see.] ).

Rom 10:15.-“How beautiful are the feet of them that preach the Gospel of peace.” In Isa 52:7 the Heb. is “the feet of him,” the singular being put by Synecdoche for the plural, just as “the feet” are put (the part for the whole) for the person who preaches.

(d) In person Examples of this may be found under Heterosis of Person. See above, where one person is put for another.

(e) In mood and tense Examples of this may be found under Heterosis of the Verb. See above.

One illustration may be given in Mat 13:14-15, where (in the quotation of Isa 6:10) the indicative mood is put by Heterosis for the imperative.

4. Where several citations are amalgamated. Composite quotations Sometimes a number of separate sentences are drawn from different passages and presented as one connected passage. This is a common use practised generally in all literature. Dr. Franklin Johnson* [Note: The Quotations of the New Testament from the Old considered in the light of general literature, pp. 92-102.] gives some interesting examples from various authors.

Plato, in his Ion (p. 538), quotes two lines from Homer pieced together by Plato himself, the first from Iliad xi., line 638; and the second, line 630, col. 629.

Xenophon (Memorabilia, bk. I., ch. 2, sec. 58) quotes connectedly as one passage, two passages from Homer (Iliad ii., 188 sqq. [Note: qq. Following.] and 198 sqq. [Note: qq. Following.]

Lucian, in his Charon (sec. 22), runs five lines together from Homer. But Jacobitz† [Note: Lucian i., p. 39.] shows that they are brought together from different passages: viz.: Iliad ix. 319, 320, and Odyssey x. 521; xi. 539.

Plutarch, in his treatise on Progress in Virtue, treats two separate lines of Homer as a single sentence, viz., Odyssey vi. 187 and xxiv. 402.

Cicero, in De Oratore, book II., sec. 80, quotes from the Andria of Terence, making up in two lines parts of Terence’s lines 117, 128 and 129.

Philo, in his treatise, Who is the heir of divine things? sec. 5, quotes, as one address of Moses, parts of two, viz., Num 11:13; Num 22:1-41, but both refer to the same matter. In the same treatise (sec. 46) he runs together parts of Gen 18:14; Gen 17:19.

Conybeare and Howson (Life and Epistles of St. Paul, vol. I., p. 54) quote, as one passage, parts of Psa 122:4; Psa 68:27 (Psa 68:28); Psa 122:5, Psa 122:2, Psa 122:6-7; and Psa 68:35 (Psa 68:36. And these are not accompanied by any references or explanation.

Ruskin, in his Modern Painters, vol. V., p. 146, quotes as one passage: “How I love thy law! It is my meditation all the day. Thy testimonies are my delight and my counsellors; sweeter also than honey and the honeycomb.” All these four sentences are from the Psalms. The first two are from Psa 119:97; Psa 119:24; Psa 19:10 (Psa 19:11).

All these composite quotations are made up of sentences that relate to the same subject. And this is always true of those which we find in the Scriptures. Not so when man quotes the Scriptures in this manner. When he thus strings texts together it is a very different matter; and, though sometimes harmless, it is often dangerous, and is a practice greatly to be deprecated. By a system, which may be called text-garbling, he is able to support his own theories and views.

We recently saw two texts (quotations) thus connected in order to support Fasting, though they relate to totally distinct subjects: “The Lord Jesus fasted forty days and forty nights. Do this in remembrance of Me.” This is a flagrant example, but less likely to harm than many others which are less glaring and more specious.

Quite different are those examples in which the Holy Spirit Himself takes His own words and thus links them together, making one subject of them, even though that subject cannot be discerned by us in the separate passages. The following are examples:- Mat 21:5.-“Tell ye the daughter of Sion, Behold, thy king cometh unto thee,” etc. This is a composite quotation, the first sentence, “Tell ye,” etc., being taken from Isa 62:11, and the latter contracted from Zec 9:9. In Mat 21:13 (Mark 11:17, and Luk 19:46), the Lord exclaimed: “It is written, My house shall be called the house of prayer; but ye have made it a den of thieves.” The first half of this is from Isa 56:7, and the second slightly altered from Jer 7:11. In both passages (which agree with the LXX [Note: XX The Septuagint Version (325 b.c.).] ) the subject is the same; viz., the Temple, and the right use of it.

Mark 1:2-3.-“As it is written in the prophets, Behold,” etc. The prophets quoted are Mal 3:1, and Isa 40:3.

Luk 1:16-17 is from Mal 4:5-6 (Luk 3:23-24) and Luk 3:11.

Acts 1:20 is made up from Psa 69:25 (Psa 69:26), and Psa 109:8, and differs both from the Heb. and the LXX. [Note: XX. The Septuagint Version (325 b.c.).]

Rom 3:10-18 is a long quotation made up of the following passages, which all refer to the same subject. They are composed of two classes, the general and the particular; Rom 3:10-12 are taken from Ecc 7:20. Psa 14:2-3; Psa 53:2-3 (Psa 53:3-4), which speak generally of the universality of sin; while the second kind, Rom 3:13-18, taken from Psa 5:9 (Psa 5:10). Isa 59:7-8, and Psa 36:1 (Psa 36:2) proves the same thing; being the manifestations of sin in particular cases. Thus two methods of proof by induction are employed: and yet some, “forgetting their logic” (as Dr. Franklin Johnson says), see a difficulty in this simple method of proof which is common to all writers of all ages, and of various languages.

It should be noted that in these cases the reasoning is always correctly from the general to the particular; and not, as is so often the case with man, from the particular to the general: which is false in logic and fatal as to the argument.

Rom 9:33 is made up from Isa 28:16; Isa 8:14. Varied both from the Heb. and the LXX. [Note: XX. The Septuagint Version (325 b.c.).] Rom 11:8 is made up from Isa 29:10 and Deu 29:4.

Rom 11:26-27 is made up from Isa 59:20-21; Isa 27:9, and agreeing with the LXX. [Note: XX. The Septuagint Version (325 b.c.).]

1Co 15:54-55 is made up from Isa 25:8, and Hos 13:14, and varied both from the Heb. and the LXX. [Note: XX. The Septuagint Version (325 b.c.).]

2Co 6:16 is made up from Lev 26:11-12 and Eze 37:27, and is varied from the LXX. [Note: XX. The Septuagint Version (325 b.c.).] Gal 3:8 is made up from Gen 12:3; Gen 18:18.

Heb 9:19-20 is made up from Exo 24:6-8, and Num 19:6.

1Pe 2:7 is made up from Psa 118:22 and Isa 8:14.

Objectors have made a difficulty of these composite quotations, as though the Holy Spirit, the Author of the words as well as of the Word, may not repeat, vary, or combine His words in any way He pleases: and as though He were to be denied the right claimed and practised by writers in all ages. So far from seeing a difficulty in this, we may learn many important lessons from these variations, which are nothing less than Divine Comments on the Divine Word by the Divine Author.

5. Where quotations are front secular works, or books other than the Bible

Sometimes the Holy Spirit quotes words from secular and human writings, and either thus endorses the truth of the statement, or uses it against those who believed it and accepted it as truth. Not all, however, that are generally considered as quotations are really so. For example: “As Jannes and Jambres withstood Moses” (2Ti 3:8) is said to be a quotation from the Targum of Jonathan ben Uzziel upon Exo 7:11. But the Holy Spirit may give this independently, as a fact, quite apart from the Targum altogether; while many believe the Targum to be of a later date.

So, too, the prophecy of Enoch in Jude 1:14-15 may just as well be the foundation on which the so-called “Book of Enoch” was afterwards made up, as a quotation made from that book. We certainly prefer to believe that the book of Enoch was originated from Jude 1:14-15; and, taking this as the starting point, other prophecies were concocted and added by some old and unknown writer. The same applies to Jude 1:9 concerning the controversy between Michael and the Devil about the body of Moses. This Scriptural statement was the original centre round which numberless fancies and fictions subsequently gathered, and from which the traditions started. On the other hand, there are three certain undoubted quotationsfrom secular writings. We will give them all. The first is:-

Acts 17:28.-“For in him we live, and move, and have our being; as certain also of your own poets have said, ‘For we are also his offspring’ (τοῦ γὰρ καὶ γένος ἐσμέν, tou gar kai genos esmen).” This is an exact quotation from Aratus, a native of Tarsus; who, being a poet, had been requested by Antigonus Gonatas, son of Demetrius, and King of Macedonia (273-239 b.c.), to put into poetry an astronomical work of Eudoxus (an astronomer of Cnidus, 403-350 b.c.), called Phainomena. This he did about 270 b.c., and he called his work Diosemeia (i.e., the Divine signs), being a description and explanation of the signs of the Zodiac, and the Constellations, as the Greeks then understood, or rather misunderstood, them.* [Note: See The Witness of the Stars, by the same author and publisher.] The poem opens with praise of God (Zeus or Jupiter), and these words occur in the fifth line:- “From Zeus we lead the strain; He whom mankind Ne’er leave unhymned; of Zeus all public ways, All haunts of men, are full; and full the sea, And harbours; and of Zeus all stand in need.

We are his off spring; and he, ever good to man, Gives favouring signs, and rouses us to toil," etc., etc.

Similar words, ■κ σο■ γ■ρ γ■νος ■σμ■ν (ek sou gar genos esmen) are used by Kleanthes (Hymn in Jov. 5), who was born at Assos in Troas about 300 b.c. Also in The Golden Verses of Pythagoras. In Acts 17:28, the word "poets," being in the plural; may refer to both of them, while the article in both cases refers to Zeus, or Jupiter. The statement of the quotation was believed by the Greeks, and it is used here as an argumentum ad hominem. For it could never be that Zeus is really Jehovah, or that Jehovah is the "father" of everyone. The "universal fatherhood of God"-the Devil's lie-was the belief of the heathen, as well as of most modern "Christian" teachers. But both are wrong: for God is "the Father of our Lord Jesus Christ," and of those only who are "in Christ." It is to "as many as received Him, to them [and to none other] gave He authority to be called the sons of God" (John 1:12).

1Co 15:33.-"Evil communications (or companionships) corrupt good manners."

φθε■ρουσιν ■θη χρ■σθ■ ■μιλ■αι κακα■ (phtheirousin eethee chreesth' homiliai kakai). The words occur in this form, according to Jerome,† [Note: In his Epistle to the Orator Magnus.] in the Thais of Menander. Dr. Burton thinks Menander may have quoted it from Euripides. Meyer quotes Plato (Rep. 8:550B).

These various opinions show that the words were current as a common place quotation (Parœmia, q.v. [Note: Which see.] ), and are quoted as such here.

Tit 1:12.-"One of themselves, even a prophet of their own, said, 'The Cretians are alway liars, evil beasts, slow bellies' (i.e., liars, evil wild-beasts, gluttons, lazy). This involves another figure called Oxymoron (q.v. [Note: Which see.] ). Jerome‡ [Note: Com. in loco.] says that the poet was Epimenides, and that the words occur in his work called de Oraculis (i.e., of Oracles), whence he is called a "prophet," either by way of irony, or because of the title of his work. Callimachus (a poet of Cyrene) makes use of these words in a hymn to Jupiter, and satirizes the Cretans for their boast that Jupiter was buried in Crete, whereas he maintains (of course) that Jove was immortal. It was from this that Ovid said 'Nec fingunt omnia Cretes' (The Cretans do not always lie* [Note: See Ovid, A. iii. 10, 19. Ellicott refers to Ovid, de A. A., i. 298. This says "quamvis sit mendax, Creta negare potest."] ). The origin of all this was that the Cretans had a certain sepulchre with this epitaph: "Here lies one whom they call Jupiter."

Because of this, the "Poet" charges them with a lie, saying: "the Cretans are alway liars, evil beasts, slow-bellies; therefore (O Jupiter) they have built a Sepulchre for you. But thou hast not died, … thou always livest," etc. But it has been pointed out (by Archbishop Whately, we believe), that if the Cretans are always liars, this was said by a Cretan, therefore he must have been a liar, and what he said could not be true! But all this reasoning is set at rest by the Holy Ghost, who says: "This testimony is true!" In Acts 17:22-23, we have not, indeed, a quotation, but a reference to a matter on which contemporary and later writers give confirmatory and interesting evidence. "I perceive that in all things ye are unusually religious. For, as I passed by and carefully observed your objects of worship, I found an altar also with this inscription; ■γν■στ■ θε■ (Agnost■ the■) 'to an unknown God.' Whom therefore, not knowing, ye reverence, him I make known to you."

Jerome† [Note: Epist. ad Magnum Oratorem Romanum. Vol. III. Operum, f. 148.] says (speaking of St. Paul); “He learned of the true David to snatch the sword from the enemy’s hand, and cut off his head with his own weapon.”

Ludovicus Vives says‡ [Note: De Civit, Dei. Book VII., cap. 17.] that “in the Attic fields there were very many altars dedicated to unknown Gods,” and that “Pausanias in his Attics, speaks of The Altars of Unknown Gods, which altars were the invention of Epimenides, the Cretan. For, when Attica was visited with a sore plague, they consulted the Delphian Oracle, whose answer was reported to be: That they must offer sacrifices, but named not the god to whom they should be offered. Epimenides, who was then at Athens, commanded§ [Note: Hence called ‘a prophet’ in Tit 1:12. See The Man of God, by the same author and publisher.] that they should send the beasts intended for the sacrifice through the fields, and that the sacrificers should follow the beasts with this direction: that, wherever they should stand, there they must be sacrificed to the unknown god, in order to pacify his wrath. From that time, therefore, to the time of Diogenes Laertius these altars were visited.* [Note: For further information on this subject, see Sixtus Senensis, book 2, Biblioth Tit. Arœ Athenensis Inscriptio. Also Wolfius, Vol. I., Lectionum Memorabilium, p. 4, 5:20, etc.]

Col 2:21.-“Touch not; taste not; handle not.” These ordinances of men were probably prescribed in these words, and are referred to as well known. We know them also to-day; for man is the same, and human nature is not changed.

-------- Amphibologia; or, Double Meaning A Word or Phrase susceptible of two Interpretations

Am-phib-o-log´-i-a, from the Greek ■μφ■ (amphi), on both sides, β■λος (bolos), a throw, and λ■γος (logos), a word; hence ■μφιβολογ■α is a word Or phrase susceptible of two interpretations. It is not synonymous with what we speak of as ambiguous; which means that which is uncertain or equivocal. A statement which is amphibological has two meanings, both of which are absolutely true. (An equivocation has two meanings also, but only one of them is true.) There are several such statements in Scripture, and indeed all prophecies are more or less of this character. They are the words of Jehovah, who was, and is, and is to come; hence His words have a fulness of reference and meaning which one interpretation often fails to exhaust. A prophecy may have a reference to something at the time of its utterance. It may wait for its final fulfilment in the remote future. And there may be an application to the time between these two limits. Hence the Futurist and Præterist interpretations are both true, in so far as they are each a part of the truth. But they are each wrong when the one is put for the other, and a part is put for the whole. A beautiful example of Amphibologia is furnished in

2Ki 5:18.-“Go in peace.” This was Elisha’s answer to Naaman, who wished to know whether the Lord would pardon if, when he went with his master, the king of Syria into the temple of Rimmon, he bowed himself there.

Elisha’s answer was an Amphibologia: “Go in peace.” If he had said, “Yes; you may bow,” that would have been to sanction idolatry. And if he had said, “No; you must not bow,” that would have been to put Naaman’s conscience under a yoke of bondage to Elisha.

Eze 12:13.-The term Amphibologia, however, refers more especially to a prophecy like that concerning Zedekiah, king of Judah, in Eze 12:13 : “I will bring him to Babylon to the land of the Chaldeans; yet shall he not see it, though he shall die there.” This prophecy, by itself, is almost in

the form of an Ænigma (q.v. [Note: Which see.] ): for it is capable of two interpretations, both of which are true. The other is in Jer 34:3 : “Thine eyes shall behold the eyes of the king of Babylon, and he shall speak with thee mouth to mouth, and thou shalt go to Babylon.”

Zedekiah, in his unbelief and perverseness, determined not to believe either of these prophecies, because he could not understand them. So Josephus tells us. Yet both were perfectly true, as the fulfilment proved.

Zedekiah had his eyes put out by the king of Babylon at Riblah (2Ki 25:7. Jer 39:7; Jer 52:11). He spoke to the king of Babylon, and saw him; and he was afterwards taken to Babylon, but did not see it, though he died there (Eze 17:16).

John 19:22.-“What I have written I have written.” Pilate said this to convey two meanings. First, to state a matter of fact; and second, to dismiss an inconvenient subject; implying that he did no wish to alter what he had written, and yet did not declare that he would not. The history seems to imply that he did afterwards either alter it or permit it to be altered. For

(1) The inscription in John 19:19 was written (probably in Latin) and put on the cross before it left Pilate’s presence.

(2) The inscription in Mat 27:37 was written probably in Hebrew, and placed over his head, not by the soldiers who nailed him to the cross, but by the persons, “they,” who crucified him. This was not so placed until after the garments had been divided, and the soldiers had “sat down to watch him there.”

(3) The inscription in Luk 23:38 appears to have been of Hebrew origin (the Hebrew being put last, whereas in Pilate’s (John) the Latin was last). It was not seen till near the sixth hour, and was apparently the cause of the reviling which followed, “Jesus” being omitted from Matthew’s, which seems to have been intermediate between John’s and Luke’s, while Mark’s was probably the same as that to which Luke refers and gives merely another translation of the Hebrew.

It is impossible for us, now, to know what discussion went on during the day. All that we know is, from John 19:1-42, that the Jews earnestly desired to have it altered, and that Pilate did not decidedly refuse at the time. So that it is probable that the discussions continued, and these different inscriptions are the evidence of it, put up in different terms, and at different times: or it may be that it was the various translations that were so put up. From these considerations we would suggest that the difficulty felt as to the variations in the wording of the inscriptions may be removed more easily and satisfactorily by believing that there were at least three inscriptions put up at different times during the day, and that these, being changed, differed from each other. If this be not the explanation then another series of difficulties is created-as to the sequence of the events recorded in the different gospels. Our present suggestion meets both sets of difficulties at once.

Acts 17:22 is another example. “Ye men of Athens, in all things I perceive that ye are very religious.” (See R.V. [Note: The Revised Version, 1881.] margin, somewhat religious). This has two interpretations: for they were truly very “religious,” and yet knew nothing of true Christianity.

We thus learn that Christianity is religion; but religion is not necessarily Christianity. To say that a person is religious tells us nothing: for he may be a Buddhist, a Mahommedan, a Roman Catholic,

or a votary of any other religious system; but it does not follow that such an one is “in Christ,” and therefore a. Christian.

-------- Eironeia; or, Irony The Expression of Thought in a form that naturally conveys its opposite

I´-ron-y. Greek, ε■ρωνε■α (eir■neia), dissimulation. Hence, a dissembling, especially in speech, from ε■ρειν (eirein), to speak. The figure is so called when the speaker intends to convey a sense contrary to the strict signification of the words employed: not with the intention of concealing his real meaning, but for the purpose of adding greater force to it. There are not many examples of this figure in Scripture. Irony has too much of contempt in it to suit the pity which is rather the spirit of the Scriptures.

And, moreover, Irony in the Scriptures is generally connected with serious words which make its use perfectly patent and clear.

There are three classes of Irony:-

1. ANTIPHRASIS, an-tiph´-rasis, from ■ντ■ (anti), against or opposite, and φρ■σις (phrasis), a way of speaking (from φρ■ζειν, phrazein, to speak). This name is given to Irony when it consists of one word or a single expression. As when “a court of justice” is called “a court of vengeance.”

2. PERMUTATIO or permutation, when the Irony consists of phrases, and sentences, or longer expressions.

3. SARCASMOS, sar-cas´-mos. Greek, σαρκασμ■ς; (Latin, sarcasmos), from σαρκ■ζω (sarkaz■), to tear flesh as dogs do; hence, a rending or tearing or wounding with cutting words; sarcasm. Irony is so called when it is used as a taunt or in ridicule.

We have not arranged our examples in these three divisions, but have combined these together in five other divisions more simply, thus:- I.Divine Irony. Where the speaker is Divine.

II. Human Irony. Where the speaker is a human being.

III. Peirastic Irony. Where the words are not spoken ironically in the ordinary sense, but peirastically: i.e., by way of trying or testing (PEIRASTIKOS).

IV. Simulated Irony. Where the words are used by man in dissimulation or hypocrisy.

V. Deceptive Irony. Where the words are not only hypocritical, but false and deceptive.

1. Divine Irony: Where the speaker is Divine Gen 3:22.-“And the Lord God said: Behold the man is become as one of us, to know good and evil.”

Man had not become “as one of us.” He had become a wreck and a ruin, even as man. These words call our attention to Gen 3:5, and show how false was the Serpent’s promise.

Deu 32:37.-“And he shall say: Where are their gods, their rock in whom they trusted, Which did eat the fat of their sacrifices, and drank the wine of their drink-offerings? let them rise up and help you, and be your protection.” This is Divine Sarcasm; for their gods were no rock or defence, neither did they accept offerings or give help.

Jdg 10:14.-“Go and cry unto the gods which ye have chosen; let them deliver you in the time of your tribulation.” This was Divine Sarcasm, for those gods could neither hear nor deliver.

Job 38:4.-“Where wast thou when I laid the foundations of the earth?” Verse 5. “Who hath laid the measures thereof, if thou knowest? or who hath stretched the line upon it?” So throughout this chapter. This is the Divine Sarcasm on all scientists who profess to understand and tell us all about the earth, its size, and its shape, and its weight, etc., etc.

Considering the various changes which have taken place during the centuries in what is called “science,” we may well lay this question to heart, emphasised as it is by being Divine Irony.

Psa 60:8 (Psa 60:10).-“Philistia triumph thou over me.” This is said ironically; for the truth is put literally in Psa 108:9 (Psa 108:10): “Over Philistia will I triumph.” See margin and compare Exo 8:9 (Exo 8:5).

Ecc 11:9 is generally considered to be Irony, but we can hardly so regard it. It is almost too solemn to be Irony. It says: Do it; do all this: “but know thou that for all these things God will bring thee into judgment.”

Isa 2:10.-“Enter into the rock, and hide thee in the dust, for fear of the Lord and for the glory of his majesty.” This is Irony: to show that neither rocks nor any other shelter can save man from the judgments in “the day of the Lord.”

Isa 8:9-10.-This Irony is meant to emphasise the fact that; however much men may unite together against God, it will all come to naught. These are the words of God in the mouth of the prophet.

Isa 17:3.-“They shall be as the glory of the children of Israel”: i.e., the glory of Damascus and Syria shall fade as the glory of Israel had passed away. The word “glory” is thus marked by Antiphrasis to point us to that which had been lost, and the height from which Israel had fallen.

Isa 21:5.-This is God’s message to Babylon: to show that all her preparation for defence would not prevent the ultimate cry: “Babylon is fallen, is fallen.” See Isa 21:6-9.

Isa 29:1.-“Woe to Ariel, to Ariel (i.e., the lion of God), the city where David dwelt!” This glorious title is put by Metonymy (q.v. [Note: Which see.] ) for Jerusalem: and, is used here in order to emphasise, by Irony, the depth to which the City had fallen from the height of its past glory.

Isa 50:11.-This is Divine Irony to show the vanity of striving for light and happiness apart from God. It is a solemn warning for all those to-day who are seeking to bring about a millennium without Christ.

Isa 57:12.-“I will declare thy righteousness and thy works.” These words were addressed, by sarcasm, to an apostate and wicked People. The word “righteousness,” by Antiphrasis, marks the fact, which is clear from the words which follow: “For they shall not profit thee.” Had the works been really righteous, they would have profited.

Isa 57:13.-“When thou criest, let thy companies deliver thee.” To show that the abundance of riches or people cannot deliver in the day of trouble.

Jer 7:21.-“Thus saith the Lord God of hosts, the God of Israel: Put (or add) your burnt offerings unto your sacrifices and eat flesh.” That this was Irony is clear from what follows. They were the sacrifices of hypocrites which Jehovah would not accept.

Jer 11:15.-“What hath my beloved to do in mine house?” What follows clearly shows what is meant by the Antiphrasis in the word “beloved.”

Jer 22:20.-“Go up to Lebanon, and cry; and lift up thy voice in Bashan, and cry from the passages.” This is Irony, or Sarcasm, addressed to the family of Jehoiakim, who looked to Egypt for help against the king of Babylon: but 2Ki 24:7 tells us that “the king of Egypt came not again any more out of his land; for the king of Babylon had taken from the river of Egypt unto the river Euphrates all that pertained to the king of Egypt.” It was no use, therefore, for Jehoiakim to go up to the passes of Lebanon or Bashan and cry out for those who before had helped.

Jer 46:9.-The words of God to Egypt. Shown to be Irony by Jer 46:10.

Jer 46:11.-“Go up into Gilead, and take balm, O virgin, the daughter of Egypt.” This is shown to be Irony by the words that follow: “In vain shalt thou use many medicines; for thou shalt not be cured.”

Jer 51:8.-“Howl for her (Babylon); take balm for her pain, if so be she may be healed.” But the context shows that it was destruction, and not healing, that awaited her. So Jer 51:11.

Lam 4:21.-“Rejoice and be glad, O daughter of Edom,” etc. This is Irony; for judgment is announced in Lam 4:22. The meaning simply is, that, however much Edom might rejoice, the punishment of her iniquity should be accomplished.

Eze 3:24.-“Go, shut thyself within thine house.” But Eze 3:25 shows that however closely he might shut himself up his enemies should find him and bind him.

Eze 20:39.-“As for you, O house of Israel, thus saith the Lord God; Go ye, serve ye every one his idols,” etc.

It is impossible that Adonai Jehovah should command idolatry. It is Irony, as is clear from the context.

Eze 28:3.-“Behold, thou art wiser than Daniel; there is no secret that they can hide from thee.”

God thus ironically addresses the king of Tyre. Daniel, on account of Divine gifts, was esteemed most wise. But the king of Tyre was a mere man, as Eze 28:2 declares.

Amo 4:4-5.-“Come to Bethel and transgress; at Gilgal multiply transgression; and bring your sacrifices every morning, and your tithes after three years: And offer a sacrifice of thanksgiving with leaven, and proclaim and publish the free offerings: for this liketh you (i.e., you love to do this), O ye children of Israel.” That this is Irony and sarcasm is clear from the conclusion of the address in Amo 4:12. Deu 14:28 and Lev 7:13 are the passages referred to.

Nah 3:14.-“Draw thee waters for the siege, fortify thy strongholds”: etc.: i.e., prepare as you will, but all your labour will be in vain. (See under Heterosis).

Zec 11:13.-“A goodly price.” The word “goodly” is used by Antiphrasis, to denote the opposite.

Mal 1:9.-“And now, I pray you, beseech God (El) that he will be gracious unto us.”

These words are put by God in the mouth of the priests, and His answer is given in what follows.

Mark 7:9.-Here the Irony is beautifully brought out by translating καλ■ς (kal■s) “full well.” καλ■ς means with propriety, suitably, becomingly. It suited the people to set aside the commandment of God, and make void the Word of God by their tradition. This exactly suited and corresponded to the action of those who washed the outside but were defiled within.

See the whole context, which applies with force, to-day, to all mere philanthropists and reformers, who preach a “social” Gospel, in order to raise the ungodly in the social scale, but leave the masses short of that which God requires.

“Well do ye reject.” No, ye do evil!

Luk 11:41.-“But rather give alms of such things as ye have; and, behold, all things are clean unto you.” It is Irony. It was what the Pharisees taught, but it was not true.

Luk 13:33.-“I must walk to-day, and to-morrow, and the day following: for it cannot be that a prophet perish out of Jerusalem.” This is a message to Herod, whom He calls (by Hypocatastasis) “that fox” (or that vixen), and the last words are Ironical, as is clear from the solemn exclamation which follows in the next verse. The sense of the whole passage seems to be:-We are still three days’ walk from Jerusalem. To Jerusalem I must get: to die there: for Jerusalem is become the natural place for prophets to perish in. So you need not threaten me with death from Herod. It is not within his jurisdiction-(see Luk 23:7 : “As soon as he knew that He belonged to Herod’s jurisdiction”)-that I must die.

John 3:10.-“Art thou a master of Israel, and knowest not these things?” This is a species of mild Irony.

John 7:28 is Irony, and refers back to John 7:27. “Whom ye know not” points to the fact that they knew not God, and, therefore, they knew not Christ.

1Co 6:4.-“Set them to judge who are least esteemed in the church.” The next verse shows clearly that this is Irony, and a condemnation of what they had really done. For he asks, “Is it so that there is not a wise man among you? No; not one that shall be able to judge between his brethren?”

2Co 5:3.-“If so be that being clothed we shall not be found naked.”

Here, the Irony being missed, the text has been altered in some MSS. (περ, as I suppose, for γε, at least). There is no sense unless the Irony is seen. “If indeed being clothed also, we shall not be found naked,” as some of you believe who say “that there is no resurrection of the dead” (1Co 15:12), and therefore no resurrection body for us to be clothed-upon with.

2Co 13:5.-“Examine yourselves, whether ye be in the faith; prove your own selves.” The Hyperbaton (q.v. [Note: Which see.] ), by which the pronoun ■αυτο■ς (heautous), yourselves, is placed at the beginning of the sentence, (the object before the subject), shows the emphasis which is to be placed upon it, and tells us that this is the serious irony of a grieved heart, and not a general command. These Corinthian saints, having been beguiled by the Jewish enemies of the apostle to question his apostleship, actually sought a proof of Christ speaking in him! So he meets

their questionings with another question: “Since ye seek a proof of Christ speaking in me … YOURSELVES examine ye, if ye are in the faith; YOURSELVES prove ye. Know ye not that Jesus Christ is in you except ye be reprobates?” The answer to this question, thus ironically put, would prove them to be the seals of his ministry, and the real proof of his apostleship.

Here is no command for the saints to-day, no admonition to practise continual self-examination and introspection, to see whether they are in the faith; for Christ is in them. Read the words in connection with the context, and the force of this solemn Irony will be at once seen: and it will be used no more to vex and perplex God’s dear children, by taking words which refer to their state to upset their standing, which is perfect and complete “in Christ.”

II. Human Irony: Where the speaker is a human being 1Sa 26:15.-The words of David to Abner: “Art thou not a valiant man? And who is like to thee in Israel?” This sarcasm was used to show how Abner had neglected his duty.

1Ki 18:27.-The words of Elijah to the prophets of Baal were sarcasm of the severest kind.

1Ki 22:15.-The words of the prophet Micaiah to Ahab and Jehoshaphat: “Go, and prosper”; to show by Irony the false prophecies of Ahab’s own prophets.

2Ki 8:10.-The words of Elisha to Hazael: “Go, say unto him (i.e., the king of Syria), Thou mayest certainly recover: howbeit the Lord hath shewed me that he shall surely die.” By the Irony in the first clause, Elisha stated a fact, that there was no reason why Benhadad should not recover. In the latter clause he revealed to Hazael that he knew he meant to murder him, as it came to pass. Compare 2Ki 8:11, 2Ki 8:14-15.

Job 12:2.-“No doubt but ye are the people, and wisdom shall die with you.” This powerful Irony is meant to emphasise the fact that Job’s friends had no more knowledge than he: and may be used with great truth of many who arrogate to themselves the right to sit in judgment on their sinful fellow-servants.

Job 26:2-3 -The words of Job to his friend: “How hast thou helped him that is without power,” etc.

Mat 11:19.-“A friend of publicans and sinners.” This was said in Irony, but it expresses a blessed fact for all Divinely-convicted sinners.

Luk 15:2.-“This man receiveth sinners, and eateth with them.” This was said in Irony, but it expresses a most blessed truth for all who know and feel themselves to be sinners.

John 18:38.-“Pilate saith unto him, What is truth?” By his not waiting for the answer it seems that the question wasnot seriously put. (See under Erotesis). So, his words in John 19:14.-“Behold your king,” were also Irony.

1Co 4:8.-This verse is true Irony. But other figures are involved. See under Asyndeton, Anabasis, and Metonymy (of the subject).

2Co 10:12.-In the words, “we dare not,” the Apostle intimates, by Irony, that he was far beyond those who thought themselves to be somebodies.

2Co 11:19.-“Ye suffer fools gladly, seeing ye yourselves are wise.”

2Co 12:13.-“Forgive me this wrong.”

III. Peirastic Irony: By way of trying or testing This third kind of Irony is where the words may not mean exactly what they seem to say, but are used by way of trial to the persons to whom they were spoken, not sarcastically, but peirastically: i.e., by way of trying and testing. The Greeks called this PEIRASTIKOS, πειραστικ■ς, fitted for trying and testing; from πειρ■ζω (peiraz■), to make proof or trial.

Gen 19:2.-The angels said to Lot, “Nay; but we will abide in the street all night.” This was said to try Lot, to see what he would do; for they were not sent to abide in Sodom at all.

Gen 22:2.-God said to Abraham, “Take now thy son, thine only son, Isaac, whom thou lovest, and get thee into the land of Moriah; and offer him there for a burnt offering upon one of the mountains which I will tell thee of.” God said this (it distinctly says) to try him (not tempt, in our modern use of the word).

Gen 22:12 farther shows that God never intended that the sacrifice should actually take place. Abraham thought He did, and believed that, if Isaac had been offered, God would have raised him from the dead. See Heb 11:17-19.

It seems very probable that this was the spot where the altar of burnt offering was afterwards erected. Compare 1Ch 21:26; 1Ch 21:28; 1Ch 22:1, and 2Ch 3:1.

Mat 15:24.-Jesus said to the disciples what was perfectly true as a matter of fact, and as though to endorse their position, “I was not sent except to the lost sheep of the house of Israel.” But it was said by way of trial to the woman’s faith. So also in Mat 15:26, when He said to her: “It is not meet to take the children’s bread (with emphasis on children, by Antimereia, q.v. [Note: Which see.] ), and to cast it to the little dogs,” meaning herself (by Hypocatastasis, q.v. [Note: Which see.] ). See also this verse under Meiosis and Synecdoche.

IV. Simulated Irony: Where the words in question are used by man either in dissimulation or hypocrisy

Gen 37:19.-Joseph’s brethren said: “Behold this dreamer cometh.” The Heb. is stronger than this, as is partly shown in the margin: “Behold that Master of the dreams, there he comes.” They did not mean this, for see Gen 37:5 and Gen 37:11.

2Sa 6:20.-Michal to David: “How glorious was the king of Israel to-day!” That this was hypocritical is shown by 2Sa 6:16 : “She despised him in her heart.” And so David understood it (2Sa 6:21-22). Note that the uncovering of which Michal spoke referred only to his royal robes; as is clear from 1Ch 15:27, which tells us what he was “clothed” with.

Psa 22:8 (Psa 22:9).-“He trusted in the Lord that he would deliver him.”

Most true, but not meant as truth in the lips of His enemies, as is clear from Mat 27:43. See also under Heterosis.

Isa 5:19.-These words are used hypocritically, as is clear from the “Woe” pronounced on the speakers in Isa 5:18.

Mat 22:16.-The disciples of the Pharisees, and the Herodians say to Christ: “Master, we know that thou art true,” etc.

Mat 27:29.-“Hail, King of the Jews!” So also Mat 27:40, Mat 27:42-43; Mark 15:20, etc.

V. Deceptive Irony: Where words are clearly false as well as hypocritical

Gen 3:4-5.-Words clearly false, for Satan knew the opposite: and Eve ought to have known the same, as they flatly contradicted the words of the Lord God.

Mat 2:8.-Herod says to the wise men: “Go and search for the young child; and when ye have found him, bring me word again, that I may come and worship him also” (or that I also may come and worship him). This was false, for Herod wanted to slay Him, and not to worship Him.

-------- Oxymoron; or, Wise-Folly A Wise saying that seems Foolish

Ox´-y-m■´-ron. Greek, ■ξ■μωρον, from ■ξ■ς (oxus), sharp, pointed, and μωρ■ς (m■ros), dull, foolish. This is a figure, in which what is said at first sight appears to be foolish, yet when we come to consider it, we find it exceedingly wise.

It is a smart saying, which unites words whose literal meanings appear to be incongruous, if not contradictory; but they are so cleverly and wisely joined together as to enhance the real sense of the words. The Latins called it ACUTIFATUUM (a-cu´-ti-fat´-u-um), from acutus, sharp or pointed (English, acute), and fatuus, foolish, fatuous, or simple.

Examples from General Literature are common:- Cicero says to Catiline:- “Thy country, silent, thus addresses thee.”

Milton shows to Despair:- “In the lowest depth a lower depth.”

Examples abound in common use: e.g., “cruel kindness”; “Festina lente” (hasten slowly); “cruel love”; “blessed misfortunes.”

Many Americanisms are Oxymorons: e.g., “powerful weak,” “cruel easy,” etc., etc. The Scriptures have many examples: which are very instructive, because God’s wisdom is esteemed foolish by man, and is yet so wiseas to be far beyond his comprehension. This affords a wide field for the use of this most expressive figure.

Job 22:6.-“And stripped the naked of their clothing.”

Here the figure Synecdoche (q.v. [Note: Which see.] ) turns the phrase into a powerful Oxymoron.

Isa 58:10.-“Thy darkness shall be as the noon-day.” See under Antimetathesis.

Jer 22:19.-“He shall be buried with the burial of an ass”: i.e., not buried at all; he shall have an unburied burial! Compare 2Ch 36:6, and Jer 36:30; and see under Enallage.

Mat 6:23.-“If therefore the light that is in thee be darkness, how great is that darkness.”

How can light be darkness? The Oxymoron arises from the Metonymy by which “light” is put for the human wisdom of the natural man, which is darkness (Eph 4:18).

Mat 16:25.-“Whosoever will save his life shall lose it: and whosoever will lose his life for my sake shall find it.” So Mark 8:35.

Acts 5:41.-“Rejoicing that they were counted worthy to suffer shame for his name.” This may sound folly to the natural man, but those who have been “made wise” understand it. The two contrary Greek words mark the Oxymoron more emphatically:-καταξιο■σθαι (kataxiousthai), to be accounted very worthy, and ■τιμασθ■ναι (atimastheenai), to be treated as unworthy, or with indignity. (See under Metonymy).

1Co 1:25.-“The foolishness of God is wiser than men; and the weakness of God is stronger than men.”

See under Parechesis, Metonymy (of Adjunct), and Catachresis.

1Co 1:27-29 is a beautiful and elaborate Oxymoron; in order to enhance the conclusion “that no flesh should glory in his presence.”

1Co 9:17.-“If I do this thing willingly (■κ■ν, without wages), I have a reward (μισθ■ν, wages).”

See under Paronomasia and Meiosis.

2Co 6:4; 2Co 6:8-10.-“Approving ourselves as the ministers of God … As deceivers, and yet true; As unknown, and yet well-known; As dying, and, behold, we live;…. As chastened, and not killed; As sorrowful, yet alway rejoicing; As poor, yet making many rich; As having nothing, and yet possessing all things.”

2Co 8:2.-“Their deep poverty abounded unto the riches of their liberality.” This is a most elegant Oxymoron.

2Co 12:10.-“When I am weak, then am I strong.” This is folly to the natural man, but blessed truth to those who know by experience the true wisdom.

2Co 12:11.-“In nothing am I behind the very chiefest apostles, though I be nothing.”

Eph 3:8.-“Less than the least of all saints.” This pleasing Oxymoron emphasises the apostle’s growth in grace (i.e., in his knowledge of what grace was to him, and what it had done for him). Before this, (in a.d. 60), he said: “I was not behind the very chiefest apostles” (2Co 11:5) In a.d. 62, he could say that he was “less than the least of all saints,” while, later than this, (a.d. 67), his knowledge of God’s grace made him see himself as “the chief of sinners” (1Ti 1:15-16). See under Meiosis.

1Ti 5:6.-“She that liveth in pleasure is dead while she liveth.” This Oxymoron arises from a latent Ploce (q.v. [Note: Which see.] ), the word “dead” denoting the absence of spiritual life: “dead in trespasses and sins.”

-------- Idioma; or, Idiom The peculiar usage of Words and Phrases

Id-i-■´-ma. Greek, ■δ■ωμα, a peculiarity, from ■διος (idios), one’s own,* [Note: Hence ■δι■της (idi■tees), our English idiot: i.e., a private person, as opposite to one, engaged in public affairs. Hence, a civilian as opposed to a military man; a layman, as opposed to a cleric or lawyer; an amateur, as opposed to a professional; a prose-writer, as opposed to a poet; an ignorant person,

as opposed to a learned person. Hence, again, anyone unskilled or unpractised in any particular art or science; the opposite of expert. Thus, as knowledge and learning became more common, the term idiot came to be limited to one who is ignorant and unable to understand much.] and ■διωτισμ■ς (id-i-o-tis■-mos), the common manner of speaking. Whence the Latin name for the figure IDIOTISMUS. The English name for it is IDIOM. The word is used in three significations:

(1) The language peculiar to the vulgar, as opposed to what is classical.

(2) The language peculiar to one nation or tribe, as opposed to other languages or dialects.

(3) The language peculiar to any particular author or speaker.

It is in the second of these senses that it becomes important as a figure of speech. The fact must ever be remembered that, while the language of the New Testament is Greek, the agents and instruments employed by the Holy Spirit were Hebrews. God spake “by the mouth of his holy prophets.” Hence, while the “mouth” and the throat and vocal-chords and breath were human, the words were Divine. No one is able to understand the phenomenon; or explain how it comes to pass: for Inspiration is a fact to be believed and received, and not a matter to be reasoned about.

While therefore, the words are Greek, the thoughts and idioms are Hebrew.

Some, on this account, have condemned the Greek of the New Testament, because it is not classical; while others, in their anxiety to defend it, have endeavoured to find parallel usages in classical Greek authors.

Both might have spared their pains by recognising that the New Testament Greek abounds with Hebraisms: i.e., expressions conveying Hebrew usages and thoughts in Greek words.

It will be seen at once that this is a subject which has a large and important bearing on the interpretation and clear understanding of many passages in the New Testament.

Much is said in favour of a literal translation. But in many cases this makes no sense whatever, and would sometimes make nonsense. What is wanted is an idiomatic version: i.e., the exact reproduction, not of the words, but of the thought and meaning of the phrase. It is in this that the difference is seen between the Authorized Version and the Revised. The former is a Version, while the latter is a translation. Hence the A.V. [Note: The Authorized Version, or current Text of our English Bible, 1611.] is English, while the RV; often is not. This refers to words as well as to phrases. To bring the matter home, imagine an Englishman and an American translating from the French:-Gare, the one would render “Station,” and the other “Depôt”: Wagon de marchandises would be in English “Goods-Truck”; and in America, “Freight Car”: Bureau (de billets) would be “Booking Office” and “Ticket Office” respectively; En Voiture would be, in English, “Take your seats”: and in America, “All abroad.”

Fancy rendering Mont de piété, literally mountain of piety, instead of “pawn-shop”! or Commissionaire de piété, literally Commissionaire of Piety, instead of “Pawnbroker”! or Faire des chateux en Espagne, literally to make castles in Spain instead of “to build castles in the air”! Or Tomber dans l’eau, literally to fall into the water, instead of “to fall to the ground,” or more colloquially “to fall through”! On the other hand, what would a Frenchman understand if “How do you do?” were rendered literally, instead of idiomatically: “How do you carry yourself,”* [Note: Or

the German: How goes it? wie gehts?] or “the water of life,” Eau de vie! instead of “Eau vive.”

All this makes it perfectly clear that, unless the translation be idiomatic, there must be grave mistakes made; and that, if a translation be absolutely literal, it will be a fruitful source of errors. The importance of this fact can hardly be over-rated; and, considering the way in which many talk of, and insist on, a “literal” translation, it is necessary to press the point and enforce it by examples from the Scriptures.

Idiom, however, is not generally classed among Figures in the technical sense of the word. But, as the words do not mean literally what they say, and are not used or combined according to their literal signification, they are really Figures; and we have, therefore, included them here.

We will consider them under the following divisions: giving only a few examples under each by way of illustration:- I.Idiomatic usage of Verbs.

II. Special idiomatic usages of Nouns and Verbs.

III. Idiomatic Degrees of Comparison.

IV. Idiomatic use of Prepositions.

V. Idiomatic use of Numerals.

VI. Idiomatic forms of Quotation.

VII. Idiomatic forms of Question.

VIII. Idiomatic Phrases.

IX. Idioms arising from other Figures of Speech.

X. Changes in usage of Words in the Greek language.

XI. Changes in usage of Words in the English language.

I. Verbs in General i. Idiomatic usages of Verbs

1. The Hebrews used active verbs to express the agent’s design or attempt to do anything, even though the thing was not actually done

Exo 8:18 (Exo 8:14).-“And the magicians did so (i.e., attempted to do so) with their enchantments, to bring forth lice, but they could not.”

Deu 28:68.-“Ye shall be sold (i.e., put up for sale) unto your enemies … and no man shall buy you.”

Eze 24:13.-“Because I have purged thee (i.e., used the means to purge, by instructions, reproofs and ordinances, etc.), and thou wast not purged.”

We have the same usage in the New Testament.

Mat 17:11.-“Elijah truly cometh first, and restoreth all things”: i.e., shall begin to restore or design or attempt to do so, for Christ will be the real Restorer of all things. The contrast here, however, is between Elijah and John, as brought out by the μ■ν and the δ■. “Elijah, indeed (μ■ν, in one

respect) cometh, and will restore all things, but (δ■, in another respect) I say unto you that Elijah is come already," etc.

Gal 5:4.-"Whosoever of you are justified (i.e., seek to be justified) by the law; ye are fallen from grace": for Gal 3:11 distinctly declares that "no man is justified by the law in the sight of God."

Php 3:15.-"As many as be (i.e., would be, or try to be) perfect."

1Jn 1:10.-"We make him (i.e., we attempt so far as in us lies to make him) a liar." (See also 1Jn 5:10).

1Jn 2:26.-"These things have I written unto you concerning them that seduce (or deceive) you": i.e., that would, or that try to, deceive you.

2. Active Verbs are sometimes used to denote the effect of the action expressed

Isa 65:1.-"I am sought of them that asked not for me": i.e., I am found of them that sought me not, as in Rom 10:20.

John 16:5.-"None of you asketh me whither goest thou": i.e., none of you knoweth or hath discovered; for Peter had asked that question in John 13:36. Lit., None is enquiring.

3. Active Verbs are used to declare that the thing has been or shall be done, and not the actual doing of the thing said to be done The Priest is said to cleanse or pollute according as he declares that the thing is clean or polluted. See Lev 13:6; Lev 13:8; Lev 13:11; Lev 13:13; Lev 13:17; Lev 13:20, etc., where it is actually translated "pronounce." See under Metonymy (of the subject) and Synecdoche.

Acts 10:15.-"What God hath cleansed (i.e., declared to be clean) do not thou pollute (i.e., as in A.V. [Note: The Authorized Version, or current Text of our English Bible, 1611.] "call common")."

Isa 6:10.-"Make the heart of this people fat, and make their ears heavy," i.e., declare, or foretell that the heart of this people will be fat, etc. (See Metonymy). In Mat 13:15, this idiomatic use of the verb is not literally translated, but is idiomatically rendered "the heart of this people is waxed gross." So in Acts 28:27. While, in John 12:40, it is rendered literally according to the Hebrew idiom: "He hath blinded," etc.; but who hath done so is not said.

Jer 1:10.-"I have this day set thee over the nations and over the kingdoms, to root out, and to pull down," etc.: i.e., to declare or prophesy concerning the nations that they shall be rooted out, etc. The Anglo-Israelites, wrongly taking this literally, declare that Great Britain is now literally fulfilling this prophecy!

Eze 43:3.-"According to the vision that I saw when I came to destroy the city," etc.: i.e., when I came to prophesy or declare that it should be destroyed.

Eze 22:2.-"Son of man, wilt thou judge, wilt thou judge the city of bloods (i.e., of great bloodshedding)?" This is explained in the words that follow: "Yea, thou shalt shew her (Heb., make her know) all her abominations." See under Heterosis.

4. Active verbs were used by the Hebrews to express, not the doing of the thing, but the permission of the thing which the agent is said to do. Thus:

Gen 31:7.-Jacob says to Laban: “God did not give him to do me evil”: i.e., as in A.V. [Note: The Authorized Version, or current Text of our English Bible, 1611.] , God suffered him not, etc.

Exo 4:21.-“I will harden his heart (i.e., I will permit or suffer his heart to be hardened), that he shall not let the people go.” So in all the passages which speak of the hardening of Pharaoh’s heart. As is clear from the common use of the same Idiom in the following passages.

Exo 5:22.-“Lord, wherefore hast thou so evil entreated this people?” i.e., suffered them to be so evil entreated.

Psa 16:10.-“Thou wilt not give thine Holy One (i.e., suffer Him) to see corruption.” So the A.V. [Note: The Authorized Version, or current Text of our English Bible, 1611.]

Jer 4:10.-“Lord God, surely thou hast greatly deceived this people”: i.e., thou hast suffered this People to be greatly deceived, by the false prophets, saying: Ye shall have peace, etc.

Eze 14:9.-“If the prophet be deceived when he hath spoken a thing, I the Lord have deceived that prophet”: i.e., I have permitted him to deceive himself.

Eze 20:25.-“Wherefore I gave them also statutes that were not good”: i.e., I permitted them to follow the wicked statutes of the surrounding nations, mentioned and forbidden in Lev 18:3.

Mat 6:13.-“Lead us not (i.e., suffer us not to be led) into temptation.”

Mat 11:25.-“I thank thee, O Father … because thou hast hid (i.e., not revealed) these things,” etc.

Mat 13:11.-“It is given to know unto you,” etc. (i.e., ye are permitted to know … but they are not permitted to know them.

Acts 13:29.-“When they (i.e., the rulers, Acts 13:27) had fulfilled all that was written of him, they took him down from the tree, and laid him in a sepulchre”: i.e., they permitted Joseph of Arimathea and Nicodemus to do so.

Rom 9:18.-“Whom he will he hardeneth”: i.e., he suffereth to be hardened. Not that this in any way weakens the absolute sovereignty of God.

Rom 11:7.-“The rest were hardened”: i.e., were suffered to become blind (as in A.V. [Note: The Authorized Version, or current Text of our English Bible, 1611.] marg. [Note: arg. Margin.] ).

Rom 11:8.-“God hath given them the spirit of slumber”: i.e., hath suffered them to fall asleep.

2Th 2:11.-“For this cause God shall send them strong delusion, that they should believe a lie”: i.e., God will leave them and suffer them to be deceived by the great Lie which will come on all the world.

5. Active verbs are used to express, not the doing of a thing, but the occasion of a thing’s being done

Gen 42:38.-“If mischief befall him by the way … then shall ye bring down (i.e., ye shall be the occasion of bringing down) my gray hairs,” etc.

1Ki 14:16.-Jeroboam “made Israel to sin”: i.e., was the cause of Israel’s sin by setting up the two calves in Bethel and Dan.

Acts 1:18.-“This man purchased a field” (i.e., caused the field to be purchased), as is plain from Mat 27:7.

6. Two imperatives are sometimes united, so that the first expresses a condition or limitation in regard to the second; by which the latter becomes a future This idiom was also used by the Latins “Divide et impera,” not divide and govern, but divide and thou wilt govern.

John 7:52.-“Search and look”: i.e., search and thou wilt see.

1Co 15:34.-“Awake to righteousness, and sin not”: i.e., and then ye will not sin.

1Ti 6:12.-“Fight the good fight of faith, lay hold of eternal life”: i.e., thou shalt lay hold of, etc.

Sometimes the future is used literally instead of the idiomatic second imperative. See John 2:19. Jas 4:7. In Eph 5:14, we have two imperatives and then the future. ii. Special idiomatic usages of Nouns and Verbs (1) Noun (in regimen) for Adjective. See under Heterosis.

(2) Noun (a second) for Adjective. See Hendiadys.

(3) Plural Nouns for emphatic singular. See Heterosis.

(4) Certain Adjectives or Nouns used in the New Testament, according to Hebrew idiom, in a sense peculiar to themselves:-

“Able,” when applied to God or Christ, denotes both willingness and ability. Rom 4:21; Rom 11:23; Rom 14:4; Rom 16:25. Heb 2:18.

“All” often denotes the greater part. 1Co 8:1, for see verse 17. 1Co 11:2.

“All” often means the greatest degree or quality of that to which it is applied. 1Co 13:2. 2Ti 1:15. Jas 1:2.

“All” signifies some of every kind. Mat 4:23. Acts 10:12. See further for the usage of the word “all,” under Metonymy and Synecdoche.

“A blessing” signifies a gift.

Gen 33:11.-Jacob says to Esau: “Take, I pray thee, my blessing (i.e., my gift and present) that is brought to thee; because God hath dealt graciously with me, and because I have enough (Heb., all things). And he urged him, and he took it”: i.e., everything.

1Sa 25:27.-“This blessing (i.e., gift; margin, present) which thine handmaid hath brought.”

Rom 15:29.-“I shall come in the fulness of the blessing (i.e., the gift) of the Gospel of Christ.”

2Co 9:5.-“That they would go before unto you, and make up beforehand your blessing”: i.e., your gift to the saints (see A.V. [Note: The Authorized Version, or current Text of our English Bible, 1611.] marg. [Note: arg. Margin.] ).

“Doctrine” (διδαχ■, didachee) means the thing taught; but it is used idiomatically and by Metonymy (q.v. [Note: Which see.] ), for the discourse in which it is taught. This is because it denotes more than διδασκαλ■α (didaskalia), for it has to do with the style of teaching; the manner as well as the thing taught. See, e.g., Mat 7:28-29.

Mark 4:2.-“He taught them many things by parables, and said unto them in his doctrine”: i.e., his teaching or discourse. So Mark 11:18; Mark 12:38.

Acts 2:42.-“And they continued stedfastly in the apostles’ doctrine”: i.e., they regularly attended at the teaching of the apostles: i.e., when they taught.

1Co 14:26.-“Every one of you hath a psalm, hath a doctrine, etc.”: i.e., a discourse to give.

“To eat or drink.”-As the Hebrews used the nouns meat and drink of knowledge (by Metonymy, q.v. [Note: Which see.] ), so they naturally used the verbs eating and drinking to denote the operation of the mind in receiving, understanding, and applying doctrine or instruction of any kind, as we speak of “digesting” what is said, or of “inwardly digesting” it.

It thus marks a very intimate and real partaking of the benefits of that which we receive through our minds.

Jer 15:16.-“Thy words were found, and I did eat them.” The rest of the verse explains the figure.

Eze 3:1.-“Son of man … eat this roll, and go speak unto the house of Israel”: i.e., consider it, and get the contents of this roll by heart, and then go and speak it to the house of Israel, as is clear from Eze 3:4 : “Speak with my words unto them.”

John 6:51.-“I am the living bread which came down from heaven: if any man eat of this bread, he shall live for ever”: i.e., just as the body lives temporally by eating bread, so the new life is nourished by feeding upon Christ in our hearts by faith.

So, John 6:53 : “Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you”: i.e., except you feed on Christ in your hearts and partake of His life (for the blood is the life), ye have no life in you. That this cannot refer to the Lord’s supper is clear from the fact that it was not then instituted, and the words could not have been understood (as they were); and, further, that it would shut out all who, from age and infirmity or other cause, had not partaken of that supper.

It cannot refer to the Mass, as there is no drinking at all in the Mass. By comparing John 6:47 and John 6:40 verses John 6:53-54, it will be seen that believing on Christ is exactly the same thing as eating and drinking of His flesh and blood.

1Co 12:13.-“And have been all made to drink into one spirit”: i.e., receive. Compare Luk 13:15.

“Not to be” is a Hebraism for to be abject and vile, to be nothing (1Co 1:28); while on the other hand,

“To be” means to be in high esteem, or of great value (1Co 1:28). God hath chosen “things which are not, to bring to nought things that are.” So also

2Sa 19:6 (2Sa 19:9).-“Thou regardest neither princes nor servants.” Here, the figure is translated; for the Heb. is (as in the margin: “that princes and servants are not to thee.”) R.V. [Note: The Revised Version, 1881.] : “Are nought unto thee.”

“To permit.” Heb 6:3 : “This will we do, if God permit”: i.e., if God so orders it, and gives the needed grace and strength.

“To seek.” Mat 6:32 : “After all these things do the Gentiles seek”: i.e., they put them in the first place, and are over-anxious, with excessive solicitude. So Luk 12:30.

“To salute.” Acts 18:22 : “And when he had … gone up, and saluted the church”: i.e., and had held familiar intercourse with them. Compare Acts 20:1. See also Acts 21:7, Acts 21:19; Acts 25:13. This is shown from the opposite; 2Ki 4:29 : “Salute him not”: i.e., do not stop to talk with him. So Luk 10:4.

“To touch” for to hurt or to do any harm to. Gen 26:29. Ruth 2:9. Job 1:11; Job 2:5; Job 19:21. Psa 105:15. Jer 12:14. Eze 17:10. Zec 2:8. Heb 11:28. 1Jn 5:18.

Also, “to touch” is used for cohabitation. Gen 20:6. Pro 6:29. 1Co 7:1.

Also, for detention, or for diverting from any purpose. John 20:17.

“To come”: where the simple verb is used for all that pertains to Christ’s advent. Mat 11:3. 1Jn 4:2-3; 1Jn 5:6.

“To see another” is used for making war with him, or of meeting him in battle. 2Ki 14:8; 2Ki 14:11; 2Ki 23:29, etc.

“To build” is used for restore anything to all its former glory. Eze 26:14.

“To walk” is used for proceeding happily and prosperously. Hos 14:9.

“To hear” is used of understanding and obeying. John 8:47. Luk 8:15.

“To confess” is used of abiding in the faith, and walking according to truth. 1Jn 4:15. Rom 10:9-10. So also Mat 10:32.

“Able to say” is used of being able really and truly to affirm from the heart. Pro 20:9.

1Co 12:3.-“No man can say that Jesus is the Lord, but by the Holy Ghost.” Any one can utter the words; but no one can truly, with the whole heart, own Jesus as his Lord, and take Him for his Master, but by the Holy Ghost.

“To eat and drink” is a Hebraism used not merely for chewing food or swallowing any liquid, but for good living and drinking wine; Mat 11:18-19 with Luk 7:33-34 and Pro 31:4.

“To do” for to bring to pass, do a very great deal, do all. So it is translated in Psa 37:5. Dan 9:19.

“To do (i.e., commit) sin” means to sin wilfully and willingly. 1Jn 3:9. See 1Jn 1:8, 1Jn 1:10; 1Jn 5:18. John 8:34.

“To do justice or righteousness” is used for willingly, earnestly and joyfully walking and living as one whom God has justified. 1Jn 3:7.

“To work” is used of seeking to gain salvation by human merit. Rom 4:4-5, as opposed to grace (Rom 11:6).

“To give account” means not simply to render a mere account, but to suffer all the consequences of unrighteousness. 1Pe 4:5. Mat 12:36.

“To will” is used for to wish to do anything speedily and spontaneously. 2Co 8:11. The figure is well translated “to be forward” (verse 10)-as being greater even than the actual doing.

Also for eager desire (Mark 10:35; Mark 12:38), where the figure is well translated “which love to go in long clothing,” etc. Gal 4:21, where it is well rendered “desire.” “Tell me, ye that desire (love) to be under the law.” So it ought to be rendered in 1Ti 6:9 : “They that will to be rich”: i.e., love to be rich.

“To look” or “to see” is often used (a) implying the delight or pleasure felt by the beholder (whether it be sinful or innocent): Psa 22:17 (Psa 22:18); Psa 35:21; Psa 59:10 (Psa 59:11). (b) Sometimes also as implying sorrow and grief: Gen 21:16; Gen 44:34. John 19:37 (compare Zec 12:10-14. Rev 1:7). (c) And sometimes implying attention and provision: 2Ki 10:3. Mat 7:5. 1Co 10:12 (where the figure is well translated “take heed,” as it is also in Col 4:17).

“To live” is used not merely of being alive, or having life, but of having all that makes life worth living, flourishing and prospering. 1Sa 10:24, where the figure is rendered “God save,” “God save the king.” The Heb. is “Let the king live.” So also 1Ki 1:25. In 1Sa 25:6, it is rendered “That liveth in prosperity.” Psa 22:26 (Psa 22:27); Psa 69:32 (Psa 69:33). Ecc 6:8. 1Th 3:8. (The opposite of this is 1Sa 25:37 : “his heart died within him”). The word “life” has also the same usage, Psa 34:12 (Psa 34:13). 1Pe 3:10, as it has also in our English idiom.

“To hear.” The verb ■κο■ειν (akouein), to hear, is used idiomatically when followed by the accusative case. It then means, not only to hear the voice of the person speaking (which is indicated by the genitive case following), but to understand, to receive, to believe, etc., what is said, having regard, not to the speaker, but to the subject-matter. The apparent discrepancy between Acts 9:7 and Acts 22:9 is explained by this idiomatic use of ■κο■ειν (akouein). In the former passage it is followed by the genitive case, and means that they heard the sound of the voice; while in the latter passage, it is followed by the accusative case, and means that they did not hear the subject-matter: i.e., they heard the sound of the voice, but did not understand what was said.

John 8:43.-“Why do ye not understand my speech? even because ye cannot hear (i.e., receive) my word.”

John 9:27.-“I have told you already, and ye did not hear (i.e., believe). Why again do ye desire to hear?” In the latter clause it is used in its ordinary sense; in the former idiomatically.

1Co 14:2.-“He that speaketh in an unknown tongue speaketh not to men, but to God, for no one heareth (i.e., understandeth) him.” The A.V. [Note: The Authorized Version, or current Text of our English Bible, 1611.] so renders it, and puts “heareth” in the margin.

Gal 4:21.-“Ye, that desire to be under law, do ye not hear (i.e., understand) the Law?”

1Co 5:1.-“It is commonly heard (i.e., understood) that there is fornication among you.” The A.V. [Note: The Authorized Version, or current Text of our English Bible, 1611.] has “reported.”

“Hearing” ■κο■ (akoee) is used, not merely of the act of hearing, but of what is heard: a narration, report, fame. This is a kind of Metonymy (q.v. [Note: Which see.] ).

Mat 14:1.-“Herod the tetrarch heard the hearing (i.e., the fame) of Jesus.”

John 12:38.-“Who hath believed our hearing?” (i.e., our report).

“Called.” To be called is used of being acknowledged, accounted, or simply of being.

1Jn 3:1.-“That we should be called the sons of God.”

“Holy” means primarily that which is ceremonially clean and free from defilement.

Deu 23:14.-“Therefore shall thy camp be holy: that he see no unclean thing.”

Hence it means separated from a common to a sacred or special use. For places and inanimate things can clearly be holy only in this special sense, and not as regards intrinsic moral purity. The word Holy in Hebrew sometimes means bountiful, merciful, beneficent. And so may have the same meaning in some passages of the New Testament. See Tit 1:8. Heb 7:26, etc.

“Honour” has a wide range of meaning in Hebrew, and is used of nourishment, maintenance.

Mat 15:6.-“And shall not honour (i.e., support) his father or his mother.”

1Co 12:26.-“Or one member be honoured (i.e., nourished) all the members rejoice with it.”

1Ti 5:3.-“Honour widows that are really widows,”: i.e., maintain them out of the funds of the church, as is clear from verse 4.

1Ti 5:17.-“Let the elders that rule well be counted worthy of double honour”: i.e., of a liberal (see Metonymy) maintenance.”

1Pe 3:7.-“Giving honour unto the wife as unto the weaker vessel”: i.e., nourishing and supporting her, etc.

“Hand.” For various idiomatic phrases in connection with the word “hand,” see under Metonymy.

“Living” was used by the Hebrews to express the excellency of the thing to which it is applied. In some cases the A.V. [Note: The Authorized Version, or current Text of our English Bible, 1611.] has “lively.”

John 4:10-11.-“Living water.”

Acts 7:38.-“Living oracles.”

Heb 10:20.-“Living way.”

1Pe 2:4-5.-“Living stones.”

Rev 7:17.-“Living fountains.”

“Riches” denotes not merely money, but an abundance of that to which it is applied; as our English word “wealth” is used of things other than money.

Rom 2:4.-“Or despisest thou the riches (i.e., the greatness) of his goodness?” i.e., His abounding goodness, or wealth of goodness.

Eph 1:7.-“According to the riches (i.e., the great abundance or wealth) of his grace.”

Eph 3:8.-“The unsearchable (or the untrackable) riches (i.e., wealth or greatness) of Christ.” This greatness consisting of all God’s purposes in Christ as set forth in this epistle; which the Old Testament saints could not trace out or understand. See 1Pe 1:10-11.

Col 1:27.-“What is the riches (i.e., the great abundance) of the glory of this Mystery.”

Col 2:2.-“All riches of the full assurance of understanding”: i.e., the abundant or fullest assurance of knowledge.

“To sanctify” often means to make ceremonially clean: i.e., to cleanse a thing from those defilements which made it unfit for sacred uses. Hence, it means simply to set apart, fit, or prepare for a particular purpose.

Jer 12:3.-“Sanctify (i.e., prepare) them for the day of slaughter.”

1Co 7:14.-“For the unbelieving husband is sanctified by the wife, and the unbelieving wife is sanctified by the husband”: each (though one be an unbeliever) is fitted to perform the respective duties as husband and wife. So with the children, “now are they holy”: i.e., they were to be no longer reckoned as idolators, but were separated from heathen associations, and ceremonially free from such defilement. See under “holy” above.

How can we “sanctify God,” as in Isa 8:13. Mat 6:9. 1Pe 3:15, except by setting Him high above and apart from every other object of respect and veneration?

“Spirit” was used in various combinations by the Hebrews to denote the greatest degree of any mental quality. As we speak of the spirit or essence of any person or thing!

Luk 10:21.-“Jesus rejoiced in spirit”: i.e., exceedingly.

Acts 18:25.-“Being fervent in spirit” means exceedingly zealous. So Rom 12:11.

Acts 19:21.-“Paul purposed in spirit”: i.e., firmly resolved.

Acts 20:22.-“Behold, I go bound in the spirit unto Jerusalem”: i.e., with a fixed determination and settled purpose.

Rom 1:9.-“Whom I serve with my spirit”: i.e., with the most fervent zeal.

“Walk” is used of one’s continued course of action and life: i.e., the habitual habit and manner of life.

Gen 5:22; Gen 5:24.-“Enoch walked with God.”

Rom 8:1.-“Who walk not after the flesh,” etc.

2Co 5:7.-“We walk by faith, not by sight.”

“Word” (λ■γος, logos) in the New Testament follows the Hebrew idiom; and signifies not merely a word, but speech, which is the outcome of words. Hence, it is used of any matter, thing, or affair of any kind.

Luk 1:2.-“Were eye witnesses and ministers of the Word”: i.e., the Living Word, the Lord Jesus Christ.

Acts 6:2.-“It is not reason that we should leave the word of God (i.e., the preaching and ministry of the Gospel), and serve tables.”

Acts 10:44.-“The Holy Ghost fell on them that heard the word”: i.e., the Gospel which Peter preached.

Mat 21:24.-“I also shall ask you one word”: i.e., one thing, or a question as to one matter.

Acts 10:29.-“I ask therefore for what word (i.e., as in A.V. [Note: The Authorized Version, or current Text of our English Bible, 1611.] , for what intent) ye have sent for me.”

Acts 19:38.-“Have a word.” The A.V. [Note: The Authorized Version, or current Text of our English Bible, 1611.] has a matter; but according to the Heb. idiom, an accusation.

1Co 15:2.-“If ye keep in memory by what word I preached unto you”: i.e., what was the subject-matter of my preaching.

Thus the word must take its colouring from the context. In Exo 34:28, it means the ten commandments. So in Rom 13:9. In 1Co 14:19, it means sentences. The word “son” was used, not only by Synecdoche (q.v. [Note: Which see.] ), but idiomatically, and not according to Greek usage.

“A son of death” (1Sa 20:31) means devoted to death, and is rendered in A.V. [Note: The Authorized Version, or current Text of our English Bible, 1611.] : “he shall surely die.” So Psa 102:20 (Psa 102:21). This idiom means that the persons thus spoken of belong very emphatically to that which they are thus said to be “sons of.”

“Sons of the bride-chamber.” Mat 9:15. Luk 5:34. A “son of hell.” Mat 23:15.

“Sons of the wicked one.” Mat 13:38.

“Son of the devil.” Acts 13:10.

“Sons of disobedience.” This is very much stronger than the mere tame expression disobedient children. It means that they pertain to and belong to Satan in a special manner; are those in whom he works (Eph 2:2), and on whom the wrath of God comes (Eph 5:6). It does not say that God’s children were such, but only that we had our conversation “among” them. We were, by nature, “sons of wrath” (Eph 2:3): i.e., those deserving of God’s wrath; but, through His grace another has borne that wrath, as Eph 2:4-7 goes on to say.

“The son of perdition” (2Th 2:3. John 17:12) is one who is lost in a very emphatic and terrible sense.

See under Synecdoche. iii. Idiomatic Degrees of Comparison In the Hebrew there are several idiomatic ways of emphasizing adjectives, and making them superlative.

1. Preposition after Adjective By the use of the preposition “in” or “among” after a simple adjective, as Pro 30:30, “a lion, strong among beasts”: i.e., the strongest of beasts. The New Testament has the same Idiom.

Luk 1:42.-“Blessed art thou among women”: i.e., the most blessed of women.

2. Noun (in regimen) for Adjective By using a noun (by Enallage) instead of an adjective, and putting it in regimen: as “angels of might,” which is stronger than simply using the ordinary adjective “mighty.” “Kingdom of Heaven”: i.e., God’s kingdom, as greater and better than all kingdoms which are “of” (εκ) this world. See for examples under Enallage.

3. Noun repeated in Genitive Plural By repeating the same noun in the genitive plural, as “Heaven of heavens”: i.e., the highest heaven. See under Polyptoton.

4. “Of God” as Adjective By using the words “of God” instead of an adjective, e.g., 1Sa 14:15.-“Tremblings of God”: i.e., great or very mighty tremblings, meaning an earthquake.

Psa 36:6 (Psa 36:7)-“Mountains of God”: i.e., the loftiest or grandest mountains. See under Enallage.

5. Duplication of Noun as Adjective By the repetition of the same word, as “peace, peace”: i.e., perfect peace. So Mat 23:7 : “Rabbi, Rabbi”: i.e., most excellent Rabbi.

Mat 7:21.-“Not every one that saith unto me, Lord, Lord”: i.e., most gracious Lord.

Mark 14:45.-“Master, master”: i.e., most excellent Master. See further under Epizeuxis.

6. Two Nouns conjoined By using a noun instead of an adjective, not in regimen, but (by Hendiadys) in the same case and number, and joined to the other noun by a conjunction.

2Sa 20:19.-“A city and a mother”: i.e., a metropolitan city.

Acts 14:13.-“Oxen and garlands”: i.e., oxen-yes, and garlanded oxen too. See under Hendiadys.

7. Plural Noun for Singular Adjective By using the plural instead of the singular.

Psa 51:17 (Psa 51:19).-“The sacrifices of God are a broken spirit,” etc.: i.e., the great sacrifice which God requires is a broken spirit and a contrite heart. See under Heterosis.

8. Verb and Cognate Noun Even a verb can be exalted to a superlative degree, as well as an adjective, by using with it a cognate noun: e.g., Luk 22:15.-“With desire I have desired”: i.e., I have greatly desired.

Acts 4:17.-“Let us threaten them with a threat”: i.e., let us threaten them very severely.

Acts 5:28.-“Did we not charge you with a charge”: i.e., did we not straitly charge you. See under Polyptoton.

9. Verb and its Participle A verb can also be emphasized superlatively by combining with it its participle: e.g., “Seeing I have seen”: i.e., I have surely seen. “Dying thou wilt die”: i.e., thou wilt

surely die. See under Polyptoton. iv. Idiomatic Use of Prepositions

Prepositions are used in the New Testament not according to the Greek idiom, but to the Hebrew. The Greeks had many prepositions, but the Hebrews had very few. Consequently, used according to the Hebrew Idiom, the manifold relations cannot be expressed with great definiteness. The few Hebrew prepositions are used in the Old Testament with various meanings which can be easily gathered from the context. For example, the Hebrew ■ (beth) means primarily in; but it also frequently means by (with reference to the instrument used), or among; or at, or near; also upon, and with. Now the Greeks have, and would have used, a different preposition for each of these.

It is a great mistake, therefore, always to translate ■ν (en), in, as is too frequently done in the New Testament. It must be taken with all the shades and breadth of meaning which the Hebrew beth (■) has. When the Greek of the New Testament is put into Hebrew, this fact is at once clearly seen. For example:- Mat 3:11.-John said, “I indeed baptize you with water.”

Mat 7:2.-“With what judgment ye judge … with what measure ye meet.”

Mat 7:6.-“Lest they trample them with (A.V. [Note: The Authorized Version, or current Text of our English Bible, 1611.] , under) their feet.”

Mark 3:22.-“By the prince of the devils.”

Luk 11:20.-“With the finger of God.”

Luk 22:49.-“Shall we smite with the sword.”

Rev 1:5.-“Washed us from our sins by (or through) his own blood,” not “in,” as A.V. [Note: The Authorized Version, or current Text of our English Bible, 1611.] The R.V. [Note: The Revised Version, 1881.] renders this “by,” and puts in the margin, “Greek, in.”

Rev 5:9.-Here the A.V. [Note: The Authorized Version, or current Text of our English Bible, 1611.] renders it properly “by.” v. Idiomatic Use of Numerals

1. According to the Hebrew idiom, the numeral ε■ς (heis), one, is used instead of the ordinary pronoun Mat 8:19.-“One scribe said to him”: i.e., one of the scribes, or a certain particular scribe.

See also Mat 9:18; Mat 16:14; Mat 18:24, Mat 18:28; Mat 21:19; Mat 26:69. Mark 10:17; Mark 12:42. Luk 5:12; Luk 5:17. John 6:9; John 7:21; John 20:7. Rev 8:13, etc.

2. Sometimes, following the Hebrew idiom, the negative is joined with the verb instead of with the predicate: e.g.

Mat 10:29.-“One of them shall not fall.” The ordinary Greek idiom would be, “not one (ο■δε■ς) of them shall fall.” Luk 12:6.

3. The adjective π■ς (pas), every or all is frequently so used The Hebrews would say everything is not, and this is put instead of the ordinary Greek idiom, nothing is.

Psa 103:2.-“Forget not all his benefits”: i.e., forget not any.

Luk 1:37.-“Every thing will not be impossible with God”: i.e., nothing is impossible. So Mat 24:22. Mark 13:20. John 3:15-16; John 6:39; John 12:46. Rom 3:20. 1Co 1:29. Gal 2:16. 1Jn 2:21. Rev

18:22.

4. In Hebrew the numeral is doubled to express distribution

We find this in the New Testament, instead of the Greek idiom which expresses it by the preposition ■ν■ (ana). We find the Hebrew idiom, e.g., in Mark 6:7, “He sent them two two” (i.e., two and two together): i.e., in pairs. Compare the Greek idiom in Luk 10:1. This idiom is not confined to numerals, for we find it with other nouns: e.g., Mark 6:39, by companies (so Exo 8:14 (Exo 8:10), LXX [Note: XX The Septuagint Version (325 b.c.).] ). In Mark 6:40, both the Hebrew and Greek idioms are used. Compare Luk 9:14. 2Co 4:16. vi. Idiomatic forms of Quotations In quotations the Hebrews generally omitted the word “saying,” whenever the words of another speaker were quoted. They very frequently stand alone without the verb “saying.” Hence it is often supplied by italics. See Psa 2:2, but sometimes even italics are omitted, and the passage is most obscure.

Psa 109:1-31 -“Saying” should be added in italics at the end of Psa 109:5; all the words down to the end of verse 19 being the words of David’s adversaries which they spake against David. See this passage under Ellipsis (page 33).

Psa 144:12 should begin with the word “saying”; Psa 144:12 to the middle of Psa 144:15 being the “vanity” and the “falsehood” which the “strange children” spake (Psa 144:8, Psa 144:11).

See this passage also under Ellipsis (page 33). From this usage another idiom followed, in the asking of a question. vii. Idiomatic Forms of Question In Hebrew a question often begins with “if”: i.e., “if this be done” means “tell me whether this is done.” But the Greeks never used the “if” in this sense in order to ask a question. In Greek it always expresses a condition. Yet, following the Hebrew idiom, we have:

Luk 22:49.-“If we shall smite with sword”: i.e., shall we smite, etc. viii. Idiomatic Phrases 1. “Answered and said” was used by Hebrew idiom of whatever kind of speech is in question

It should therefore not be rendered literally, “Answered and said,” but translated so as to express whatever may be the particular kind of speech referred to in the verb “said”; e.g.:

Mat 11:25.-“At that time Jesus answered and said, I thank thee, O Father,” etc. This should be, “At that time Jesus prayed and said,” etc.

Mark 12:25.-“At that time Jesus answered and said, while he taught in the temple, How say the scribes that Christ, etc.”

Here it should be “Asked and said.” So Mark 13:2, etc.

Mark 11:14.-“And Jesus answered and said unto it, No man eat fruit of thee hereafter for ever.”

It is clear that this cannot be literally meant, for the tree had said nothing. It should be “Jesus addressed the tree, and said to it.”

2. My soul, your soul, their souls, is the Hebrew idiom for myself, yourself, yourselves, etc.

See Num 23:10. Jdg 16:30. Psa 59:3 (Psa 59:4); Psa 35:13; Psa 103:1; Psa 121:7, Jer 18:20 (cf. [Note: f. Compare (for Latin, confer).] Jer 38:16).

Psa 16:10.-“Thou wilt not leave my soul (i.e., me) in Sheol (or Hades, the grave). This is explained in the next line as meaning “thou wilt not suffer thine Holy One to see corruption.” So Acts 2:27; Acts 2:31; Acts 13:35.

It is resurrection from the grave which is taught and referred to here, as is clear from Psa 49:15 (Psa 49:16), where Sheol is properly translated “grave.” See under Synecdoche.

3. “Out of the Way.”

■κ μ■σου (2Th 2:7) must not be translated literally, arise or become developed “out of the midst,” as is done by a certain school of prophetic students; because it is a Greek idiom for being out of the way, and always implies decisive action, either of the person’s own will or of force on the part of others.

Plutarch (Timol. 238. 3) says: “He determined to live by himself, having got himself out of the way” (i.e., from the public).

Herodotus (3. 83 and 8. 22). The speaker (in 8. 22) exhorts some, and says: “Be on our side, but if this is impossible, then sit down out of the way,” or as we should say in our idiom “stand aside” (not “arise out of the midst”!) The same idiom is found in Latin. Terence (Phorm. v. 8. 3) says: “She is dead, she is gone from among us” (i.e., forced or torn away by the cruel hand of death, “e medio abiit”). The opposite expression shows the same thing. In Xenophon (Cyr. v. 2. 26), some one asks: “What stands in the way of your joining us?” (■ν μ■σ■ ■στ■): i.e., your standing in with us. The same idiom is found in the Scriptures.

Mat 13:49.-The wicked are “severed from among the just”: (i.e., taken away by force).

Acts 17:33.-“Paul departed from among them.”

Acts 23:10.-Paul was taken “by force from among them.”

1Co 5:2 is very clear: where the complaint is made that they had not mourned that “he that hath done this deed might be taken away from among you.”

2Co 6:17.-“Wherefore come out from among them, and be ye separate.”

Col 2:14.-We read of the handwriting of ordinances which was against us. Christ “took it out of the way.”

We have the same idiom in the Septuagint.

Isa 52:11.-“Depart ye … go ye out of the midst of her,” and Isa 57:1 (lxx. 2).-“The righteous is taken away from the evil to come.”

It is thus perfectly clear that, in 2Th 2:7, where it says that he who now holds fast [to his position] will continue to do so until he is cast out, the “he” is Satan, who is holding on to his position in the heavenlies, until the great war shall take place (Rev 12:1-17), and he be cast out into the earth.

Then it is that (Rev 13:1) “he stands (R.V. [Note: The Revised Version, 1881.] ) on the sand of the sea,” and as the result of this the two beasts rise up. They cannot, therefore, “arise” till Satan is cast out. This is the teaching of 2Th 2:1-17 See further under Ellipsis.

4. “Breaking of Bread.”

“To break bread,” κλ■σαι ■ρτον (klasai arton), is the literal rendering of the Hebrew idiom ■■■■■■ ■■■■■ (paras lechem), and it means to partake of food, and is used of eating as in a meal.* [Note: Just as among the Arabs to-day, the Idiom, to eat salt, means partaking of a meal.] The figure (or idiom) arose from the fact that among the Hebrews bread was made, not in loaves as with us, but in round cakes about as thick as the thumb. These were always broken, and not cut. Hence the origin of the phrase to break bread. Indeed so close is the connection that we sometimes have the word “break” without “bread.” So clear is the meaning that there may be the Ellipsis of the latter word.

See examples of this Hebrew idiom in Jer 16:7 (see A.V. [Note: The Authorized Version, or current Text of our English Bible, 1611.] margin) “Neither shall men break bread for them,” as in Eze 24:17. Hos 9:4. See Deu 26:14, and Job 42:11.

Isa 58:7.-“Is it not to break thy bread to the hungry?”

Lam 4:4.-“The young children ask bread, and no man breaketh it unto them.”

Eze 18:7.-“Hath broken (A.V. [Note: The Authorized Version, or current Text of our English Bible, 1611.] given) bread to the hungry.”

We have the same Hebrew idiom in the Greek words of the New Testament, and the readers could have had no other idea or meaning in their minds (Mat 14:19). He took the five loaves, and blessed, and brake, and gave the loaves to his disciples, etc. This was in connection with ordinary eating. See Mat 15:36; Mark 8:6; Mark 8:19; Mark 14:22.

Luk 24:30.-“And it came to pass, as he sat at meat with them, he took bread, and blessed it, and brake, and gave to them.” In Luk 24:35, they speak of how Christ “was known of them in breaking of bread,” i.e., as He sat at meat with them.

Acts 27:33-36.-“This day is the fourteenth day that ye have tarried and continued fasting,* [Note: See under Synecdoche.] having taken nothing. Wherefore I pray you take some meat: for this is for your health: … And when he had thus spoken, he took bread, and gave thanks to God in presence of them all; and when he had broken it, he began to eat. Then were they all of good cheer, and they also took some meat.”

It is perfectly clear that in all these cases the “breaking of bread” is the ordinary Hebrew idiom for eating as in a meal. The bread could not be eaten till it was broken, hence the idiom which is used by Hebrews down to the present day.

It is also evident that the Passover was a meal, and it was at this meal, and of it, that the idiom is used in Mat 26:26. Mark 14:22 Luk 22:19. 1Co 11:24. In Acts 2:46, their breaking bread at home (margin) is mentioned to emphasise the fact that they no longer offered sacrifices, and therefore could not eat of them in the Temple. So that though they went to the Temple to worship, they ate their meat at home in their private houses.

It is incredible, therefore, that in Acts 20:7, the idiomatic expression can mean in any sense the Lord’s supper, as is clear also from Acts 20:11. The one solitary passage left is 1Co 10:16, “The

bread which we break." This is referred by some to the Lord's supper in ignorance of the prevailing custom of the early Christians when meeting together on the first day of the week. Assemblies were few, and the members were scattered. Many came from long distances, and food had to be brought for the day's sustenance. The early fathers tell us that the people brought from their own homes hampers filled with cooked fowls, and geese, etc., meat, loaves of bread, with skin-bottles of wine, etc. The rich brought of their abundance, and the poor of their poverty. These Sunday feasts acquired the ecclesiastical name, agapai or "love-feasts" (from ■γ■πη, brotherly love, see Jude 1:12), because the richer brethren made them for the benefit of the poor.

It is easy to see how this would in time become a feast; and how, though all partook of the common food, some would have too much, and some too little; and, as it is written, some would be hungry, and others drunken (1Co 11:21). This looks as though the feast or meal itself came to be spoken of as "the Lord's supper," from the fact that each received an equal portion, as on that night when the Lord Himself presided, and received it as from Himself and not merely from one another. But in process of time, a special ordinance was added at the close of these feasts, at the end of the assembly, and at the end of the day. to which the name, "the Lord's supper," was afterwards confined, Up to the time of Chrysostom it followed the feast; but, as superstition increased, it preceded the feast; but for 700 years after Christ they accompanied each other: and the Lord's supper was unknown as a separate ordinance! As late as a.d. 692 the close of the Lenten fast was celebrated by an agapee, or feast, as the anniversary of the institution of the Lord's supper; and in England the day was called Maunday Thursday, from the maunds, i.e., the baskets or hampers in which the provisions were brought. No one but Royalty now keeps up this ancient custom. It fell into desuetude from the superstition of "fasting communion;" which had been brought in (though Chrysostom wished himself anathema if he had been guilty of it!). The "breaking of bread" therefore was used of the love-feast, and never, until recent years, used of the Lord's supper as a separate ordinance. The error has arisen from the misunderstanding of the Hebrew idiom; and, from translating literally that which is used as a figurative expression.

Rome has done exactly the same, though in another direction. Rome forces the words "to break bread," to prove its practice of withholding the cup from the laity, or of communion in one kind! Rome argues that as it only says "bread," and wine is not mentioned; therefore the "wafer" is sufficient! Had Gentiles been acquainted with the Hebraism, neither malice nor ignorance could have diverted the words from their simple and only meaning.

5. To "Take the Sword" is used for rashly usurping magisterial power instead of giving obedience and subjection to God

Mat 26:52.

6. To "Open the Mouth" is a Hebraism, used for speaking at length or with great solemnity, liberty, or freedom

Jdg 11:35-36. Job 3:1; Job 33:2. Psa 78:2. Pro 31:26. Eze 24:27. Dan 10:16. Mat 5:2, with Mat 13:35. Luk 1:64. Acts 8:35; Acts 10:34. 2Co 6:11. Rev 13:6. So the opposite, "not to open the mouth," is a Hebraism for silence:- Psa 38:13 (Psa 38:14); Psa 39:9 (Psa 39:10). Pro 24:7. Isa 53:7. Acts 8:32.

7. To "Taste Wine" is a Hebraism for drinking with others to indulgence

Dan 5:2. So also to “drink wine.” Pro 31:4.

8. “What to me and to thee?”

τ■ ■μο■ κα■ σο■ (ti emoi kai soi) which is rendered, “What have I to do with thee?” means what is there between thee and me: i.e., what have we in common.

2Sa 16:10; 2Sa 19:22. 1Ki 17:18. 2Ki 3:13. Mat 8:29. Mark 1:24. Luk 4:34. John 2:4.

9. “The Son of Man”

Under Synecdoche we have considered the ordinary meaning of “Son of Man”; but, with the definite article, the phrase appears to have a special idiomatic usage of its own. No one was ever so called, but Christ Himself. He first thus calls Himself in John 1:51 (52). The reference is to the first occurrence of the phrase in Psa 8:1-9, where the title is seen to involve universal dominion in the earth. Dominion was given to the first man, Adam, and lost. It is to be restored in “the Son of man,” “the second man,” “the Lord from Heaven.” From John 12:34 (cf. [Note: f. Compare (for Latin, confer).] John 8:28), the Jews rightly inferred that the title involved His Messiahship. That the title has to do with dominion in the earth is clear from the fact that it does not occur in the Epistles, and does not, therefore, pertain to Christ in relation to the Church-the Body of which He is the Head, though it occurs constantly in the Gospels, as well as in the Apocalypse (but here only Rev 1:13, and Rev 14:14).* [Note: See The Divine Names and Titles, by the same author and publisher.] 10. “Turn to Ashes”

Psa 20:3.-This was the Hebrew idiom for God’s acceptance of offerings by fire: i.e., He accepted them by causing fire to fall from heaven and consume the sacrifice. No fire having its origin in this world ever consumed the sacrifices which God accepted. The sacrifices of the heathen were wholly independent of and apart from God. He neither commanded them, nor accepted them. It is even so with all worship now that is not the fruit of the Holy Spirit (who is symbolized by burning fire). For the flesh to offer worship is the offering of “strange fire.” The fire which kindled the incense on the Golden Altar of worship within the Holy Place was the same fire which had consumed the sacrifice on the Brazen Altar. This tells us that there can be no incense of prayer ascending to heaven that is not based on and does not proceed from the blood of atonement. That this fire from heaven was the essential part of God’s acceptance of the offering may be seen from the fact that the fire of God fell from heaven at the first (Lev 9:24) (at the Tabernacle), and again at the Temple (2Ch 7:1), and that fire was kept continually burning.

Whenever God accepted an offering away from the one place which He had appointed the fire fell especially upon that occasion only. See Gideon, Jdg 6:21; Manoah, Jdg 13:15-23; David, 1Ch 21:26; and Elijah, 1Ki 18:38.

This, therefore, is what is meant in Gen 4:4, when” the Lord had respect unto Abel and to his offering,” because it was what He had ordered. But to Cain and his offering God “had not respect,” because it was not what He had appointed. “The way of Cain” (Jude 1:11) is therefore human inventions in Divine worship! This is how Abel “obtained witness that he was righteous.” This is how “God testified of his gifts.” This is how Abel “being dead, yet speaketh” (Heb 11:4), but few hear his voice. Few understand the great fact that God left nothing for man’s imagination when He made known how He would be approached, and how He would be worshipped. In the last chapter

of Exodus (Exo 40:1-38), we have fourteen times “thou shalt” (Exo 40:2-15), in the directions given to Moses; and eight times the significant words that all was done “as the Lord commanded Moses.” Then Leviticus, the book of worship, opens with the words: “And the Lord called unto Moses … out of the Tabernacle of the congregation (for Moses was not able to enter in, Exo 40:35), saying … If any man of you bring an offering unto the Lord, ye shall bring,” etc.

Thus it is the Lord who dictates the particulars as to how He will be approached. And, if He does not accept the sacrifice by turning it to ashes, in vain would they worship Him.

It is the same to-day. The true worshippers, who worship God, do so in spirit, and through that sacrifice which God has accepted, even Christ our substitute, on whom the Divine judgment fell instead of on His People. “BY HIM” it is that we offer the sacrifice of praise to God continually, that is the fruit of our lips giving thanks to His name (Heb 13:15).

There is no other worship now which He accepts, and no other worshippers whom the Father seeks to worship Him (John 4:23).

11. “The Sons of God” (Sons of Elohim) This is the Hebrew idiomatic expression for angels. In every place where the expression occurs, angelic beings are to be understood. It occurs in:

Gen 6:2; Gen 6:4. Job 1:6; Job 2:1.-Where it is ■■■■■■■■■■■■■■■■■ (benai ha-Elohim), sons of the Elohim.

Job 38:7.-Where it is without the article, “Sons of Elohim.”

Psa 29:1; Psa 89:6 (Psa 89:7).-Where it is ■■■■■■■ ■■■■■■■ (benai Eyleem), sons of Eyleem.

Dan 3:25.-Where it is singular, “A son (Chald., ■■■■) of God.”

Seven times in all, and in each case it means angels.* [Note: In Hos 1:10 (Hos 2:1), it is a different form ■■■■■■■ ■■■■ ■■■■ (Benai El hai), sons of the living God. The context leaves us in no doubt that this is used of men, and not angeles, for it is put in contrast with ■■■■■■■ (ammai), my people.]

It is clear, therefore, that angels are meant in Gen 6:2; Gen 6:4, and their “sin” is there recorded. How it was committed we are not told. In 2Pe 2:4; 2Pe 2:9 and Jude 1:6, it is further described, and is spoken of in connection with Noah. Is it not strange that in 1Pe 3:18-19, where exactly the same connections occur (i.e., “Noah,” and “chains,” and “prison”), they should be taken for men! Especially when we recall the statement that “He maketh His angels spirits” (Psa 104:4. Heb 1:7), and that man is never spoken of as a “spirit.” He is said to have a spirit, but not to be one. In Gen 6:4, the progeny of these fallen angels is called Nepheleem: i.e., the fallen ones (from ■■■■■■, naphal, to fall): and so awful were the consequences that all flesh was corrupt, and Noah was the only one who was not tainted.* [Note: The two words “generations” are not the same in Gen 6:9. The first is Toledoth, meaning the off spring in succession, while the second is Dorothai, which has respect to breed (Isa 53:8).]

All the race, therefore, had to be destroyed. Noah’s sons’ wives were tainted, and this may be the solution of the Ethnological problem as to the different races. There were Nepheleem in the days of Moses (Num 13:33), because it appears from Gen 6:4 that there was another irruption “after

that": i.e., after the days of Noah. It was for the extermination of this awful breed of beings that Israel was used: and yet there are Christians with an excess of (false) charity who deplore the slaughter effected by Israel, forgetting the necessity for the destruction.

It was to these fallen angels, "reserved" and "in prison" in Tartarus (the utmost bounds of creation) that the triumph of Christ reached and was proclaimed-an encouragement to those who now "suffer"-bidding them too, to look forward to the "glory" which shall surely follow.† [Note: See The Spirits in Prison, by the same author and publisher.] 12. "Three days and three nights"

Jon 1:17 (Jon 2:1), quoted in Mat 12:40. The expression, "three days and three nights," is an idiom which covers any parts of three days and three nights. In 1Sa 30:11 (1Sa 30:12), it is said that a certain Egyptian had not eaten bread and drunk water for "three days and three nights," and yet it was only three days since he fell sick (1Sa 30:13), not four days. In Est 4:16, Esther says she and her maidens will fast "three days and three nights," and yet it was on "the third day" that Esther went in to the king; not the fourth day, which it must have been if the expression were literally understood.

It may seem absurd to Gentiles and to Westerns to use words in such a manner, but that does not alter the fact.

Now the New Testament is for the most part Hebrew in idiom, but Greek in language. This is the simple explanation of the difference between it and classical Greek. Moreover, there is reason to believe that the First Gospel, as we have it, is a translation from a Hebrew Original. This is one of the idioms. It is used in Jon 1:17 (Jon 2:1), and by our Lord in Mat 12:40. And yet many Scriptures say that He should rise, and did actually rise on "the third day." This could not have been if the expression were used in its literal sense. It must have been the fourth day and not the "third." The fact is that the idiom covers any part of "three days and three nights." This method of Hebrew reckoning is as distinct from Gentile reckoning, as their commencing the day at sunset and our commencing it at midnight. All these different modes of reckoning are peculiar to the respective peoples and languages and must be duly taken into account. The Lord's words in Mat 12:40 do not disagree with the Scripture assertion that He should rise on "the third day."

We have the expression "after three days" once (Mat 27:63), and "in three days" once (John 2:19). But the common expression is "on the third day," and it occurs ten times. But if the expression be literal and not an idiom, all these passages should say the fourth day! Paul preached the resurrection on "the third day" according to the Scriptures (1Co 15:4), and this is the great Scriptural fact which we cannot get away from.

Neither can we alter the fact that He rose on "the first day of the week."

Neither can we alter the history which records His death and burial as taking place the day before the Sabbath. "The sabbath drew on" (Luk 23:54. Mat 27:62); "the day before the sabbath" (Mark 15:42); and yet the two disciples going to Emmaus on the first day of the week say, "This is the third day (not the fourth) since these things were done" (Luk 24:21). From all this it is perfectly clear that nothing is to be gained by forcing the one passage (Mat 12:40) to have a literal meaning, in the face of all these other passages which distinctly state that the Lord died and was buried the day before the Sabbath and rose the day after it, viz., on the first day of the week. These many statements are literal and are history: but the one passage is an idiom which means any part of

“three days and three nights.” The one complete day and night (24 hours) and the parts of two nights (36 hours in all) fully satisfy both the idiom and the history.

It may be added that we have a similar usage in English. When a person is sentenced to “three days’ imprisonment,” it may be late in the evening of the first day when he arrives at the prison, but when the doors open on the morning of the third day (not the fourth) he walks out a free man. In other words, if a person is commited to prison for three days-and he reaches it on Monday night-he leaves it the first thing on Wednesday morning.

See The Coming Prince, by Dr. Robert Anderson, C.B. On the other hand,

“Thou sayest” is not, as is generally supposed, an idiomatic expression, conveying merely a simple affirmation or consent. The fact is that ε■πας (eipas) already means “thou saidst,” for the pronoun is included in and forms part of the verb. If therefore the pronoun σ■ (su), thou, is used as well, it makes it very emphatic; and indeed it places all the emphasis upon the pronoun (thou) instead of on the verb (sayest) and causes the phrase to mean “thou (and not I) hast said it,” or It is thou that madest the statement; or Thou hast said it thyself. So clear is this emphasis that the words “and not I” are often added.* [Note: Euripides and Sophocles both have examples. See Wetstein. And compare Mat 27:11. Mark 15:2. Luk 22:70; Luk 23:3. John 18:37; (and Sept. Exo 10:29).] So, too, σ■ λ■γεις (su legeis), thou thyself dost allege.

See, e.g., Mat 26:25 : “Then Judas, which betrayed him, answered and said., Master, is it I? He said unto him, Thou hast said it thyself,” not I. Thou hast taken the fatal word “traitor” on thine own lips.

So, in Mat 26:63-64, the High Priest (before whom Jesus had held his peace) asked, “Tell us whether thou be the Christ, the Son of God.” Jesus saith unto him, “Thou hast said it thyself,” not I. I neither affirm it nor deny it. Thou hast spoken the word. But then not to leave the matter in further suspense, Jesus says: “Only, I tell you, hereafter ye will see the Son of Man sitting on the right hand of Power, and coming upon the clouds of heaven.”

It has been suggested that σ■ ε■πας (su eipas), thou saidst, should be read in the text of Mat 16:18, instead of σ■ ε■Π■τρος (su ei Petros), thou art Peter But this is merely an invention to get out of a supposed difficulty. It is based on the fact that in the most ancient MSS. there were no divisions between the words, and hence it has been suggested that the three words

ΣΥ ΕΙ ΠΕΤΡΟΣ (su ei Petros)

thou art Petros (i.e., Peter,-or a stone) might originally have been written as one word, ΣΥΕΙΠΣ (sueips), and could be differently divided into two words, thus:- ΣΥ ΕΙΠΣ (su eips, abbr. of eipas)

thou saidst. But against this are to be placed the following objections:

1. There are the Palæographical objections as to the suggested abbreviations (a) of eips for eipes or eipas; (b) of ps for petros. The only known ancient abbreviation of Petros or Peter is in one of the Vienna Papyrus Fragments from Fayûm, where it is written ΠΕΤ. (pet.* [Note: See the Supplementum Nov. Test. Græci, 1896, p. 67. By Ed. Nestlé, of Ulm.] ), i.e., the first three letters instead of the first and the last.

2. There is the objection arising from the absence of definite ms. authority, which makes the evidence conjectural rather than documentary.

3. There is the objection arising from the actual context, which is unquestioned; the two words “thou sayest” do not follow at all. Try it: “And I say to thee, That thou saidst, and upon this rock I shall build My Church.” It will be seen at once that the difficulty is increased instead of being removed! Had the words been in the previous verse, the case would be different; but, coming after the declaration in verse 17, and especially after the formula, “And I also say to thee,” the words “thou saidst” seem to be quite impossible. The best exposition of the passage is that which distinguishes between the two words petros, a stone, a rolling stone, a stone for throwing; and petra, a rock, or cliff, which cannot be moved.

Thou art a petros (a vacillating, unstable man, no one can build on thee), but upon this petra (this rock which flesh and blood cannot reveal, but which is revealed only by God Himself, upon Christ as “the Son of God”), I shall build My Assembly. And so it came to pass. For in Gal 1:15-16 Paul says, “When it pleased God … to reveal His Son in me, that I might preach him among the Gentiles; immediately I conferred not with flesh and blood”: i.e., I conferred not with those who know not all the truth involved in preaching Christ as “the Son of God.” For all such are born of blood, or of the will of the flesh, and they learn these truths only by Divine revelation. We have the same word “reveal” in Mat 16:17 (as we have also “flesh and blood”) and Gal 1:16, which is most significant. Paul was the wise master-builder. Paul was the first to preach Christ as “the Son of God,” as declared in Acts 9:20. This therefore was the petra-the rock foundation of the Church of the living God; and no mere petros or unstable man. Thus we have the contrast between the two, the petros and the petra, the stone and the ROCK. ix. Idioms arising from other Figures of Speech

Certain idiomatic phrases arise out of other Figures of Speech, and they will be found, as scattered examples, throughout this work. For example, Pleonasm gives rise to a few; but the following are important, from Anthropopatheia. They will be found under that figure:

“To hide from one’s eyes. To swear by one’s soul. To hide one’s face. To hide one’s eyes. To spare with the eyes. To stretch forth the hand. To put forth the hand. To shake the hand. To make the hand heavy. To make the hand light. To withdraw the hand. To turn the hand upon. To lift up the hand. To spread forth the hand. To turn the hand back. To smite or clap the hands. To open the hand,” etc. etc.

Synecdoche and Metonymy also give rise to the peculiar usage of certain words in certain phrases: and these Figures must be referred to, as it is unnecessary to repeat them here. x. Changes of Usage of Words, in the Greek Language

These may be added as another class: where the meanings of words change in the course of centuries, even among the same people. The Greek of the New Testament is, as we have seen, full of the idioms of another language (Hebrew). But there is more than this. Greek is a language which was spoken and used by different races under different conditions at different times and in different countries. In the interpretation of Scripture, we have to take into account the fact that Greek was a living language, and was consequently marked by constant gradual changes. The New Testament Greek is four centuries later than Attic Greek. It is, therefore, impossible for us to depend solely on Attic Greek for its understanding and meaning.

Examples could be given of these changes:-

ζωοπιε■ν (z■öpoiein) which meant in classical Greek to produce live offspring, had changed to preserve alive or make alive, to quicken.

π■ροικος (paroikos) which meant neighbour, had come to mean sojourner.

πρ■κτωρ (prakt■r) which meant tax-gather, had come to mean jailor (Mat 5:25. Luk 12:58). We learn this from the use of the word in the recently discovered Papyri. On the other hand, Modern Greek exhibits similar changes of New Testament Greek: e.g., χρ■νος which meant time, is used to-day in Greece of a year.

καιρ■ς which meant season, is to-day in Greece used of weather.

It is clear therefore that any correct interpretation of New Testament Greek must take into account, not only particular usages, but also changes of usage. This properly comes under Idiom, and forms one of its most interesting and important branches. Biblical Greek occupies an unique position, and has never yet secured the attention and study which it demands. It is a neglected study, and is destitute alike of Lexicon and Grammar.* [Note: The late Professor Hatch, of Oxford, has shown the importance of this branch of Biblical study, and laid the foundations for it in his Essays in Biblical Greek. Clarendon Press, 1889.]

We can, here, give only a few examples of the idiomatic usage of certain important Greek words in the New Testament, which had been changed from their original classical meaning, and were used in a different Biblical sense. It is clear that many words which had been used by heathens could not possibly be brought into use in the sphere of spiritual and Divine truths without considerable modifications, and, in some cases, important changes. The same phenomenon is encountered to-day, wherever the attempt is made to translate the Bible into a heathen language. The knowledge of these changes as they affect the more important theological words is absolutely necessary to the correct interpretation of the New Testament Scriptures.

Dr. Hatch gives (among others) the following instructive examples:-

■γγαρε■ειν (angareuein). In classical Greek it was used with strict reference to the Persian system of mounted couriers (Herod. 8. 98. Xen. Cyr. 8. 6, 17). But the customs of other countries changed the meaning to the forced transport of military baggage (Jos. Ant. 13. 2, 3. Epictetus, Diss. 4. 1, 79). In the New Testament, therefore, it is used of being compelled to carry the load or baggage of another person. See Mat 5:41; Mat 27:32. Mark 15:31. Compare Luk 3:14.

■ναγιν■σκειν (anagin■skein) meant originally to persuade; then, to know well, to gather exact knowledge of, hence to read. But later usage extended the reading to reading aloud with comments so as to persuade others. (See Epictetus, Diss. 3. 23, 20 and 1. 10, 8). So in the New Testament (Mat 24:15. Mark 13:14), “Let him that readeth” means let him who reads and comments on these words in the assembly take care to understand them.

It explains also 1Ti 4:13.

■ποστοματ■ζειν (apostomatizein). Its classical use was to dictate to a pupil what he was to learn by heart and afterwards recite. But its later use was widened to the examination by questioning as

to what had been already taught (Pollux 2. 102).

Hence in Luk 11:53, where it is rendered “provoke him to speak,” it means they began to put questions to Him as if they were questioning a pupil.

■ρετ■ (aretee) in classical Greek meant excellence of any kind, especially of manly qualities. Hence, Latin, vir-tus, manhood, valour, prowess, skill. In the LXX [Note: XX The Septuagint Version (325 b.c.).] it is used for the translation of ■■■■ (h■d), glory. Hab 3:3. Zec 6:13.

Also of ■■■■■■■■■ (t’hillah), praise. Isa 42:8; Isa 42:12; Isa 43:21; Isa 63:7. In the New Testament, therefore, it must have one of these two senses. See Php 4:8 (virtue). 1Pe 2:9 (praises). 2Pe 1:3 (virtue); 2Pe 1:5 (virtue).

γλωσσ■κομον (gl■ssokomon) was the case in which the tongues (γλ■σσαι) of musical instruments were kept (tongue-case).

All trace of this vanishes in later Greek, and it was used of any chest, especially of what we should call the strong-box, or coffer. In the LXX [Note: XX The Septuagint Version (325 b.c.).] it is used in 2Ch 24:8; 2Ch 24:10-11. See 2Ki 12:9, etc., where we have κιβωτ■ς (kib■tos), of what we should call the money-box.

Hence its meaning and use in John 12:6; John 13:29.

δεισιδα■μων (deisidaim■n) and δεισιδαιμον■α (deisidaimonia) were used of religion or religiousness in a good sense. But in later Greek they were used in a bad sense; and this is the sense in Acts 17:22; Acts 25:19.

δι■βολος (diabolos) was used of slanderous or malicious accusation. In the LXX [Note: XX The Septuagint Version (325 b.c.).] it is used with or without the article of a single person, like the Heb. ■■■■■■, Satan; and ■■, Tsar. See 1Ch 21:1. Est 7:4; Est 8:1. Psa 109:6 (LXX [Note: XX The Septuagint Version (325 b.c.).] , Psa 109:6). (See Num 22:22, where opposition is the meaning without implying accusation of any kind.) In the New Testament it is used as a proper name, except in 1Ti 3:11. 2Ti 3:3. Tit 2:3, where it is used as an adjective, and in its ordinary sense of malicious accuser.

διαθ■κη (diatheekee). In classical Greek it had two meanings: (1) a last will or testament, and (2) very rarely, of a covenant. In the LXX [Note: XX The Septuagint Version (325 b.c.).] it is used 280 times, and always of a covenant. This is its only use in the New Testament, and though it is translated “testament” several times, it should always be covenant. For Heb 9:16-17, see under Ellipsis.

Dr. Hatch observes that “the attempt to give it in certain passages its classical meaning of ‘testament’ is not only at variance with its use in Hellenistic Greek, but is probably also the survival of a mistake: in ignorance of the philology of later and vulgar Latin, it was formerly supposed that ‘testamentum,’ by which the word is rendered in the early Latin versions as well as in the Vulgate, meant ‘testament’ or ‘will,’ whereas in fact it meant also, if not exclusively, ‘covenant.’ ”

θρησκε■α (threeskeia) was used (in the pl. [Note: I. The Plural Number.] ) by Herodotus (2. 37) of external ceremonies of the Egyptian priests. In Biblical Greek it is not used of these, but is

transferred to any similar ceremonial observances and to these only: not of Christianity, but of that which has its origin in feelings or experiences, or of piety. This is its meaning in Acts 26:5 (“religion”). Col 2:18 (“worshipping”). Jas 1:26-27 (“religion”).

μυστ■ριον (musteerion) always rendered or rather transliterated “mystery”; but meaning a secret. See a pamphlet on The Mystery, by the same author and publisher.

ο■κον■μος was used of managing a household, hence manager. But in later Greek it was specially used of a slave who gave the other slaves their rations. So Luk 12:42. Gal 4:2. Also of a land-steward, or as we should say an “agent.” Luk 16:1; Luk 16:3; Luk 16:8. Rom 16:23.

πειρ■ζειν (peirazein) usually translated to tempt: and πειρασμ■ς (peirasmos), temptation. The classical use of the verb was to make proof or trial of (Homer, Od. 16. 319; 23. 114; 9. 281). To make an attempt (Polyb. Fr. hist. 60). In the LXX [Note: XX The Septuagint Version (325 b.c.).] the meaning was extended to the mode of trial: viz., by affliction or disaster. Hence “trial” came to mean trouble: as being that which most effectually tries anyone. In the New Testament there are several passages where this sense of tribulation, trouble, and even chastisement and persecution are the more suitable renderings:- Luk 8:13 (Mat 13:21. Mark 4:17).

Mat 6:13 (Luk 11:4) Bring us not into trial, but deliver us from him, or that, which does the mischief.

Mat 4:1 (Mark 1:13. Luk 4:2) to be tried or afflicted by the devil (hence Heb 4:15).

Acts 20:19 -“Perils”: i.e., hardships through the plots and conspiracies of the Jews (2Co 11:24; 2Co 11:26). Heb 2:18. 1Pe 1:6; 1Pe 4:12. Rev 3:10.

πονηρ■ς (poneeros) is defined by Aristotle as being only weak, having a good-will, and therefore only “half-wicked,” because what is done is not done from malice. On the contrary in the LXX [Note: XX The Septuagint Version (325 b.c.).] , the meaning seems to point to the activity of mischief: of wild beasts (Gen 37:20. Eze 14:15): of the plagues of Egypt (Deu 7:15): of blood-shedding (Isa 59:7): of violence and mischief (Isa 35:9; Isa 10:1). So in the New Testament, active harmfulness and mischievousness are the prevailing meaning. Mat 5:11; Mat 5:39; Mat 6:13; Mat 22:18 (Mark 12:15. Luk 20:23). Mat 12:45 (Luk 11:26). In some of the apocryphal books, the sense seems to be that of grudging (Sir 14:4-5; Sir 31:23). See Pro 23:6. Deu 28:56. In the New Testament this seems to be the sense in Mat 6:19-24; Mat 7:11 (Luk 11:13); Mat 20:15.

παρ■κλητος (parakleetos) meant in classical Greek merely called to one’s aid, assisting, especially in a court of justice. Hence a legal adviser or helper. But this falls short of the meaning it afterwards obtained: viz., not only of helping another to do a thing, but to help him by doing it for him. It is used only in John of the Holy Spirit’s help (by Christ) in 14:16, 26; 15:26; 16:7. And of Christ’s help (by the Holy Spirit) in 1Jn 2:1.

π■στις (pistis), faith. In classical Greek, it meant, psychologically, conviction: rhetorically, proof which brings about the conviction; and morally, good-faith or mutual trust. In Biblical Greek, there is added a fourth usage, which is, theologically, an ideal virtue: viz., a full assurance (Rom 4:20-21). And, since it believes that, what God has said He will surely bring to pass, therefore, its objects are also objects of hope as well as faith (Heb 11:1).

συκοφαντε■ν (sukophantein). This word meant originally an informer, and was used of one who gave information against persons who exported figs from Attica. Literally, a fig-shewer. Hence a common informer; especially with the view of extorting money, a black-mailer (Xenophon, Mem. 2. 9, 4-6).

Hence in Biblical Greek it comes to have a wider range of meaning, and is used for Hebrew words which mean to oppress; and thus passed from black-mailing the rich, to the oppression of the poor to extort money, etc. So Gen 43:18. (See Gen 26:20. Lev 6:2. Deu 24:14. Job 10:3; Job 35:9. Psa 72:4; Psa 119:122; Psa 119:134. Pro 14:31; Pro 22:16; Pro 28:3; Pro 28:16. Ecc 4:1; Ecc 5:7; Ecc 7:8. Eze 22:12; Eze 22:29. Jer 6:6.) In the New Testament it is used only in Luk 3:14; Luk 19:8. The distinction between the following words in classical and Septuagint and New Testament Greek is not observed in the Translations:- π■νης (penees) is poor, as opposed to rich: one who has to work for his living.

πτωχ■ς (pt■chos) is destitute, and in want: a pauper, or beggar.

πρα■ς (praus) is easy-tempered, as opposed to ■ργ■λος (orgilos), passionate; and πικρ■ς (pikros), bitter or sour.

ταπειν■ς (tapeinos) is dejected as well as lowly. In the LXX [Note: XX The Septuagint Version (325 b.c.).] these words are used interchangeably to represent the same Hebrew words, and do not denote inferiority in morals, but only in outward condition: viz., the peasantry (fellahin), who lived quiet, peaceful lives, and were the victims of lawless and powerful oppressors, who plundered and ill-treated them.

See Psa 10:9; Psa 12:5 (Psa 12:6); Psa 34:6; Psa 35:10; Psa 37:14; Psa 40:17 (18); Psa 72:4, Psa 72:13; Psa 76:9 (Psa 76:10); Psa 147:6. This is the sense underlying these words in the New Testament.

Professor Deissmann* [Note: Bibelstudien, Marburg, 1895, and Neue Bibelstudieu, 1897.] has recently illustrated many New Testament idiomatic usages and expressions from the collections of papyri at Berlin and Vienna. They were recently discovered in Egypt, and are of the age of the Ptolemies. They consist of petitions, letters, receipts, accounts, divorces, bribes, etc. His contention is that these contain marks, not of what is called “New Testament Greek,” but of the vernacular usage of words at that time: e.g., he shows that νε■φυτος (neophytos) novice (1Ti 3:6) is used in the papyri of newly planted palm trees.

■θ■τησις (atheteesis), disanulling (Heb 7:18; Heb 9:26) is used as a technical legal expression, and is often found with ■κ■ρωσις (akur■sis) a depriving of authority, and in Antithesis to βεβα■ωσις (bebai■sis), a confirming, or establishing.

■ναπ■μπω (anapemp■), to send up (Luk 23:7; Luk 23:11; Luk 23:15. Acts 25:21) is used of sending up to a superior authority.

■π■χω (apech■), to have in full (Mat 6:2; Mat 6:5; Mat 6:16. Luk 6:24) is used in two Fayûm receipts dated respectively: Dec. 29th, 44 a.d., and Sept. [Note: ept. The Septuagint Version.] 6th, 57 a.d., of giving a discharge for an account. This gives an ironical turn to these passages. See also Php 4:18.

■π■σκοποι (episcopoi), overseers (A.V. [Note: The Authorized Version, or current Text of our English Bible, 1611.] , bishops), is used of civil functionaries in Rhodes, in the first centuries, both b.c. and a.d.; and also of an official in the temple of Apollo.

πρεσβ■τεροι (presbyteroi), elders, is used of civil functionaries in Egypt, and also of temple officials, in the Fayûm papyri.

σφραγ■ζω (sphragiz■), to seal, is used of certifying as correct. This may explain Rom 15:28. John 3:33. 2Co 1:22. Eph 1:13; Eph 4:30.

■μετανοητος (ametanoeetos), impenitent (Rom 2:5) occurs in a papyrus record of a sale, denoting that there was to be no change in it.

βι■ζομαι (biazomai), suffer violence (Mat 11:12), is usually taken as passive, but a Lycian inscription uses it as a deponent: i.e., the kingdom of God presses itself on the notice of men.

δοκ■μιον (dokimion), the trying (1Pe 1:7). This usage would render Jas 1:3, “What is genuine in your faith.”

■ρετ■ (aretee), 1Pe 2:9, “That ye should show forth the praises of him who hath called you.” And 2Pe 1:3, “Him that hath called us to glory and virtue.”

Inscriptions are quoted from the Egyptian papyri, which show that ■ρετ■ was used at that time in the sense of a display of power. And this is exactly what it means in the above passages; for God’s wondrous power is displayed and manifested forth in His calling of His People. See Eph 1:18-19. (See above, page 851). xi. Changes of Usage of Words in the English Language

It is most important that these should be carefully noticed: otherwise many words and expressions in the English of the A.V. [Note: The Authorized Version, or current Text of our English Bible, 1611.] cannot be understood.

It is most instructive to observe the evidence afforded by many of these changes as to the constant effect of fallen human nature; which, in its use of words, is constantly lowering and degrading their meaning:

“All to brake” (Jdg 9:53). This is an old Anglo-Saxon word tobrecan, from which the prefix “to” has got separated. It means altogether or completely smashed. (See Spenser’s Faerie Queene: 4. 7. 66; Milton’s Comus 379, “all to ruffl’d.” So that “all to” meant “altogether”).

“And if” (Mat 24:48. 1Co 7:11). “But and if”: i.e., but even if.

“A work” (2Ch 2:18).

“A fishing” (John 21:3). The “a” is a softening down of the Anglo-Saxon “on”: “on sleep” (Acts 13:36).

“Away with” (Isa 1:13) meant to tolerate.

“By and by” (Luk 21:19) meant immediately.

“Come at” (Num 6:6) meant to come near, as in R.V. [Note: The Revised Version, 1881.]

“Company with” (1Co 5:9. Compare v. 11) meant to have company with, as in R.V. [Note: The Revised Version, 1881.] : i.e., to associate with.

“Do to wit” (2Co 8:1) meant make to know (see “Wit” below): to certify.

“Fetched a compass” (2Ki 3:9) meant to make a circuit, or round-about course (as in R.V. [Note: The Revised Version, 1881.] ). So Acts 28:13.

“For to do” (Deu 4:1) Here, the “for” was used in the sense of “in order that”: i.e., that ye may do.

“Full well” (Mark 7:9): i.e., with full knowledge.

“Go to” (Jas 4:13) meant come now.

“On sleep” (Acts 13:36). The “on” has now become softened in modern usage to “a”-asleep.

“Presently” (1Sa 2:16. Pro 12:16. Mat 21:19; Mat 26:53. Php 2:23) meant immediately.

“Prevent” (Psa 59:10 (11); Psa 79:8; Psa 88:13 (14); Psa 119:148. 1Th 4:15) meant to go or come before, precede. See under Ellipsis, Psa 12:6 (7).

“Strike hands” (Job 17:3) meant to conclude a bargain by shaking hands.

“Trow” (Luk 17:9) meant to suppose or imagine (A.S., treowian, to believe).

“Wit” or “to wit” (Gen 24:21. Exo 2:4) meant to know. Hence it came to mean any special cleverness (as a noun), and then humour. So “wot” meant to know (Acts 3:17. Rom 11:2, etc.), and “witty” (Pro 8:12) meant simply skilful or clever, and “wittingly” (Gen 48:14) knowingly, skilfully.

“Wist” (Mark 14:40) is the past tense of wit, knew. “Unwittingly” (Jos 20:3) meant unknowingly. R.V. [Note: The Revised Version, 1881.] margin, through error.

“Whit” (1Sa 3:18. 2Co 11:5). This is the Anglo-Saxon, wiht, a person or thing; hence “not a whit” meant not at all.

“Very” (Gen 27:21. Pro 17:9. John 7:26; John 8:4) meant true, real. So there are certain words which have changed their meaning in the course of years:- “Advisement” (1Ch 12:19) meant deliberation: from the Latin ad, to, and visum, seemed good).

“Adventure” (Deu 28:56. Acts 19:31) meant to venture to go.

“Artillery” (1Sa 20:40). This meant (from the Low Latin artillaria, any warlike weapons, hence) bows and arrows. To-day we confine the word to quite another class of weapon.

“Assay” (Job 4:2) meant to attempt, to try.

“Beeves” (Num 31:33, etc.) was the plural of “beef”: the Norman-French for ox.

“Bonnet” (Exo 28:40) was at one time used of a man’s headdress: and is still so used in Scotland.

“Brigandine” (Jer 46:4; Jer 51:3) was a coat of mail. Now we use the word brigand in a special sense.

“Carriages” (Acts 21:15). From the three voices of the Greek Verb we have Carriage (passive: i.e., that which I carry): Carry (middle: i.e., how I carry myself); Carriage (active: i.e., that which carries me). The former of these uses of the word (from the Passive) is now obsolete.

“Clouted” (Jos 9:5) meant patched. And “Clouts” (Jer 38:11-12).

“To ear” (1Sa 8:12. Isa 30:24) meant to plough (from Anglo-Saxon erian, to plough). So the R.V. [Note: The Revised Version, 1881.] now renders it; in 1Sa 8:12, spelling it “plow,” but in Isa 30:24, “till.” Compare Gen 45:6, “Neither earing nor harvest.” Exo 34:21. Deu 21:4.

“Earing” (Gen 45:6. Exo 34:21) meant, as in R.V. [Note: The Revised Version, 1881.] , plowing.

“Eared” (Deu 21:4) meant ploughed.

“Earnest” (2Co 1:22. Eph 1:14) meant a pledge; but differing from an ordinary pledge in this, that while a pledge might be of a different kind, the earnest was a pledge of the same kind.

“Fast” (Ruth 2:8) was used in the sense of close, near.

“Fat” (Joe 2:24. Mark 12:1) was used for a Vat, from Anglo-Saxon faet, which was pronounced vat.

“Goodman” (Mat 20:11) meant householder (as in R.V. [Note: The Revised Version, 1881.] ).

“Libertines” (Acts 6:9), a class of freedmen amonst the Romans.

“Lusty” (Jdg 3:29) meant merely vigorous; and Lust meant simply pleasure or desire generally, as Exo 15:9. Deu 12:15, etc. 2Ti 4:3 : John 8:44. 1Jn 2:16. Now we use it of one special form of desire.

“Mote” (Mat 7:3) is the Anglo-Saxon mot, i.e., a particle of dust.

“Naughty” (Pro 6:12; Pro 17:4. Jer 24:2) meant worth naught, worthless. Now we use it of any evil, and sometimes of some special form.

“Nephew” (Jdg 12:14. Job 18:19) meant a grandson. See Isa 14:22. 1Ti 5:4 from the Latin nepos.

“Occupy” (Luk 19:13) meant to carry on business, to trade, from the Latin occupare, to lay hold of. Hence our word “occupation.”

“Outgoings,” Jos 17:9. Psa 65:8 (9), meant utmost limits.

“Penny” (Mat 20:2) was used of any piece of money. Even silver money used to be so called. Hence the phrase: “to turn a penny.” In Icelandic, peningr means cattle, as well as money. Now it is limited to a particular coin, which we represent by “d” (the initial of denarius). “A penny a day” was the idiom for the ordinary wage for such labour. In Luk 10:35, the “two pence” equalled two days’ wages or double pay.

“Publican” (Mat 9:10, etc., etc.) was the Latin Publicanus, a tax-collector. Now the usage is changed to a Vintner.

“Quick” (Lev 13:10; Lev 13:24. Num 16:30. Psa 55:15; Psa 124:3. Isa 11:3. Acts 10:42. 2Ti 4:1. Heb 4:12. 1Pe 4:5) is the Anglo-Saxon cwic, alive, as opposite to dead. Now we use it in the sense of lively as opposite to sluggish. So

“Quicken” means to make alive (Psa 71:20; Psa 80:18; Psa 119:25; Psa 119:37; Psa 119:40; Psa 119:88; Psa 119:107; Psa 119:149; Psa 119:154; Psa 119:156; Psa 119:159; Psa 143:11. Rom 13:11).

“Quickened,” made alive (Psa 119:50; Psa 119:93. 1Co 15:36. Eph 2:1; Eph 2:5. 1Pe 3:18.

“Quickeneth,” maketh alive (John 5:21; John 6:63. Rom 4:17. 2Co 3:6 (marg. [Note: arg. Margin.] ). 1Ti 6:13.

“Quickening,” making alive (1Co 15:45).

“Silly” (Job 5:2. Hos 7:11. 2Ti 3:6) meant, originally, as Anglo-Saxon, saelig, timely, then, happy, and innocent. But now, because a person who acts thus is supposed by the world to be foolish, so it has come to be used. The same is the case with the word

“Simple,” which meant, originally, without guile, open, artless. But now, because a person who acts thus, is considered devoid of all sense, it has come to mean foolish. In the Bible the word is used in its original sense, as the usage had not then changed. See Psa 19:7 (8); Psa 119:6; Psa 119:130. Pro 1:4; Pro 1:22; Pro 1:32; Pro 7:7; Pro 8:5; Pro 9:4; Pro 9:13; Pro 14:15; Pro 14:18; Pro 21:11; Pro 22:3. Eze 45:20. Rom 16:18-19.

“Simplicity” is used in the corresponding sense: 2Sa 15:1. Pro 1:22. Rom 12:8. 2Co 1:12; 2Co 11:3.

“Sottish” (Jer 4:22) meant stupid, dull, heavy. Now, because a person is made so by drink, its use is limited to stupidity thus induced.

“Vagabond” (Gen 4:12; Gen 4:14. Acts 19:13. Psa 109:10) meant originally, a wanderer, from Latin vagari, to wander. But, because those who thus wander, are generally compelled to do so on account of their worthless character, so the word came to be limited to this special sense.

2. As to Persons

-------- Prosopopœia; or, Personification Things represented as Persons

Pros´-■-po-poe´-i-a (i.e., pros´-o-po-peé-ya). Greek, προσωποποι■α, from πρ■σωπον (prosopon), face or person, and ποιε■ν (poiein), to make. A figure by which things are represented or spoken of as persons; or, by which we attribute intelligence, by words or actions, to inanimate objects or abstract ideas. The figure is employed when the absent are spoken of (or to) as present; when the dead are spoken of as alive; or when anything (e.g., a country) is addressed as a person.

Personification is the English name for the figure. The Latins called it PERSONIFICATIO, or PERSONÆ FICTIO, the making or feigning of a person. Also CONFORMATIO, a conforming or fashioning, delineation, conception. The figure of Personification may be divided into the following six classes or groups:- I.The members of the Human body.

II. Animals.

III. The products of the earth.

IV. Inanimate things.

V. Kingdoms, countries, and states.

VI.Human actions, etc., attributed to things, etc. i. The members of the human body Gen 31:35.-Heb., Let not the eyes of my lord kindle with anger. So Gen 45:5 margin: and compare Isa 3:8.

Gen 48:14.-“He made his hands to understand” (■■■■■■■, sikkeyl), skilful.

Deu 13:8.-“Neither shall thine eye pity him.”

1Ki 20:6.-“Whatscever is pleasant (or desirable, marg. [Note: arg. Margin.] ) in thine eyes”: i.e., pleases thine eyes. So Eze 24:16 (see under Periphrasis and Metonymy), Eze 24:21 (see Paronomasia). 1Jn 2:16.

Job 29:11.-“When the ear heard me, then it blessed me and when the eye saw me, it gave witness to me.” How beautiful is this Prosopopæia. It is more than putting the “eye,” by Metonomy, for any one who used the eye and saw. It is the actual personification of the eye; and, therefore, much more expressive.

Job 31:7.-“If … mine heart walked after mine eyes,” i,e., if I covet that which I have seen. Compare 1Jn 2:16.

Psa 35:10.-“All my bones shall say, Lord, who is like unto thee,” etc. When it is written “All my bones,” it is the figure Synecdoche, by which a part or some of the members are put for the whole being or person. When it is written “shall say,” that is Prosopopæia, because they are represented as speaking. This is a Psalm of David: and it is therefore true of David’s Son, and David’s Lord, as well as of David himself.

David could say that he, with all his members and powers, used these words and said, “Jehovah! Who is like unto thee,” etc. The Lord Jesus could use them in like manner of Himself. But there is a further application to Christ mystical: a truth not then revealed. All the members of Christ’s body now say exactly the same thing. In Psa 139:16 we see the formation of those members (1Co 12:1-31). We see how they are placed in the Body.

They are “vexed.” Psa 6:2 (3).

They are “sundered” (Psa 22:14 (15), margin), but never “broken” (Psa 34:20 (21). Exo 12:46): therefore Christ’s literal bones were not to he broken (John 19:33; John 19:37). Their “hearts” are broken, as His was (Psa 69:20). See Psa 34:18 (19), (and cf. [Note: f. Compare (for Latin, confer).] Psa 34:20), but they themselves, never!

They all are “poor and needy,” and they all say one thing. They all own Jesus as “the Lord”; and all confess that there is none like Him. Sometimes they ask the question (Psa 89:6 (7); Psa 71:19. Exo 15:11), and sometimes they answer it (Deu 33:26-27. 1Sa 2:2).

They thus confess Him as beyond compare, because He delivers the “poor and needy” from the strong spoiler. From the Law which was too strong (Gal 3:10; Gal 3:13). From Sin which is too strong (Rom 7:23-24; Rom 5:21). From the World which is too strong (John 16:33), and From Death (2Co 1:10. 2Ti 1:10. Hos 13:14).

Psa 68:31 (32).-“Ethiopia shall soon stretch out her hands unto God.” Here, Ethiopia is first put, by Metonymy (of subject), for the inhabitants who lift up their hands. Otherwise, it is a Prosopopœia, for Ethiopia has no hands! This will be fulfilled in the day of Psa 72:15.

Psa 73:9.-“Their tongue walketh through the earth.” It is the wicked who walk through the earth, using their tongues against God.

Psa 103:1.-“All that is within me, bless his holy name.” See also Synecdoche and Idiom.

Psa 119:82.-“Mine eyes fail for thy word”: i.e., mine eyes are consumed in looking for the fulfilment of Thy Word: i.e. (by Synecdoche) I am consumed. So Psa 119:123.

Psa 137:5 (Psa 137:6).-“If I forget thee, O Jerusalem, let my right hand forget.” The A.V. [Note: The Authorized Version, or current Text of our English Bible, 1611.] and R.V. [Note: The Revised Version, 1881.] supply “her cunning” in italics. This is usually treated as an Ellipsis, but by some as a Prosopopœia. But it is neither. When the correct reading of the Hebrew is understood, we have here a beautiful Paronomasia (q.v. [Note: Which see.] ), and the reading is “let me forget my right hand.”

Psa 145:15.-“The eyes of all wait (marg. [Note: arg. Margin.] , look unto) thee.”

Pro 10:32.-“The mouth of the just bringeth forth wisdom.”

Isa 13:18.-“Their eye shall not spare children.”

Eze 20:7.-“Cast ye away every man the abominations of his eyes.” See under Enallage.

Mat 6:3.-“Let not thy left hand know,” etc. See Parœmia.

2Pe 2:14.-“Having eyes full of an adulteress.” (See A.V. [Note: The Authorized Version, or current Text of our English Bible, 1611.] margin.)

1Co 12:15-16.-“If the foot shall say, Because I am not the hand, I am not of the body; Is it therefore not of the body? And if the ear shall say, Because I am not the eye, I am not of the body; Is it therefore not of the body?” ii. Animals

Gen 9:5.-“At the hand of every beast will I require it.” Beasts are thus spoken of as intelligent and responsible. How much more man!

Job 12:7.-“Ask now the beasts, and they shall teach thee: and the fowls of the air, they shall tell thee.” Compare Job 12:8, Job 12:11, etc.

Job 41:29 (Job 41:21).-“He (leviathan) laugheth at the shaking of a spear.

Joe 1:6.-“A nation is come up upon my land … whose teeth are the teeth of a lion, and he hath the cheek teeth of a great lion.” So Joe 1:4.

Animals are represented as doing what the hostile nation had done.

See further illustrations under Allegory. iii. The products of the earth

Lev 19:23.-“Ye shall count the fruit thereof as uncircumcised.” For three years the fruit of a young tree was not to be eaten, but in the fourth year it “shall be holiness of praises to Jehovah”: i.e., it

shall be counted holy to the great praise and glory of Jehovah. See Heterosis. In the fifth year it might be eaten.

Joe 1:10.-“The land mourneth-the oil languisheth.” So Isa 16:8. Nah 1:4.

Hab 3:17 (margin).-“The labour of the olive shall lie.” So Hos 9:2. iv. Inanimate things Gen 4:10.-“The voice of thy brother’s blood crieth unto me from the ground.” See under Heterosis. So in Gen 4:11. The earth is represented as opening her mouth to receive the blood of Abel.

Gen 42:9; Gen 42:12.-“The nakedness of the land.”

Gen 47:19.-Desolation is spoken of as the death of the land.

Exo 19:18.-“Mount Sinai quaked as though with fear.”

Lev 18:25; Lev 18:28.-“The land itself vomiteth out her inhabitants.” “It spued out the nations.”

Deu 32:42.-Arrows are said to be made drunk; and the sword is said to devour. Compare Isa 34:5-6. Jer 46:10. The four lines are as follows:- aI will make mine arrows drunk with blood, bAnd my sword shall devour flesh; adrunk with the blood of the slain and of the captives, bfrom the hairy head of the enemy (R.V. [Note: The Revised Version, 1881.] marg [Note: arg Margin.] ).

Here a refers to the arrows mentioned in a: while b refers to the work of the sword mentioned in b. See under Parallelism.

Jos 24:27.-“This stone shall be a witness unto us; for it hath heard all the words of the Lord which he spake unto us.”

Jdg 5:20.-“The stars in their courses fought against Sisera.” See under Homœopropheron.

2Ki 3:19.-Here, the figure is translated:-“And shall mar every good piece of land with stones” The Heb. is grieve. (See A.V. [Note: The Authorized Version, or current Text of our English Bible, 1611.] marg. [Note: arg. Margin.] )

Job 3:9.-Let the night “look for light, but have [or see] none; neither let it see the dawning of the day.” Heb., the eyelids of the morning. (See A.V. [Note: The Authorized Version, or current Text of our English Bible, 1611.] marg. [Note: arg. Margin.] and R.V. [Note: The Revised Version, 1881.] text). So Job 41:18 (10).

Job 28:22.-“Destruction and death say, We have heard of the fame thereof with our ears.”

Job 31:38.-“If my land cry against me, or that the furrows likewise thereof weep.” (A.V. [Note: The Authorized Version, or current Text of our English Bible, 1611.] , complain. Marg. [Note: arg. Margin.] , weep).

Job 38:7.-“When the morning stays sang together, and all the sons of God (i.e., the angels) shouted for joy.” The stars are also called on to praise God in Psa 148:3.

Psa 19:1 (Psa 19:2).-“The heavens declare the glory of God.”* [Note: See on the whole of this wondrous Psalm, The Witness of the Stars, by the same author and publisher. Pages 1-6.]

Psa 77:16 (Psa 77:17).-“The waters saw thee, O God, the waters saw thee; they were afraid: the depths also were troubled.” (See under Epizeuxis). Thus is the history of Exo 14:1-31, powerfully and beautifully expressed.

Psa 96:11-12; Psa 98:7-8 are beautiful examples of Prosopopœia. It is a figure, of speech: but it emphasises the rejoicing of the whole creation of God, when Christ shall return to remove its curse, and cause its groanings to cease.

Psa 103:16.-“The place thereof shall know it no more.” Compare Job 7:10; Job 8:18, etc.

Psa 104:19.-“The sun knoweth his going down.” So Song of Solomon 1:6.-“The sun hath looked upon me.”

Isa 3:26.-“Her gates shall lament and mourn”: i.e., after the eastern custom. See Job 1:20; Job 2:13.

Isa 5:14.-“Sheol hath enlarged herself, and opened her mouth without measure”: and this, to show the great mortality of that day.

Isa 14:8.-“The fir-trees rejoice at thee.”

Isa 14:9-11.-Dead people in the grave are represented as speaking. And Sheol or the grave (margin) is represented as being moved and stirred. That it is the grave is clear from the reference to the “worms.”

Isa 24:4.-“The earth mourneth.” (See under Paronomasia). Similar examples are seen in Isa 24:7; Isa 33:9. Jer 4:28; Jer 12:4. Lam 2:8. Hos 4:3. Joe 1:10. Amo 1:2, etc.

Isa 24:23.-“Then the moon shall be confounded, and the sun ashamed,” etc. And this, in order to emphasise the glory of the presence of the Lord.

Jer 51:48.-“Then the heaven and the earth, and all that is therein, shall sing for Babylon”: i.e., the joy over her fall shall be great and universal.

Isa 55:12.-“The mountains and the hills shall break forth before you into singing, and all the trees of the field shall clap their hands.” And thus is emphasised the universal joy of Israel in the coming day of her glory, when Jehovah shall comfort her. So Isa 49:13.

Jer 31:15.-Rachel, long since dead, is represented as weeping. So Mat 2:18.

Lam 1:4.-“The ways of Zion do mourn,” etc.This most elegant Prosopopœia graphically describes the desolation.

Eze 32:21-22.-Dead people are represented as speaking out of Sheol: i.e., the grave, as is clear from the whole context.

Eze 32:22-32 are about those who have been slain with the sword, and are fallen and lying in their graves.

Hos 2:22 (24).-See also this verse under Anaphora, Climax, and Polysyndeton; and compare Deu 28:23. Jer 14:22, where the heavens and the earth are said to give their substance, or withhold it, by the hand of God. So Jon 1:4.

Rom 8:19.-“For the earnest expectation of the creature waiteth for the manifestation of the sons of God.” See under Metonymy (of Adjunct), Ellipsis, and Epitrechon.

Rom 9:20.-“Shall the thing formed say to him that formed it, Why hast thou made me thus?”

Rom 10:6-8.-“The righteousness which is of faith speaketh on this wise,” etc.

Rev 6:9-10.-The dead are represented as speaking, notwithstanding it says that they had been slain.

For, after the Church shall have been taken away, the Remnant of Israel will be dealt with and go through a “great tribulation” and suffer great persecution. Many will be martyred and “beheaded for the witness of Jesus and for the word of God which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads or in their hands” (Rev 20:4). In Rev 6:9, this time of persecution is not yet over, and those who have been slain are represented, by Prosopopœia, as speaking and asking, How long it would be before the earth should be judged, and their blood avenged. That this is not the language of the Church is clear; for they address the Lord as Δεσπ■της (Despotees): i.e., Despot, Master, esp., a master of slaves. Despot (see Luk 2:29. Acts 4:24. 2Pe 2:1. Jude 1:4). And not as Κ■ριος (Kurios), Lord, as the Church always does.

They have “white robes” given to them, thus keeping up the Prosopopœia. The word “souls” is put for persons by Synecdoche (q.v. [Note: Which see.] ).

Moreover the dead do not speak.

See Psa 115:17; Psa 146:4, etc. v. Kingdoms, Countries, and States 1. A whole people as an individual man

Isa 1:5-6.-“Why should ye be stricken any more? ye will revolt more and more: the whole head is sick, and the whole heart faint. From the sole of the foot even unto the head there is no soundness in it; but wounds, and bruises, and putrifying sores.” (See under Hypotyposis). Thus the whole Jewish nation is elegantly addressed as one man. See Isa 1:7-9.

Careful students of the Old Testament, especially in the original, will find abundant instances of this Figure. See Isa 7:20; Isa 30:28, etc.

2. A whole Nation is spoken of as a Man Lam 3:1 (Lam 3:2).-“I am the man that hath seen affliction … He hath led me,” etc. This is generally but wrongly taken of Christ. It is the figure by which a People is personified.

Dan 2:31.-“This great image … stood before thee.”

3. A whole People or State as a Woman Isa 32:9-11.-“Rise up, ye women that are at ease;” etc.

Here the whole People is addressed as a class of women. So Isa 3:18-26. Mic 7:8-10, etc.

Idolatrous Israel is spoken of, and to, as an adulterous woman: Jer 3:1; Jer 3:3-4; Jer 4:30. Eze 16:1-63 and xxiii. Hos 2:1-23 etc. This is based on such passages as Exo 34:15-16. Deu 31:16. Jdg 2:17. Isa 1:21; Isa 57:3. Nah 3:4. Isa 23:15-17.

4. A City spoken of as a Mother (i.e., a metropolitan city) 2Sa 20:19. See under Hendiadys.

See also for a city or People spoken of as a mother, Isa 50:1. Hos 2:2. Eze 23:2. Gal 4:26.

5. Cities and Villages are spoken of as Daughters

Jos 17:16. Num 21:25. Jdg 11:26, etc. See esp. Jos 15:45; Jos 15:47; Jos 17:11; Jos 17:16-17. 1Ch 7:28-29; 1Ch 18:1-2; 2Ch 13:19; 2Ch 28:18, etc.

Psa 45:12 (13).-"The daughter of Tyre": i.e., as explained by Epexegesis (q.v. [Note: Which see.] ), the rich among the peoples.

Psa 137:8.-The "daughter of Babylon." It is possible that the "little ones" of verse 9 may be small offshoots of Great Babylon, and not literal infants.

Lam 1:6; Lam 2:1, etc.-The "daughter of Zion."

Lam 2:2.-The "daughter of Judah."

Zec 9:9.-"Daughter of Zion," "Daughter of Jerusalem." And elsewhere often. See Isa 1:8; Isa 10:32; Isa 16:1; Isa 37:22. Jer 4:31; Jer 6:2. Mic 4:10; Mic 4:13. Zep 3:10; Zep 3:14.

Jer 31:4; Jer 31:21.-"Virgin of Israel." So Jer 18:13, and Amo 5:2.

Sometimes "virgin" and "daughter" are combined. Isa 23:12; Isa 37:22; Isa 47:1. Jer 46:11. Lam 2:13. vi. Human Actions attributed to Things, etc.

Called SOMATOPŒIA (S■´-mat-o-pœ´-ia). Greek σωματοποι■α, from σωμα (s■ma), a body, and ποιε■ν (poiein), to make. Hence, to make like a body or person, as we speak of embodying.

Gen 4:7.-"Sin lieth at the door."

See Metonymy, by which "sin" is put for sin-offering, and this sin-offering is a live animal represented as a person waiting at the door. The Hebrew ■■■■■ (rahvatz) is specially used of animals.

Gen 18:20.-"The cry of Sodom and Gomorrah is great." This is Prosopopœia, whereas in Jas 5:4 we have it literally.

Gen 30:33.-"So shall my righteousness answer for me in time to come."

See under Antimereia (of Adv.).

Exo 18:8.-"All the travail that had found them." So Gen 44:34. Num 20:14. Deu 31:17; Deu 31:21; Deu 31:29. Job 31:29. Psa 116:3; Psa 119:143.

Job 16:8.-"My leanness rising up in me beareth witness to my face."

Psa 85:10 (Psa 85:11).-"Mercy and truth are met together; righteousness and peace have kissed each other."

Isa 59:12.-"Our sins testify against us."

Isa 59:14.-"Judgment is turned away backward, and justice standeth afar off."

Jer 14:7.-"Our iniquities testify against us."

1Co 13:4-7.-Human actions are attributed to charity.

Jas 1:15.-“When lust hath conceived, it bringeth forth sin.” See under Climax.

Rev 18:5.-“Her sins have reached unto heaven.”

-------- Antiprosopopœia; or, Anti-Personification The opposite of Prosopopœia; Persons represented as inanimate things

An´-ti-pros-o´-po-pœ-ia. This is the name of the former figure with ■ντ■ (anti), opposite, prefixed. The name is given to this figure because it is the opposite of the-other: persons being represented as things, instead of things as persons.

2Sa 16:9.-“Then said Abishai the son of Zeruiah unto the king, Why should this dead dog curse thy lord, the king? let me go over, I pray thee, and take off his head.” A dog does not curse; still less does a “dead dog”: but the vivid figure is eloquent, and stands for a whole paragraph which would be required to express literally all that the figure implies.

-------- Anthropopatheia; or, Condescension The Ascribing of Human Attributes, etc., to God.

An-thr■p´-o-path-ei´-a. Greek, ■νθρωποπ■θεια, from ■νθρωπος (anthropos), man, and π■θος (pathos), affections and feelings, etc. (from π■σχειν, paschein), to suffer). This figure is used of the ascription of human passions, actions, or attributes to God. The Hebrews had a name for this figure, and called it ■■■■■■ ■■■■■ ■■■■■ (Derech Benai Adam), the way of the sons of man. The Greeks had another name for it: SYNCATABASIS (Syn´-cat-ab´-a-sis), from σ■ν (syn), together with, κατ■ (kata), down, and βα■νειν (bainein), to go: a going down together with: i.e., God, by using this figure, condescends to the ignorance and infirmity of man.

Hence, the Latin name for it was CONDESCENSIO, condescension. The following are the divisions in which the various uses of this figure may be presented:- I.Human and Rational Beings.

1. Parts and Members of Man.

2. The Feelings of Men.

3. The Actions of Men.

4.Circumstances: a.Negative. b.Positive. c.Of Place. d.Of Time. e.Of Person.

II. Irrational Creatures.

1. Animals.

2. The Actions of certain Animals.

3. Parts or Members of certain Animals.

4.Plants: a.Of Genus. b.Of Species.

III. Inanimate Things.

1. Universals.

2. Particulars.

3. The Elements.

4. The Earth.

I. Human and Rational Beings 1. Parts and Members of Man; or, of the Human Body A Soul is attributed to God in condescension, so that we may understand His essence and will: i.e., God Himself.

Lev 26:11.-“And I will set my tabernacle among you: and my soul shall not abhor you”: i.e., I myself (see under Idiom and Synecdoche). So Psa 11:5. Isa 1:14; Isa 42:1. Jer 5:9; Jer 5:29; Jer 15:1 (rendered “mind”). Mat 12:18. Heb 10:38.

Hence the expression “to swear by one’s soul,” Jer 51:14. (See A.V. [Note: The Authorized Version, or current Text of our English Bible, 1611.] marg. [Note: arg. Margin.] ) Amo 6:8, where it is rendered, “by himself.”

Lam 3:20.-“And thy soul will condescend to me.” This was the primitive text, and we find here one of the eighteen emendations of the Sopherim, who altered it to, “My soul is humbled in me.” (See Appendix E).

Jerusalem, personified, speaks, and says (Lam 4:19-20) addressing God:

“Remember my misery and my forlorn state, The wormwood and the gall.

Yea, verily, Thou wilt remember, And Thy soul will mourn over me. This I recall to my heart, Therefore I have hope.” A Body is used of Christ.

Col 2:17.-“Which are a shadow of things to come: but the body of Christ is the substance”: i.e., Christ Himself, either personally (Col 2:9) or mystically.* [Note: See The Mystery, by the same author and publisher.] See under Ellipsis, and compare 1Ti 3:16. Eph 1:22-23; Eph 4:12; Eph 4:15-16. The Head is spoken of Christ.

1Co 11:3.-“The head of Christ is God.” This is in respect to His human nature, and is spoken of Christ as man. John 14:28. Rom 8:29. So Christ is said to be head of the Body: i.e., the Mystical Body. Eph 1:22; Eph 4:15. Col 1:18. See 1Co 12:1-31. Hence ■ναικεφαλαι■σασθαι (anakephalai■sasthai), to reduce to one head, or to head up in Eph 1:10. The Face, to signify presence.

It is used of the Divine presence in happiness and of Divine favour. Psa 16:11 : “In thy face (i.e., presence) is fulness of joy.” So Psa 17:15.

Exo 33:20; Exo 33:23.-Compare 1Co 13:12. Jon 1:3. Psa 51:11 (13).

Psa 31:20 (Psa 31:21).-“Thou wilt hide therein the secret of thy face”: i.e., of thy presence, in Divine grace and favour.

Psa 17:2.-“Let my sentence come forth from thy face”: i.e., Thy presence or Thyself, in righteousness and truth.

Psa 89:15 (Psa 89:16).-“They will walk, O Lord, in the light of thy face”: i.e., in the light of Thy presence, enjoying Thy favour and blessing.

1Ch 29:12.-“Riches and honour come from thy face”: A.V. [Note: The Authorized Version, or current Text of our English Bible, 1611.] , “of Thee”: i.e., from Thy grace and favour. So Num 6:25-26. Psa 4:6 (7); Psa 31:16 (17); Psa 80:3, Psa 80:7, Psa 80:19 (4, 8, 20). Dan 9:17.

Mat 18:10.-“Their angels do always behold the face of my Father”: i.e., enjoy or stand in His presence, which is explained by 2Ki 25:19. Est 1:14.

Hence the hiding of God’s face meant the withholding of His grace and favour.

Psa 13:1 (2): Psa 27:9; Psa 30:7 (8). Eze 39:24.

It is used of the Divine presence in anger and judgment.

Psa 9:3 (Psa 9:4).-“They shall fall and perish from thy face” (i.e., at Thy presence manifested in judgment).

Psa 21:9 (Psa 21:10).-“Thou shalt make them as a fiery oven in the time of Thy face” (i.e., Thy presence in judgment). The A.V. [Note: The Authorized Version, or current Text of our English Bible, 1611.] actually renders this “anger”: but not in

Psa 34:16.-“The face of the Lord is against them that do evil” (i.e., the anger of the Lord, as in Psa 21:9 and Lam 4:16. See A.V. [Note: The Authorized Version, or current Text of our English Bible, 1611.] marg. [Note: arg. Margin.] )

2Th 1:9.-“The face of the Lord.” Here, it is rendered “presence.” See under Ellipsis. So 1Pe 3:12.

It is used of Jehovah Himself, for emphasis.

Exo 33:14-15, as is explained in Exo 33:16, and Isa 63:9. Exo 23:20, etc., where doubtless Christ is meant by “the angel.” So Exo 23:15 : “None shall appear before my face (i.e., Me) empty.”

Lev 17:10.-“I will set my face (i.e., myself) against that soul.” So Jer 21:10.

Hence the shewbread was called the bread of the presence (lit., the bread of the faces), because it was in the holy place in the manifested presence of God.

Exo 25:30.-“Thou shalt set upon the table the bread of the faces (■■■■■■■, pahneem) before me (■■■■■■■, l’phahnai) alway.” Observe the Paronomasia (q.v. [Note: Which see.] ).

Psa 27:8.-“Seek ye my face”: i.e., seek me.

Psa 100:2.-“Come before his face (i.e., before Him) with singing.”

Psa 105:4.-“Seek his face (i.e., Himself) evermore.” So 2Sa 21:1 : “And David enquired of the Lord”: lit., sought the face of the Lord. (See A.V. [Note: The Authorized Version, or current Text of our English Bible, 1611.] marg. [Note: arg. Margin.] )

Psa 139:7.-“Whither shall I flee from thy face?” (A.V. [Note: The Authorized Version, or current Text of our English Bible, 1611.] , presence): i.e., from Thee.

2Ch 7:14.

Hence “Face to face” means great intimacy. Deu 5:4; Deu 34:10. Num 12:6-7, etc., which is explained by Exo 20:18-21. In Num 12:8 we have “mouth to mouth” for the first time. See below.

Eyes are attributed to God.

2Sa 16:22.-“The Lord will behold with his eye.” This was the primitive text; and is one of the eighteen passages altered by the Sopherim (see Appendix E) to “mine eye,” which has been taken (by Metonymy) to stand for tears or affliction.

Zec 2:8 (12).-“He that toucheth you toucheth the apple of my eye.” So the primitive Hebrew text read, but was altered by the Sopherim to “his eye.” See Appendix E.

Eyes are used of God’s observation.

Psa 11:4.-“His eyes behold, his eyelids try, the children of men”: i.e., the Lord observeth and noteth and understandeth the acts and ways of men. See Job 34:21 : “His eyes are upon the ways of man, and he seeth all his goings.” So Isa 1:16. Heb 4:13.

Hos 13:14.-“Repentance shall be hid from mine eyes”: i.e., I will not repent. So Rom 11:29.

Hence the phrase to “hide from one’s eyes” means not to look upon or regard. See Isa 65:16. Amo 9:3.

Eyes are used of God’s grace and favour.

Deu 11:12.-“The eyes of the Jehovah thy God, are always upon it”: i.e., regarding the Land with Divine benevolence. So 1Ki 9:3. 2Ch 16:9.

Psa 32:8.-A.V. [Note: The Authorized Version, or current Text of our English Bible, 1611.] : “I will guide thee with mine eye.” R.V. [Note: The Revised Version, 1881.] : “I will counsel thee with mine eye upon thee.” Lit., I cause mine eye to take counsel concerning thee: i.e., I will cause My Spirit to graciously to inform thee and lead thee in the right way. (See A.V. [Note: The Authorized Version, or current Text of our English Bible, 1611.] marg. [Note: arg. Margin.] ) So 1Pe 3:12. See above.

Hence the phrases, “Mine eye spared them” (Eze 20:17): i.e., I was propitious toward them, and showed them My favour. So Eze 5:11; Eze 7:4.

“I am cut off from before thine eyes” (Psa 31:22): i.e., I have lost Thy favour.

“To keep as the apple of the eye” (Deu 32:10).

Ears are attributed to God.

Psa 10:17.-“Thou wilt cause thine ear to hear.”

Psa 31:2 (3).-“Bow down thine ear to me.”

Psa 40:6 (7).-“Mine ears hast thou opened or bored”: i.e., Christ says, “A servant for ever hast thou made me.” See margin, and compare Exo 21:6 and Deu 15:17; and see under Metonymy.

Psa 55:1 (2).-“Give ear to my prayer, O God.”

Psa 71:2.-“Incline thine ear unto me and save me.”

Psa 130:2.-“Lord, hear my voice: let thine ears be attentive to the voice of my supplications.”

Eze 8:18.-“Though they cry in mine ears with a loud voice, yet will I not hear them.”

Jas 5:4.-“The cries of them which have reaped are entered into the ears of the Lord of sabaoth.”

See also Isa 50:4-5, where Messiah speaks.

Nostrils are attributed to God.

Exo 15:8.-“With the blast of thy nostrils the waters were gathered together.”

Job 4:9.-“By the breath of his nostrils are they consumed.” The A.V. [Note: The Authorized Version, or current Text of our English Bible, 1611.] margin says “That is, by his anger,” as Isa 30:33. See Exo 15:8.

Deu 33:10.-“They shall put (or let them put) incense to thy nose.” A.V. [Note: The Authorized Version, or current Text of our English Bible, 1611.] and R.V. [Note: The Revised Version, 1881.] , “before thee.” (But see A.V. [Note: The Authorized Version, or current Text of our English Bible, 1611.] marg. [Note: arg. Margin.] ) Psa 18:15.-“At the blast of the breath of thy nostril.”

Eze 8:17.-“Lo, they put the branch (the Asherah) to my nose.” So the Heb. Text originally read, but was altered by the Sopherim, “to their nose.” See Appendix E. A Mouth and Lips and a Tongue are attributed to God, in connection with His will, His word, His commands, etc.

Num 12:8.-“With him (Moses) will I speak mouth to mouth”: i.e., familiarly, and with really audible words.

Deu 8:3.-“By every word that proceedeth out of the mouth of Jehovah doth man live.” So Mat 4:4.

Jos 9:14.-“And the men took of their victuals, and asked not counsel at the mouth of the Lord.”

Job 11:5.-“Oh that God would speak and open his lips against thee.”

Isa 11:4.-“He shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked.” This is quoted of Christ in 2Th 2:8.

Isa 30:27.-“His lips are full of indignation, and his tongue as a devouring fire.”

Isa 55:11.-“So shall my word be that goeth forth out of my mouth.” A Voice is attributed to God.

Isa 30:30.-“Jehovah shall cause the glory of His voice to be heard”: i.e., as in A.V. [Note: The Authorized Version, or current Text of our English Bible, 1611.] and R.V. [Note: The Revised Version, 1881.] , “his glorious voice,” thus interpreting and rendering the Hypallage (q.v. [Note: Which see.] ). See Psa 29:1-11 Arms are attributed to God, to indicate His strength and power, which in men lies so largely in the arms.

Exo 15:16. Job 40:9.-“Hast thou an arm like God?”

Psa 77:15 (16).-“Thou hast with thine arm redeemed thy people.” (So Exo 6:6. Deu 9:29. Psa 136:12).

Psa 79:11.-“According to the greatness of thine arm.” Here, the A.V. [Note: The Authorized Version, or current Text of our English Bible, 1611.] and R.V. [Note: The Revised Version, 1881.] both actually render it “thy power” (marg. [Note: arg. Margin.] thine arm).

Psa 89:10 (11).-“Thou hast scattered thine enemies with the arm of thy strength.” So R.V. [Note: The Revised Version, 1881.] But A.V. [Note: The Authorized Version, or current Text of our English Bible, 1611.] , “with thy strong arm” (see margin).

Isa 51:9.-“Awake, awake, put on strength, O arm of the Lord.” See also under Epizeuxis.

Isa 59:16.-“Therefore his arm brought salvation.” So Isa 63:5.

Isa 62:8.-“Jehovah hath sworn by his right hand, and by the arm of his strength”: i.e., by His strong arm, or, His strength.

Luk 1:51.-“He hath shewed strength with his arm.”

Psa 89:13 (14).-“Thou hast an arm with might” (see A.V. [Note: The Authorized Version, or current Text of our English Bible, 1611.] and R.V. [Note: The Revised Version, 1881.] margin).

Here A.V. [Note: The Authorized Version, or current Text of our English Bible, 1611.] and R.V. [Note: The Revised Version, 1881.] both render it “a mighty arm.”

Isa 30:30.-Jehovah “shall shew the lighting down of his arm.” Here His voice is used of thunder, and His arm denotes His lightning. The Arm of the Lord not only denotes power, but power executed in judgment.

See Psa 136:12. The Arm of the Lord is also used of the making known of His grace in wondrous power.

Isa 52:10.-“Jehovah hath made bare His holy arm in the eyes of all the nations.” Isa 52:7-8 clearly show that this was His power manifested in grace to Israel.

Isa 53:1.-“Who hath believed our report (see Metonymy of Adjunct)? and to whom is the arm of Jehovah revealed?”

Compare John 12:38 and Rom 1:16. A Hand is attributed to God, by which various powers and actions are indicated Power and Miraculous Operation.

Num 11:23.-“Is Jehovah’s hand waxed short?” i.e., has His power got less? So Isa 59:1.

Job 10:8.-“Thine hands have made me and fashioned me.”

Job 12:9.-“The hand of Jehovah hath wrought this.”

Job 12:10.-“In whose hand is the life of every living thing.”

Psa 8:6 (7).-“Thou madest him to have dominion over the works of thy hands.”

Psa 95:5.-“His hands formed the dry land.”

Isa 11:11.-“The Lord (Adonai) shall set His hand again the second time to recover the remnant of His People.”

Purpose.

Acts 4:28.-“To do whatsoever thy hand and thy counsel determined before to be done.”

Protection, gracious deliverance, and security.

Psa 31:5 (6).-“Into thine hand I commit my spirit.”

Psa 144:7.-“Send thine hand from above: rid me, and deliver me out of great waters.” See under Heterosis.

John 10:28.-“Neither shall any pluck them out of my hand.”

John 10:29.-“None can pluck them out of my Father’s hand.”

Acts 4:30.-“By stretching forth thine hand to heal.”

Providence.

Psa 104:28.-“Thou openest thine hand, they are filled with good.”

Psa 145:16.-“Thou openest thine hand, and satisfiest the desire of every living thing.”

Prospering.

Neh 2:8.-“The king granted me, according to the good hand of my God upon me.”

Neh 2:18.-“Then I told them of the hand of my God which was good upon me.” So Ezr 7:6; Ezr 7:9; Ezr 7:28; Ezr 8:18.

Preservation.

John 10:28.-“Neither shall any man pluck them out of my hand.” And John 10:29 : “No man is able to pluck them out of my Father’s hand.”

Punishment.

Exo 9:3.-“Behold the hand of the Lord is upon thy cattle,” etc.

Job 19:21.-“The hand of God (Eloah) hath touched me.” (See under Tapeinosis).

Psa 21:8 (9).-“Thine hand shall find out all thine enemies,” etc.

Psa 17:14.-“From men which are thy hand, O Jehovah” (marg. [Note: arg. Margin.] , from men by thine hand. Compare R.V. [Note: The Revised Version, 1881.] ): i.e., “from the men who are instruments in Thy hand, O Jehovah.”

Psa 38:2 (3).-“Thy hand presseth me sore.”

Acts 13:11.-“And now, behold, the hand of the Lord is upon thee.”

Eze 39:21.-“All the heathen shall see my judgment that I have executed, and my hand that I have laid upon them.” So Job (Job 23:2) uses the word “hand,” by Metonymy, for his punishment. “My hand (i.e., punishment) is heavier than my groaning.” (See A.V. [Note: The Authorized Version, or current Text of our English Bible, 1611.] marg. [Note: arg. Margin.] ).

See Eze 27:11. Hence the Idiomatic Expressions.

“To stretch forth the hand”: i.e., to send judgments upon. Exo 7:5. Psa 138:7. Isa 5:25; Isa 9:12; Isa 9:17; Isa 9:21; Isa 10:4; Isa 14:27; Isa 31:3. Jer 6:12. Eze 16:27; Eze 25:7. Zep 1:4; Zep 2:13.

“To put forth the hand”: i.e., to inflict punishment. Job 1:11; Job 2:5.

“To shake the hand.” Isa 19:16.

“To make the hand heavy”: i.e., to make the chastisement severe. Psa 32:4.

“To make the hand light”: i.e., to reduce the chastisement. 1Sa 6:5.

“To withdraw the hand”: i.e., to take away the punishment. Eze 20:22.

“To turn the hand upon”: i.e., to repeat the punishment. Isa 1:25.

Jehovah asks why this should be in Isa 1:5.

“To lift up or spread out the hand”: i.e., to call for the receiving of mercy, or invite to receive. Pro 1:24. Isa 49:22; Isa 65:2.

“To open the hand”: i.e., to bestow or give bountifully. See Psa 104:28; Psa 145:16 above.

“To clap or smite the hands together”: i.e., to express derision or disdainful anger Eze 21:17; Eze 22:13.

“To lift up the hand”: i.e., to swear solemnly.

Exo 6:8 (margin). Deu 32:40. Eze 20:5-6; Eze 36:7, etc. (See also Gen 14:22). This explains the difficult verse Exo 17:16. See the Text and margins of A.V. [Note: The Authorized Version, or current Text of our English Bible, 1611.] and R.V. [Note: The Revised Version, 1881.] There is the Ellipsis of the verb which is clearly understood from the idiom, thus “Surely the hand is [lifted up] on the banner of Jehovah.” So that the A.V. [Note: The Authorized Version, or current Text of our English Bible, 1611.] is quite correct in sense: “The Lord hath sworn.” (See Ginsburg’s Introduction to the Hebrew Bible, page 382, 383).

“The hand of the Lord upon” a man denoted also the power of the prophetic spirit.

1Ki 18:46. 2Ki 3:15. Eze 1:3; Eze 8:1; Eze 33:22. A Right Hand is attributed to God; to denote the highest power, and most Divine authority.

Exo 15:6; Exo 15:12. Psa 77:10 (11); Psa 118:15-16; Psa 139:10. Isa 48:13.

It denotes also His grace and mercy in delivering and saving His people.

Psa 18:35 (36); Psa 20:6 (7) (margin); Psa 44:3 (4); Psa 63:8 (9); Psa 80:15, Psa 80:17 (16, 18).

It is used also of the place accorded to Christ in His human nature as now exalted.

Psa 110:1. Mat 26:64. Mark 16:19. Acts 2:33-34; Acts 7:55-56. Rom 8:34. Col 3:1, etc. Eph 1:20-22. Heb 1:3-4; Heb 8:1. So Christ’s dignity is further described by the figure THEOPREP■S, worthy of a god. 1Co 15:25. Eph 4:10, etc. A Finger is attributed to God, to denote the putting forth of His formative power, and the direct and immediate act of God.

Exo 8:19; Exo 31:18. Psa 8:3 (4). So Luk 11:20, by which, according to Mat 12:28, the Spirit of God is meant.

Isa 40:12 (a span of the fingers). See Isa 48:13. A Heart is attributed to God.

Gen 6:6; Gen 8:21. Jer 19:5 (6). 1Sa 13:14 : “A man after his own heart”: i.e., His own Divine and eternal purpose; having regard, not to David’s worthiness or unworthiness, but to God’s own will. So Acts 13:22. See also Jer 32:41.

Bowels are attributed to God; to denote His mercies and His pity.

All these figures of Anthropopatheia are figures of Metonomy, by which one thing is put for another. Here, because, when a person is much moved by deep feeling, there is a movement of the bowels, so they are put, by Metonymy, for the feeling itself.

Isa 63:15.-“Where is thy zeal and thy strength, the sounding of thy bowels and of thy mercies towards me?” So Jer 31:20.

Luk 1:78.-“Through the bowels of the mercy of our God.” (See A.V. [Note: The Authorized Version, or current Text of our English Bible, 1611.] margin). Here it is translated, “through the tender mercy of our God.”

Mat 9:36.-“He was moved with compassion”: lit., his bowels moved. So Mat 14:14; Mat 15:32. Mark 1:41; Mark 6:34, etc. (See also Gen 43:30. 1Ki 3:26. And compare this as attributed to God, Psa 51:1 (3): “The multitude of thy tender mercies.”) So Isa 63:7. A Bosom is attributed to God; to denote comfort and rest.

Psa 74:11 (the hand in the bosom denoting ease, according to Pro 19:24; Pro 26:15).

Isa 40:11. John 1:18 (“In the bosom of the Father”). Num 11:12.

Feet are attributed to God; to denote His presence in the earth, in power, in universal dominion.

Isa 66:1. Psa 74:3; Psa 110:1. Isa 60:13. In this respect the earth is spoken of as His “footstool.”

Footsteps are also attributed to God.

Psa 77:19 (20); Psa 89:51 (52).

2. Human Affections and Feelings are attributed to God

Human affections and feelings are attributed to God: not that He has such feelings; but, in infinite condescension, He is thus spoken of in order to enable us to comprehend Him.

Rejoicing is attributed to God.

Psa 104:31.-“The Lord shall rejoice in his works.” So Isa 62:5. Deu 28:63; Deu 30:9. Jer 32:41, etc.

Sorrow and Grief are attributed to God.

Gen 6:6.-“It grieved him at his heart.”

Jdg 10:16.-“His soul was grieved for the misery of Israel.”

Psa 78:40.-“How oft did they provoke him in the wilderness, and grieve Him in the desert!”

Isa 63:10.-“They rebelled, and vexed his holy Spirit.” So Eph 4:30.

See Zec 11:8. Eze 6:9.

Repentance is attributed to God.

Gen 6:6.-“It repented Jehovah that he had made man on the earth.” So Exo 32:12; Exo 32:14. 2Sa 24:16. Psa 106:45. Jer 18:8; Jer 26:3. Hos 11:8. Amo 7:3; Amo 7:6. Joe 2:13-14.

Anger, Vengeance, and Hatred are attributed to God.

Exo 15:7.-“Thou sentest forth thy wrath.”

Psa 5:5 (6).-“Thou hatest all workers of iniquity.”

Isa 1:14.-“Your new moons and your appointed feasts my soul hateth.”

Isa 1:24.-“I will … avenge me of mine enemies.”

Jer 9:9.-“Shall not my soul be avenged on such a nation as this?”

Nah 1:2.-“God (El) is jealous, and Jehovah revengeth; the Lord revengeth, and is furious: the Lord will take vengeance on his adversaries, and he reserveth wrath for his enemies.” So Eze 5:13. Psa 2:12; Psa 85:5 (6). Deu 1:37; Deu 32:16. 1Ki 11:9.

Comfort is spoken of God.

Isa 57:6.-“Should I receive comfort in these?”

Eze 5:13.-“And I will be comforted.”

Jealousy.

Exo 20:5.-“For I the Lord thy God am a jealous*[Note: It is noteworthy that ■■■■■■ (kabah) out of its six occurrences, is, in five, connected with ■■■ (El), God.] God (El).”

Num 25:11.-“That I consumed not the children of Israel in my jealousy.”

Deu 32:16.-“They provoked him to jealousy with strange gods.” So in Deu 32:21, and in 1Ki 14:22. Isa 9:7 (6). Eze 8:3. Joe 2:18.

Zec 1:14.-“I am jealous for Jerusalem and for Zion with a great jealousy.” See also under Polyptoton.

Zeal.

Isa 9:7 (6).-“The zeal of the Lord of hosts will perform this.”

Displeasure.

Zec 1:15.-“I am very sore displeased with the heathen that are at ease: for I was but a little displeased, and they helped forward the affliction.”

Pity.

Joe 2:18.-“Then will Jehovah … pity His People.”

3. Human Actions are attributed to God.

Knowing. Not actual knowledge as such, but the acquiring of knowledge as though before ignorant.

Gen 18:21.-“I will go down now, and see whether they have done altogether according to the cry of it,† [Note: The Severus Codex reads ■ for ■: i.e., their cry, instead of “the cry of it.” See Ginsburg’s Introduction to the Hebrew Bible, page 412.] which is come unto me; and if not, I will know.”

Gen 22:12.-“Now I know that thou fearest God, seeing thou hast not withheld thy son, thine only son from me.”

God, of course, knew it already; but, in wondrous condescension, He stoops to make Abraham understand.

Deu 8:2.-“The Lord thy God led thee, etc. … to know what was in thine heart.” So Deu 13:3 (4). The Lord knew already: “For He knoweth the way of the righteous” (Psa 1:6; Psa 31:7 (8). 2Ti 2:19).

Psa 14:2.-“The Lord looked down from heaven upon the children of men, to see (i.e., to know) if there were any that did understand,” etc. So Psa 53:2 (3). (See also this verse under Epanadiplosis). The very action of our prayer to God involves an Anthropopatheia. God knows all our petitions before we pray. And yet we have to pray as though we were making them known to Him. Php 4:6. Not Knowing, the opposite of knowledge, is attributed to God.

Gen 3:9.-“The Lord God called unto Adam, and said unto him, Where art thou?” This implies ignorance. The Lord knew; but the question is put to make Adam know and realise his changed condition.

Gen 4:9.-“Where is Abel thy brother?”

These first two Divine questions in the Bible are very significant. See under Erotesis.

Num 22:9.-“What men are these with thee?”

1Ki 19:9; 1Ki 19:13.-“What doest thou here, Elijah?” So 2Ki 20:14-15. Isa 39:3-4. To this figure must be referred the passages which represent God as doubting, or having to wait to see certain results.

Eze 20:8. Hos 11:8-9.

Also when God tries, or proves, or searches, it is not that He does not know, but that He may make others know.

Psa 7:9 (10).-“The righteous God trieth the hearts and reins.” (See Metonymy of subject). So Jer 11:20. Rev 2:23. 1Co 2:10. So Christ declares that He will say:

Mat 7:23 : “I never knew you”; Mat 25:12 : “I know you not.” Luk 13:25; Luk 13:27. The questions of Christ in the New Testament are to be referred to the same Figure.

Mat 22:20.-“Whose is this image and superscription?”

Also Mat 22:45 : “If David then call him Lord, how is he his son?”

Luk 8:45.-“Who touched me?”

Remembering.

Gen 8:1.-“And God remembered Noah.” Gen 30:22. 1Sa 1:11; 1Sa 1:19.

Gen 9:15-16, and Exo 6:5, where God speaks of remembering His covenant. So Psa 105:8; Psa 105:42* [Note: See the Structure of this Psalm in A Key to the Psalms, by the same author and publisher.] ; Psa 106:45 : “He remembered for them His covenant,” though “they (Psa 106:13) soon forgat His works,” and (Psa 106:21) “they forgat God their saviour.”

It denotes specially a remembrance for good. As in Psa 25:6-7; Psa 78:39; Psa 115:12; Psa 119:49; Psa 136:13. Isa 43:25. Rev 18:5.

Exo 2:24.-“And God remembered his covenant with Abraham, with Isaac, and with Jacob.” See this passage under the figures Synonymia, Anaphora, Polysyndeton, and Metonymy (of the Cause).

1Sa 1:11.-“If thou wilt … remember me and not forget thine handmaid.” See under Pleonasm.

1Sa 1:19.-“And the Lord remembered her.” There is Hypocatastasis here; for it is implied that He heard Hannah’s prayer (1Sa 1:9), and did according to her request.

Psa 78:39.-“He remembered that they were but flesh.” This stands in solemn contrast with Psa 78:42 : “They remembered not His hand.”

Psa 103:14.-“He knoweth our frame; he remembereth that we are dust.” This is the one thing that man will not do: he will not remember our infirmities. Man will remember our sins; but these are the very things that God will not remember (Isa 43:25). Infinite in power, He remembers our weakness. Perfect in holiness, He will not remember our sins. This remembrance, though in mercy to His people, involves the punishment of their enemies.

See Psa 137:7. Rev 18:5.

Forgetting and Not Forgetting is also attributed to God.

Psa 9:18 (19).-“For the needy shall not alway be forgotten.”

Psa 13:1 (2).-“How long wilt thou forget me, O Jehovah.”

Psa 42:9 (10).-“I will say unto God (El) my rock, Why hast thou forgotten me?”

Isa 49:15.-“Yet will I not forget thee.”

Jer 23:39.-“I, even I, will utterly forget you, and I will forsake you”: i.e., the false prophets, who would say “the burden of the Lord.”

Hos 4:6.-“I will also forget thy children.” (See under Metonymy of Cause.) Luk 12:6.-“Not one of them is forgotten before God.” When God says He will not forget His enemies, it means that their

punishment is certain, and will not be indefinitely deferred.

Job 11:6.-“Know therefore that God causeth to be forgotten for thee of thine iniquity.” The A.V. [Note: The Authorized Version, or current Text of our English Bible, 1611.] and R.V. [Note: The Revised Version, 1881.] both render this “God exacteth of thee less than thine iniquity deserveth”: where two words have to be supplied through not seeing the Figure, which denotes that “God (Eloah) causeth the punishment of thine iniquity to be deferred.” The Heb. is: “He constantly lendeth to thee”: i.e., crediteth thee like a lenient creditor.

Psa 74:23.-“Forget not the voice of thine enemies”: i.e., do not defer their punishment.

Amo 8:7.-“I will never forget any of their works”: i.e., I will surely remember them and punish them for them.

Thinking.

Gen 50:20.-“Ye thought (i.e., devised) evil against me: but God thought it for good.”

Psa 40:5 (6).-“The thoughts which are to usward: they cannot be reckoned up in order unto thee.”

Psa 92:5 (6).-“O Lord, how great are thy works! and thy thoughts are very deep.”

Psa 139:17.-“How precious also are thy thoughts unto me, O God” (El).

Isa 55:8.-These words may be presented according to their structure. (See under Epanodos). aFor my thoughts are not byour thoughts, neither are byour ways aMy ways, saith the Lord (Jehovah).

Jer 29:11.-“I know the thoughts that I think toward you, saith Jehovah, thoughts of peace, and not of evil, to give you an expected end.” (See this verse also under Metonymy of Adjunct and Hendiadys). So Jer 51:12; Jer 4:28, etc.

Hissing.

Isa 5:26.-“He will lift up an ensign to the nations from far, and will hiss unto them from the end of the earth.” (See under Hypotyposis).

Isa 7:18.-“Jehovah shall hiss for the fly that is in the uttermost parts of the rivers of Egypt,” etc.

Zec 10:8.-“I will hiss for them; and gather them, for I have redeemed them.”

Breathing.

Gen 2:7.-“The Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul.”* [Note: Or “living creature,” as in Gen 1:20-21, Gen 1:24, Gen 1:30.] Compare Eze 21:31 (36), and John 20:21.

Laughing.

Psa 2:4.-“He that sitteth in the heavens shall laugh: the Lord (Adonai† [Note: Or “Jehovah,” according to another reading.] ) shall have them in derision.”

Psa 37:13.-“Adonai† [Note: Or “Jehovah,” according to another reading.] shall laugh at him: for he seeth that his day is coming.” (See under Metonymy of Adjunct).

Crying Out.

Isa 42:13.-“He shall cry, yea, roar; he shall prevail against his enemies.” And verse 14: “Now will I cry like a travailing woman.”

Compare Psa 78:65.

Speaking, by way of discourse or command.

See Gen 1:3; Gen 2:16; Gen 3:9; Gen 6:13, to Noah. Gen 12:1; Gen 13:14; Gen 15:1-21; Gen 16:1-16; Gen 17:1-27; Gen 18:1-33, to Abraham. Exo 3:4-5, etc., to Moses.

These instances occur so frequently that a great part of the Bible would have to be transcribed if we gave them all.

Standing.

Gen 18:22.-“But the Lord stood yet before Abraham.” This was the primitive Text; but it is one of the eighteen passages altered by the Sopherim to remove the harshness of the Anthropopatheia. (See Appendix E).

Sitting.

Mal 3:3.

Seeing.

Gen 1:4; Gen 1:10; Gen 1:12; Gen 1:18; Gen 1:21; Gen 1:25; Gen 16:13 : Exo 2:25; Exo 32:9. 1Sa 16:8. Psa 11:4.

Hearing.

Gen 16:11. Exo 2:24. So Psa 4:3; Psa 5:1-3; Psa 10:17; Psa 66:18; Psa 130:2. Isa 65:24. 1Jn 5:14.

Smelling.

Gen 8:21. Exo 29:18; Exo 29:25; Exo 29:41. Lev 1:9; Lev 2:12; Lev 3:16; Lev 8:21. Num 28:2. Eze 20:28; Eze 20:41, etc. So New Test.: 2Co 2:15. Eph 5:2. Php 4:18.

Tasting and Touching.

Psa 104:32; Psa 144:5. Hos 9:4. Jer 1:9. John 4:32; John 4:34.

Walking.

Lev 26:12; Lev 26:24; Lev 26:28. Deu 23:14 (15). 2Co 6:16.

Riding.

Deu 33:26. Psa 18:10 (11); Psa 68:33 (34). Isa 19:1.

Meeting.

Num 23:4; Num 23:16.

Returning.

Hos 5:15.

Rising up.

Num 10:35. Psa 12:5 (6); Psa 44:26 (27); Psa 68:11 (2); Psa 102:13 (14). Isa 2:19; Isa 2:21; Isa 33:10.

Passing through.

Exo 12:12; Exo 12:23. Amo 5:17.

Begetting.

Psa 2:7. Heb 1:5. So, those who believe, are said to be begotten by God. Psa 22:31 (32); Psa 87:4-6. See especially 1Jn 2:29; 1Jn 3:9, etc.

Washing.

Psa 51:2 (4). Isa 4:4. Eze 36:25.

Hiding, for protection and defence. Psa 31:20 (21) (See Metonymy); Psa 64:2 (3); Psa 91:1.

Wiping, in judgment. 2Ki 21:13 (See Polyptoton); and in mercy, Isa 25:8. Rev 7:17.

Girding.

Psa 18:32 (33); Psa 30:11 (12); Psa 45:3 (4).

Building.

Gen 2:22 (marg. [Note: arg. Margin.] ). Psa 28:5 : “Because they regard not the works (■■■■■ poal = contrivance) of Jehovah, nor the operation (■■■■■■■■ ma’aseh = the actual execution) of his hands.” So Jer 42:10. 2Sa 7:27.

Binding up.

Job 5:18. Psa 147:3. Isa 61:1. Hos 6:1-11 I.

Opening doors, windows, etc.

Psa 78:23. Deu 28:12. Mal 3:10.

Proving and Trying.

Psa 17:3; Psa 66:10. Zec 13:9. Mal 3:3 (compare Eze 22:18-22).

Breaking.

Psa 2:9; Psa 3:7 (8). Isa 38:13 (compare Psa 22:16 (17) under Paronomasia); Psa 45:2.

Sifting.

Amo 9:9.

Blotting out.

Exo 32:32-33 (compare under Aposiopesis). Psa 51:1 (3).

Eating, or Swallowing.

Exo 15:7. Isa 25:7-8 (compare 1Co 15:54).

Enlarging.

Gen 26:22. Psa 4:1 (2).

Making a straight way.

Psa 5:8 (9). Isa 45:2; Isa 45:13 (marg. [Note: arg. Margin.] ).

Pouring out.

Psa 79:6. Eze 9:8; Eze 20:13; Eze 20:21; Eze 20:33. Hence the pouring out (i.e., giving the gifts of) the Spirit in abundant measure. Joe 2:28-29 (Joe 3:1-2). Zec 12:10. Acts 2:17-18; Acts 2:33. Rom 5:5. Tit 3:5-6.

Loosening the loins.

Isa 45:1.

Wounding the head.

Psa 110:6.

Breaking forth.

2Sa 5:20; 2Sa 6:8.

Shooting with arrows.

Psa 64:7 (8) (compare Psa 64:3-4 (4, 5)).

Writing.

Exo 31:18; Exo 32:16. Deu 9:10. Isa 4:3. Dan 12:1. So Jer 31:33. Heb 8:10.

Fanning.

Jer 15:7. So Mat 3:12. Luk 3:17.

Sweeping.

Isa 14:24.

Cutting off the Spirit.

Psa 76:12 (13).

Anointing.

Psa 23:5; Psa 92:10 (11). 2Co 1:21.

4. Circumstances are attributed to God Circumstances are attributed to God, and may be divided into five classes:- a.Negative (when, by Anthropopatheia, He is represented as not being able to do anything), b.Positive, c.As to place, d.As to time, and e.As to person.

(a) Negative Gen 32:28 (29).-“As a prince hast thou power with God … and hast prevailed” So Hos 12:3-4 (4, 5).

Exo 32:10. “Now therefore let me alone, that my wrath may wax hot against them.”

Isa 1:13.-“I am not able to endure” (A.V. [Note: The Authorized Version, or current Text of our English Bible, 1611.] ,” I cannot away with.”) See under Ellipsis and Idioma.

Psa 106:23.-“He said that he would destroy them, had not Moses his chosen stood before him in the breach, to turn away his wrath, lest he should destroy them.”

Eze 23:18.-“Like as my mind was alienated from her sister.”

(b) Positive When God or Christ is spoken of as a Husbandman (i.e., by Synecdoche), or a vinedresser. See Isa 5:1-9. John 15:1-27 Mat 20:1-16, etc. As a Builder. Heb 2:4; Heb 11:10. As a Warrior. Exo 15:3. Psa 45:3-5 (4 6); Psa 46:8-9 (9, 10); Psa 76:1-12, etc. As a Counsellor. Isa 9:6 (5). As a Physician. Exo 15:26. Psa 147:3. As a Shepherd. Psa 23:1-6 Eze 34:23; Eze 37:24. Mic 5:4 (3); Mic 7:14. Zec 13:7. John 10:11. Heb 13:20. 1Pe 2:25; 1Pe 5:4. As a Father. Deu 32:6. Psa 68:5-6. Isa 64:8 (7). Mat 6:1; Mat 6:6; Mat 6:8-9. Rom 8:15. Heb 12:5-10. As a King, Prince, etc. Isa 9:6 (5); Isa 55:4; Isa 32:1; Isa 33:22, etc. As a Spouse. Mat 9:15; Mat 25:1. Mark 2:19. Luk 5:34. John 3:29. As a Witness. Isa 43:10; Isa 55:4. Jer 29:23. Mal 3:5. Rev 1:5; Rev 3:14. John 18:37.

(c) As to Place When God is spoken of being in circumstances which have to do with Place and Time as men are- Heaven is his dwelling place, 1Ki 8:39; 1Ki 8:43, etc. Psa 2:4; Psa 24:3. Isa 26:21. Mic 1:3.

He returns to his place. Hos 5:15.

He sits on a throne. Psa 11:4; Psa 47:8 (9); Psa 103:19. Isa 66:1. Jer 14:21. Mat 5:34.

Christ, also in the dignity of His human nature, is spoken of as having a throne. Psa 45:6. Isa 16:5. Mat 19:28. Heb 1:8; Heb 4:16; Heb 8:1. Rev 3:21.

Also as having a footstool-the earth. Isa 66:1. Mat 5:35, etc. The Ark of the Covenant is spoken of as His footstool. 1Ch 28:2. Psa 99:5; Psa 132:7. Lam 2:1.

Also as having all enemies under His feet. Psa 110:1. 1Co 15:25. Heb 1:13, denoting the completeness of their subjection. Psa 8:6 (7). Eph 1:22. Heb 2:8, etc. As standing afar off. Psa 10:1. As standing at the right hand of His People. Psa 16:8. Acts 2:25. As sitting upon the flood, or at the flood. Psa 29:10. As sitting upon the Cherubim. Psa 80:1 (2); Psa 99:1. As sitting upon the circle (i.e., the horizon) of the earth, and the arch of heaven, as it appears to us. Isa 40:22 : i.e., high above all. As dwelling in the sanctuary. Psa 68:17 (18). Lit., according to the primitive orthography: “The Lord hath come from Sinai into the Sanctuary.” In Zion, Psa 132:13-14; Psa 135:21. In the humble and contrite heart, Isa 57:15. With His People, Eze 37:27. John 14:23. 2Co 6:16. In the thick darkness, 1Ki 8:12. In the Shechina, Lev 16:2. Exo 13:21-22; Exo 16:10. Num

9:15. Isa 6:4. Mat 17:5.

(d) As to Time Years are attributed to God. Psa 102:24; Psa 102:27 (25, 28). (Heb 1:12). Job 36:26.

Days. Dan 7:9. Mic 5:2 (1) (see the Heb.). 2Pe 3:18 (see the Greek). Heb 13:8.

Christ is said to be the “first-born” as to time. Rom 8:29. Col 1:15; Col 1:18. Heb 1:6.* [Note: See article, “Word,” in Bullinger’s Lexicon and Concordance. Longmans.] (e) As to Circumstances connected with the person Arms are attributed to God: i.e., weapons of war. Psa 35:2-3. Isa 59:17-18. Jer 50:25; Jer 51:20.

Bow and Arrow. Psa 21:12 (13). Lam 2:4; Lam 3:12-13. Deu 32:23; Deu 32:42. Job 6:4. Psa 38:2 (3); Psa 64:7 (8). Zec 9:14. The Arrows of God. Psa 18:14 (15); Psa 144:6. Hab 3:11.

Sword. Deu 32:41. Jdg 7:20. Psa 17:13. Isa 27:1; Isa 34:5-6. Eze 21:9 (14). Zec 13:7.

Spear. Hab 3:11.

Shield or Buckler. Gen 15:1. Deu 33:29. Psa 3:3 (4); Psa 18:2 (3); Psa 28:7; Psa 84:11 (12). (See under Metaphor.) Chariots are attributed to God. Psa 68:17 (18). 2Ki 6:16-17.

Clouds are represented as His chariots. Psa 18:10-11 (11, 12); Psa 104:3. Isa 19:1.

Riches. Pro 8:18. Rom 2:4; Rom 9:23; Rom 10:12; Rom 11:33. 2Co 8:9. Eph 1:7; Eph 1:18; Eph 2:4; Eph 2:7; Eph 3:8; Eph 3:16. Col 1:27. Php 4:19. An Inheritance is attributed to God. Deu 32:9. Jer 2:7; Jer 12:7-8. A Book is attributed to God. A book of providence and of grace (Psa 139:16) which may be applied to the new birth of the members of the body of Christ. A Book of Life. Exo 32:32-33 (compare Exo 32:10). Num 11:15. Psa 56:8 (9); Psa 69:28 (29). Isa 4:3. Dan 12:1. Mal 3:16. Php 4:3. Rev 3:5; Rev 13:8; Rev 17:8; Rev 20:12; Rev 20:15; Rev 21:7. A Book of Judgment. Dan 7:10. Rev 20:12.

Oil or Anointing is attributed to God (Psa 45:7 (8). Heb 1:9) which may apply to the Holy Spirit. Isa 61:1. Acts 10:38 The word “Christ” means anointed, both in its Hebrew form ■■■■■■■■, Messiah, and its Greek form χριστ■ς, christos. See Psa 2:2. Dan 9:25-26. John 1:41 (42); John 4:25.

“Christians” are therefore only those who are thus anointed by the Holy Spirit. 2Co 1:21. 1Jn 2:20; 1Jn 2:27. Acts 11:26.

Bread is attributed to God. Num 28:2 (see Synecdoche). John 6:35; John 6:48. A Seal is attributed to God. Jer 22:24. Hag 2:23.

Treasure is attributed to God. In a good sense, Deu 28:12; and in judgment, Deu 32:34-35, which is referred to in Rom 2:5; Rom 2:9-10.

Out of this He brings Arms, Jer 50:25; and Winds, Psa 135:7. Jer 10:13; Jer 51:16.

Spiritual blessings are also said to be in the Divine treasuries. Isa 33:6. Mat 6:20; Mat 19:21. Mark 10:21. Luk 12:33; Luk 18:22. 2Co 4:7.

Raiment is attributed to God. Psa 93:1; Psa 104:1-2. Isa 51:9; Isa 59:17. A Banner or Flag is attributed to God. Exo 17:15 (16). Psa 60:4 (6). Song of Solomon 2:4 Isa 5:26; Isa 11:10 (12); Isa 59:19. A Rod, Staff or Sceptre is attributed to God or Christ. Psa 23:4, and, by Metonymy, is put for His power and authority. Psa 2:9; Psa 45:6 (7); Psa 110:2. Heb 1:8.

II. God is figured by an Irrational Creature

1. Animals Christ is called a Lamb. John 1:29. 1Co 5:7. 1Pe 1:19. Rev 5:6; Rev 13:8.

Christ is called a Lion. Rev 5:5.

2. The Actions of Certain Animals are attributed to God To bellow or roar. Isa 42:13, etc. Jer 25:30. Hos 11:10. Joe 3:16. Amo 1:2.

Thunder is called the voice of the Lord. Psa 29:3; Psa 29:9 : The cry of Christ is called roaring. Psa 22:1 (2) (see Heb 5:7). Psa 38:8 (9). To fly. 2Sa 22:11. Psa 18:10 (11). To brood or incubate. Gen 1:2.

3. Parts or Members of Certain Animals are attributed to God A horn. 2Sa 22:3. Psa 18:2 (3). Messiah is so called. Luk 1:69 (Hence it is used, by Metonymy, for strength and power. Psa 75:10 (11); Psa 112:9. Lam 2:3)

Wings and Feathers are attributed to God. Psa 91:4. Hence “the shadow of his wings.” denotes His care. Psa 17:8; Psa 36:7 (8); Psa 57:1; Psa 63:7 (8). And “the covert of His wings” denotes protection. Psa 61:4 (5). Compare Deu 32:11. Isa 31:5. Mat 23:37.

4. Certain Plants are used as figures of God

(a) Genus A Branch or Sprout. Isa 4:2; Isa 11:1. Jer 23:5; Jer 33:15. Zec 3:8; Zec 6:12. The Fruit of the Earth. Isa 4:2.

Wood (green or living). Luk 23:31. A Root. Isa 11:10. Rom 15:12. Rev 5:5; Rev 22:16.

(b) Species A Cedar. Eze 17:22-23. A Vine. John 15:1-5.

III. Inanimate Things are sometimes used as figures of God

1. Universals The heights of heaven. Job 11:7-8. Eph 3:18.

Magnitude or greatness is attributed to God. Exo 15:16; Exo 18:11. Num 14:19. Deu 3:24. Ezr 5:8. Psa 48:1 (2); Psa 47:2 (3). Jer 32:17-19. Dan 2:45. Mal 1:14, etc.

Comparison is used of God.

Greater than man. Job 33:12.

Greater than our heart. 1Jn 3:20.

Greater than all. John 10:20.

Multitude or fulness is attributed to God. Psa 86:15; Psa 103:8; Psa 130:7. In spite of all this condescension, it is impossible to convey to human understanding, the greatness, vastness, illimitable perfection and infinity of God. Psa 36:5-8 (6-9). Rom 11:33. 1Co 2:10, etc.

2. Particulars

God is spoken of as Light. 1Jn 1:5. It would require a volume to investigate and carry out all that is taught by this wondrous Metaphor. First, we should have to understand what Light itself is, and science was never more baffled than to-day in defining it or explaining it. So is God incomprehensible. A little while ago they thought they knew. Professor Röntgen has now shown that they do not yet know.

Lights. Jas 1:17. “The Father of lights”: i.e., the source, not only of light itself, but of all light producers and light-bearers and light givers: viz., the sun, moon, stars, planets, and all the fountains of light contained in earthly substances producing electricity, gas, and light of all kinds.

Psa 27:1.-“The Lord is my light”: i.e., the source and origin of my life and grace and salvation, etc., etc. Compare Num 6:25. Psa 36:9 (10); Psa 43:3, etc.

3. Certain Elements are used as emblems of God

God is spoken of as a Fire. Deu 4:24; Deu 9:3; Deu 32:27. Isa 10:17. Hence the smoke of fire denotes His anger. Psa 74:1; Psa 80:4 (5) (margin). Deu 29:20.

God is spoken of as a Lamp. 2Sa 22:29. Psa 18:28 (29). Hence His word is so called. Psa 119:105. Pro 6:23. 2Pe 1:19.

God is spoken of as Air or Wind, and breath is attributed to Him. Job 4:9. Psa 18:15 (16). Isa 30:33.

God is spoken of as Water. Jer 2:13; Jer 17:13. Psa 36:8-9 (9, 10). John 7:37-39. The gift of the Holy Spirit pertains to this figure. Isa 44:3. Joe 2:28-29 (Joe 3:1-2). Zec 12:10. Acts 2:17-18; Acts 2:33. Tit 3:5-6. The blessings and merits of Christ are called the water of life. John 4:10; John 4:14. Compare Isa 55:1. Eze 36:25. Zec 14:8.

God is figured by things which pertain to the EARTH. A Stone. Psa 118:22. Mat 21:42. Acts 4:11. 1Pe 2:7. A corner-stone, Eph 2:20-21; and foundation and stumbling stone, Isa 8:14; Isa 28:16. Zec 3:9. Luk 2:34. Rom 9:32-33. 1Pe 2:4; 1Pe 2:6-8. A rock (in situ). Deu 32:31. Psa 18:2 (3); Psa 31:2-3 (3, 4); Psa 42:9; Psa 73:26 (margin). Isa 26:4 (margin). So Christ is thus spoken of Mat 16:18. (See under Paregmenon and Syllepsis).

So, in relation to the earth, God is spoken of as A hiding-place, etc. Psa 91:1; Psa 119:114. Isa 4:6. A fortress. Psa 31:2-3 (3, 4); Psa 71:3; Psa 91:2; Psa 144:2. Zec 2:5. A tower of strength. Psa 61:3 (4). Pro 18:10. 2Sa 22:51. A Temple, Rev 21:22; and Christ is the Way thither, John 14:6. A Shade or Shadow. Psa 121:5. Psa 91:1. Isa 51:16; Isa 49:2. Compare Luk 1:32; Luk 1:34-35. This shadow is called the “back-parts.”, Compare Exo 33:20-23.

-------- Antimetathesis; or, Dialogue A Transference of Speakers

An-ti-me-tath´-e-sis, from ■ντ■ (anti), against, or opposite to, and μετ■θεσις (metathesis), a placing differently (and this from μετ■ (meta), beyond, or over, and τιθ■ναι (tithenai), to place or set. So that Antimetathesis is a figure by which there is a transposition of one thing over against another, especially of one person over against another; as when the writer or speaker addresses the reader or hearer in the second person as if he were actually present.

Hence the figure is called also POLYPROSOPON, pol´-y-pros-■´-pon, from πολ■ς (polus), many, and πρ■σωπον (pros■pon), a person. Hence many persons, or more than one person.

Sometimes the address is simple; sometimes it is continued, in which case it is called a Dialogue. In Rom 2:1-29 the Gentile is personified, and by Antimetathesis is addressed personally instead of being described as in Rom 1:1-32.

“Therefore thou art inexcusable, O man, whosoever thou art that judgest” (Rom 2:1, etc.).

Then, after describing and defining a true Jew, and distinguishing him from one who is not, we have apparently a dialogue in chapter 3, as Macknight has pointed out. Thus:- Jew. “What advantage then hath the Jew? or what profit is there of circumcision?”

Apostle. “Much every way: chiefly, because that unto them were committed the oracles of God.”

Jew. “But what if some have not believed? Will not their unbelief make void the faithfulness of God [who promised to be the God of Abraham’s seed]?”

Apostle. “Far be it: No, let God prove true [to His covenant], though every man be a liar [in denying that Jesus is the Messiah]: as it is written, ‘That thou mayest be justified in thy words [of threatening] and mayest overcome when on thy trial.’ ”

Jew. “But if our unrighteousness [in rejecting Christ] establisheth the righteousness of God [in casting us off], what shall we say? God is not unrighteous who visiteth us with his anger, is He? (I say this in the character of an unbeliever).”

Apostle. “By no means: otherwise how shall God judge the world?”

Jew. “[This is hardly satisfactory]; for, if the truth of God [in visiting His nation with His wrath] hath redounded unto His glory through my lie [in affirming that Jesus is not the Messiah], why am I also [as an individual] still further judged as a sinner?”

Apostle. “And why not add, (as we are slanderously reported to practise, and as some affirm that we say), ‘Let us do evil that good may come’? Of these the condemnation is just.”

Jew. “Well, then; Do we Jews excel the Gentiles?”

Apostle. “Not at all; for we have already proved both Jews (Rom 2:21-24) and Gentiles (Rom 1:18-32) to be all under sin. Even as it standeth written (in various Scriptures, which are selected and quoted from Psa 53:1-3; Psa 14:1-3, etc.).”

Thus the figure Antimetathesis, or Dialogue, helps to clear the sense and to indicate the manner in which certain words and expressions should be translated.

Rom 11:18.-“Boast not against the branches. But, if thou boastest [know thou that] thou bearest not the root, but the root [beareth] thee.”

Here the apostle is addressing “you Gentiles” as such: not the saints of God.

Rom 11:19.-“Thou wilt plead then, The branches were broken off, that I might be grafted in.” This was true as to the effect, but not as to the cause. It was what a Gentile, as such, would say, but not what the Holy Spirit said. No! On the contrary, it was “Because of unbelief they were broken

off.” And so he goes on to speak of the Gentiles by Antimetathesis, greatly enhancing and intensifying the argument.

Rom 14:15.-“But, if thy brother is grieved with thy meat.” Here, the change of persons emphasises the point that it is “thy brother” in Christ. Not merely a fellow-man, but thy brother’s Christian conscience, which is stumbled at thy eating that which has been offered to idols.

1Co 7:16.-Here, the individual husband and wife are singled out and addressed, as though they were present.

1Co 15:35.-Here, an objector is singled out: perhaps the actual words of a known person are quoted and dealt with.

-------- Association; or, Inclusion When the Writer or Speaker associates himself with those whom he addresses This name is given to the Figure because the writer or speaker turns, and (1) includes himself in what he says for others: (2) or, vice versa, includes others in what he says of himself; (3) or, includes many in what he says of one.

We have examples in

Acts 17:27.-“That they should seek the Lord, if haply they might feel after him, and find him, though he be not far from every one of us.”

Eph 2:1-3.-“And you hath he quickened, who were dead in trespasses and sins; Wherein in time past ye walked according to the prince of the power of the air, the spirit that now worketh in the children of disobedience: Among whom also we all had our conversation in times past,” etc.

Tit 3:1-3.-After speaking of the exhortations to be given to others, the apostle includes himself when he comes to speak of the state and condition of every sinner by nature. “For we ourselves also were sometimes foolish,” etc.

Heb 3:6.-“But Christ as a son over his own house: whose house are we.”

Heb 10:25.-“Not forsaking the assembling of ourselves together, as the manner of some is.”

Sometimes this turning to include others is only apparent. That is to say, there may be a change from the immediate context, but not from the real continuation as shown by the structure.

See Heb 1:1-14 and Heb 2:1-18 :- AHeb 1:1-2. God speaking to “us.”

B Heb 1:2-14. The Son (God) “better than the angels” (“them”).

A Heb 2:1-4. God speaking to “us.”

B Heb 2:5-18. The Son (man) “lower than the angels” (“them”).

Here Heb 2:1 is the real continuation of Heb 1:2, and not of Heb 1:14; while Heb 2:5 is the real continuation of Heb 1:14, and not of Heb 2:4. So that the change of persons here is only apparent, and does not arise from the Figure Association.

3. As To Subject-Matter

--------

Apostrophe A Turning Aside from the direct Subject-Matter to address others

A-pos´-tro-phe. Greek, ■ποστροφ■, a turning away from, from ■π■ (apo), away from, and στρ■φειν (strephein), to turn. The figure is so called when the speaker turns away from the real auditory whom he is addressing, and speaks to an imaginary one. It is a sudden breaking off in the course of speech, diverting it to some new person or thing.

It is called also PROSPHONESIS (προσφ■νησις, pros-ph■-neeo■-sis), an addressing one's self to: from πρ■ς (pros), to, and φωνε■ν (ph■nein), to speak.

Also by the Latins, AVERSIO, aversion, or a turning from. The examples of the use of this figure may be arranged as follows:- APOSTROPHE Addressed I.To God. II.To Men.

1. Definite.
2. One's self.
3. Indefinite.
4. In prophecies.

III.To Animals. IV.To Inanimate Things.

I. Apostrophe to God

Neh 4:4 (3:36).-Nehemiah turns from his description of the opposition of his enemies to address God (by Apostrophe) in prayer: "Hear, O our God; for we are despised: and turn their reproach upon their own head," etc.

There is another beautiful and sudden Apostrophe in

Neh 6:9.-"For they all made us afraid, saying, Their hands shall be weakened from the work, that it be not done. Now, therefore, O God, strengthen my hands."

Psa 33:1-22 -After addressing us concerning God in the third person, the Psalmist suddenly turns away, and concludes (Psa 33:22) with a brief Apostrophe addressed to God, "Let thy mercy, O Lord, be upon us, according as we hope in thee."

Psa 82:1-8 -After speaking of God (Psa 82:8) and the wickedness of man (Psa 82:1-7), he suddenly concludes with the Apostrophe, "Arise, O God, judge the earth; for thou shalt inherit all nations."

Psa 104:24.-After enlarging on the wonderful works of God, he exclaims, "O Lord, how manifold are thy works! in wisdom hast thou made them all: the earth is full of thy riches."

Psa 109:1-31 -After describing how his enemies had rewarded him evil for good, and spoken evil against him (Psa 109:6-20), he suddenly turns aside in Psa 109:21, and prays, "But do thou for me, O God the Lord (Jehovah Adonai), for thy name's sake: because thy mercy is good, deliver thou me," etc.

II. Apostrophe to Men: either Living or Dead 1. To certain definite persons

2Sa 1:24-25.-In David's lament over Saul and Jonathan, he suddenly turns, and, (in 2Sa 1:24), addresses the daughters of Israel. And in 2Sa 1:25 he turns from these to dead Jonathan.

2Sa 7:23.-In the midst of David's beautiful prayer, he suddenly turns from addressing Jehovah as to what He had done, and speaks to the people "to do for you great things and terrible."

Psa 2:10-12.-After speaking of what God will do, the Psalmist suddenly turns, and addresses the kings and judges of the earth (Psa 2:10-12).

Psa 6:8 (9).-He turns from his prayer in trouble to address those who had brought the trouble upon him. "Depart from me, all ye workers of iniquity," etc.

Isa 1:4-5.-The prophet turns from the third person to the second," they have provoked the Holy One of Israel unto anger, they are gone away backward. "Why should ye be stricken any more?" etc.

Jer 5:10 is an Apostrophe, addressed to the enemy who should fulfil the prophecy which was being delivered.

Jer 11:1-23 -After prophesying the evils to come upon the houses of Israel and Judah, he breaks off in Jer 11:18, and speaks of himself, "And the Lord hath given me knowledge of it, and I know it: then thou shewedst me their doings."

Acts 15:10.-After speaking to the apostles and elders as to what God had been doing, Peter suddenly turns and addresses them as to what they proposed to do.

Rom 11:13-14.-He turns and addresses "you Gentiles" in the midst of his revelation concerning the past and future of Israel.

Jas 4:1-17 -He has been addressing the poor and oppressed: but, in verses 1-6 he turns away, and apostrophizes the rich oppressors, returning to his former subject in Jas 4:7.

2. To one's own self This is done by the common Hebrew idiom, by which one's "soul" is put (by Synecdoche) for one's self.

Psa 42:5; Psa 42:11 (6, 12).-"Why art thou cast down, O my soul."

See also under Cycloides, Heterosis, and Synecdoche.

Psa 103:1; Psa 103:22.-"Bless the Lord, O my soul." So Psa 104:1; Psa 146:1, etc.

3. To some second person or persons indefinite (put, by Synecdoche, for anyone)

Psa 27:14.-After prayer to God for himself, David turns and addresses anyone who is in like circumstances, and exhorts him. "Wait on the Lord: be of good courage, and he shall strengthen thine heart: wait, I say, on the Lord."

See also under Epanadiplosis.

Psa 34:12 (13).-He suddenly turns from the plural to the singular, and addresses some undefined individual: "Keep thy tongue from evil, and thy lips from speaking guile," etc.

Gal 6:1.-“Brethren, if a man be overtaken in a fault, ye which are spiritual restore such an one in the spirit of meekness; [now comes the Apostrophe, to some, or rather each, individual] considering thyself, lest thou also be tempted.”

See also Rom 2:17 (“thou”); Rom 9:19 (“Thou”), Rom 9:20 (“O man”); Rom 12:20 (“thine”); Rom 13:3 (“thou”); Rom 14:4 (“thou”), 10 (“thou”). 1Co 7:16 (“O wife,” “O man”). See under Antimetathesis and Metonymy. Gal 4:7 (“thou”).

4. In Prophecies In certain solemn prophecies, the Prophet is told what to say directly (instead of indirectly or obliquely).

Isa 6:9.-“And he said, Go, and tell this people, ‘Hear ye indeed, but understand not,’ ” etc.

(See under Polyptoton, and compare Mat 13:14. Acts 28:26-27, etc.) Isa 23:16.-Tyre is addressed as a person, after a prophecy concerning the city.

See also Isa 47:1.

III. Apostrophe to Animals Psa 148:7 (dragons), Psa 148:1- (beasts).

Joe 2:22.-“Be not afraid, ye beasts of the field,” etc.

IV. Apostrophe to Inanimate Things Deu 32:1.-“Give ear, O ye heavens, and I will speak: and hear, O earth, the words of my mouth.”

Thus solemnly and emphatically opens this “Song of Moses” (which describes the whole history of Israel from the beginning to the end) and call us to give our attention to it and to consider it. As every Israelite was expected to learn and study it (see Deu 32:44-47) its importance to the interpreter of prophecy must be very great indeed. It is the key to Israel’s history-past, present, and future. Its structure may be seen under Correspondence (page 375).

2Sa 1:21.-“Ye mountains of Gilboa.”

1Ki 13:2.-“And he cried against the altar in the word of the Lord and said, O altar, altar, thus saith the Lord, etc.”

Psa 114:5.-“What ailed thee, O thou sea, that thou fleddest? thou Jordan, that thou wast driven back? Ye mountains that ye skipped like rams? and ye little hills, like lambs? Tremble, thou earth, at the presence of the Lord (Adon), at the presence of the God (Eloah) of Jacob.”

Psa 148:3-5.-“Praise ye him, sun and moon; praise him, all ye stars of light. Praise Him, ye heavens of heavens, and ye waters that be above the heavens,” etc.

Isa 1:2.-“Hear, O heavens, and give ear, O earth; for the Lord hath spoken.”

These words were chosen for, and invariably put in, the title-page of the early printed editions of the English Bible.

Jer 2:12.-“Be astonished, O ye heavens, at this,” etc.

Jer 22:29.-“O earth, earth, earth, hear the word of the Lord.” See Epizeuxis.

Jer 47:6.-“O thou sword of the Lord, how long will it be ere thou be quiet?” See Eze 21:16.

Eze 13:11.-After saying that an overflowing storm shall burst upon the work of the false prophets, he turns away and addresses the hailstones. “And ye, O great hailstones, shall fall; and a stormy wind shall rend it.”

Eze 36:4; Eze 36:8.-“Ye mountains of Israel,” compare verse 1.

Hos 13:14.-“O death, I will be thy plagues; O grave, I will be thy destruction.” See 1Co 15:55.

Joe 2:1-32 -After prophesying concerning the land, he turns away and addresses it in Joe 2:21. “Fear not, O land; be glad and rejoice: for the Lord will do great things.”

Mic 6:2.-“Hear ye, O mountains, the Lord’s controversy,” etc.

Zec 11:1.-“Open thy doors, O Lebanon,” etc.

Zec 11:1.-“Howl, fir-tree”; etc. “howl, O ye oaks of Bashan.”

-------- Parecbasis; or, Digression A temporary Turning Aside from one Subject to another

Par-ek´-ba-sis. Greek, παρ■κβασις, a digression, from παρα (para), beside, ■κ (ek), out of, or from, and β■σις (basis), a stepping (from βα■νειν (bainein), to step). A figure by which the speaker or writer steps from beside his subject, and makes a digression, changing his subject-matter, and adding something beyond the scope of his subject, though necessary to it. Sometimes this digression is mentioned, and a promise given to return to it again. The figure was hence called by the Latins DIGRESSIO, or digression, and was known by other names among the Greeks:- PARABASIS (par-ab´-a-sis), from the above roots, a stepping aside.

ECBOLE. Greek, ■κβολ■ (ec´-bo-lee), a throwing out, from ■κ (ek), out, and β■λλειν (ballein), to throw: hence, a digression in which a person is introduced speaking (or throwing out) his own words.

APHODOS. Greek, ■φοδος (aph-od´-os), a going away from, from ■π■ (apo), away from, and ■δος (hodos), a way. The nature of this figure therefore is clear; and examples are not wanting in Scripture.

It is more than a mere Parenthesis (q.v. [Note: Which see.] ): being a digression to quite a different subject. A parenthesis is really part of the same subject, but Parecbasis is a stepping aside to another.

Gen 2:8-15, is a Parecbasis: i.e., a digression, or change of subject-matter, by which the provision made by God for man’s habitation is described. The original subject is then resumed in Gen 2:16, from Gen 2:7.

Gen 36:1-43 is a Parecbasis, a turning aside from “the generations of Isaac” (Gen 25:19-34; Gen 26:1-35; Gen 27:1-46; Gen 28:1-22; Gen 29:1-35; Gen 30:1-43; Gen 31:1-55; Gen 32:1-32; Gen 33:1-20; Gen 34:1-31; Gen 35:1-29) to “the generations of Esau” (Gen 36:1-8), and “the generations of Esau, in Mount Seir,” etc. (Gen 36:9-43) before continuing “the generations of Jacob” in Gen 37:1-36.

Gen 38:1-30 is a Parecbasis, a stepping aside from the history of Joseph in order to introduce an episode in the life of Judah. So that Joseph’s life, which began in Gen 37:1-36, is not resumed till

Gen 39:1-23.

Rom 1:1-32 -The opening verses of this Epistle form a beautiful Parecbasis. It is caused by the structure of the Epistle: in which Rom 1:2-6 has for its subject “God’s Gospel,” which was never hidden, but was always revealed (corresponding with Rom 16:25-27, the subject of which is “the Mystery,” which was never revealed, but always hidden).

Rom 1:1 is, therefore, properly part of the epistolary subject, which is resumed in Rom 1:7 and continued to Rom 1:15 (corresponding with the Epistolary portion at the end, 15:15-16:24): and Rom 1:2-6 is, therefore, a Parecbasis, and is thus made to correspond with the closing Rom 16:25-27* [Note: See the structure of the whole Epistle under Correspondence (page 385).] ; while Rom 1:7 is the continuation of Rom 1:1, and not of Rom 1:6.

Such digressions as this often arise out of, and form part of, the Structures or Correspondences of which the Scripture is made up: and the figure Parecbasis must be studied in connection with them.

-------- Metabasis; or, Transition A passing from one subject to another

Me-tab´-a-sis. Greek, μετ■βασις, from μετ■ (meta), beyond or over, and βα■νειν (bainein), to step or go, a stepping from one thing to another.

Hence, called by the Latins, TRANSITIO, transition, and INTERFACTIO, a doing or putting a thing in between, as in passing from one thing to another. The figure is used when the speaker or writer passes from one thing to another by reminding his hearers or readers of what has been said, and only hinting at what might be said, or remains to be said.

Sometimes, however, it is used of an abrupt transition.

1Co 11:16-17.-In 1Co 11:16, Paul only hints at the contentions of others; and then passes on, in 1Co 11:17 to the subject of the Lord’s Supper.

1Co 12:31.-Having hinted at the best spiritual gifts, Paul suddenly makes the transition to one which is more excellent than all: viz., Divine love, which becomes the subject of chapter xiii.

1Co 15:1-58 -The apostle hints at the subject matter of his former preaching among the Corinthians; but, in 1Co 15:12, he passes on to discuss the great subject of the resurrection of the dead.

Heb 6:1-3.-In Heb 6:1, the “first principles” are mentioned; and, these having been briefly hinted at, the transition is at once made to the subject in hand.

-------- Epanorthosis; or, Correction A Recalling of what has been said, in order to correct it as by an Afterthought

Ep´-a-nor-th■-sis. Greek, ■πανορθωσις, from ■π■ (epi), upon, ■ν■ (ana), up or again, and ■ρθο■ν (orthoun), to set straight (from ■ρθ■ς (orthos), straight).

Hence Epanorthosis means a setting upright again. The figure is so called when a writer or speaker has said something, and immediately recalls it in order to substitute something better, or stronger, or weightier, in its place, thus correcting what has been said. Hence the Latins called this

figure CORRECTIO, correction. The Greeks had other names for it, owing to its beauty and power, and also to the frequency of its employment. They called it

DIORTHOSIS (di-or-th■´-sis), from δι■ (dia), through, and ■ρθο■ν (orthoun), to set straight.

EPIDIORTHOSIS (ep´-i-di-or-th■´-sis). The above name with ■π■ (epi), upon, prefixed.

METANŒA (met´-a-nœ-a), an after-thought, from μετανο■ω (meta-noe■), to change one's mind.

Epanorthosis is of three kinds:

1. Where the retraction is absolute.

2. Where it is partial or relative.

3. Where it is conditional.

1. Where the Retraction is Absolute

Mark 9:24.-"Lord, I believe; [but, remembering his weakness, the speaker immediately corrects this great profession of faith, and says] help thou mine unbelief."

John 12:27.-The Lord Jesus prays as perfect man, "Father, save me from this hour: [and then, remembering, as perfect God, the work which He had come to do, He adds] but for this cause came I unto this hour."

See under Metonymy.

Rom 14:4.-"Who art thou* [Note: See under Apostrophe.] that judgest another man's servant? to his own master he standeth or falleth. [And then, remembering the blessed fact of the security of such an one, and the provision made for all his need, the Apostle adds] Yea, he shall be holden up: for God is able to make him stand."

2. Where it is Partial or Relative This phase of the figure has been called COLLATIO, Collation.

Pro 6:16.-"These six things doth the Lord hate: yea, seven are an abomination unto him." See Pro 30:15, Pro 30:18.

Mat 11:9.-"But what went ye out for to see? A prophet? (and then, as though correcting it and them, the Lord adds), yea, I say unto you, and more than a prophet."

John 16:32.-"Behold, the hour cometh, yea, is now come, that ye shall be scattered, every man to his own home." (See A.V. [Note: The Authorized Version, or current Text of our English Bible, 1611.] margin.) Then another Epanorthosis immediately follows:-

"and shall leave me alone; [with respect to men, but not with respect to God. Therefore we have the Epanorthosis], and yet I am not alone, because the Father is with me."

Acts 26:27.-"King Agrippa, believest thou the prophet? I know that thou believest."

1Co 7:10.-"And unto the married I command: yet not I but the Lord."

See also under Zeugma.

1Co 15:10.-“I laboured more abundantly than they all: yet not I, but the grace of God which was with me.”

Gal 1:6.-“I marvel that ye are so soon removed … unto another (■τερος, a different) Gospel. Which is not another (■λλος, another of the same kind).”

Gal 2:20.-“Nevertheless I live: yet not I, but Christ liveth in me.”

See under Zeugma, Epanadiplosis, and Polyptoton.

Gal 4:9.-“But now, after that ye have known God: or rather are known of God.”

2Ti 4:8.-“Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: [then comes a beautiful Epanorthosis] and not to me only, but unto all them also that love his appearing.”

1Jn 2:2.-“And he is the propitiation for our sins: [then comes the Epanorthosis, pointing out that He was the Propitiation for Gentiles as well as Jews, so John adds], and not for our’s only, but also for the whole world.”

See especially under Synecdoche and Metonymy.

3. Where it is Conditional Gal 3:4.-“Have ye suffered so many things in vain?-If it be yet in vain.”

-------- Amphidiorthosis; or, Double Correction A setting both Hearer and Speaker right by a Correction which acts both ways

Am´-phi-di-or-th■´-sis. From ■μφ■ (amphi), about, on both sides, δι■ (dia), through, and ■ρθο■ν (orthoun), to set straight (from ■ρθ■ς (orthos), straight). The figure is so called because, like the former Figure, Epanorthosis, it is a recalling or correction of what has been said, yet not merely with reference to the meaning of the speaker, but also as to the feeling of the hearer. So that the correction is on both sides. When this, or rather a similar figure, is used in Argumentation, it is called Prodiorthosis; and in Prodiorthosis it is not so much are calling, so that there may be no shock at all (as in Amphidiorthosis), but a preparing for a shock that does actually come.

Some have confounded these two figures, but this is the distinction between them.

1Ki 14:14.-“… that day: but what? even now”; as if the prophet meant (being led of the Spirit) to say, first, “that day”; and then to add shock upon shock by going on, “But what am I saying? ‘that day?’ even now.”

See also under Ellipsis and Aposiopesis.

1Co 11:22.-“What am I to say to you? Commend you herein? No, indeed.”

-------- Anachoresis; or, Regression A Return to the Original Subject after a Digression

An-a-cho´-ree-sis. Greek, ■ναχ■ρησις, a going or drawing back, from ■ν■ (ana), back, and χ■ρησις (choreesis), a withdrawing or retiring (from χωρ■ω, chore■, to retire, withdraw). This figure is a return from a digression which has been made. Hence called by the Latins, REGRESSIO, a regression, and RECESSIO, a receding or recession. The Greeks had another name for it, calling it EPANACLESIS, Ep-an-a-clee-sis, from ■π■ (epi), upon, ■ν■ (ana), back,

κλ■σις (kleesis), a calling (from καλ■ω (kale■), to call), a calling back upon, or recalling, in the sense of returning from a digression.

See Eph 3:14, where the subject commenced in Eph 3:1 is resumed.

Rom 1:7, where the subject (the salutation) commenced in Rom 1:1 is resumed.

Further examples will easily be found by the observant reader.

-------- Prolepsis (Ampliatio); or, Anticipation An Anticipation of some future Time which cannot yet be enjoyed: but has to be deferred Pro-leep-sis. Greek, πρ■ληψις, a taking beforehand, anticipation. The Figure is so called when we anticipate what is going to be done, and speak of future things as present. The name is also given to the Figure when we anticipate what is going to be said, and meet an opponent's objection. But that Prolepsis is distinguished by the further description "Occupatio"; because, in that case, the opponent's objection is not only anticipated, but seized and taken possession of (as the word means).

Whereas Prolepsis-when it anticipates time which it cannot hold or keep possession of, but has to defer it, after having anticipated it-is distinguished from the other by the word "Ampliatio," which means an adjourning.

God Himself used the figure in Gen 1:28, when he spoke to both our first parents as then already present, though the building of Eve did not take place till the time spoken of in Gen 2:20-23.

Exo 10:29 is proleptic of the final departure of Moses from Pharaoh; as Moses did speak to him again. See Exo 11:4-8.

1Ki 22:50 (51).-Jehoshaphat's death is spoken of proleptically. See 2Ki 3:1-27

Isa 37:22 beautifully speaks of the then future rejoicing of Jerusalem at her deliverance from Sennacherib, as already present: "The virgin, the daughter of Zion, hath despised thee, and laughed thee to scorn"; etc.

Isa 48:5-7.-Jehovah describes how He had from the beginning spoken of future things in this way, and why He had done so.

Luk 3:19-20.-The imprisonment of John is recorded by Prolepsis. Compare Mat 11:2, etc.

Heb 2:8.-"Thou hast put all things in subjection under his feet." This is said by Prolepsis, as it is distinctly declared that "We see not yet all things put under him." In like manner we are to understand those Psalms which are written for use in millennial days; especially those commencing "the Lord reigneth." The Lord does not now reign in the special sense and manner definitely spoken of and described in these and similar Psalms. We use them now (by way of application and) by Anticipation or Prolepsis. But the day is coming when they will be used literally, and be true by a real interpretation to the very letter.

There are three Psalms that commence "The Lord reigneth": viz., Psa 93:1-5, Psa 97:1-12, and Psa 99:1-9; and it is remarkable that they each end with a reference to holiness. This is because, when the Lord does actually reign, as here described, all will be holy. His name will be "hallowed" on earth as it is in heaven. "In that day shall there be upon the bells (or bridles) of the horses,

HOLINESS UNTO THE LORD; and the pots in the Lord's house shall be like the bowls before the altar. Yea, every pot in Jerusalem and in Judah shall be holiness unto the Lord of hosts" (Zec 14:20-21). And it is written in Isa 23:18 : "Her merchandise and her hire shall be holiness to the Lord." This is why also, the four living creatures who call for judgments (Rev 6:1-17) which shall issue in the Lord's reign on earth, do so with the three-fold cry of these three Psalms. "Holy, holy, holy" (Rev 4:8). This is why their cry is foretold in Isa 6:3 in connection with Adonai upon his "throne, high and lifted up" (Isa 6:1). The songs and words of the Apocalypse, though then (and for the most part, if not all, now) future, are spoken of as present. In other words they are proleptic, being given to us under the figure Prolepsis.

Only by the use of this figure can we sing many of the hymns which are put into our mouths, when they speak of future heavenly realities as though resurrection had already taken place; which it has not.

5. As to Feeling

-------- PathopœIa; or, Pathos The Expression of Feeling or Emotion

Path´-o-pœ-i-a. Greek, παθοποι■α, from π■θος (pathos), a feeling or passion, and ποιε■ν (poiein), to make. This figure is so called, because the writer or speaker manifests some pathos or emotion: or betrays some strong and excited condition of mind.

It is of four kinds:- Two arising out of pleasure: love and joy. And Two arising out of pain: hatred and sorrow.

Examples, which are too many and too long to be quoted in full, may be found in Isa 22:4; Isa 49:15. Jer 9:1-2; Jer 23:9-10; Jer 31:20. Hos 11:8-9. Mark 3:5; Mark 7:34; Mark 10:14; Mark 10:21. Luk 19:41-42. Acts 7:54; Acts 7:57. 2Co 2:4. Gal 4:19-20. 2Ti 1:16-18.

-------- Asteïsmos; or, Urbanity An Expression of Feeling by way of Politeness

As-te-is´-mos. Greek, ■στε■σμ■ς, refined or polite talk; clever, witty, or pleasing language; graceful or happy turn of phrase.

It is from ■στε■ος (asteios), of the town (from ■στυ (astu), city): i.e., the polite and genteel expressions of society: Urbanity as opposed to Rusticity.

It is used as a change involving the application of words by way of expression of feeling.

Sometimes Asteïsmos is used as an addition affecting the sense of words by way of reasoning. For this, see page 488.

-------- Anamnesis; or, Recalling An Expression of Feeling by Way of Recalling to Mind

An´-am-nee´-sis. Greek, ■ν■μνησις, a calling to remembrance, from ■ν■ (ana), again, and μιμν■σκειν (mimneeskein), to put in mind. This figure is used when the course of the direct statement is changed, to recall something to mind; and the matter, instead of being stated as a fact, as it might have been, is mentioned by way of calling it to memory.

It is a very effective method of emphasising what we wish to impress on another. The Latins called it RECOLLECTIO, recollection.

Rom 9:3 is an interesting example; which has been already referred to under Epitrechon and Hyperbole (q.v. [Note: Which see.] ).

We should note that the verb is in the imperfect tense η■χ■μην (eeuchomeen), and has the sense of I used to wish. And it may refer to his former condition as a Jew, and to his old hatred of the very name of Christ.

It occurs as the opening of the Dispensational part of the Epistle to the Romans. See under Correspondence.

-------- Benedictio; or, Blessing An Expression of Feeling by Way of Benediction or Blessing Ben´-e-dic´-ti-o. English, benediction: and it means both the act of blessing, and the blessing itself. The latter is called a beatitude or blessing. A large field of study is here opened out before us. It is unnecessary for us to exhaust it. The student will find much spoil in searching out and classifying the various blessings and beatitudes which come under this figure.

See, for example, Deu 28:3-6. Ecc 10:17. Isa 30:18. Eph 1:3.

Then they may be considered collectively. The three blessings at the creation. Gen 1:22; Gen 1:28; Gen 2:3. The blessings in the book of Psalms (Psa 1:1; Psa 2:12; Psa 32:1-2; Psa 33:12; Psa 34:8 (9); Psa 40:4 (5); Psa 41:1 (2); Psa 65:4 (5); Psa 84:4-5, Psa 84:12 (5, 6, 13); Psa 89:15 (16); Psa 94:12; Psa 106:3; Psa 112:1; Psa 119:1-2; Psa 127:5; Psa 128:1 (2); Psa 137:8-9; Psa 144:14-15; Psa 146:5). The seven blessings in the Apocalypse. Rev 1:3; Rev 14:13; Rev 16:15; Rev 19:9; Rev 20:6; Rev 22:7; Rev 22:14.

-------- Euche; or, Prayer An Expression of Feeling by way of Prayer, Curse, or Imprecation Eu´-chee. Greek, ε■χ■, a prayer, wish, or vow. Latin VOTUM. This includes a prayer, or wish; also a prayer for evil; hence curse, imprecation. This figure is a change by which a statement is expressed as a prayer, instead of as a matter of fact. And where the prayer comes in by way of parenthesis caused by the sudden change. Its use arises from and betokens an excited Condition of feeling. The Scriptures abound with examples of all kinds, which may be sought out and studied for instruction and example.

See Deu 28:67. Isa 64:1-2 (Isa 63:19; Isa 64:1). Acts 26:29. Rom 9:3. The subject to which this figure introduces us may be treated of quite separately: as the prayer may be introduced as an ejaculation, as a parenthesis, or as an addition or conclusion, etc.

Psa 118:25.-“Save now, I beseech thee, O Lord: O Lord, I beseech thee, send now prosperity.”

-------- Paræneticon; or, Exhortation An Expression of Feeling by way of Exhortation

Par´-œ-net´-i-con. Greek, παραινετικ■ς, hortatory, from παραιν■ω (paraine■), to recommend, advise, exhort. This figure is employed when a direct statement is changed, and put into the form of exhortation. The Scriptures abound with examples, which the reader may easily find and note for himself.

-------- Œonismos; or, Wishing An Expression of Feeling by way of wishing or hoping for a thing

Œ´-■-nis´-mos. Greek, ο■ωνισμ■ς, a divining by the flight of birds, divination. Then, because these diviners generally saw what they wished to see, it came to mean a looking for, especially in

the sense of a foreboding. The Latins named the figure OPTATIO, a hoping for, or wishing. By this figure, what is said is changed from a plain statement to the expressing of it as a hope, or an ardent desire, or lively anticipation, often introduced by the words “O that,” etc. See Deu 5:29 (Deu 5:26). Num 14:2.

See Deu 32:29 : “O that they were wise, that they understood this, that they would consider their latter end!”

Psa 55:6. (7).-“Oh! that I had wings like a dove!”

Psa 81:13 (14).-“Oh that my people had hearkened unto me, and Israel had walked in my ways!” etc.

Isa 48:18.-“O that thou hadst hearkened to my commandments! then had thy peace been as a river, and thy righteousness as the waves of the sea.”

Isa 64:1 (Isa 63:19).-“Oh that thou would rend the heavens, that thou wouldst come down, that the mountains might flow down at thy presence.” See also under Euche.

There are many examples, which the Bible student will call to mind or search out for himself.

Gal 5:12.-“I would that they were even cut off which trouble you.”

-------- Thaumasmos; or, Wondering An Expression of Feeling by way of Wonder

Thau-mas´-mos. Greek, θαυμασμ■ς, a marvelling. The figure is used when, instead of describing or stating a thing as a matter of fact, it is expressed in the form of marvelling at it, either directly or by implication. When the wonder is expressed as an exclamation, it combines with it the character of Ecphonesis (see below).

Num 24:5.-“How goodly thy tents, O Jacob.”

Mat 8:10.-“When Jesus heard it, he marvelled, and said to them that followed, Verily I say unto you, I have not found so great faith, no, not in Israel.”

Rom 11:33.-“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!” This is a proper Ecphonesis, except that it expresses wonder and astonishment, so that it is combined with Thaumasmos.

Gal 1:6.-“I marvel that ye are so soon removed from him that called you into the grace of Christ unto another (■τερον (heteron), different) Gospel.” A simple statement would have expressed the fact, “Ye are soon removed,” etc., but thus solemnly is our attention called to the whole subject-matter of the epistle.

See under Correspondence (the order of the seven Pauline Epistles).

-------- Pæanismos; or, Exultation An Expression of Feeling by calling on Others to Rejoice

Pœ-an´-is´-mos. Greek, παιανισμ■ς, the chanting of the pœan. The παι■ν (pœan) was a term first applied to a physician, then generally of any saviour, or deliverer. Then it was used of a song of deliverance, or of triumph after victory, and even before it, as a war-song. Then it was used of any solemn song of triumph.* [Note: This is also written παιωνισμ■ς; as the name from which it is

derived is also written παι■ν. Indeed, according to the 1890 edition of Liddell and Scott, the "ω" in these words and their derivatives would seem to have been the Attic form. Moreover, according to L. and S., παι■ν, παι■ων (whence perhaps the Attic form) was, originally, the name of "the physician of the gods"!! In this character, they tell us, "he cures the wounded Hades and Ares" (see Hom. Il. 5:401 and 899). From him, it seems, the name came to be applied to human physicians. After Homer, L. and S. tell us, "the name and office of healing were transferred to Apollo." And from his son, Esculapius (Asclepius, in its more Greek form), physicians got another of their titles. So, then, παι■ν meant a choral song, of which the main burden was ■■ (contracted from ■■■ε, apparently, which would seem to be connected with ■■ομαι, "I heal") or ■■, παι■ν, sung in commemoration of deliverance from some evil-[a pestilence, perhaps, originally]-and hence a song of triumph generally. Such a song would be sung before as well as after battle. Thence, again, any solemn song or chant; often sung, as an omen of success, before an undertaking.] So that the figure consists of a calling on others to rejoice over something, instead of merely stating the thing as a matter of fact; thus emphasizing and calling attention to it.

Deu 32:43.-The song of Moses, having commenced with an Apostrophe (q.v. [Note: Which see.] ), and carried us through the whole history of Israel (see under Correspondence, page 375), ends with a glorious and triumphant Pœanismos, in which Jehovah calls on all the nations to rejoice with His People for His judgment on their enemies, and the cleansing of His People and His land: thus carrying us right on to the glory of millennial days. The fourth book of the Psalms anticipates this time of rest and peace for the earth. Hence all are called on to rejoice now (by Prolepsis) in view of that glorious time.

A Psa 95:1-11. Exhortation for His People and sheep (Psa 95:1), "to come before His presence with thanksgiving" (Psa 95:2). For the Lord is "great" (Psa 95:3).

BaPsa 96:1-13. A summons to sing the "New Song," "for he cometh." bPsa 97:1-12. The New Song, "The Lord Reigneth."

BaPsa 98:1-9. A summons to sing the "New Song" "for he cometh." bPsa 99:1-9. The New Song, "The Lord Reigneth."

A Psa 100:1-5. Exhortation for His People and sheep (Psa 100:3), to "come before his presence with singing" (Psa 100:2), for the Lord is "good" (Psa 100:5).

Isa 44:23.-"Sing, O ye heavens; for the Lord hath done it, Shout," etc.

Zep 3:14.-"Sing, O daughter of Zion; shout, O Israel; be glad and rejoice with all the heart, O daughter of Jerusalem."

Then follows the reason to the end of the prophecy.

Zec 9:9.-"Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold thy King cometh unto thee:" etc.

Luk 10:21.-"In that hour Jesus rejoiced in spirit, and said, I thank thee, O Father, Lord of heaven and earth, that thou hast hid these things from the wise and prudent, and hast revealed them unto babes."

See under Catachresis.

Php 4:4.-“Rejoice in the Lord alway: and again I say, Rejoice.”

See under Epanadiplosis.

Jas 1:9.-“Let the brother of low degree rejoice in that he is exalted.” The Scriptures abound with beautiful examples. See Psa 57:8 (9), Isa 42:10; Isa 49:13. Jer 51:48. Rev 18:20, etc.

-------- Asterismos; or, Indicating The Calling Attention to by making a Star or Mark

As´-ter-is´-mos. Greek, ■στερισμ■ς, a calling of attention to a thing by making an asterisk (from ■στ■ρ, asteer, a star). A marking by putting a star (* or ), in order to direct particular attention to a passage or statement. Hence the figure is used when we employ (not an asterisk) but some word, which answers the same purpose, in directing the eye and the heart to some particular point or subject, such as “Lo!” “Behold!” As a concordance will furnish a complete list of these, it is not necessary for us to give examples. We will only note that the word “behold” is not a mere interjection, but is really a verb, telling us actually to look and see, and observe and note attentively.

“Behold” seems to be specially the word used by the Holy Spirit as the Inspirer of Scripture: while “Verily” (amen) is the word used by the Lord Jesus; and “Yea” is the word of God the Father.

Psa 133:1.-“Behold, how good and how pleasant it is for brethren to dwell together in unity!”

-------- Ecphonesis; or, Exclamation An Expression of Feeling by way of Exclamation

Ec´-ph■-nee´-sis. Greek, ■κφ■νησις, a crying out, an exclamation, from ■κ (ek), out, and φωνε■ν (phonein), to speak, from φων■ (ph■nee), voice or sound. The figure is used when, through feeling, we change our mode of speech; and, instead of merely making a statement, express it by an exclamation. So that Ecphonesis is an outburst of words, prompted by emotion, and is not used as though any reply were expected.

It was called also ANAPHONESIS, an´-a-ph■´-nee´-sis, the same word, with ■ν■ (ana), up, prefixed instead of ■κ (ek), out, a lifting up of the voice. The exclamation itself is called ANAPHONEMA (An´-a-ph■-nee´-ma). The Latins called it EXCLAMATIO, exclamation. But note that, when the exclamation occurs at the end of a sentence, as an addition by way of conclusion, it is called Epiphonema (see page 464). When the Ecphonesis is an exclamation thrown in parenthetically, it is called Interjectio (see page 478).

Jos 7:7.-“And Joshua said, Alas, O Lord God (Adonai Jehovah), wherefore hast thou at all brought up this people over Jordan,” etc.

1Ch 11:17.-“And David longed, and said, Oh that one would give me drink of the water of the well of Bethlehem, that is at the gate!” This would come also under the figure Œonismos (q.v. [Note: Which see.] ).

Psa 22:1 (2).-“My God (Eli), my God (Eli), why hast thou for saken me?” (Mat 27:46. Mark 15:34). See under Epizeuxis.

Psa 57:7 (8) is also a beautiful Ecphonesis.

Psa 84:1 (2).-“How amiable (i.e., How lovely, or How delightful) are thy tabernacles, O Lord of hosts,” etc.

Isa 1:4.-“Ah sinful nation, a people laden with iniquity, a seed of evil-doers, children that are corrupters.”

See under Synonymia and Anabasis.

Isa 6:5.-“Then said I, Woe is me! for I am undone”; etc. This is the true Ecphonesis of a convicted soul. A confession, not of what he has done, but of what he IS; as to nature, condition, and deserts. Of such an exclamation the result is ever (as recorded in the next verse) “THEN flew,” etc.

Eze 9:8.-“I fell upon my face, and cried, and said, Ah Lord God (Adonai Jehovah)!” etc.

Hos 13:9.-“O Israel, thou hast destroyed thyself; but in me is thine help.”

Mat 15:28.-“Then Jesus answered and said unto her, O woman, great is thy faith: be it unto thee even as thou wilt.”

Mat 17:17.-“Then Jesus answered and said, O faithless and perverse generation,” etc.

Acts 7:51 is also an Ecphonesis.

Rom 7:24.-“O wretched man that I am! who shall deliver me from this body of death?” (marg. [Note: arg. Margin.] ). See Hypallage, Ellipsis and Metonymy. This is a true Ecphonesis; but, as concluding the whole of the chapter, it is also in that respect a kind of Epiphonema (q.v. [Note: Which see.] ). This verse expresses the continuous experience of every true child of God, who understands the conflict between the two natures:-the old man and the new man: the flesh and the spirit, the old nature and the Divine nature implanted within him by the Holy Spirit. This conflict is the one thing of which a merely religious person is destitute. It is the one thing that cannot be imitated by the hypocrite. He never has an abiding sense of inward corruption and of the conflict with it; because he has not the New nature by which alone it is manifested and brought to light. He has no standard within him to detect it, or by which to try it.

Until the truth of the abiding conflict between the two natures is seen no spiritual peace can be enjoyed. The fruits of the old tree are dealt with in the former portion of this Doctrinal part of the Epistle (Rom 1:16-32; Rom 2:1-29; Rom 3:1-31; Rom 4:1-25; Rom 5:1-11): and then the old tree itself is dealt with in chap. 5:12 to 8:39, and is shown to be (in God’s sight) as dead, having been crucified with Christ. Thus, the conflict goes on till this body of death (i.e., until this dying body). either dies, or is “changed” at Christ’s appearing.

Then the longing desire will be realised, and faith will be rewarded, as expressed in the words that follow, where the Ellipsis must be supplied:-“I thank God-He will deliver me-[and reckoning myself even now as already having died with Christ (Rom 6:11)-I thank God, that He will deliver me] through Jesus Christ our Lord.”

-------- Aporia; or, Doubt An Expression of Feeling by way of Doubt

A-p■´-ri-a. Greek, ■πορ■α, a being in doubt, or at a loss, from ■πορος (aporos), without a passage (■, privative, and π■ρος (poros), a passage). The figure is used when the speaker

expresses himself as though he were at a loss what course to pursue; or when we express a doubt as to what we ought to think or say or do.

It was also called DIAPORESIS (Di´-a-po-ree´-sis). Greek, διαπ■ρησις, from δι■ (dia), through, and ■π■ρησις (aporeesis), a being without passage or resource. The Latins called it DUBITATIO, a wavering, a doubting, uncertainty, doubt, and ADDUBITATIO, the former word with ad, to, denoting the beginning of the hesitation or doubting.

Hos 6:4.-"O Ephraim, what shall I do unto thee? O Judah, what shall I do unto thee?"

See under Erotesis.

Hos 11:8.-"How shall I give thee up, Ephraim? how shall I deliver thee, Israel?" etc.

See under Anthropopatheia.

Mat 21:25-26.-"The baptism of John, whence was it? from heaven, or of men? And they reasoned with themselves, saying, If we shall say, From heaven; he will say unto us, Why did ye not then believe him? But if we shall say, Of men; we fear the people; for all hold John as a prophet."

Luk 16:3.-"Then the steward said within himself, What shall I do? for my lord taketh away from me the stewardship: I cannot dig; to beg I am ashamed."

-------- Epitimesis; or, Reprimand An Expression of Feeling by way of Censure, Reproof, or Reproach

Ep´-i-ti-mee´-sis. Greek, ■πιτ■μησις, reproof, reprimand, from ■πιτιμ■ω (epitimao), to put a price upon, from τιμ■ (timee), worth or value.

It is also called EPIPLEXIS, ep´-i-pleex´-is. Greek, ■π■πληξις, chastisement, punishment, blame. The figure is used, where a rebuke, reproof, or reproach is conveyed.

Seeing that God's ways and thoughts are the opposite of man's, it is impossible that God should speak to man without many rebukes and reproaches.

These are of various kinds; and some have their own special names, as will be seen below.

We give merely one or two by way of example, and as showing what we may learn from them.

Luk 9:55.-"He turned, and rebuked them (James and John), and said, Ye know not what manner of spirit ye are of." etc.

Luk 24:25.-"Then he said unto them, O fools, and slow of heart to believe all that the prophets have spoken." This was the rebuke for Jewish disciples, but Christians to-day need it as much: for both believe and receive some Scriptures, but not "ALL." The Jews received the passages which spoke of Christ's "glory," but rejected those that told of His "sufferings": and Christians to-day are guilty of the opposite folly. The Jews thought the Lord Jesus was not good enough for the world, and so they cast Him out. Christians, to-day, think they have not yet made the world good enough for Christ, and so would fain keep Him out.

Both take a part of the truth, and put it for the whole; and both, therefore, come under this solemn rebuke. The correction for the folly of both is given in the words which follow, "Ought not Christ to

have suffered these things, AND to enter into his glory?" The Jews thought the former humiliating; and Christians call the latter "carnal": and so Jews reject the Scriptures which testify of the sufferings, and Christians neglect the Prophecies which speak of Christ's coming glories. The Holy Spirit saith (2Pe 1:19), concerning these prophecies, 'The world is a dark place; and ye do well to take heed to the only light in it.' Christians, to-day, say that prophecy is a dark place, and ye do well to avoid it!

Rom 9:20.-"Nay but, O man, who art thou that repliest against God? Shall the thing formed say to him that formed it, Why hast thou made me thus?" etc. See this passage also under Apostrophe and Prosopopœia.

-------- Eleutheria; or, Candour An Expression of Feeling by way of bold Freedom of Speech in Reprehension

El-eu´-ther-i´-a. Greek, ■λευθερ■α, liberty or licence. Hence, ■λευθ■ριος, (eleutherios), speaking or acting like a free man, frank. The figure is so called, because the speaker or writer, without intending offence, speaks with perfect freedom and boldness.

Eleutheria is therefore the bold reprehension of free speech.

It is called PARRHESIA (Par-rhee´-si-a). Greek, παρρησ■α, free spokenness, openness, boldness, frankness. The Latins called it LICENTIA, licence. The words of Elihu (Job 32:1-22; Job 33:1-33; Job 34:1-37; Job 35:1-16; Job 36:1-33; Job 37:1-24) are a beautiful example of this figure.

Luk 13:32.-"Go ye, and tell that fox," was a very frank and fearless message to Herod.

John 8:44.-"Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him." etc.

See under Idiom and Metonymy.

1Jn 3:10.-"In this the children of God are manifest, and the children of the devil." This is free-speaking indeed; too free for the false toleration and charity-mongering of the present day; but these are the words of the God of love, through John the apostle of love. The following places where the word Parrhesia is used in the New Testament will furnish many interesting examples. The word is translated:

"Boldness of speech," 2Co 7:4.

"Plainness of speech," 2 Cot. 3:12 (marg. [Note: arg. Margin.] boldness).

"Boldness," Acts 4:13; Acts 4:29; Acts 4:31. Eph 3:12. Php 1:20. 1Ti 3:13. Heb 10:19 (marg. [Note: arg. Margin.] liberty). 1Jn 4:17.

"Be much bold," Phm 1:8 (πολλ■ν … παρρησ■αν ■χων).

"With … confidence," Acts 28:31. Heb 3:6; Heb 10:35. 1Jn 2:28; 1Jn 3:21; 1Jn 5:14.

Dative: "Boldly," John 7:26. "Openly," Mark 8:32. John 7:13; John 11:14; John 16:25; John 16:29. With ■ν (en) in or with, "boldly," Eph 6:19. "Openly," John 7:4. Col 2:15. With μετ■ (meta), with,

“boldly,” Heb 4:16. “Freely,” Acts 2:29.

-------- Aganactesis; or, Indignation An Expression of Feeling by way of Indignation

Ag´-an-ak-tee´-sis. Greek, ■γαν■κτησις, physical pain and irritation; hence vexation, indignation. The figure is used when an exclamation proceeds from the deep feeling of indignation.

See Gen 3:13; Gen 4:10; Gen 20:9; Gen 31:26.

Acts 13:10.-Here we have a forcible example of Paul’s indignation at the opposition of Elymas the Sorcerer.

-------- Apodioxis; or, Detestation An Expression of Feeling by way of Detestation

Ap´-o-di-■x´-is. Greek, ■ποδ■ωξις, a chasing away; from ■π■ (apo), away from, and δι■κειν (di■kein), to pursue. The figure is so called, because the speaker or writer repels something, and spurns it as absurd or wicked. The Latins called it REJECTIO, a rejecting or rejection; DETESTATIO, a detesting or detestation; and ABOMINATIO, an abominating or abomination.

Psa 50:16.-“But unto the wicked God saith, What hast thou to do to declare my statutes, or that thou shouldest take my covenant in thy mouth?”

Isa 1:12-15 is a solemn expression of Jehovah’s detestation of religion, per se, such as existed among, and was manifested by, the Jews at Christ’s first coming. This passage describes the most minute attention to every religious observance, which only heightens the indignation with which the Lord repudiates it all, because it does not proceed from the heart.

See this passage also under Ellipsis, Anthropopatheia, Synathrœsmus, and Hypotyposis.

Jer 9:2 (1).-We have Jeremiah’s detestation of Israel’s idolatry.

Mat 4:10.-“Get thee hence, Satan:” etc.

Mat 16:23.-“He … said unto Peter, Get thee behind me, Satan: thou art an offence unto me: for thou savourest not the things that be of God.” The fact of this repulsion following so closely upon the other words addressed to Peter in Mat 16:17-18, should have for ever precluded the Romish perversion of them.

Acts 8:20-23.-Peter repels with horror the thought of Simon Magus that the gift of the Holy Ghost could be purchased with money.

-------- Deprecatio; or, Deprecation An Expression of Feeling by way of Deprecation

Dep-re-ca´-ti-o. The name of this figure is from the Latin, and means literally a praying against, an act of deprecation. The figure is used in three senses:-

(1) A praying against evil, so as to avert or prevent its results: as when an Advocate pleads former good character, etc., on behalf of the accused person.

(2) Where the speaker prays against others, that evil may fall upon them;or even against himself. This is properly IMPRECATION.

(3) When the ejaculatory prayer is for the prevention or removal of any evil generally.

We have an example in the Deprecation of Moses:- Exo 32:32.-“Blot me, I pray, thee out of thy book.”

See this passage under Aposiopesis and Anthropopatheia.

-------- Diasyrmos; or, Raillery An Expression of Feeling by way of tearing away Disguise

Di´-a-syrm-os. Greek, διασυρμ■ς, a tearing in pieces, from διασ■ρειν (diasurein); and this from δι■ (dia) and σ■ρειν (surein), to drag, to force away.

Twice the word is used in connection with Paul: Acts 8:3, “haltug”; and Acts 14:19, “drew.” This figure is so called, because it tears away the veil, or whatever may be covering the real matter in question, and shows it up as it really is. Hence, raillery which tears away all disguise.

Mat 26:50.-“Friend, wherefore art thou come?”

John 7:4.-The Lord’s brethren seek to reflect upon Him, as if He were mismanaging His affairs. But, in this case, the Diasyrmos proceeded from their own mistake as to what His mission really was. “There is no man that doeth anything in secret, and he himself seeketh to be known openly.”

-------- Cataplexis; or, Menace An Expression of Feeling by way of Menace

Cat´-a-pleex´-is. Greek, κατ■πληξις, a striking down, terrifying menace. This figure is used where the speaker or writer employs the language of menace.

-------- Exouthenismos; or, Contempt An Expression of Feeling by way of Contempt

Ex´-ou-then-is´-mos. Greek, ■ξουθενισμ■ς, scorn, contempt, or disparagement. The figure is used where a speaker or writer expresses contempt of anything.

See 2Sa 6:20. Job 26:2. Jer 22:23.

-------- Maledictio; or, Imprecation Expression of Feeling by way of Malediction or Execration Mal´-e-dic´-ti-o. This is the Latin name, and means denunciation, cursing, imprecation, or execration.

Hence the other Latin names, IMPRECATIO and EXECRATIO, COMMINATIO. Also ARA, an altar, by which, and at which, oaths and execrations were pronounced. The Greeks called it APEUCHE, ap-eu-chee, from ■πε■χομαι, to pray a thing away, to pray that a thing may not be, and MISOS, mi-sos, Greek μ■σος, hate, hatred, a hateful object or thing.

See 1Sa 3:17. Ruth 1:17.

Psa 109:6-19, where we have the Imprecation of David’s enemies for evil to come upon him. See under Ellipsis.

Eze 34:2.-“Woe be to the shepherds of Israel that do feed themselves!” A woe that comes upon all shepherds to-day who do not “feed the flocks.”

See the whole chapter for the reasons for this solemn “Woe.” A concordance will enable students to find the examples for themselves, as they begin with “Woe,” such as those in Deu 28:11-19. Isa 3:11. Jer 48:46. Mat 11:21.

-------- Deasis; or, Adjuration An Expression of Feeling by Oath or Asseveration

De´-a-sis, from Greek, δ■ησις, an entresting, obtestation, or calling to witness. The Latins called it OBSECRATIO, a beseeching, imploring, and OBTESTATIO, an adjuring, or calling of God to witness. The figure is used when the speaker or writer calls God or heaven to witness to the truth of what is said, or to the facts which he states. Apart from this calling to witness, the figure is of the nature of Apostrophe (q.v. [Note: Which see.] ). For examples, see Deu 4:26; Deu 30:19. 2Sa 20:20. Job 27:5. Isa 14:24; Isa 62:8. Jer 22:5; Jer 27:5. Eze 5:11; Eze 33:11; Eze 34:8. Acts 20:26.

It is exemplified in such phrases as: “Be it far from me”; “The Lord do so unto me,” if I do or do not, etc.; “As the Lord liveth, and as thy soul (thy own self) liveth.”

“Be it far from me” seems to mean “profane be it to me”: i.e., be it as far from me as I could wish a profane thing to be.

-------- Chleuasmos; or, Mocking An Expression of Feeling by Mocking and Jeering

Chleu-as´-mos. Greek, χλευασμ■ς, mocking, scoffing, sneering, jeering, from χλε■η (chleuee), a jest, and χλευ■ζω (chleuaz■), to make a jest of, scoff at.

EPLCERTOMESIS, Greek, ■πικερτ■μησις (Ep-i-ker-to-mee-sis), a sneering or jeering.

MYCTERISMOS, Greek, μυκτηρισμ■ς (muk-teer-is-mos), a turning up of the nose at, sneering, or snuffing, from μυκτ■ρ (mukteer), the nose, snout, nostrils. The figure is used when the speaker or writer excites laughter by a jeer or sneer; or excites ridicule by turning up the nose. This is exactly what the Holy Spirit says the Pharisees did at the Lord’s teaching in Luk 16:14, and which led Him to rebuke them, and put them to shame and silence by a parable similar to those they were fond of using (See Lightfoot).

It is also what Jehovah will do, in return, to those who have thus treated His Anointed.

Psa 2:4.-“He that sitteth in the heavens shall laugh: the Lord shall have them in derision.”

Pro 1:24-33.-This is a solemn example of the figure.

See also Isa 14:4; Isa 14:12. Mic 2:4.

6. As to Argumentation

We now come to the last part of the third great branch of Figures involving Change, and to the last division of these, affecting the application of words as to Argumentation.

It is neither the smallest division, nor is it the least in importance. The application of words is so wide that it is difficult to separate every Figure, and say that one belongs to a certain class; because they frequently overlap, and belong to more than one class. For example: we have put in this last section, Argumentation, Erotesis, or Interrogating; but interrogation is not always used by way of argument. In like manner we have included Dialogismus; but as it represents two or more persons speaking, it might have been classed under the use “as to Persons.” So that, while each figure cannot be arbitrarily arranged under the separate heads, we have placed them in the order which seemed to be most proper to themselves, and most instructive and helpful to the Bible student.

Under this last division, Argumentation, we have put no less than nineteen figures; and first, as being one of the most important, Erotesis.

Separate works have been published on this figure alone; and it would form the subject of years of fruitful study by itself.

-------- Erotesis; or, Interrogating The Asking of Questions without waiting for the Answer

Er´-■-tee´-sis. Greek, ■ρ■τησις, interrogation (from ■ρωτ■ν, to ask, to enquire, to question: also to request). This figure is used when a speaker or writer asks animated questions, but not to obtain information. Instead of making a plain and direct statement, he suddenly changes his style, and puts what he was about to say or could otherwise have said, into the form of a question, without waiting for an answer. Instead of declaring a conviction, or expressing indignation, or vindicating authority, he puts it in the form of a question without expecting any reply The figure is so important that not only is it of frequent occurrence, but it has several other names. It is called

PEUSIS (peu´-sis). Greek, πε■σις, an asking, inquiry (from πε■θομαι (peuthomai): poetic present of πυνθ■νομαι (punthanomai), to ask, inquire).

PYSMA (pys´-ma). Greek, π■σμα (pusma), what is learnt by the interrogation (from the same root). The Latins called it PERCONTATIO, an asking, inquiring after; and INTERROGATIO, an interrogating.

While these names are all used of the act of interrogation, the question itself is called EROTEMA (er´-o-tee´-ma).

There are questions in the Hebrew which are not reproduced in the English; and some are given below, though the labour of making an exhaustive list would be too great.

But, counting the questions as they appear in the English Bible, the importance of this figure Erotesis, or Interrogating, will be seen when we state that, in the 1,189 chapters into which the Bible is divided, there are no less than 3,298 questions. It is clear, therefore, that it is impossible for us here to quote, or even to give, all the references. Out of the 1,189 chapters of the Bible there are only 453 which are without a question.

These are divided as follows:-The 929 chapters of the Old Testament contain 2,274 questions; while the 260 chapters of the New Testament contain no less than 1,024. The average of questions in the New Testament is much higher, per chapter, than that in the Old Testament. For, while the average of the whole Bible is 2.75 (i.e., 2¾ questions for every chapter), the Old Testament average is 2.3 (or 2⅓), and the New Testament nearly twice as much: viz., 3.9 (or nearly 4). This is how the Bible is affected as a whole. When we come to the separate Books, we find that Job stands first with 329 questions; while Jeremiah comes next with 195. In the New Testament, the Gospel of Matthew stands first with 177 questions; then John's Gospel with 167: etc. When we come to separate chapters, Job 38:1-41 stands first with 40 questions; then 2Sa 19:1-43, with 22 questions. In the New Testament, 1Co 9:1-27 stands first, with 20 questions; followed closely by John 7:1-53, which has 19.

These facts are interesting, but are not important, as to the chapters; inasmuch as these are only human in their origin, and are often very incorrectly divided. As to the two Testaments and the

separate books, however, they serve to show us the relative distribution of this beautiful figure Erotesis. With regard to the questions themselves, their classification is another matter altogether. Some are searching, causing the mind to pause, wonder, and admire. Some are revelations of the attributes of God, and of the depravity of man. The very first Divine question of the Old Testament reveals the condition of man by nature: “WHERE ART THOU?” It comes from God to the sinner, now “far off” (Eph 2:13), from God. While the first question in the New Testament reveals the effect of this on the sinner’s heart, causing him to turn to that Saviour whom the New Testament reveals, and cry, “WHERE IS HE?” The questions of the Bible, whether God addresses them to man; or whether man turns to God; or whether he questions himself; contain a mine of truth and teaching; while the heart is awakened, and the attention is aroused to seek out the answer, which is ever fraught with deep and blessed instruction.

We have only to reflect on the interesting fact that the figures used most frequently by the Lord Jesus are Interrogation and Implication (Erotesis and Hypocatastasis). The very first thing that is mentioned concerning Him as the first act of His life, is that He was found “in the temple, sitting in the midst of the doctors, both hearing them, and asking them questions” (Luk 2:46).

Doubtless He could teach them much that would astound them, by the use of this Figure, in spite of the disparity of age. For a child of twelve years of age may question, when he may not teach; and yet, by this simple means, teach more effectively than the greatest of teachers. No wonder that “all that heard him were astonished.”

All writers and speakers have always drawn largely on this Figure, and many interesting examples might be given from general literature.

Science lifts its head against the word of God as though all were uncertainty outside of its own proud boastings. And yet a few questions soon prick and burst the bubble.

Scientia means real or intuitive knowledge, as does its Greek representative γν■σις (gn■sis). (Hence our words “know” and “knowledge”). Neither of these words means acquired knowledge. But beyond a very few facts and the small circle of mathematical demonstrations: How little is really known! What is matter? What is mind? What is life? What is light? What is electricity? What is gravitation? or, Is there any such thing at all? What is the history of our own earth geologically? Who can tell us this? So long ago as 1806, the French Institute tabulated more than eighty geological theories, and how many have there been since then?

We merely give this as illustrating how we may ourselves, by a few questions, dispose of the giants who would demolish us and rob us of the Inspired Word of God, which comes to us in all its blessed and Divine certainty.

We turn, then, to its questions; and our best course will be to indicate certain divisions into which they may be classified; so that the Bible-searching student may have somewhere to place the questions, as he seeks them out and finds them.

Several classifications have been attempted by various writers from Glassius downwards, and probably none is either correct or complete. The subject is too large, and its divisions over-lap too much, to allow of too minute an arrangement.

We might classify them under their subject matter, or under the words with which they commence ("Who," "How," "Why," "Whether," etc.).

If we used both these divisions they would get mixed up, and many questions would appear in each. So that we present the following, as embracing practically all the divisions into which the questions of the Bible may be classified.

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.

1. In Positive Affirmation Where the answer must be in the affirmative.

"Wilt not thou deliver my feet from falling?" (Psa 56:13 (14)). [Yes, thou wilt]. Here the present comes in between the past ("thou hast delivered my soul from death") and the future ("that I may walk before God in the light of the living."

"These two things are come unto thee; who shall be sorry for thee? [Every one]. Desolation and destruction, and the famine, and the sword: by whom shall I comfort thee?" (Isa 51:19): i.e., by every one.

“Which of you shall have an ass or an ox fallen into a pit, and will not straightway pull him out on the sabbath day?” (Luk 14:5). [No one].

2. In Negative Affirmation Where the question is put in the negative form, and the answer must be in the affirmative, and very emphatically so; the truth being thus much more forcibly brought out by the question than by a mere cold and formal statement of the fact.

“Is not the whole land before thee?” (Gen 13:9): i.e., yes, it is.

“Do not thy brethren feed in Shechem?” (Gen 37:13). [Yes, they do.] Here, in A.V. [Note: The Authorized Version, or current Text of our English Bible, 1611.] and R.V. [Note: The Revised Version, 1881.] , the words “the flock” are inserted (in the latter not in italics). This is because of the words “their father’s flock,” which occur in the previous verse. But this is one of the fifteen dotted words in the Hebrew Text, which means that they had got into the Text at a very early date; and the scribes, not liking actually to remove them from the Text, put a row of small dots along the top to show that the word or words ought not to be in the Text, though they had not been taken out. As the words “the flock” are dotted in the Hebrew, Gen 37:12, means that they had gone to feed themselves in Shechem! (Compare Eze 34:2; Eze 34:8; Eze 34:10, and Isa 56:11-12).

“Is not Aaron the Levite thy brother, whom I know to be eloquent?” (Exo 4:14): i.e., I know that he is so.

“Are they not on the other side Jordan?” etc. (Deu 11:30).

“Shall I not seek rest for thee?” etc. (Ruth 3:1).

“Is it not I that commanded the people to be numbered?” (1Ch 21:17; compare 2Sa 24:17).

“Is there not a warfare to man upon the earth?” (Job 7:1, R.V. [Note: The Revised Version, 1881.] ); marg. [Note: arg. Margin.] , a time of service. (See the A.V. [Note: The Authorized Version, or current Text of our English Bible, 1611.] margin).

“Do not all go to one place?” (i.e., to Sheol, or the grave) (Ecc 6:6). The answer is: Yes, they do!

“Is my hand shortened at all, that it cannot redeem? or have I no power to deliver?” (Isa 50:2). Here, we have a combined affirmative and negative:-No; my hand is not shortened. I can redeem; and, I have power to deliver. Compare Isa 59:1.

“Do not I fill heaven and earth? saith the Lord” (Jer 23:24). Yes. The previous question is positive.

“Is not the meat cut off before our eyes?” (Joe 1:16).

“Is it not even thus, O ye children of Israel? saith the Lord” (Amo 2:11).

“Shall not the day of the Lord be darkness, and not light?” (Amo 5:20). See under Metonymy and Pleonasm.

“Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works?” (Mat 7:22). See under Epizeuxis.

“Do ye not therefore err, because ye know not the Scriptures, neither the power of God?” (Mark 12:24). Here, the “not” is μ■ (mee) which denies subjectively, and implies not merely negative

ignorance, but positive unwillingness to know the Scriptures. See Mat 22:29.

“The cup of blessing which we bless, is it not the communion of the blood of Christ?” (1Co 10:16). Yes, it is the fellowship of the members of the one Body in partaking of all the merits of Christ’s blood. “The bread which we break, is it not the communion (or fellowship) of the Body of Christ?” The next verse makes it perfectly clear that the Body here mentioned is Christ Mystical, because the Holy Spirit goes on to give the reason-“For we being many are one bread, and, one Body.” See 1Co 12:12.

“Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?” (Heb 1:14). So Obadiah 1:5; Obadiah 1:8. Jon 4:11. John 4:35; John 6:70; John 11:9.

Sometimes the negative is omitted by Ellipsis (q.v. [Note: Which see.] ).

2Sa 15:27 -“The king said also unto Zadok the priest, Art not thou a seer?”

Here the negative is supplied in italics. But not in Eze 8:6.-“Son of man, seest thou what they do?”: i.e., seest thou not? So 1Sa 2:27, and especially Jer 31:20, where it should be “Is not Ephraim my dear son? Is he not a pleasant child?” as is clear from what follows.

3. In Affirmative Negation This is a very important division, because some of the weightiest truths are conveyed by this form of question: i.e., where the question is put in the affirmative, and the answer to be supplied by the mind is a very emphatic negative.

“Is anything too hard for the Lord?” (Gen 18:14). No! there is nothing too hard for Him, for compare Jer 32:17. Zec 8:6. Mat 3:9; Mat 19:26. Luk 1:37.

“Shall I hide from Abraham that thing which I do?” (Gen 18:17).

“How can I dispossess them?” (Deu 7:17): i.e., I cannot do it.

“Who is like unto thee?” is the cry of all the “poor and needy” ones whom Jehovah has delivered. (Psa 35:10). See Exo 15:11. Deu 33:26-27. 1Sa 2:2. Psa 71:19; Psa 73:25; Psa 89:6 (7); Psa 113:5.

“Shall they escape by iniquity?” (Psa 56:7 (8)). No, they shall not.

“Who will rise up for me against the evildoers? or who will stand up for me against the workers of iniquity?” (Psa 94:16): i.e., there is no one to do this but God; as verse 17 clearly shows.

“Who can utter the mighty acts of the Lord? who can show forth all his praise?” (Psa 106:2). The answer is that no one can.

Psa 9:14 (15) does not conflict with this: for there it is a prayer for Jehovah’s mercy, so that he “may show forth” all His praise. Compare Psa 40:5 (6); Psa 139:17-18.

Ecc 3:21.-Here, we must take the question “who know … whether,” etc., as requiring a negative answer. See under Appendix E.

“Can any hide himself in secret places that I shall not see him? saith the Lord” (Jer 23:24). No, none can so hide. The following question is negative.

“How shall then his kingdom stand?” (Mat 12:26): i.e., it is impossible.

“Which of you convicteth me of sin?” (John 8:46). ■λ■γχω (elengcho) does not mean to convince, but to convict by bringing in guilty, lay bare, expose. No one could ever bring Christ in guilty of sin. This explains John 16:8. See Prosapodosis.

“What if some did not believe? Shall their unbelief make the faith of God without effect?” (Rom 3:3). See under Tapeinosis.

“If God be for us, who can be against us?”

“Who shall lay anything to the charge of God’s elect?”

“Who is he that condemneth?”

“Who shall separate us from the love of Christ?” (Rom 8:31-35). See under Epistrophe, Anaphora, Ellipsis, which are all employed in these verses.

“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?” (Rom 11:34-35).

“Who goeth a warfare any time at his own charges?” etc. (1Co 9:7).

“Unto which of the angels said he at any time, Thou art my Son?” (Heb 1:5): i.e., to none of them, but to the Son only. These words, “Thou art my Son,” appear to be the Divine formula for the anointing of Christ: Mat 3:17, for His office of prophet; Mat 17:5, for His office of priest, * [Note: See Christ’s Prophetic Teaching, by the same author and publisher.] and Psa 2:7 (cf. Heb 1:5), for His office of king.

“To which of the angels said he at any time, Sit on my right hand, until I make thine enemies thy footstool?” (Heb 1:13), i.e., He never said this to any created angelic being.

See, for other instances, Gen 50:19. 1Sa 2:25. Job 40:2, etc. Isa 40:13-14. Joe 1:2, etc., and many other places.

Sometimes the negative in the answer is not absolute, but only relative.

“Who knoweth the power of thine anger?” (Psa 90:11). Not every one. See Psa 90:13 and Psa 90:16.

See also under Metonymy.

“Who can find a virtuous woman?” (Pro 31:10): i.e., not that there are absolutely none, but that they are relatively few. See the structure under Acrostichion.

“Who hath believed our report?” (Isa 53:1). Not, no one, but those to whom it is given-the Remnant. See under Hypotyposis and Metonymy.

“Who is wise, and he shall understand these things? prudent, and he shall know them?” (Hos 14:9 (10)): i.e., not that no one is wise, but that such are relatively few.

4. In Demonstration Sometimes a question is used to make an affirmation as to a certain subject, demonstrating a fact or proving a truth.

“What man is he that feareth the Lord?” (Psa 25:12). This is to call attention to the demonstration in the next verse.

“Son of man, seest thou [not] what they do?” (Eze 8:6). We have already had this trader a negative affirmation, but its object was to say, Behold, thou art a witness of their abominable idolatry.

“What went ye out into the wilderness to see?” This question is three times repeated: to demonstrate to the People the greatness of John the Baptist (Mat 11:7-9). So Psa 34:12-13 (13, 14). Jer 9:12 (11). Hos 14:9 (10) might also be put under this head. Pro 22:29; Pro 29:20.

5. In Wonder and Admirationg

“Shall a child be born unto him that is an hundred years old? And shall Sarah, that is ninety years old, bear?” (Gen 17:17), in wonder at the Divine power. See Rom 4:17-21. Abraham laughed for joy, for he fell upon his face in reverence (John 8:56. Gen 21:8). Sarah laughed from incredulity (Gen 18:12). Contrast Martha and Mary in John 11:21 and John 11:32. Mary “fell down at his feet.”

“How is it that thou hast found it so quickly, my son?” (Gen 27:20).

“What is this that God hath done unto us?” (Gen 42:28).

“How good and how pleasant it is for brethren to dwell together in unity!” (Psa 133:1). See under Asterismos.

“Who is this that cometh from Edom, with dyed garments from Bozrah?” (Isa 43:1-2). See under Prosopopœia. This refers not to Christ’s work of redemption for His People, but to the day of His vengeance and judgment on His enemies; as the context clearly shows.

“How weak is thine heart, saith the Lord God (Adonai Jehovah)?” (Eze 16:30).

“How soon is the fig-tree withered away?” (Mat 21:20). Or better-How can the fig-tree have withered by this time? So also Mark 6:37.

See also 1Sa 9:21. Hab 3:8.

6. In Rapture or Exultation “Oh how great is thy goodness!” (Psa 31:19 (20)).

“How precious also are thy thoughts unto me, O God (El)! How great is the sum of them!” (Psa 139:17). See Anthropopatheia.

“What is man, that thou art mindful of him?” (Psa 8:4 (5); Psa 144:3. Job 7:17. Heb 2:6), to magnify the grace of God in lifting up such an one from the dunghill to make him inherit the throne of glory (1Sa 2:8). See Psa 113:7-8.

“Who am I, O Lord God (Adoani Jehovah)?” (2Sa 7:18).

It was the revelation of the greatness of God’s grace that enabled David thus to take the place of a true worshipper. In 2Sa 7:1, David “sat in his house,” and before himself; then his thought was to build a house for God; but, when he learnt that God was going to build him a house, then he went in, and “sat before the Lord.”

“Is this the manner of man, O Lord God (Adonai Jehovah)?” (2Sa 7:19). The margin of the R.V. [Note: The Revised Version, 1881.] reads “Is this the law of man, O Lord God,” and the A.V. [Note: The Authorized Version, or current Text of our English Bible, 1611.] margin says, “Heb. law.” But idiomatically it means, “Is this the law for humanity?”: i.e., the promise to David embraced blessing for the whole of humanity, and David by faith saw it, and exulted in it.

7. In Wishes

“Who will give me drink of the water of the well of Bethlehem, which is by the gate?” (2Sa 23:15, Heb.). See under Œonismos.

“Whom shall I send, and who will go for us?” (Isa 6:8).

“Who shall deliver me from this body of death?” (Rom 7:24 (marg. [Note: arg. Margin.] )). See under Ecphonesis, Metonymy, Hypallage, and Ellipsis. By these figures is this height of Christian experience emphasised: i.e., the knowledge of the fact as to what God had done with “sins” (Rom 1:16-32; Rom 2:1-29; Rom 3:1-31; Rom 4:1-25; Rom 5:1-11), and also as to what He had done with “sin” (5:12-8:39); so that, although the fruits of the old tree are still seen and mourned over, there is the blessed knowledge that God reckons it as dead-as having died with Christ, and that we are to reckon the same.

8. In Refusals and Denials

“How shall I curse, whom God (EL) hath not cursed? or how shall I defy, whom the Lord (Jehovah) hath not defied?” (Num 23:8): i.e., I neither can nor dare do so.

“What have I to do with thee?” (John 2:4). See under Idiom. Also Jdg 11:12. 2Sa 16:10. 1Ki 17:18. 2Ki 3:13. Mat 8:29. Mark 5:7. Luk 8:28.

9. In Doubts

“Therefore Sarah laughed within herself, saying, After I am waxen old shall I have pleasure?” (Gen 18:12). See above.

“O Ephraim, what shall I do unto thee? O Judah, what shall I do unto thee?” (Hos 6:4). See under Aporia. So Hos 11:8.

“Wherewith shall I come before the Lord, and bow myself before the high God?” (Mic 7:6).

“But the righteousness which is of faith, speaketh on this wise, Say not in thine heart, Who shall ascend into heaven?” (Rom 10:6-7). See under Epitrechon. These doubts, raised by self-righteousness, are seen to be removed only by the imputation of a Divine righteousness.

10. In Admonition

“Hearest thou not, my daughter?” (Ruth 2:8): i.e., diligently hearken. “Go not to glean in another field.”

“Who hath warned you (with the emphasis on the “you”) to flee from the wrath to come?” (Mat 3:7).

11. In Expostulation

“Where art thou?” (Gen 3:9). To show Adam where he really was, and the condition into which he had fallen, having lost fellowship and communion with God.

“What is this that thou hast done unto me?” etc. (Gen 12:18-19).

“What is that betwixt me and thee?” (Gen 23:15).

“Who am I that I should go into Pharaoh?” (Exo 3:11).

“What could have been done more to my vineyard, that I have not done in it? wherefore, when I looked that it should bring forth grapes, brought it forth wild grapes?” (Isa 5:4).

“Wherefore, have we fasted, say they, and thou seest not? wherefore have we afflicted our soul, and thou takest no knowledge?” (Isa 58:3). So Gen 31:26-27; Gen 44:4; Gen 44:15. Psa 11:1; Psa 50:16 (see Apodioxis). Eze 12:22; Eze 18:1 (2). Dan 3:14; and many examples in the prophecy of Malachi.

12. In Prohibitions “Why should I be deprived also of you both in one day?” (Gen 27:45).

“Why should I kill thee?” (1Sa 19:17): i.e., let me not have to kill thee.

“Wherefore should the heathen say,” etc.? (Psa 79:10): i.e., let not the heathen say.

“Wherefore should God be angry at thy voice, and destroy the work of thine hands?” (Ecc 5:6).

“Why shouldest thou die before thy time?” (Ecc 7:17).

“Why will ye die, thou and thy people, by the sword?” (Jer 27:13). So Jer 27:17, “Wherefore should this city be laid waste?” i.e., Do not die. Do not let this city be laid waste.

“Why will ye die, O house of Israel?” (Eze 33:11): i.e., Turn from your ways, so that ye die not. See under Epizeuxis and Obtestatio. So 2Sa 2:22. 2Ch 25:16. Dan 1:10, etc.

13. In Pity and Commiseration

“How doth the city sit solitary, that was full of people?” (Lam 1:1; see Lam 2:1, etc.). See under Antithesis and Ellipsis.

“How often would I have gathered thy children, etc.?” (Mat 23:37).

There are many examples in the Book of Lamentations.

14. In Disparagements “Cease ye from man, whose breath is in his nostrils: for wherein is he to be accounted of?” (Isa 2:22).

“What cities are these which thou hast given me, my brother?” (1Ki 9:13).

15. In Reproaches

“When this people, or the prophet, or a priest, shall ask thee, saying, What is the burden of the Lord? thou shalt then say unto them, What burden? I will even forsake you, saith the Lord” (Jer 23:33. So Jer 23:35-36).

“What is truth?” (John 18:38). See Irony.

16. In Lamentation “Lord, how are they increased that trouble me!” (Psa 3:1 (2)): i.e., how come mine enemies to be so many?

“Why hast thou forsaken me?” (Psa 22:1 (2)).

“Will the Lord cast off for ever? and will he be favourable no more? Is his mercy clean gone for ever? Doth his promise fail for evermore? Hath God forgotten to be gracious? Hath he in anger shut up his tender mercies?” (Psa 77:7-9 (8-10)). These lamentations arise from self-occupation (see Psa 77:1-6). It is our natural “infirmity” (Psa 77:10), that leads us into it. The only remedy is to cease from self-occupation, and look away from ourselves to God (Psa 77:10-20): then happiness and praise take the place of lamentation.

Compare Psa 73:1-28; where the same experience is gone through, only then the trouble arises from looking around instead of looking within. But the remedy for this “foolishness” (Psa 73:22) is the same as for the “infirmity”: viz., looking up (Psa 73:17 and Psa 73:23-28). The lesson from questions in these two Psalms (Psa 77:1-20 and Psa 73:1-28) is this. If we want to be miserable, all we have to do is to look within. If we want to be distracted, all we have to do is to look around. But if we would be happy, we must look up, away from ourselves and others, to God.* [Note: See Things to Come for Oct., 1899.]

“How is the faithful city become an harlot!” (Isa 1:21). Or, “How is it that the loyal city has turned harlot?” See under Synecdoche and Antithesis.

“Shall the women eat their fruit, and children of a span long? Shall the priest and the prophet be slain in the sanctuary of the Lord?” (Lam 2:20).

17. In Indignation “Why do the heathen rage? and [why do] the people imagine a vain thing?” (Psa 2:1).

“How long shall I be with you? How long shall I suffer you?” (Mat 17:17). See Ecphonesis.

18. In Absurdities and Impossibilities “Who can bring a clean thing out of an unclean?” (Job 14:4).

“Shall mortal man be more just than God? or shall a man be more pure than His Maker?” (Job 4:17).

“Can the Ethiopian change his skin, or the leopard his spots? then may ye also do good, that are accustomed to do evil” (Jer 13:23). See Parœmia.

“How can a man be born when he is old?” etc. (John 3:4).

“How can this man give us his flesh to eat?” (John 6:52). It was “a hard saying” (John 6:60), and hence they thought it absurd.

“Have any of the elders or of the Pharisees believed on him?” (John 7:48). This question forms, from that day to this, the excuse for not acknowledging the claims of God or His Truth, unless the great and the influential of the Church receive them. It is the putting of man before God, instead of studying to show ourselves approved only to God.

“Who is this Son of man?” (John 12:34). This was the expression of the absurdity on the part of Christ’s enemies.

19. Double Questions

Sometimes double questions are employed, repeating the same question in different words so as to express the fact more emphatically.

See Job 4:17; Job 6:5, etc.; Job 8:3; Job 10:4, etc.; Job 11:2, Job 11:7; Job 22:3. Isa 10:15. Jer 5:9; Jer 5:29.

-------- Dialogismos; or, Dialogue

D■-al-o-gis-mos. Greek, διαλογισμ■ς, conversation, arguing, from διαλογ■ζεσθαι (dialogizesthai), to converse, argue. This figure is used when we represent one or more persons as speaking about a thing, instead of saying it ourselves: Dialogue. The persons speak in a manner suitable to their character or condition. When there are not two persons represented, but the objecting and answering is done by the one speaker, the figure is called LOGISMUS, and what is stated is said to be in dialogismo, or in logismo.

Sometimes the speaker brings forward another as speaking, and uses his words, adapting them to the object in view. The Latins called this figure SERMOCINATIO, which means the same thing.

Isa 14:16-19.-“They that see thee shall narrowly look upon thee, and consider thee, saying, Is this the man that made the earth to tremble, that did shake kingdoms? etc., But thou art cast out of thy grave like an abominable branch,” etc.

Isa 63:1-6.-“Who is this that cometh from Edom, with dyed garments from Bozrah? This that is glorious in his apparel, travelling in the greatness of his strength?

I that speak in righteousness, mighty to save.

Wherefore art thou red in thine apparel, and thy garments like him that treadeth in the winefat?

I have trodden the winepress alone; and of the people there was none with me; for I will tread them in mine anger, and trample them in my fury; and their blood shall be sprinkled upon my garments, and I will stain all my raiment. For the day of vengeance is in mine heart, and the year of my redeemed is come.” etc.

Thus, vividly and powerfully, is the day of vengeance, and of judgment, described. And yet there are persons who take this passage as treating of Christ’s past work of grace on Calvary!

Mic 2:4.-“In that day shall one take up a parable against you, and lament with a doleful lamentation, and say, We be utterly spoiled:” etc. (See under Polyptoton).

Zec 8:20-23.-“It shall yet come to pass that there shall come people, and the inhabitants of many cities: And the inhabitants of one city shall go to another, saying, Let us go speedily to pray before the Lord, and to seek the Lord of hosts: I will go also.

Yea, many people and strong nations shall come,” etc. See Polyptoton.

Some think that Paul, when he says, in

1Co 9:24, “So run, that ye may obtain,” does not directly exhort the Corinthians himself; but by a Sermocinatio, brings forward and uses that incitement which the trainers and spectators in the

public contests usually employed.

Other examples may be found under Antimetathesis, and in Mat 25:37-39. Luk 13:6-9; Luk 15:20-32.

-------- Dianœa; or, Animated Dialogue

Di´-a-nœ´-a. Greek, δι■νοια, a revolving in the mind. This Figure is employed when the speaker uses animated questions and answers in developing an argument. The Latins called it SUBJECTIO, a substituting, RESPONSIO, a responding.

It is a form of Dialogismos (q.v. [Note: Which see.] ).

-------- Affirmatio; or, Affirmation Spontaneous Affirmation

Affirmation becomes a Figure when it is used otherwise than in answer to a question; or, instead of a bare statement of the fact.

It emphasizes the words thus to affirm what no one has disputed. The Apostle uses it in Php 1:18, “What then? notwithstanding, every way, whether in pretence, or in truth, Christ is preached; and I therein do rejoice, yea, and will rejoice.”

-------- Negatio; or, Negation Spontaneous Negation

Negation is used in a similar way as a Figure, when it is a denying of that which has not been affirmed: i.e., when, instead of merely making a statement, it is put in the form of a denial.

Paul uses it in Gal 2:5, “To whom we gave place by subjection, no, not for an hour.” (See Synecdoche). When the negation is very important, the negative is repeated, or combined with another negative to increase its emphasis. See Repeated Negation.

-------- Accismus; or, Apparent Refusal

Ac-cis´-mus, a cutting all but through, from the Latin, accido. This Figure is so named because it is an apparent or assumed refusal.

Mat 15:22-26.-When the woman of Canaan cried “Have mercy on me, O Lord, thou Son of David,” the Lord did not intend to reject her: but, having no claim (as a Gentile) on Christ as the “Son of David,” He uses the figure Accismus, and apparently refuses her request by saying, “I am not sent but unto the lost sheep of the house of Israel.”

“Then came she and worshipped him, saying, Lord help me.” But again, there was no confession as to the “me.” It was not like the Publican, “God be merciful to me-a sinner.” It might have been a self-righteous “me.” So the Lord again uses the Figure Accismus, but He now combines it with Hypocatastasis; and says:

“It is not meet to take the children’s bread, and to cast it to dogs.”

Now came the confession-she saw the point. She admitted the fact as to her condition as “a dog of the Gentiles,” and said, “Truth, Lord:” and received the blessing which had been determined for her.

Mat 21:29 is sometimes given as an example; but this was a real refusal, altered by after repentance.

-------- Ætiologia; or, Cause Shown The rendering a Reason for what is said or done

Ae´-ti-o-log´-ia (Aetiology). Greek Α■τιολογ■α, rendering a reason, from α■τ■α (aitia), a cause, and λ■γος (logos), a description. The figure is used when, either directly or indirectly, the speaker or writer renders a reason for what he thinks, says, or does. The figure was also called APODEIXIS (Ap-o-deix´-is). Greek, ■π■δειξις, full demonstration, from ■ποδεικν■ναι (apodeiknunai), to point out, demonstrate. The Latins called it CAUSÆ REDDITIO: rendering a reason, or showing the cause.

Rom 1:13.-“Now I would not have you ignorant, brethren, that oftentimes I purposed to come unto you, (but was let hitherto,) that I might have some fruit among you also, even as among other Gentiles.”

Rom 1:15-16 : “I am ready to preach the Gospel to you that are at Rome also. For I am not ashamed of the Gospel of Christ; for it is the power of God unto salvation.” So Rom 3:20; Rom 4:14-15, and all other passages where the word “For” points out the reason, or “Therefore” shows the cause.

These are too numerous to be quoted; but their significance should always be noted.

-------- Anteisagoge; or, Counter-Question The Answering of one Question by asking another

An-teis´-a-g■´-gee. Greek, ■ντεισαγωγ■, a bringing in instead; from ■ντ■ (anti), against or instead; ε■ς (eis), in; ■γειν (agein), to lead or bring. The figure is so called, because a question is answered by asking another.

It is called also ANTICATALLAXIS (an´-ti-cat´-al-lax´-is). Greek, ■ντικατ■λλαξις, a setting off or balancing of one thing against another (as in trade). The Greeks called it also ANTHUPOPHORA (an´-thu-poph´-o-ra). Greek, ■νθυποφορ■, a reply to an objection; from ■ντ■ (anti), against, ■π■ (hupo), φ■ρειν (pherein), to bring.

Hence the Latin names of the Figure: COMPENSATIO, compensation, and CONTRARIA ILLATIO, a bringing in against.

Jdg 14:8.-The answer to Samson’s “riddle” is given in the form of a question, and is thus an Anteisagoge. See under Enigma. A beautiful example is furnished in

Mat 21:23-25; where, when the chief priests and elders asked Christ by what authority He acted; He said, “I also will ask you one thing, which if ye tell me, I in like wise will tell you by what authority I do these things.” He then goes on, in Mat 21:25, to answer the question by asking another. In the answer of His enemies we have the Figure Aporia (q.v. [Note: Which see.] ).

Rom 9:19-20.-“Thou wilt say then unto me, Why doth he yet find fault? For who hath resisted his will?”

“Nay but, O man, who art thou that repliest against God?” See below, under Prolepsis.

-------- Antistrophe; or, Retort A turning the Words of a Speaker against himself

An-tis´-tro-phee. Greek, ■ντιστροφ■, a turning about, from ■ντ■ (anti), against, and στρ■φω (strepho), to turn. The figure is so called because the words of a speaker are turned against himself in Retort. When the retort is violent, it is called BIÆON (Bi-ae´-on), Greek, B■αιον, forcible, violent, compulsory.

Hence the Latin, VIOLENTUM, violent, and INVERSIO, inversion, a turning against.

Mat 15:26-27.-The woman of Canaan used this figure in her reply to Christ. He had said "It is not meet to take the children's bread, and to cast it to dogs." And she said, "Truth, Lord; yet the dogs eat of the crumbs which fall from their master's table," and thus turned His words against Himself.

2Co 11:22.-"Are they Hebrews? so am I. Are they Israelites? so am I. Are they the seed of Abraham? so am I." See also under Epiphoza. When the words thus turned against the speaker are an accusation, then the figure is called

-------- Anticategoria; or, Tu Quoque The use of a Counter-Charge, or Recrimination

An´-ti-cat´-ee-gor´-i-a. Greek, ■ντικατηγορ■α, a counter-charge: from ■ντ■ (anti), against, and κατηγορ■ω, to speak against: hence, to recriminate, to accuse in turn. The figure is used when we retort upon another the very insinuation or accusation which he has made against us. It differs from Antistrophe (see above); in that it has to do, not with any general kind of words, but with a particular accusation.

It is what the Latins called a TU QUOQUE; or, ACCUSATIO ADVERSA, an opposite accusation, or an accusation turned against another; or, TRANSLATIO IN ADVERSARIUM, a transferring against an adversary.

Eze 18:25.-"Yet ye say, The way of the Lord is not equal. Hear now, O house of Israel; Is not my way equal? are not your ways unequal?" So Eze 18:29, and Eze 33:17. This would be Anteisagoge, were it a simple question instead of an accusation.

-------- Metastasis; or, Counter-Blame A transferring of the Blame from one's self to another

Me-tas´-ta-sis. Greek, μετ■στασις, from μετ■ (meta), beyond, over, and στ■σις, a standing or placing (from ■στ■ναι (histanai), to put or place).

Hence, Metastasis means a placing beyond: i.e., a transferring.

Hence called by the Latins TRANSLATIO, a translating. The Figure is so called because it is a transferring of blame from one person or thing to another.

Elijah used the figure in his answer to Ahab in

1Ki 18:17-18.-"When Ahab saw Elijah, that Ahab said unto him, Art thou he that troubleth Israel? And he answered, I have not troubled Israel; but thou, and thy father's house," etc.

2Ki 9:19.-"Is it peace?… What hast thou to do with peace?" This is also the Figure Anteisagoge (q.v. [Note: Which see.] ).

Rom 7:14.-"We know that the law is spiritual: but I am carnal, sold under sin."

-------- Anacœnosis; or, Common Cause An Appeal to others as having interests in Common

An´-a-cœ-n■´-sis. Greek, ■νακο■νωσις (anakoinosis), from ανακοινο■ν (anakoinoun), to communicate; from ■ν■ (ana), up, and κοινο■ν (koinoun), to make common (from κοιν■ς, koinos, common). A Figure by which a speaker appeals to his opponents for their opinion, as having a common interest in the matter in question: as, "If the case were yours, how would you act?" or "What do you think about it?" or "What would you say?" The Greeks also called it SYMBOULESIS (sym-boul-ee´-sis, συμβ■υλησις, a counselling together: from σ■ν (sun or syn), together, and βουλ■, a counselling. Hence, βουλε■ìεσθαι (bouleuesthai), to deliberate. The Latins called it COMMUNICATIO, a making common. The figure is an appeal to the feelings or opinions of others, which they have in common with ourselves, and to which we submit the matter. When this is done by way of question, it is a form of Erotesis (q.v. [Note: Which see.] ).

Isa 5:3-4.-"And now, O inhabitants of Jerusalem, and men of Judah, judge, I pray you, betwixt me and my vineyard. What could I have done more to my vineyard, that I have not done in it?" etc.

Mal 1:6.-"If then I be a father, where is mine honour? and if I be a master, where is my fear? saith the Lord of hosts unto you, O priests, that despise my name."

Luk 11:19.-"If I by Beelzebub cast out devils, by whom do your sons cast them out? therefore shall they be your judges."

Acts 4:19.-"But Peter and John answered and said unto them, Whether it be right in the sight of God to hearken unto you more than unto God, judge ye."

1Co 4:21.-"What will ye? Shall I come unto you with a rod, or in love, and in the spirit of meekness?"

1Co 10:15.-"I speak as to wise men; judge ye what I say."

1Co 11:13-14.-"Judge in yourselves: is it comely that a woman pray unto God uncovered? Doth not even nature itself teach you, that, if a man have long hair, it is a shame unto him?"

Gal 4:21.-"Tell me, ye that desire to be under the law, do ye not hear the law?"

See also Jer 23:23. Gal 3:1-2; Gal 3:5, etc.

-------- Synchoresis; or, Concession Making a Concession of one Point to gain another

Syn´-ch■-ree´-sis. Greek, συλχ■ρησις, concession, acquiescence, consenting, from συγχωρ■ω (synchore■), to come together, agree. The figure is used when we make a concession of one point in order to gain another. In this case the concession or admission is made, and may be rightly made, in order to gain a point.

It thus differs from Epitrope (see below), where we admit something that is wrong in itself for the sake of argument.

Synchoresis, therefore, is concession, while Epitrope is admission or surrender. The Latins called it CONCESSIO, concession, while the Greeks had another name for it, EPICHORESIS (Ep´-i-ch■-ree´-sis), an agreement upon a point.

Jer 12:1.-"Righteous art thou, O Lord, when I plead with thee: yet let me talk (marg. [Note: arg. Margin.] reason the case) with thee of thy judgments: Wherefore doth the way of the wicked

prosper? wherefore are all they happy that deal very treacherously?"

Hab 1:13.-"Thou art of purer eyes than to behold evil, and canst not look on iniquity; wherefore lookest thou upon them that deal treacherously, and holdest thy tongue when the wicked devoureth the man that is more righteous than he?" etc.

Rom 2:17-20.-All these claims of the Jew are admitted for the sake of argument, in order to emphasize the weighty reproof in Rom 2:21, "Thou therefore, which teachest another, teachest thou not thyself?" etc., to the end of Rom 2:23.

1Co 4:8.-He concedes the point as to their desire to reign, but ironically adds, "I would to God ye did reign, that we also might reign with you."

2Co 10:1.-He concedes the point that he was base among them: but 2Co 10:2 and 2Co 10:11 show that he does so only to gain another point. So in 2Co 12:16.

Gal 4:15.-The apostle grants the fact, which was indisputable, as to the great friendship and love that existed between himself and the Galatian saints; in order to gain another point, and add to his argument, when he asks in the next verse, "Am I therefore become your enemy because I tell you the truth?"

Jas 2:19.-"Thou believest that there is one God; thou doest well: the devils also believe, and tremble."

-------- Epitrope; or, Admission Admission of Wrong in order to gain what is Right

E-pit´-ro-pee. Greek, ■πιτροπ■, reference, arbitration, from ■πιτρ■πειν, to turn over, surrender, (from ■π■ (epi), upon, and τρ■πειν (trepein), to turn). The Figure is used when we surrender a point which we feel to be wrong, but we admit it for the sake of argument. In Synchoresis (q.v. [Note: Which see.] ), we concede what is right in itself; but, in Epitrope, we admit what is wrong, giving way to the feelings or unreasonableness of another, in order that we may more effectually carry our point. The Latins called it PERMISSIO, a giving up, unconditional surrender. The figure sometimes approaches to Irony (q.v. [Note: Which see.] ); when "what is admitted" is not really granted, but only apparently so for argument's sake.

1Ki 22:15.-"Go, and prosper: for the Lord shall deliver it into the hand of the king." Micaiah (by Epitrope and Irony) admitted what was in Jehoshaphat's heart, and thus exposed and condemned it.

Ecc 11:9.-"Rejoice, O young man, in thy youth; and let thy heart cheer thee in the days of thy youth, and walk in the ways of thine heart, and in the sight of thine eyes: but know thou, that for all these things God will bring thee into judgment."

Jer 2:28.-"But where are thy gods that thou hast made thee?" Here, the admission as to these gods is made; but only for the sake of exposing, by Irony, the fact that they were no gods. So Jer 7:21, and Eze 20:39.

Amo 4:4-5.-See under Irony.

Mat 23:32.-“Fill ye up then the measure of your fathers.” Christ was not inciting to murders and martyrdoms; but, using the figure Epitrope, He granted their position, and ironically told them to act accordingly.

John 13:27.-“That thou doest, do quickly.” The Lord is not sanctioning the evil, but permitting it.

Rom 11:19-20.-“Thou (Gentile, Rom 11:13) wilt say then, The branches were broken off, that I might be grafted in. Well; because of unbelief they were broken off, and thou standest by faith. Be not highminded, but fear.”

Here, it is not Synchoresis, i.e., a concession of what is right, but an admission of what is wrong, for the sake of argument. Indeed, it is a mixture of the two, for there are two propositions. “The branches were broken off”: i.e., the Jews were cast off for a time (though not cast away, Rom 11:1), that is true. That point is conceded; but “that I might be grafted in”? No! that was not the object: that is what you Gentiles will say, “Thou wilt say.” It is not what the Holy Spirit says. That was not the cause why the Jews were broken off. It was “because of unbelief”! That was the true reason!

-------- Paromologia; or, Confession A Concession in Argument to gain Favour

Par-o-mo-log´-i-a. Greek, παρομολογ■α, confession, from παρ■ (para), by, or near, and ■μολογε■ν (homologein), to confess. This Figure is used when we acknowledge some fault or wrong with a view to gain favour. Hence the Latins called it CONFESSIO, confession, acknowledgment.

-------- Protherapeia; or, Conciliation The securing of Indulgence for what is about to be said

Pro-ther-a-pei-a. Greek, προθεραπε■α, previous care or treatment, from πρ■ (pro), before, and θεραπε■α (therapeia), service. The Figure is used when, by way of precaution, we secure indulgence, or conciliate others, with reference to something we are about to say.

It is called also PROEPIPLEXIS, pro´-ep-i-pleex´-is, from πρ■ (pro), before, and ■π■πληξις, blame, a blaming (of one’s self) beforehand: i.e., in order to secure the attention or favour of another. When it is added at the end of what is said, it is called Epitherapeia (q.v. [Note: Which see.] ).

John 3:2.-“Rabbi, we know that thou art a teacher come from God,” etc.

Mat 19:16.-“And, behold, one came and said unto him, Good Master.” See under Synocœosis. So Mark 10:17. Luk 18:18.

Acts 17:22.-“Ye men of Athens, I perceive that in all things ye are very religious.” This is the meaning of the word (see R.V. [Note: The Revised Version, 1881.] margin) δεισιδαιμον■στερος (deisidaimonesteros), careful in the discharge of religious services. For religion in itself is nothing. It depends entirely on what the religion is, whether true or false.

There are only two religions in the world; and there never have been more from Gen 4:1-26 to the present day. They are put in the forefront of Revelation. Abel’s and Cain’s; God’s way and man’s way; God’s way, and man’s attempted improvement on it.

All kinds of false religion agree in one thing. They are all alike, and all at one in demanding that the sinner must do something, be something, give, pay, feel, experience, or produce something, to merit God's favour. They quarrel bitterly as to what that something is to be. Controversies rage concerning it; the blood of martyrs has been shed; battles have been fought; but yet they are all agreed that the sinner must say, "Something in my hand I bring."

Whereas the one and only true religion is expressed in the words, "NOTHING in my hand I bring." So that a man may be "very religious," and yet be unsaved, and "far off" from God (Eph 2:13).

Acts 26:2-3 is another beautiful example of true Protherapeia. See also Acts 22:3-6, etc.

-------- Prodiorthosis; or, Warning Something said to prepare for a shock

Pro´-di-or-tho´-sis. Greek, προδι■ρθωσις, a preparatory apology, from πρ■ (pro), before, and δι■ρθωσις (diorthosis), a making straight, putting right; from διορθ■ω (diortho■), to make straight, set straight. This is the previous Figure of Protherapeia used to prepare the hearers or readers for what might otherwise shock or offend them.

-------- Palinodia; or, Retracting Approval of one Thing after reproving for another Thing

Pal´-i-no■d´-i-a. Greek, παλιν■δ■α, a song repeated a second time; hence a retracting of a former one. The Figure is used when, having spoken against or reproved any person or thing, we speak well of him or it.

Examples may be found in some of the Epistles to the Seven Churches.

Ephesus: Rev 2:6, after the reproof of Rev 2:4-5.

Sardis: Rev 3:4; Rev 5:1-14, after the reproof of Rev 5:1. In the Old Testament, examples may be seen in 2Ch 15:17; 2Ch 19:3. Psa 89:33; Psa 106:8; Psa 106:44.

-------- Prolepsis (Occupatio); or, Anticipation The answering of an Argument by anticipating it before it is used

Pro-leep´-sis. Greek, πρ■ληψις, a taking beforehand, from πρ■ (pro), beforehand, and λαμβ■νειν (lambanein), to take or receive. This is a beautiful figure; by which we anticipate objections to what we are stating. The other general names of this figure are:

PROCATALEPSIS (Pro´-cat-a-leep´-sis). Greek, προκατ■ληψις, a seizing beforehand, pre-occupation.

APANTESIS (Ap´-an-tee´-sis). Greek, ■π■ντησις, a meeting; hence a meeting of an objection by anticipation. The Latins called it:

OCCUPATIO, anticipation.

ANTEOCCUPATIO, anticipation beforehand.

PRÆMONITIO, a defending beforehand, obviating objections.

All these different names show us the importance of the figure in argumentation.

There is another kind of Prolepsis, which has to do only with time. It is distinguished from our present figure in that while it anticipates and speaks of future things as present it really adjourns the application of the words, and is called AMPLIATIO, or adjournment. (See pages 689 and 914). The form of Prolepsis which we are considering is an anticipation which has to do with Argumentation; and hence is distinguished from the other by the word OCCUPATIO: i.e., we not only anticipate what is coming, but occupy and deal with it, instead of adjourning or Putting it off. See Section 4, above.

Prolepsis, as relating to Argumentation is of two kinds: (i.) Tecta, or, closed; and (ii.) Aperta, or, open.

I. Tecta, or Closed Prolepsis, is where the anticipated objection is merely stated or implied, not answered; or answered, but not plainly stated.

II. Aperta, or Open Prolepsis, is where the anticipated objection is both answered and stated.

We will consider these in order with the different names which have been given to them.

I. Tecta: From the Latin tego, to roof or cover. The Prolepsis is so called when it anticipates the objection, but confines itself merely to stating it. It is called HYPOPHORA, hy-poph´-o-ra. Greek, ■ποφ■ρα, a holding under, putting forward; then, that which is held forth, an objection.

Sometimes the objection is not stated, but is implied by the answer which is given.

Rom 9:6.-“Not as though the word of God hath taken none effect. For they are not all Israel which are of Israel.” The objection which is met is this: If Israel be rejected and cast off for a time (as is going to be shown), then the Word of God has failed, and is ineffectual. No! For they are not all Israel which are of Israel. And there is to be a People taken out from among the Gentiles for His name, as well as a remnant of Israel, according to the election of grace.

Rom 10:18.-“But I say, Have they not heard? (Anticipating the objection that they have not heard.) Yes verily,” etc.

Rom 11:1.-“I say then, Hath God cast away his people?” (Anticipating the objection, which many make even until to-day.) To which he replies, “God forbid,” etc.

Rom 11:11.-“I say then, Have they stumbled that they should fall [for ever]?” (Thus anticipating the objection that they had done so, and meeting it in the words that follow), or, “Their falling away was not the object (or purpose) of their stumbling, was it?”

II. Aperta

Latin, aperta, open. This use of the figure is so called, because not only is the objection anticipated; but it is stated, and the answer also is given. The names for this variation are ANTHYPOPHORA, an´-thy-poph´-o-ra. Greek, ■νθυποθ■ρα, a reply to an objection; from ■ντ■ (anti), against, ■π■ (hypo), under, and φορ■ω (phore■), to bring or put under. Hence, a substitution by stealth. The figure being so called because, by stealth, we take our opponent’s objection, and substitute it for our own.

It was also called

SCHESIS, schee´-sis. Greek, αχ■σις, a checking; because, by anticipating the objection, we check the opponent, and keep him from speaking or replying.

ANASCHESIS, an-a´-sche-sis´. Greek, ■ν■σχεσις, a taking on one's self.

PROSAPODOTON, pros-a-pod´-o-ton. Greek, προσαπ■δοτον, a giving back to or besides.

HYPOBOLE, hy-pob´-o-lee. Greek, ■ποβολ■, a throwing under.

Isa 49:14.-Zion's objection is not merely anticipated in this verse, but is answered in the next.

"But Zion said, The Lord hath forsaken me, and my Lord hath forgotten me."

"Can a woman forget her sucking child, that she should not have compassion on the son of her womb? yea, they may forget, yet will I not forget thee."

Mat 3:9.-"Think not to say within yourselves, We have Abraham to our father: for I say unto you, that God is able even of these stones to raise up children unto Abraham." See under Parechesis.

Rom 3:1-10.-Under the figure Antimetathesis, we have shown how the objections of an imaginary Jewish opponent are here stated and met. See section 2, above: "As to persons."

Rom 4:1-3.-The objection is met, that Abraham was justified by works-his faith being a work. This is shewn in Rom 4:4 and the following verses to be impossible, as denying the very first principles of grace.

Rom 6:1-2.-"What shall we say then? Are we to continue in sin that grace may abound? God forbid. How shall we, who have died to sin, live any longer therein?" That is to say: If those who are "in Christ" died in God's purpose when Christ died, how can they live in sin?

Rom 7:7.-"What shall we say then? that the Law is sin? God forbid. Nay, I had not known sin, but by the Law."

Rom 9:14-15.-"What shall we say then? Is there unrighteousness with God? God forbid. For," etc.

Rom 9:19.-See above under Anteisagoge.

Rom 11:20-21.-See above under Epitrope.

1Co 15:35-36.-"But some man will say, How are the dead raised up? and with what body do they come? Thou foolish man! that which thou sowest is not quickened, except it die."

# 04.14. Appendix A: The Use of Different Types in the English Versions

APPENDIX A ON THE USE OF DIFFERENT TYPES IN THE ENGLISH VERSIONS ON page 2, under the figure Ellipsis, we have referred to the way in which this was indicated in the English Versions.

It may be well to add, by way of Appendix, some brief account of the use of different types. The practice of indicating, by different types, words and phrases which were not in the original Text was, it is believed, first introduced by Sebastian Münster, of Basle, in a Latin Version of the Old Testament, published in 1534. The first of the “Former Translations” that used a different type, or what was then called “a small letter in the Text,” was Cranmer’s Bible (1539). But this was with quite a different object: viz., to distinguish clauses from the Latin which were not in the Hebrew or Greek: e.g., Mat 25:1, “and the bride.”

Subsequent Translations disregarded the Vulgate more, and reverted to the original purpose in the employment of italic type. 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* [Note: 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.] types of these Bibles (as distinguished from the black letter and Roman type of previous Bibles) were introduced into the A.V. [Note: The Authorized Version, or current Text of our English Bible, 1611.] (1611). The italics were used very loosely and inconsistently in the A.V. [Note: The Authorized Version, or current Text of our English Bible, 1611.] These inconsistencies were manifest on the same page and in the same verse. The Cambridge Bibles of 1629 and 1639 made a great reform; which was extended by Dr. Paris in 1762 and Dr. Blayney in 1769. In these two Bibles, the number of words in italics was largely increased, though their use and application is far from being consistent. The following seem to have been the principles guiding the translators of the A.V. [Note: The Authorized Version, or current Text of our English Bible, 1611.] 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 called Zeugma is employed (a kind of Ellipsis).

3. Once, at least, to indicate a word or words of doubtful ms. authority. 1Jn 2:23 (first introduced in Cranmer’s Bible-doubtless from the Vulgate). Perhaps also Jdg 16:2; Jdg 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. When we speak of the Authorized Version of the English Bible (published in 1611), we are immediately confronted with the fact that two editions were published in that same year; and that they differ in many material points, the one

from the other. Both are in the British Museum.* [Note: press marks:-3050 g. 2 and 3050 g. 1 respectively. There can be no doubt as to which of these is the original edition, as one of them contains a serious printer's error in Exodus, which in the other is corrected: this must therefore have been printed subsequently, though in the same year.] Many subsequent editions followed, which contain very many not unimportant changes. Some of these may be attributed to oversight arising from human infirmity; but most of them are changes, deliberately made and introduced without any authority, by men whose names are for the most part unknown.

Some of these emendations have been discarded in later editions, and also some notable misprints, but many have been retained. The Cambridge folio editions of 1629 and 1638 appear to have been a complete revision; but, though wholly unauthorised, it cannot be doubted that the work was well done, and moreover was greatly needed on account of the corrupt state of the then current editions. The parallel textual references in the margin were greatly increased in these editions, and have been still further extended in those published subsequently.

Some of its emendations have dropped out in later editions, while some of its mistakes have been perpetuated! Among the former the word "and" in John 14:6 ("and the truth") was correctly inserted, but disappeared again in editions since 1817. Among the latter, Jer 34:16 : "He had set," instead of "ye had set," as in 1611.

Eze 18:1 : "The word of the Lord," instead of "And the word," as in 1611.

Hos 13:3 : "The whirlwind," instead of "A whirlwind," as in 1611.

Acts 6:3 : "Whom ye may appoint," instead of "we may appoint," as in 1611. This mistake continued down to 1646. An edition published in 1660, by Hills and Field, is remarkable for certain marginal notes then added; and subsequently increased in a Cambridge Bible of 1682 with a great number of fresh textual references, probably by Dr. Scattergood. An edition of 1701 first contained the marginal dates, which were chiefly those of Archbishop Ussher. There were also tables of Scripture measures, weights, and coins; tables of kindred and of time, etc. Additional references were also given. This was the work of William Lloyd at the request of Convocation. But Lloyd exercised his own judgment in the insertion of Archbishop Ussher's dates. Ussher (in 1580-1656) had given 455 b.c., as the date of the Decree given to Nehemiah (in Neh 2:1-20); but Lloyd altered this to 445 b.c., as it now stands in our English Bibles! This was done to suit his own theories, and is of no value as against Ussher's elaborate calculations. The editions of Dr. Paris, in 1762, and of Dr. Blayney, which superseded it in 1769, contained additions in the use of italic type, marginal notes, dates, and textual references. These versions modernised the diction, and made many emendations of the Text; some of them very needless; and also introduced errors of their own, not always those pertaining to the printer.

Since that date controversies have been carried on; and attempts have been made to effect a revision of the A.V. [Note: The Authorized Version, or current Text of our English Bible, 1611.] , with the view to provide an edition which should prove to be a standard Text. But all efforts came to nothing; and a new Revised Version was issued instead in 1881. The remarks of the revisers in their preface, as to the use of italic type, should be carefully studied; inasmuch as they reviewed the whole subject and adopted certain principles which tended "to diminish rather than increase the amount of italic printing." The Old Testament Company in their preface (1884) state that they

have “departed from the custom of the Authorised Version, and adopted, as their rule, the following resolution of their Company:-

“’That all such words, now printed in italics, as are plainly implied in the Hebrew and necessary in the English, be printed in common type.

“ ‘But where any doubt existed as to the exact rendering of the Hebrew, all words which have been added in order to give completeness to the English expression are printed in italic type,’ ” etc. The use of large capital letters for certain words and phrases originated with the Authorised 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 (Jer 23:6 and Zec 3:8; Zec 6:12), they have used ordinary Roman type. The use of the large capitals by the translators of the A.V. [Note: The Authorized Version, or current Text of our English Bible, 1611.] are destitute of any authority, and merely indicate the importance which they attached to such words and phrases thus indicated. The following is a complete list:-

Large capitals in A.V. [Note: The Authorized Version, or current Text of our English Bible, 1611.] Small capitals in R.V. [Note: The Revised Version, 1881.] Exo 3:14 : “I am that I am.”

Exo 3:14.-“I am.”

Exo 6:3 : “Jehovah.”

Exo 28:36; Exo 39:30 : “Holiness (R.V. [Note: The Revised Version, 1881.] , “Holy”) to the Lord.”

Deu 28:58 : “The Lord thy God.”

Psa 68:4 : “Jah.”

Psa 83:18 : “Jehovah.”

Isa 26:4 : “Jehovah.”

Dan 5:25-28 : “Mene, Mene, Tekel, Upharsin” (verse 28, Peres).

Zec 14:20 : “Holiness (R.V. [Note: The Revised Version, 1881.] , “holy”) unto the Lord.”

Mat 1:21 : “Jesus.”

Mat 1:25 : “Jesus.”

Mat 27:37 : The inscriptions on the Cross. Also Mark 15:26. Luk 23:38. John 19:19.

Luk 1:31; Luk 2:21 : “Jesus.”

Acts 17:23 : “To the (R.V. [Note: The Revised Version, 1881.] , “an”) unknown God.”

Rev 17:5 : “Mystery, Babylon the Great, the Mother of (R.V. [Note: The Revised Version, 1881.] , “the”) Harlots and (R.V. [Note: The Revised Version, 1881.] , “of the”) Abominations of the Earth.”

Rev 19:16 : “King of kings, and Lord of lords.”

Large capitals in A.V. [Note: The Authorized Version, or current Text of our English Bible, 1611.] Small Roman letters in R.V. [Note: The Revised Version, 1881.] Jer 23:6 : “The Lord our Righteousness.”

Zec 3:8 : “Branch.”

Zec 6:12 : “Branch.”

# 04.15. Appendix B: On The Usage of the Genitive Case

APPENDIX B ON THE USAGE OF THE GENITIVE CASE

WE have observed, on page 407, under the figure of Antimereia, that while a noun in regimen (i.e., governed by another noun, and thus placed in the genitive case) is used instead of an adjective, it is not always that the genitive case thus used stands for an adjective. The word “of” therefore does not carry with it a uniform signification.

It is used in many ways: and it is ever the business of the student to stop whenever the word “of” is met with, and ask, “What is the meaning of it?” in each case.

Grammarians differ widely as to the mode of classifying the various usages of the genitive case. They differ both as to the classes themselves; the number of their varieties; and the names by which they are called. We therefore present our own. The name of the case in which the latter of these two nouns is placed is called the genitive, from γενικ■ (genikee), because it designates the genus to which anything is referred, or from which it is generated.

It is, therefore, what we may call the birth-case: i.e., the case of birth or origin, and from that primal sense all its other meanings may be drawn. Our English word “of” is, properly speaking, a preposition governing the objective case; and is thus very often, but by no means always, a representative or substitute for the true genitive. There is therefore a danger in supposing that “of” in English always represents a genitive case in Hebrew or other languages. The genitive case, of itself, answers the question, Whence? and as the answers to the question may be various in kind, so are the classifications of the nature of the genitive case (in Antimereia of the noun) of various kinds also.

It is sometimes difficult to decide to which class an exampleparticularly belongs. It might often be quite correct to place it under more than one head.

It is for the student, whenever he finds the word “of” as the sign of the genitive, to consider and decide to which of these classes it belongs; and to test it by trying it under each until he can determine the head under which it is to be placed.

We give the examples as they stand in the original, with the interpretation; and the reader must see for himself how it is rendered in the A.V. [Note: The Authorized Version, or current Text of our English Bible, 1611.] and the R.V. [Note: The Revised Version, 1881.] The examples given are by no means exhaustive. Ample scope is thus left for further investigation on the part of those who desire to pursue this study.

We have classified them thus:- The Genitive of 1.Character.

2. Origin and efficient cause.

3. Possession.

4. Apposition.

5. Relation.

6. Material.

7. Contents.

8. Partition.

9. Two Genitives depending one on the other.

1. The Genitive of Character This is more purely adjectival than the others, and is always emphatic. The emphasis is always to be placed on the adjective thus formed, and not on the noun thus qualified by it. We have given examples under the figure of Antimereia; where they will be found on pages 498-506.

2. The Genitive of Origin and Efficient Cause This usage marks the source from which anything comes or is supplied; or from which it has its origin. With this we may group the examples denoting the efficient cause producing or effecting, and thus originating, whatever is spoken of.

Num 24:4; Num 24:16.-“Words of God”: i.e., from El, and “the vision of the Almighty”: i.e., from El Shaddai.

Deu 32:19.-“He abhorred them because of the provoking of his sons and of his daughters”: i.e., because of the provocation produced by the conduct of His People.

Ezr 3:7.-“The grant that they had of Cyrus king of Persia”: i.e., from him.

Job 14:1.-“Man that is born of a woman”: i.e., woman-born.

Psa 37:22.-“For such as be blessed of him shall inherit the earth; and they that be cursed of him shall be cut off”: i.e., by Him, in each case: i.e., His blessed ones, His cursed ones.

Isa 1:7.-“As the overthrow of strangers”: i.e., as overthrown by strangers. Or, it may be possessive, as strangers’ overthrow: i.e., like Sodom’s and Gomorrah’s overthrow (see Isa 1:9).

Isa 9:6.-“Prince of Peace.” The Prince who makes and gives peace, and brings “peace on earth.”

Isa 11:2.-“The spirit of wisdom and understanding,” etc.: i.e., who gives wisdom, etc.

Isa 53:4.-“Smitten of God”: i.e., by God.

Isa 53:5.-“The chastisement of our peace”: i.e., which procured and gives us peace.

Isa 54:13.-“All thy children shall be taught of the Lord”: i.e., by Jehovah.

Eze 1:1.-“Visions of God”: i.e., from God.

Hag 1:13.-“Haggai, the Lord’s messenger”: i.e., the messenger from Jehovah.

Mat 3:2, etc.-“The kingdom of the heavens”: i.e., the kingdom which has its origin and source from the heavens. It might be taken as the genitive of character, “heavenly kingdom”; but still only in the above sense, as the words of the Lord teach in John 18:36 : “My kingdom is not of this world.” The

word “of” there is not the sign of the genitive case, but is the preposition ■κ (ek), out of, from, as to its origin. The kingdom depends on the Person of the King. It is the king that makes a kingdom, and not the kingdom the king. It is king-dom, the termination dom denoting jurisdiction. Dom is an abbreviation of doom or judgment. Hence it denotes the sphere in which anything is exercised, as earl-dom, wis-dom, Christen-dom. Hence a king-dom is the sphere where a king exercises his rule and jurisdiction. In his absence, therefore, there can be no kingdom. When the Lord said to His enemies, “The kingdom of God is among you” (Luk 17:21, margin), He meant in the person of the king. He could not mean that it was “within” the hearts of His enemies, who rejected the King and sought His life. The kingdom for which we pray, therefore, is not “from hence,” but from heaven. The word “heaven,” here, is used, by Metonymy, for “God.” See further under the Figure Metonymy.

Luk 1:69.-“An horn of salvation”: i.e., which worketh salvation. The word “horn” is used, by Metonomy (q.v. [Note: Which see.] ), for Christ-as being strong and powerful, and able to procure, and bring salvation.

John 6:29.-“This is the work of God”: i.e., which God effects.

John 12:43.-“They loved the praise of men (i.e., that came from men) more than the praise of God (i.e., that comes from God).”

Rom 1:5.-“The obedience of faith” (see margin). Here, the words correspond with the same expression in Rom 16:26. In the former (in connection with the Gospel which was promised from of old), we have the apostolic grace committed to the apostle of the Gentiles with a view to (ε■ς) [procuring] obedience produced by faith among all the Gentiles. In the latter (in connection with the Mystery which was kept secret from of old), we have the apostolic commission committed to the same apostle with the same object unto all the Gentiles.

It is possible that the words “faith” in these two places may be the Antimereia of the noun, and denote faith-obedience: i.e., obedience on faith-principle as distinct from law-principle.

Rom 1:17.-“For therein (i.e., in the Gospel, the good news concerning Christ, Rom 1:16) is the righteousness of God (i.e., which has its source and origin in God), revealed,” and is imputed to man on the principle of faith.

Rom 4:11.-“The righteousness of faith”: i.e., which comes from God as its source, and is enjoyed instrumentally by faith.

Rom 4:13.-“The righteousness of faith”: i.e., imputed on the principle of faith as distinct from law.

Rom 5:18.-“Justification of life”: i.e., which gives life.

Rom 15:4.-“Comfort of the Scriptures”: i.e., the comfort which the Scriptures supply. The word “patience” is better taken by itself, as being patience exercised by us, and combined here with “the comfort” which the Scriptures give.

2Co 11:26.-“Dangers of rivers”: dangers occasioned by rivers.

Eph 2:8.-“The gift of God”: i.e., which God gives.

Eph 4:18.-“Being alienated from the life of God”: i.e., destitute of the life which God gives.

Php 4:9.-“The God of peace”: i.e., the God who has made peace and gives peace. This differs from “the peace of God.” See below under the genitive of Possession.

Col 1:23.-“The hope of the Gospel”: i.e., produced by it.

Col 2:12.-“Faith of the operation of God”: i.e., faith effected, originated and produced by Almighty power.

1Th 1:3.-“Work of faith”: i.e., work produced by or proceeding from and having its origin in their faith, when they “turned to God from idols” (1Th 1:9).

“Labour of love”: i.e., the labour or service proceeding from love, as manifested in a desire “to serve the living and true God” (1Th 1:9).

“Patience of hope”: i.e., patience which was the outcome of the hope, while they waited for God’s “Son from heaven” (1Th 1:10).

Heb 1:3.-“By the word of his power.” This is hardly His powerful word; but the word which is the instrument, by which His power is carried out.

After certain verbs of sense or feeling, the genitive is used to indicate the source or origin from which the sense or the affection proceeds.

E.g., the verb to hear:- The source or person from whom the sound of the voice comes, is expressed by the genitive; while the words or that which the voice speaks is put in the accusative case. In John 10:27, “My sheep hear of my voice” (gen. [Note: en. The Genitive Case.] ): i.e., they hear and recognize that which comes from Me, as being Mine; while Mat 7:24, “Whosoever heareth my words” (acc. [Note: cc. The Accusative Case.] ), the words, sayings, facts, truths, or commands which I utter. In Acts 1:4, we have both in one verse, “the promise which (acc. [Note: cc. The Accusative Case.] ) ye heard of me” (gen. [Note: en. The Genitive Case.] ). This explains two otherwise difficult and apparently contradictory statements:- In Acts 9:7, “Hearing a voice” (gen. [Note: en. The Genitive Case.] ): i.e., the sound, or the person who was the source of the words; but, in Acts 22:9, “They heard not the voice” (acc. [Note: cc. The Accusative Case.] ): i.e., what was actually said.

3. The Genitive of Possession This is perhaps the most common and frequent use of the genitive case. Its fundamental meaning denoting Whence? is clear. From the origin and source naturally flows Possession, especially in the use of the personal pronouns: “the daughter of me”: i.e., my daughter; “the disciples of Him”: i.e., His disciples. Hence, after the words “son,” “brother,” “wife,” “house,” etc.

We can give only a few of the more difficult and important examples:

Luk 2:49.-“The business of my Father”: i.e., His “will,” which Christ came to do, and of which at the close He could say, “It is finished.” Note these first and last words uttered by the Lord Jesus, teaching us that the will of God was the source of our salvation, the work of Christ the channel of it, and the witness of the Holy Spirit the power of it. See Heb 10:7; Heb 10:12; Heb 10:15.

Eph 6:16.-“The shield of faith”: i.e., faith’s shield. The shield which faith possesses and uses: viz., Christ (Gen 15:1. Psa 84:11 (12)). It is not the genitive of Apposition, which would regard faith itself as the shield; but, as in the next verse:-

Eph 6:17.-“The sword of the Spirit”: i.e., the Spirit’s sword, “which is the word of God.”

Php 4:7.-“The peace of God”: i.e., God’s peace; the peace which reigns in His presence, where the end is known from the beginning, producing a peace which nothing can therefore disturb.

It is the unknown future which disturbs our peace; but if our requests are made known to God, we need not be full of care about anything; and something of God’s peace will keep and guard our hearts and minds.

Col 1:13.-“The power of darkness”: i.e., the power belonging to Satan.

2Th 3:5.-“The patience of Christ” (margin, and R.V. [Note: The Revised Version, 1881.] ): i.e., Christ’s patient waiting; for this is the meaning of ■πομον■ (hypomonee), which always has the idea of endurance and waiting.

2Ti 3:17.-“The man of God”: i.e., God’s man. This was the popular name of a prophet, for in him the People recognised God’s spokesman.* [Note: See The Man of God, by the same author and publisher.] Heb 5:6.-“The order of Melchisedek”: i.e., Melchisedek’s order.

Rev 14:12.-“The patience of the saints”: i.e., possessed and manifested by the saints. Compare Rev 13:10.

4. The Genitive of Apposition

Sometimes the genitive is put by way of Apposition, in which case some such words as these have to be supplied: “that is to say,” “which is,” etc.

Isa 14:14.-“The heights of the clouds”: the height, that is to say the clouds.

John 2:21.-“He spake concerning the temple of the body of him”: which means the temple, that is to say, His body.

Rom 4:11.-“A sign of circumcision”: i.e., circumcision was itself the sign.

Rom 4:13.-“Through righteousness of faith.” There is no article, and the genitive “of faith” is in Apposition: i.e., through “faith-righteousness”: i.e., righteousness on the principle of faith, or on faith-principle. So Rom 4:18 : “Justification of life”: a life-justification (δικα■ωσις).

Rom 8:23.-“The firstfruits of the Spirit”: i.e., the firstfruits [of our inheritance], that is to say, the Spirit.

2Co 5:1.-“The house of our tabernacle”: i.e., the house, that is to say, our tabernacle.

2Co 5:5.-“The earnest of the Spirit”: i.e., the earnest, which is the Spirit. So 2Co 1:22.

Eph 4:3.-“The bond of peace”: i.e., the bond, which is peace.

Eph 4:9.-“The lower parts of the earth”: i.e., the lower parts, that is to say, the earth. Compare Isa 14:14.

Eph 6:14.-“The breastplate of righteousness.” Here, it is not the genitive of possession as in verses 16 and 17, but of apposition, Christ’s righteousness being our breastplate.

Heb 6:1.-“The foundation of repentance”: i.e., the foundation, that is to say, repentance, etc.

2Pe 2:6.-“The cities of Sodom and Gomorrha”: i.e., the cities, that is to say, Sodom, etc.

5. The Genitive of Relation and Object This is perhaps the most interesting of all the usages. It offers a great variety in the manner of expressing the peculiar relation intended; and this relation can be gathered only from the context, and from the general analogy of Scripture truth.

It must be borne in mind that it is often impossible to define and determine the exact sense, in which the genitive case is used. And very frequently it may be used in more senses than one. For example, “the Gospel of Christ” may either refer to origin-the Gospel which has Christ for its author-or relation, which has Christ for its subject. Both in Hebrew and Greek great attention must be paid to the presence or absence of the article, in judging of the sense.

Each example must be interpreted by the context.

Gen 2:9.-“The tree of life”: i.e., which preserved life.

Gen 3:24.-“The way of the tree”: i.e., “the way pertaining (or leading) to the tree of life.”

Gen 1:4.-“The days of his mourning”: i.e., of mourning (lit., weeping) with respect to him or for him.

Jdg 13:12.-“What shall be the manner (or ordering) of the child, and of his work”: i.e., what shall be the ordering of the child, and what shall we do with reference to him.

2Sa 7:19.-“And is this the manner of man, O Lord God?” The Heb. is: “And this is a law of humanity” (■■■■■■■■ ■■■■■■■■): i.e., the law for, or relating to, or extending to all mankind. Thus is indicated the fact that the blessing given in grace to David was to embrace the whole world in its scope.

Psa 4:1 (2).-“O God of my righteousness.” This may be, by Antimereia, my righteous God. But it is this, and more: for it is the God who justifies and who defends my righteous cause. All, in fact, that has relation to my righteousness is included.

Psa 44:22 (23).-“As sheep of slaughter”: i.e., destined for slaughter.

Psa 102:20 (21).-“The children of death”: i.e., persons destined to die.

Psa 149:6.-“The exaltations of God are in their throat”: i.e., their praises, exalting God.

Pro 1:7.-“The fear of the Lord”: i.e., the fear which is felt with reference to the Lord, as is so beautifully expressed in Psa 5:7 (8).

Pro 30:24.-“Little of the earth”: i.e., the least in the earth: or, earth’s little ones.

Isa 3:14.-“The spoil of the poor”: i.e., which they have taken from the poor. Observe that “poor” is singular:-the poor one.

Isa 34:5.-“The people of my curse”: i.e., the people devoted to destruction.

Isa 55:3.-“The sure mercies of David”: i.e., pertaining to David, which Jehovah promised to him in 2Sa 7:1-29 Compare Acts 13:34.

Jer 50:28.-“The vengeance of his temple”: i.e., the vengeance of God connected with His temple, avenging its destruction on those who had destroyed it.

Eze 20:7.-“The abominations of his eyes”: i.e., pleasing in his eyes.

Joe 3:1-21 (4):19.-“On account of the violence of the sons of Judah”: i.e., the violence against them, as in A.V. [Note: The Authorized Version, or current Text of our English Bible, 1611.] This is described in Hab 2:8.

Zec 9:1 -“The eyes of man.” One sense of the Heb. may be “For Jehovah hath an eye of man”: i.e., with respect to man. So that it may be rendered, “For the Lord hath respect to men, and to all the tribes of Israel,” and thus we have a Periphrasis (q.v. [Note: Which see.] ) for the Divine providence and care.

Mat 3:8.-“Fruit meet of repentance”: i.e., fruit worthy with respect to repentance.

Mat 4:23; Mat 24:14.-“The gospel of the kingdom”: i.e., the good news connected with, or relating to the coming kingdom.

It is often erroneously said that there can be only one “gospel”; but gospel means “good news,” and this good news may be concerning “Christ,” or “the Kingdom,” or “the grace of God,” or “the glory.” And, if words are used to reveal God’s mind and thoughts, we must not confuse or join together things which he has separated. The “Gospel (or good news) of the Kingdom” was preached when the King appeared; but after His rejection that good news is necessarily in abeyance; and, in its stead, the “Gospel (or good news) of the grace of God” is preached to sinners, both of Jews and Gentiles, until the time of the King’s second appearing shall come, when the good news of the coming King and Kingdom will be again preached. This is the preaching which is referred to in Mat 24:14, after the Church of God shall have been “caught up to meet the Lord in the air.”

Mat 6:26.-“Fowls of the air”: i.e., which fly in the heaven or sky.

Mat 6:28.-“Lilies of the field”: i.e., which grow in the field.

Mat 10:1.-“Power of unclean spirits”: i.e., with reference to or over them.

Mat 14:1.-“The fame of Jesus”: i.e., in connection with, or concerning Jesus.

Mark 1:4.-“Baptism of repentance”: i.e., which had reference to, or stood in connection with it.

Mark 11:22.-“Have faith of God”: i.e., with respect to God, toward Him, such faith as his faithfulness demands and warrants. Compare Col 2:12.

Luk 21:4.-“The gifts of God”: i.e., pertaining to God, and which He accepts. This is quite different from Eph 2:8, which is the genitive of origin.

John 2:17.-“The zeal of thy house”: i.e., with respect to it, for or concerning it.

John 5:29.-“Resurrection of life”: i.e., with a view to life. “Resurrection of damnation”: i.e., for the purpose of judgment.

John 7:35.-“The dispersion of the Gentiles”: i.e., among. The dispersed people (of the Jews) among the Greeks (Gentiles).

John 17:2.-“Power of all flesh”: i.e., over all flesh. See other examples with ■ξουσ■α (exousia), power: Mat 10:1. Mark 6:7. 1Co 9:12.

Acts 4:9.-“A good work of an impotent man”: i.e., as in the A.V. [Note: The Authorized Version, or current Text of our English Bible, 1611.] , “the good deed done to” him.

Acts 23:6 and all other passages where we have the expression “resurrection of (the) dead,” it means the resurrection of dead bodies: i.e., the resurrection connected with dead bodies as such. Acts 24:15; Acts 24:21. Rom 1:4. 1Co 15:13. Heb 6:2. 1Pe 1:3. But when the resurrection of Christ, or that of His People is spoken of, the preposition ■κ (ek), out of or from among, is always used. See Acts 4:2. 1Co 15:8, etc. With regard to Php 3:11 : “The resurrection of the dead,” there is more than one thing to remark. First, note that the word “resurrection” here is not the ordinary word. It is ■ξαν■στασις (exanastasis), out-resurrection. Secondly, that the reading τ■ν ■κ (teen ek), which is from or out of, must be inserted in the Text, according to the R.V. [Note: The Revised Version, 1881.] and all the Critical Greek Texts. So that the words read: “If by any means I may arrive at the out-resurrection, that which is from among the dead.” We must note, further, that Paul’s stand-point here is that of a Jew. He has been showing all through the chapter what was his standing in the flesh, and what his gains were as a Jew. He is willing, he says, to give up all that he once counted “gain” as a Jew, that he might attain to this blessed and new revelation of a resurrection from among the dead, which was a secret not before revealed-brought to light by Christ and His Gospel (see 1Co 15:51). It is not that he, as a Christian, having this hope, desired to attain to something higher, which other Christians (or all of them) would not enjoy; but that he, as a Jew, counted his gains but loss, that he might enjoy this blessed hope of the out-resurrection at Christ’s appearing.

Rom 3:22.-“By faith of Jesus Christ”: i.e., faith which has respect to, or which embraces or rests on Him. Some take it as the genitive of Origin, faith which is the gift of Jesus Christ, according to Eph 2:8.

Compare Gal 3:22 and Rev 14:12.

Rom 8:17.-“Joint-heirs of Christ”: i.e., in relation to Christ, and hence partaking with Christ.

Rom 8:36.-“Sheep of slaughter”: i.e., sheep devoted to slaughter. See Psa 44:22 (23) above.

Rom 9:9.-“For, of promise is this word”: i.e., this word is relating to the promise (i.e., the promise made to Sarah). Lit, “For, of promise, the word is this.”

Rom 10:2.-“They have a zeal of God”: i.e., a zeal for God, or with respect to Him. A person may have this; and yet be destitute of God’s righteousness, which He has provided for us, and which is in Christ only, apart from all our zeal and all our “works of righteousness which we have done.”

Rom 13:3.-“Not a terror of good works”: i.e., in respect to them.

Rom 16:2.-“Worthily of the saints”: i.e., in connection with, or in a manner becoming to the saints. A.V. [Note: The Authorized Version, or current Text of our English Bible, 1611.] : “As becometh saints.”

2Co 10:5.-“Obedience of Christ”: i.e., rendered to the Christ: i.e., loyalty to Him.

Eph 4:16.-“Every joint of the supply”: i.e., every joint or sensation for the purpose of supply, or with a view to supply.

Col 1:24.-“The afflictions of Christ”: i.e., the afflictions pertaining to Christ Mystical, the apostle having an abundant measure of them as a member of that Body of Christ. So that, if other members had fewer afflictions, Paul made up any deficiency by having more than the average share.

Col 2:18.-“Worship of angels.” Here, the word rendered “worship” is θρησκε■α (threeskeia) which never means worship, but always religion, or religious ritual. See Acts 26:5. Jas 1:26-27 (its only occurrences in the New Testament), and Wis 14:16, Wis 14:18, Wis 14:27 in the Septuagint.

Then, the Greek reads: “Humility and religion,” which, by Hendiadys (q.v. [Note: Which see.] ), means religious humility (with emphasis on religious). So that the genitive, here, means pertaining to: i.e., the religious humility pertaining to, Or entertained by angels in their access to God. The context teaches that this is not proper Christian standing, which is that of “sons,” not of servants (which angels are. See Heb 1:14; Heb 2:5; and 1Co 6:3).

Col 2:18-19 may thus be rendered:-“Let no one defraud you of your prize, having pleasure in the religious humility entertained by angels, taking his stand upon the things which he hath seen, vainly puffed up by the mind of his flesh (i.e., his Old nature), and not holding fast the Head,” etc.

Tit 2:14.-“Zealous of good works”: i.e., with respect to good works.

Heb 3:12.-“An evil heart of unbelief”: i.e., an evil heart in respect to unbelief.

Heb 5:13.-“Unskilled of the word of righteousness”: i.e., in respect of the word of righteousness.

Heb 9:21.-“Vessels of the ministry”: i.e., pertaining to the ministering.

Heb 11:26.-“The reproach of Christ”: i.e., reproach in connection with Christ.

Jas 1:13.-“Cannot be tempted of evil (marg. [Note: arg. Margin.] , evils)”: i.e., is not to be tempted with respect to evil things.

1Pe 2:19.-“Conscience of God”: i.e., conscience toward God.

1Jn 2:5.-“The love of God”: i.e., either our love which goes out to God; or, His love with regard to us (cf. [Note: f. Compare (for Latin, confer).] especially John 14:23).

Rev 3:10.-“The word of my patience”: i.e., My word, which enjoins a patient waiting.

Rev 19:10.-“The testimony of Jesus”: i.e., the testimony concerning Jesus.

6. The Genitive of the Material Denoting that of which anything is made.

Gen 3:21.-“Coats of skins”: i.e., made out of skins.* [Note: The word for “of skins” is to be omitted according to the class of readings called Severin. See Ginsburg’s Introduction to the Hebrew Bible.] Gen 6:14.-“An ark of gopher wood”: i.e., made out of that kind of wood.

Jdg 7:13.-“A cake of barley bread”: i.e., bread made out of barley.

Psa 2:9.-“A rod of iron”: i.e., made of iron. This might be placed under character, “an iron rod” being put by another figure (Metonymy) for a powerful rule.

2Sa 7:2.-“A house of cedar”: i.e., built of cedar-wood.

Dan 2:38.-“Thou art this head of gold”: i.e., represented by the head of the image, which was made of gold.

7. The Genitive of the Contents Denoting that with which anything is filled.

1Sa 16:20.-“And Jesse took an ass of bread, and a bottle of wine”: i.e., an ass laden with bread, and a bottle filled with wine.”

Mat 10:42.-“A cup of cold water”: i.e., filled with.

Mat 26:7.-“An alabaster box of very precious ointment”: i.e., filled with it, or containing it.

John 1:14.-“Full of grace and truth”: i.e., filled with grace and truth (See under Hendiadys).

John 2:7.-Lit., “Fill the waterpots of water”: i.e., full with water.

Acts 7:16.-“A sum of money.”

8. The Genitive of Partition, Separation, or Ablation This is closely connected with the fundamental idea of the genitive, which answers the question, Whence? This genitive denotes a part taken from the whole, and is so easily recognised that we need add only a very few examples by way of illustration.

Luk 20:35.-Lit., “To attain of that world”: i.e., to have part in it.

1Co 15:9.-“The least of the apostles.”

1Pe 1:1.-“Elect sojourners of the dispersion”: i.e., sojourners, being a part of the Diaspora, or “Scattered Nation.”

Rendered by the A.V. [Note: The Authorized Version, or current Text of our English Bible, 1611.] , “strangers scattered.”

9. Two Genitives depending, on each other

Lev 7:35.-“This is of the anointing (partition) of Aaron (possession) and of the anointing (partition) of his sons (possession)”: i.e., this is part of the perquisites of the anointing.

John 6:1.-“The sea of Galilee (relation) of Tiberias (apposition)”: i.e., the sea pertaining to Galilee; that is to say, Tiberias (as the Gentiles call it).

Acts 5:32.-“We are witnesses of him (possession) of these things (relation: i.e., with respect to).”

Acts 20:24 and 1Th 2:9.-“The gospel of the grace of God”: i.e., the Gospel of (or concerning, gen. [Note: en. The Genitive Case.] of relation) God’s grace (gen. [Note: en. The Genitive Case.] of origin or possession).

2Co 5:1.-“The earthly house of us (possession, our) of the tabernacle”: i.e., our earthly house, that is to say, our tabernacle.

Php 2:30.-“The lack of you (possession, your) of service (relation: i.e., in respect of service).”

Eph 1:18.-“And what the riches of the glory of his inheritance in the saints”: i.e., and what the rich, or exceeding rich glory (Hypallage), pertaining to or in (gen. [Note: en. The Genitive Case.] of relation) the saints. If it is Enallage, it will mean the glorious riches, etc.

# 04.16. Appendix C: On Homoeoteleuta in The MSS. and Printed Text of The Hebrew Bible

APPENDIX C ON HOMŒOTELEUTA IN THE MSS. AND PRINTED TEXT OF THE HEBREW BIBLE As a Figure of Speech, Homœoteleuton is applied to certain words which occur together, and have a similar termination. See page 176, where the figure is described and illustrated by examples. But the term Homœoteleuton is used of a certain class of mistakes made by copyists in the transcription of the sacred text. A Scribe, in copying a MS., would come to a certain word; and, having written it, he would sometimes carry his eye back, not to the word which he had just copied, but to the same or a similar word, or a word with the same termination occurring in the immediate context, and thus omit a few words or a whole sentence. A number of examples are given by Dr. Ginsburg in his Introduction to the Hebrew Bible; where a whole chapter (Part II. chap. 6) is devoted to this subject, which is there treated of for the first time. It is there shown that, while the Septuagint preserves Homœoteleuta which are omitted in the present Hebrew text, there are examples of Homœoteleuta in the LXX [Note: XX The Septuagint Version (325 b.c.).] itself, arising from the same cause. The printed Hebrew text also exhibits Homœoteleuta, as compared with the MS. text. One or two examples may be quoted by way of explanation:- Jos 2:1.-“And they went, and came [to Jericho, and they came] into an harlot’s house,” etc.

Jos 9:27 (26).-“And Joshua made them that day hewers of wood and drawers of water for the congregation, and for the altar of the Lord [and the inhabitants of Gibeon became hewers of wood, and drawers of water for the altar of the Lord] even unto this day.” (This is preserved in the LXX [Note: XX The Septuagint Version (325 b.c.).] ).

Jos 10:12.-“Then spake Joshua to the Lord in the day when the Lord delivered up the Amorites before the children of Israel, [when they destroyed them in Gibeon, and they were destroyed from before the children of Israel,] and he said in the sight of Israel,” etc. (This is preserved in the LXX [Note: XX The Septuagint Version (325 b.c.).] ). In Jos 21:1-45, Jos 21:36-37 are not in our ordinary printed Hebrew text at all, and they are omitted in most MSS. The LXX [Note: XX The Septuagint Version (325 b.c.).] preserves them: and they are inserted in the A.V. [Note: The Authorized Version, or current Text of our English Bible, 1611.] without a word of explanation. The R.V. [Note: The Revised Version, 1881.] calls attention to them in a marginal note.

Jdg 16:13 (14).-“If thou weavest the seven locks of my head with the web, and fastenest them with a pin [then shall I be weak as another man. And it came to pass, when he was asleep, that Delilah took the seven locks of his head, and wove them with a web, and fastened them with a pin], and said unto him,” etc.

1Ki 8:16.-“Since the day that I brought forth my people Israel out of Egypt, I chose no city out of all the tribes of Israel to build an house, that my name might be therein; but I chose [Jerusalem that my name might be there, and I chose] David to be over my people Israel.” (The LXX [Note: XX The Septuagint Version (325 b.c.).] in some MSS. preserves this).

We must refer the reader to Dr. Ginsburg's work for further examples.

Some various readings in the Greek New Testament are doubtless due to a similar cause.

Chapter 67

# 04.17. Appendix D: On Hebrew Homonyms

APPENDIX D ON

HEBREW HOMONYMS

Hom´-o-nym, from the Greek ■μ■ς (homos), the same, and ■νομα (onoma), name. This term is given to words which are spelt exactly alike, but have different meanings. The term is sometimes used for words which are not spelt alike, but only pronounced alike, as bear and bare. But this is properly Paronomasia (q.v. [Note: Which see.] ), and not a Homonym. The essential peculiarity of Homonyms is that the spelling is precisely the same in each case though the meaning is quite different.

Neither is it the same word used in two different senses. The words sometimes are from entirely different roots. For example, we have many in English, such as

Baste.

1. To beat.
2. To pour fat over meat.
3. To sew slightly.

Bid.

1. To pray.
2. To command.
3. To make an offer at a sale.

Blow.

1. To puff.
2. To bloom.
3. A stroke or hit.

Bray.

1. To bruise or pound.
2. To make a harsh noise as an ass.

Court.

1. A yard.
2. A royal palace.

3. A place of justice.

4. To woo or seek favour.

Lease.

1. To let tenements.

2. To glean.

3. To lie.* [Note: In Old English. See A.V., Psa 4:2; Psa 5:6.]

Let.

1. To permit.

2. To hinder.

3. To give a house for hire.

Lie.

1. To rest.

2. To speak falsely.

Lighten.

1. To illuminate.

2. To alleviate.

3. To flash.

Like.

1. Similar.

2. To be pleased with.

Mail.

1. Steel net-work.

2. A letter-bag.

Repair.

1. To renew.

2. To resort.

Rest.

1. Repose.

2. To remain.

Tend.

1. To move towards.

2. To care for.

Tire.

1. To fatigue.

2. To deck or dress.

3. An iron hoop.

4. To tear a prey.

5. A train of a dress.

Well.

1. Excellently.

2. A spring or fountain.

3. To spring up as water.

Will.

1. To be willing.

2. Desire.

These are examples merely of English Homonyms; but the fact of the existence of similar Homonyms in Hebrew has not been sufficiently investigated. Very often, assuming the existence of only one word, great ingenuity has been exercised in endeavouring to explain how the same word can possibly have such different meanings; or, how it can be used in such opposite senses.

And, often, through not observing this difference, difficulties have been introduced into Translations and into Interpretations; and passages have been sometimes obscured by a forced accommodation of the context to the one sense through not seeing the Homonym, or word with another sense.

We give a few examples* [Note: Those who wish to study this subject further, may consult Die gegensinnigen Wörter im Alt-und Neuhebräischen, by Dr. E. Landau, Berlin, 1896.] :- ■■■■■ (azav).

1. To leave or forsake.

1. To help or restore; hence, to strengthen or fortify.

1. It means to leave or forsake Gen 2:24.-“Therefore shall a man leave his father and his mother.”

Gen 39:6.-“And he left all that he had in Joseph’s hand.”

Neh 5:10.-“I pray you, let us leave off this usury.”

Psa 49:10 (11).-They “leave their wealth to others.”

Mal 4:1 (3:19).-“It shall leave them neither root nor branch.”

2. It means to restore, repair, or fortify

Neh 3:8 is clear upon this point: and both versions agree in so rendering it in this verse. “They fortified Jerusalem unto the broad wall.” But, having thus rendered it fortify in the text, both versions suggest in the margin the word “left” as an alternative rendering.

Another similarly interesting example is

Exo 23:5.-“If thou see the ass of him that hateth thee lying under his burden, and wouldest forbear to help him, thou shalt surely help with him.”

Both A.V. [Note: The Authorized Version, or current Text of our English Bible, 1611.] and R.V. [Note: The Revised Version, 1881.] take the right sense of the word “help” in the text; but, apparently repenting of it, the A.V. [Note: The Authorized Version, or current Text of our English Bible, 1611.] substitutes the sense of leave in the margin. They were compelled to render it “help” in the former clause (in the margin as well as in the text), for they could not well say “and wouldest forbear to forsake him.” But, having thus used “help,” the A.V. [Note: The Authorized Version, or current Text of our English Bible, 1611.] suggests (as one alternative) for the latter clause:

“And wouldest cease to leave thy business for him: thou shalt surely leave it to join with him.”

Young’s “literal translation” is worse: “then thou hast ceased from leaving it to it: thou dost certainly leave it with him.” This renders the obscurity more obscure. The R.V. [Note: The Revised Version, 1881.] seeks to escape from the difficulty by using the neutral term “release” in the margin: “And wouldest forbear to release it for him, thou shouldest surely release it with him.” But the supposed difficulty does not really exist: for, when the Homonym is observed, the italics so plentifully suggested are wholly unnecessary. The word here is ■■■■■ (azav) in the sense of to raise up or help; and the verse reads:-“If thou see the ass of him that hateth thee lying under his burden, and wouldest forbear from helping him, thou shalt surely help him.” That “help” is the real and only meaning of the word in the passages before us is evident from Deu 22:4, where we have the synonym ■■■■■ ■■■■■■■ ■■■■■■ (hakem takeem immo),* [Note: Here we have Paronomasia (q.v.), as well as Polyptoton (q.v.).] raising thou shalt raise it up with him. This is used in Deu 22:4 for ■■■■■ ■■■■■■■■ ■■■■■■ (azov tazov immo),* [Note: Here we have Paronomasia (q.v.), as well as Polyptoton (q.v.).] helping thou shalt help with him, as in Exo 23:5.

Having thus established the meaning of azav, to help, restore, strengthen, or fortify, we have now sufficient authoritative information to enable us to elucidate the otherwise unintelligible expression, “shut up and left” which really means shut in and fortified, or strengthened and defended. The following are the passages:-

Deu 32:36.-“For the Lord shall judge his people, and repent himself for his servants, when he seeth that their power is gone, and there is none shut in or fortified”: i.e., sheltered or protected.

“Shut up or left” makes no sense whatever. Nor is the R.V. [Note: The Revised Version, 1881.] any better, “And there is none remaining, shut up or left at large.”

1Ki 14:10.-“I will bring evil upon the house of Jeroboam, and will cut off from Jeroboam … him that is strengthened and fortified (i.e., all the men and the men in the strongholds), and will take away the remnant of the house of Jeroboam as a man taketh away dung, till it be all gone.” So 1Ki 21:21, and 2Ki 9:8.

2Ki 14:26.-“For the Lord saw the affliction of Israel, that it was very bitter: for there was not any shut up, nor any left, nor any helper for Israel.” This yields no sense whatever! Nor is the R.V. [Note: The Revised Version, 1881.] any better. Not seeing the Homonym, they keep to the meaning left, and add “none shut up nor left at large”! But the sense is, “for there was not any strong man nor any fortified place,” or, “not any place strengthened, nor any fortified”: i.e., they were weak and defenceless. In all these passages the R.V. [Note: The Revised Version, 1881.] seeks to avoid the difficulty by rendering ■■■■■ left at large; in spite of the fact that in Exo 23:5, and Deu 22:4, it is rendered help, and not “and wouldest forbear to leave him at large”!

Jer 49:25 is also spoiled in both versions. Damascus is mourned over because of its emptiness and desolation. And the lament is “How is the city of renown become unfortified?”: i.e., unprotected.

Whereas the A.V. [Note: The Authorized Version, or current Text of our English Bible, 1611.] renders it, “How is the city of praise not left”; and the R.V. [Note: The Revised Version, 1881.] , “How is the city of praise not forsaken?” But this was the very thing that is the subject of the lamentation! It was left and forsaken, and had become defenceless.

■■■■■ (chesed).

1. Mercy, goodness, or grace.

2. Shame, disgrace, or blasphemy.

1. Mercy, kindness, goodness, or loving kindness

These are the common renderings given. See Gen 24:12 2Sa 7:15. 1Ch 19:2. 2Ch 6:14. Job 37:13. Psa 103:4; Psa 103:8; Psa 103:11; Psa 103:17, etc. But there is a Homonyn which means 2. Shame, disgrace, reproach, blasphemy, etc.

Lev 20:17.-Where the A.V. [Note: The Authorized Version, or current Text of our English Bible, 1611.] renders it “a wicked thing,” and the R.V. [Note: The Revised Version, 1881.] “a shameful thing.”

Job 37:13.-“He causeth it to come (i.e., the thick cloud and lightning, Job 37:11, R.V. [Note: The Revised Version, 1881.] ) whether it be for correction (marg. [Note: arg. Margin.] a rod) or for his land, or for chastisement.” The A.V. [Note: The Authorized Version, or current Text of our English Bible, 1611.] and R.V. [Note: The Revised Version, 1881.] here render this last word “mercy:” but “lightning” is not for mercy, but for judgment.

Both versions are compelled to recognise the Homonym in Lev 20:7, and in the passage to be next quoted, but they miss it in Jon 2:8.

Pro 25:10.-Where the A.V. [Note: The Authorized Version, or current Text of our English Bible, 1611.] renders it, “put thee to shame,” and R.V. [Note: The Revised Version, 1881.] “revile thee.”

Jon 2:8 (9).-“They that observe lying vanities do not heed their correction,” or chastisement. A.V. [Note: The Authorized Version, or current Text of our English Bible, 1611.] and R.V. [Note: The Revised Version, 1881.] , “forsake their own mercy.”

--- ■■■■■■ (nesheph).

1. Darkness.

2.Daylight. Not seeing the Homonym, the renderings are confused, and the difficulties are evaded by the rendering twilight.

1. Darkness

Job 24:15.-“The eye also of the adulterer waiteth for the darkness”; not “twilight,” as in A.V. [Note: The Authorized Version, or current Text of our English Bible, 1611.] and R.V. [Note: The Revised Version, 1881.] , which mars the sense and destroys the parallelism of the next verse. So Pro 7:9, where the whole context requires intense darkness; yet it is rendered “twilight.”

2Ki 7:5; 2Ki 7:7; where it is again rendered “twilight,” and should be darkness.

Isa 5:11.-The A.V. [Note: The Authorized Version, or current Text of our English Bible, 1611.] and R.V. [Note: The Revised Version, 1881.] render it night.

Isa 21:4.-The A.V. [Note: The Authorized Version, or current Text of our English Bible, 1611.] renders it “night”; and R.V. [Note: The Revised Version, 1881.] , “twilight.”

Isa 59:10.-The A.V. [Note: The Authorized Version, or current Text of our English Bible, 1611.] renders it “night,” and R.V. [Note: The Revised Version, 1881.] renders it “twilight.”

Jer 13:16. - The A.V. [Note: The Authorized Version, or current Text of our English Bible, 1611.] renders it “dark”; and R.V. [Note: The Revised Version, 1881.] , “dark,” and gives in margin: “Heb. mountains of twilight.” So Job 3:9, etc.

2. Daylight

Job 7:4.-“I am full of tossings to and fro unto the daylight.” The A.V. [Note: The Authorized Version, or current Text of our English Bible, 1611.] and R.V. [Note: The Revised Version, 1881.] render it, here, “dawning of the day.” The introduction of the word “dawning” shortens the period of the tossings, which the context requires to be extended into the broad daylight.

1Sa 30:17.-“And David smote them from the daylight (or morning) unto the evening.” Here, the A.V. [Note: The Authorized Version, or current Text of our English Bible, 1611.] and R.V. [Note: The Revised Version, 1881.] both say, “from the twilight to the evening of the next day.”

Psa 119:147.-Here, both A.V. [Note: The Authorized Version, or current Text of our English Bible, 1611.] and R.V. [Note: The Revised Version, 1881.] are compelled to recognise the Homonym, and render it “morning.” “I anticipated the advent of the daylight.”

■■■■■■ (gaal).

1. To redeem or save.

2. To reject or defile.

1. To redeem or save Exo 6:6.-“I will redeem you with a stretched out arm.” So Isa 48:17. Psa 72:14, etc.

2. To reject or defile

Ezr 2:62.-“Therefore were they rejected from the priesthood.” The A.V. [Note: The Authorized Version, or current Text of our English Bible, 1611.] renders this: “Therefore were they, as polluted, put from the priesthood.” The R.V. [Note: The Revised Version, 1881.] , “deemed polluted and put from.” They have, to make sense, mixed up ■■■■■■ (gaal) which sometimes does mean polluted. The context clearly shows that the simple meaning is rejected. So also Neh 7:64; Neh 13:29. Isa 59:3. Lam 4:14. Zep 3:1. Mal 1:7.

■■■■■■ (taav).

1. To desire or long for.

2.To abhor 1. To desire or long for Psa 119:20; Psa 119:40; Psa 119:174.

2. To abhor

Amo 6:8, where the parallelism of the two lines is noticeable: “I abhor the excellency of Jacob, and hate his palaces.”

Both versions recognize this Homonym.

■■■■ (nachar).

1.To mistake 2.To acknowledge.

3. To deliver.

1. To mistake

Deu 32:27.-“Lest their adversaries mistake it, lest they say, Our hand is high, and the Lord hath not done all this.” Here, the A.V. [Note: The Authorized Version, or current Text of our English Bible, 1611.] renders it “should behave themselves strangely”; and the R.V. [Note: The Revised Version, 1881.] , “misdeem.”

2. To acknowledge

Job 34:19.-“Nor regardeth the rich more than the poor.” So R.V. [Note: The Revised Version, 1881.] thus admitting the Homonym.

3. To deliver 1Sa 23:7.-“And Saul said, God hath delivered him (David) into mine hand.”

R.V. [Note: The Revised Version, 1881.] margin: “Heb. alienated him”!

■■■■■ (asaph).

1. To protect, or heal, or recover.

2. To snatch away or destroy.

1. To protect or heal

Num 12:14-15.-“Let her be shut out from the camp seven days, and after that let her be recovered again.” A.V. [Note: The Authorized Version, or current Text of our English Bible, 1611.] , “received in,” and “brought in”; R.V. [Note: The Revised Version, 1881.] , “brought in.” So Num 12:15.

2Ki 5:6.-“To recover him of his leprosy.” So A.V. [Note: The Authorized Version, or current Text of our English Bible, 1611.] and R.V. [Note: The Revised Version, 1881.]

Psa 27:10.-“When my father and my mother forsake me, then the Lord will take me up.” A.V. [Note: The Authorized Version, or current Text of our English Bible, 1611.] margin: “Heb. will gather me.” But the Homonym is: “Then Jehovah will become my protector.”

2. To snatch away, or destroy

Psa 26:9.-“Snatch me not away with sinners”; i.e., destroy me not with them. Here, the A.V. [Note: The Authorized Version, or current Text of our English Bible, 1611.] and R.V. [Note: The Revised Version, 1881.] render it, by the neutral term, “gather not”; and margin, “Or, Take not away.”

Jer 16:5.-“I have snatched away my peace from this People.” Here, both A.V. [Note: The Authorized Version, or current Text of our English Bible, 1611.] and R.V. [Note: The Revised Version, 1881.] recognize the Homonym, and render it “taken away.”

■■■■■■ (pachad).

1. To fear.

2. To rejoice.

1. To fear

Deu 28:66.-“Thou shalt fear day and night.” So A.V. [Note: The Authorized Version, or current Text of our English Bible, 1611.] and R.V. [Note: The Revised Version, 1881.] Job 23:15.-“When I consider, I am afraid of him.”

2. To rejoice, or praise Isa 60:5.-“Then thou shalt see, and flow together, and thine heart shall rejoice and be enlarged.”

A.V. [Note: The Authorized Version, or current Text of our English Bible, 1611.] , “Thine heart shall fear”!

R.V. [Note: The Revised Version, 1881.] , “Thine heart shall tremble”!

Hos 3:5.-“Afterward shall the children of Israel return, and seek the Lord their God, and David their king; and shall praise the Lord and His goodness in the latter days.” The A.V. [Note: The Authorized Version, or current Text of our English Bible, 1611.] renders this, “And shall fear the Lord and His goodness.” (R.V. [Note: The Revised Version, 1881.] , “come with fear unto.”) But the context leaves us in no doubt as to the Homonym.

■■■■■ (av■n).

1. Might, strength.

2. Suffering, pain.

1. Might, strength Gen 49:3.-“Reuben, thou art my first-born, my might, and the beginning of my strength.”

Deu 21:17.-“He is the beginning of thy strength.”

Job 31:25.-“My wealth was great, and because mine hand had gotten much.

2. Suffering, pain, and sorrow

Gen 35:18.-“She called his name Ben-oni”: i.e., according to the margin of A.V. [Note: The Authorized Version, or current Text of our English Bible, 1611.] and R.V. [Note: The Revised Version, 1881.] , “The son of my sorrow.” Thus both versions recognise this Homonym, as they do also in the other two passages:- Deu 26:14.-“I have not eaten thereof in my mourning.”

Hos 9:4.-“The bread of mourners.” So A.V. [Note: The Authorized Version, or current Text of our English Bible, 1611.] and R.V. [Note: The Revised Version, 1881.]

--- ■■■■■■ (tzivvah).

1. To command.

2. To forbid.

1. To command This is the general rendering of the verb; but, in two other places, we have the Homonym.

2. To forbid

Deu 4:23.-“Take heed unto yourselves, lest ye forget the covenant of the Lord your God, which he hath made with you, and make you a graven image, or the likeness of any thing, which the Lord thy God hath forbidden thee.” So A.V. [Note: The Authorized Version, or current Text of our English Bible, 1611.] and R.V. [Note: The Revised Version, 1881.] ; but, in Jdg 13:14 where the same Homonym occurs, both Versions translate it “commanded” instead of forbidden.

■■■■■■ (paratz).

1. To increase or enlarge.

2. To break up.

1. To increase or enlarge Gen 30:43.-“And the man increased exceedingly.”* [Note: See this passage under Epizeuxis.] Exo 1:12.-“The more they afflicted them, the more they multiplied and grew”: i.e., increased.

2. To break up

2Ch 20:37.-“Because thou hast joined thyself with Ahaziah, the Lord hath broken thy works.” Both the A.V. [Note: The Authorized Version, or current Text of our English Bible, 1611.] and R.V. [Note: The Revised Version, 1881.] recognise the Homonym in this verse, and do not render it “increase.”

# 04.18. Appendix E: On The Eighteen Emendations of the Sopherim.

APPENDIX E ON “THE EIGHTEEN EMENDATIONS OF THE SOPHERIM.” The Massorah,* [Note: For full particulars of The Massorah, see Dr. Ginsburg’s Introduction to the Hebrew Bible, Part II., chap. xi., published by the Trinitarian Bible Society. Also a popular pamphlet, called The Massorah, by Dr. Bullinger, published by Eyre and Spottiswoode, price 1s.] i.e., the small writing in the margins of the Standard Hebrew Codices, as shown in the accompanying plate, consists of a concordance of words and phrases, etc., safe-guarding the sacred text. A note in the Massorah against several passages in the manuscripts of Hebrew Bible states: “This is one of the Eighteen Emendations of the Sopherim,” or words to that effect.

Complete lists of these emendations are found in the 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† [Note: An ancient commentary on Leviticus (circa a.d. 219-247).] adduces seven passages; the Yalkut, ‡ [Note: A Catena of the whole Hebrew Scriptures, composed in cent. xi. from ancient sources by R. Simeon.] ten; the Mechiltha, || [Note: | An ancient commentary on Exodus, compiled about a.d. 90 by R. Ishmael b. Elisa.] eleven; the Tanchuma, § [Note: A commentary on the Pentateuch, compiled from ancient sources by Tanchuma b. Abba, about 440 a.d.] seventeen; while the St. Petersburg Codex gives two passages not included in any other list (Mal 1:12; Mal 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 before the Text passed out of the hands of the Sopherim* [Note: The original editors of the then current text.] into the hands of the Massorites,† [Note: The authoritative custodians and preservers of the sacred texts.] and was handed on to the Nakdanim‡ [Note: The official copyists of the standard codices.] .

We cannot call these emendations a corruption of the text; because a note was placed in the margin, in order to call attention to the fact that these were emendations, and not part of the primitive text.

Moreover, most of the emendations were made by the simple change of one letter, so that in the Hebrew the alteration is not so great as it appears to be in the English. An examination of the various passages and emendations will show that the only object was, from a mistaken sense of reverence, to remove from the text certain Anthropomorphisms (q.v. [Note: Which see.] ), so that expressions supposed to be derogatory to God should not be pronounced with the lips in reading aloud, while the true and primitive text was preserved by the note in the margin.

As, however, since the invention of printing, Hebrew Bibles have presented the text without the Massoretic notes which were intended to safeguard it, the knowledge of these emendations, together with the vast mass of information enshrined in the Massorah, have been lost to the students of the Hebrew Bible.[Note: Dr. Ginsburg has put the whole world of Bible students under

a lasting obligation by his edition of the Massorah in three folio volumes, and by the fourth volume (in English), now in the press (1899), which will complete this great work] As these emendations affect the figure Anthropopatheia (q.v. [Note: Which see.] ), we here give a complete list of them, for the benefit of English Bible students.

1. Gen 18:22.-“But Abraham stood yet before the Lord.” The primitive text was “The Lord stood yet before Abraham.” It was felt to be derogatory for the Lord to stand and wait Abraham’s pleasure; and so the text was altered, as we have it in the present Hebrew Bible and all its versions.

2. Num 11:15.-“Kill me, I pray thee, out of hand, if I have found favour in thy sight; and let me not see my wretchedness,” lit., my evil. The primitive text was “Thy evil”: “evil” being put by Metonymy (q.v. [Note: Which see.] ) for the punishment or evil which God would inflict on the People.

3. Num 12:12.-Here the original reading was “our flesh,” and “our mother’s.” This was changed to “the flesh,” and “his mother,” as being derogatory to the dignity of the great law-giver, Moses.

4. 1Sa 3:13.-“Because his sons made themselves vile (marg. [Note: arg. Margin.] , Or, accursed), and he restrained them not (marg. [Note: arg. Margin.] , Heb. frowned not upon them).” The R.V. [Note: The Revised Version, 1881.] renders it: “Because his sons did bring a curse upon themselves, and he restrained them not.” The primitive Text read: “Because his sons cursed God”; but ■■■■■■■, God, was changed to ■■■■■, them. The translators of the Septuagint must have been aware of the emendation; for they render it “spake evil of God”; and it was this that influenced the marginal note of the A.V. [Note: The Authorized Version, or current Text of our English Bible, 1611.] , and the rendering of the R.V. [Note: The Revised Version, 1881.] , though the revisers did not altogether depart from the Textus Receptus.

5. 2Sa 16:12.-David said, “It may be that the Lord will look on mine affliction” (marg. [Note: arg. Margin.] , “Or, tears; Heb. eye). The R.V. [Note: The Revised Version, 1881.] renders it: “It may be that the Lord will look on the wrong done unto me” (marg. [Note: arg. Margin.] , “Some ancient Versions read, my affliction”). The primitive Text was, “It may be that the Lord will behold with His eye.” ■■■■■■■■■ b’ayno, His eye, one letter being altered: viz., ■ to ■, making it my eye (■■■■■■■■■, b’ayni). The LXX [Note: XX The Septuagint Version (325 b.c.).] , Syriac, Vulgate, A.V. [Note: The Authorized Version, or current Text of our English Bible, 1611.] , and R.V. [Note: The Revised Version, 1881.] translate the kethiv, and render it affliction; which was a later emendation of the text doubtless with a view of making it clearer.

6. 2Sa 20:1.

7. 1Ki 12:16.

8. 2Ch 10:16.

“Every man to his tents, O Israel.” The primitive Text was “to his gods.” The emendation was made by transposing the ■ and the ■. ■■■■■■ being changed into ■■■■■■.

9. Jer 2:11.-“But my people have changed their glory.” (See Nos. 11 and 15). This was originally My glory (■■■■■■■■■, kevodee, being changed into ■■■■■■■■■, kevod■).

10. Eze 8:17.-“They put the branch to their nose.” This was originally to My nose (■■■■■■, appai, being changed to ■■■■■■, appam). The primitive Text which was thus toned down set forth the awful extent of Judah’s sin. The “branch” referred to was the Asherah (the phallus as an object of worship: the trees being cut into this shape in the “groves,” where the worship was carried on). This worship had been actually introduced into the Temple and its courts; and the evil is spoken of as putting the Asherah to the nose of Jehovah Himself, by the figure Anthropopatheia (q.v. [Note: Which see.] ).

11. Hos 4:7.-“I will change their glory into shame.” (See Nos. 9 and 15). The primitive Text was “My glory they have turned into shame.”

12. Hab 1:12.-“Art thou not from everlasting, O Lord, my God, mine Holy One? we shall not die.” This latter clause originally read, “Thou diest not.”

Strange to say, the R.V. [Note: The Revised Version, 1881.] calls attention to only this one of their emendations, and puts in the margin, “According to an ancient Jewish tradition, thou diest not.” The R.V. [Note: The Revised Version, 1881.] takes no notice of any of the other emendations.

13. Zec 2:8 (12).-“He that toucheth you toucheth the apple of his eye”: i.e., of his own eye. But the primitive text was “My eye.”

14. Mal 1:13.-“Ye have snuffed at it.” The original text was “at Me,” (■■■■■■, ■thee, being changed to ■■■■■■, ■th■).

15. Psa 106:20.-“They changed their glory.” This was originally “My glory,” (■■■■■■■■■, kevodee, being changed to ■■■■■■■■■, kevodam). See Nos. 9 and 11.

16. Job 7:20.-Why have I become a burden to myself.” This was originally “unto Thee,” (■■■■■■■, alecha, being changed to ■■■■■, alai).

17. Job 32:3.-“And yet had condemned Job.” The primitive text was, “and because they had condemned God” (■■■■■■■■■, Elohim, being changed to ■■■■■■■■, Job).

18. Lam 3:20.-“And my soul … is humbled in me.” This was originally “And thy soul will mourn over me” (or condescend to me). (■■■■■■■■■, naphshecha, being changed to ■■■■■■■■, naphshi). The R.V. [Note: The Revised Version, 1881.] reads, “My soul … is bowed down within me.” The following passages are noted by the Massorah, though they are not included in any of the special lists.

2Sa 12:14.-“Thou hast given great occasion to the enemies of the Lord to blaspheme.” The received text really reads, “Thou hast greatly blasphemed the enemies of the Lord,” but this is not sense. Hence the A.V. [Note: The Authorized Version, or current Text of our English Bible, 1611.] and R.V. [Note: The Revised Version, 1881.] have wrongly taken the Piel, ■■■■■, as causative; a sense which it never has. The primitive text was, “Thou hast greatly blasphemed the Lord.” This was altered; to soften the sin of David; and gave rise to the difficulties of translators.

Psa 10:3.-“The wicked boasteth of his heart’s desire, and blesseth the covetous, whom the Lord abhorreth (margin, the covetous blesseth himself, he abhorreth the Lord).” The R.V. [Note: The Revised Version, 1881.] is no clearer. “And the covetous renounceth, yea contemneth the Lord”

(and gives in the margin, “Or, the covetous blesseth himself, he abhorreth the Lord”). The primitive text was, “And the covetous blasphemeth, yea abhorreth the Lord.”

Here, as well as in 1Ki 21:10; 1Ki 21:13. Job 1:5; Job 1:11; Job 2:5; Job 2:9, the word which was in the primitive Text was ■■■■■ (kalal), to curse, or ■■■■■ (gadaph), to blaspheme, and to avoid having to pronounce these words in connection with God, the word ■■■ (berech), to bless, was substituted, and a note to this effect was put in the margin. The meaning, however, is so transparent that the translators have rendered it curse, instead of the printed Hebrew Text, which is bless; and commentators, ignorant of the real fact of the emendation, have laboured to prove that ■■■ (berech) means both to bless and to curse, which is not the case.

Ecc 3:21.-This is one of the emendations of the Sopherim, though it is not included in the official lists.

It is without a doubt that the primitive Text read and punctuated the ■ as an interrogative: i.e., Who knoweth whether the spirit of man goeth upward, and whether the spirit of the beast goeth downward to the earth?” (The answer being no one knows.) The Chaldee, the Septuagint, the Syriac, the Vulgate, Luther, the Geneva (English) Version, and the Revised Version follow this reading. But the A.V. [Note: The Authorized Version, or current Text of our English Bible, 1611.] follows Coverdale and the Bishops’ Bible in adopting the reading of another school of editors; who, out of respect to the sensitiveness of some who listened to the public reading of the passage, endeavoured to remove the appearance of scepticism, or the psychological problem raised by the question, by punctuating the ■ as the article pronoun, “that goeth upward … and that goeth downward”: thus, by the Figure Euphemy, avoiding and evading the supposed difficulty.* [Note: See Ginsburg’s Introduction to the Hebrew Bible, pp. 461-2.] [Note: Bullinger, E. W. (1898). Figures of speech used in the Bible (iii-1022). London; New York: Eyre & Spottiswoode; E. & J. B. Young & Co.]

# 05.01. Following Hard

Following Hard by E.W. Bullinger David’s Darkness David’s Desire David’s Determination David’s Delight "My soul followeth hard after Thee; Thy right hand upholdeth me" (Psa 63:8). The title of this Psalm ("A Psalm of David when he was in the wilderness of Judah" -- KJV) tells us that even in Canaan, though a fruitful country, there were wildernesses. But though David was in a desert, there was no desert in him;, for he thirsted for the living God. The whole Psalm is one of the most beautiful in the Psalter. It has been said of it by Donne, that "as the whole book of Psalms is as ointment poured forth upon all sorts of sores -- a cerecloth that supples all bruises -- a balm that searches all wounds -- so there are some certain Psalms that are imperial, Psalms which command all affections -- universal Psalms that apply to all necessities... The spirit and soul of the whole book of Psalms is concentrated into this one."

Truly we do find described many of the exercises, the trials and the changes to which the living children of God are subject. David found that the path of his earthly pilgrimage was one of tribulation; but in the midst of all his darkness, difliculties and doubts, he found a secret something cheering his heart, and keeping him from despair. Though the dark shade of his manifold transgressions hung heavily upon his spirit, and the lowering cloudof perplexing providences wrung many a bitter cry from his heart, yet hope, sweet hope, sought in the gloom for one ray, however faint, of heavenly satisfaction in his God. This Psalm is divided into two parts:

Those who seek after God (Psa 63:1-8);

Those who seek the soul of God’s Servant (Psa 63:9-11). The first eight verses are divided into 7 members (alternated). Four showing God’s goodness and a consequent resolve, alternating with three, of which the writer himself is the subject. Our text is part of the last of these four -- Goodness and Resolve.

I. Thou art my God, Early will l seek Thee;

II. Thy lovingkindness is better than life My lips shall praise Thee.

III. God satisfying with marrow and fatness; My mouth shall praise Thee with joyful lips.

IV. God helping and upholding, My soul rejoicing and following. May this gracious God be our Teacher, and warm our cold hearts with His love, and cheer us with Heavenly light, while we consider the beauties of these verses.

We have four subjects, each of which we may describe by a word beginning with "D". David’s Darkness, Desire, Determination, and Delight.

# 05.02. David's Darkness

David’s Darkness

Oh! what a mine of experimental truth. How well it agrees with those Scriptures which describe the heartfelt trials of God’s children! Often in their feelings they are at a distance, and question whether God has really anything to do with them or not. But the very cry, the very anxiety, is the strongest proof we can have that this felt distance would not trouble us except God Himself had come near to us in His Grace. It is a glorious fact that no trial, no tribulation, no temptation, however fierce, no way, no work, no warfare, however desperate, can make us feel that we have nothing to do with God. We often wonder how God can have anything to do with such unworthy sinners, but we also realize that we must have to do with God. The heart charged with its bitterness heaves the heavenward sigh, and desires, and cries after the only object that can truly satisfy it. Now David’s experience in verse 1 springs from this fact. He sought for God because no refreshment could be found. The land was barren, the clouds were dark. Hence his resolve -- "Early will I seek Thee." In Hebrew these five words are expressed by one word, shah-char, which means to break, cleave, break through. Hence the noun means the dawn, the breaking forth of light, and the verb gets an additional idea of breaking forth, hence to seek carefully or earnestly. In our text the two thoughts are united. Similar is the teaching (though not the same word) in Psa 46:5 (marg.), "God shall help her, and that right early." What volumes do these words contain for Israel and Jerusalem in the future, and for all anxious waiting souls now! In the dark and dreary nights of trial which we are called to pass through, we wait and watch for the day’s return. "My soul waiteth for the Lord more than they that watch for the morning" (Psa 130:6). As surely as God’s children experience the darkness of the Wilderness, so surely will God help, defend, and comfort them with the morning of His appearing Yes! God’s deliverances are "early". Look at Exo 14:24-27. The children of Israel are in straits. They know not what to do. The enemy is in hot pursuit, but "in the morning-watch the Lord looked unto the host of the Egyptians through the pillar of the fire and the cloud, and troubled the host of the Egyptians." The Lord looks destruction on His enemies; but He looks mercy and deliverance to His own. Israel’s enemies are dismayed and destroyed, while the Redeemed of the Lord break forth with songs of deliverance, and joy, and gladness. So with Hezekiah, when Sennacherib, King of Assyria, sent his blasphemous letter. Hezekiah made no stir, marshalled no forces, but went up to the house of the Lord. What was the result? "When they arose early in the morning they were all dead corpses" (Isa 37:36). Ah! it is blessed (and it will ere long be blessed for Israel), after a long night of darkness and sorrow, to behold the rising of the Sun of Righteousness, with healing in His wings" (Mal 4:2). And why did David long to see God’s power? (verse 2). Because his own fancied strength was gone! The collect for the second Sunday in Lent exactly expresses David’s mind. "Almighty God, who seest that we have no power of ourselves to help ourselves, keep us both outwardly in our bodies, and inwardly in our souls; that we may be defended from all adversities which may happen to the body, and from all evil thoughts which may assault and hurt the soul, through Jesus Christ our Lord." David knew that his own strength was perfect in weakness. He, like Paul, gloried in his infirmity,

that the power of Christ might rest upon him. And why did David long to see God’s glory? Because God had stained all his pride, marred all his beauty, divested him of all boasting and self-glorying. Because the lovingkindness of God was better to him than life, David would praise Him with joyful lips. These were David’s experiences, expressed, not only here, but in Psa 119:25, where he says, "My soul cleaveth unto the dust, quicken Thou me according to Thy word." With so firm a foundation as Jehovah’s word, he could look up and say, "Thou, which hast showed me great and sore troubles, shalt quicken me again, and shalt bring me up again from the depths of the earth" (Psa 71:20). David’s faith was for the night as well as for the day, for the storm as well as for the calm. That is a faith which is worth having, a faith to live in, and a faith to die in.

# 05.03. David's Desire

David’s Desire

"Thee" -- "after Thee"; nothing else could satisfy David’s heart but David’s God. He had a heart for God, and Oh! wondrous mercy, he had God for his heart, though he did not realize it as he would. This is the essence of true faith; it is all in a Person. This is the essence of the Gospel. The Gospel of God is concerning His Son -- "A Saviour, Christ the Lord." "Ye shall be witnesses unto Me." This, I repeat, is the work of grace. All short of this is only religion, and you see it at every step. What is man (unregenerate man in search of? Pleasure, Fame, Reputation, Power, Riches, a name in the world. Man will have anything, everything, without God. So also with the religious man! He will have his creed, his sect, his belief, his responsibility, his zeal and his earnestness, but if he have not Christ he will be lost though he have all the appliances and all the forms and ceremonies of religion. What are these things to nay heart, without a knowledge of God in Christ as my God? Nothing but deception and delusion. So with the true Christian. The temptation is ever to add something to Christ, as if He were not enough, or to substitute something for Christ as if He were not necessary, instead of being All in all. We are told to seek ’’the blessing." But blessings without Christ are so many burdens which our poor, proud nature cannot carry. No! If Christ is our one object, then we have the Blesser with us, with all His Blessings with Him, making them to abound in us for our good and for His glory. We are told to rest upon the many "exceeding great and precious promises"; but promises without the Faithful Promiser to make them good in our experience, are but so many words -- meaningless words to make our hearts ache with an unsatisfied longing. "That I may know Him" was the prayer of the Apostle. "That I may know Him" will be the desire and prayer of every Spirit-taught child of God. Yes, Spirit-taught; for look at the first verse of the Psalm, ’’My soul thirsteth for Thee." Now compare this with Psa 65:9, "Thou visitest the earth, and waterest it"; but see the rendering in the margin, "After thou hadst made it to desire rain." This brings us to...

# 05.04. David's Determination

David’s Determination

"My soul followeth hard after Thee." The original word is dah-vak, which means literally to stick to, cleave to (as with glue). "My bones cleave to my skin " (Psa 102:5). "My soul cleaveth to the dust" (Psa 119:25). "I have stuck unto Thy testimonies" (Psa 119:31). "The tongue of the sucking child cleaveth unto the roof of his mouth for thirst" (Lam 4:4). But here it is with the preposition "after," and therefore "followeth hard after," suitably supplies the ellipsis and exactly expresses the meaning. Boaz says, "Abide here fast by my maidens" (Ruth 2:8). The word dai-vak occurs in Pro 18:24, "There is a friend that sticketh closer than a brother." David means, therefore, that he followed after the Lord, not at a distance, but having overtaken Him, he abode fast by Him.

There is everything to make the child of God do this: a world at enmity with Him; the devil at constant war with Him; a deceitful heart that cannot believe in Him; a cowardly self that will not acknowledge Him. Truly my soul followeth hard after Him; we long to breathe our desires to Him; but the flesh is weak, and language is lame, and ability is wanting. We would live a life of praise to the God of all our mercies, but we cannot do the thing that we would. We desire that love should burn more fervently, but the flames break not forth as we would have them. It is a following hard after God; it is our determination. It is our "toiling in rowing," but Jesus Christ is on the mount of intercession, and soon He will come and bless His toiling ones with His own presence, with the full enjoyment of the peace and quietness which He now deals to them only in measure. Lastly, we come to...

# 05.05 David's Delight

David’s Delight

"Thy right hand upholdeth me." This is closely connected with the other experience, for why do we cleave to the Lord? Because the Lord cleaves to us, and holds us We have the same word in Gen 2:24. "For this cause shall a man leave his father and mother, and shall cleave unto his wife." The comment of the Holy Spirit on this is in Eph 5:32. "This is a great mystery, but I speak concerning Christ and the Church." It is not, then, we who cleave to Christ, but it is Christ who cleaves to us. "Thy right hand upholdeth me." This is the secret of David’s determination to cleave unto the Lord. Were it not for the unseen hand of Jehovah, there would be no following hard.

Now it is all explained. David’s desire is now understood. The world does not understand these blessed spiritual realities. The world represents the poor seeker who would follow after and find God, as a weak woman struggling in the water, and trying to get hold of a cold lifeless rock, and in danger of being washed away by the very next wave. The Holy Spirit of God here represents her as a poor, weak vessel indeed, but held fast in the loving embrace of the living God Himself! Oh what a distance between man’s imagination and God’s revelation! This is David’s delight here. Not Satan’s subtlety, nor Saul’s cruelty, nor his own infirmities, nor all of them together are of sufficient force to cut asunder this anion with Christ! The cleaving of David’s spirit was the work of the Friend that sticketh closer than a brother, it was the cleaving of the Heavenly One Himself. A union of the Lord’s making is altogether incapable of the devil’s breaking. But there’s more in this "right hand of the Lord." It is a beautiful figure. "The right hand of the Lord is exalted... doeth valiantly" (Psa 118:16). This is the Lord who, having saved His people from their sins, now lives ever lives to make intercession for them, and at God’s right hand is pledged to deliver them from all trial, tribulation, and temptation. David knew this. Hence his prayer, "That Thy beloved may be delivered, save with Thy right hand, and hear me" (Psa 60:5). As salvation was accomplished by the Lord Jesus, so it is applied by the Holy Spirit; and what a mercy it is to know that all our wants, all our joys, are in the right hand of our risen and exalted Saviour! Blessed with the knowledge of this, the redeemed of the Lord can say, "O sing unto the Lord a new song, for He hath done marvellous things. His right hand and His holy arm hath gotten Him the victory" (Psa 98:1).

He who triumphed over all our foes will protect and defend us from them until our life’s end. But he will teach us to bless and praise Him for His grace, His goodness, and His gentleness, as did the sweet singers of Israel: "Thou hast also given me the shield of Thy salvation, and Thy right hand hath holden me up, and Thy gentleness hath made me great" (Psa 18:35). Well may we, poor doubting, fearing, trembling ones, whose daily cry is, "Hold Thou me up, and I shall be safe" (Psa 119:117), apply and feed on this precious promise for our spiritual comfort and refreshment. "Fear thou not, for I am with thee, be not dismayed, for I am thy God. I will strengthen thee, yea, I will help thee, yea, I will uphold thee with the right hand of My righteousness" (Isa 41:10).

Chapter 74

# 06.00.1. Great Cloud of Witnesses

Great Cloud of Witnesses in Heb 11:1-40 BY Ethelbert W. Bullinger Eyrie & Spotiswoode

London

Copyright 1911

# 06.00.2. Foreword by Warren Wiersbe

Foreword by Warren Wiersbe

Apart from the standard commentaries on Hebrews, you will not find many volumes devoted to the "heroes of the faith" listed in Heb 11:1-40. Dr. G. Campbell Morgan's The Triumphs of Faith is an excellent series of sermons, but it is not an exegetical study of the chapter. The careful expositor of the Word needs exegetical tools that will help him mine the ore for himself, and then mint it into coins of truth for wide circulation.

One such tool is Great Cloud of Witnesses in Hebrews Eleven by Dr. Ethelbert William Bullinger. I know of no other book on Hebrews Eleven in the English language that contains more solid spiritual teaching and practical truth than this one. Far from being an "ivory tower" commentary, this book touches life and makes living by faith an exciting and practical experience.

Dr. Bullinger held some doctrinal views that perhaps some of us might not agree with; but this disagreement must not rob us of the blessings of his written ministry. He was a careful student of the Word and a recognized scholar in the field of Biblical languages. In fact, the Archbishop of Canterbury granted him an honorary Doctor of Divinity degree in 1881 in recognition of his Biblical scholarship.

If this is your first meeting with Dr. Bullinger, you may be perplexed by his analytical outlines in Scripture passages. He was a great believer in the inspiration of The Scriptures and in the order in which God revealed truth. His massive work, Figures of Speech Used in the Bible, shows how carefully he examined the text and sought to unlock its meaning. To him, the analysis of the total passage and the exegesis of the individual words and phrases must go together. The complete working out of his principle is seen in this monumental volume, The Companion Bible, a valuable tool for the serious Bible student, even if he does not follow Bullinger's system of interpretation.

Bullinger was born in Canterbury, England on December 15, 1837. His early training was in music, but his greatest joy was Bible study. He trained for the Anglican Church ministry at King's College, London, showing great skill in the study and use of Biblical languages. For a short time he served as the curate at Bermondsley Abbey Church on Tooley Street in London, near the London Bridge. His personal views of Scripture led him into an independent ministry, including the publishing of a Bible study magazine, Things to Come. He died in London on June 6, 1913.

I predict that your use of this excellent book will not only make you a better student of the Word but also a better follower of the Lord.

—Warren W. Wiersbe (Foreword Copyright 1979 by Kregel Publications)

# 06.01. Introduction

Introduction

Heb 11:1-40.

# 06.02. The Scope of the Chapter

The Scope of the Chapter

We trust that our readers are by this time duly impressed with the fact that we must not give an interpretation of any passage of Scripture, or even a chapter, apart from its context.

We have learnt also that the Scope of the passage must be gathered from its Structure. In other words, we must know what it is all about before we can find a clue to the meaning of the words: and we can find this out only by getting the Structure of the whole context. As our subject here consists of a complete chapter, it will be necessary for us to see the exact place in which it stands in relation to the Epistle as a whole. We must therefore give the Structure of The Epistle to the Hebrews as a whole— A | Heb 1:1-14; Heb 2:1-18, Doctrinal Introduction.

B | Heb 3:1-19; Heb 4:1-13 The Mission of Christ.

C | Heb 4:14-16. General Application (■χοντες ο■ν. "Having therefore.") Boldness of access to God in heaven.

B | Heb 5:1-14. The Priesthood of Christ.

C | Heb 10:19-39; Heb 11:1-40; Heb 12:1-29. Particular Application (■χοντες ο■ν "Having therefore.") Boldness of access to God in heaven. A | Heb 13:1-25. Practical Conclusion. The first thing we learn from this Structure is that the chapter we are to consider has not been "rightly divided" by man. Its subject does not begin at the first verse of Heb 11:1-40, but at the nineteenth verse of the previous chapter (Heb 10:1-39), the member of which it forms part. That is to say, it begins at Heb 10:19, and ends with Heb 12:29.

Heb 11:1-40 therefore comes in the middle, and forms part of a larger portion of the Epistle. Consequently no exposition of it can be complete which treats it as beginning only at Heb 11:1. We must go back to Heb 10:19 if we would see the part it bears in relation to the whole. The commencement of this member, C, is marked off by the catch-words "Having therefore;" these are the same words which commence the corresponding member C (Heb 4:14-16). The former of these two members (Heb 4:14-16) contains the conclusion which follows from the establishment of the argument concerning The Mission of Christ (Heb 3:1-19; Heb 4:1-13); while the latter (Heb 10:19-39; Heb 11:1-40; Heb 12:1-29) contains the conclusion which follows the argument concerning The Priesthood of Christ (Heb 5:1-14; Heb 6:1-20; Heb 7:1-28; Heb 8:1-13; Heb 9:1-28; Heb 10:1-18).

It will be necessary now for us to note the Structure of the second of these conclusions, so that we may, by its being broken up, see what is the scope of the whole, and what is the special place of the chapter we are to consider.

Each of the large members given above (page 1), has its own proper and peculiar Structure, and is capable of being expanded, and of having its various sub-members exhibited to the eye. The

sub-structure of C. (Heb 10:19-29) is as follows:— The Structure of C (Heb 10:19-39; Heb 11:1-40; Heb 12:1-29) Particular Application of Heb 5:1-14; Heb 6:1-20; Heb 7:1-28; Heb 8:1-13; Heb 9:1-28; Heb 10:1-18

C | D | Heb 10:19-23. Exhortation to draw near to God, and to "hold fast the confession of our faith without wavering," because Christ the High Priest is accessible in heaven and "faithful that promised."

E | Heb 10:24-25. Duties as brethren, to endure exhortation.

F | Heb 10:26-31. Warning in view of God being "the living God."

G | a | Heb 10:32-37. Exhortation to patience, in view of the promise. b | Heb 10:38-39. Living by faith. b | Heb 11:1-40. Examples of living by faith.

G | a | Heb 12:1. Exhortation to patience in view of the examples of faith in the promise.

C | D | Heb 12:2-3. Exhortations to look away from the above examples to Jesus, the Foremost and Last "example of faith," because He endured, and is accessible in Heaven.

E | Heb 12:4-24. Duties as sons, to endure chastening.

F | Heb 12:25-29. Warning, in view of God being "a consuming fire." From the above Structure we see the true place of Heb 11:1-40.

We see also the true place of the member "b,"and the relation in which it stands to the context. The Scope of the whole passage is an exhortation to patient endurance in view of the promises. This exhortation is based on the faithfulness of the Promiser (Heb 10:23), and the examples of faith are shown in those who "lived by faith" (Heb 11:1-40). The pivot on which the whole turns is the quotation from Hab 2:4, "The just shall live by faith." This is quoted three times in the New Testament, and each time the emphasis is on a different word:—

Rom 1:17. "The just shall live by FAITH."[1] [1] Heb. "The just shall live in (or by) his faith (or faithfulness").] Gal 3:11. "The JUST shall live by faith."

Heb 10:38. "The just LIVE by faith." In the first of these (Rom 1:17) the subject is Faith or Faith-principle as being the principle of Justification, in God’s Gospel, which is there being revealed. In the second (Gal 3:11) the subject is Justification, which is by Faith-principle in contrast with law-principle. In the third (Heb 10:38) the subject is Living by faith in God’s promises, so as to be able to wait and watch with patient endurance. This is the subject of Hab 2:1; Hab 2:3-4, which begins "I will stand upon my WATCH, and set me upon the tower, and will WATCH what he will say unto me.... For the vision is yet for an appointed time... But at the end it shall speak, and not lie:

Though it tarry, WAIT for it;

Because it will surely come, it will not tarry.... The just shall LIVE through his faith." This context is clear. Faith in God’s word can alone enable us to wait with patience for the fulfillment of His promise. This is the burden of the context of Heb 11:1-40, and hence, in Heb 10:37, Hab 2:3-4 is quoted, while, in Romans and Galatians, this verse (Hab 2:3) is not quoted; because patient

Waiting is not the burden and object of the context in those two quotations of Hab 2:4. The exhortation (Heb 10:32-37) is to patient waiting through faith: "Cast not away therefore your confidence, which hath great recompense of reward. For ye have need of patience, that, after ye have done the will of God, ye might receive the promise." Then it goes on to quote Habakkuk: "for yet a little while," etc. The whole burden of Heb 11:1-40 is the patience of those who endured by faith, "not having received the promise" (Heb 11:13); and of those who, "having obtained a good report through faith, received not the promise" (Heb 11:39).

Now we are prepared to understand and appreciate (1) The Definition of Faith in Heb 11:1-3, and (2) The Exemplification of Faith in Heb 11:4-39. The Definition of Faith In Heb 11:1. Faith is defined as being "The FOUNDATION of things hoped for, The CONVICTION of things not seen."

There is no question as to the meaning of the word rendered "substance" in the A.V.; which, in the margin, gives "ground, or confidence" as an alternative. In the R.V. it is rendered "assurance," with "giving substance to" in the margin. The word is ■π■στασις (hypostasis) a setting or placing underneath. Hence, its primitive meaning is foundation. The rendering "substance" comes from the Latin, sub stans (standing under). In the Papyri it is used of title deeds.

We all hope for many things, but the question is, What foundation or ground have we for our hope? What are our title deeds? All depends upon this. As to our hope for eternity, it all rests on the faithfulness of God's promise. If there be no God; or, if His promise be not true, then we have no foundation whatever for our hope; all is baseless. Everything, therefore, depends upon the fact that God has spoken, and that what He has said is true.

Hence, the definition of faith in Rom 10:17 "Faith cometh by hearing,

And hearing [cometh] by the word of God."

If we have heard nothing, there can be nothing to believe. There is neither place nor room for faith. We may think it, or imagine it, or hope for it; but we cannot possibly believe it, because we have not heard anything about it. Our hopes and thoughts and imaginations are all vain, being without any "foundation."

Hence, of Abraham's faith, the "father of the faithful," it is said, "Abraham believed God."

God had spoken; Abraham had heard; and he believed God.

What he had heard came "by the word of God: and his faith came by this hearing."

Abraham believed what God had said; God had "caused him to hope;" and hence, believing God, his faith in God's Word was the foundation or ground of that for which he hoped.

None can hope in vain who believe God. This is why the common question, Do we believe? is so senseless. The real question is, not Do we believe? but WHAT do we believe? or rather, WHOM do we believe.

We believe many things that man says, and that man promises. But the question is, are they true?

It is not a question of the sincerity with which we believe, but of the truth of what we believe. The more sincerely we believe what is not true, the worse it is for us. This holds good in every

department of life. If what we hear be not true, then, to doubt it, means our safety. When we give ear to man, we can never be certain that what he says is true. But when we give ear to God, we can set to our seal that "God is true" in what He says; and that "He is faithful" in what He promises. Faith is hearing God and believing what He says. This is the simple definition. But there are various expressions connected with this faith.

It is used with the Preposition ■ν (en) in. This means that our faith rests in the truth of what is said (Mark 1:15, etc.). It is the same when used with the Dative of the person.

It is used with ■π■ (epi) upon, which means that faith rests upon what we hear; and that what we hear is the foundation upon which our faith rests (Rom 9:33; Rom 10:11, etc.).

It is used with ε■ς (eis) unto, which means that faith goes out to, and is directed to Him of whom, or that of which we hear (John 2:11; John 3:15, etc.) There can thus be no mistake as to the meaning of the first part of the definition of Heb 11:1. As to the second:—Faith is said to be "The Conviction of Things not seen." The A.V. renders this "evidence," while the R.V. renders it "proving," with "test" in the margin. The word is ■λεγχος (elengchos) a proof, that by which anything is proved or tested; logical proof, proof that conveys a satisfying conviction to the mind. Hence, this is the best meaning to give the word here. It is the conviction produced by demonstration. In John 8:46 the Lord says, "Which of you convicteth Me of sin?" (not "convinceth," as in the A.V., but "convicteth," as in the R.V.); so in John 16:8, "When He [the Holy Spirit] is come, He shall convict the world in respect of sin," (not "reprove," as in A.V. margin, convince), but convict, or bring in guilty. None could do this of Christ; but the Holy Spirit does this of the world. He brings it in guilty, and convicts it of sin. Why? For this very reason: "Because they believe not on Me." This is the great sin. And this brings us back to our subject.

God hath spoken; and the sin is defined as not believing what He hath said: for He was the Living Word, and through Him we believe in the Living God.

Hence the opening words of Isa 1:1-31, which is the great indictment of Israel’s sin:

"Hear, O heavens,

And give ear, O earth:

For Jehovah hath spoken." This is the great fact for us who possess the Word of God.

God hath spoken Do we believe what He hath said? This is the one abiding question. He has given to us, and made us exceeding great and precious promises. Do we believe Him? If we do, then, this faith is the "foundation" of all we hope for. It is the "conviction" of what we have heard but do not see. Thus Faith is the opposite of sight. Man says that "seeing is believing." This is one of his many fallacies. Faith is the demonstration to us of what we do not see. Hence, we live in, and by, this faith, "we walk by faith, and not by sight" (2Co 5:7).

What we see is what we know.

What we believe is what we hear.

Hence the examples of faith given us in Heb 11:1-40 are those who, having heard God, believed what He said. Every instance of faith in this chapter comes under the category of "things hoped

for," or of "things unseen."

Noah believed the truth of "things not seen as yet" (Heb 11:7).

Others by faith saw the promises "afar off" (Heb 11:13).

Moses "endured as seeing Him who, is invisible" (Heb 11:27). This is faith. This was Abraham's faith. He "rejoiced to see Christ's day: and he saw it, and was glad" (John 8:56). But he saw it, by faith, "afar off."

# 06.03. Reckoning by Faith (Heb_11:3)

Reckoning by Faith (Heb 11:3)

Having given the true definition of faith, the Apostle proceeds to give examples of it; showing how men of God in past days lived by it: i.e., how they conducted their lives according to it.

Those whom he calls "the elders,"[2] in Heb 9:1, he speaks of as the "great cloud of witnesses" in Heb 12:1.

[2] The word is used in its Hebrew sense ■■■■■■■■■■ ancients (zekun■m). See Isa 24:23, which thus implies the resurrection of those who are referred to, i.e., not older in age, but people who lived in olden times. The scope of the whole passage (of which this chapter forms part) is, as we have seen, an exhortation to patience in view of the great tribulations these Hebrew believers were passing through, and of the faithfulness of God to His promises which He had made to them.

God’s word was the foundation of all that they hoped for; His faithfulness was all that they had to rest upon.

He points his readers back to the great cloud of witnesses[3] who had borne such wondrous testimony to the power of a living faith in the living God: to those who had borne witness, not only in their faithful life, but in their martyr-death.

[3] The word is μ■ρτυς (martus), and is always used of a judicial witness, or deponent; i.e., one who witnessed with his lips and not with his eyes. Hence the word comes to be limited, today, to the greatest of all such witness, a martyr’s death. The word for eye-witness is quite different. It is ■π■πτης (epopt■s), a looker on, spectator. The word rendered "obtained a good report," in Heb 11:2; Heb 11:39, and "witnesses," in Heb 12:1, are cognate. In the former chapter it is the verb, and in the latter it is the noun. There is no word in the original about "good."

Heb 11:2 tells us that by (or through) this faith [of theirs]; or by such a faith as this, they were made witnesses (by God), or became witnesses (for God), and could thus be called, in Heb 12:1, "a great cloud of witnesses," by faith in the promises which they had received from God, and believing what they had "heard."

They were enabled to bear such wondrous witness; and were strengthened to suffer, and conquer, and to wait patiently for the fulfillment of the promises which they saw, by this faith, "afar off."

It was this, and "by such faith as this," that their example was so necessary, and was such an encouragement for those to whom the Apostle was writing. The scope of the whole section is (as we have seen), an exhortation and warning against apostasy; and the words immediately preceding are, "We are not of those drawing back to destruction, but of faith, to the saving of the soul."

What it is to be thus, "of faith," is the subject of what follows in Heb 11:1-40. Faith has to do with that which is "not seen." The things we hope for are "not seen": as it is written: "Hope that is seen

is not hope: for what any one seeth, why doth he yet hope for? But if we hope for what we do not see, then do we with patience wait for it" (Rom 8:24-25). It is to this patient waiting under trial that these Hebrew believers were being exhorted.

Faith is thus the opposite of sight (2Co 5:7). This is the essence of the whole of Heb 11:1-40. It begins, in Heb 11:3, with the statement that the events which we see going on around us spring from things that do not appear, but from the fact that God rules and over-rules, and that He has prepared and ordered the ages. The word rendered "worlds" is not used of the created world, which is κ■σμος (cosmos), or of the inhabited world, which is ο■κουμ■νη (oikoumenes); or of the ploughed and trodden earth, which is γ■ (g■), but it is α■■ν (ai■n) age, which is here in the plural, and means ages, or dispensations. This is its proper rendering.[4] It is by faith we perceive (νοο■μεν, nooumen) that the events we see happening around us do not happen by chance.

[4]This is the sense in which α■■ν is used in this Epistle (as elsewhere). See Heb 1:3, where the verb ποι■ω (poie■)is used in the sense of appoint, as in Heb 3:2. See also Heb 6:5, where it is used of "the age to come"; and Heb 9:26, where the first word "world" is κ■σμος (cosmos) and means the created world, and the second is this word α■■ν (ai■n) age.

Even worldly wisdom can see this and say that "there is a hand that shapes our destinies;" that "things are not what they seem;" and that "we cannot judge by appearances."

We see Babylon replacing Israel, Medo-Persia rising up in the place of Babylon; Greece succeeding Persia; Rome succeeding Greece. To the human eye, all these things are seen merely as historical events, but faith can see beneath the surface. It can perceive what the human eye cannot see. It can see the things that are invisible. It can see the "things not seen." How? By "hearing," i.e., "by the word of God." And here, note that the word rendered "word" is not Logos (as in Psa 33:6, Sept. 32:6), but Rh■ma; i.e., not the creative Word, but the revealed words. By believing the prophetic words we grasp the fact that these ages were all foreknown to God, and all perfectly ordered by Him. This is the force of the word rendered "framed," as may be seen by studying all its occurrences."[5] It will be at once observed that in no other place is it rendered "framed," while all the other renderings taken together show that the best meaning to give the word in Heb 11:3 would be prepared, as in the previous chapter (Heb 10:5). So that the sense of the verse would be, that while the events which we see with our eyes taking place around us do not happen by chance, as judging by appearances, or from the outward phenomena, they seem to do; but are prepared, ruled or over-ruled by God, who has, in His own ordering, "the dispensation of the fullness of times" (Eph 1:10); and orders all "according to the purpose of the ages which He purposed in Christ Jesus our Lord" (Eph 3:11, compare R.V.).

[5] καταρτ■ξω (katartiz■) occurs in the following passages, and is rendered mend in Mat 4:21. Mark 1:19. Perfect (perfected, made perfect, be perfect, &c), in Mat 21:16. Luk 6:40. 2Co 13:11. 1Th 3:10. Heb 13:21. 1Pe 5:10; fitted, Rom 9:22; restore, Gal 6:1; framed, Heb 11:3; and perfectly joined together, in 1Co 1:10; prepared, Heb 10:5.

It is by faith in what God has revealed in the "faithful sayings" of the prophetic word that we perceive and "understand" this great fact which, to the outward eye of mortal man, is neither seen, nor understood, nor even acknowledged. The rendering of the third verse, according to this, would be as follows:—

"By faith we perceive (by the word of God) that the ages were prepared, so that, the things we see, come to pass not from things that appear." That is, as we said above, as we walk by faith and not by sight, we understand that we cannot and must not judge by the outward appearances, because in one of His weighty "words" God has told us that He "seeth not as man seeth; for man looketh on the outward appearance, but the LORD looketh on the heart" (1Sa 16:7).

It was by such a faith as this that these elders knew that things were not what they seemed, and therefore did not judge by sight of the outward eye.

Though the Flood appeared to be delayed, and the unbelief of others seemed to be encouraged by it, Noah did not judge by those appearances, but believed the words of God as to "things not seen as yet."

It was by such faith as this that Abraham and Sarah, though at first staggered by the words of the angel, yet as soon as they "understood" that they were "the words of God" they considered not the outward appearances of their natural physical condition, but waxed "strong in faith," and believed God as to what they could not see.

It was by "such a faith as this" that Joseph did not consider the circumstances as they appeared to him in Egypt, but believed God as to their going up thence at the set time that He had prepared, even to the very year.

It was by "such a faith as this" that Moses was not deceived by the outward splendor of his royal surroundings in the Court of Egypt, but voluntarily surrendered all; refusing the treasures; choosing the sufferings; and esteeming reproach for Christ as better than all. For he judged and "endured as seeing Him who is invisible" (Heb 11:27). But we must not anticipate. The whole chapter and all its parts must be studied in the light of this third verse.

It does not carry us back to Creation, and divert our thoughts into such a totally different channel; but, it lays the foundation in no uncertain way for all that is to follow. This foundation has been hidden from the readers of the Word

By rendering α■■νες (ai■nes) "worlds" instead of ages.

By rendering καταρτ■ξω (katartiz■) "framed" instead of prepared as in Heb 10:5; "framed" being a rendering which is not given it in any other of the thirteen passages where it occurs.

By rendering γεγον■ναι (gegonenai) "made" instead of happened, or came to pass, which is its usual meaning. There are words for creating and making, but this is not one of them.

It will be seen that Heb 11:3 is not written to teach that there are "more worlds than one;" or that they were created out of nothing; but it is written to give us, at the outset, the secret of the elders' wondrous witness, which consisted in this; that they walked "by faith and not by sight"; and that, therefore, they did not look on the outward appearance or judge by outward phenomena; but, understanding that the ages and dispensations were all prepared by God, they rested on the prophetic Word, and believed that He was overruling all for the accomplishment of His own counsels in them and through them.

# 06.04. Faith [Cometh] by Hearing

Faith [Cometh] by Hearing In our last paper on this chapter we saw that the third verse was not a digression from the subject which the chapter had introduced, but it laid the foundation still deeper. In Heb 11:1 we have the definition of faith—as to its nature. In Heb 11:2 we have fact that it was by the exhibition of such a faith as this that the elders obtained a good report. Having borne such witness themselves, they obtained witness from God, and thus became a great cloud of witnesses (Heb 12:1) for our example and encouragement. In Heb 11:3 we are told that faith, in its nature, always has regard to the things which are not seen: and that those who exercise such a faith as this do not walk by sight; they do not judge by outward appearance, and they "understand" that the things we see do not happen from chance or from things of which the outward human eye takes cognizance. But this to a certain extent is negative.

Before we pass on to the first example of these elders—to the faith of Abel—we must go deeper, and seek for some positive information as to the origin of "such a faith as this." This is something beyond the definition of faith or its nature, characteristics, results, and manifestations.

Whence does it come? To this question there is only one answer, It comes from God.

We read in Eph 2:8 : "For by grace ye are saved through (i.e., by means of) faith: and this not of yourselves. [It is] God’s gift: not of works, in order that not any one might boast." This language is unmistakable, and will be thankfully received by those who do not stumble at the freeness of that grace (Mat 11:6).

If we go further, and seek to know how this gift comes from God, then we find the answer in Rom 10:17, and here we have no verb. The A.V. and R.V. both supply the verb "cometh" in italics; and probably no better could be supplied. To see the argument of the context of Rom 10:17 we must go back to Rom 10:13.

Rom 10:13. "Whosoever shall call on the name of the Lord shall be saved.

Rom 10:14. How then shall they call on him whom they have not believed?

And how shall they believe on Him of whom they have not heard?

And how shall they hear apart from one proclaiming?

Rom 10:15. And how shall they preach if they be not sent?

According as it standeth written "How seasonable [are] the feet of those announcing glad tidings of good things"! (Isa 52:7).

Rom 10:16. But not all obeyed the glad tidings. For Isaiah saith (Isa 53:1) ‘Lord, who hath believed our report?’

Rom 10:17. So then, faith [cometh] by hearing [the report], and the hearing [cometh] by means of the word of God."

Thus the manner in which faith cometh is graphically explained and illustrated. It believes that which comes from God. Hence it comes as "the gift of God." In Rom 10:17, there are three words which call for further notice. The word rendered "hearing" is not the sense of hearing, or the act of hearing, but it is the matter which is heard. Hence in Rom 10:16 it is rendered "report." "Who hath believed our report?" i.e., what they have heard from us. The word is ■κο■ (ακο■). And what they had heard was concerning Christ, as is clear from the concluding words of the previous chapter (Isa 52:15).

"That which they had not been told them shall they see (or perceive). And that which they had not heard shall they consider." That which they had been "told" was about Christ,[6] and it came from God.

[6] Hence the various reading in Rom 10:17, which the Revisers have adopted, "and hearing [cometh] by the word concerning Christ." This reading is supported by Lachmann, Tischendorf, Tregeller, and Alford. In Hab 3:2, we have the same word: "O Lord, I have heard Thy speech;" i.e., what Thou hast said. The Hebrew is Thy hearing (See margin). In Gal 3:2, the Apostle asks, "Received ye the spirit? (i.e., the New nature) by the works of the law, or by the hearing of faith?" i.e., by believing what ye heard from God through me (compare Gal 3:5). The next sentence tells us that, that which faith ("such a faith as this," Heb 11:2) believes cometh by hearing "the word of God." The word rendered "word" here is not λ■γος (logos) but ■■μα (rh■ma). This is important, and significant: for these words must be distinguished from each other. The former means a word which is made up of letters; while the latter is an utterance which is made up of words. Hence it means saying, and includes the whole of what is spoken.[7] [7] See Luk 1:38; Luk 2:29; Luk 3:2; Luk 5:5; John 3:34; John 5:47; John 6:63-68; Acts 5:20; 2Pe 3:2.

Finally the word "by" in Rom 10:17 is not the same in both parts of the verse: "Faith [cometh] out of hearing." Here the word is ■κ (ek) from, or out of denoting the source whence it comes. But when it says: "Hearing [cometh] by means of what God has said," the word is δι■ (dia) with the Genitive case, which denotes the cause, or instrumentality. We have no need to alter the translation so long as we understand and remember the significance of the two words, thus rendered "by." From all this we learn that the faith that saves comes from God, because there can be no such faith at all apart from what He has spoken.

He is the first great cause of faith. Unless He had spoken there could have been no place for faith.

Now from Heb 1:1 we learn further that God has spoken "at sundry times, and in divers manners." Or, according to the R.V. "by divers portions and in divers manners."

We may render the opening words of Hebrews thus: the Epistle begins: "In many parts and in many ways, of old, God, having spoken to the fathers by the prophets, at the end of these days He spoke by His Son."[8] [8] The Article not being necessary after the Preposition ■ν (en) by. This statement finds its illustration and explanation in our chapter.

God spoke to Abel, to Enoch, to Moses' parents, to Rahab and others, of which speaking we have no historic record given. We know that He must have spoken, or there would have been nothing

for them to believe.

Furthermore, what He spoke to each was not the same; God spoke of many matters, as well as at many times and in many parts, and many ways.

What God spoke to Noah He spoke not to Abraham. He did not tell Noah to get him out of his own country and go into another, nor did He tell Abraham to prepare an ark.

God spoke on many subjects, and each one who heard His words, and believed what He said, exercised saving faith and pleased God. For "without faith it is impossible to please Him."

We all love to be believed in what we say; and there is no surer way of giving offence to others than by disbelieving their word.

Now had we been called to make a list of the elders of old who had "such a faith as this," it is certain that we should not have selected the names as given to us in this chapter. We should probably have left out some whose names are here given; and we should have included others which the Spirit of God has omitted. Our list would differ, because our object in forming the list would not be the same as the Divine object.

God, in His infinite wisdom, has caused the Chronological order to coincide with the Experimental order. The Chronological or Historical order in which these elders lived, coincides with the Experimental order in which they are presented to us, because that is the order in which we are to learn the great lessons thus set before us.

Abel’s faith is put first, not merely because he lived before the others, but because he believed God as to the first great fundamental truth that comes before all others: peace with God; access to God; worship of God; and all this through the blood of an accepted substitute.

We will not anticipate what we have to say on this; but mention the great salient points which distinguish this first group of three.

Enoch’s faith comes next, not because he lived next (for other of the Patriarchs must have had "like precious faith"), but because we are to learn the experimental truth that "two cannot walk together except they be agreed" (Amo 3:3); and that we cannot walk with God unless we can worship Him. We must know what it is to have "peace with God" before we can enjoy "the peace of God." Hence Atonement comes before Communion. Worship comes before Walk.

Noah’s faith comes next, not because no others after Enoch believed God, but because we are to learn, experimentally, that we cannot witness for God, unless we know what it is to walk with God.

It was because of this great eternal principle that we read of the Lord Jesus, that "He ordained twelve that they should BE WITH HIM—and—that he might send them forth to preach" (Mark 3:14).

None can be "sent forth" by Him till they have been "with Him." We must know what it is to walk with God, before we can witness for God.

Thus, this first group of three elders lays down for us these three eternal principles. They are "written for our learning." In Abel we have faith’s WORSHIP. In Enoch we have faith’s WALK. In

Noah we have faith’s WITNESS. This order cannot be reversed or changed without disaster. Many try to walk with God who do not know what it is to enjoy peace with God: hence they try to be saved by their walk, instead of by faith through God’s grace. Many try to witness for God who do not know what it is to enjoy a "walk with God." But all this is doing; and it ends in death.

It is works, and not grace.

It is sight, and not faith.

Let us learn these great lessons which lie at the threshold of Heb 11:1-40 so that we may better understand the examples and illustrations that are given.

Before we consider these we have to look at the second part of Rom 10:17.

We have learned that "faith [cometh] by hearing." We have yet to learn that hearing [cometh] by means of what God hath spoken.

# 06.05. "Hearing [Cometh] by the Word of God"

"Hearing [Cometh] by the Word of God" In speaking of old time to the fathers by the Prophets, God spoke in many parts and in many ways. He spoke in command, in warning, in expostulation, in reproach, in encouragement, in judgment, in prophecy, in promise, and in grace. Of those who heard, "some believed the things that were spoken, and some believed not," some obeyed and some were disobedient.

God also spoke at many times and on many subjects: and the faith of each one who believed what He said was exercised in a different direction. In the case of Enoch we are not told what God said to him. From the remote context, the last Epistle of the New Testament (Jude 1:14), it would seem that it was about the coming of the Lord with all His saints. Whatever it was, Enoch believed God; and from the still remoter context, the first book of the Old Testament, we learn that His faith in this blessed fact resulted in His walk with God (Gen 5:24). In the case of Abraham, God spoke in command and in promise. The command was to leave his own country; and the promise was that he should have a son. In the case of the Parents of Moses, God must also have promised a son; and must have so described him, that, when the child was born, they knew that it corresponded with what God had said. In this way each speaking of God was the occasion of hearing, the hearing of faith. The responsibility of each was to believe what was heard. The record concerning Abraham "the father of the faithful" is that, "by the hearing of faith... Abraham believed God, and it was accounted (or, imputed) to him for righteousness" (Gal 3:5-6). This must be the experience of all true believers. They must "believe God," and not man. They must believe what God says and has said; and not the traditions of men. To "believe God" is not necessarily to believe or rehearse a "Belief." The popular question, "Do we believe?" is thus seen to be as absurd as it is meaningless.

If we answer this by asking, "Believe what? Believe whom?" the emptiness of the question is at once exposed.

These are the questions for us today.

"Abraham Believed God" Do we believe God?

God has told us that there is "no good thing" in man (Rom 7:18). Pulpit, Platform and Press, with one voice declare that there is some good thing in man.[9] Whom do we believe?

[9] At a convention of "The Alpha Union" for the development of the New Theology, held at Penmaenmaur on August 3rd, 1907. The founder described it as being "a re-asserting of the essential divinity in man."

God has told us that He created the heavens and the earth and all that is therein (Gen 1:1-31, Isa 45:18). Man tells that it was all evolved, apart from God. Whom do we believe? The Lord Jesus said "no man can come unto Me, except it were given unto him of My Father" (John 6:65). Man says every man can come. Whom do we believe? The Lord Jesus said, "God is spirit: and they

that worship Him MUST worship Him in spirit" (John 4:24). Man says that worship must be by "acts of worship" which the flesh can perform. Whom do we believe? The Holy Spirit declares that "there is one Body" (Eph 4:2-4). Man makes and insists of having many bodies. Whom do we believe? The Holy Spirit gives the solemn charge by Paul, "Preach the word... for the time will come when they will not endure sound doctrine" (2Ti 4:2-3). That time has come, and man says that "Preachers must find something that man will endure," and "must preach something other than 'the Word.'" "We can afford to pay for it, why should we not have it?" Whom do we believe?

God declares that these last times are "perilous times" when "evil men and deceivers shall wax worse and worse" (2Ti 3:1; 2Ti 3:13). Man says the times were never more full of promise for good; and are getting better and better every year. Whom do we believe?

"The spirit speaketh expressly that in the latter times some shall depart from the faith, giving heed to deceiving spirits and teachings of demons" (1Ti 4:1). Man, in these "latter times" tells us on every hand that these are not "spirits" (i.e. evil angels) or "demons," but the "departed spirits" of human beings and we are exhorted and invited on every hand to "give heed" to them. Whom do we believe?

God said to our first parents "ye shall surely die" (Gen 2:16). The old serpent said "ye shall not surely die" (Gen 3:4). And all his "ministers" today with one voice repeat that lie, and teach it as God's truth. Their creed is expressed for them in the words—

"There is no death,

What seems so is transition." Whom do we believe? The Prophetic word declares concerning the resurrection of "the rest of the dead" that they "lived not again until the thousand years were finished" (Rev 20:5). Man declares they are alive all the time without any resurrection. Whom do we believe? The Holy Spirit declares that this world is a dark place, and that, the prophetic word being the only light in it we "do well that we take heed" to it (2Pe 1:19). The vast majority of preachers declare that the prophetic word is the "dark place" and we do well to avoid it. Whom do we believe?

God declares that "If we confess our sins, He is faithful and just to forgive us our sins" (1Jn 1:9). The majority of Christians, though they habitually say with their lips, "I believe in the forgiveness of sins," yet refuse to believe God, and tell us that "no one can ever know that he is forgiven." Thus, they "make God a liar," and say, practically, "Lord, I am not going to believe what Thou Sayest in 1Jn 1:9, until I have some evidence in my own feelings, that what Thou Sayest is true!"

They thus believe their own feelings, but refuse to believe God's pledged Word. Which are we believing?

These examples might well be extended, and other illustrations might be found.[10] For, inasmuch as Isa 55:8 is true, and man's thoughts and ways are the opposite of God's, we may always ask: Whom do we believe?

[10] Notably 1Jn 5:12. This was the question for Israel at Kadesh-Barnea. Moses had told the people how God had said: "Go up and possess the land which I have given you, but ye rebelled against the commandment of the Lord, and ye believed him not, nor hearkened to his voice" (Deu 9:23).

We seldom think of the awe-inspiring solemnity of the words: "So we see that they entered not in because of unbelief" (Heb 3:19).

God spoke to Israel and said: "Go up and possess the Land. Go up over the hill-country of the Amorites." It was a solemn moment; ever to be remembered.

"Today, if ye will hear His Voice"

They heard His voice that day. He said: "Go up. Enter into My rest. Yet, in this thing ye did not believe the Lord your God" (Deu 1:32). As those words of Psa 95:1-11 (called the Venite) are sung week by week (generally as rapidly as the words can be got out of the mouth) how few stop to think of the solemnity of their meaning! "Forty years long was I grieved with that generation!"

Yes! Forty years of wandering. And why? Because they believed the evil report of ten men, instead of two who witnessed to the truth of God's good report which HE HAD ALREADY GIVEN OF THAT LAND.

True, they did enter at last. After long years of wandering they crossed the Jordan on the East when they might have entered by the hill-country of the Amorites from the South 37½ years before! And when Peter made the proclamation in Acts 3:19-21 and called on the nation to "Repent;" and gave God's promise that He would send Jesus Christ, and times of refreshing should come from the presence of the Lord; the people were at another Kadesh-Barnea! They were, again, face to face with another command, and promise of the Lord. And a way was open over (as it were) "the hill-country of the Amorites." This was the Parousia or Coming of the Lord, made known to faith in the first and earliest of all the Epistles of Paul, and made known by a special revelation in 1Th 4:13-18; 1Th 5:1-11. This was something better than "the hill country of the Amorites," and it was far, far better than crossing by Jordan. For, this would have been a going up indeed! It was entering the heavenly Canaan without going through Jordan, "the grave and gate of death" to resurrection. This was a hope for those who were alive and remained. That is why the Apostle could say: "WE, which are alive and remain": for, how was he to know but what the nation would Repent; and that he would really be among those who were alive, and would go up over the hill-country, yea, in the clouds of heaven, without dying, or crossing Jordan? As 1Th 4:1-18 was the Kadesh-Barnea of believers in that day, and Israel as a people did not thus "go up." So is Php 3:10; Php 3:14; Php 3:20-21, our Kadesh-Barnea "today, if we will hear His voice."

Thousands of Christians refuse to believe His voice. They agree in affirming that the only way of entering Canaan is by crossing the Jordan, the river of death. Some few of them go on to believe that it is by death and resurrection. But, how few believe that "God has prepared some better thing for us." In writing to the believers in Thessalonica in A.D. 52, while Peter's offer of the kingdom, made in Acts 3:19-21, was still before the nation, and before its formal withdrawal, in Acts 28:23-28, nothing could be added to the revelation then made in 1Th 4:1-18. But after that withdrawal of the offer from Israel, and the sending of the Salvation of God to the Gentiles, the question is, was any further revelation to be made? Had God exhausted the riches of His grace and of His glory? Had He nothing more to make known to His children? May we not gather our answer to these questions from our Lord's words in John 14:12, "I have many things to say unto you, but ye cannot bear them now."

Why could the disciples not bear them at that time? Because He was still alive. The corn of wheat had not yet fallen into the ground and died (John 12:24). Because He had not yet risen again from the dead. On those facts rested important doctrines. Until therefore the events had taken place, those doctrines could not be made known. Was it not even so in the case of 1Th 4:1-18? Had not certain events to take place before any fresh revelation of truth would be made known? Had not the formal withdrawal of Peter's offer to take place? and then, would not the way be open for further revelations to be made? Ought we not, reasoning from John 14:12, to look for something fresh from the treasures of God's grace and glory? Surely we ought. And, if we do, we find that, when the Apostle was in prison in Rome, those revelations were given to him; secrets hidden from men for generations, and "hid in God," were made known: The great mystery or secret concerning Christ and the Church. In that Roman Prison precious secrets were revealed for the Apostle's, and for our own comfort and faith and hope. And the question again arises: Do We Believe God? Shall we be like Israel at Kadesh-Barnea? Shall we believe God speaking through Paul as He spoke through Caleb and Joshua? Or shall we believe the majority, as Israel believed the majority of the spies? Shall we say that when Paul wrote 1Th 4:1-18 God had nothing fresh to reveal, in the face of the fact that up to that time we have not a breath of the mystery? Not a word as to the revelation and teaching given to us in Ephesians? Did Paul himself know anything about it until he was inspired to inscribe it in his book and his parchments (2Ti 4:13)? Does not this tell us that the objects of our faith are WRITTEN DOWN in the Scriptures of truth, and not handed down by the traditions of men? And did the Epistle to the Ephesians contain all that God had to reveal? Is there nothing new in Philippians?

What is the ■ξαν■αστασις (exanastasis) or resurrection and translation in Php 3:10, at which the Apostle so desired to arrive?

What is the "prize" of the "calling on high" (τ■ς ■νω κλ■σεως (t■s an■ kl■si■s?) Php 3:14. The A.V. and R.V. have obscured this by translating it "high" as though it were an adjective; whereas it is an adverb, and should be rendered upward (as R.V. margin) or on high. Was not the Apostle's goal conformity to Christ in glory? Is this the same as 1Th 4:1-18? or, Is it something additional? The whole context seems to show that the Apostle was reaching forth to something set before him, and forgetting the things behind him. He did not reckon that he had laid hold of it; but he pressed toward the goal. He had not already reached it, but he was following on so that he might lay hold of that, for which he was himself laid hold of by Christ Jesus.

If we read carefully Php 3:10-15, may we gather that we have some fresh revelation of glory hinted at? and, Is it because we have been trying to identify it with 1Th 4:1-18 that the passage (Php 3:1-21) has always been more or less of a difficulty with all of us?

If, then, Faith cometh by hearing what God hath spoken, let us "today hear His voice," that we may enter into His rest.

# 06.06. Abel: Faith's Worship of God (Heb_11:4)

Abel: Faith’s Worship of God (Heb 11:4)

Chapter 1

# 06.07. The Two Ways of Access

The Two Ways of Access

"By faith Abel offered unto God a move excellent sacrifice than Cain by which he obtained witness that he was righteous, God Himself bearing witness to his gifts: and by it [i.e., by means of his faith which led to his martyrdom] he, having died, yet speaketh." As "faith [cometh] by hearing" (Rom 10:17), Abel and Cain must both have heard what sacrifice they were to bring. As hearing [cometh] by, and consists of, what we hear through the Word of God, Abel and Cain must both have heard from God.

Otherwise it would have been by fancy, and not by faith; and there would not have been room, either for obedience on the one hand, or for disobedience on the other.

We find further particulars on this matter in the history, as recorded in Gen 4:1-26. But first we have to notice the place where the history is written. In Gen 1:1-31 we have the creation of man. In Gen 2:1-25 we have man in communion with God. In Gen 3:1-24 we have the Fall of man; and, at the end (Gen 3:24), we see man driven out from the presence of the LORD God. In Gen 4:1-26 we have the way back to God made known. This is the first thing that is revealed after the Fall. It stands on the forefront of revelation. It is no mere fragment of Hebrew folk-lore to be dismissed as an "old-wives'-fable." But it takes its place here, in God's revelation, as being the first and earliest event, not only in Chronological or Historical order, but as being the first in Experimental order also. It is the first great lesson that is written down in the Scriptures of truth—"for our learning."

God must have spoken (as we have said) to Cain and Abel, concerning the manner in which He would be approached. He must have spoken of the way in which those who had been driven out might return back, and have access to Himself. The lesson which is taught us by this first example of faith is that, Abel believed that which he had heard from God on this all important subject, and Cain did not believe God.

It is worthy of remark that in the Historical order in Gen 4:3-4, Cain is mentioned first, and in the Experimental order in Heb 9:4, Abel is mentioned first.

Cain is mentioned first, in the history, for he was the elder. He brought his "offering unto the Lord." He was not godless, as is often represented. On the contrary he was most "religious," and the offering which he brought cost him much more than Abel's did. He sought access to the same Lord and looked for the same blessing as Abel did. But the point is, that the way back which he took, was his own way: while the way which Abel took was God's way, which He had revealed and laid down.

Cain had heard the "report" as well as Abel, but he did not believe God. He invented what he must have supposed to be a better, or more excellent way.

"Cain brought of the fruit of the ground, an offering unto Jehovah" (Gen 4:3). But, that ground the LORD God had just before put under the curse for man's sin, and had said to Adam "cursed is the

ground for thy sake" (Gen 3:17).

Cain, therefore, brought, as his offering to the Lord that which He had pronounced to be "cursed."

Abel, on the contrary, brought of the firstlings[11] of his flock, and the fat thereof.

[11] This was the law of redemption, which was afterwards laid down in the Israel's legislation. See Exo 13:12; Exo 13:18-20; Num 3:46-47; Num 18:15-16, etc.

What was it that made Abel's a more excellent[12] sacrifice than Cain's?

[12] See Heb 3:3, and compare Mat 5:20; Mat 6:25; Mat 12:41-42; Mark 12:33; Luk 11:31-32; Luk 12:23.

Commentators have speculated much, and differed widely as to this. A variety of causes has been assigned. But there is no room for more than one interpretation the moment we remember what the words "by faith" mean.

They mean that God had spoken; that Cain and Abel had heard; that Abel obeyed God and Cain did not! The whole matter is perfectly simple. And the lesson it brings home to our hearts today is just as simple and clear.

It was a question, as we have seen, of believing what had been spoken as to THE WAY BACK TO GOD.

God's way back (which Abel took) was by sacrifice, by the death of a substitute, by the blood of Atonement.

Man's way back (which Cain invented) was "without blood"; and a way which he had devised out of his own heart. But, "without the shedding of blood is no remission of sin" (Heb 9:22).

Cain might have brought his sin-offering just as easily as Abel. It lay at his door (Gen 4:7, see R.V. margin); it was ready to his hand. If he "did well" he needed no sin-offering; and he would have been "accepted." If he did not well, and sinned, then God would have had respect to his offering as He had to Abel's.

No! it was the "New Theology" of his day: and it consisted in not believing what God had spoken; and in inventing a "New" way of his own. In this lay his sin. This is why God "had not respect" to his offering, however much Cain may have worked to produce it. The "sweat of his brow" could be no substitute for the "blood of the lamb." In all this we are shown the great fact that there never have been but these "two ways" in the world's history.

However many and however various may be the religions of the world, all may be reduced to these two. Whatever may be the excrescences and eccentricities of man's imagination, there is always this "reversion to type" (as Evolutionists say).

Here we have the typical embryo of all the subsequent "History of Religions."

Man may hold his "Parliament of Religions,"[13] but when all his talking is done, there is a reversion to type, and we come back to these two primal facts, and to these two ways.

[13] And considering the hostilities which exist between them and the conflicts which have raged, they will soon require to hold, not a "Parliament of Religions" at Chicago, but a "Conference" at the Hague, to regulate their warfare.

One is God’s way, the other is man’s,

One is by faith, the other is by fancy,

One is of grace, the other is of merit,

One is of faith, the other is of works,

One is Christianity, the other is Religion. The one rests on what God has said, the other rests on what man thinks. The one rests on what Christ has done, the other rests on what man can do.

These two words sum up and embody the two ways—"DONE" and "DO." As to what man is to "do" there is no end to the variety. In no sphere is evolution seen to such a remarkable extent.

Evolution is a solemn fact, but it is seen only in human affairs, because man has departed from God.[14] [14] See "The Truth on Evolution," by Philip Mauro, in Things to Come, January and February, 1908.

Nowhere else is evolution seen. Outside human affairs the evidences of evolution are non-existent: but it is, undeniably, the order of this present evil world where evil is found; for evil, like evolution, is not found outside man’s world. There is no escape for man but God’s appointment for him, and that is death. This is why it is Christ’s work to "deliver us from this present evil world according to the will of God, our Father" (Gal 1:4).

Evolution consists in unbelief and in departure from God. Hence it is that we see its germ first exhibiting itself specially in the religious sphere of human affairs. In the Divine sphere, whether in the animal or vegetable kingdoms, we look in vain for any trace of its action.

We see it working in the medical, legal, military, naval, artistic, and in every department of the scientific spheres, but it is in the religious sphere that it was first seen; and it is in Gen 4:1-26, in the history of Cain and Abel that God shows us its beginning. Jabal and Jubal, and Tubal-Cain and a generation of artificers soon followed in "the way of Cain" (Gen 4:20-22).

"The way of Cain" was the first step in the evolution of Religion. Its developments and ramifications are today innumerable. But in the way of Abel there has never been any evolution. Substitution and the shedding of blood remain the only way for "the remission of sins" to this present moment; and will remain the same to the end.

These are the Two Ways which are set before us here in Cain and Abel. In the one no change has ever taken place; it is the only way back to God. Christ suffered "the just for the unjust that He might bring us to God" (1Pe 3:19). This is its end, and it is headed up in Christ. In the other, there has been nothing but change. Evolution has run its constant and persistent course, and will continue so to do until it reaches its end in the deification of man, and is headed up in Antichrist.

All who are in "the way of Cain" are labouring on behalf of man, and for man’s improvement. They are ready with their own ideas as to what man must DO to be saved.

Whatever may be the varieties evolved from man’s imagination they are all one in asserting that man MUST do something. Whatever their differences or their controversies, they all agree in that. Man must DO SOMETHING.

Man must be something, feel something, experience something, give something, pay something, and produce something. He must be called and "registered" something [15]. He must DO something.

[15] This is according to English Civil Law, and it is carried out except when a census is made. Then, Religious enmity and hatred step in, and will not allow it lest it should be shown that one predominated over the other. Without a census, each may make its own boast.

They all insist on the last however they may differ about the others. Where they do differ is only in what the "something" is to be. It is this which accounts for the vast number of different systems of religion which have been evolved in the world’s history. All these are rightly called "Religions." Even "the Christian Religion" is only one of them; and has as many Sects and Divisions as any of the others.

However many may be these differing forms, they are all one in Doing, while in true Christianity they are "all one in Christ" only.

Christianity is of God; and consists in a Person—Christ; Religion is of man, and is carried on for man, and in his interests. It consists of men’s Forms, and Rites, and Ceremonies, Articles, Creeds, Confessions, Doctrines, and Traditions, Churches and Chapels, and Synagogues, Halls, and Rooms.

If your something does not agree with that of others, then be careful, or you may be killed, as Abel was, by one of these Cains. For, there is nothing in the world so cruel as Religion.

It was Religion that murdered Abel. It was Religion that killed the Prophets, Crucified Christ,[16] and produced the noble army of Martyrs.

[16] It was not the ungodly rabble, but the Chief Priests and the leaders of the religious party.

It was Religion and the strife of religious sects that delivered Jerusalem to the sword and power of Rome.

It was Religion that afterward wrested Jerusalem from Rome, and terrified Europe by the threatened advance of the Saracen’s sword.

It was Religion that deluged the Holy Land with the blood of the Crusades.

It was the Religion of Pagan Rome that cried "the Christians to the Lions."

It was the Religion of Papal Rome that gave Christians to the Stake; that invented all the tortures of the Inquisition; that sent forth Armadas with its instruments of torture, and has ever since been engaged in foul Conspiracies, Plots, and "Knavish Tricks" in order to obtain and secure its ascendancy.

It is Religion today that lies at the root of, and pervades the world’s political strife: and it is in the struggle for Religious supremacy in "Rome Rule" and "Education" that the greatest bitterness,

"envy, hatred and malice, and all uncharitableness," are manifested and exhibited in the political controversies in the present day. The question of 1Jn 3:11-12, brings out the contrast between Christian love and Religious hate.

"This is the message that ye heard from the beginning, that we should love one another. Not as Cain [who was] of that Evil one, and slew his own brother. And on what account slew he him? Because his own works were evil, and his brother's righteous."

Cain's works were evil, because they were his own, and of the Evil one, who (in the previous chapter) had ruined his parents by the same unbelief in God's words. Abel's works were righteous, because they were "by faith," and according to what God required. Hence Cain's hatred, and hence Cain's murder.

It will be found that Religion has shed more blood, and produced more sorrow and crying than all the wars and desolations caused by the politics and dynasties of the world put together. There have been, and still are, the wars of Creeds, as well as of Races.

There is more in the Margin of Gen 4:10, than appears on the surface. The words of the LORD to Cain are full of significance: "What hast thou done? the voice of thy brother's bloods crieth unto me from the ground." We must need explain this plural, "bloods." In the ancient Jewish Commentary,[17] we read: "He says not blood, but thy brother's bloods, i.e., his blood, and the blood of his posterities, his seeds."

[17] The Mishna. Sanhedrin Cap. iv., 5. The Targum of Onkelos explains it as "the voice of the blood of the generations which were to come from thy brother." The Jerusalem Targum says "the voice of the blood of the multitude of the righteous who were to arise from Abel thy brother."

It seems, almost, as though the Lord Jesus meant the same when He said: "That upon you might come all the righteous blood shed upon the earth from the blood of righteous Abel unto the blood of Zacharias."

Whether these interpretations be correct or not, the fact remains most solemnly true that all these various Religions are one, in origin, in character, and outcome, and also in cruelty. In the vital matter of Salvation they unite, and are ONE, in saying with one voice:—

SOMETHING in my hand I bring.

Whereas, in true Christianity, which is Christ, the convicted sinner proclaims the existence of the great dividing gulf, and says:—

"NOTHING in my hand I bring,

Simply to Thy Cross I cling." This puts nothing between the sinner and the Saviour; whereas it is the essence of all Religions to put something, whether it be a Priest, or Sacraments, or Creeds, or Ceremonies of some kind or other. Something has to be said, or done, or believed, or felt, without which, they, as one Creed puts it, "Cannot be saved." This is the first great lesson which we learn from Abel's faith:—"The Two Ways of Access." In one of those two ways, each one who reads these lines, stands, today.

Either he is trusting to something instead of Christ, or to something in addition to Christ; or, he is trusting wholly in the merits of that Substitute whom God has provided, even the precious blood of that Lamb which "speaketh better things than that of Abel" (Heb 12:24).

# 06.08. The Two Ways of Worship

The Two Ways of Worship The Faith of Abel shows that, beside the Two Ways of Access to God, there are Two Ways in the Worship of God.

Both are "by Faith;" In both, we see that faith cometh by hearing, and the hearing cometh from what God hath spoken. As there are only Two Ways of Access, one the true way, and the other the false way, with many varieties, so there are only Two Ways of Worship; and the False way with as many varieties and differences, each claiming to be the right way.

It is as important for us therefore to learn the true Way of Worship, taught us by this aspect of Abel's Faith, as it was to learn the lesson of the True Way of Access; especially in the present day when Ritual occupies such a large place in public opinion, and in the conflicts and controversies which rage between the opposing Religions, and clamoring Sects. In both cases, believing, or not believing what God has spoken lies at the foundation of all. As to the only way of Access, and the only offering that was to be brought, the command of God must have been the same for Abel and Cain then, as it was for Israel afterward when the law was put into writing by the inspiration of the Holy Spirit, and the pen of Moses. The Book of Leviticus (which is the book of worship) opens with the words, which give it its name in the Hebrew Canon.

"And Jehovah Called and spake unto Moses out of the Tabernacle of the Congregation saying, Speak unto the children of Israel, and say unto them, IF ANY MAN of you bring an OFFERING UNTO JEHOVAH ye shall bring your offering of the cattle, even of the herd and of the flock."

Observe, that the command was not that they should bring an offering, but that, if any man brought one, the command was as to what he should bring. This agrees with, and explains Jer 7:22-24 :

"I spake not unto your fathers nor commanded them in the day that I brought them out of the land of Egypt, concerning burnt offerings and sacrifices;

"But this thing commanded I them, saying

Obey my Voice and I will be your God, and ye shall be my People; and walk ye in all the ways that I have commanded you, that it may be well unto you. But "They Hearkened Not nor inclined their ear, but walked in the counsels and in the imagination of their evil heart, and went backward and not forward." This is precisely what took place at the gates of Eden. There the Lord God spoke. Cain and Abel heard. Abel believed what he heard. Cain (like Israel afterward) hearkened not nor inclined his ear, but walked in the counsel and imagination of his own evil heart. This is the essence of the whole matter.

God spoke. He spoke to Israel "out of the Tabernacle," to all who would approach Him there; and laid down, as He had a right to do, how he would be worshipped.

It is the same principle which prevails today.

Man himself acts on this principle. If any seek him, it is he who appoints the time and place and determines as to when and where he will be seen.

So, God laid it down from the first that, if any man would bring an offering to Him, it must be such and such an one, and it must be offered in such and such a way.

"And he (the offerer) shall put his hand upon the burnt offering: and IT SHALL BE ACCEPTED FOR HIM to make atonement for him" (Lev 1:4). But Cain hearkened not to the voice of God; and, instead of bringing what God had appointed, he brought an offering out of "the counsel and imagination" of his own evil heart (Jer 7:24).

And, not only so. Not only was it something, other than what God had approved, but it was the product of that which God had laid under a curse: "cursed be the ground for thy sake" (Gen 3:17). So that there was a double affront in Cain's offering: and being not "of faith," it was "sin" (Rom 14:23).

Hence, it standeth written:

"Jehovah had respect Unto Abel and his offering; But unto Cain and his offering He had not respect." And to day, the Question comes to us:— To what will Jehovah have respect?

What offering will He accept? Not the blood of bulls and goats; for all these types have been fulfilled in the antitype. Now, Christ's blood is that which speaketh better things than that of Abel; no one can be accepted but through its merits. And as to worship: What is it that Jehovah now accepts? What voice do we hear coming from Him who tabernacled among men? What does the voice say which we are to obey? What are the words to which we are to hearken?

They come from the true Tabernacle which the Lord pitched and not man. And God, who in times past spake unto the fathers by the prophets, hath in these last days spoken unto us by HIS SON: and the Son hath said:

'God is spirit

and they that worship Him

MUST

worship Him in spirit

and in truth.'

These are the words to which we are to hearken, as written down for us from the lips of the Son, in the Scriptures of Truth.

We have no liberty; no choice in this matter. It is useless to follow the counsels and imaginations of our own hearts. That one short word "MUST" settles every thing.

It tells us that God will not "have respect" to anything but what is spiritual in our worship of Himself. The SON, who hath spoken from heaven has declared that "the flesh profiteth nothing" (John 6:63).

It is useless therefore for us to bring unto the Lord anything that is of the flesh; or anything that the flesh can do.

It must all be ‘spirit’! The flesh is under the curse. "The mind of the flesh is death" (Rom 8:6). To bring anything, therefore, of the flesh, or that the flesh can do, is to be exactly like Cain, when he brought the fruit of the ground, of which God had said: "cursed be the ground."

All the senses are of the flesh. The mind of the flesh is sensual.

"The works of the flesh" are the opposite of "the fruit of the Spirit" (Gal 5:19-25).

"They that are Christ’s have crucified the flesh, with its affections and desires."

Acceptable worship therefore, MUST be the "fruit of the Spirit" and not "the fruit of the ground": or in other words, not the works of that flesh, which is under the curse.

We cannot worship God, Who is spirit, with our eyes, by gazing on a sacrament or anything else.

We cannot worship God, Who is spirit, with our ears, by listening to music, however beautiful it may be, or whether "rendered" by ourselves or others.

We cannot worship God, Who is spirit, with our noses, by smelling incense, or anything else.

We cannot worship God, Who is spirit, with our throats by singing Hymns or Anthems, Solos, Quartets, or Choruses. The only singing that goes beyond the ceiling or roof and enters heaven "MUST" be of the spirit, and from the heart. The command is "singing and making melody IN YOUR HEART to the Lord."

Singing, not to one another, not to an audience, not to a congregation, but "To the Lord."

What is needed in true worship is not "an ear for music," but a heart for music.

If we are "filled BY the Spirit," our singing will be of the Spirit, from the heart. For "that which is born (or produced) by the Spirit, is spirit." (John 3:6).

We shall say with Mary, "My SOUL doth magnify the Lord

My SPIRIT hath rejoiced in God my Saviour."

Nothing short of this is the worship to which God will have respect.

All else is waste of time, waste of trouble, waste of money, waste of strength, waste of breath; and, "It Profiteth Nothing."

It is useless for any one to say ‘I like such and such a service.’ ‘I like to hear, or to do, this or that.’ ‘It creates such nice feelings in me.’ Or, ‘I dislike this or that in Divine Service.’

It matters nothing whatever what any one may like or dislike, think, or feel. It is not a question of what I may like or dislike: The question is WHAT does GOD LIKE?

What does God require? To what will God "HAVE RESPECT"?

Divine Service is supposed to be, on the face of it, service or worship rendered to God.

It is for Him to say therefore what He desires.

Public Worship is not a Service offered to or for the public, but by the public, for or to God.

It does not matter, therefore, how beautifully a Solo, or an Anthem or a Hymn may be "rendered" (that is the correct expression); but it does matter whether God will "have respect", to it.

It does not matter how beautiful the voice may be to which we hearken, but it does matter whether we hearken to God’s voice, and whether we obey HIS voice. The SON of God hath spoken (John 4:24). We have heard His words. The one question is: Do we believe Him? Do we remember that "whatsoever is not of faith, is sin" (Rom 14:23). Will We Obey? Will we worship "by faith," as Abel did? or will we worship by works as Cain did? Do we desire to obtain God’s approval with Abel? or, do we desire to hear God’s words to Cain "cursed art thou from the earth" (Gen 4:11). When Cain saw that God "had not respect" to his offering, he was "very wroth." And there will be many who read these words, who will be also "very wroth"; and wroth with us for writing them. For this cuts at the root all man’s accepted traditions, his cherished practices, and his boasted capabilities.

It cuts off from him the praise and applause of man. It writes folly on his vain counsels and imaginations. It makes an end of his attainments and ambitions.

He may, and doubtless will, go on in "the way of Cain," just the same. But it all counts for nothing. ‘It profiteth nothing’ It is ‘labour in vain.’

God has no respect to it.

It would be folly for us to dwell on the faith of Abel, without seeking to learn this great lesson which is thus "written for our learning" and stands on the very forefront of God’s revelation, in Gen 4:1-26.

If we learn not the "obedience of faith" in this matter, it is vain for us to go further with our studies of this subject of Faith. For it all turns on this: Do We Believe God?

He hath "in these last days spoken unto us by His Son." His Son hath said: "They that worship Him MUST worship Him truly in spirit." Do we believe what He has said? This is the one final question, the true answer to which does away with all that passes as "current money with the Ishmaelite merchantmen," who make a gain out of so-called, "public worship," today, just as the Ephesian silversmiths made theirs out of the shrines of their goddess Diana.

It puts an end to all the tricks and contrivances of the Christian "Religion," all the new fashions, and modern methods, bands and songs and solos, and orchestral services, cantatas, which are all to do with the "Flesh," and are all for the praise and glory of the choir; and no longer, as the simple worship of our fathers was—"to the praise and glory of God." This is the lesson of Abel’s faith, as it touches on the one and only true way in the worship of God.

# 06.09. Abel's Faith: the Witness God Bore

Abel’s Faith: the Witness God Bore "By which [faith] he obtained witness that he was righteous, God bearing witness to his offering" (Heb 11:4).

Here we have two statements in one, for it is the same verb in each clause. The A.V. renders the first "witness" and the second "testimony." The R.V. renders it: "Through which he had witness borne to him that he was righteous, God bearing witness in respect of his gifts." On this, there is a marginal note: "over his gifts. The Greek Text in this clause is somewhat uncertain." The uncertainty referred to is about the word "God": as to whether it should be the Genitive case, or the Dative: i.e., whether it should be as it stands in both Versions, or whether it should be "bearing witness by his gifts to God" (Lachmann, & Tregelles). But the scope of both the clauses is the same. It is the witness that Abel obtained and that God gave. God gave it ■π■ (epi) upon or over. Not Abel obtained it "by." In other words, Abel obtained the witness, because God gave it. He received what God gave.

How this was done is not explained in the history of Gen 4:1-26. There, the whole act is condensed and summed up in the words "God had respect to" his offering: but we are not told how God manifested this respect.

It must have been shown in such a way that there could be no mistake about it; and that Cain could just as evidently see it, as Abel; and knew that the opposite was true in his case; and that to his offering, which he brought, God "had not respect."

It is the word ■π■ (epi), upon, (which the R.V. margin renders over), which gives us the key to the solution, by reminding us of the subsequent fact revealed in connection with all Sacrifices: viz., that those which God accepted were never consumed by fire emanating from this earth, or kindled by fire "made with hands"; but by God-made fire descending from heaven. In Gen 15:17, Abram, in his deep sleep, saw a smoking furnace; which, beside being typical of Israel’s affliction in the "iron furnace" of Egypt, was doubtless the material agency by which the sacrifices, which Abram had so carefully prepared and arranged, were consumed. In Gen 22:6-7, when Abram "took the fire in his hand" we have the Figure Metonymy, by which the "fire" is put for that which would set light to the wood which was consumed; as when we say we "light the fire" we do not light the fire but we set fire to the wood. If the fire is literal then the "hand" is literal, and Abraham "took the fire in his natural hand": which is absurd. In Lev 9:24, on the occasion of the first formal offering on the Altar of burnt-offering, we read: "There came a fire out from before the Lord,[18] and consumed upon the altar the burnt offering, and the fat, which when all the people saw, they fell on their faces."

[18] Compare Lev 10:1-20, where Nadab and Abihu used, not this fire from the brazen altar to kindle the incense in their censers, but took other fire: i.e., emanating from this earth, or kindled by man’s hand. This was called "strange fire," and the consequence was that, "there went out a fire from the Lord and devoured them, and they died before the Lord" (Lev 10:2). When we reflect that the incense of worship on the golden altar must be kindled with fire taken from the brazen altar of

atonement, we can understand the sin of offering in worship today the "strange fire" of that which is produced by the flesh, and not by the Spirit of God." When Gideon prepared his offering in Ophra "the angel of the Lord put forth the end of the staff that was in his hand, and touched the flesh and the unleavened cakes; and there rose up a fire out of the rock and consumed the flesh and the unleavened cakes" (Jdg 6:21). This was no fire kindled by Gideon, or "made with hands" of man. It was supernatural fire produced by the miracle wrought by Jehovah's messenger, to show that He had accepted Gideon's offering. When Manoah made his offering "and offered it upon a rock unto the Lord, the angel did wondrously; and Manoah and his wife looked on. For it came to pass, when the flame went up toward heaven from off the altar, that the angel of the Lord ascended in the flame of the altar. And Manoah and his wife looked on it, and fell on their faces to the ground" (Jdg 13:19-20).

Here again was miraculous fire from the Lord, consuming and accepting their offering. It was no fire kindled by human hands. When David offered his offering on the altar which he built on the site purchased from Ornan the Jebusite, "The Lord answered him by fire upon the altar of burnt offering" (1Ch 21:26). At the dedication of the Temple, when Solomon had ended his prayer, we read that "the fire came down from heaven, and consumed the burnt-offering and the sacrifices; and the glory of the Lord filled the house... and when all the children of Israel saw how the fire came down, and the glory of the Lord upon the house, that they bowed themselves with their faces to the ground, upon the pavement, and worshipped" (2Ch 7:1-3). When Elijah would offer a sacrifice away from the Temple where Jehovah had caused His name to be placed, and where the fire which had fallen from heaven was kept continually burning,[19] fire had to fall from heaven specially for the occasion. After the prophets of Baal had in vain tried to produce the phenomenon by appeals to their god, and after Elijah had soaked the wood and the offering with water we read: "Then the fire of the Lord fell and consumed the burnt sacrifice, and the wood, and the stones, and the dust, and licked up the water that was in the trench. And when all the people saw it, they fell on their faces, and said: The LORD, He is the God; The LORD, He is the God" (1Ki 18:38-39).

[19] It is in imitation of this that the Church of Rome pretends to keep the perpetual light before their altars, in spite of the fact that it is kindled by man's hands and consumes nothing but their own pretensions.

Add to all these examples the words of Psa 20:3, "The LORD remember all thy offerings and accept thy burnt sacrifice."

Here, in the margin of the A.V. we read, against the word "accept," that the Hebrew means TURN TO ASHES.

Why? Because this was always the way that Jehovah did accept offerings made to Him. By "fire from heaven" He turned them to ashes, and thus showed that He "had respect" unto them, and accepted them as the substitute of him who offered them.

How else did Abel "obtain witness that he was righteous"?

How else did God testify of his gifts?

How else did Cain know that God "had not respect unto his offering"?

Surely there can be no doubt whatever as to the force of the word ■π■ (epi), upon, for it was the fire that descended upon the sinner's substitute instead of upon the sinner; upon Abel's lamb instead of upon Abel.

Thus the doctrine of substitution was the very first doctrine taught to mankind; the first that is recorded in the Scriptures of truth; the first with regard to which man was required to believe what he had heard from God.

God had spoken. What he had said may be summed up in the words afterwards recited to Israel, "Without shedding of blood is no remission" (Heb 9:22). "It is the blood that maketh atonement for the soul" (Lev 17:11). "The wages of sin is death" (Rom 6:23). This was the pronouncement for the sinner in Gen 3:17. And it is in Gen 4:1-26 that we have the further revelation that God provided a substitute whose death He would accept in the sinner's stead. That is why the acceptance must be God's own act.

All that the sinner could do was in faith to bring his offering and lay his hand upon it and confess it as his substitute (Lev 1:4). It was for God to give His testimony that He had accepted it.

It is even so today.

It is ignorance of this great first lesson that is the source of much of the quite modern evangelistic phraseology of the present day.

Man's conventional talk of this twentieth century (of the present era) is about the sinner's acceptance of Christ. God's Word, for nearly sixty centuries has been about the sinner believing what He had said.

God has spoken. He has told us that He cannot and will not accept the fallen sons of men in their sins. In ourselves we are not only ruined sinners because of what we have done, or not done; but we are ruined creatures because of what we ARE. The question is, Do we believe God as to this solemn fact?

What God accepted was Abel's "gifts" (Heb 11:4); Abel was accepted only in his gifts (Gen 4:4).

So, God has told us that He can accept us, as such, only in the merits and Person of that perfect Substitute—His Christ—whom He has provided. Do we believe Him as to this?

If we do we shall by faith lay our hand on Him, confess our belief in God as to our own lost and ruined nature, and as to Christ as God's provided Salvation; knowing that, by this faith, God pronounces us righteous, accepts us in the person of our Substitute; and declares us as "accepted in the Beloved," because God accepted His one offering when He raised Him from the dead.

Christ's resurrection is the proof and evidence that God has accepted Christ. Christ risen is the sinner's receipt which God has given to show that He has accepted Christ's payment of the sinner's debt.

There is no other receipt.

Christ's blood is not the receipt. That is the payment. The sinner's faith is not the receipt. It is no use for a man to go to his creditor and say he believes he has paid what he owes. He must

produce the receipt.

What is the receipt which we can produce to God which will prove that our debt is paid?

Nothing but the blessed fact that God's Word assures us that He has accepted payment on our behalf in the person of our Substitute, when He raised Christ from the dead.

We are to believe what He says when He assures us of this, and He is pleased to accept us in Him.

It is always the Creditor who accepts the payment which the debtor makes. And, when payment has been once accepted, no further demand can be made upon the debtor. This is how Abel was accepted; and this is how the sinner is saved to this day. By the same faith in what God has said, we lay our hand on that Lamb of God as our substitute; and we obtain God's witness that we are righteous. God bears His testimony to this in that He raised Christ from the dead, and has accepted the believing sinner IN HIM.

It is not a question of whether the sinner accepts Christ, but whether he believes God when he says that He has accepted Christ.

It may be said that, the same thing is meant, in modern phraseology; then, Why not say so? Why not keep to Scripture language? Why alter it? Why make it all to stand on what man can DO, instead of believing what God has SAID. Why make it all turn on man's accepting, instead of man's believing?

God has shut up the sinner as to the uselessness of his bringing any thing of his own by way of merit.

It is useless for him to bring or plead any substitute other than that one whom God hath appointed. It would be the same as saying it is not necessary.

It is useless to bring anything in addition thereto, for it would be the same as saying that it is not sufficient. In either case it would be a proof that God's command had been unheeded; that His word had not been believed; and that His provision had been slighted and rejected.

All are today either in Abel's way, or Cain's: in God's way, or man's.

All are trusting either to that Substitute whom God has provided, or they are labouring to provide one for themselves. This is why such stress is laid on this matter of faith, in Rom 10:1-21 "The righteousness which is of faith speaketh on this wise... But what saith it? The word is nigh thee, even in thy mouth and in thine heart: that is, the word of faith, which we preach [is nigh thee]: that, if thou shalt confess with thy mouth the Lord Jesus [as thy Substitute] and shalt believe in thine heart that God hath Raised Him from the Dead thou shalt be saved."

Thus it is that "Faith cometh by hearing, and hearing [cometh] by the Word of God" (Rom 10:6-11; Rom 10:17). But instead of believing the report of what God has said, sinners are taught today to believe in what they can do. As though they were the Creditor, and would fain make God their Debtor! And all this, because they do not see or understand that "all is of God"; and all is of God's Free Grace.

There is no merit in faith, of itself. It is not considered as merit among men, when one man believes what another man has said. How then can there be any merit in believing what God has said? It is our first bounden duty, without which all is "sin."

But, instead of this, the sinner tries to make God believe in him; and that it is possible for him to DO SOMETHING. In his blind ignorance he practically tells God that he, the sinner, is pleased to accept the payment which Christ has made to God! But all this is only salvation "by works" in its most subtle form. So subtle that thousands are misled on the very threshold of their way back to God.

Hence it is that while the multitude are still taught to do something, many would shrink from doing certain things as "works"; and would be ready to confess, and say: "not the labour of my hands." Yet they do not see that this acceptance of Christ is a work, after all: when it is thus put in the place of believing God.

True, it is "not the labour of my hands." Nothing "made with hands" can obtain a footing in God’s new creation, where "all things are of God": for new creation ground is the ground of resurrection.

Though they would shrink from making a god with their hands, they make their god out of their own heads, and out of the imagination of their own hearts. But "the God of our Salvation" is the God who hath spoken unto us by His Son, and left to us the simple duty of pointing the sinner to what He hath said. This is why we are to "Preach the Word." This is the first great lesson of Holy Writ.

It is the oldest lesson in the world.

And, it is to show us that to believe God in this matter of substitution is the only way of salvation, the only way for man to be just with God; for "The just by faith, shall live."

# 06.10. The Witness Abel Obtained

The Witness Abel Obtained Though rendered "obtained witness" and "testifying," the verb is the same in both clauses.

"By means of which [faith] he was borne witness to as being righteous; God bearing witness to his gifts."

We have spoken of the witness which God gave; we have now to speak of the witness that Abel obtained: viz., that he was righteous.

We have already emphasized the fact that both Abel and Cain had heard what God had spoken, as to what both men were, by nature, in His sight. Both were exactly the same; both were equally begotten by Adam "in his own likeness" (Gen 5:3).

They were "sons of men" and not (as Adam had been) sons of God: that is to say, sons of Adam, and Eve, as fallen. There was "no difference" (Rom 3:21).

It is true that Adam had stood in a different category. He had been created (not begotten) in "the likeness of Elohim;" and created in Paradise: but these had both alike been begotten in Adam's own likeness; and were begotten outside Paradise. From this point therefore our object-lesson begins. This is why it is the first great lesson set before us. This is why it stands on the forefront of God's revelation.

There had been "some good thing" in Adam, though he was human. But there was "no good thing" in Cain, or Abel. "That which is begotten of the flesh IS (and remains) flesh." And even Paul in later days had to learn the all-important lesson, and confessed "I know (as a solemn reality[20] that there does not[21] (as a matter of fact) dwell in me, that is, in my flesh, good" (or with A.V. "any good thing").

[20] The verb is ο■δα (oida) and it means to know, as a matter of absolute knowledge. Not γιν■σκω (gin■sko■) to get to know, by effort or experience.)

[21] The negative is ο■κ (ouk) and denies objectively and absolutely, as a matter of fact. It is not μ■ (m■) which denies subjectively, and hypothetically. Moreover, the negative ο■κ (ouk) here, is connected with the verb "dwell," and not with the noun "good": "There does not DWELL any good"; not "there dwells not good (or any) good."

Thus, boldly and plainly is man's gospel of humanity, and the "Divine immanence" in man, set aside as having no part or place in God's sight.

All who are born in the fallen likeness of our first fallen parents, are born with "no good thing abiding in them."

It is not a question here, or indeed elsewhere, about what man has done. It is wholly and altogether a question only of what man IS. The most ungodly man that ever lived will regret, and

repent, and be very sorry for many things he has done, or left undone. The vast majority, today, will own that they are sinners.

But, this is only a very small part of the whole matter; so small as to be hardly a part at all.

It is an ancient Pagan confession to say "humanum est errare," "it is human to err." It is equally human to regret it.

But, here, it is a question NOT of what man had done. Very probably both Cain and Abel had sinned, but it was a question of what they WERE, by nature. As it was with Isaiah, when he saw himself in the presence of God, and in the presence of all that was thrice "Holy"; so it will ever be with all who thus become acquainted with the true character of their human nature.

Isaiah's words were

"I AM undone." It was not like our "general confession": "We have left undone those things we ought to have done, and we have done those things which we ought not to have done."

There may be all this and more; but there is something behind, and something beneath, and something far beyond all this, and that is:

"THERE IS NO HEALTH IN US." This is the confession that, we are not only lost sinners; but that we are fallen creatures.

We are not only "sons of men," begotten by Adam, but we are born of Eve. She it was who was in the Transgression. Adam was not (1Ti 2:13-14). So that we are doubly ruined: ruined sinners, and ruined creatures. Ruined, not because of what we have DONE, but because of what we ARE.

If we had never done anything, good, bad, or indifferent, we should still have no right to re-enter the garden, or to go into the presence of God. We should have no "right to the tree of life," but should be subject to death. We should still need at least a forensic righteousness: that is to say, we should need to be acquitted; to be pronounced "not guilty;" and to be put into a position where our sins would not be imputed to us (Psa 32:1-2). But this is, surely, very different from having a Divine righteousness imputed to us! The one is negative, and the other is positive.

What we have to ask is: Was the righteousness of Abel the same as that of Abraham's? We read that Lot was "a righteous man" (1Pe 2:7-8), and yet he is not included in this chapter.

Abraham himself, from the time of his call in Gen 12:1-20, was surely, as righteous as Lot who left him and went toward Sodom. Surely he was, like Abel, forensically, that is, judicially acquitted. In Gen 13:1-18, God made him further promises, and in Gen 14:1-24 God had been with him, prospered him, and sent Melchisedek to bless him. But it is not till Gen 15:1-21, that we read of a very different righteousness, which was imputed to him. This was no mere negative blessing of non imputation of sin. It was no mere pronouncement of "not guilty," but it was the positive reckoning to Abraham, as actually having righteousness imputed to him.

It was on the occasion of God making a further promise of a son, in his old age, and under very special circumstances which were all contrary not only to reason, or to sight, but to all the laws of nature.

THEN, it is written, "Abraham believed God, and it was imputed to him for righteousness." What this meant for Abraham in the way of blessing in God's sight we are not told. But it must have been a distinct advance in Divine favor; and it accounts for much that we read of Abraham which we do not find in the case of others who are mentioned in this chapter. This positive reckoning of righteousness is revealed only in connection with Christ in the Gospel. This is why Paul announces his readiness to preach this good news in Rome. For this readiness to announce this good news he adduces four reasons: each introduced by the word γ■ρ (gar) for:

FOR I am not ashamed of the Gospel.

FOR this reason: It is the power of God unto salvation to every one who believes God.

FOR this further reason: viz, that in this Gospel a righteousness is revealed "from faith to faith": i.e., God has made fresh revelations for the objects of man's faith; and has revealed how man may not only be acquitted but justified.

FOR, the conclusive reason which constitutes this as being such good news: that, not "only is a righteousness from God revealed, but wrath from God is revealed also, from which this gospel brings the good news of complete deliverance.

This is a[22] righteousness revealed in the Gospel. It is more than a forensic righteousness. It is something given and received by imputation on the principle of faith. And it is this righteousness, which is imputed to believers now. It is not God's attribute of righteousness; nor is it His acting in conformity with that attribute; but, it is something which He imputes or reckons to the believer. In other words, it is imputed righteousness.

[22] There is no article here, in the Greek. In Rom 3:25-26, we find both aspects of the word righteousness, with reference (1) to the time past (in the Old Testament), and (2) now "at this time" (in the Gospel.)

(1). As to the time past, God was acting righteously in passing over sins, in His forbearing grace, i.e., in judicially acquitting those who believed Him when He spoke "at sundry times and in divers manners."

(2). As to the present, "at this time." He declares that He is equally just in justifying: i.e., in actually imputing righteousness "to him who believeth in Jesus;" who believeth what He has made known about the Savior.

Hence in 2Co 5:21, we advance to a further revelation, viz., that those who believe God now in what He has revealed of Christ are made Divinely righteous in Him.

Therefore to believe God in what He says now, in His Gospel, concerning His Son, is not only to be saved from wrath by His power, not only to be acquitted as "not guilty" but to be accounted as positively righteous, by His grace.

Rom 4:1-25 is therefore a distinct advance in the argument and treats of this imputed righteousness. But all is by faith; i.e., by believing what God has revealed.

Abel believed God, and he was judicially acquitted. God bore witness to his gifts by accepting the death of the substituted lamb, instead of the death which Abel deserved as a sinner. Hence Abel

was righteous; and stood judicially acquitted before God. But this brings us to a further question, as interesting as it is important. Why is this righteousness, whether forensic or imputed, all made to depend on our believing what God says?

Why was not some other condition laid down by God?

Out of all the many things which God might have required of man, why is "faith" singled out as the one and only ground of justification, and this, for all time, from that day till now? Is not this question worth asking? From Gen 4:1-26 we see the condition in action; and in the Epistle to the Romans we see it stated and defined. Moreover a reason is given that "it is of faith that it might be by grace," but nowhere is any explanation given as to why it should be so, and why faith should be the reason why man should be either judicially acquitted of his sin; or why Divine righteousness should be imputed and reckoned to him. The Explanation is not given in so many words; but it is placed very clearly before us on the opening pages of the second, third and fourth chapters of Genesis.

Faith is made the condition, because unbelief was the cause of Man’s Fall, of Sin’s entrance, and of Death’s appointment for man. This lies on the surface of the history.

Eve fell by not believing what God had said. She tampered with the words which God had spoken.

She dealt with those words in the only three ways in which man can deal deceitfully with them.

(1) She omitted the word "freely" in Gen 3:1. (See Gen 2:16).

(2) She added the sentence "neither shall ye touch it" in Gen 3:3 (see Gen 2:17).

(3) She altered the certainty "thou shalt surely die," (Gen 2:17), to the contingency "lest ye die" (Gen 3:3).

Satan’s two assurances, "Ye shall not surely die,"

"Ye shall be as God," were believed; and God’s words, having been omitted, added to and altered, were in the end not believed.

Thus, by believing Satan’s words, was sin brought into the world, "and death by sin." Hence, only by believing God, can man regain life, and sin be put away.

(1) Only by believing God in what He has thus revealed about man himself, can the sinner be acquitted, and pronounced "not guilty," and, in this sense (forensically) righteous.

(2) Only by believing God in what He has revealed concerning Christ, can man be reckoned as being actually righteous, in Christ, and as having a Divine righteousness actually imputed to him. This is The Reason Why believing what God says is made to be one necessary condition of justification.

Man MUST BELIEVE GOD in what He says in His Word; and he must believe ALL that God says. In what sharp contrast does this set all that goes to make up religion! Religion occupies man entirely with himself: with what he has done, with what he can do, and with what he must do. God would occupy man with HIMSELF, and with what He has said. This it is which gives its character to all "religion" in the present day; "Man’s Day." Man is exalted, and God set aside. Man’s doings

are substituted for man’s believing. This is why, on all hands, man’s works are substituted for God’s words. And as the importance of man’s works increases in his estimation, so God’s Word decreases. This is why, in the religious world the two great questions which occupy man are: (1) what he must do to be righteous, and (2) what he must do to be holy. It is all "DOING," from first to last, instead of believing God. But the modern, social gospel of humanity is the gospel of the Old Serpent. It is based on faith indeed; but it is faith in the devil’s two lies "Ye shall be as God"

"Ye shall not surely die." So subtle is the poison of the Old Serpent, that not only does man, today, in this his "new theology" not believe God’s words; but he does not believe in God’s Word. This is why he puts forth his utmost efforts to get rid of all that is supernatural in the Scriptures of truth.

Here God steps in with His irreversible decree. He lays down the one indispensable condition on which He will ever have any respect to man’s doings: or alter His sentence of death on account of man’s own self-undoing Man Must Believe God.

Here, in Abel’s faith, we have the way back to God’s favor unalterably laid down at the fountain-head of God’s revelation of Himself, and of humanity. The only way of access to God is "by faith," i.e., by believing what He has said.

Whosoever does that; and takes that first simple step, stands judicially acquitted, as Abel stood.

Whosoever believes what God has further promised, in, by, and through Christ, "his faith is counted (reckoned, and imputed) to him for righteousness," as it was to Abraham. "Now, it was not written for his sake alone, that it was imputed to him; but FOR US ALSO, to whom it shall be imputed if we believe in Him that raised up Jesus our Lord from the dead, who was delivered on account of our offences, and raised on account of our justifying" (Rom 4:22-25).

Abraham and David believed God concerning His promises in Christ. Hence it is written that righteousness was imputed to them (Gen 15:6 and Rom 4:3); Psa 32:2 and Rom 4:6). God preached, before, the Gospel unto Abraham (Gal 3:8), David spake of Christ (Acts 2:31); and both believed God. DO WE? Do we believe what God has said about ourselves as ruined creatures; and, are we thus pronounced righteous being judicially acquitted?

And, do we go on to believe all that God has said about His promises in Christ, as risen from the dead? and are we thus justified on that account, our faith being reckoned to us for righteousness, yea, a Divine righteousness which is imputed and reckoned to us, so that we are made Divinely righteous in Christ?

These are the questions which are solved by the consideration of Abel’s faith.

It leads us on from "non-imputation of sin," to the imputation of righteousness.

It takes us beyond the doctrine of substitution; beyond the sacrifice of an animal for man’s sin; and leads the sinner, into the far higher doctrine of his identification, as a saint with Christ. The one remaining question is: Do we go on "from faith to faith"? (Rom 1:16-17).

Abraham went on. In Gen 12:1-20; Gen 13:1-18; Gen 14:1-24 he believed God in many things about himself. But in Gen 15:1-21 he went on from faith to faith. He believed God, in another thing: viz., about the promised Seed! It was this faith that was imputed to him for righteousness. Do we

thus go on to believe God? We may believe what He has revealed of Christ in Romans, Corinthians, and Galatians: but, do we go on "from faith to faith," and believe God in what He afterwards revealed concerning Christ in Ephesians, Philippians and Colossians, and thus "give glory to God"? Is not all this something far beyond mere theological reasonings and scholastic arguments as to what is "the righteousness of God?"[23] and about the "law-keeping righteousness of Christ," which were very rife among Brethren a few years ago? Those controversies created much bitterness, and left much confusion behind. But, our subject takes us far beyond all this, and reveals to us the blessed fact that Christ Himself, in all that He IS, and HAS, and HAS DONE, is, of God, made unto us who believe Him, "RIGHTEOUSNESS."

Instead of rejoicing in this blessed fact, and praising God for all the great things He has done for us, many of His children are engaged in a kind of post mortem controversy; and are dissecting Christ's life and sufferings. Hence, instead of "holding the Head" and living in the "bond of peace," they are biting, rending and devouring each other, the "members."

Oh that we may go on "from faith to faith," and believe God in all that He reveals to us as to our identification with Christ, in having His righteousness, His holiness, His perfections, reckoned to us; and all of His boundless grace!

[23] As though the definite Article were used in the Greek of Rom 1:17, and 2Co 5:21.

# 06.11. "The Blood of Abel" and "The Way of Cain"

"The Blood of Abel" and "The Way of Cain"

We have seen, in our last chapter, why Faith, i.e., believing what is heard from God, is the only ground of acceptance with God, and the only ground of being judicially acquitted in His sight. The blood of Abel yet speaks to us. This is the last of these Divine words written for our learning concerning Abel:

"His blood yet speaketh." This is not the crying of his blood to God. This is the speaking of his faith to us, "By it (i.e., by this faith) though he is dead he continues to speak" (Heb 11:4). The cry of his blood from the ground was for vengeance on Cain (mentioned in Gen 4:10).

This, is a speaking, in the Scriptures, for our learning. His faith speaks to us today. "It" tells us that it is not something else as a substitute for faith: "it" tells us that it is not something in addition to faith.

It is not works. It is not feelings. It is not experiences. It is not repentance. It is not love. But it is faith and faith only.

It is not reasoning, or intellectual assent to something about God. But it is believing what He has told me about myself, not only as a ruined sinner but as a ruined creature; not only about what I have done, but what I am. It is believing what He has told me about Christ, the Savior Whom He has provided, and anointed, and given and sent; and that this Savior is able to save.

Faith has to do with what we hear from God; not with what we feel in ourselves. Our feelings do not connect us with God, but only with ourselves. Whatever they may be, they do not affect our relation with God, or alter our standing before Him.

They are only human at the best. But, Faith is Divine, and has to do with God.

Faith, of course, produces its own feelings, but only as its own precious fruit; but feelings will never produce faith. "Being justified by faith we have peace with God" (Rom 5:1). This "peace" is felt. It is the blessed feeling of "peace with God." But it comes from faith in what God has said; and not from any feeling that originates in ourselves.

Thus, the blood of Abel continues to speak to us, though Abel is dead. But the blood of Christ speaks also. It speaks of "a better thing than that of Abel" (Heb 12:24).

[24] All the Critical Greek Texts and R.V. read the Singular: "thing" instead of the Plural "things."

If Abel’s blood cried for vengeance, Christ’s blood speaks of peace.

If Abel’s blood speaks of non-imputation of sin, Christ’s blood speaks of the imputation of righteousness.

If Abel’s blood speaks of judicial acquittal, Christ’s blood speaks of a Divine justifying.

This, surely, is "a better thing."

Abel had to do only with a good thing—the type, but we have to do with the "better thing"—the antitype; we have that which the type prefigured, even the precious blood of Christ. If the former was able to procure a forensic righteousness, the latter is surely able to procure a righteousness which is Divine.

Thus the faith of Abel continues to speak to us. But Cain also speaks. He spoke to Abel. What he actually said seems to have dropped out of the primitive Hebrew Text. The Hebrew verb in Gen 4:8 is not "talked with" but "said," and ought to be followed by what he said. But the words having dropped out, the rendering "talked with" is only a make-shift due to the accident. Correctly rendered the printed Hebrew Text reads, "Cain said unto Abel his brother, and it came to pass, etc." In the A.V. there is a colon after the word "brother." In some of the MSS there is a break; in others there are asterisks * * * indicating the omission. But the Samaritan Pentateuch, the Jerusalem Targum, the Septuagint, Syriac, and Vulgate Versions contain the actual words, which originally stood in the primitive Text.

What Cain "said unto Abel" was "Let us go into the field."[25]

[25] The Jewish Commentators, of course, enlarge on this, and tell us a great deal more. Some indeed give us the whole conversation, which, strange to say, is largely imbued with later errors about the future state, and smacks of Babylonish tradition. With all this we have nothing to do: we only note the correction needed, and which is supplied by some of the Documentary evidence.

It was part of Cain’s plot, to get Abel to go alone with him into the field: and when there, together, "he rose up against him, and slew him." His words, and actions, show the deliberateness of his plans. The carnal mind of a ruined creature at once displayed its enmity. "He was very wroth" when he saw that God did not accept his offering by consuming it with fire from heaven.

While Abel’s faith filled Abel with peace, Cain’s unbelief filled Cain with "wrath."

Here we have part of "the way of Cain." Here we have, on the forefront of the Bible, the manifestation of what "religion" really is.

Cain was a religious man. He came to worship Jehovah. He brought his gifts and his offering. He brought it "unto Jehovah." But his works were evil; and he slew his brother (1Jn 3:12). This is the essence of all "religion" from that day to this. This is "the way of Cain:" and all who possess religion instead of Christ (Who is, in His own blessed Person, the essence and center of true Christianity) are treading in that "way" today.

All religions are alike in this. And the "Christian Religion," as such, is no different in its spirit, and manifestations.

Speak of Christ, to anyone who has only "Religion," and at once his countenance will fall, as Cain’s did (Gen 4:5).

But, with Cain, the LORD at once put the matter on its true ground "If thou doest well shalt thou not be accepted?" (Gen 4:7). This is rendered in the Septuagint Translation "if thou offer correctly." This is what it means. "If Cain offered: correctly; i.e., what God had told him, he would have done

"well," and his offering would have been accepted.

There was "no difference" between the two men. All the difference lay in their offerings, which proved that the one believed God, and that the other did not.

Abel "did well" because he believed, and hence, obeyed God. Cain did "not well;" because he did not offer correctly, though a sin-offering lay at the door ready to his hand.

He was without excuse.

Oh! how many millions have since trodden "the way of Cain."

They are like Paul himself, who at the very time when he was most religious was all the while "a blasphemer, and a persecutor, and injurious" (1Ti 1:13): at the very time when he was as "touching the righteousness which is in the law blameless" he was "persecuting the Church." If any one ever had a standing in the flesh, and in religion, Paul could say "I more" (Php 3:4-7).

All such are like the Athenians who were "very religious" (Acts 17:22 R.V. margin).

It is not a question of earnestness, or zeal, or even of sincerity. Sincerity will not help us, unless, what we sincerely believe, is what God has spoken.

Man, with all his religious zeal, loves to offer God something. As one once remarked, "It seems so mean" not to do so!

Hence it is that so many strive to present to God, "the labour of their hands;" and, being ignorant of what God has said, or not believing it, their one great effort is not only to improve themselves but to improve the world.

They see that all is not what they would have it to be; but, instead of believing God as to His remedy for it, they seek to substitute their own.

Even where their religion includes a belief that Christ is coming again, they think the world is not yet good enough for that, being ignorant that God has said it is not yet bad enough for His judgment (2Th 2:3).

Hence, man still treads today "the way of Cain," and follows him when he "went out from the presence of the Lord" (Gen 4:16). Man cannot endure that presence. He seeks to get as "far off" from God as he possibly can (Eph 2:13). His one effort is to make that "far country" as delightful, and himself as happy, as possible. Like Cain, he builds his cities, and multiplies his luxuries. The busy labors of "artificers in brass and iron" drown the cries of Abel’s blood (Gen 4:22). The noisy handlers of "the harp and organ" stifle spiritual worship and drown the voice of Abel’s faith (Gen 4:21). So that man, today, is surfeited with music not only while he eats and drinks, but even while he worships!

Such is "the way of Cain." It is the way of persecution, but not of peace. It is "the way of religion" but not of Christ. It is the way of death, and not of life.

Yes, man, like Cain, is "very religious." But notwithstanding all, the earth which Cain sought to beautify was stained with his brother’s blood.

And, as then, so it is today, the world which the Churches are seeking to improve, is stained with the blood of Christ. As the blood of Christ speaks of a better thing than that of Abel for the believer; so it speaks also of a more terrible vengeance for the unbeliever.

It is in the last Epistle in the Canon of the New Testament that we read of "the way of Cain," and it is there associated with "the error of Balaam," and "the gainsaying of Korah" (Jude 1:11). This connection is full of significance. These three downward steps are thus put together for our comparison and contrast: and they speak to us, if we have ears to hear.

Unbelief characterizes all three. The first is unbelief as to the WAY of access which God revealed: "the way of Cain." The second is unbelief as to the WORKS of our lives which God requires: "the error of Balaam." The third is unbelief as to the WORD which God has given: "the contradiction of Korah." The first is necessarily followed by the second, and these are consummated by the third.

"The way of Cain" was not believing God's Word as to the way in which He would be worshipped (Gen 4:1-26).

"The error of Balaam" was despising God's Word, and following the counsel which Balaam gave, as to the idolatrous licentiousness of life, and the sin which brought down the plague and judgment of Baal-peor (Numbers 25 and 31:16).

"The gainsaying of Korah" was the contradiction of God's Word (Num 16:1-50) The Word rendered "gain saying" ■ντιλ■για (antilogia) means contradiction. And though connected with "the way of Cain" in Jude 1:11, it occurs three times in this Epistle to the Hebrews: (viz., in Heb 6:16; Heb 7:7, and Heb 12:3). It is "the contradiction of sinners against Christ." So the third and last of these three stages amounts to the contradiction of the Living and the written Word of God. It is exactly what we see today in the contradictions of the "Higher" Criticism, and in the blasphemies of the "New Theology." The entrance on "the way of Cain" is a deliberate-going. "They have gone" (R.V. they went).

Into "the error of Balaam" they rush (A.V. "they ran." R.V. "they ran riotously"). In "the contradiction of Korah" they perish! This is the end!

Though they pursue their own separate courses, to a certain stage, there is an evolution from one into the other, and they end alike in judgment.

Cain's was a punishment greater than he could bear (Gen 4:13).

Balaam's was a plague from the fierce anger of the Lord (Num 25:1-18).

Korah's was the pit which opened its mouth and shut them up in the blackness of darkness for ever (Jude 1:13).

What a solemn lesson for all who refuse to believe God.

What an end to "the way of Cain."

What a contrast between the two ways. The one is God's revelation; the other is man's imagination. The one begins with God; gives peace; and ends in glory. The other begins with man; goes on to persecution; and ends in the pit!

# 06.12. Enoch: Faith's Walk with God

Enoch: Faith’s Walk with God

Chapter 2

# 06.13. "The Seventh from Adam"

"The Seventh from Adam"

It is not without the greatest significance and importance, we may be perfectly sure, that Enoch is specially designated, in the Epistle of Jude, as being "the seventh from Adam."

There is, and must be something for our learning; some finger-post pointing us to a Divine lesson, in this expression, which has attracted the attention of most Bible readers.

"Seven," we know, is the number of spiritual perfection.[26] And therefore it points to some spiritual lesson in the person and faith of Enoch, which is distinctly additional to what we have learned from Abel.

[26] See Number in Scripture, "Seven" by the Author. In Jude 1:14 it is associated with prophesying. And this is by the Spirit of Jehovah; so that the first thing we see is the connection of seven with the Holy Spirit: for a prophet is defined as one on whom the Spirit of God is (Num 12:1-16). He alone gives the words of God, and enables the prophet to utter them as God's "spokesman."[27] [27] Compare Exo 7:1 with Exo 4:16, and see The Man of God, a pamphlet by the Author. The expression tells us also that Enoch lived and prophesied in a day of declension and apostasy. For there were no prophets or prophecy until there was departure from God.

There was no need in Eden; for Elohim communed Himself with our first parents.

It is in the midst of the Fall, that we have the first prophecy. The prophecy of the coming seed of the woman was to remove the effects of sin and death: and to crush the head of the old Serpent was named as part of the very sentence of Judgment. When God provided and ordered the ritual and ordinances in connection with His worship He ordained everything, and appointed every office and duty from that of the High Priest down to the hewers of wood and drawers of water. But there was no provision for a prophet! A prophet was not necessary while the priests attended to their duty of teaching the knowledge of God, and while men continued in obedience to God's laws. Not until the Priests departed from their first duties, to teach the people the word of God, and became absorbed in their Ritual, were prophets sent to supply the deficiency; and to be spokesmen for God. The very fact therefore that Enoch prophesied is sufficient, of itself, to tell us that he lived in days when men departed from God's ways. The very fact that he "walked with God" implies that others did not. And this is borne out by other evidence.

It has been objected by some commentators, as being very strange that, after Abel, no one is mentioned until we come to Enoch, "the seventh from Adam." No example of faith is given in Heb 11:1-40, though we read of Enos (Gen 4:26) "then began men to call upon the name of the Lord."[28] [28] See Michaelis, Introd. to N.T. (Marsh's translation), pp. 225, 226. This has sounded strangely in the ears of many, who remember how Adam, and Abel and Seth must all have called on the name of Jehovah in truest worship. These are universally regarded as godly men.

These two facts then: the prophesying of Enoch, and the omission of Enos, lead us to suspect that we have not yet rightly understood Gen 4:26.

It is a matter of fact that the words have been understood by those who ought to know what Hebrew is, in exactly the opposite sense. The Targum (or Paraphrastic Commentary) of Onkelos (about the second century B.C. in Hebrew) says: "Then, in his days, the sons of men desisted from praying (or became profane so that they prayed not) in the name of the Lord." The Targum of Jonathan (or Palestine) 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 and Rashi agree with this. The latter says: "Then was there profanation in calling on the name of the Lord."

Jerome also says, (Quaest.) that this was the opinion of many Jews in his days.

Without doubt these interpretations arose from a well-known signification of the verb ■■■■■■■ (ch■lal) to call, but also, to profane,[29] and the information, given in the note below, shows that there is good ground for this view.

[29] It is in the Hophal conjugation which is used only once (in Gen 4:26), so that we have no means of determining its exact sense. In the Hiphil it is rendered begin 52 times, pollute 1, sorrow 1, break 1, first 1. In the Pual, it is rendered to be profaned 1, to be slain 1. In the Poel, to wound 1, to be wounded 1. In the Piel, it is rendered to defile 8 times, to pollute 18 times, to profane 30 times, cast as profane 1, etc. In the Niphal it is rendered to be defiled 1, to be polluted 4, profane one’s self 2, to be profaned 2.

It may be added that there is no other word beside this rendered "profane" in the Old Testament (except ■■■■■■■ (ch■n■ph), compare Lev 24:11; Lev 24:16. Jer 23:11; Jer 23:15). All the other 34 occurrences of "profane" are the renderings of chalal. The margin of the A.V. shows that an object after the verb to call, must be supplied, and the word "themselves" is suggested. But there is better reason for supplying their gods:—"Then it was begun to call upon [their gods] by the name of Jehovah." That corruption began at a very early date is evidenced by the whole analogy of Scripture.

If it was with Enos the grandson of Adam that idolatry commenced it would correspond with his name Enos, which means, weak, mortal, miserable; and it would correspond also with the fact that it was Jonathan the grandson of Moses, who became the first idolatrous priest in Israel (Jdg 18:30). His name was "Jonathan the son of Gershom, the son of MOSES," for the word Manasseh is one of four words in the primitive Hebrew Text which has what is called a "suspended Nun": i.e., the letter Nun (■■■) is written in a smaller character, in, or over the word to show that it originally formed no part of the word, and was inserted there more by way of suggestion, or for pronunciation. The word is ■■■■■, and a small "N" is put between the "M" (■■■) the "S" (■■■) not in a line with the other letters—but standing out a little above them; thus making it read Manasseh instead of Moses.[30] This was doubtless done in very ancient times to spare the susceptibilities of those who should hear the scriptures read; and to conceal, or at least to mitigate the terrible fact that, Jonathan, the grandson of Moses, was the first to become an Idolatrous Priest in Israel.

[30] Every Hebrew MS. and printed Text presents the word thus:—

The letter ■■■ (nun) is seen to be inserted, half in the word and half out. In some cases it is placed above the "S," but never as actually forming a part of the word, or as the true primitive Text. That Jonathan was the grandson of Moses is also evident from Jdg 20:28, where his contemporary and second cousin Phineas is stated to be the grandson of Aaron.

It is significant that the name of "Jonathan" is omitted in the Genealogy of 1Ch 23:15-16; 1Ch 26:24, where we read "The sons of Moses, were Gershom, and Eliezer. Of the sons of Gershom, Shebuel was the chief." And it is equally significant that Shebuel must either have been another son of Moses substituted for Jonathan; or, it may be that another name was taken by Jonathan himself, later in life, for it means "he returned to God."

It may be of course (as the Chaldee paraphrase suggests) that Jonathan did return to God; and took Shebuel as a new name after his conversion.

If Jonathan, the grandson of Moses, could thus profane the name of the Lord, it is no less strange that Enos, the grandson of Adam, should have done the same.

Enos was born 130 years after the death of Abel, and it would be no wonder, if idolatry began within some few years after that; all the Patriarchs being still alive, except Adam.[31]

[31] From the following table the particulars as to "the Generations of Adam" will be at once seen: (see page 84). By the time Enoch was born (in 622 A.M.) there would be need for a prophet to speak for God, and utter His warning words. For of what did he prophesy but the coming of the Lord in judgment! And what could that judgment be for but an account of the fast-spreading corruption, and idolatry, and profanation of Jehovah!

If men began to worship the true God aright in the days of Enos, and continued to do so, why should such burning denunciation have been necessary in the days of Enoch?

But, if corruption and ungodliness then began, we can well understand why Enoch should have been raised up to prophesy of these, saying:—

"Behold the Lord cometh with myriads of His holy ones (i.e., angels), to execute judgment upon all, and to convict all the ungodly concerning all their works of ungodliness which they did ungodlily, and concerning all the hard things which ungodly sinners spoke against Him" (Jude 1:14-15) .

LIVED.

From A.M.

To A.M.

Age at Death

Cain’s Descendants.

1. Adam

[Abel]

1

930

930

2. Seth

130

1041

912

Cain Enoch

3. Enos

235

1139

905

Irad

4. Kenan

325

1234

910

Mehujael

5. Mahaleel

395

1289

895

Methusael

6. Jared

460

1421

962

Lamech

7. Enoch

622

986

365

Jabel, Jubal, and Tubal-Cain.

The repetition of the word "ungodly" is most emphatic; and it is done to call our attention to the one subject of Enoch's prophecy, so that we may learn at once what must have been the existing condition of things in his days. His mysterious removal may have given a check to the flood of ungodliness, but the effect must have soon worn off. For within another hundred years Noah was raised up as "the preacher of righteousness" being warned of God of the then impending judgment; and, moved with godly fear, condemned the world, by his preaching of righteousness; and the preparation of the Ark.

Here, then, we have our first insight into the nature of Enoch's faith, and what it was, in respect of which, he believed God. He was "the seventh from Adam," and this carries our thoughts back to Adam, and causes them to dwell on the character of the days in which the six who preceded him (five of whom with their descendants) were all living.

If Enoch prophesied, as God's "spokesman," then God must have spoken to him and told him what to say: God's Spirit must have been upon him (Num 11:29; Num 12:6).[32]

[32] We cannot believe that "Jude, the servant of Jesus Christ and brother of James" who wrote "to them that are sanctified by God the Father, and preserved in Jesus Christ and called" was quoting the Apocryphal so-called Book of Enoch!

It is much more likely that, someone who read these words of Jude concocted that "Book" out of his own vain imagination. But our point is that Enoch "believed God."

It must have been a special revelation to Enoch. For, How could he otherwise have known of coming judgment?

He knew from Adam, the great fact that "the seed of the woman" was coming into the world, first to suffer from the assaults of the old serpent, and finally to crush his head; and the coming of the Lord, from that moment, was always the hope of His people.

But, the coming, revealed to Enoch, was a new thing. It was a coming in judgment. Would men believe God? It appears not. But Enoch believed: and gave forth the solemn warning of his message. That is the question today. The corruption is spreading apace. Idolatry of the worst kind is the characteristic of "religion." In the so-called "Christian religion," men, today, do not make their gods out of wood, or metal, or stone; but of something far worse than these: they make him out of their own heads. These materials, at any rate, are pure as God created them; but man's mind is fallen and corrupt; and the imaginations of his heart are only evil continually.

Instead of the "smith with the tongs" (Isa 44:12) working in the coals, we have the Theologian working with his brains in his study. Instead of the carpenter stretching out his rule making it "after the figure of a man, according to the beauty of a man" (Isa 44:13), we have the Preacher stretching out his vain imagination, making his god after the ideas of corruptible man, and belching

forth his "new theology." God is man, and man is God, he says. The corruption in the days of Enos was "new." It was a "new theology." But where are the Enochs today? Where are those who "walk with God," and who witness for God, by testifying: "Behold the Lord cometh to execute judgment on all this abounding religious corruption?" As Abel's blood yet speaketh, so Enoch's prophecy yet gives forth its warning voice.

Jude, by the Holy Ghost, applies Enoch's words to those in his day, who were going in "the way of Cain." He says "And Enoch, the seventh from Adam, prophesied of THESE ALSO." Jude does not mean that Enoch prophesied as well as others; but that he prophesied of these ungodly ones, of whom Jude wrote, as well as those in his own day. So he prophesies to the same in our day. He "yet speaketh."

It is remarkable that the word rendered "smith" and "carpenter" in Isa 44:12-13; Isa 45:16, is ■■■■■■■ (charash) and is specially connected with the making of idols; and it is the same in meaning as ■■■■■■■ (chor■sh) rendered "artificer" in Gen 4:22.

It is also remarkable that Lamech's sons, Jabal, Jubal, and Tubal-Cain should be the sixth in descent from Cain.

These three traders, and inventors, were also the instructors of "artificers" in their respective arts.

How true it is that God "made man upright but they have sought out many inventions" (Ecc 7:29). This word, rendered "inventions" here, is in two other places connected with man's inventions in departure from God. In 2Ch 26:15, it is connected with instruments of war; and in Amo 6:5, with instruments of music. Thus, four things are allied in Cain's descendants: Commerce, Music, War, and Idolatry: Jabal, Jubal, Tubal-Cain and the "artificers" or workers in wood and iron.

All their names are connected with a common root, to flow; and mark the onward flowing and increasing of Cain's descendants.

They flowed on prosperously till they were swept away by the over-flowing flood.[33] [33] The word is from the same root, Yabal: to flow.

They were "carried away" in the judgment; but "the way of Cain" in which they trod is filled to overflowing with their moral descendants today.

"The harp, and the viol, the tabret and pipe, and wine are in their feasts; but they regard not the work of the Lord, neither consider the operation of His hands" (Isa 5:12). On all hands we see the "smiths" and the "carpenters" at work, calling themselves and their works by "the name of the LORD" though they regard not the Work or the Word of the LORD. They call their buildings "the house of the Lord," but He has small place in them. All is done for the praise and glory of man.

Man is busy framing new fashions in Religion, new modes of worship, new theologies, new gospels of humanity and socialism; and side by side with these, the same handling of the harp and the organ.

Musical Performances, and "Festivals" turn, for the time being, our Cathedrals and Churches into Concert Halls: and from "solos and singers" we have advanced to the establishment of Institutions for the avowed purpose of the artificial instruction and training of those who rank equally with the

Preachers in the announcements and advertisements of Public Worship. No announcement today is complete without "PREACHER, the Rev.————

SOLOIST, Miss———." The "chancels" regarded by many as the most sacred spot, are profaned by being turned into "Orchestras:" and all in "the name of the Lord."

All is for man!

Man's pleasure is sought in the churches: man's achievements are eulogized in the pulpits; man's compositions are "rendered" in the choir; man's criticisms of the Bible are treated as general literature, and his new theologies are blazoned in the Press. It is "man" from beginning to end. No announcement today, is complete unless the portrait of the Author, or the Preacher, or even the Evangelist, forms part of it.

It is solemn indeed, to find this very feature, which characterizes the present day, so closely connected in the Epistle of Jude with "the way of Cain," and the prophesying of Enoch: where men are described as "walking after their own lusts," and "having men's persons in admiration" (Jude 1:16).

Oh! where are the Enochs, today! Where are those who really believe God in His judgment of all these things now, and in His coming to execute that judgment ere long!

God has warned man of "judgment to come," and all man does, is to set it to music, and sing it in the churches which are called by His name; boldly and profanely advertising it as the performance of "The Last Judgment:" and all this is engineered by the very man who should be preaching it as a warning; and is carried out by the Jubals who "handle the harp and the organ." Is not this to repeat the days of Enos, and to "profane the name of the Lord?"

These are the men who are specially designated as "ungodly" in Jude's Epistle: that is to say "without, or apart from God."

For, as Science has already banished God, from His Creation, so Religion has politely bowed Him out of the Churches; while, as in the days of Enos, they do all "in the name of God." Even this very formula has taken the place, and thus usurped the use, of prayer in the pulpit, before the preacher puts forth his profanity.

Oh! for Enoch's faith! To believe God with reference to what we have heard from Him as to His coming judgment, and to warn the "ungodly" of their coming doom. May we not well heed the Divine exhortation founded on this very fact (in Jude 1:17-21).

"But, beloved, remember ye the words which were spoken before of the apostles of our Lord Jesus Christ; How that they told you there should be mockers in the last time, who should walk after their own ungodly lusts.

"These be they who separate themselves, sensual, having not the Spirit.

"But ye, beloved, building up yourselves in your most holy faith, praying in the Holy Ghost, keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ, unto eternal life."

Thus, in this Epistle, while we see angels falling (Jude 1:6) and cities falling (Jude 1:7) we are commended "unto Him that is able to KEEP YOU FROM FALLING, and to present you before the presence of His glory with exceeding joy" (Jude 1:24).

# 06.14. "Before his Translation"

"Before his Translation"

Two things are spoken of Enoch's faith: his translation, and "before his translation." The latter, though mentioned last, must be considered first.

It was "by faith he was translated." It was by faith that, "before his translation, he was well-pleasing to God." In Gen 5:21-24, there is nothing said about his faith, but only about its results: "Enoch walked with God." This it is that connects him with the faith of Abel.

"Can two walk together except they be agreed?" This is God's question by the prophet Amos (Amo 3:3). The answer is supplied in the fact, that, experimentally as well as historically, Abel's faith must precede the faith of Enoch.

Abel believed God as to the way in which He would be approached in worship; and Enoch had the same faith, for he who cometh to God in worship must believe that He IS,[34] and that He BECOMES[35] a rewarder of them that seek after Him."

[34][35] The two verbs both rendered "is" in this verse, must be carefully distinguished. The former is ■στ■ν (this is the verb to be). The latter is γ■νομαι, ginomai (this is the verb to become). The number two (in Amo 3:3), speaks of division or unity, peace or war, opposition or agreement.

[36] See Number in Scripture, by the Editor. Its first occurrence in Gen 1:6 is in connection with division, and separation. But it is also used of confirmation of testimony, by the mouth of "two witnesses."

Cain and Abel illustrate the former; Abel and Enoch illustrate the latter.

Abel's faith, chronologically, precedes Enoch's faith; and it precedes it experimentally also. For there can be no "walk with God," until there is "peace with God;" and there can be no peace with God before there is the Divinely accepted sacrifice. In other words justification must come before peace. Hence in Rom 5:1 we read: "Being justified by faith, we have peace with God."

Enoch had Abel's faith which witnessed to his agreement with God; and he had Abel's righteousness, which enabled him to walk with God. So that we get here, an advance in experimental teaching.

Sin cut off man from communion and intercourse with God. God came down and walked with Adam before the entrance of sin (Gen 3:8). Adam and his wife heard the sound of Jehovah Elohim walking in the garden, in the cool of the day." But sin entered: "so Jehovah Elohim drove out the man" (Gen 3:24); and all communing, communicating, walking, talking and revealing were at an end.

Abel's faith shows the first step in the way back to God. The shedding of blood gave remission of sin (Heb 9:22). The substitute was accepted in the stead of the sinner. The blood of Abel's lamb

effected what the sweat of Cain’s brow could never have accomplished. It gave "peace with God" and restored communion with God. It enabled man once more to walk with God, but on Redemption ground, and no longer on Creation ground. Hence, the experimental advance was that. God, who had spoken to Abel and made known, to and through him, how men must come to God in grace, spoke again to Enoch, and revealed how He would come to the earth in judgment. For it was Amos who says again: "Surely Adonai Jehovah will do nothing, but He revealeth His secret unto His servants the prophets" (Amo 3:7), and David adds the Divine testimony—

"The secret of Jehovah is with them that fear Him:

And His covenant to make them know it" (Psa 25:14, margin). This blessed fellowship with God is based on blood; for, when we enjoy fellowship with God, then it is (and not in connection with sin), that we are reminded that "the blood of Jesus Christ His son cleanseth us from all sin." It is this which gives us boldness of access into the Divine light (the true shechina) of that presence, and preserves us alive when there.

"God is light" (1Jn 1:5).

We "walk in the light" (Eph 5:8).

"God is love" (1Jn 4:16).

We "walk in love" (Eph 5:2).

"God is truth" (1Jn 4:20).

We "walk in truth" (2Jn 1:4, 3Jn 1:3). In fellowship with God, which is the result of His peace which He gives, our ears are opened to hear and receive the truth which He reveals. To those "friends" God makes known what He doeth (John 15:13-15). For He said "shall I hide from Abraham that thing which I do?... For I know him...." So here, to Enoch, God made known His secret, and revealed the solemn fact, unknown to all beside; and unknown to Enoch until God revealed it to him.

Enoch "heard" God; and faith cometh by hearing.

Enoch "believed God," and this it was that made him well-pleasing to God, while he walked with God; and this it was that ended in his Translation.

God had spoken about His coming to execute judgment on the ungodly; but, it is equally true that God did not leave Enoch in ignorance of the fact that judgment would not come upon him; for he was godly. When God warned Noah, and Divinely instructed him as to the coming judgment (Heb 11:7), He at the same time revealed the blessed fact that He would deliver him and bring him safely through it. Surely He must have given the same Divine instruction to Enoch that he also would be translated before it came.

Otherwise, How could it be said that it was "by faith Enoch was translated," if he had not heard the word of the Lord, and believed what he had heard? (Rom 10:17).

Enoch must have heard the blessed, welcome, good and glorious news, that he "should not see death," but should be "translated" to heaven.

It is a perversion of the truth of God, to hold from Gen 5:1-32 (apart from Heb 11:1-40) that Enoch's translation merely means "conversion from worldly life and carnal pursuits,"[37] or to say that it means an early death, and thus a transition from this "mortal life to the immortal."

[37] Philo, De Abrahamo, and elsewhere, thus allegorizes the translation of Enoch.

Heb 11:1-40 is doubtless a Divine addition to Gen 5:1-32. The same Holy Spirit, who inspired Moses, inspired Paul, and gave us, by him, His own explanation. When He explains that, "God took him,"and "he was not found," He means that Enoch did "NOT SEE DEATH" at all, but that he was translated without dying, and was taken bodily from the earth.

It is equally a perversion to take the words "He is not here" used of a Risen Christ, and place them on a tomb-stone (as we have seen them) of one who is dead, and not risen.

Even in Gen 5:1-32 there is not the whole of the Divine revelation; for elsewhere we learn that Enoch's body must have been "changed" when he was "translated;" for "flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption" (1Co 15:50). At death, "the spirit returns to God who gave it," but "the body returns to earth as it was" (Ecc 12:7. Gen 3:19). At death, therefore, the body (the dust) remains on and in the earth. But, in Enoch's case, his body "was not found:" because "God took him," and he did not die at all.

How wrong it is therefore for any to use those words, spoken of one who did not die, and use them today of any one who has died!

Yet, how common it is for us to hear it said of one who has died, "God has taken him," or "God has taken her"!

It is not true. It is not the truth. It is not only non-scriptural, but it is an unscriptural expression. In this case it would have been just as true for the Holy Spirit to have written "By faith Enoch died," instead of "By faith Enoch was translated."

But, people do not die "by faith." Most of them believe the teaching of demons that "There is no death, What seems so, is transition."

They believe the Devil's lie rather than what they "hear"from the word of God. That word reveals the opposite of all the traditions of men. It teaches that There IS death;

What is not so, is TRANSLATION.

It required no faith on the part of Enoch to believe that he would die. It does not say Enoch died by faith. That would have been a matter of "sight." He saw death on every hand. Of each of the six patriarchs before him, it is recorded "and he died" (Gen 5:5; Gen 5:8; Gen 5:11; Gen 5:14; Gen 5:17; Gen 5:20). But of Enoch it is written, that he did "not see death," and the reason given is that "God, took him," and "he was not found." This implies that men looked everywhere for him, but the search parties could not find him dead or alive.

They could not find Enoch, for God had translated him. They could not find his corpse, for he had not died.

Doubtless there was much excitement, if not consternation. It was quite a new thing on the earth. If they searched, they did not search in silence; but must have wondered and speculated as to what had become of Enoch.

Even so will it be in the coming day of the translation of those who believe God, as to His promise to send Jesus Christ, and "take" them to "meet Him in the air," and "call them up on high" (Php 3:14).

God has revealed for "the hearing of faith," what He has in store for His saints.

He knoweth how to execute judgment on the ungodly; and He knoweth also how to "deliver" those whom He has justified (2Pe 2:4). As He delivered Enoch by translating him before the coming of the judgment by the Flood of waters, so will He deliver His saints from "the wrath to come."

Alas! how few of us are like Enoch and believe what God has written for our faith.

How few are, in consequence of this unbelief, walking with God. The many are walking with themselves, and engrossed with their own walk, instead of being occupied with what God has revealed!

How many there are who believe that they will go through the judgments of the great Tribulation! They must not be surprised if they find they are dealt with "according to their faith!"

If some (as many hold) are not caught away before it, as Enoch was, who will they be but "those who believe not!"

Who, of Israel, entered not into God’s rest when He bade them go up "by the hill-country of the Amorites," but wandered in the wilderness for forty years, and finally entered by the fords of Jordan? Those who provoked God with their "evil heart of unbelief" (Heb 3:12). To whom did God "swear in His wrath that they should not enter into His rest?" but to "them that believed not" (Heb 3:11, Heb 3:18).

Why could they not enter in? "Because of unbelief" (Heb 3:19). So we see the full solemnity of the lesson to be learned from Israel’s unbelief, and Enoch’s faith.

Enoch was "not in darkness" as were the ungodly to whom he prophesied as to the coming judgment: nor are we (1Th 5:4).

Enoch heard "by the word of the Lord" that the coming judgment would "not overtake him as a thief:" and he believed what he heard.

We read the same blessed hope for ourselves in the same "Word of truth" (1Th 5:1-4; Php 3:14). Do we believe it? That is the question that must remain with us; and do its own blessed work in our hearts. In 1Co 10:11 these things are specially declared to have "happened unto them by way of ensample (or type), and are written for our admonition, upon whom the ends of the ages are come." And in 1Co 10:5 it speaks of those who did not believe God, and says that "with many of them God was NOT WELL-PLEASED." But it is the very opposite that is declared concerning Enoch: for, "before his translation he had this witness borne of him that he had been WELL-PLEASING UNTO GOD."

Why?

"By faith Enoch was translated." That is the reason.

He believed what God had revealed to him about it: and this faith was well-pleasing to God. Do we believe what He has told us about our coming Translation? Do we look for our calling on high (Php 3:14) and walk with God while we witness and wait for that translation?

If we do, it will prove, like Enoch’s and Caleb’s and Joshua’s, a lonely walk, so far as man is concerned; but it will be "with Him" here, and soon "with Him" there; and, meanwhile, we shall have abounding happiness in the knowledge that we are even now, in the midst of all the confusion and corruption

# 06.15. "He well-pleased God"

"He well-pleased God"

It is a remarkable fact that, in this chapter, every verb is, what is called in the Greek, in the Aorist Tense, except three, which are in the Perfect Tense. That is to say, all these historical facts and events are described as having been done, and done with, as completed, and hence, are in the simple Past Tense, except in three places, where the Perfect Tense is used. The Perfect Tense denotes that the thing was done but that its effect remains. When it says, for example, that Pilate "wrote a Title and put it on the Cross," it is in the Aorist Tense, because it records a simple passing act that was completed, and a fact that took place, once; but when it says of the Scripture "it is written" it is the Perfect Tense, and means "it has been, or was written, and that what was written remains." So that a good rendering of the Perfect Tense in this case would be: "it standeth written."

We have, in the verse we are considering (Heb 11:5), the first of the three Perfects in this chapter. We shall come to the others in their places.[38]

[38] One of the other two is in connection with Abraham's offering of Isaac (Heb 11:17); and the third is in connection with Moses instituting the Passover (Heb 11:28).

Unfortunately, in the A.V., these three Perfects are not distinguished. In the R.V. the first is noted in the Text, but, in the case of the latter two, the note is relegated to the margin.

It devolves on us therefore, now, and here, to give the full force of the Perfect Tense in this fifth verse for these are the "words which the Holy Ghost teacheth," and they are "written for our learning." The Verb in question is rendered in the A.V. "For before his translation he had this testimony." In the R.V. it is rendered: "he hath had witness borne to him." If this third Person of the Verb refers to Enoch, and means "he," then it might be rendered, he hath been borne witness to. But there is nothing in the Greek to compel us to understand Enoch, or to render it "he." There is no occasion to introduce Enoch at all. It is quite clear without doing this.

What the Greek says is "IT HAS BEEN [and still is] WITNESSED THAT HE WELL-PLEASED GOD."

What was the witness that was thus borne, and still is borne concerning Enoch? Surely it is what is witnessed of him in the Scriptures of truth: viz., that in believing what God had revealed for his faith he well-pleased God. As the witness which Abel obtained was in the fire which descended from heaven, so, Enoch's witness which he obtained, was in his own ascension to heaven. And thus these first two illustrations of faith are linked together. But the link is closer than this. The great point in connection with Abel's faith is that his offering was Accepted by God. The great point in connection with Enoch's faith is that his walk was Acceptable to God.

We have these two distinguished in Eph 1:6, and 2Co 5:9, though in the A.V. both are rendered by the same word ("accepted"):

Eph 1:6 is "He hath made us accepted in the Beloved:" and 2Co 5:9, is "we labour, that... we may be accepted of Him." The distinction between "in" and "of" is not sufficient, because the two words are totally different. In Eph 1:6 it is the Verb χαριτ■ω (charito■) to make one an object of favor. In 2Co 5:9, it is the Adjective ε■■ρεστος (euarestos) well-pleasing. This latter is the very word used of Enoch in Heb 11:5-6. His faith was well-pleasing or acceptable to God. Abel's offering was accepted by God. This is the link between these first two men. The former has to do with God, and the latter with man. The former was the act of God's grace in accepting Abel's offering: the latter was the fact of Enoch's faith and walk being acceptable to God.

Thus Enoch's "walk" and Enoch's "faith" are united. He "Walked by Faith and not by sight" (2Co 5:7).

It is this walk which is so "well-pleasing to God." For in the immediate context (2Co 5:9) the one follows on the other:—

"We walk by faith, not by sight.... Wherefore we make it our aim to be well-pleasing unto Him" (2Co 5:7; 2Co 5:9).

Walking with God; and walking by faith, and not walking by sight, Enoch did not judge according to the things that he saw.

He was not deceived by any outward appearances or material prosperity; he was not deluded by any schemes for dealing with social evils, or for improving the corrupt state of things around him. But he showed that it is possible to "walk with God" even in the darkest days; and to witness for God in the most "perilous times."

He, doubtless, did not please men, or seek to please them. It was enough for him that he was well-pleasing to God. This is why his translation was not merely a passing historical event, but remains as a standing witness which he obtained; a witness which remains to this day for us, to show us that a "walk by faith and not by sight" is, of all things, "well-pleasing to God." The blood which tells of Abel's death, continues to speak to us of the only way of being accepted by God. So Enoch's translation which tells of his entrance to eternal life without dying, continues to witness of the only way of being acceptable to God. For he that approacheth to God, in worship (as Abel and Enoch did) it is necessary for him To Believe God; to believe that He IS; for, "apart from faith it is impossible to well-please [Him]." It is a matter of necessity for him "to believe that He IS and that He BECOMES a rewarder of those who seek Him out." For we who "seek Him" as Abel sought, will find Him as Enoch found Him; if not by being, while we are "alive and remain," called on high (Php 3:14), and thus "clothed upon" with a spiritual body by translation (2Co 5:2; 2Co 5:4); yet, we shall surely find Him in a glorious resurrection when "absent from these mortal bodies" we shall be for ever "at home with the Lord" in resurrection bodies, made like unto Christ's glorious body, and presented faultless in Him before God with exceeding joy (2Co 4:14, Php 3:20-21, Jude 1:24). But the abiding lesson still standing before us in Enoch's faith is that, "it is well-pleasing to God" to believe Him, as to this our own "translation."

Abel believed what God had told him about the accepted sacrifice and acceptable worship.

Enoch believed what God had revealed concerning the coming judgment on the ungodly and his own prior translation to glory. His faith, as well as Abel's blood, continues to speak to us; and it

tells us that if we would be well-pleasing to God the one thing necessary is to believe what He has revealed as the blessed object of our faith. Our responsibility is far greater than theirs. For God, who spoke to those elders, spoke in sundry portions and in divers manners. We have what He said to them in the Old Testament. But He has since spoken by His Son; and we have what He said in the Gospels. But since then He has spoken unto us by His Spirit in the Epistles, and in the rest of the New Testament. We have more to believe than those who lived in the former Dispensations.

Enoch and Noah had to believe in "the seed of the woman," and in the coming Judgment (Jude 1:14), others had to believe concerning "the seed of Abraham" and the coming nation of Israel (Gen 15:1-21), others had to believe concerning "the seed of David" and the coming Kingdom (2Sa 7:1-29), others were called to believe on the Lord Jesus Christ as still to come as "the heir of all things" (Heb 1:1-14). When He was rejected and crucified by His own People, others were then called on to believe that, on the repentance of the nation, God would send Jesus Christ with the times of refreshing for Israel and the world (Acts 3:20-21). When this Testimony was refused (Acts 28:25-26), then further additions were made to the revelation of God's "counsels:" and, His "purposes" which He had purposed "before the foundation of the world" were vouchsafed in the Epistles to the Ephesians, Philippians and Colossians.

Each generation of faithful ones, was in its turn, called on to believe God in what He had revealed for the faith of His people; and they were well-pleasing to Him in proportion as they did so.

But, as of old, the multitude today, refuse to believe Him. They still "provoke" Him, as Israel did of old.

It is as though Enoch believed what had been revealed to Abel as to approaching God, but refused to believe what had been revealed to him as to translation by God.

It is as though Abraham believed all that had been made known to Abel, Enoch and Noah, and refused to believe God that in his seed Israel shall be made a nation, and all other nations be blessed. This is the condition of thousands today who call themselves "believers."

They persist in calling Israel "the Jewish persuasion," when of all others, they would not and will not be persuaded, though that blessed One did rise from the dead (Luk 16:31).

They persist in calling themselves "believers" though they steadfastly refuse to believe what God has revealed in the Epistles written after the "casting aside" of Israel in Acts 28:25-26. For all that they care, the Holy Spirit might as well have never made any subsequent revelation at all.

Though the Lord Jesus told His disciples that He had many things to say to them, which they could not then understand; and that He would send the Holy Spirit, who would glorify Him, and guide them into all the truth yet to be revealed, His professed disciples of the present day practically tell Him that there was no occasion to send Him to do this; and that the truth into which He guides them in the Pauline Epistles can be dispensed with.

They are content with the Old Testament revelation, and the "Teaching of Jesus." They confess their belief that Jesus Christ will "come to judge the quick and the dead," but as for any blessed hope of their translation, ascension or even of resurrection, they can do without it. They practically tell Christ, that He need not come again for them: they are going to die and go to Him! Thus, the

"traditions of men" are believed, and greedily swallowed, while the subsequent revelations of God are unheeded; and those who do believe them are treated as eccentric expositors, and fanciful faddists.

How can those who thus judge be well-pleasing to God? Is it not as true today as it was of Israel: that "with many of them God was not well-pleased"?

Why? "Because of their unbelief." God was "grieved," and "provoked," and "sware in His wrath that they should not enter into His rest." May it not be the same in the case of thousands today who do not believe Him as to the way of entering into His rest, which He has revealed in Resurrection (1Co 15:1-58), Ascension (1Th 4:1-18), and Translation (Php 3:1-21)?

If they persist in believing the "evil report" of the ten spies, and refuse to enter into His rest by "the hill country of the Amorites," they must not be surprised if they have to wander in a wilderness all their lives, and enter it by crossing the Jordan, the river of death.

Oh! the blessedness of believing God!

Those who would enter into His rest and be well-pleasing unto Him, must believe that He IS and that He will BECOME a rewarder of their faith. Of this first fresh revelation made after that given to Abel, Enoch is the blessed example of one who believed God, and was well-pleasing in His sight. May we know what it is to enjoy peace with God as Abel did, and to know the peace of God, and to enter into His rest, as Enoch did.

Chapter 91

# 06.16. Noah: Faith's Witness for God

Noah: Faith’s Witness for God

Chapter 3

# 06.17. "The Eighth Person"

"The Eighth Person" In dealing with the "Elders," "the great cloud of witnesses" named in Heb 11:1-40 and in Heb 12:1, we are not writing their Lives or Biographies from the Old Testament standpoint, but we are confining ourselves to this chapter (Heb 11:1-40) and other Divine Comments made by the Holy Spirit in the New Testament. These comments help us to understand better the nature of, and reasons for, "the good report" which they obtained and the witness thus borne to them by God.

Moreover, these comments, being Divine, point us to the special aspect of their faith on which we are to dwell, to the exclusion of other events recorded in the Old Testament history.

Noah is the last of the first group of three; for all the Elders named are arranged in perfect order, symmetry and beauty. This order we shall set out in connection with Abraham’s faith, and exhibit it to the eye of our readers that they may admire the Divine workmanship of the Holy Spirit, and marvel at the perfection of His work.

Noah follows Enoch, not merely Historically and Chronologically, but because the special aspect of his faith follows, Experimentally, the aspects of faith exhibited by Abel and Enoch.

We have seen in the former two that there can be no walk with God (as with Enoch), until there is peace with God (as with Abel); and Noah’s faith goes on to tell us that there can be no witness for God, until there is a walk with God. In other words Agreement with God must precede a walk with God (Amo 3:3); and our walk with God must precede our witness for God. This is the Experimental order of this first group; and it is Divine.

It cannot be altered without courting disaster in our service. The many failures, which we witness all around us, may be generally traced up to an attempt to reverse this Divine order.

Noah had Abel’s faith, and he had Enoch’s also. But, he had something more. He was called to believe God in matters of which God had never before spoken; and of which they had never heard anything from God.

They also had their own special aspects, but all were alike in that they each believed what God said to them.

Noah was not murdered, as Abel was; nor was he translated, as Enoch was; but he was called to occupy a special position and to believe God in matters of which they knew nothing; though he offered Abel’s sacrifice, and enjoyed Enoch’s walk. The expression in 2Pe 2:5, "The Eighth Person," points us to the character of his days; and therefore to the nature of his faith, and the need of his witness.

"The days of Noah" became a significant expression on the lips of our Lord, and was used to convey a solemn and important lesson.

Noah was "the eighth person" not in the same sense as Enoch was "the seventh from Adam." Enoch was the "seventh" in genealogical descent from Adam; Noah was the eighth, in numerical reckoning, of eight persons saved and brought through the flood. This expression points us to the fact that, out of all the vast multitudes destroyed by the Flood, only eight persons were saved. This fact is emphasized in 1Pe 3:20, and 2Pe 2:5). This is what we also are called to emphasize in our consideration of Noah's faith.

There are certain facts which we must take as being settled; for we have given the evidence more than once:[39] viz., that, some time before "the days of Noah" certain angels fell from their high estate. They are called "sons of God" (Gen 6:2; Gen 6:4; Job 1:6; Job 2:1; Job 38:7; Psa 29:1; Psa 89:6—sons of El—Dan 3:25.) They are called "spirits" (1Pe 3:19). They are called "angels" (2Pe 2:4; Jude 1:6).

[39] See our Pamphlets: The Spirits in Prison, and The Sons of God, also Things to Come, Vol. xi. 110-112, 137-140; xii. 61-63; How to enjoy the Bible, pp. 144, 188-195, and 216-219. At some time in the history of the world these angels fell. They were "disobedient" (1Pe 3:20). They "sinned" (2Pe 2:4). They "kept not their first estate," or principality (Jude 1:6, margin). But they "left their own habitation," their οικητηριον (oik■t■rion) their spiritual body.[40] Whatever this was, these angels "left" it.[41] Whatever this may mean or imply, we do not know, nor can any one tell us. We do not always understand God, but happy are we if we "believe God," as we most certainly do here. We will not allow our reason to cause us to disbelieve His Word.

[40] This word is used only in 2Co 5:2, and Jude 1:6; both times in this sense: one of the resurrection body of men, and the other of the spirit body of angels.

[41] The word rendered "left" is peculiar. It is not merely the usual word λε■πο (leip■) to leave but it is■πολε■πω (apoleipo) and means to desert, to forsake, to leave behind. Compare 2Ti 4:13; 2Ti 4:20. The nature of their sin is described with sufficient detail in Gen 6:2; Gen 6:4 and Jude 1:7, where the cities of Sodom and Gomorrah are stated to have sinned "in like manner" as these angels, in "going after strange flesh." The word for "strange," here, is ■τερος (heteros) and means different in kind (marg. other).

These angels are "reserved" in everlasting chains, "unto the judgment of the great day" (Jude 1:6, 2Pe 2:4), and are now, therefore, said to be "in prison" (1Pe 3:19). Their progeny are not reserved for any future judgment of any kind. They had to be utterly destroyed. They were abnormal, super-human, uncanny: and were the reality, of which the later Greek mythology only retained a vague tradition. That mythology was not an invention or fabrication of the human brain; but it was a remnant of primitive truth the true origin of which the Greeks did not and could not know, apart from the Divine revelation in the Scriptures of truth.

They were called neph■l■m or fallen ones (from their origin). They were doubtless "giants" in form, as in wickedness. The word the Holy Spirit uses of them is ■σεβ■ς (aseb■s) ungodly, i.e., without God (2Pe 2:5, Jude 1:15).

We can, within narrow limits, tell when this Fall took place.

We find Enoch prophesying of the judgment which God was going to execute on these "ungodly" (Jude 1:14). But we do not read of its having been executed in his day. He was "translated" before

it came. We find Noah again proclaiming the imminence of that coming judgment. For he proclaimed a righteousness: not a Divine righteousness revealed in grace (Rom 1:16-17), but a Divine righteousness revealed in "wrath" from heaven. For the next verse (Rom 1:18) goes on to reveal this additional fact concerning Divine righteousness.

If the Flood was the execution of the judgment, which Enoch had prophesied, then the fall of the angels must have taken place before the days of Enoch. Adam was contemporary with Enoch until within fifty-six years of Enoch's translation;[42] and, before his death in930, it was revealed to him that he should live 120 years longer. That is what God said to Adam in Gen 6:3. There can be no doubt about this, for it is "Ha-Ad■m" the man Adam,[43] otherwise the words "he ALSO is flesh" are without sense. Adam had become like the rest.

[42] Adam died aged 930 years, and Enoch was translated in 986 A.M., aged 365 years.

[43] See, How to enjoy the Bible, pp. 374-6. In this case Adam must have been 810 years of age, when that revelation was made in Gen 6:3, and the corruption must have begun some time before, for it to have become so wide-spread in the days of Enoch. Adam "also" had become like the rest, and when God made known His intention to destroy, and "take them all away," Noah's family was the only family which had kept itself pure, and "without blemish:"[44] for such is the meaning of the word rendered "perfect" in Gen 6:9.

[44] The word ■■■■■■ (t■m■m) is continually rendered without blemish, and is used of the perfection of the animals for sacrifice.

"All flesh had corrupted his way upon the earth" (Heb 11:12). No judgment would do but that of a flood to sweep them all away from off the face of the earth.[45]

[45] We learn from Gen 6:4 that there was another irruption of fallen angels after "those days;" not only one in the days of Enoch and Noah, but another "ALSO, AFTER THAT." The consequences were the same and the progeny were called by the same name Nephilim (Num 13:33). They were also known as Emim (Deu 2:10); but as Anakim, from one of great renown (Deu 2:10). Horim (Deu 2:11), and Zamzummim (Deu 2:20). They were indeed the seven nations of Canaan—so that the results were more limited, and localized; and the sword of Israel was sufficient to cut them all off. Israel we know was not wholly obedient in this matter (Jos 13:13). If any escaped, it would account for several races of beings which today can scarcely be called human, and are the perplexity of all Anthropologists. It is true that in 2Sa 21:16-22 and 1Ch 20:4-8, we are told that David slew the Rephaim and it is implied that these were the last. But even so, these were in the Land of the Philistines; and there was ample time between the days of Joshua and David for others to be alive and migrate. Moreover we know that Israel did not destroy them all. See Jos 13:13; Jos 15:63; Jos 16:10; Jos 17:12-18; Jdg 1:19; Jdg 1:21; Jdg 1:28-36; Jdg 2:1-5; Jdg 3:1-7; 2Sa 5:6; 1Ki 9:16. The angels themselves were "reserved unto the judgment of the great day:" but, their progeny had to be destroyed utterly, if only in "mercy" to the human race (see Psa 136:17-22, Num 21:1-35). For them, there can be neither resurrection nor judgment.

It is a great pity that in Isa 26:1-21 their later name, Rephaim, should be translated, instead of transferred. In Isa 26:14 it is rendered deceased, and it is said "they shall not rise," and in Isa 26:19, it is rendered "dead," the earth shall cast out her dead.[46]

[46] There is another word "dead" in both verses, but it is ■■■■■ (m■th) which is the ordinary word, and is quite different. The R.V. renders Isa 26:14; Isa 26:19 the same as in the A.V. but puts in the margin "or the shades. Heb. Rephaim." This gives us some little insight into the character of "the days of Noah," and explains why only "eight souls were saved," and why Noah was "the eighth person." The word rendered "saved" here (1Pe 3:20), is peculiar. It is διασ■ζω (dias■z■) and means to bring safely through (with emphasis on the word through).[47] [47] See its only occurrences, Mat 14:36; Luk 7:3; Acts 23:24, Acts 27:43-44, Acts 28:1, Acts 28:4. The Lord in Mat 24:37-39, Luk 17:26-30, refers to these days, and connects them with "the days of Lot," which were similar in character. They are connected again in 2Pe 2:6; 2Pe 2:9, and still more closely in Jude 1:7. So that the second irruption of these evil angels could not have been long before it took place. The cities of the plain were destroyed in Gen 19:1-38 some 240 years after the flood. Abram's Call, therefore could have been only a very few years before, and this synchronizes his call, with God's purpose to use his seed as His sword to destroy the nations of Canaan. From the Call of Abraham, Satan's enmity, and effort to destroy the human race, as such, would be, henceforth to destroy Abraham's seed, so that the promise in Gen 3:15, should be frustrated, and his doom averted. This is why Abraham received the first assault immediately after his Call (Gen 12:10-20); and, why Israel became the great object of Satan's enmity. When Abraham enters Canaan Gen 12:13 : "The Canaanite was then (i.e. already) in the Land." The great enemy, as soon as Abraham was called to possess the Land, directed his assault against him; and took steps to occupy, in advance, the territory which had been assigned to Israel when God divided the earth among the nations (Deu 32:8-9). But this we must leave, until we come to consider the faith of Abraham. In approaching the faith of Noah, connected as it is with his witness for God, it is necessary that we should have a clear insight into the facts which the expression "the eighth person" introduces us; and into the character of "the days of Noah," which explains to us the nature, and necessity, for the witness which he was called to give; and the matters in respect of which he was called to believe God.

For, as Enoch, who, as God's prophet, prophesied the coming judgment; so Noah, as God's herald, proclaimed its near approach.

Enoch walked with God in the midst of the growing corruption; and Noah witnessed for God when that corruption was reaching its height. This shows us that it is possible for those who believe God to walk with Him, and witness for Him in the darkest days.

Oh that we might all so believe God as to what He has revealed for our faith, and be translated before the coming judgment is executed; and thus escape, not merely the judgment itself, but even the need of being "saved through" it, as Noah was, and as Israel will yet be.

# 06.18. "Warned of God"

"Warned of God"

We have seen, in the cases of Abel and Enoch, that, according to Rom 10:17, God must have spoken to them, though the fact of His making known His will to them, is not actually recorded. But in the case of Noah, the fact is distinctly stated: and the word employed to inform us of this is somewhat unusual.

It is χρηματ■ξω (chr■matiz■) to be Divinely instructed.[48] Its meaning may best be gathered from its usage. It is first used of the wise men being "warned of God" to return another way (Mat 2:12); then, of Joseph being warned to turn aside to Galilee (Mat 2:22); of the revelation to Simeon that he should not die until he had seen the Lord's Messiah (Luk 2:26); of Cornelius being instructed to send for Peter (Acts 10:22); of Moses' Divine instruction as to the making of the Tabernacle (Heb 8:5). It is used also of those who refused to hear Christ's Divine instruction when on earth. (Heb 12:25).

[48] Here, in the Passive Mood.

Twice it is used Intransitively of the giving of a name or an appellation; and the implication is (from all the other cases) that the name so given was given by Divine instruction: the one is the name "adultress" of her who marries again while her husband liveth (Rom 7:3); the other is the name "Christians" given to the believers at Antioch (Acts 11:26).[49] [49] This disposes of the supposition that the name was given by their enemies, by way of derision.

We thus learn how the "report," which Noah believed, was heard.

Noah's faith came by "hearing" this report; and the report came to him "by the Word of God." For, he was Divinely instructed.

There was no other way by which he could have heard of the coming judgment of the Flood. There was no other way by which he could have known he was to be delivered out of it; or how he was to be saved through it.

There was nothing in what he saw to give him any indication of what was coming. If he had reckoned from the outward "appearance" he could never have concluded what would be the end of the "things that were seen." But he was Divinely instructed concerning them, and these he reckoned according to the fundamental definition of faith as laid down in Heb 11:3.

He "heard" the Divine instruction. He believed it. Hence, he knew what others did not know: for what he knew was "not seen as yet."

If he looked on things as they appeared, he would have seen building, and planting, and marriage and giving in marriage going on, on all hands. He would have seen outward progress and advancement. Others thought the progress was upward, and the advancement was onward, but Noah knew that it was downward to destruction and onward to judgment. "As it was in the days of

Noah... SO shall the coming of the Son of man be" (Mat 24:39; Luk 17:27).

Men look around today and see progress in the spheres of invention, science and civilization; they see the advancement in outward things; they discuss "social problems;" but they judge by the outward "appearance." Those who are Divinely instructed by the Divine Word, do not thus judge all these "things that are seen." They know what is to be the end of it all. They are Divinely instructed that it will end in a Flood—not of Water, but of Fire.

They too believe God and have a blessed hope.

Those who believe what God has promised concerning translation or the "calling on high" (Php 3:14) will be caught up, as Enoch was, without dying. But those who refuse to believe God[50] respecting this, and believe that, like Noah, they will be saved through that judgment flood, must not be surprised if God deals with them according to their faith; and saves them "so as by fire."

[50] Like those in Heb 12:25.

Oh! what a privilege to be Divinely instructed concerning the "things not seen as yet." How blessed to believe God and thus be "well-pleasing unto Him."

If, like Enoch, we "walk with God," we "walk by faith, and not by sight" (2Co 5:7), we shall not judge the course of events as they appear outwardly, in the eyes of the natural man; we shall not be deceived by things that man calls "progress." We shall not be misled into fellowship with man in what he miss-calls "good works," for we know that only those are "good works which God hath before prepared for us to walk in (Eph 2:10, marg.).

God’s Divine instruction is specially with regard to "things not seen as yet;" and, if we believe what He teaches us concerning them, we shall be "moved with godly fear" (Heb 11:7 R.V.), as Noah was, and shall obey Him as Noah did.

Noah’s faith led to obedience. Hence, true obedience is "the obedience of faith:" he prepared an ark to the saving of his house: through which "he condemned the world."

# 06.19. "A Preacher of Righteousness"

"A Preacher of Righteousness" In 2Pe 2:5, Noah is specially singled out and called "a preacher of righteousness." But it was what Noah did that "condemned the world," not what he said.

It is a well-worn proverb that "actions speak louder than words."

Lot's preaching to his sons and their wives was unheeded by them; for his deeds belied his words. When he proclaimed concerning the coming judgment of Sodom "he seemed like one that talked nonsense unto his sons-in-law."

Why?

Because he had first "lifted up his own eyes," and chosen all the plain of Jordan (Gen 13:10-11). Then he "pitched his tent toward Sodom" (Gen 13:12). Then he "dwelt in Sodom" (Gen 14:12). Then he "sat in the gate of Sodom" (Gen 19:1), which means that he took part in the government of Sodom and fulfilled the duties of "citizenship." No wonder that "he seemed like one that mocked" when he warned the men to whom he had given his daughters in marriage, and told them of the imminent judgment of Sodom.

What Lot did, condemned himself. What Noah did, condemned the world, because though he was in it, he was not of it. He did not spend his time in improving it, for he knew it was soon to be destroyed.

He did not waste his energies in entertaining its inhabitants, for he knew that the Flood was coming which "took them all away." His seat of government was not on earth: for he believed his God who was in heaven.

"The days of Lot" are coupled by our Lord with "the days of Noah" in Luk 18:26; Luk 18:28, and also with the future "coming of the Son of Man in His day" (Luk 18:25-26). Our reference to those days is, therefore, not irrelevant.

Lot was "a righteous man" (2Pe 2:7-8). He believed God in some things but evidently not all. He was judicially acquitted before God, and his sin was not imputed unto him. Nor was righteousness imputed to him, as with Abraham (Gen 15:6). Hence, though forensically righteous, he is not included in this great cloud of witnesses, though he was Abraham's nephew. But Noah's faith was evidenced by his obedience. Hence, his preaching is mentioned as being very special. He is the only one of all these elders who is singled out (in 2Pe 2:5) as A PREACHER OF RIGHTEOUSNESS. The word translated "preacher" is significant. It is not the word for an Evangelist or a preacher of the good-news of the gospel. It is κ■ρυξ (k■rux) a herald, one who makes a proclamation.

Noah was not a preacher of the present grace of God, but a herald of the coming judgment of God.[51] He was a herald of righteous judgment. For this is a true side of Divine righteousness.

[51] This is the word used of Christ's going in his resurrection body and making proclamation to the spirits (the fallen angels) in prison (1Pe 3:19-20). It was not the preaching of present grace, but the heralding of coming judgment.

We have already called attention to the word "For" repeated four times in Rom 1:16-18, each one giving an additional fact explaining what God's righteousness is. It shows us that, not only does the Gospel reveal a righteousness of God from faith to faith (Rom 1:17), but there is another aspect:—"FOR, the wrath of God is revealed from heaven against all ungodliness, and unrighteousness of men" (Rom 1:18). The word rendered "ungodliness" is the very word used of those to whom Enoch prophesied (Jude 1:15), and to whom Noah proclaimed (2Pe 2:5-6).[52] This shows the nature of Noah's proclamation. It was like Enoch's prophesying, and had the same object as well as the same subject.

[52] ■σεβ■ς (aseb■s)meaning ungodly, i.e., without God, having nothing to do with Him.

It was a proclamation of God's wrath against the ungodly, and against all ungodliness. But, as we have said; it was what he did that condemned and judged the world. What he proclaimed was only the execution of that judgment. This is the Interpretation of the record of Noah's Faith, but there remains the application of it for our own admonition.

It is easy for expositors to wander into the repetition of platitudes which have little to do with the Spirit's design in inspiring these words in this place.

Those Hebrews who were tried, persecuted and wavering, who were tempted to draw back unto perdition (Heb 10:39) were being warned, helped, comforted, encouraged and quieted. Nothing that man may say should divert our attention from the first interpretation of these words to those Hebrews to whom they were written; or from the lesson which is thus taught us, by the setting, in which we find these Jewels. Digressions, however interesting, must not be allowed to hide the great lesson which is being conveyed to those whom the Apostle was addressing. We must ask: How did these things bear upon them? What lesson were they to learn? The key is found in the context; yea, in the Text, which is Hab 2:4. "His soul which is lifted up in him is not upright in him: but the just shall live by his faith." This is the very Text on which the teaching of this member (Heb 10:32-37) is based.

What were the actual conditions of the Apostle's immediate readers? We must go back to this passage (Heb 10:32-37) and read these verses carefully. "Ye have need of patience, that, after ye have done the will of God, ye might receive the promise. For yet a little while, and He that shall come, will come, and will not tarry."

ABEL believed God and did His will, and received the tokens of Divine acceptance with God.

ENOCH believed God; believed that He would come to execute judgment; but would, before that, translate him so that his walk with God would end in eternal life, for "the just shall live (for ever) through faith."

NOAH believed God: and, being Divinely instructed by Him, he was proof against all the sneers and jibes which, we may be sure, were leveled at his madness. But, Noah was preserved, while "the flood came and took them all away." The one thing common to all this great cloud of witnesses was that each one STOOD ALONE with God, and for God; and that, nothing but

believing what God has said will enable any one to stand alone here, and live again with Him there. The Apostle reminds them of his own bonds in the immediate context (Heb 10:34); He takes them to the time when, he says, "no man stood with me, but all forsook me" (2Ti 4:16), when those to whom he had preached the word of the Lord Jesus, "turned away from me" (2Ti 1:15). He stood alone, but he could say: "I am not ashamed" for "I know Whom I have believed [and still believe]" (2Ti 1:12). I know HIM. I have believed HIM.

Though the Temple might be among the things "shaken" and be "moved" (Heb 12:26-28), yet there are better things that will "remain." Therefore the concluding exhortation is "See that ye refuse not Him that gave Divine instruction concerning these things, when on earth."

[53] The same word as in Heb 11:7. See above.

Abel, Enoch, and Noah "suffered the loss of all things" but were all delivered. They stood alone, but God was with them to instruct them as to "things not seen as yet."

Hence, these believing Hebrews were "not in darkness" as to the future. They were not to judge eternal realities by the outward appearance (Heb 11:3). This is the immediate interpretation of Noah's faith as it concerned them; but there is an application for us. And it is this: Noah was the "only one in all the Old Testament who is called the "preacher;" yet, judged by outward results and appearances, his preaching was a failure. This tells us that, in all our witness for God, faithfulness is the one great requisite, and the one great measure as to success. We are not commissioned to accomplish this or that, but we are commanded to be faithful in our testimony.

We are commissioned to "preach the Word," whether men will "hear" it, or "whether they will forbear"; whether they will "endure" it or whether they will not (Eze 2:5; Eze 2:7; 2Ti 4:3).

If men will not "endure" or "hear," we are not to seek for something else which they will endure, but simply to "preach the Word."

Looked at from this point of view, Noah's faith exhibits the greatest example of "Witness for God" that the world has ever seen.

People, today, look for "results," and unless we are able to show some, or to make up some "report," our work is considered on all hands as a failure. But we have nothing whatever to do with results. What we have to do with is our faithfulness. Results are in the hands of the Lord; but, for our faithfulness, we are alone responsible. And what is it that we look upon and regard as "results." Something that we have laid down for ourselves? Some ends that we have set before ourselves to accomplish? For whom are we witnessing, if not for the Lord? For whom are we working, if not for the Master? If so, then, surely, it is for Him to know what His purposes and counsels are. It is for Him to decide what the results are to be.

He knew what the result of Noah's "preaching" was to be. Yet He commissioned Noah to continue. The Master does not always explain what His servant is to do, or what ends are to be obtained. He need not make known why He wishes this or that to be done. He simply gives His command. And it is for the servant to obey.

Truly, this is Faith's own sphere. There is no room for "sight" in this department of service. If we walk by sight and judge by outward appearances, or by the things that are seen (Heb 11:3) we

shall most assuredly fail; even as Moses and Elijah and Jeremiah and other of the most eminent servants of God failed. But the "author and finisher of faith" was perfect, in this, as in all beside. In Mat 11:1-30 we see the perfect Servant of Jehovah. In Mat 11:1-6, He was doubted by John: in Mat 11:16-19, He was rejected by common people who said that John was possessed by the devil, and Christ was a glutton and a drunkard; in Mat 11:20-24, He was rejected by the cities wherein most of His mighty works had been done: then, we read, "AT THAT TIME Jesus prayed and said, I thank Thee O Father.... Even so, Father, for so it seemed good in Thy sight" (Mat 11:25-27). Is this what we see around us today? Is this the spirit manifested by the Lord's servants? Truly, we may say it is the very opposite spirit which is exhibited. Whence comes all the sadness and sorrow and disappointment, and complaining? Is it not because we have made our own plans, and laid out our own work; or because some one has laid out our work for us, and we have failed in doing that work? Is it not because we have regarded even the Lord's work as our own? When a meeting has been arranged and only a few persons are present, we regard that as a failure: but there may be one there, "whose heart the Lord has prepared."

What does it matter to us how many are present so long as there has been faithfulness in making that meeting known. It matters who is there; or, whether that one is there; but not how many others.

It mattered not to the true servant whether he ministered to crowds in Samaria (Acts 8:5; Acts 8:8), or, whether he was to leave that work at its height and be sent on a long journey to minister to one lone sheep bleating in "Gaza, which is desert" (Acts 8:26). How many servants, today, are ready for service after this sort; or to preach to any except a large audience!

Oh! to learn the lesson of Noah's faith, and Noah's faithfulness. It would revolutionize much that we see around us.

We should not see one servant being used of God, and then, regarding it as his own work, to be perpetuated by his family, or by a society.

There is not always an Elisha, where there has been an Elijah. That was a remarkable exception. The rule is all the other way. Noah was a great "preacher," but the Flood was his successor. Paul, though in his own sight "less than the least," was the chiefest of the Apostles, but "grievous wolves" were to be his "Apostolic successors" (Acts 20:29).

If the Lord raises up a servant to do an important work, we must not jump to the conclusion that He wishes that work to be perpetuated. He may have other servants, and other work for them to do. May the lesson of Noah's faith be written on our hearts, and bear precious fruit in our service; and may we remember, and apply another lesson which, though the interpretation may belong to others, has a solemn application for us, and reminds us that it will be one day said of certain servants, "Well done, good and FAITHFUL servant," not good and successful.

Many will speak of what they have done, and of all their wonderful works, but it is only Faith in God's Word, and faithfulness in testimony for Him that will find an entrance into "THE JOY OF THE LORD."

# 06.20. Abraham: Faith's Obedience

Abraham: Faith’s Obedience

Chapter 4

# 06.21. "He was called" "He went out"

"He was called" "He went out" The one point common to all that is said of Abraham, is that, like Abel, Enoch, and Noah, he stood alone with God. Not all the events of Abraham's life are brought forward in this chapter, but only three: and these are specially chosen with a view to serving the Apostle's argument, and to give point, exhortation, example, and encouragement to those whom he was exhorting to stand fast in the midst of trials and difficulties.

Abraham was called to a life of dependence on God; a renunciation of family ties, social position, and all worldly endearments. Instead of a life of ease and security in his own country, and among his own people, he was called to a life of pilgrimage among the lawless inhabitants of Canaan, on the forbearance of whom his life and possessions were dependent.

Living in the world, he was not of the world.

Hence, only those points of Abraham's history are singled out which showed those Hebrew believers, to whom the Apostle was writing, why they should take joyfully the spoiling of their goods, knowing that, like Abraham, they had in heaven, a better and enduring substance. (Heb 10:34). This is why only three things are stated in connection with Abraham's faith in Heb 11:1-40 :—

1. His CALL: "by faith when he was called he went out" (Heb 11:8).

2. His SOJOURNING: "by faith he sojourned in a strange country" (Heb 11:9).

3. His TRIAL: "by faith... when he was tried he offered up his only begotten son (Heb 11:17). In the example of Abraham we are leaving the first group of three, and passing on to the first of four pairs. Here then will be the place to consider more closely the order in which these "Elders" are set before us.

It may be well, therefore, at this stage, to set out the Structure according to which this "great cloud of witnesses" is arranged. This is the place, and this is the time to see and observe that all the words as well as the works of God are perfect; perfect in their truth, perfect also in their place, and perfect in their order.

We have already seen something of the correspondence between the Chronological and Experimental order.

We can now add to this the correspondence between the various subjects and persons in this chapter.

It will be observed that, in the first member, marked A, we have more than two. This corresponds with A, where again we have more than two. This first group is followed by four pairs: viz., B and C, corresponding with B and C. In B and B we have a double correspondence; for, not only is the second of each pair a woman, but the things said of each pair correspond also; while in C and C there are four things which all have to do with overcoming, and with man; just as in the two larger

groups all has to do with God.

Finally, in D and D we have one single person in each; and the correspondence is between Joseph and the Lord Jesus, patiently waiting God's time.

"The Elders" (Heb 11:2), or

"The Great Cloud of Witnesses" (Heb 12:1). A | ABEL: Faith's worship OF God.

ENOCH: Faith's walk WITH God.

NOAH: Faith's witness FOR God.

B | ABRAHAM: Faith's obedience: ("Get thee out.")

SARAH: Faith's conclusion: "she judged, etc." (Heb 11:11.) C | ISAAC: Faith overcoming "the will of the flesh."

JACOB: Faith overcoming "the will of man."

D | JOSEPH: Faith waiting God's time.

C | MOSES' PARENTS: Faith overcoming "the fear of Man."

MOSES HIMSELF: Faith overcoming "the praise of Man."

B | ISRAEL: Faith's obedience: ("Go forward" Exo 14:15).

RAHAB: Faith's conclusion: ("I know," etc., Jos 2:9). A | 1ST GROUP: Faith conquering THROUGH God.

"OTHERS": Faith suffering FOR God.

D | "JESUS": Faith waiting God's time (Heb 10:13; 2Th 3:5, marg.) In passing from the first group (A) to the first pair (B), it is necessary, as well as helpful, that we should understand why this is so; and where we are being led; and into what lines of truth and teaching the Holy Spirit is Himself guiding us (John 16:13).

[54] In the above, we have the Structure which should now be compared with the Table of Contents, where we have further details.

We are now in a position to take up the Faith of Abraham. The first of the three things mentioned concerning him is (1). "He was CALLED."

"By faith, Abraham obeyed when he was called to go forth unto a place which he was to receive for a heritage: yea, he went forth not having any understanding [as to][55] whither he was going." (Heb 11:8.)

[55] The verb here rendered "knowing" in A.V. and R.V. means more than this. It is used with ο■δα (oida), to know, in Mark 14:68, and with γιν■σκω (gin■sk■) to get to know in Acts 19:15 (so also Euripides (Hipp. 382 and Iph. in Tauris, 491). The verb is ■π■σταμαι (epistamai), and means to have knowledge of, to know with understanding. See 1Ti 6:4. Acts 10:28. Jude 1:10.

There is much confusion as to this "Call of Abraham." It is generally taken as being recorded in Gen 12:1, which is the reference given against Heb 11:8 in the A.V. But it is remarkable that, while we have "no generations of Abraham" we have "the generations of Terah." That Abraham, "the father of the faithful," and the founder of the Hebrew race, the depositary of all the promises of blessing for Israel and the world, should not have his own "generations" or family history, is remarkable. It is also remarkable that we have no "generations" of Joseph. But the generations for (Toled■th)of the Bible have both supernatural design and spiritual significance.

There are fourteen in the whole Bible: Eleven in Genesis, one in Numbers (Num 12:1, Aaron and Moses,) one in Ruth (Ruth 4:18, Pharez and David) and one in Matthew (Mat 1:1 of "Jesus").

They divide the book of Genesis (with its Introduction) into twelve parts. And we thus have to do with God’s twelve divisions instead of with man’s fifty chapters. We have the Introduction (Gen 1:1-31; Gen 2:1-3).

1. The generations of heaven and the earth (Gen 2:4-25; Gen 3:1-24; Gen 4:1-26).

2. The generations of Adam (Gen 5:1-32; Gen 6:1-8).

3. The generations of Noah (Gen 6:9-22; Gen 7:1-24; Gen 8:1-22; Gen 9:1-29).

4. The generations of Sons of Noah (Gen 11:1-9).

5. The generations of Shem (Gen 11:10-26).

6. Terah (Gen 11:27-32; Gen 12:1-20; Gen 13:1-18; Gen 14:1-24; Gen 15:1-21; Gen 16:1-16; Gen 17:1-27; Gen 18:1-33; Gen 19:1-38; Gen 20:1-18; Gen 21:1-34; Gen 22:1-24; Gen 23:1-20; Gen 24:1-67; Gen 25:1-11).[56] [56] Our readers can easily complete the remaining five Toledoth for themselves. So that as Enoch was the seventh Patriarch from Adam, so Abraham begins the Seventh Division of Genesis. The Holy Spirit by Stephen, in Acts 7:2, gives additional details of the Call of Abraham; and shows us that Gen 12:1 is not to be taken as recording that call in Haran. He says:—

"The God of glory appeared unto our father Abraham when he was in Mesopotamia, before he dwelt in Haran."

God is called "the God of glory" (i.e., the glorious God) in contrast to the idols which were worshipped by Abram and his family.

He appeared to Abraham, there, "on the other side of the flood" (i.e., the Euphrates). This agrees with Jos 24:2; Jos 24:14, where it is distinctly stated that Abraham and all his kindred were idolators. So that Abraham was not called for any merit of his own. Indeed in Neh 9:7 we see that God chose Abraham simply because He willed to do so:—

"Thou art the LORD God, who didst choose Abram, and broughtest him forth out of the Chaldees, and gavest him the name of Abraham."

Moreover, we are told what the glorious God said to Abraham: but there is nothing said about Abraham’s faith, only about his obedience: "Then came he." Hence, he was not called because he had believed. In Jos 24:3 God says, "I took your father Abraham. I led, ... and I gave." All was of

grace. In Gen 11:31 we have the historical record of the instrumental act. "Terah took Abraham." In Jos 24:3 we have the gracious record of the Divine purpose; while in Acts 7:4 we have the inspired comment on Abraham's obedience of faith. For Terah to have taken Abraham, Abraham must have told him of the vision he had seen of "the glorious God;" and Terah must have believed Abraham. But how much he believed we are not told. He must have believed enough to make him leave Ur of the Chaldees, and take Abraham with all his family, and go into Haran, but not enough to make him give up all his idols, or to go on into Canaan; for we find these idols still lingering in the family of his great-grandson, Laban (Gen 31:19; Gen 31:30; Gen 31:32). From whatever reason, whether from age, health, or unbelief, Terah never got further than Haran; for, it is emphatically recorded that "they came to Haran and dwelt there" (Gen 11:31). Whereas it is as emphatically stated that when Abraham "left Haran to go into the land of Canaan, into the land of Canaan they came" (Gen 12:5).

Abraham's ancestors "dwelt" in Haran; and his descendants "dwelt" in Egypt; but Abraham himself "sojourned" in Canaan.

God has given us a sufficient explanation of the delay of five years in Haran in Acts 7:4, where, of these two migrations of Abraham we read: "Then came he out of the land of the Chaldeans, and dwelt in Haran: and from thence, when his father was dead, he removed him into this land, wherein ye now dwell."

Whatever it was that hindered Abraham's complete obedience, Terah's death ended it. In Heb 11:8, both these calls (Gen 11:31 and Gen 12:1) are merged, and the Spirit concentrates our attention on the fact that he "obeyed." This is why we have, in our structure of this chapter, specialized Abraham's faith, as "Faith's obedience," obedience being that which distinguished his faith from all the others. We say "distinguished" not because others who believed did not obey; for they all obeyed, they all acted on their faith; but, in the case of Abraham, this is the special characteristic of it; and therefore stress is laid upon it, by not mixing up anything else with it in this eighth verse.

Abraham's faith, in respect to his obedience, is thus emphasized, and has its correspondence with Israel's obedience in crossing the Red Sea (B).

"Get thee forth" is God's word which came to Abraham. "Get thee forth" is the command which God said Israel would hear from Pharaoh (Exo 11:8).

Abraham's obedience is the more marked, because God did not, at the time of the call, tell him what or where the land was. The words are "unto a land that I will show thee" (Gen 12:1). So it was clearly faith, and not sight. God did not say, "a land I do tell thee of, but to a land I will tell thee thereof." It was the same with the "inheritance. He was to go to the place which he should after, receive."

Moreover, the Greek is very emphatic. In the English, the verb "obeyed" is put at the end of the sentence; but in the Greek, it is, by the Figure Hyperbaton, put almost at the beginning: "By faith, Abraham being called, obeyed to go out, etc."

Later on, he learned that his "seed" should sojourn for 400 years before they should enter the land (Gen 15:7; Gen 15:13-21), and that the promise would not be ratified till after his death.

Abraham’s obedience was further intensified by the words "and he went out." The κα■ (kai) and, is peculiar, in this position. It might be rendered, "he even went out not knowing whither he was going." Or, still more emphatically we might say: "Yea, he went forth": the verb to go out, being repeated, to impress upon us the great fact, which stamped the characteristic of Abraham’s faith, as shown by his obedience.

Thus far, we have the interpretation of the Scriptures which speak of Abraham’s faith, but what is the application of them to ourselves? In what way are we to apply it, so that we may learn the lesson for ourselves today, as those to whom Heb 11:1-40 was first written learned the lesson for themselves?

What has Abraham’s "obedience of faith" to say to us? In answer to this we observe that this expression is afterwards specially associated with "the Mystery." This is stated, in Rom 16:26, to be the special object for which it is revealed. It is made known to us "for the obedience of faith," so that, believing it, we may "obey the heavenly vision."

God has "made it known" for this purpose. This word, γνωρ■ζω (gn■riz■), is another special word, and is associated with the Mystery, not only here, in Rom 16:26, but in Eph 1:9; Eph 3:3; Eph 3:5; Eph 3:10; Eph 6:19, Col 1:27.[57] [57] See other examples of the use of the word in Luk 2:15, John 15:15; John 17:26, Rom 9:22-23, 2Pe 1:16. The application of Abraham’s faith-obedience comes home to us in this connection. Do we exhibit this "obedience of faith" in regard to God having "made known unto us His purpose, in the Mystery"? as He did to Abraham when He was called. The "Hope of His calling" in Eph 1:18, is, for us, what the hope of God’s call was to Abraham. Abraham obeyed. Do we thus obey? Or, do we act as though God had not made anything known to us that is worthy of our obedience?

If we display Abraham’s obedience in connection with what God has made known for our faith, we should like him, "go forth" from all human traditions and "doctrines of men." We should "sojourn" in the world as being indeed "a strange land." We should regard our "seat of government" as already existing[58] in heaven; that heaven from whence we should be looking for the Saviour, and for our "calling on high" (Php 3:20; Php 3:14).

[58] The verb in Php 3:20, is not the verb "to be," but it is ■π■ρχω (huparch■) to exist, be in being: i.e., our seat and sphere of government now and here.

"Obedience of faith," is the one thing needful in connection with the fact of the Mystery having been made known to us.

It was exactly what Israel lacked when told to go up into the land. They obeyed to cross the Red Sea; but they did not obey when told to "go up over the hill-country of the Amorites" at Kadesh-Barnea. This command at Kadesh-Barnea exactly corresponded with Abraham’s call in Haran (and was indeed to be the consummation of the call from Egypt, as Abraham’s was the consummation of the call in Ur of the Chaldees!):—"Go up and possess it." But they believed man, instead of God. In spite of the actual evidence of "the good land," Moses has to say "Ye would not go up" (Deu 1:26) And why? Because "Ye did not believe Jehovah your God" (Deu 1:32). The making known of the Mystery is, to us, exactly what Ur of the Chaldees was to Abraham; and what Kadesh-Barnea was to Israel. The difference was that, "Abraham believed God."

Israel "did not believe,"

They provoked God—(Heb 3:1-19).

How do we stand in this matter? Do we believe what God has "made known for the obedience of faith"? or, do we provoke Him, and grieve Him, with our unbelief?

Oh, let us go up and possess this "good land" which is set forth before us in the Epistles to the Ephesians, Philippians, and Colossians, and there discover not only the riches of His grace, but the riches of His glory.

It is a land, not of "grapes, pomegranates, and figs" (Num 8:23), but of all that which they symbolize. A land of "grapes:" which tell of the Vine, and of Him with whom we are made one Body (Eph 1:23; Eph 4:4). A land of "pomegranates:" which tell of our worship being wholly centered in Him, who is the alone object and subject of our spiritual worship.[59]

[59] Pomegranates were the chief fruit, used symbolically in worship. See Exo 27:1-21; Exo 28:1-43; Exo 29:1-46, and 2Ch 3:1-17; 2Ch 4:1-22. A land of "figs:" which were the food of the common people, symbolizing, that He whom we worship is to be the common food of all His people, sanctifying all the common duties of life.[60]

[60] These three are not "types." They may be used by us by way of "application" as illustrations of truths elsewhere revealed. For Israel they are true types, and their Antitypes will all be found in connection with Christ, quite apart from a present application to the Mystery.

Oh! that we may "at once," by faith, go up, and enjoy this "good land," waiting till we shall be called up "on high," exchange our faith for sight, and our spiritual vision for actual possession.

# 06.22. "He Sojourned, Dwelling in Tents"

"He Sojourned, Dwelling in Tents"

It is not our purpose to go through "the life of Abraham," or to give even a summary of all the events connected with it. We are not writing on Genesis, but on Heb 11:1-40. Therefore we confine ourselves to the special events which are there mentioned in connection with his faith.

They are three in number:

1. His Obedience when called:

2. His Sojourning as in a strange land.

3. His Trial in the offering of Isaac.

We have already considered the first of these. Our next subject in connection with Abraham, is His Sojourning.

"By faith he sojourned in the land of the promise, as in a strange [country], taking up his abode in tents together with Isaac, and Jacob, the joint-heirs [with him] of the same [promise.] (Heb 11:9).

There are several things connected with this sojourning. There is the fact (1) that "the land belonged to strangers," (2) that it was "in tents": for the words "in tents" are very emphatic, being placed before the verb:—"in tents dwelling," to call our attention to this fact. And (3) there is the fact that Isaac and Jacob are linked together with Abraham, as being joint heirs-expectant. The first point in this sojourning is the first historical event in connection with Abraham’s obedience mentioned in the history:

"And Abram passed through the land unto the place[61] of Sichem, unto the plain of Moreh. AND THE CANAANITE WAS THEN IN THE LAND" (Gen 12:6).

[61] Or "City," compare Gen 18:12; Gen 19:12; Gen 29:23.

Here, then, we have the second exhibition of Abraham’s faith. First, he obeyed and went forth. Next, he sojourned. This sojourning was "by faith." It certainly could not have been "by sight;" for there was nothing for sight but the Canaanite!

What an opportunity for faith!

Faith took his eye off from the Canaanite to "the God of glory" who had appeared unto him in the land of Chaldea; and who appeared again to him as Jehovah in the land of the Canaanite. The sphere of the stranger is the sphere of Divine communications. The statement that

"The Canaanite was then in the land" (Gen 12:6), is intended to connect that fact with the subject of God’s revelation in Gen 12:7.

"Unto thee will I give this land." Here was scope for faith. It came "from hearing the word of God," and our attention is directed to this fact by the close connection of these two statements.

Abraham's faith rested on the Word of God; and his thoughts were occupied with the presence of Jehovah, instead of with the presence of the Canaanite. The eye of faith could see Him who is invisible; hence, it saw not the Canaanite who was "then in the land."

How opposite was the case of the spies, who, in a later day went up into this very land with the assurance of Jehovah that it was "a good land."

They "believed not." Hence, they saw only the Canaanites; and they said: "the people that WE SAW in it are men of great stature. And there WE SAW the giants and the sons of Anak which come of the giants;[62] and we were in OUR OWN SIGHT as grasshoppers, and so we were in THEIR SIGHT" (Num 13:32-33).

[62] Hebrew Nephilim. See Gen 6:1-22. The Canaanitish nations were the same evil progeny as those who had to be destroyed by the Flood "in the days of Noah." They were due to a second irruption of fallen angels "after that" (Gen 6:4); and that is why they also had to be destroyed. The sword of Israel was to them what the waters of Noah had been to the others

Truly they walked by sight, hence they believed not. And, because they believed not, they could neither enjoy the presence of the Lord, nor enter into His rest.

But, as we have said, it is the second of these three points to which our attention is specially directed. The words "IN TENTS" are the emphatic words.

It is not the act of dwelling that is emphatic here, but the fact that this dwelling was "in tents." The Figure of Speech used calls our attention to this. It is called Hyperbaton, which means Transposition. By this Figure the words "in tents" are transposed or put out of their usual order for the purpose of calling our attention to them, and thus emphasizing them. It is in fact the Holy Spirit's own marking, to show us what it is He wishes us to notice, as being important.

If expressed in the ordinary way it would mean "DWELLING in tents with Isaac and Jacob." But, by the Figure Hyperbaton, it means "Dwelling IN TENTS with Isaac and Jacob." The reason for this contrast is given in the next verse, for which our minds are prepared by this emphasis: "FOR he looked for a City."

Here again, there is another contrast. The word "Tents" looks backward as well as forward. The "tents" point us back to the "city" which Abram had left, as well as forward to the "city" which Abram "looked for."

Recent excavations have shown that that city was Múgeyer, on the other side of the Euphrates. The modern name, today, is given from the Asphalt or Bitumen used to cement its bricks. The name "Ur" is found stamped on its bricks, showing it to be a "city" indeed; a center of learning and civilization and wealth and luxury.

Abram was no mere nomad or wanderer, as some would have us believe. He knew what city life was, for he had been a citizen of "Ur," the excavations of which show was no mean city. He "went out" from this "city" "dwelling IN TENTS" while he "looked for a City which hath foundations, whose

builder and maker is God."

It is not merely the fact that they were "strangers;" but that they were "pilgrims" also.

Notice the order of these two words in Heb 11:13, and 1Pe 2:11, "Strangers and pilgrims." Not "pilgrims and strangers."

[63] The exigencies of modern poetry may require the non-Scriptural order of these words. The word "danger" may require the word "stranger" for a rhyme in the hymn—

"I'm a pilgrim and a stranger;" but the difference to which we call attention should be noted.

It is possible to be a "pilgrim" without being a "stranger." But once we realize our true strangership we are perforce compelled to be pilgrims.

It is to this point of the sojourning to which the words "in tents" call our attention.

We may be "pilgrims," and yet, in our pilgrimage, may visit all the cities and churches in the world and include them all in our embrace; but if we are true "sojourners" we shall be "strangers" to them all; and shall be compelled, as Abraham was, to erect our own solitary altar to Jehovah in the midst of them all.

How could Abraham be a worshipper with the Canaanite? Impossible! This is why the "Altar" is so closely connected with the "Tent" in Gen 12:8 and in Abraham's sojourney.

"And he removed from thence unto a mountain on the east of Bethel and pitched his TENT on the west and Ha■ on the east: and there he builded an ALTAR unto Jehovah, and called upon the name of Jehovah."

Here again the Tent comes before the Altar; for as we must be real "strangers" before we can be true "pilgrims," so must we be real "sojourners" before we can be true worshippers.

Heb 11:1-40 confines our thoughts to Abraham's sojourning "in the land of the promise;" therefore we do not follow him down to Egypt (which the rest of Gen 12:1-20 goes on to narrate). Nor do we turn aside to consider the assault of the old serpent there in order to prevent "the seed of the woman" from coming into the world.[64] But rather we take up the "sojourning" "in the Land of the Promise," after he returns from Egypt; and there we find that he resumes it at the very point where it was broken off.

[64] See our separate pamphlet on The Great Conflict. For "he went on his journeys from the south even to Bethel, unto the place where his tent had been at the beginning, between Bethel and Hai; unto the place of the Altar, which he had made him there at the first: and there Abram called on the name of the Lord" (Gen 13:3-4).

Here is sojourning indeed! and its reality is soon manifested in separation. "Strangers and pilgrims" can have no true fellowship with the world's citizens.

Dwellers in Tents can have nothing in common with Canaanite earth-dwellers.[65]

[65] For the deep significance of this title, after the Church shall have been removed, see Rev 3:10; Rev 6:10; Rev 11:10; Rev 13:8; Rev 13:14; Rev 14:6; Rev 17:8.

Those whose "seat of government exists, now, in heaven" look for the Savior, while earth's citizens have nothing to look for but destruction (Php 3:19-20).

Hence separation is the necessary outcome of true sojourning. We see it immediately manifested in the case of Lot.

Lot "walked by sight" and not "by faith." Hence, "Lot LIFTED UP HIS EYES and BEHELD all the plain of Jordan that it was well watered everywhere before the LORD destroyed Sodom and Gomorrah, even as the garden of the LORD" (Gen 13:10).

It looked like "the garden of the Lord," even as Satan may look like "an angel of light" and his ministers may look like "ministers of righteousness" (2Co 11:14-15). But it is not "righteousness," nor is it "light." Nor was it "the garden of the Lord," but it was the plain and "city" of Sodom, and the end of each will be destruction with fire and brimstone from heaven.

Notice the steps in a walk by sight when Lot "lifted up HIS OWN eyes" (Gen 13:1-18).

1. He beheld (Gen 13:10).

2. He chose the plain of Jordan (Gen 13:11).

3. He took the eastward position and journeyed east (Gen 13:11).

4. He dwelled in the cities of the plain (Gen 13:12).

5. He pitched his tent toward Sodom (Gen 13:12).

6. He dwelt in Sodom (Gen 14:12).

7. He sat in the gate (as a Ruler in, and citizen of Sodom (Gen 19:1).

8. He shared in its calamities (Gen 14:12).

9. He was miraculously delivered from its destruction (Gen 19:16). This is the end of a "Walk by Sight." On the other hand, Abraham who sojourned by faith did not lift up his own eyes; but "Jehovah said unto Abram (after Lot was separated from him) LIFT UP NOW THINE EYES, and look from the place where thou art Northward, and Southward, and Eastward, and Westward: For all the land which thou seest, to thee will I GIVE it, and to thy seed for ever" (Gen 13:14-16).

Lot made his own choice. Jehovah made choice for Abraham; and Abraham enjoyed it as God's gift.

Lot's choice was only for a short time. It began in calamity and ended in destruction.

Abraham's gift was "for ever." It began in faith, and will end in glory.

It is significant that these Revelations from Jehovah stand in immediate connection with the three separations of Abraham. The first was after he had separated from Haran. The second was after he had separated from Egypt. The third was after he had separated from Lot. In each case we have the mention of the "tent" and the "altar." For here again, in connection with his further sojourning, at the end of Gen 13:1-18 we read (Gen 13:18): "Then Abram removed his TENT, and came and dwelt in the plain of Mamre, which is in Hebron, and built there an ALTAR unto

Jehovah.

True separation is indissolubly connected with true worship. In Gen 13:3-4 it preceded it, in Gen 13:18 it followed. This fact tells us that there can be separation from the world without true worship; but there cannot be true worship without separation.[66] There can be separation from the world in Monasteries, Convents, and Seclusions and Retreats, but it does not follow that it is separation FROM the world; or that it produces true worship of God; or conduces communion with God.

[66] What a search-light this throws upon the religion, and politics and worship of those whose efforts culminate in "Citizen Sunday." How opposite is all this modern earthly citizenship to all that we are here learning in the lesson set us by the Holy Spirit in connection with the sojourning and separation of Abraham. On the other hand, True separation is necessarily followed by true worship. Where it is not true, there may "non-conformity" with other churches, but much conformity with the world. But where we have real nonconformity with the world, then we have real transformation of the mind and the life, and real worship of and service for God,

"Be not conformed to this world, but be ye transformed (or transfigured) by the renewing of your mind, that ye may prove what is that good and acceptable and perfect will of God" (Rom 12:2). This is what Abraham proved; and he soon manifested its power in the delivery of Lot from the hands of the four kings who had taken him captive (Gen 14:1-24) We stop not to consider that war, but merely note that the effective intervention of Abraham and his 400 men afforded only an opportunity for the evidence of power which came from his true separation with God. When the King of Sodom wished to reward him with a division of the spoils, his lofty position enabled him to say "I have lift up mine hand unto Jehovah the Most High God, the possessor of heaven and earth, that I will not take from a thread even to a shoe-latchet that is thine, lest thou shouldest say, ‘I have made Abraham rich'" (Gen 14:22). No wonder that the visit of "the king of Sodom" was followed by the visit of "the king of Salem:" and that the blessing of Melchesidek was bestowed on one who thus walked in lofty separation "before God."

There is one other point in connection with this sojourning. There is not only the fact of the "dwelling IN TENTS" but that it was with Isaac and Jacob "the joint heirs with him of the same promise."

These words are remarkable; for in no other case are sons called "joint-heirs with" their parents. Sons are merely "heirs" of, not "joint-heirs with" their parents. This is designed to remind us that Isaac was not indebted to Abraham for the promise; nor was Jacob indebted to Isaac.

Each received "the same promise" direct from God. "To thee" was said to Abraham (Gen 13:15; Gen 17:8). To Isaac it was said "to thee" (Gen 26:3), and to Jacob, it was also said "to thee" (Gen 28:13; Gen 35:12).

They were all three "joint-heirs of the same promise:" joint heirs "with him," i.e., with Abraham.

They dwelled IN TENTS together because they "looked for a city which hath foundations." "Tents" have no foundations. They did not look back at the city of "UR," from whence Abraham "went out," but they looked forward to that "city" of which they had heard.

Abraham had "heard" all about that "city" from God: for "faith cometh by hearing." If he heard about it, it must have been by the word and report that he had heard from God. No one else could have told him of that coming day of Christ's glory. But he knew all about it. He saw it from afar, as Christ testifies: "Your father Abraham rejoiced to see my day; and he saw it, and was glad" (John 8:56), The Lord does not say "he sees it and is glad." That is what He ought to have said according to modern theology. But He did not. God revealed the glories of that day to Abraham's faith. He believed God, and saw that day from afar. He died according to that faith, and He must rise again from the dead in order to prove the faithfulness of his God, and to enjoy the promises which had been made to him. But this division of our theme: "He looked for a city," belongs to, and will form the subject of our next chapter.

# 06.23. "He Looked for a City"

"He Looked for a City"

We have already seen the emphasis of the phrase "dwelling IN TENTS," in contrast with dwelling in the city of UR, from whence Abraham "went out." But there is a second emphasis calling our attention to another city, even the city for which Abraham "looked," that is, a heavenly.

He "looked" for that city because he believed what he had heard about it from God. Hence, he did not build a city on this earth as Cain had done; but was content to "dwell in tents."

There is no record in Genesis as to such a promise having been made by God; but it had surely been made; for the Divine revelation of the fact is given here, by the Holy Spirit, in Heb 11:1-40. As the special promise to Abraham was personal, and was not to be enjoyed in this life, it could be entered on only in resurrection, when the kingdom of God should come. That is why, when He said to Moses, at the bush, "I am the God of Abraham, and the God of Isaac, and the God of Jacob," He meant that they would and must rise from the dead, the reason being that God is not the God of dead people, but of the living, "for all live unto Him" (Luk 20:38),[67] and therefore they must rise from the dead. This is the whole scope of the Lord's argument with the Sadducees, who did not believe in resurrection at all. It is distinctly and categorically stated that He used this very argument "touching the resurrection of the dead." (Compare Mat 22:23; Mat 22:28; Mat 22:30-32, and the parallel passages in Mark and Luke.)

[67] J.N. Darby translates this:—"For for Him all live": i.e., we must be made alive again to perform any service "for Him." Only the living can praise Him (Psa 115:17; Isa 38:18-19).

Just as we are not told the word which Abel and Enoch and Moses' parents and others heard from God, so we are not told the words which Abraham heard as to this wonderful "city" for which God caused Abraham to hope. Can this be other than the City of which we read in Rev 21:10-27? There we have a city of which God is the architect and constructor. Can any other city be that for which Abraham looked?

Abraham was left in no doubt whatever that his possession was to be a heavenly one; "the heavenly Jerusalem, the city of the living God" mentioned in the next chapter (Heb 12:22).

Believing what God had said about this, he was content to "dwell in tents": for there is great emphasis on these two words in the Greek of Heb 11:9, as we have seen. Not only did he "sojourn" instead of settling down; but he sojourned "in tents" instead of building houses, or a city, of his own.

Having thus introduced this great subject of "the sojourning," and mentioned the faith of Sarah in order to introduce the third example of Abraham's faith in the birth of Isaac, there is a digression of a general character on the sojourning of all these elders. The mention of Sarah, in Heb 11:11-12, is in chronological and historical order, because it necessarily preceded the birth of Isaac. But we shall consider the faith of Sarah in its experimental order, as following on the conclusion of the

fourth example (viz., the trial) of Abraham's faith. In our last paper, we gave the Structure of the Examples of Faith, as exhibited in the Elders forming "the great cloud of witnesses." But there is the Structure of the Text of Heb 11:1-40 yet to be discovered. It may be set forth as follows:—

Heb 11:2-40 A | Heb 11:2-12. Particular examples.

B | Heb 11:13-16. General reflections. A | Heb 11:17-38. Particular examples.

B | Heb 11:39-40. General reflections.

These divisions are perfectly clear: the general reflections (B & B) both commencing in the same way "these all." In B (Heb 11:13) "These all died in faith," and B (Heb 11:39) "These all having obtained a good report through faith." The former of these general reflections is given as an appendix to Abraham's sojourning. The latter forms the conclusion to the whole chapter. So that the correspondence is perfect; and the symmetry, not only supernatural, but Divine.

We must therefore connect Heb 11:13-16 with the sojourning of Abraham, as being at once the expansion and the conclusion of that special aspect of his faith.

We will give it in full, in our own translation:—

13. All these died according to faith, not having received the things promised[68] but having seen them from afar, and having been persuaded [of them], and embraced [them], and confessed (Gen 23:4) that they were strangers and sojourners on the earth. For they who say such things (or, speak after this fashion) plainly show that they are yet seeking for a home.[69] [68] By Metonymy (of the Adjunct) "the promises" are put for the things promised.

[69] Greek, πατρ■ς (patris) an ancestral home, native city (Mat 13:54, Luk 4:23).

And, if indeed they were remembering that one from which they came out, they might perchance have had opportunity to return [thither]. But now, they reach after a better [home, or city] that is [to say] a heavenly: wherefore, God is not ashamed[70] of them, to be called their God; for He hath prepared for them a "city."

[70] The figure Tapeinosis, meaning that He delights in them.

Faith was the secret spring of their strength. Faith supported them in all their sojournings. Faith comforted them in all their sorrows. They believed the report which they had heard from God. They believed the promises He had made to them, and though they all died, they died in this faith, and their faith will be amply justified.

They could not see that city, except by the eye of faith. They did thus see it, "afar off." And, in all their sojournings they "walked by faith."

These are the general reflections interposed here (Heb 11:13-16) in connection with the sojourning of Abraham.

We sometimes hear it said that, Israel was an earthly people, and the church is a heavenly people. But this is not all, or even half, the truth.

There were always two parties in Israel, as there are in the so-called "church" today.

All through the history of the nation there were those who "walked by sight," and those who "walked by faith:" those who believed God and followed Him wholly, and those who did not.

These two may have been symbolically indicated in the two descriptions used by God when he compared them to 1. "the sand which is upon the sea-shore," which is innumerable;

2. "the stars of the sky," in multitude.

Abraham's seed is compared to "sand" in Gen 13:16; Gen 28:14; Gen 32:12; and to "stars" in Gen 15:5; Gen 26:3-4. Exo 32:13. But in Heb 11:12, both are mentioned together, because here, the difference between them is brought out in connection with faith.

These two parties in the nation are usually taken as symbolizing Israel and the Church. But there is much beyond this crude conclusion, and rough and ready reckoning. There is no need to do this violence to the Old Testament Text by introducing the Church, or the Mystery, the secret which has been "hid in God" from the foundation of the world.

These two parties existed in Israel as a nation throughout all its history.

Those who were like the "sand" and "dust" of the earth walked by sight, with their eyes fixed on the earth; and did not believe God as to what He had prepared to be enjoyed in eternal life. They found their portion on earth, and were satisfied with earthly things. But those who were like the "stars" were "partakers of a heavenly calling" (Heb 3:1). They believed God—and manifested "the obedience of faith." The general idea is that there is little or nothing in the Old Testament about a future life; and arguments are brought against the Word of God on this account. But this mistake has arisen from not understanding that the word "life" is used very frequently in the sense of eternal life—life to be enjoyed in resurrection.

We meet with it at the very outset of Israel's national life, even at Sinai, where Jehovah said: "Ye shall therefore keep My statutes and my judgments: which if a man do, he shall LIVE in them" (Lev 18:5).

What does this word "live in (or, by; or, through) them," mean? The spiritual authorities of the Second Temple interpreted the phrase to mean "eternal life" by faith, as contrasted with "eternal life" by works. Solomon Jarchi, one of the most eminent of Jewish Scholars in the Eleventh Century A.D., interpreted the verse to mean "shall live by them to life eternal," and he takes this verb "to live" in the same sense in other passages. Compare Luk 10:28; Neh 9:29; Eze 20:11, Eze 20:13, Eze 20:21; Isa 26:19; Isa 38:16; Isa 55:3; Eze 18:19; Eze 33:19; Eze 37:3; Eze 37:5-6; Eze 37:14; Hos 6:2; Amo 5:4; Hab 2:4; also Gal 3:12; Rom 1:17; Heb 10:38, etc.[71] In fact, so far from eternal life in resurrection not being revealed, the Old Testament is full of it, from beginning to end. "The just shall live by faith." Where? How? When? If this were to be only here, on earth, in earthly life, every one lived, whether he believed God or not. There surely must be more in the word than this: even the same as in Rev 20:5, when, having spoken of resurrection it is added "the rest of the dead lived not until the thousand years were finished" (R.V.). With this agree the words of Christ "I am the resurrection and the life: he that believeth in me, though he were dead, yet shall he live" (John 11:24). How? When? Where? except in resurrection?

[71] So with the word ζ■ω (za■) in the New Testament (Mat 9:18; Acts 9:41; Mark 16:11; Luk 24:5; Luk 24:23; John 11:25-26; Acts 1:3; Acts 25:19; Rom 6:10; Rom 14:9; 2Co 13:4; Rev 1:4;

Rev 1:18; Rev 2:8; Rev 13:14; Rev 20:4-5).

Those who believed God walked "by faith," and were accounted righteous. It is in connection with Abraham's believing God with reference to his seed being like the stars of heaven, that righteousness was imputed to him (compare Gen 15:6 with Gen 15:5).

Those who were thus accounted righteous were so accounted on the principle of "faith"; and these had the hope of eternal life. This life came not from the works of the law, but by the obedience of faith. Hence it was that they were "partakers of a heavenly calling."

Observe that it does not say "heaven," or "in heaven," but a country and city which are "heavenly." When that "city" is seen by John "coming down" (Rev 21:9-27), it comes "from heaven" and is therefore "heavenly" in its origin, heavenly in its foundation, heavenly in its builder and maker, heavenly in its character, and heavenly "in its glory." Moreover, it comes down from heaven, and cannot be enjoyed in heaven or until it shall have come down from heaven. The closing chapters of Ezekiel show how the changes in that land of the promise will indeed make it heavenly, yea, heaven upon earth; when the Temple shall be rebuilt, and "the Holy Oblation set apart," and all the heavenly glories displayed by Him who shall then "sit upon the throne of His glory," and "shall reign over the house of Jacob for ever" (Luk 1:32-33).

It will indeed be "a better country."

It was thus, that the "sojourning" of Abraham was "by faith." By faith he left Ur, the city of the Chaldees; he died according to this faith; and in the blessed hope of that heavenly Jerusalem, which one day will come down from heaven and fulfill all the promises of God.

There is no need therefore to rob Israel of this "heavenly calling" by appropriating it to the Church of God.

Heb 11:13-16 is perfectly clear on this point.

If we recognize these distinct spheres of blessing other things will fall into their proper place.

(1) Israel on earth will enjoy the earthly blessings.

(2) "The partakers of a heavenly calling" will embrace those referred to in Heb 3:1, and Heb 11:1-40, all of whom "died in faith" and were strangers and pilgrims on the earth, and who looked for the heavenly city which God hath prepared for them.

There are the same two corresponding divisions or parties among believers today: one may be likened to the "dust" and the "sand," and the other to the "stars of heaven." As the term "Israel" embraced the whole nation and included both parties, so the term "Believers" or "Christians" embraces two corresponding parties today.

(1) There is the party whose members correspond with those of Israel who walked by faith. They look for a kingdom, and their one and only hope is to "go to heaven when they die." They see and know nothing beyond that. To some of them the church is the kingdom, and the kingdom is the church, and they pray for the extension of the kingdom. To others the kingdom is yet future, so they pray for it to come; while there are some who are laboring to realize it on earth now.

(2) But there is another party among believers today: even those who get beyond the "heavenly calling" and believe God as to what He has revealed for our faith, and who go on "from faith to faith."

We, and our readers we trust, belong to this second party (answering to the second or higher party in Israel). We not only believe the Gospel of the Grace of God as it is revealed in the earlier Epistles (I and II Thessalonians, Corinthians, Galatians and Romans) but we go on from this faith to faith in what is revealed in the later, or Prison Epistles (Ephesians, Philippians and Colossians). In other words we believe and embrace "THE GOSPEL OF THE GLORY" as well as the Gospel of Grace; and are waiting to be called up on high and "received up in glory," not needing death and resurrection, but looking for an ever-imminent call, translation, and change.

Before the revelation of the Mystery, and while it was "hid in God," no one could believe it, for no one had "heard" anything about it. It had not yet been "made known for the obedience of faith." The "heavenly" portion of the kingdom had been made known. The good news as to "the kingdom of God," with its blessed promise of a "first resurrection" had been "heard"; but the circle of Divine truth had not been made known and could not be "fully preached" (Col 1:25, margin) till the Mystery, or Secret, had been revealed. The Word of God had been heard by all; but, not all who heard, had believed (Rom 10:16-18).

Thus it was with Israel: and it is the same today.

Those who did believe then, and who believe today, were, and are, alike, "partakers of a heavenly calling." Those in Israel did not receive the promises on earth, but they will do in heaven, for which they looked. It is the same with their fellow "partakers" today. They do not receive the promises here and now; but they look forward to doing so; and, like them, they "die in faith." But, there is a "better thing" in store for both. They will not be made perfect apart from these (Heb 11:39-40). Both alike will share in resurrection, for that is what being "perfected" means. The Lord used this word of His own resurrection in Luk 13:32 ("the third day I shall be perfected"). This is what it means in Heb 12:23 ("the spirits of just men who have been perfected" i.e., reunited with their bodies in resurrection life). But there is a still "better thing" reserved for those who believe God as to what He has since "made known for the obedience of faith." And there are the two parties among believers today, as there were in Israel of old. The difference, then, consisted in believing, or not believing, what God had revealed for the obedience of faith: and the same difference exists in respect to what is revealed in the New Testament Scriptures to day; and in the "prophetic writings" therein referred to.

If all else is "according to faith," surely the measure of our blessing will be.

Abraham’s sojourning, and the sojourning of "all these" was by faith. They believed what they had heard of what God had "prepared and foreseen" for them; and that belief influenced their life on earth. The great question for us now, is, Do we believe God as to what he tells us He has foreseen and "prepared" for us, and has revealed for our faith in Ephesians, Philippians, and Colossians? If we do, it will influence the whole of our life in a corresponding manner. We shall be recognized as though we were "dwelling in tents," and all that that implies.

We shall believe, and therefore "reckon," that we died with Christ, and that therefore, though we live in Him (Col 3:3), we shall act as though we are dead as regards the "Law" (Rom 7:4; Rom 7:6

marg., Gal 2:19), dead as regards the "world" (Gal 6:14), dead as regards all forms of false religion (Col 2:20), dead as regards "sin" (Rom 6:2; Rom 6:8; Rom 6:11), and dead as regards "self" (Gal 2:20. 2Co 5:15).

If this be a reality in the reckoning of our faith, we shall be persuaded of, and embrace and stretch out towards our goal, i.e., the calling on high (Php 3:14), just as Abraham, and those of his seed who were like "the stars of heaven" looked for what God had "foreseen" and "prepared" for them.

We shall "confess that we are strangers and pilgrims on the earth" in a greater, and more real, and intensified way than they did.

If a home in that city produced their heavenly walk, what will not our heavenly citizenship do for us and our walk?

If we believe and reckon and recognize our home[72] as already existing[73] in heaven itself where Christ is exalted as head over all, we shall surely be constantly looking for the Savior, the Lord Jesus Christ, to come from thence to change these bodies of our humiliation and make them like His own body of Glory according to the power wherewith He is able to subdue all things to Himself (Php 3:20-21).

[72] Compare οἰκεῖοι (oikeioi), household or home (Eph 2:19).

[73] This is not the verb "to be," but quite a different word ὑπάρχω (huparchō), to exist in a state of being (compare Php 2:6; Php 3:20).

# 06.24. "When he was Tried... Offered up his Only Son"

"When he was Tried... Offered up his Only Son" In Heb 11:17-19, we have the trial of Abraham's faith.

"By faith Abraham has offered up Isaac when he was tried (or put to the test). Even he, who had accepted (or waited for) the promises, was offering up his only-begotten son; with respect to whom it was said that 'In Isaac shall thy seed be called.' Accounting that God was able to raise him up, even from among the dead, from whence, in a figure also, he did receive him back."

We stop not to consider the revolting calumnies and profanities of some of the "higher" critics who dare to ascribe this (which the Holy Ghost ascribes to Abraham's faith) to "an incontrollable impulse of Moloch worship!" The Infidel blasphemies which have been put forth from Porphyry downward are today repeated from "Christian" pulpits, and professors' chairs in our Universities.[74]

[74] We refer to the late Dean Stanley, who thus taught (Lectures on the History of the Jewish Church) with others in Essays and Reviews, and, since then, those who repudiate the whole history.

They say it was not "by faith" but by a mistaken suggestion of Abraham's own mind, similar to the abominable superstition of the Phoenicians in burning their children; and that Abraham is to be condemned and not commended for it. So far from being proof of his obedience; it was proof of his infirmity and ignorance. From such blasphemous teachers may God deliver the young men who are sent to sit at their feet!

Even Dr. Torrey (Hard Problems of Scripture) suggests that God did not command Abraham to sacrifice his son upon the altar. With these we have nothing to do. We are writing for those who, like Abraham, "believe God," and must leave all such unbelieving critics to that Word which shall itself judge them in that day when the Lord will vindicate His truth. Our delight shall be to feed in the "green pastures" of the Word, in which we need to be made to lie down by the Great Shepherd; and not to trample it with our feet, which are defiled by the world and its wisdom and its ways.

Thus feeding on the Word, instead of criticizing it, we note first the Divine perfection of it in the use of the Tenses in Heb 11:17.

"By faith Abraham when he was tried HAS OFFERED UP Isaac; and he that had received the promises WAS OFFERING UP his only begotten son."

Both these verbs are important, and loudly call our attention to their peculiarity. The former is the second of the three times which the Perfect Tense is used in this chapter.[75] [75] The first being in Heb 11:5, and the third in Heb 11:28.

"Has offered," shows that God reckoned his faith as his act; and imputed the result to him as though he had actually completed it; just as He imputes Christ's righteousness to our faith, as our being actually righteous in Him. The Imperfect Tense, which follows ("was offering,") shows that the act of offering, itself, was not completed; for it was while in the act of offering, that Jehovah spake, and forbade the consummation. In Gen 22:16 God regards Abraham as thus having actually done it. He says: "By Myself have I sworn, saith the LORD; for because THOU HAST DONE this thing, and hast not withheld thy son, thine only son, that in blessing I will bless thee... because thou hast obeyed My voice." This is why the Perfect Tense is used in Heb 11:17 "By faith Abraham HAS offered up Isaac, when he was tried," etc.

It is this which puts "faith" as being synonymous with "obedience." This is why we have the expression "the obedience of faith." This is the Genitive of "Apposition," and means, not only the obedience which springs from faith, and, which has faith for its origin and its source; but because faith is put for, and reckoned as, obedience itself. Obedience, reckoned as faith: i.e., "faith-obedience" would be a good rendering. The two are inseparable. If we believe what God says we shall necessarily act in accordance with our faith. If we do not so act, it is proof positive that we do not believe; and that there is no faith worthy of the name.

It is this fact which reconciles what the Holy Spirit says by Paul, and what He says by James. It is the same inspiring spirit who "moved" both.

There is no more difference between them than between different parts of this manuscript, part of which may have been written with a quill pen, and another part by a steel pen, or a fountain pen. There can be no discrepancy except in our own failure to rightly divide the word of truth, and receive all as coming from the same Divine Author.

If we really believe God we shall as readily do what He commands, as we shall rely on what He promises. And thus faith is translated into obedience, and obedience is faith translated into action. Any other kind of obedience is not "of faith," and is therefore "sin." There is plenty of obedience and "works" which come from the flesh, and not from faith; but these are called "dead works."

Paul and James spoke and wrote by the same Spirit, and teach the same truth. And we shall see this at once, if we understand this identity of faith and obedience, or faith and works which is contained in the expression "the obedience (that is to say) faith." But for this identity this Scripture could never have been written. "By faith Abraham HAS offered up Isaac" (Heb 11:17), and "Because thou HAST DONE this thing" (Gen 22:17).

It was not "by fact" but "by faith," and this explains everything.

There is another reason why the Perfect Tense is used here. As the whole transaction was a type of the sacrifice of Christ, and, as that has endured through all time, so it could be said that it "has been offered," and that its infinite merits are still as perfect and effectual as at the time when the offering was made.

It was the trial of Abraham's faith; and it was the gracious act of God. It was He who said, "Take now thy son, thine only son, Isaac."

God did not try Lot's faith. Sodom was sufficient to try that.

Abraham’s obedience here was as ready as when he was called to get out of his own country. It is obedience that is the test of faith; and it is obedience that is in question here, in the case of Abraham.

Hence, in Gen 22:3, we read, "And Abraham rose up early in the morning." When God "separated" Saul of Tarsus and called him to preach His gospel, we read: "Immediately, I conferred not with flesh and blood, etc" (Gal 1:15-16).

Faith never confers with flesh and blood. If it did so it would cease to be "faith," and become "sight" at once.

It was the same faith that said (Gen 22:5), "I and the lad will go yonder and worship." Faith is always occupied with God, whose "word" or "report" it hears. Abraham was not occupied with his faith, or with his obedience, or with himself, in any way whatever, but only with his God. "I and the lad will go yonder AND WORSHIP."

God, and God’s Word, filled Abraham’s heart, and occupied all his mind and thoughts.

Hence, Abraham added the words, "and come again to you" (Gen 22:5). Was Abraham lying to his young men? Most assuredly not. It was the language of the most precious faith.

We know not all that passed through Abraham’s mind: but we are told that he accounted that "God was able to raise him (Isaac) up even from the dead" (Heb 11:17). It is clear from this that Abraham believed that even if he did slay his son God would immediately raise him up again from the dead.

This, surely, must be the force of the words "in a figure" in Heb 11:19. The Greek is ■ν παραβολ■ (en parabol■), in a parable. But a parable is a similitude, in which two things are cast side by side for the purpose of comparison.

Great differences of opinion have been manifested as to the meaning of the words, but there is no room for such differences. Neither view exhausts the meaning. Both are true, and both are needed to bring out the whole truth. Both are needed in order that the comparison may be instituted and the similitude seen.

It is true that Abraham did receive Isaac at the first, as from the dead, according to Rom 4:19, and Heb 11:11-12.

It is true that Abraham did receive Isaac back again as from the dead; for, he accounted "that God was able to raise him up from the dead," and his faith being accounted to him for righteousness, it could be truly said, "by faith, Abraham, when he was tried, has offered up Isaac" (Heb 11:17). It was this faith that enabled it to he spoken of as a thing actually done. This is the force (as we have seen) of the Perfect Tense.

Instead of one of these views being true, we may say that both views are true.

Abraham’s faith reckoned that, as he had already received Isaac, as it were, from the dead, why not receive him so again? This was the reckoning of faith. Is not all this clearly shown by the words in Gen 22:5 : "I and the lad will go yonder and worship, and COME AGAIN TO YOU."

He knew not how. But he "believed God" and spoke from the assurance of faith, and went forward in "the obedience of faith." When Isaac enquired about the lamb for the burnt offering, Abraham replied, still in the language of faith, "My son, God will provide for Himself[76] a lamb for a burnt offering" (Gen 22:8). He was as certain of that as of all beside.

[76] Hebrew ■■■■ (l■) for Himself, not Himself as some have incorrectly taken it. This is why Abraham called the name of the place JEHOVAH JIREH, "Jehovah will provide."

He had said to Isaac, "In the mount of Jehovah it shall be seen" (Gen 22:14), and when Abraham had seen, he sealed the answer to his faith in the name he gave to the place.

Similar differences of opinion have been expressed as to the interpretation of the Type as fulfilled in Christ the Antitype. But, here again, there is no room for any difference, no one finite Type can exhaust the Infinite which is contained in the Antitype. No one offering could set forth all the aspects of Christ's atoning death. No one Gospel could have set forth all the aspects of Christ's earthly life.

Even so, no one Type can contain, in itself, all the perfections and truths and teachings concerning Christ, as the Antitype.

Abraham and Isaac, and the Ram, are all needed to shew forth the intertwinings of the truths which are involved.

Go back to the history in Gen 22:1-24 and note the several points: In Gen 22:2; Gen 22:12; Gen 22:16 we are shown Isaac as the only son, "thine only son... thy son, whom thou lovest." Do we not see here, "the only begotten Son," Jesus Christ, of Whom in another parable, it is said: "Having yet one Son, His Well-beloved" (Mark 12:6)? In Gen 22:2 we have the words "I will tell thee of": and Gen 22:3; Gen 22:9, "the place of which God had told him," showing how all had been ordered of the Father concerning Christ, and that in these points Abraham himself appears to be the Type of Christ. In Gen 22:6; Gen 22:8 we have the twice repeated expression used of Abraham and Isaac, "they went both of them together." Here the Type passes to Isaac, and it is he who sets forth the unity of purpose between the Father and the Son (John 10:30). In Gen 22:6, the laying of the wood upon Isaac clearly points to John 19:17. In Gen 22:9-10 the Figure Polysyndeton (many "ands") is used to mark off, point out and emphasize the deep significance of every detail. The seven "ands" show the deliberate steps, each of which demands our close and earnest consideration:

"And they came to the place...

And Abraham built an altar...

And laid the wood in order,

And bound Isaac his son,

And laid him on the altar...

And Abraham stretched forth his hand,

And took the knife."

Up to this point Isaac is the Type of Christ: and again, in Gen 22:18, as the seed in whom "all nations of the earth shall be blessed."

But, in Gen 22:13 the Ram becomes the Type of Christ, and "we, brethren, as Isaac was, are the children of promise" (Gal 4:28), for whom Christ is offered up in our stead. The Ram was "caught by his horns," the emblems of his strength, to show that the Antitype, Christ, did not succumb to death from weakness, but gave up His life in His strength.

"I lay down my life (He said) that I might take it again. No man taketh it from Me, but I lay it down of Myself. I have power to lay it down, and I have power to take it again. This commandment have I received of My Father" (John 10:17-18). Hence it was that, on the holy mount, "they spoke of His decease WHICH HE SHOULD ACCOMPLISH."

Another seven-fold Polysyndeton is given in Gen 22:13-14, describing Abraham's subsequent action. It is used to set forth and emphasise every act and deed, and to intimate the deep significance of each:

"And Abraham lifted up his eyes,

And looked,

And behold, behind him a ram...

And Abraham went

And took the ram,

And offered him up...

And Abraham called the name of the place Jehovah-jireh...."

Oh, what a volume is contained in those two small words "By Faith." The whole history is the grand record of the activities of faith. It is faith in action: Living faith in the Living God.

Every one of these "ands" introduces an action; and yet every action is "by faith." But this leads us to the conclusion which we must reserve for our last paper on the faith of Abraham.

sermon index

# *Grow in Your Walk with Christ*

Listen and read messages that will stir your heart for Christ and point you to deeper repentance and devotion.

- 50,000+ Sermons from speakers past and present
- 3,900+ Classic Christian Books freely readable online
- 1,200+ Bible Translations and Commentaries
- Over 450k forum posts — Join our vibrant online Christian forum

**www.sermonindex.net**